





# Sveto pismo kralja Jakoba

**SloKJV – KJV**

*študijska izdaja*

Škofja Loka, 2023

Naslov izvirnika: Holy Bible King James Version

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CIP -

#### BREZPLAČEN IZVOD – NI ZA PRODAJO

Knjiga je objavljena na spletni strani:

- <https://github.com/msavli/SloKJV>

# Predgovor

Projekt prevoda **Sveto pismo kralja Jakoba** v slovenski jezik je potekal od maja 2010 do maja 2022. Prevedenih je 66 knjig. Sedaj poteka lektoriranje in odprava napak.

Prevedene knjige: Geneza, Eksodus, Levitik, Numeri, Devteronomij, Jozue, Sodniki, Ruta, 1 Samuel, 2 Samuel, 1 Kralji, 2 Kralji, 1 Kroniška, 2 Kroniška, Ezra, Nehemija, Ester, Job, Psalmi, Pregovori, Pridigar, Visoka pesem, Izaija, Jeremija, Žalostinke, Ezekiel, Daniel, Ozej, Joel, Amos, Abdija, Jona, Mihej, Nahum, Habakuk, Sofonija, Agej, Zaharija, Malahija in celotna Nova Zaveza.

Pred vami je študijska verzija z opombami in referencami.

## *Posebnosti prevoda:*

- dodane opombe in reference; KJV 1611,
- dodane približne letnice dogodkov; KJV Oxford 1769,
- »agnjene« besede so dodane izvirnem KJV besedilu,
- »<sup>a</sup>« opombe KJV 1611 in opombe prevajalca,
- »<sub>b</sub>« sklici na druge dela besedila,
- »[ ]« dodala prevajalca, ni v originalu,
- »§« razlika besedila SloKJV in ostalih slovenskih prevodov.

Bog je že dokazal Svojo ljubezen do tebe osebno. Kajti Bog je tako ljubil svet (tebe), da je dal Svojega edinorojenega Sina, da kdorkoli veruje vanj, (ti?) se ne bo pogubil, temveč bo imel večno življenje.<sup>(Jn 3,16)</sup>

Ali verjameš Besedi Njega, ki te je ustvaril, ki te pozna in te ljubi?  
Ali si pripravljen sprejeti Njega, to je Božjo Besedo – Jezusa Kristusa, po katerem so bile narejene vse stvari?

Toda sedaj povsod vsem ljudem zapoveduje, da se pokesajo.<sup>(Ajd 17,30)</sup>

Pokesajte se torej in bodite spreobrnjeni (tj. obrnite se proč od greha k živemu Boga), da bodo vaši grehi lahko izbrisani.  
(Ajd 3,19)

Sprejmite Jezusa in ne grešite več, kajti Bog je določil dan na katerega bo sodil svet v pravičnosti, po tem možu (Jezusu Kristusu), katerega je določil. O tem je dal zagotovilo vsem ljudem, ker ga je obudil od mrtvih.<sup>(Ajd 17,31)</sup>

Kajti s srcem človek veruje v pravičnost, z usti pa je narejeno priznanje v rešitev duše.<sup>(Rim 10,10)</sup> Tvoja molitev (iskren pogovor z Bogom) naj bi bila takšna.

Na glas izgovori:

»Jezus, žal mi je za vse moje grehe. Prosim odpusti mi, osvobodi me in me popolnoma očisti. Sprejemam te za svojega Odrešenika, Gospoda in Gospodarja svojega življenja. Hvala, ker si tudi zame plačal na križu, umrl in tretji dan vstal.«

datum: \_\_\_\_\_, podpis: \_\_\_\_\_

Toda tolikim, kot so ga sprejeli, njim je on dal moč, da postanejo Božji sinovi, torej njim, ki verujejo v njegovo ime, (v ime Jezusa Kristusa).<sup>(Jn 1,12)</sup> Potem so bili tisti, ki so z veseljem sprejeli njegovo besedo, krščeni.<sup>(Ajd 2,41)</sup>

Pokesajte se (če si to ravnotravnost storil, sledi navodilu)  
in vsak izmed vas naj bo krščen v imenu Jezusa Kristusa v odpuščanje grehov  
in prejeli boste dar Svetega Duha.<sup>(Ajd 2,38)</sup>

Kdor veruje vanj, ni obsojen, toda kdor ne veruje, je že obsojen, ker ni veroval v ime edinorojenega Božjega Sina.<sup>(Jn 3,18)</sup>  
Kdor zavrača mene (Jezusa) in ne sprejema mojih besed, ima nekoga, ki ga sodi. Beseda, ki sem jo govoril, ta ista ga bo sodila na poslednji dan.<sup>(Jn 12,48)</sup>

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## STARA ZAVEZA

Prva Mojzesova knjiga,  
imenovana Geneza

**1** V začetku je Bog ustvaril nebo in zemljo. **2** Zemlja pa je bila brez oblike ter prazna in temo *je bila* na obličju globin in Božji Duh se je premikal na obličju vodá.

**3** [1. dan] Bog je rekel: »Naj bo svetloba.« In bila je svetloba. **4** Bog je videl svetloba, da *je bila* dobra in Bog je ločil svetloba od teme. **5** Bog je svetloba imenoval Dan, temo pa je imenoval Noč. In večer in jutro sta bila prvi dan.

**6** [2. dan] Bog je rekel: »Naj bo nebesni svod na sredi vodá in naj razdeli vode od vodá.« **7** Bog je naredil nebesni svod in razdelil vode, ki *so bile* pod nebesnim svodom od vodá, ki *so bile* nad nebesnim svodom. In bilo je tako. **8** Bog je nebesni svod imenoval Nebo. In večer in jutro sta bila drugi dan.

**9** [3. dan] Bog je rekel: »Naj bodo vode pod nebom zbrane skupaj na en kraj in naj se pojavi kopna *zemlja*.« In bilo je tako. **10** Bog je kopno *zemljo* imenoval Zemlja, zbiranje skupnih vodá pa je imenoval Morja, in Bog je videl, da *je bilo to* dobro. **11** Bog je rekel: »Naj zemlja rodi travo, zelišče, ki obrodi seme *in* sadno drevo, ki obrodi sad po svoji vrsti, čigar seme *je* v njem samem na zemlji.« In bilo je tako. **12** § Zemlja je rodila travo *in* zelišče, ki obrodi seme po svoji vrsti in drevo, ki obrodi sad po svoji vrsti, čigar seme *je* v njem samem, po njegovih vrstih. In Bog je videl, da *je bilo to* dobro. **13** In večer in jutro sta bila tretji dan.

**14** [4. dan] Bog je rekel: »Naj bodo svetilke na nebesnem svodu neba, da razdelijo dan od noči; in naj bodo za znamenja, za letne dobe, za dneve in leta, **15** in naj bodo za svetilke na nebesnem svodu neba, da na zemljo dajejo svetljobo.« In bilo je tako. **16** Bog je naredil dve veliki luči: svetlejšo luč, da vlada dnevu in šibkejšo luč, da vlada noči; *naredil* je tudi zvezde. **17** Bog jih je postavil v nebesni svod neba, da na zemljo dajejo svetljobo **18** in da vladajo nad dnevom in nad nočjo in da ločijo svetljobo od teme. In Bog je videl, da *je bilo to* dobro. **19** In večer in jutro sta bila četrti dan.

**20** [5. dan] Bog je rekel: »Naj vode obilno rodijo gibljivo ustvarjeno bitje, ki ima življenje in perjad, *da* lahko leti nad zemljjo v odprtem nebesnem svodu neba.« **21** Bog je ustvaril velikanske kite in vsako živo ustvarjeno bitje, ki se giblje, katera so vode obilno rodile po svoji vrsti in vsako krilato perjad po svoji vrsti. In Bog je videl, da *je bilo to* dobro. **22** Bog jih je blagoslovil, rekoč: »Bodite rodovitne in se množite ter napolnite vode v morjih in naj se perjad pomnoži na zemlji.« **23** In večer in jutro sta bila peti dan.

**24** [6. dan] Bog je rekel: »Naj zemlja rodi živo ustvarjeno bitje po svoji vrsti, živino in plazečo stvar in žival zemlje po svoji vrsti.« In bilo je tako. **25** Bog je naredil žival zemlje po svoji vrsti in živino po svoji vrsti in vsako stvar, ki se plazi po zemlji, po svoji vrsti. In Bog je videl, da *je bilo to* dobro.

**26** Bog je rekel: »Naredimo človeka po naši podobi, po naši podobnosti in naj imata gospostvo nad ribo morja in nad zračno perjadjo in nad živino in nad vso zemljo in nad vsako plazečo stvarjo, ki se plazi na zemlji.« **27** Tako je Bog ustvaril človeka po svoji *lastni* podobi, po Božji podobi ga je ustvaril Bog. Moškega in žensko ju je ustvaril. **28** Bog ju je blagoslovil in Bog jima je rekel: »Bodita rodovitna in se množita in napolnitva zemljo ter si jo podjarmita in imejta gospostvo nad ribami morja in nad zračno perjadjo in nad vsako živo stvarjo, ki se giblje na zemlji.«

**29** Bog je rekel: »Glejta, dal sem vama vsako zeleno zelišče, ki obrodi same, ki *je* na obličju vse zemlje in vsako drevo, na katerem *je* sad drevesa, ki obrodi seme; naj vama bo to za hrano. **30** Vsaki zemeljski živali in vsaki zračni perjadi in vsaki stvari, ki se plazi na zemlji, v kateri *je* življenje, *sem dal* za hrano vsako zeleno zelišče.« In bilo je tako. **31** Bog je videl vsako stvar, ki jo je naredil, in glej, *to je bilo* zelo dobro. In večer in jutro sta bila šesti dan.

**2** Tako sta bila končana nebo in zemlja in vsa njuna vojska. **2** [7. dan] Na sedmi dan je Bog končal svoje delo, ki ga je naredil; in na sedmi dan je počival od vsega svojega dela, ki ga je naredil. **3** Bog je blagoslovil sedmi dan ter ga posvetil, zato ker je na ta [dan] počival od vsega svojega dela, ki ga je Bog ustvaril in naredil.

**4** To *so* rodovi neba in zemlje, ko so bili ustvarjeni, na dan, ko je Gospod Bog naredil zemljo in nebo **5** in vsako poljsko rastlino, preden je bila na zemlji in vsako poljsko zelišče, preden je zraslo, kajti Gospod Bog na zemljo ni poslal dežja in ni *bilo* človeka, da obdeluje tla. **6** Toda

**1** In the beginning God created the heaven and the earth. **2** And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

**3** And God said, Let there be light: and there was light. **4** And God saw the light, that *it was* good: and God divided the light from the darkness. **5** And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

**6** ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. **7** And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. **8** And God called the firmament Heaven. And the evening and the morning were the second day.

**9** ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. **10** And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. **11** And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. **12** And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. **13** And the evening and the morning were the third day.

**14** ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: **15** And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. **16** And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. **17** And God set them in the firmament of the heaven to give light upon the earth, **18** And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. **19** And the evening and the morning were the fourth day.

**20** And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. **21** And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. **22** And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. **23** And the evening and the morning were the fifth day.

**24** ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. **25** And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

**26** ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. **27** So God created man in his *own* image, in the image of God created he him; male and female created he them. **28** And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

**29** ¶ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. **30** And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. **31** And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

**2** Thus the heavens and the earth were finished, and all the host of them. **2** And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. **3** And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

**4** ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, **5** And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the

earth, and **there was** not a man to till the ground. <sup>6</sup> But there went up a mist from the earth, and watered the whole face of the ground. <sup>7</sup> And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

<sup>8</sup> ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. <sup>9</sup> And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. <sup>10</sup> And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. <sup>11</sup> The name of the first is Pison: that is it which compasseth the whole land of Havilah, where **there is** gold; <sup>12</sup> And the gold of that land is good: there is bdellium and the onyx stone. <sup>13</sup> And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. <sup>14</sup> And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. <sup>15</sup> And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

<sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: <sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

<sup>18</sup> ¶ And the LORD God said, **It is** not good that the man should be alone; I will make him an help meet for him. <sup>19</sup> And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. <sup>20</sup> And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

<sup>21</sup> And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; <sup>22</sup> And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. <sup>23</sup> And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. <sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. <sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.

**3** Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? <sup>2</sup> And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: <sup>3</sup> But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. <sup>4</sup> And the serpent said unto the woman, Ye shall not surely die: <sup>5</sup> For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

<sup>6</sup> And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. <sup>7</sup> And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. <sup>8</sup> And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

<sup>9</sup> And the LORD God called unto Adam, and said unto him, Where art thou?

<sup>10</sup> And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

<sup>11</sup> And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? <sup>12</sup> And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. <sup>13</sup> And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

<sup>14</sup> And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: <sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. <sup>16</sup> Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

<sup>17</sup> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; <sup>18</sup> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; <sup>19</sup> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. <sup>20</sup> And Adam called his wife's name Eve; because she was the mother of all living. <sup>21</sup> Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

meglica se je dvigala iz zemlje in namakala celotno obličje tal. <sup>7</sup> Gospod Bog je iz prahu tal oblikoval človeka in v njegove nosnice vdihnil dih življenja, in človek je postal živa duša.

<sup>8</sup> Gospod Bog je zasadil vrt proti vzhodu v Edenu, in tja je postavil človeka, katerega je oblikoval. <sup>9</sup> Gospod Bog je naredil, da iz tal požene vsako drevo, ki je prijetno pogledu in dobro za hrano; tudi drevo življenja v sredi vrta in drevo spoznanja dobrega in zla. <sup>10</sup> In reka je izvirala iz Edena, da namaka vrt in od tam je bila razdeljena v štiri glave. <sup>11</sup> Ime prve je Pišon. To je ta, ki obkroža celotno deželo Havilá, kjer je zlato <sup>12</sup> in zlato te dežeze je dobro; tam je bdelij in kamen oniks. <sup>13</sup> § Ime druge reke je Gihon. Ta ista je ta, ki obkroža celotno deželo Etiopijo. <sup>14</sup> § Ime tretje reke je Hidekel. To je ta, ki gre proti vzhodu Asirije. In četrta reka je Evfrat. <sup>15</sup> Gospod Bog je vzel človeka ter ga postavil v edenski vrt, da ga prirejuje in da ga varuje.

<sup>16</sup> Gospod Bog je človeku zapovedal, rekoč: »Od vsakega vrtnega drevesa lahko prosto ješ, <sup>17</sup> toda od drevesa spoznanja dobrega in zla, ne smeš jesti od njega, kajti na dan, ko boš od njega jedel, boš zagotovo umrl.«

<sup>18</sup> Gospod Bog je rekel: »To ni dobro, da bi bil človek sam. Naredil mu bom pomoč, primočno zanj.« <sup>19</sup> Iz tal je Gospod Bog oblikoval vsako poljsko žival in vsako zračno perjad in **jih** privadel k Adamu, da vidi, kako jih bo poimenoval. In kakorkoli je Adam vsako živo ustvarjeno bitje poimenoval, to je **bilo** njeno ime. <sup>20</sup> Adam je dal imena vsej živini, zračni perjadi in vsaki poljski živali, toda za Adama ni bilo najti pomoči, primerne zanj.

<sup>21</sup> Gospod Bog je storil, da je na Adama padlo globoko spanje in je zaspal. Vzel je eno izmed njegovih reber ter namesto le-tega zapr meso <sup>22</sup> in **fizj** rebra, ki ga je Gospod Bog vzel iz človeka, je naredil žensko in jo privadel k človeku. <sup>23</sup> Adam je rekel: »To je sedaj kost iz mojih kosti in meso iz mojega mesa. Imenovala se bo Ženska, ker je bila vzeta iz Moškega.« <sup>24</sup> Zatorej bo moški zapustil svojega očeta in svojo mater in se bo trdno pridružil svoji ženi in oba bosta eno meso. <sup>25</sup> Oba sta bila naga, mož in njegova žena in ni ju bilo sram.

**3** Torej kača **[pa]** je bila bolj premetena kakor katerakoli izmed poljskih živali, ki jih je Gospod Bog naredil. In rekla je ženski: »Da, ali je Bog res rekel: »Ne bosta jedla od vsakega vrtnega drevesa?« <sup>2</sup> In ženska je rekla kači: »Midva lahko jeva od sadja vrtnih dreves, <sup>3</sup> toda o sadu drevesa, ki je v sredi vrta, je Bog rekel: »Ne bosta jedla od njega niti se ga ne bosta dotikala, da ne bi umrla.« <sup>4</sup> Kača je ženski rekla: »Zagotovo ne bosta umrla, <sup>5</sup> § kajti Bog ve, da se bodo na dan, ko bosta od njega jedla, vajine oči potem odprle in bosta kakor bogovi, poznavajoč dobro in zlo.«

<sup>6</sup> In ko je ženska videla, da je **bilo** drevo dobro za jed in da je **bilo** prijetno očim in da si je drevesa želeti, da naredi **nekoga** modregu, je vzel od njegovega sadu in jedla ter dala tudi svojemu soprogu, **[ki je bil]** z njo, in on je jedel. <sup>7</sup> Oči so se obema odprle in spoznala sta, da **sta bila** naga. Skupaj sta sešila figove liste ter si naredila predpasnika. <sup>8</sup> In zaslišala sta šum Gospoda Boga, ki je v svežini dneva hodil po vrtu, in Adam ter njegova žena sta se pred prisotnostjo Gospoda Boga skrila med vrtna drevesa.

<sup>9</sup> Gospod Bog je zaklical Adamu in mu rekel: »Kje si?« <sup>10</sup> Ta je rekel: »Zasišal sem twoj šum v vrtu in sem se zbal, ker sem **bil** nag, in sem se skril.«

<sup>11</sup> Rekel je: »Kdo ti je povedal, da si **bil** nag? Mar si jedel od drevesa, od katerega sem ti zapovedal, da ne bi smel jesti?« <sup>12</sup> Mož je rekel: »Ženska, ki si mi jo dal, **da je** z menoj, ona mi je dala od drevesa in sem jedel.« <sup>13</sup> Gospod Bog je rekel ženski: »Kaj je to, **kar** si storila?« Ženska je rekla: »Kača me je preslepila in sem jedla.«

<sup>14</sup> Gospod Bog je rekel kači: »Ker si to storila, **si** prekleta nad vso živino in nad vsako poljsko živaljo. Po svojem trebuhi boš šla in prah boš jedla vse dni svojega življenja. <sup>15</sup> § Postavil bom sovraštvo med teboj in žensko in med twoje seme in njeno seme; to ti zdrobis tvojo glavo, ti pa boš ranila njegovo peto.« <sup>16</sup> Ženski je rekel: »Silno bom pomnožil twojo brdkost in twoje spočetje. V brdkosti boš rojevala otroke, in tvoje hrepenenje **bo** k tvojemu soprogu in on bo vladal nad teboj.«

<sup>17</sup> Adamu pa je rekel: »Ker si prisluhnil glasu svoje žene in si jedel od drevesa, o katerem sem ti zapovedal, rekoč: »Ne boš jedel od njega; prekleta **so** tla zaradi tebe, v brdkosti boš jedel **od** le-teh vse dni svojega življenja.« <sup>18</sup> Tudi trnje in osat ti bodo obrodila; in poljsko zelišče boš jedel; <sup>19</sup> v potu svojega obraza boš jedel kruh, dokler se ne vrneš v tla, kajti od tam si bil vzet, kajti prah **si** in v prah se boš vrnil.« <sup>20</sup> Adam je svojo ženo imenoval Eva; ker je bila mati vseh živih. <sup>21</sup> Adamu in njegovi ženi je Gospod Bog naredil plašča iz kož ter ju oblekel.

<sup>22</sup> Gospod Bog je rekel: »Glej, človek je postal kakor eden izmed nas, da pozna dobro in zlo. In sedaj, da ne iztegne svoje roke in vzame tudi od drevesa življenja ter jé in živi na veke,« <sup>23</sup> ga je Gospod Bog zato odpodal iz edenskega vrta, da orje tla, iz katerih je bil vzet. <sup>24</sup> § Tako je izgnal človeka in na vzhodu edenskega vrta namestil kerube in ognjen meč, ki obrača vsako pot, da varuje pot drevesa življenja.

**4** Adam je spoznal svojo ženo Evo in ta je spočela ter rodila Kajna in rekla: »Dobila sem človeka od Gospoda.« <sup>2</sup> In ponovno je rodila njegovega brata Abela. In Abel je bil čuvaj ovc, toda Kajn je bil orač tal.

<sup>3</sup> Tekom časa se je pripetilo, da je Kajn od sadu tal prinesel daritev Gospodu. <sup>4</sup> In tudi Abel je prinesel prvece od svojega tropa in od njihove tolšče. In Gospod je imel spoštovanje do Abela in njegove daritve, <sup>5</sup> toda do Kajna in njegove daritve [*pa*] ni imel spoštovanja. In Kajn je bil zelo ogorčen in njegovo obličeje je upadlo.

<sup>6</sup> Gospod je rekel Kajnu: »Zakaj si ogorčen? In zakaj je tvoje obličeje upadlo? <sup>7</sup> Če delaš dobro ali ne boš sprejet? Če pa ne delaš dobro, greh leži pri vratih. Njegovo poželenje **naj bo** k tebi, ti pa boš vladal nad njim.« <sup>8</sup> Kajn je govoril s svojim bratom Abelem, in ko sta bila na polju, se je pripetilo, da se je Kajn dvignil zoper svojega brata Abela in ga ubil.

<sup>9</sup> Gospod je rekel Kajnu: »Kje **je** tvoj brat, Abel?« On pa je rekel: »Ne vem. **Sem** mar jaz čuvaj svojega brata?« <sup>10</sup> Rekel je: »Kaj si storil? Glas krvi tvojega brata iz tal vpije k meni. <sup>11</sup> Sedaj **si** preklet pred zemljo, ki je odprla svoja usta, da iz tvoje roke sprejme kri tvojega brata. <sup>12</sup> Ko boš oral tla, ti odslej ne bodo obrodila svoje moči; na zemlji boš ubežnik in potepuh.«

<sup>13</sup> Kajn je Gospodu rekel: »Moja kazem **je** večja, kakor jo lahko prenesem. <sup>14</sup> Glej, danes si me napodil izpred obličja zemlje, in skrit bom pred tvojim obličjem, in na zemljji bom ubežnik ter potepuh; in izgodoilo se bo, **da** me bo ubil vsak, kdor me najde.« <sup>15</sup> Gospod mu je rekel: »Zatorej kdorkoli ubije Kajna, bo nanj nadeto sedemkratno maščevanje.« In Gospod je na Kajna namestil znamenje, da kdorkoli ga najde, ga ne bi ubil.

<sup>16</sup> Kajn je odšel izpred Gospodove prisotnosti in prebival v deželi Nod, vzhodno od Edena. <sup>17</sup> Kajn je spoznal svojo ženo in ta je spočela ter rodila Henoho. Ta je zgradil mesto in ime mesta imenoval Henoh, po imenu svojega sina. <sup>18</sup> Henohu se je rodil Irád, in Irád je zaplodil Mehujaéla, in Mehujaél je zaplodil Metušaél, in Metušaél je zaplodil Lameha.

<sup>19</sup> Lameh si je vzel dve ženi: ime prve **je bilo** Ada, ime druge pa Cila. <sup>20</sup> Ada je rodila Jabála; ta je bil oče teh, ki prebivajo v šotorih in **teh, ki imajo** živino. <sup>21</sup> Ime njegovega brata **je bilo** Jubál; bil je oče vseh teh, ki prijemajo harfo in piščal. <sup>22</sup> Cila pa je rodila tudi Tubál Kajina, učitelja vsakega rokodelca z bronom in železom, in Tubál Kajinova sestra **je bila** Naáma.

<sup>23</sup> Lameh je rekel svojima ženama, Adi in Cili: »Poslušajta moj glas, vidve, Lamehovi ženi, prisluhnita mojemu govoru, kajti umoril sem človeka, ki mi prizadeva rane in mladeniča, za mojo rano. <sup>24</sup> Če bo Kajn sedemkrat maščevan, resnično, Lameh [*pa*] sedeminsedemdesetkrat.«

<sup>25</sup> Adam je spet spoznal svojo ženo in rodila je sina in njegovo ime je imenovala Set. »Kajti Bog,« **je rekla**, »mi je določil drugega potomca namesto Abela, katerega je ubil Kajn.« <sup>26</sup> In Setu, tudi njemu se je rodil sin, in njegovo ime je imenoval Enóš. Potem so ljudje začeli klicati Gospodovo ime.

**5** To **je** knjiga Adamovih rodov. Na dan, ko je Bog ustvaril človeka, **ga** je naredil po Božji podobnosti. <sup>2</sup> Moškega in žensko ju je ustvaril in ju blagoslovil in njuno ime imenoval Adam, na dan, ko sta bila ustvarjena.

<sup>3</sup> Adam je živel sto trideset let in zaplodil **sina** po svoji lastni podobnosti, po svoji podobi in imenoval ga je Set. <sup>4</sup> Adamovih dni, potem ko je zaplodil Šetu, je bilo osemsto let, in zaplodil je sinove in hčere. <sup>5</sup> Vseh dni, ko je Adam živel, je bilo devetsto trideset let, in je umrl.

<sup>6</sup> Set je živel sto pet let ter zaplodil Enóša. <sup>7</sup> Potem, ko je Set zaplodil Enóša, je živel osemsto sedem let ter zaplodil sinove in hčere, <sup>8</sup> in vseh Setovih dni je bilo devetsto dvanajst let, in je umrl.

<sup>9</sup> Enóš je živel devetdeset let in zaplodil Kenána, <sup>10</sup> in potem, ko je Enóš zaplodil Kenána, je živel osemsto petnajst let ter zaplodil sinove in hčere. <sup>11</sup> Vseh Enóševih dni je bilo devetsto pet let, in je umrl.

<sup>12</sup> Kenán je živel sedemdeset let ter zaplodil Mahalaléla. <sup>13</sup> Potem, ko je Kenán zaplodil Mahalaléla, je živel osemsto štirideset let ter zaplodil sinove in hčere. <sup>14</sup> Vseh Kenánovih dni je bilo devetsto deset let, in je umrl.

<sup>15</sup> Mahalalél je živel petinštredeset let ter zaplodil Jereda. <sup>16</sup> Potem, ko je Mahalalél zaplodil Jereda, je živel osemsto trideset let ter zaplodil sinove in hčere. <sup>17</sup> Vseh Mahalalélovih dni je bilo osemsto petindevetdeset let, in je umrl.

<sup>22</sup> ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: <sup>23</sup> Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. <sup>24</sup> So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, **I** have gotten a man from the LORD. <sup>2</sup> And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

<sup>3</sup> And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. <sup>4</sup> And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: <sup>5</sup> But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

<sup>6</sup> And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? <sup>7</sup> If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee **shall be** his desire, and thou shalt rule over him. <sup>8</sup> And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

<sup>9</sup> ¶ And the LORD said unto Cain, Where **is** Abel thy brother? And he said, I know not: **Am** I my brother's keeper? <sup>10</sup> And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. <sup>11</sup> And now **art** thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; <sup>12</sup> When thou tilllest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

<sup>13</sup> And Cain said unto the LORD, My punishment **is** greater than I can bear. <sup>14</sup> Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me. <sup>15</sup> And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

<sup>16</sup> ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. <sup>17</sup> And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. <sup>18</sup> And unto Enoch was born Irad: and Irad begat Mehujaél: and Mehujaél begat Methusael: and Methusael begat Lamech.

<sup>19</sup> ¶ And Lamech took unto him two wives: the name of the one **was** Adah, and the name of the other Zillah. <sup>20</sup> And Adah bare Jabal: he was the father of such as dwell in tents, and **of such as have** cattle. <sup>21</sup> And his brother's name **was** Jubal: he was the father of all such as handle the harp and organ. <sup>22</sup> And Zillah, she also bare Tubal-cain, an instruter of every artificer in brass and iron: and the sister of Tubal-cain **was** Naamah.

<sup>23</sup> And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. <sup>24</sup> If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

<sup>25</sup> ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, **said she**, hath appointed me another seed instead of Abel, whom Cain slew. <sup>26</sup> And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

**5** This **is** the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; <sup>2</sup> Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

<sup>3</sup> ¶ And Adam lived an hundred and thirty years, and begat **a son** in his own likeness, after his image; and called his name Seth: <sup>4</sup> And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: <sup>5</sup> And all the days that Adam lived were nine hundred and thirty years: and he died.

<sup>6</sup> And Seth lived an hundred and five years, and begat Enos: <sup>7</sup> And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: <sup>8</sup> And all the days of Seth were nine hundred and twelve years: and he died.

<sup>9</sup> ¶ And Enos lived ninety years, and begat Cainan: <sup>10</sup> And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: <sup>11</sup> And all the days of Enos were nine hundred and five years: and he died.

<sup>12</sup> ¶ And Cainan lived seventy years, and begat Mahalaleel: <sup>13</sup> And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: <sup>14</sup> And all the days of Cainan were nine hundred and ten years: and he died.

<sup>15</sup> ¶ And Mahalaleel lived sixty and five years, and begat Jared: <sup>16</sup> And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: <sup>17</sup> And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

<sup>18</sup> ¶ And Jared lived an hundred sixty and two years, and he begat Enoch: <sup>19</sup> And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: <sup>20</sup> And all the days of Jared were nine hundred sixty and two years: and he died.

<sup>21</sup> ¶ And Enoch lived sixty and five years, and begat Methuselah: <sup>22</sup> And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: <sup>23</sup> And all the days of Enoch were three hundred sixty and five years: <sup>24</sup> And Enoch walked with God: and he was not; for God took him.

<sup>25</sup> And Methuselah lived an hundred eighty and seven years, and begat Lamech: <sup>26</sup> And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: <sup>27</sup> And all the days of Methuselah were nine hundred sixty and nine years: and he died.

<sup>28</sup> ¶ And Lamech lived an hundred eighty and two years, and begat a son: <sup>29</sup> And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. <sup>30</sup> And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: <sup>31</sup> And all the days of Lamech were seven hundred seventy and seven years: and he died. <sup>32</sup> And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

**6** And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, <sup>2</sup> That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. <sup>3</sup> And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

<sup>4</sup> There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

<sup>5</sup> ¶ And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

<sup>6</sup> And it repented the LORD that he had made man on the earth, and it grieved him at his heart. <sup>7</sup> And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

<sup>8</sup> But Noah found grace in the eyes of the LORD.

<sup>9</sup> ¶ These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God. <sup>10</sup> And Noah begat three sons, Shem, Ham, and Japheth.

<sup>11</sup> The earth also was corrupt before God, and the earth was filled with violence. <sup>12</sup> And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

<sup>13</sup> And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

<sup>14</sup> ¶ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. <sup>15</sup> And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. <sup>16</sup> A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. <sup>17</sup> And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. <sup>18</sup> But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. <sup>19</sup> And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. <sup>20</sup> Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. <sup>21</sup> And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. <sup>22</sup> Thus did Noah; according to all that God commanded him, so did he.

**7** And the LORD said unto Noah, Come thou and all thy house into the ark; <sup>2</sup> for thee have I seen righteous before me in this generation. <sup>3</sup> Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female. <sup>4</sup> Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. <sup>5</sup> For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

<sup>5</sup> And Noah did according unto all that the LORD commanded him.

<sup>6</sup> And Noah *was* six hundred years old when the flood of waters was upon the earth.

<sup>7</sup> ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. <sup>8</sup> Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, <sup>9</sup> There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. <sup>10</sup> And it came to pass after seven days, that the waters of the flood were upon the earth.

<sup>18</sup> Jered je živel sto dvainšestdeset let ter zaplodil Henoha. <sup>19</sup> Potem, ko je Jered zaplodil Henoha, je živel osemsto let ter zaplodil sinove in hčere. <sup>20</sup> Vseh Jeredovih dni je bilo devetsto dvainšestdeset let, in je umrl.

<sup>21</sup> Henoh je živel petinšestdeset let ter zaplodil Matuzalema. <sup>22</sup> Potem, ko je Henoh zaplodil Matuzalema, je tristo let hodil z Bogom ter zaplodil sinove in hčere. <sup>23</sup> Vseh Henohovih dni je bilo tristo petinšestdeset let. <sup>24</sup> Henoh je hodil z Bogom in ni ga *bilo*, kajti Bog ga je vzel.

<sup>25</sup> Matuzalem je živel sto sedeminosemdeset let in zaplodil Lameha. <sup>26</sup> Potem, ko je Matuzalem zaplodil Lameha, je živel sedemsto dvainosemdeset let ter zaplodil sinove in hčere. <sup>27</sup> Vseh Matuzalemovih dni je bilo devetsto devetinšestdeset let, in je umrl.

<sup>28</sup> Lameh je živel sto dvainosemdeset let ter zaplodil sina. <sup>29</sup> Njegovo ime je imenoval Noe, rekoč: »Ta *isti* nas bo tolazil, glede našega dela in garanja naših rok, zaradi tal, ki jih je Gospod preklev.« <sup>30</sup> Potem, ko je Lameh zaplodil Noeta, je živel petsto petindevetdeset let ter zaplodil sinove in hčere. <sup>31</sup> Vseh Lamehovih dni je bilo sedemsto sedeminsemdeset let, in je umrl. <sup>32</sup> Noe je bil star petsto let in Noe je zaplodil Sema, Hama ter Jafeta.

**6** Pripetilo se je, ko so se na obličju zemlje ljudje začeli množiti in so <sup>2</sup> se jimi rojevale hčere, <sup>2</sup> da so Božji sinovi videli človeške hčere, da so *bile* lepe in so si jih jemali za žene od vseh, ki so si jih izbrali. <sup>3</sup> § Gospod je rekel: »Moj duh se ne bo vedno preprial s človekom, kajti on je *prav tako* meso, vendar bo njegovih dni sto dvajet let.«

<sup>4</sup> § Takrat, v tistih dneh, so bili na zemlji velikani; in tudi potem, ko so Božji sinovi vstopali noter v človeške hčere in so jim te rodile *otroke*, so ti isti *postali* mogočni možje, ki so *bili* iz davnine, možje z ugledom.

<sup>5</sup> Bog pa je videl, da *je bila* človekova zlobnost na zemlji velika in *da je bila* vsaka miselna zamisel njegovega srca nenehno samo zla.

<sup>6</sup> To je pokesalo Gospoda, da je na zemlji naredil človeka in to ga je užalostilo pri njegovem srcu. <sup>7</sup> Gospod je rekel: »Uničil bom človeka, ki sem ga ustvaril, izpred obličja zemlje,« tako človeka kakor žival in plazeče stvar ter perjad neba, kajti to me je pokesalo, da sem jih naredil.«

<sup>8</sup> Toda Noe je našel milost v Gospodovih očeh.

<sup>9</sup> To so Noetovi rođovi. Noe je bil pravičen človek *in* popoln v svojih rodovih *in* Noe je hodil z Bogom.

<sup>10</sup> Noe je zaplodil tri sinove: Sema, Hama in Jafeta.

<sup>11</sup> Tudi zemlja je bila izprijena pred Bogom in zemlja je bila napolnjena z nasiljem. <sup>12</sup> Bog je pogledal na zemljo in glej, bila je izprijena, kajti vse meso na zemlji je izpridilo svojo pot.

<sup>13</sup> § Bog je Noetu rekel: »Konec vsega mesa je prišel predme, kajti zemlja je po njih napolnjena z nasiljem, in glej, uničil jih bom, z zemljo [vred].

<sup>14</sup> § Naredi si ladjo iz gofrovega lesa. V ladji boš naredil prostore in jo zunaj in znotraj zasmolil s smolo. <sup>15</sup> In to *je oblika, po* kateri jo boš naredil: dolžina ladje *naj bo* tristo komolcev, njena širina petdeset komolcev in njena višina trideset komolcev. <sup>16</sup> § Ladji boš naredil okno in komolec nad tem jo boš končal. Vrata ladje boš napravil na njeni strani; *s* spodnjim, drugim in tretjim *nadstropjem* jo boš naredil.

<sup>17</sup> Glej jaz, celo jaz, privedem na zemljo poplavlo vodá, da uničim vse meso, v katerem *je* dih življenga izpod neba *in* vsaka stvar, ki *je* na zemlji, bo umrla. <sup>18</sup> Toda s teboj bom vzpostavil svojo zavezo, in prišel boš na ladjo, ti in tvoji sinovi in tvoja žena in žene tvojih sinov s teboj.

<sup>19</sup> Od vsake žive stvari, od vsega mesa, boš s seboj na ladjo privedel *[po]* dva od vsake vrste, da *jih* s teboj obvaruješ žive; naj bodo samec in samica. <sup>20</sup> Od perjadi po njihovi vrsti in od živine po njihovi vrsti, od vsake zemeljske plazeče stvari po njeni vrsti, *[po]* dva od vsake sorte bosta prišla k tebi, da *ju* obvaruješ živa. <sup>21</sup> K sebi vzemi od vse hrane, ki se je in *jo* boš zbral k sebi, in ta bo za hrano zate in ranje.« <sup>22</sup> Noe je storil tako; glede na vse, kar mu je Bog ukazal, je storil tako.

**7** Gospod je rekel Noetu: »Pridi ti in vsa tvoja hiša v ladjo, kajti pred seboj sem te videl pravičnega v tem rodu. <sup>2</sup> Od vsake čiste živali boš vzel k sebi po sedmero, samca in njegovo samico. Od živali, ki niso čiste, po dvoje, samca in njegovo samico. <sup>3</sup> Tudi od perjadi neba po sedmero, samca in samico, da na obličju vse zemlje ohramiš seme živo. <sup>4</sup> Kajti še sedem dni in povzročil bom, da na zemljo dežuje štirideset dni in štirideset noči; in vsako živo snov, ki sem jo naredil, bom uničil izpred obličja zemlje.«

<sup>5</sup> Noe je storil glede na vse, kar mu je Gospod zapovedal. <sup>6</sup> Noe *je bil* star šeststo let, ko je bila na zemlji poplava vodá.

<sup>7</sup> Noe je zaradi poplavnih vodá vstopil v ladjo in njegovi sinovi in njegova žena in žene njegovih sinov z njim. <sup>8</sup> Od čistih živali in od živali, ki niso čiste in od perjadi in od vsake stvari, ki se plazi na zemlji, <sup>9</sup> so po dve in dve vstopile k Noetu v ladjo, samec in samica, kakor je Bog zapovedal Noetu. <sup>10</sup> Po sedmih dneh pa se je pripetilo, da so bile na zemlji poplavne vode.

<sup>11</sup> V šeststotem letu Noetovega življenja, v drugem mesecu, sedemnajsti dan meseca, istega dne so izbruhnili vsi studenci velike globine in okna neba so bila odprta. <sup>12</sup> In dež je bil na zemlji štirideset dni in štirideset noči.

<sup>13</sup> Prav isti dan so vstopili v ladjo Noe ter Sem in Ham in Jafet, Noetovi sinovi in Noetova žena in z njim tri žene njegovih sinov. <sup>14</sup> Oni in vsaka žival po njeni vrsti in vsa živila po njeni vrsti in vsaka plazeče stvar, ki se plazi na zemlji, po njeni vrsti in vsaka perjad po njeni vrsti, vsaka ptica od vsake sorte. <sup>15</sup> Vstopile so k Noetu in ladjo, *[Ipo]* dve in dve od vsega mesa, v katerem *je* dih življenja. <sup>16</sup> Te, ki so vstopile, so vstopile samec in samica od vsega mesa, kakor mu je Bog zapovedal. Gospod pa ga je zaprl noter.

<sup>17</sup> Na zemlji je bila poplava štirideset dni. Vode so narasle in podpirale ladjo in ta je bila dvignjena nad zemljo. <sup>18</sup> Vode so prevladale in silno narasle na zemlji in ladja je plula na obličju vodā. <sup>19</sup> Vode so silno prevladale na zemlji in vsi visoki hribi, ki so *bili* pod celotnim nebom, so bili pokriti.

<sup>20</sup> Vode so se dvignile *[in]* prevladale *[za]* petnajst komolcev in gore so bile pokrite.

<sup>21</sup> Umrlo je vse meso, ki se je gibalo na zemlji, tako od perjadi, od živine, od živali in od vsake plazeče stvari, ki se plazi na zemlji in vsakega človeka. <sup>22</sup> Vse, v cigar nosnicah *je* bil dih življenja, od vsega, kar *[jih]* je *bilo* na kopni *zemlji*, je umrlo. <sup>23</sup> Uničena je bila vsaka živa snov, ki je bila na obličju tal, tako človek kakor živila, plazeče stvari in perjad neba; in bile so uničene z zemlje. *Živ* je ostal samo Noe in tisti, ki so *bili* z njim na ladji. <sup>24</sup> Vode so prevladovale na zemlji sto petdeset dni.

**8** Bog se je spomnil Noeta in vsake žive stvari in vse živine, ki *je bila* z njim v ladji in Bog je naredil veter, da je šel prek zemlje in vode so se znižale. <sup>2</sup> Tudi studenci globin in okna neba so bila ustavljeni in dež z neba je bil zadržan. <sup>3</sup> Vode so se nenehno vračale iznad zemlje in po koncu sto petdesetih dni so bile vode znižane.

<sup>4</sup> Ladja je obstala v sedmem mesecu, na sedemnajsti dan meseca, na gorah Ararata. <sup>5</sup> In vode so nenehno upadale do desetega meseca. V desetem *meseču*, na prvi *dan* meseca, so bili vidni vrhovi gora.

<sup>6</sup> Ob koncu štiridesetih dni se je pripetilo, da je Noe odprl okno ladje, ki jo je naredil <sup>7</sup> in izpustil krokarja, ki je letal sem ter tja, dokler se vode iznad zemlje niso posušile. <sup>8</sup> Od sebe je izpustil tudi golobico, da vidi, če so se vode znižale iznad obličja tal, <sup>9</sup> toda golobica ni našla počitka za podnožje svojega stopala in se je vrnila k njemu v ladjo, kajti vode *so bile* na obličju celotne zemlje. Potem je iztegnil svojo roko in jo prijel ter potegnil k sebi v ladjo. <sup>10</sup> Okleval pa je še drugih sedem dni in golobico ponovno izpustil iz ladje. <sup>11</sup> Golobica je zvečer priletela k njemu, in glej, v njenem kljunu *je bil* odtrgan oljčni list. Tako je Noe spoznal, da so bile vode iznad zemlje znižane. <sup>12</sup> Okleval je še drugih sedem dni in izpustil golobico, ki se ni več ponovno vrnila k njemu.

<sup>13</sup> Pripetilo se je v šeststopravem letu, v prvem *meseču*, prvi *dan* meseca, *[da]* so se vode iznad zemlje posušile. Noe je odstranil pokrivalo ladje ter pogledal in glej, obliče tal je bilo suho. <sup>14</sup> § V drugem mesecu, na sedemindvajseti dan meseca, je bila zemlja suha.

<sup>15</sup> Bog je spregovoril Noetu, rekoč: <sup>16</sup> »Pojdi iz ladje ti in twoja žena in twoji sinovi in žene twojih sinov s teboj. <sup>17</sup> S seboj privedi vsako živo stvar, ki *je* s teboj od vsega mesa, *tako* od perjadi kakor od živine in od vsake plazeče stvari, ki se plazi na zemlji, da se bodo na zemlji lahko obilno plodili in bodo rodovitni in se množili na zemlji.« <sup>18</sup> Noe se je izkrcal in njegovi sinovi in njegova žena in žene njegovih sinov z njimi. <sup>19</sup> Vsaka žival, vsaka plazeča stvar in vsaka perjad *in* karkoli se plazi na zemlji, po svojih vrstah, so se izkricali iz ladje.

<sup>20</sup> Noe je zgradil oltar Gospodu in vzel od vsake čiste živali in od vsake čiste perjadi ter na oltarju daroval žgalne daritve. <sup>21</sup> Gospod je zavohal prijeten vonj in Gospod je v svojem srcu rekel: »Zaradi človeka tal ne bom več ponovno preklen, kajti zamisel človekovega srca *je* zla od njegove mladosti, niti ne bom več ponovno udaril vsake žive stvari, kakor sem storil. <sup>22</sup> Dokler ostaja zemlja, čas setve in žetve in mraz in vročina in poletje in zima in dan in noč ne bodo prenehali.«

**9** Bog je blagoslovil Noeta in njegove sinove ter jim rekel: »Bodite rodovitni in se množite ter na novo napolnite zemljo. <sup>2</sup> Strah pred vami in groza pred vami bo na vsaki zemeljski živali in na vsaki zračni perjadi, na vsem, kar se giba *na* zemlji in na vseh ribah morja; izročene so v vašo roko. <sup>3</sup> Vsaka gibajoča stvar, ki živi, naj bo hrana za vas; celo kakor zeleni zelišča, sem vam izročil vse stvari. <sup>4</sup> Toda mesa z njegovim življenjem, *ki je* njegova kri, ne boste jedli. <sup>5</sup> Zagotovo bom terjal vašo kri vaših življenj. Terjal jo bom iz roke vsake živali in iz človeške roke. Iz roke vsakega človekovega brata bom terjal človeško življenje. <sup>6</sup> Kdorkoli preljije človeško kri, bo po človeku preljita njegova kri, kajti človeka je naredil po Božji podobi. <sup>7</sup> Vi pa bodite rodovitni in se množite, na zemlji obilno obrodite in se množite na njej.«

<sup>11</sup> ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. <sup>12</sup> And the rain was upon the earth forty days and forty nights.

<sup>13</sup> In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; <sup>14</sup> They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. <sup>15</sup> And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. <sup>16</sup> And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

<sup>17</sup> And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. <sup>18</sup> And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. <sup>19</sup> And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. <sup>20</sup> Fifteen cubits upward did the waters prevail; and the mountains were covered.

<sup>21</sup> And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: <sup>22</sup> All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. <sup>23</sup> And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. <sup>24</sup> And the waters prevailed upon the earth an hundred and fifty days.

**8** And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; <sup>2</sup> The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; <sup>3</sup> And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

<sup>4</sup> And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. <sup>5</sup> And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

<sup>6</sup> ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: <sup>7</sup> And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. <sup>8</sup> Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; <sup>9</sup> But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. <sup>10</sup> And he stayed yet other seven days; and again he sent forth the dove out of the ark; <sup>11</sup> And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. <sup>12</sup> And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

<sup>13</sup> ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. <sup>14</sup> And in the second month, on the seven and twentieth day of the month, was the earth dried.

<sup>15</sup> ¶ And God spake unto Noah, saying, <sup>16</sup> Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. <sup>17</sup> Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. <sup>18</sup> And Noah went forth, and his sons, and his wife, and his sons' wives with him: <sup>19</sup> Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

<sup>20</sup> ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. <sup>21</sup> And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done. <sup>22</sup> While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

**9** And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. <sup>2</sup> And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered. <sup>3</sup> Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. <sup>4</sup> But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. <sup>5</sup> And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. <sup>6</sup> Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. <sup>7</sup> And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

<sup>8</sup> ¶ And God spake unto Noah, and to his sons with him, saying, <sup>9</sup> And I, behold, I establish my covenant with you, and with your seed after you; <sup>10</sup> And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. <sup>11</sup> And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

<sup>12</sup> And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: <sup>13</sup> I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. <sup>14</sup> And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: <sup>15</sup> And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. <sup>16</sup> And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. <sup>17</sup> And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

<sup>18</sup> ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. <sup>19</sup> These are the three sons of Noah: and of them was the whole earth overspread. <sup>20</sup> And Noah began to be an husbandman, and he planted a vineyard: <sup>21</sup> And he drank of the wine, and was drunken; and he was uncovered within his tent. <sup>22</sup> And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. <sup>23</sup> And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

<sup>24</sup> And Noah awoke from his wine, and knew what his younger son had done unto him. <sup>25</sup> And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. <sup>26</sup> And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. <sup>27</sup> God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

<sup>28</sup> ¶ And Noah lived after the flood three hundred and fifty years. <sup>29</sup> And all the days of Noah were nine hundred and fifty years: and he died.

**10** Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. <sup>2</sup> The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. <sup>3</sup> And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. <sup>4</sup> And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. <sup>5</sup> By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

<sup>6</sup> ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. <sup>7</sup> And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan. <sup>8</sup> And Cush begat Nimrod: he began to be a mighty one in the earth. <sup>9</sup> He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. <sup>10</sup> And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. <sup>11</sup> Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah. <sup>12</sup> And Resen between Nineveh and Calah: the same is a great city. <sup>13</sup> And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, <sup>14</sup> And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

<sup>15</sup> ¶ And Canaan begat Sidon his firstborn, and Heth, <sup>16</sup> And the Jebusite, and the Amorite, and the Girgasite, <sup>17</sup> And the Hivite, and the Arkite, and the Sinite, <sup>18</sup> And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. <sup>19</sup> And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. <sup>20</sup> These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

<sup>21</sup> ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. <sup>22</sup> The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. <sup>23</sup> And the children of Aram; Uz, and Hul, and Gether, and Mash. <sup>24</sup> And Arphaxad begat Salah; and Salah begat Eber. <sup>25</sup> And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. <sup>26</sup> And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, <sup>27</sup> And Hadoram, and Uzal, and Diklah, <sup>28</sup> And Obal, and Abimael, and Sheba, <sup>29</sup> And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. <sup>30</sup> And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. <sup>31</sup> These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. <sup>32</sup> These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

**11** And the whole earth was of one language, and of one speech. <sup>2</sup> And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. <sup>3</sup> And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for morter. <sup>4</sup> And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

<sup>8</sup> Bog je spregovoril Noetu ter z njim njegovim sinovom, rekoč: <sup>9</sup> »Jaz, glejte, jaz vzpostavljam svojo zavezo z vami in z vašim zarodom za vami <sup>10</sup> in z vsakim živim ustvarjenim bitjem, ki je z vami, od perjadi, od živine in od vsake zemeljske živali z vami; od vsega, kar prihaja iz ladje, do vsake zemeljske živali. <sup>11</sup> In z vami bom vzpostavil svojo zavezo; niti vse meso ne bo več iztrebljeno s poplavnimi vodami, niti ne bo več poplave, da uniči zemljo.«

<sup>12</sup> Bog je rekel: »To je simbol zaveze, ki jo sklepam med seboj in vami in vsakim živim ustvarjenim bitjem, ki je z vami, za neprestane rodove. <sup>13</sup> Svojo mavrico postavim v oblak in ta bo za simbol zaveze med menoj in zemljo. <sup>14</sup> In zgodilo se bo, ko nad zemljo privедem oblak, da bo mavrica vidna v oblaku <sup>15</sup> in spomnil se bom svoje zaveze, ki je med menoj in vami in vsakim živim ustvarjenim bitjem od vsega mesa in vode ne bodo več postale poplava, da uničijo vse meso. <sup>16</sup> In v oblaku bo mavrica in pogledal bom nanjo, da se bom lahko spomnil večne zaveze med Bogom in vsakim živim ustvarjenim bitjem od vsega mesa, ki je na zemlji.« <sup>17</sup> Bog je rekel Noetu: »To je simbol zaveze, ki sem jo utrdil med seboj in vsem mesom, ki je na zemlji.«

<sup>18</sup> Noetovi sinovi, ki so se izkrcali iz ladje, so bili Sem, Ham in Jafet. Ham pa je Káanaon oče. <sup>19</sup> To so trije Noetovi sinovi, in od njih je bila prekrita vsa zemlja. <sup>20</sup> In Noe je pričel bitti poljedelec ter zasadil vinograd <sup>21</sup> in pil od vina in se napil in bil je nag v svojem šotoru. <sup>22</sup> Ham, Káanaon oče, pa je videl nagoto svojega očeta in zunaj povedal svojima dvema bratoma. <sup>23</sup> Sem in Jafet sta vzela obleko in si jo položila na obe njuni rami in šla, obrnjena nazaj, ter pokrila nagoto njunega očeta. In njuna obraza sta bila obrnjena nazaj in nista videla očetove nagote.

<sup>24</sup> Noe se je prebudil iz svojega vina ter spoznal, kaj mu je storil njegov mlajši sin. <sup>25</sup> Rekel je: »Preklet bodi, Káanaan. Svojim bratom bo služabnik služabnikov.« <sup>26</sup> Rekel je: »Blagoslovil bodi Semov Gospod Bog, Káanaan pa bo njegov služabnik. <sup>27</sup> Bog bo povečal Jafeta in prebival bo v Semovih štorih, Káanaan pa bo njegov služabnik.«

<sup>28</sup> Noe je po poplavi živel tristo petdeset let. <sup>29</sup> Vseh Noetovih dni je bilo devetoč petdeset let, in je umrl.

**10** To so torej rodomo Noetovih sinov, Sema, Hama in Jafeta, in tem so se po poplavi rodili sinovi. <sup>2</sup> Jafetovi sinovi: Gomer, Magóg, Madáj, Javán, Tubál, Mešeň in Tirás. <sup>3</sup> Gomerjevi sinovi: Aškenáz, Rifát in Togarmá. <sup>4</sup> Javánovi sinovi: Elišá in Taršíš, Kitéjec in Dodaním. <sup>5</sup> S temi so bili otoki poganov razdeljeni po njihovih deželah, vsakdo po svojem jeziku, po svojih družinah, v svojih narodih.

<sup>6</sup> § Hamovi sinovi: Kuš, Micrájim, Put in Káanaan. <sup>7</sup> Kuševi sinovi: Sebá, Havilá, Sabtá, Ramá in Sabtehá. In Ramájeva sinova: Šebá in Dedán.

<sup>8</sup> Kuš je zaplodil Nimróda. Ta je začenjal biti mogočen na zemlji. <sup>9</sup> Bil je mogočen lovec pred Gospodom, zakaj rečeno je: »Celo kakor Nimród, mogočen lovec pred Gospodom.« <sup>10</sup> Začetek njegovega kraljestva pa je bil Babel, Erech, Akád in Kalne v šinárski deželi. <sup>11</sup> § Iz tiste dežele je odšel proti Asúru in zgradil Ninive ter mesta Rehobót, Kelah in <sup>12</sup> Resen med Ninivami in Kelahom; isto je veliko mesto. <sup>13</sup> Micrájim je zaplodil Ludima, Anamima, Lehabima, Nafthima, <sup>14</sup> Patrusima, Kasluhima (iz katerega je prišel Filistejec) in Kaftorima.

<sup>15</sup> Káanaan je zaplodil Sidóna, svojega prvorjenca, Heta, <sup>16</sup> Jebusejca, Amoréjca, Girgájca, <sup>17</sup> Hivéjca, Arkejca, Sinéjca, <sup>18</sup> Arvadéjca, Cemaréjca in Hamatéjca, in nato so bile družine Káanaancev razširjene.

<sup>19</sup> Meja Káanaancev je bila od Sidóna, ko prideš v Gerár, do Gaze; ko greš v Sódomo, Gomóro, Admo, in Cebojím, celo do Leše. <sup>20</sup> To so Hamovi sinovi po svojih družinah, po svojih jezikih, svojih deželah in po svojih narodih.

<sup>21</sup> Tudi Semu, očetu vseh Eberjevih otrok, Jafetovemu starejšemu bratu, celo njemu so bili rojeni otroci. <sup>22</sup> Semovi otroci: Elám, Asúr, Arpahášad, Lud in Arám. <sup>23</sup> Arámovi otroci: Uc, Hul, Geter in Maš.

<sup>24</sup> Árpahášad je zaplodil Šelaha, in Šelah je zaplodil Eberja. <sup>25</sup> Eberju sta bila rojena dva sinova. Enemu je bilo ime Peleg, kajti v njegovih dneh je bila zemlja razdeljena in ime njegovega brata je bilo Joktán. <sup>26</sup> Joktán je zaplodil Almodáda, Šelefa, Hacarmáveta, Jerahá, <sup>27</sup> Hadoráma, Uzála, Díklá, <sup>28</sup> Obála, Abímaélá, Šebá, <sup>29</sup> Ofirja, Havilá in Jobába. Vsi ti so bili Joktánovi sinovi. <sup>30</sup> Njihovo prebivališče je bilo od Meše, ko greš k Sefáru, vzhodnemu gorovju. <sup>31</sup> To so Semovi sinovi po svojih družinah, po svojih jezikih, po svojih dežalah, po svojih narodih. <sup>32</sup> To so družine Noetovih sinov po svojih rodovih v svojih narodih in z njimi so bili po poplavi razdeljeni narodi na zemlji.

**11** Celotna zemlja pa je bila enojezična in enega govora. <sup>2</sup> Pripetilo se je, ko so potovali od vzhoda, da so našli ravnino v šinárski deželi in tam so prebivali. <sup>3</sup> § Rekli so drug drugemu: »Pojdimo, delajmo opoko in jih temeljito žigimo.« In opoko so imeli za kamen, blato pa so imeli za malto. <sup>4</sup> Rekli so: »Pojdimo, zgradimo si mesto in stolp, čigar vrh bo lahko segal do neba in naredimo si ime, da ne bomo razkropljeni po obliju celotne zemlje.«

<sup>5</sup> Gospod pa je prišel dol, da vidi mesto in stolp, ki so ga gradili človeški otroci. <sup>6</sup> Gospod je rekel: »Glej, ljudstvo **je** eno in vsi imajo en jezik in to so pričeli delati in zdaj ne bo nič zadržano pred njimi, kar so si domislili storiti. <sup>7</sup> Pojdimo, gremo dol in jim tam zmešajmo njihov jezik, da ne bodo mogli razumeti govora drug drugega.« <sup>8</sup> Tako jih je Gospod od tam razkropil naokoli po obličju celotne zemlje in prenehali so graditi mesto. <sup>9</sup> Žato je ime tega mesta imenovano Babel, ker je tam Gospod zmešal jezik vse zemlje, in od tam jih je Gospod razkropil naokoli po obličju vse zemlje.

<sup>10</sup> § To **so** Semovi rodovi. Sem **je bil** star sto let in dve leti po poplavni je zaplodil Arpahšáda. <sup>11</sup> Potem, ko je Sem zaplodil Arpahšáda, je živel petsto let ter zaplodil sinove in hčere. <sup>12</sup> Arpahšád je živel petintrideset let ter zaplodil Šelaha. <sup>13</sup> Arpahšád je, potem ko je zaplodil Šelaha, živel širisto tri leta ter zaplodil sinove in hčere. <sup>14</sup> Šelah je živel trideset let ter zaplodil Eberja. <sup>15</sup> Šelah je, potem ko je zaplodil Eberja, živel širisto tri leta ter zaplodil sinove in hčere. <sup>16</sup> Eber je živel širintrideset let ter zaplodil Pelega. <sup>17</sup> Eber je, potem ko je zaplodil Pelega, živel širisto trideset let ter zaplodil sinove in hčere. <sup>18</sup> Peleg je živel trideset let ter zaplodil Reguja. <sup>19</sup> Peleg je, potem ko je zaplodil Reguja, živel dvesto devet let ter zaplodil sinove in hčere. <sup>20</sup> Regu je živel dvaintrideset let ter zaplodil Serúga. <sup>21</sup> Regu je, potem ko je zaplodil Serúga, živel dvesto sedem let ter zaplodil sinove in hčere. <sup>22</sup> Serúg je živel trideset let ter zaplodil Nahórja. <sup>23</sup> Serúg je, potem ko je zaplodil Nahórja, živel dvesto let ter zaplodil sinove in hčere. <sup>24</sup> Nahór je živel devetindvajset let ter zaplodil Teraha. <sup>25</sup> Nahór je, potem ko je zaplodil Teraha, živel sto devetnajst let ter zaplodil sinove in hčere. <sup>26</sup> Terah je živel sedemdeset let ter zaplodil Abrama, Nahórja in Harána.

<sup>27</sup> Torej to **so** Terahovi rodovi. Terah je zaplodil Abrama, Nahórja in Harána; Harán pa je zaplodil Lota. <sup>28</sup> Harán je umrl pred svojim očetom Terahom v deželi svojega rojstva, v Uru Kaldejcev. <sup>29</sup> Abram in Nahór sta si vzela ženi. Ime Abramove žene **je bilo** Sarája; in ime Nahórjeve žene Milka, hči Harána, Milkinega očeta in Jiskinega očeta. <sup>30</sup> Toda Sarája je bila jalova; ni **imela** nobenega otroka. <sup>31</sup> Terah je vzel Abrama, svojega sina in vnuka Lota, Haranovega sina in svojo snaho Sarájo, ženo svojega sina Abrama in odšli so iz Ura Kaldejcev, da gredo v kánaansko deželo in prišli so v Harán ter tam prebivali. <sup>32</sup> Terahovih dni je bilo dvesto pet let, in Terah je umrl v Haránu.

**12** Gospod je torej rekel Abramu: »Pojdi ven iz svoje dežele in iz svojega sorodstva in iz hiše svojega očeta v deželo, ki ti jo bom pokazal. <sup>2</sup> Iz tebe bom naredil velik narod in blagoslovil te bom in tvoje ime naredil veliko in ti boš blagoslov. <sup>3</sup> Blagoslovil bom tiste, ki te blagoslavlajo in preklet tistega, ki te preklinja, in v tebi bodo blagoslavljeni vse družine zemlje.«

<sup>4</sup> Tako je Abram odsel, kakor mu je Gospod spregovoril in Lot je šel z njim. Abram pa **je bil** star petinsedemdeset let, ko je odšel iz Harána. <sup>5</sup> Abram je vzel svojo ženo Sarájo in Lota, sina svojega brata ter vse njuno imetje, ki sta ga zbrala in duše, ki sta jih pridobila v Haránu in šli so, da gredo v kánaansko deželo in prišli so v kánaansko deželo.

<sup>6</sup> Abram je šel skozi deželo do kraja Sihem, na Moréjevo ravnino. In takrat **je bil** v deželi Kánaanec. <sup>7</sup> Gospod se je prikazal Abramu ter rekel: »To deželo bom dal tvojemu potomcu.« In tam je zgradil oltar Gospodu, ki se mu je prikazal. <sup>8</sup> Od tam se je prestavil h gori na vzhodu Betela ter postavil svoj šotor in Betel **je imel** na zahodu, Aj pa na vzhodu. Tam je zgradil oltar Gospodu ter klical h Gospodovemu imenu. <sup>9</sup> § Abram je potoval in še vedno šel proti jugu.

<sup>10</sup> V deželi pa je bila lakota in Abram je odšel dol v Egipt, da tam začasno prebiva, kajti lakota v deželi **je bila** boleča. <sup>11</sup> Toda pripetilo se je, ko je prišel bližu, da vstopi v Egipt, da je rekel svoji ženi Saráji: »Glej, torej vem, da **si** na pogled lepa ženska, <sup>12</sup> zato se bo zgodilo, ko te bodo Egipčani zagledali, da bodo rekli: »To **je** njegova žena! in bodo mene ubili, toda tebe bodo ohranili pri življenju. <sup>13</sup> Reci, prosim te, **[daj] si** moja sestra, da bo zaradi tebe lahko dobro z menoj in bo moja duša živila zaradi tebe.«

<sup>14</sup> Pripetilo se je, ko je Abram prišel v Egipt, da so Egipčani zagledali žensko, da **je bila** zelo lepa. <sup>15</sup> Tudi faraonovi princi so jo videli in jo priporočili pred faraonom in ženska je bila vzeta v faraonovo hišo. <sup>16</sup> In zaradi nje je [z] Abramom dobro ravnal, in imel je ovce, vole, osle, sluge, dekle, oslice in kamele. <sup>17</sup> Gospod pa je zaradi Abramove žene Saráje trpinčil faraona in njegovo hišo z velikimi nadlogami. <sup>18</sup> Faraon je poklical Abrama ter mu rekel: »Kaj **je to, kar** si mi storil? Zakaj mi nisi povedal, da je **bila** tvoja žena? <sup>19</sup> § Zakaj si rekel: »Moja sestra **je**?« Tako bi jo lahko vzel k sebi za ženo. Zdaj torej glej svojo ženo, vzemi **jo** in pojdi svojo pot.« <sup>20</sup> Faraon je glede njega zapovedal svojim ljudem in poslali so ga proč in njegovo ženo in vse, kar je imel.

**13** § Abram se je dvignil iz Egipta na jug, on in njegova žena in vse, kar je imel in Lot z njim. <sup>2</sup> Abram **je bil** zelo bogat z živino,

<sup>5</sup> And the LORD came down to see the city and the tower, which the children of men builded. <sup>6</sup> And the LORD said, Behold, the people **is** one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. <sup>7</sup> Go to, let us go down, and there confound their language, that they may not understand one another's speech. <sup>8</sup> So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. <sup>9</sup> Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

<sup>10</sup> ¶ These **are** the generations of Shem: Shem **was** an hundred years old, and begat Arphaxad two years after the flood: <sup>11</sup> And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. <sup>12</sup> And Arphaxad lived five and thirty years, and begat Salah: <sup>13</sup> And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. <sup>14</sup> And Salah lived thirty years, and begat Eber: <sup>15</sup> And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. <sup>16</sup> And Eber lived four and thirty years, and begat Peleg: <sup>17</sup> And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. <sup>18</sup> And Peleg lived thirty years, and begat Reu: <sup>19</sup> And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. <sup>20</sup> And Reu lived two and thirty years, and begat Serug: <sup>21</sup> And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. <sup>22</sup> And Serug lived thirty years, and begat Nahor: <sup>23</sup> And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. <sup>24</sup> And Nahor lived nine and twenty years, and begat Terah: <sup>25</sup> And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. <sup>26</sup> And Terah lived seventy years, and begat Abram, Nahor, and Haran.

<sup>27</sup> ¶ Now these **are** the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. <sup>28</sup> And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. <sup>29</sup> And Abram and Nahor took them wives: the name of Abram's wife **was** Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. <sup>30</sup> But Sarai was barren; she **had** no child. <sup>31</sup> And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. <sup>32</sup> And the days of Terah were two hundred and five years: and Terah died in Haran.

**12** Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: <sup>2</sup> And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: <sup>3</sup> And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

<sup>4</sup> So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram **was** seventy and five years old when he departed out of Haran. <sup>5</sup> And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

<sup>6</sup> ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite **was** then in the land. <sup>7</sup> And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. <sup>8</sup> And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. <sup>9</sup> And Abram journeyed, going on still toward the south.

<sup>10</sup> ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine **was** grievous in the land. <sup>11</sup> And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou **art** a fair woman to look upon: <sup>12</sup> Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This **is** his wife: and they will kill me, but they will save thee alive. <sup>13</sup> Say, I pray thee, thou **art** my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

<sup>14</sup> ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she **was** very fair. <sup>15</sup> The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. <sup>16</sup> And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. <sup>17</sup> And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. <sup>18</sup> And Pharaoh called Abram, and said, What **is this that** thou hast done unto me? why didst thou not tell me that she **was** thy wife? <sup>19</sup> Why saidst thou, She **is** my sister? so I might have taken her to me to wife: now therefore behold thy wife, take **her**, and go thy way. <sup>20</sup> And Pharaoh commanded **his** men concerning him: and they sent him away, and his wife, and all that he had.

**13** And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. <sup>2</sup> And Abram **was** very rich in cattle,

in silver, and in gold.<sup>3</sup> And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;<sup>4</sup> Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

<sup>5</sup> ¶ And Lot also, which went with Abram, had flocks, and herds, and tents. <sup>6</sup> And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. <sup>7</sup> And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. <sup>8</sup> And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we **be** brethren. <sup>9</sup> Is not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

<sup>10</sup> And Lot lifted up his eyes, and beheld all the plain of Jordan, that it **was** well watered every where, before the LORD destroyed Sodom and Gomorrah, **even** as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. <sup>11</sup> Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. <sup>12</sup> Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched **his** tent toward Sodom. <sup>13</sup> But the men of Sodom **were** wicked and sinners before the LORD exceedingly.

<sup>14</sup> ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: <sup>15</sup> For all the land which thou seest, to thee will I give it, and to thy seed for ever. <sup>16</sup> And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, **then** shall thy seed also be numbered. <sup>17</sup> Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. <sup>18</sup> Then Abram removed **his** tent, and came and dwelt in the plain of Mamre, which **is** in Hebron, and built there an altar unto the LORD.

**14** And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; <sup>2</sup> **That these** made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. <sup>3</sup> All these were joined together in the vale of Siddim, which is the salt sea. <sup>4</sup> Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. <sup>5</sup> And in the fourteenth year came Chedorlaomer, and the kings that **were** with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, <sup>6</sup> And the Horites in their mount Seir, unto El-paran, which **is** by the wilderness. <sup>7</sup> And they returned, and came to En-mishpat, which **is** Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. <sup>8</sup> And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim; <sup>9</sup> With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. <sup>10</sup> And the vale of Siddim **was full of** slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. <sup>11</sup> And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. <sup>12</sup> And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

<sup>13</sup> ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these **were** confederate with Abram. <sup>14</sup> And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan. <sup>15</sup> And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which **is** on the left hand of Damascus. <sup>16</sup> And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

<sup>17</sup> ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that **were** with him, at the valley of Shaveh, which **is** the king's dale. <sup>18</sup> And Melchizedek king of Salem brought forth bread and wine: and he **was** the priest of the most high God. <sup>19</sup> And he blessed him, and said, Blessed **be** Abram of the most high God, possessor of heaven and earth: <sup>20</sup> And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

<sup>21</sup> And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. <sup>22</sup> And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, <sup>23</sup> That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich: <sup>24</sup> Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

**15** After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I **am** thy shield, **and** thy exceeding great reward.

s srebrom in z zlatom. <sup>3</sup> § Odšel je na svoja potovanja od juga celo do Betela, na kraj, kjer je bil od začetka njegov šotor, med Betelom in Ajem, <sup>4</sup> na kraj oltarjem, ki ga je tam najprej naredil in tam je Abram klical h Gospodovemu imenu.

<sup>5</sup> Tudi Lot, ki je odšel z Abramom, je imel trope, črede in šotore. <sup>6</sup> Zemlja pa ju ni mogla podpirati, da bi lahko prebivala skupaj, kajti njuno imetje je bilo veliko, tako da nista mogla prebivati skupaj. <sup>7</sup> Bil pa je prepri med čredniki Abramove živine in čredniki Lotove živine, in takrat so v deželi prebivali Kánaanci in Perizéjci. <sup>8</sup> Abram je rekel Lotu: »Naj ne bo prepira, prosim te, med menoj in teboj in med mojimi čredniki in med twojimi čredniki, kajti mi **smo** bratje. <sup>9</sup> Mar ni vsa dežela pred teboj? Prosim te, loči se od mene. Če **boš vzel** levico, potem bom odšel na desno, ali če **ti odides** na desnico, potem bom jaz odšel na levo.«

<sup>10</sup> § Lot je povzdignil svoje oči in pogledal vso jordansko ravnino, ki **je bila**, preden je Gospod uničil Sódomo in Gomóro, vsepovsod dobro namakana, kakor Gospodov vrt, podobna egiptovski deželi, ko prideš do Coarja. <sup>11</sup> Potem si je Lot izbral vso Jordansko ravnino in Lot je odpotoval vzhodno in ločila sta se drug od drugega, eden od drugega. <sup>12</sup> Abram je prebival v kánaanski deželi, Lot pa je prebival v mestih ravnine in **svoj** šotor postavljal v smeri Sódome. <sup>13</sup> Toda sódomski može **so bili** zlobni in silni grešniki pred Gospodom.

<sup>14</sup> Gospod je rekel Abramu, potem ko je bil Lot ločen od njega: »Dvigni torej svoje oči in poglej, od kraja, kjer si, proti severu, proti jugu, proti vzhodu in proti zahodu. <sup>15</sup> Kajti vso deželo, ki jo vidiš, bom dal tebi in tvojemu potomstvu na veke. <sup>16</sup> Tvojega semena bom naredil kakor zemeljskega prahu, tako da će človek lahko prešteje zemeljski prah, **potem** bo prešteto tudi tvoje seme. <sup>17</sup> Vstani, prehodi deželo po njeni dolžini in po njeni širini, kajti tebi jo bom dal.« <sup>18</sup> § Potem je Abram odstranil **svoj** šotor in prišel ter prebival na mamrejski ravnini, ki **je** v Hebrónu in tam zgradil oltar Gospodu.

**14** § Pripetilo se je v dneh šínskega kralja Amrafela, elasárskega kralja Arjóha, elámskega kralja Kedorlaómerja in tidálškega kralja narodov,<sup>2</sup> **da so se ti** vojskovali s sódomskim kraljem Berom in gomórskim kraljem Birsájem, admaškim kraljem Šinábom, cebojímskim kraljem Šeméberjem in kraljem Bele, kar je Coar. <sup>3</sup> Vsi ti so se skupaj srečali v Sidímski dolini, kar je slano morje. <sup>4</sup> Dvanajst let so služili Kedorlaómerju, v trinajstem letu pa so se uprli. <sup>5</sup> V štirinajstem letu je prišel Kedorlaómer ter kralji, ki **so bili** z njim in udarili Rafájevece pri Ašterót Karnájimu in Zuzejce pri Hamu in Emejce v Šavé Kirjatájimu <sup>6</sup> in Horéjce na njihovem gorovju Seír, do El Pávana, ki **je** poleg divjine. <sup>7</sup> § In vrnilo so se ter prišli do En Mišpáta, kar **je** Kadeš in udarili vše deželo Amalečanov in tudi Amorejce, ki so prebivali v Haceón Tamáru. <sup>8</sup> In odšli so sódomski kralj, gomórski kralj, admaški kralj, cebojímski kralj in belaški kralj (isti **je** coarski) in se združili v bitki z njimi v Sidímski dolini <sup>9</sup> § z elámskim kraljem Kedorlaómerjem, s Tidálom, kraljem narodov, šínskim kraljem Amrafélom in elasárskim kraljem Arjóhom: širje kralji proti petim. <sup>10</sup> § Sidímska dolina pa **je bila polna** blatinj jam in sódomski kralj in gomórski kralj sta pobegnili in padla tja. Tisti, ki so preostali, pa so pobegnili h goram. <sup>11</sup> Pobrali so vse dobrine Sódome in Gomóre in ves njihov živež ter odšli svojo pot. <sup>12</sup> Vzeli so Lota, sina Abramovega brata, ki je prebival v Sódomi in njegove dobrine ter odrinili.

<sup>13</sup> § Prišel pa je nekdo, ki je pobegnil in povedal Hebrejcu Abramu, kajti ta je prebival na ravnini Amorejca Mamreja, Eškólovega in Anérjevega brata; in **ti so bili** zavezniki z Abramom. <sup>14</sup> Ko je Abram slišal, da je njegov brat ujet, je oborožil tristo osemnajst svojih izurjenih **služabnikov**, rojenih v njegovi lastni hiši in **jih** zasledoval do Dana. <sup>15</sup> § Ponoči se je razdelil zoper njih, on in njegovi služabniki, ter jih udaril in jih zasledoval do Hobe, ki **je** na levi roki od Damaska. <sup>16</sup> Vse dobrine je privedel nazaj in prav tako je privedel nazaj svojega brata Lota in njegove dobrine in tudi žene in ljudstvo.

<sup>17</sup> Sódomski kralj pa je odšel ven, da ga sreča po njegovi vrnitvi iz pokola Kedorlaómerja in kraljev, ki **so bili** z njim pri dolini Šavé, ki **je** kraljeva dolina. <sup>18</sup> Melkízedeč, kralj v Salemu, je prinesel kruh in vino in ta je **bil** duhovnik najvišjega Boga. <sup>19</sup> § Blagoslavljen ga je ter rekel: »Blagoslavljen **bodi** Abram od najvišjega Boga, lastnika neba in zemlje <sup>20</sup> in blagoslavljen bodi najvišji Bog, ki je tvoje sovražnike izročil v tvojo roko.« In on mu je dal desetine od vsega.

<sup>21</sup> § Sódomski kralj pa je rekel Abramu: »Daj mi osebe, dobrine pa vzemi zase.« <sup>22</sup> Abram je rekel sódomskemu kralju: »Svojo roko sem dvignil h Gospodu, najvišjemu Bogu, lastniku neba in zemlje, <sup>23</sup> da ne bom **vzel** ne od nitke niti ne do vezalke in da ne bom vzel nobene stvari, ki **je** tvoja, da ne bi ti rekel: Jaz sem Abrama naredil bogatega.« <sup>24</sup> Samó tisto, kar so mladeniči pojedli in delezljudi, ki so šli z menoj, Anér, Eškól in Mamre; naj si vzamejo svoj delež.«

**15** Po teh stvareh je Gospodova beseda prišla Abramu v videnju, rekoč: »Ne boj se, Abram. Jaz **sem** tvoj ščit **in** tvoja silno velika nagrada.«

<sup>2</sup> Abram je rekel: »Gospod Bog, kaj mi hočeš dati, glede na to, da odhjam brez otrok in *je* oskrbnik moje hiše Eliézer iz Damaska?« <sup>3</sup> Abram je rekel: »Glej, nobenega potomca mi nisi dal in glej, nekdo, rojen v moji hiši, je moj dedič.« <sup>4</sup> Glej, Gospodova beseda *je prišla* k njemu, rekoč: »Ta ne bo tvoj dedič, temveč tisti, ki bo izšel iz tvoje lastne notranjosti, bo tvoj dedič.« <sup>5</sup> Privedel ga je daleč naprej ter rekel: »Poglej zdaj proti nebu in štej zvezde, če jih lahko prešteješ.« Rekel mu je: »Tako bo tvoje seme.« <sup>6</sup> Veroval je v Gospoda in on mu je to štel za pravičnost.

<sup>7</sup> Rekel mu je: »Jaz *sem* Gospod, ki te je privedel iz Ura Kaldejcev, da ti dam to deželo, da jo podeduješ.«

<sup>8</sup> Rekel je: »Gospod Bog, po čem bom spoznal, da jo bom podedoval?«

<sup>9</sup> § Rekel mu je: »Vzemi mi triletno telico, triletno kozo, triletnega ovna, grlico in mladega goloba.« <sup>10</sup> Ta je k sebi vzel vse to in jih na sredini razpolovil in vsak kos položil nasproti drugemu, toda ptic ni razpolovil. <sup>11</sup> Ko je na trupla prišla perjad, jo je Abram odganjal.

<sup>12</sup> In ko je sonce zahajalo, je na Abrama padlo globoko spanje in glej, nanj je padla groza velike teme. <sup>13</sup> Abramu je rekel: »Zagotovo vedi, da bo tvoje potomstvo tuje v deželi, *ki* ni njihova in jim bo služilo, oni pa jih bodo mučili štiristo let<sup>14</sup> in prav tako bom sodil ta narod, kateremu bodo služili. Potem pa bodo izšli z velikim imetjem. <sup>15</sup> Ti pa boš v miru odsel k svojim očetom; pokopan boš v dobrini visoki starosti. <sup>16</sup> Toda v četrtem rodu bodo ponovno prišli sēm, kajti krivičnost Amoréjcov še ni dopolnjena.«

<sup>17</sup> Pripetilo se je, da ko je sonce zašlo in je bila tema, glej kadečo talilno peč in gorečo svetliko, ki sta šli med temi kosi. <sup>18</sup> Na isti dan je Gospod z Abramom sklenil zavezo, rekoč: »Tvojemu semenu sem dal to deželo, od egiptovske reke do velike reke, reke Evfrata. <sup>19</sup> Kenéjce, Kenázovce, Kadmonéjce, <sup>20</sup> Hetejce, Perizéjce, Rafájevce, <sup>21</sup> Amoréjce, Kánaance, Girgašéjce in Jebusejce.«

**16** Torej Sarája, Abramova žena, mu ni rodila otrok. Imela pa je pomočnico, Egipčanko, katere ime *je bilo* Hagára. <sup>2</sup> § Sarája je Abramu rekla: »Glej torej, Gospod me je zadržal pred rojevanjem. Prosim te, pojdi noter v mojo služkinjo, lahko se zgodi, da dosežem otroke prek nje.« Abram je prisluhnil Sarájinemu glasu. <sup>3</sup> Sarája, Abramova žena, je vzela Hagáro, svojo egipčansko služabnico, potem ko je Abram deset let prebival v kánaanski deželi in jo dala svojemu soprogu Abramu, da postane njegova žena.

<sup>4</sup> Šel je noter v Hagáro in ona je spočela. Ko pa je videla, da je spočela, je bila njena gospodarica prezirana v njenih očeh. <sup>5</sup> Sarája je rekla Abramu: »Moja žalitev *bodi* na tebi. Svojo služabnico sem dala v tvoje naročje, ko pa je videla, da je spočela, sem bila v njenih očeh prezirana. Gospod [naj] sodi med menoj in teboj.« <sup>6</sup> Toda Abram je rekel Saráji: »Glej, tvoja služabnica *je* v tvoji roki. Stóri ji, kakor ti ugaja.« Ko pa je Sarája z njo trdo postopala, je ta pobegnila pred njenim obrazom.

<sup>7</sup> Gospodov angel jo je našel pri vodnem studencu v divjini, pri izviru, na poti v Sur. <sup>8</sup> Rekel je: »Hagára, Sarájina služabnica, od kod prihajaš? Kam hočeš oditi?« Rekla je: »Pobegnila sem izpred obličja svoje gospodarice Saráje.« <sup>9</sup> Gospodov angel ji je rekel: »Vrni se k svoji gospodarici in se podrédi pod njene roke.«

<sup>10</sup> Gospodov angel ji je rekel: »Tvoje seme bom silno pomnožil, da le-to zaradi množice ne bo preštětno.« <sup>11</sup> Gospodov angel ji je rekel: »Glej, ti *si* z otrokom in rodila boš sina in imenovala ga boš Izmael, ker je Gospod uslišal tvojo stisko. <sup>12</sup> In on bo divji človek, njegova roka *bo* zoper vsakega človeka in roka vsakega človeka zoper njega in prebival bo v prisotnosti vseh svojih bratov.« <sup>13</sup> Klicala je ime Gospoda, ki ji je govoril: »Ti, Bog, me vidiš,« kajti rekla je, »sem tudi tukaj gledala za tistim, ki me vidiš.« <sup>14</sup> Zatorej se je izvir imenoval Beér Laháj Roí; glej, *ta je* med Kadešem in Beredom.

<sup>15</sup> Hagára je Abramu rodila sina in Abram je svojega sina, ki ga je rodila Hagára, imenoval Izmael. <sup>16</sup> Ko je Hagára Abramu rodila Izmaela, *je bil* Abram star šestinosemdeset let.

**17** Ko je bil Abram star devetindevdeset let, se je Gospod prikazal Abramu in mu rekel: »Jaz *sem* Vsemogočni Bog, hodi pred menoj in bodi popoln. <sup>2</sup> Svojo zavezo bom sklenil med seboj in teboj in te silno namnožil.« <sup>3</sup> Abram je padel na svoj obraz in Bog je z njim govoril, rekoč:

<sup>4</sup> »Kar se mene tiče, glej, moja zaveza *je* s teboj in ti boš oče mnogih narodov. <sup>5</sup> Niti se tvoje ime ne bo več imenovalo Abram, temveč bo tvoje ime Abraham, kajti naredil sem te za očeta mnogih narodov. <sup>6</sup> Naredil te bom silno rodovitnega in iz tebe bom naredil narode in iz tebe bodo prišli kralji.«

<sup>7</sup> Vzpostavl bom svojo zavezo med seboj in teboj in tvojim semenom za teboj po njihovih rodovih za večno zavezo, da bom Bog tebi in tvojemu semenu za teboj. <sup>8</sup> Tebi in tvojemu semenu za teboj bom dal deželo, v kateri si tujec, vso kánaansko deželo, za večno posest in jaz bom njihov Bog.«

<sup>9</sup> Bog je rekel Abrahamu: »Držal se boš moje zaveze, torej ti in tvoje seme za teboj po njihovih rodovih. <sup>10</sup> To *je* moja zaveza, ki se

<sup>2</sup> And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? <sup>3</sup> And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. <sup>4</sup> And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. <sup>5</sup> And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. <sup>6</sup> And he believed in the LORD; and he counted it to him for righteousness.

<sup>7</sup> And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. <sup>8</sup> And he said, Lord GOD, whereby shall I know that I shall inherit it? <sup>9</sup> And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. <sup>10</sup> And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. <sup>11</sup> And when the fowls came down upon the carcasses, Abram drove them away.

<sup>12</sup> And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. <sup>13</sup> And he said unto Abram, Know of a surely that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; <sup>14</sup> And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. <sup>15</sup> And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. <sup>16</sup> But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

<sup>17</sup> And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

<sup>18</sup> In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: <sup>19</sup> The Kenites, and the Kenizzites, and the Kadmonites,

<sup>20</sup> And the Hittites, and the Perizzites, and the Rephaims, <sup>21</sup> And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

**16** Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar. <sup>2</sup> And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. <sup>3</sup> And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

<sup>4</sup> ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. <sup>5</sup> And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. <sup>6</sup> But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

<sup>7</sup> ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. <sup>8</sup> And he said, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. <sup>9</sup> And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

<sup>10</sup> And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. <sup>11</sup> And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

<sup>12</sup> And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. <sup>13</sup> And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? <sup>14</sup> Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

<sup>15</sup> ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. <sup>16</sup> And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

**17** And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect. <sup>2</sup> And I will make my covenant between me and thee, and will multiply thee exceedingly. <sup>3</sup> And Abram fell on his face: and God talked with him, saying,

<sup>4</sup> As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. <sup>5</sup> Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

<sup>6</sup> And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

<sup>7</sup> And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. <sup>8</sup> And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

<sup>9</sup> ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. <sup>10</sup> This *is* my covenant,

which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. <sup>11</sup> And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. <sup>12</sup> And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. <sup>13</sup> He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. <sup>14</sup> And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

<sup>15</sup> ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. <sup>16</sup> And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. <sup>17</sup> Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? <sup>18</sup> And Abraham said unto God, O that Ishmael might live before thee! <sup>19</sup> And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. <sup>20</sup> And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. <sup>21</sup> But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. <sup>22</sup> And he left off talking with him, and God went up from Abraham.

<sup>23</sup> ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. <sup>24</sup> And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. <sup>25</sup> And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. <sup>26</sup> In the selfsame day was Abraham circumcised, and Ishmael his son. <sup>27</sup> And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

**18** And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; <sup>2</sup> And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, <sup>3</sup> And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: <sup>4</sup> Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: <sup>5</sup> And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. <sup>6</sup> And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. <sup>7</sup> And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. <sup>8</sup> And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

<sup>9</sup> ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. <sup>10</sup> And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. <sup>11</sup> Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. <sup>12</sup> Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? <sup>13</sup> And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? <sup>14</sup> Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. <sup>15</sup> Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

<sup>16</sup> ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. <sup>17</sup> And the LORD said, Shall I hide from Abraham that thing which I do? <sup>18</sup> Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? <sup>19</sup> For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. <sup>20</sup> And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; <sup>21</sup> I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. <sup>22</sup> And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

<sup>23</sup> ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? <sup>24</sup> Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? <sup>25</sup> That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? <sup>26</sup> And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all

jo boste držali, med menoj in teboj in tvojim potomstvom za teboj: vsak fantek med vami naj bo obrezan. <sup>11</sup> Obrezali boste meso svoje prednje kožice in to bo simbol zaveze med menoj in vami. <sup>12</sup> Kdor je star osem dni, naj bo med vami obrezan, vsak fantek po svojih rodovih, kdor je rojen in hiši ali kupljen z denarjem katerega koli tujca, ki ni iz tvojega potomstva. <sup>13</sup> Kdor je rojen v tvoji hiši in kdor je kupljen z denarjem, mora biti obrezan in moja zaveza bo v vašem mesu za večno zavezo. <sup>14</sup> Neobrezan fantek, katerega meso njegove prednje kožice ni obrezano, naj bo ta duša iztrebljena iz svojega ljudstva; prelomil je mojo zavezo.«

<sup>15</sup> Bog je rekel Abrahamu: »Kar se tiče tvoje žene Saraje, njenega imena ne boš več klical Sarája, temveč Sara bo njeno ime. <sup>16</sup> Blagoslovil jo bom in ti tudi od nje dal sina. Da, blagoslovil jo bom in ona bo mati narodov, kralji ljudstev bodo iz nje.« <sup>17</sup> Potem je Abraham padel na svoj obraz, se zasmjal in v svojem srcu rekel: »Ali bo otrok rojen njemu, ki je star sto let? In ali bo Sara, ki je stara devetdeset let, rodila?« <sup>18</sup> Abraham je rekel Bogu: »O da bi Izmael lahko živel pred teboj!« <sup>19</sup> Bog je rekel: »Tvoja žena Sara ti bo zares rodila sina in ti boš njegovo ime klical Izak in vzpostavil bom svojo zavezo z njim za večno zavezo in s tvojim semenom za njim. <sup>20</sup> In kar se tiče Izmaela, sem te uslišal: »Glej, blagoslovil sem ga in naredil ga bom rodovitnega in ga silno pomnožil. Dvanajst princev bo zaplodil in naredil ga bom [za] velik narod.« <sup>21</sup> Toda svojo zavezo bom vzpostavil z Izakom, ki ti ga bo rodila Sara ob tem določenem času, v naslednjem letu.« <sup>22</sup> In prenehal je goroviti z njim in Bog se je dvignil od Abrahama.

<sup>23</sup> Abraham je vzel svojega sina Izmaela in vse, ki so bili rojeni v njegovi hiši in vse, kar je kupil s svojim denarjem, vsakega moškega izmed ljudi Abrahamove hiše in obrezal meso njihove prednje kožice na prav isti dan, kakor mu je rekel Bog. <sup>24</sup> Abraham je bil star devetindevetdeset let, ko je bil obrezan v mesu svoje prednje kožice. <sup>25</sup> In njegov sin Izmael je bil star trinajst let, ko je bil obrezan v mesu svoje prednje kožice. <sup>26</sup> Na prav isti dan sta bila obrezana Abraham in njegov sin Izmael. <sup>27</sup> Vsi ljudje njegove hiše, rojeni in hiši in kupljeni z denarjem od tujca, so bili obrezani z njim.

**18** Gospod se mu je prikazal na Mamrejevih ravninah, on pa je sedel pri šotorskih vratih, v vročini dneva <sup>2</sup> in povzdignil svoje oči in pogledal in glej, pri njem so stali trije može in ko jih je zagledal, je stekel od šotorskih vrat, da jih sreča in se priklonil proti tlom <sup>3</sup> ter rekel: »Moj Gospod, če sem torej našel naklonjenost v tvojih očeh, te prosim, ne odidi proč od svojega služabnika. <sup>4</sup> Naj bo prineseno, prosim te, malo vode in umijte svoja stopala in se spočijte pod drevesom. <sup>5</sup> Prinesel bom grizljaj kruha in potolažite svoja srca. Nató boste šli dalje, kajti zato ste prišli k svojemu služabniku.« In rekli so: »Stóri tako, kakor si rekel.« <sup>6</sup> Abraham se je podviral v šotor k Sari ter ji rekel: »Brž pripravi tri mere fino mlete moke, zamesi jo in na ognjišču pripravi kolače.« <sup>7</sup> Abraham je stekel k čredi, vzel nežno in dobro tele ter ga dal mladeniču in ta je pohitel, da ga pripravi. <sup>8</sup> Vzel je maslo, mleko in tele, ki ga je pripravil in to postavil prednje, in stal je poleg njih, pod drevesom, omi pa so jedli.

<sup>9</sup> Rekli so mu: »Kje je tvoja žena Sara?« Rekel je: »Glejte, v šotoru.« <sup>10</sup> § In on je rekel: »Zagotovo se bom vrnil k tebi glede na čas življenja in glej, tvoja žena Sara bo imela sina.« Sara pa je to slišala pri vratih šotorja, ki je bil za njim. <sup>11</sup> Torej Abraham in Sara sta bila stara in zelo zvrhana v letih in s Saro je prenehalo biti po običaju žensk. <sup>12</sup> Zato se je Sara v sebi zasmajala, rekoč: »Bom še imela užitek, potem ko sem se postarala [in] je tudi moj gospod postal star?« <sup>13</sup> Gospod je rekel Abrahamu: »Zakaj se je Sara zasmajala, rekoč: »Bom zares rodila otroka jaz, ki sem stara?« <sup>14</sup> Je za Gospoda katerakoli stvar pretežka? Ob določenem času se bom vrnil k tebi, glede na čas življenja in Sara bo imela sina.« <sup>15</sup> Potem je Sara zanikala, rekoč: »Nisem se zasmajala, kajti bila je prestrašena. On pa je rekel: »Ne, toda zasmajala si se.«

<sup>16</sup> Može so vstali od tam in pogledali proti Sódomi in Abraham je odšel z njimi, da jih pospremi na pot. <sup>17</sup> Gospod je rekel: »Mar naj pred Abrahamom prikrijem to stvar, ki jo počnem, <sup>18</sup> glede na to, da bo Abraham zagotovo postal velik in mogočen narod in bodo v njem blagoslovljeni vsi narodi zemlje? <sup>19</sup> Kajti poznam ga, da bo ukazal svojim otrokom in svoji družini za njim in se bodo držali Gospodove poti, da izvajajo pravičnost in sodbo, da bo Gospod nad Abrahama lahko privedel to, kar je govoril o njem.« <sup>20</sup> Gospod je rekel: »Ker je vpitje Sódome in Gomóre veliko in ker je njihov greh zelo bolč, <sup>21</sup> bom torej šel dol in pogledal, če so storili povsem glede na njihovo vpitje, ki je prišlo do mene; in če ne, bom vedel.« <sup>22</sup> Može so svoje obraze obrnili od tam in odšli proti Sódomi, toda Abraham je kljub temu stopil pred Gospoda.

<sup>23</sup> Abraham se je približal in rekel: »Hočeš prav tako uničiti pravične z zlobnimi? <sup>24</sup> Morda je znotraj mesta petdeset pravičnih. Hočeš prav tako uničiti kraj in mu ne prizanesti zaradi petdesetih pravičnih, ki so v njem? <sup>25</sup> To bodi daleč od tebe, da storиш na ta način, da z zlobnimi pokonač pravične in da bi bili pravični kakor zlobni, to bodi daleč od tebe. Mar ne bo Sodnik vse zemlje storil pravično?« <sup>26</sup> Gospod je rekel: »Če najdem v Sódomi, znotraj mesta, petdeset pravičnih,

potem bom zaradi njih prizanesel celemu kraju.«<sup>27</sup> Abraham pa je odgovoril in rekel: »Glej torej, nase, ki **sem samo** prah in pepel, sem vzel, da govorim Gospodu.<sup>28</sup> Morda jih bo manjkalo pet do petdesetih pravičnih. Hočeš mesto uničiti zaradi **pomanjkanja** petih?« On pa je rekel: »Če jih najdem tam petinštirideset, ga ne bom uničil.«<sup>29</sup> Ponovno mu je spregovoril in rekel: »Morda jih bo tam najdenih štirideset. On pa je rekel: »**Tega** ne bom storil zaradi štiridesetih.«<sup>30</sup> Rekel **mu je**: »O naj moj Gospod ne bo jezen, jaz pa bom govoril: »Morda jih bo tam najdenih trideset.«<sup>31</sup> On pa je rekel: »**Tega** ne bom storil, če jih tam najdem trideset.«<sup>32</sup> Rekel je: »Glej torej, vzel sem nase, da govorim Gospodu: »Morda jih bo tam najdenih dvajset.«<sup>33</sup> On pa je rekel: »Ne bom **ga** uničil zaradi dvajsetih.«<sup>34</sup> Rekel je: »O naj Gospod ne bo jezen, jaz pa bom govoril samo še tokrat: »Morda jih bo tam najdenih deset.«<sup>35</sup> On pa je rekel: »Ne bom **ga** uničil zaradi desetih.«<sup>36</sup> Gospod je odšel svojo pot takoj, ko je prenehal govoriti z Abrahamom. Abraham pa se je vrnil na svoj kraj.

**19** Zvečer sta k Sódomi prišla dva angela in Lot je sedel pri sódomskih velikih vratih in ko **ju** je Lot zagledal je vstal, da ju sreča in se je s svojim obrazom upognil k tloru<sup>2</sup> ter rekel: »Glejte torej, moja gospoda, vstopita, prosim vaju, v hišo svojega služabnika in ostanita vso noč in umihta svoja stopala in bosta zgodaj vstala ter nadaljevala po svojih poteh.« Onadvpa sta rekla: »Ne, temveč bova vso noč ostala na ulici.«<sup>3</sup> Zelo ju je silil v obrnila sta se k njemu in vstopila v njegovo hišo in naredil jima je gostijo, spekel nekvašeni kruh in so jedli.

<sup>4</sup> Toda preden so se ulegli, so možje mesta, **torej** sódomski možje, obdali hišo, tako mladi kakor stari, vse ljudstvo iz vsake četrti. <sup>5</sup> Klicali k Lotu ter mu rekli: »Kje **sta** moža, ki sta to noč prišla k tebi? Privedi ju ven k nam, da ju bomo lahko spoznali.«<sup>6</sup> Lot je od vrat odšel k njim in vrata zaprl za seboj<sup>7</sup> ter rekel: »Prosim vas, bratje, ne storite tako zlobno.<sup>8</sup> Glejte torej, imam dve hčeri, ki nista spoznali moža. Naj vam, prosim vas, njiju pripeljem k vam in storite jima, kakor **je** dobro v vaših očeh. Samo tema možema ne storite ničesar, kajti zato sta prišla pod senco moje strehe.«<sup>9</sup> Rekli so: »Umakni se.« In **ponovno** so rekli: »Ta **pajdaš** je prišel, da začasno prebiva in hoče biti sodnik. Torej bomo s teboj postopali slabše kakor z njima.« In zelo so pritiskali na človeka, **torej** Lota in se približali, da zlomijo vrata.<sup>10</sup> Toda moža sta iztegnila svojo roko in potegnila Lota k njim in hišo ter zaprla vrata.<sup>11</sup> Može, ki so **bili** pri hišnih vratih, pa sta udarila s slepoto, tako male kakor velike, tako da so se utrudili, da bi našli vrata.

<sup>12</sup> Moža sta Lotu rekla: »Imaš, razen teh tukaj, še koga? Zeta, svoje sinove, svoje hčere in karkoli imaš v mestu, **jih** odvedi iz tega kraja,<sup>13</sup> kajti uničila bova ta kraj, ker je njihovo vpitje naraslo pred Gospodovim obličjem in Gospod naju je poslal, da ga uničiva.«<sup>14</sup> Lot je odšel ven in svojima zetoma, ki sta poročila njegovi hčeri, spregovoril ter rekel: »Vstanita, pojdira ven iz tega kraja, kajti Gospod bo to mesto uničil.« Toda videti je bil kakor nekdo, ki je zasmehoval svoja zeta.

<sup>15</sup> Ko je vstalo jutro, sta angela podvizaala Lota, rekoč: »Vstani, vzemi svojo ženo in svoji dve hčeri, ki sta tukaj, da ne bi bil použit v krivičnosti tega mesta.«<sup>16</sup> Medtem ko se je obotavljal, sta moža prijela njegovo roko, roko njegove žene in roki njegovih dveh hčera – Gospod mu je bil usmiljen – in odvedla sta ga naprej in ga postavila zunaj mesta.

<sup>17</sup> In pripetilo se je, ko sta jih privedla daleč naprej, da je rekel: »Pobegnite zaradi svojega življenga. Ne glejte za seboj niti ne ostanite na vsej ravnini. Zbežite h gori, da ne bi bili použiti v krivičnosti tega mesta.«<sup>18</sup> Lot pa jima je rekel: »O ne tako, moj Gospod.<sup>19</sup> Glej torej, tvoj služabnik je našel milost v tvojem pogledu in ti si poveličal svoje usmiljenje, ki si mi ga izkazal z rešitvijo mojega življenga, jaz pa ne morem pobegniti h gori, da me ne bi zajelo neko zlo in umrem.<sup>20</sup> Glej torej, to mesto **je** blizu, da pobegnem vanj in to **je** majhno. O dovoli mi pobegniti tja (**mar** ni to majhno?) in moja duša bo živelca.«<sup>21</sup> Rekel mu je: »Glej, sprejel sem te tudi glede te stvari, da ne bom uničil tega mesta, za katero si govoril.<sup>22</sup> Pohiti, zbeži tja, kajti ničesar ne morem storiti, dokler ne prideš tja.« Zato je bilo ime tega mesta imenovan Coar.

<sup>23</sup> Sonce je vstalo nad zmajlo, ko je Lot vstopil v Coar.

<sup>24</sup> Potem je Gospod na Sódomo in na Gomóri deževal žveplo in ogenj od Gospoda z neba<sup>25</sup> in razdejal je ti mesti, vso ravnino, vse prebivalce mest in to, kar je raslo na tleh.

<sup>26</sup> Toda njegova žena je za njim pogledala nazaj in postala solnat steber.

<sup>27</sup> Abraham je vstal zgodaj zjutraj h kraju, kjer je stal pred Gospodom<sup>28</sup> in pogledal proti Sódomi in Gomóri in proti vsej deželi ravnine in zagledal in glej, dim dežele se je dvigal kakor dim iz talilne peči.

<sup>29</sup> In pripetilo se je, ko je Bog uničil mesta ravnine, da se je Bog spomnil Abrahama in Lota poslal iz srede razdejanja, ko je razdejal mesti, v katerih je prebival Lot.

<sup>30</sup> Lot je iz Coarja odšel navzgor, prebival na gori in njegovi hčeri z njim, kajti bal se je prebivati v Coarju in prebival je v votlini, on

the place for their sakes.<sup>27</sup> And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which **am but** dust and ashes:<sup>28</sup> Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for **lack of** five? And he said, If I find there forty and five, I will not destroy **it**.<sup>29</sup> And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do **it** for forty's sake.<sup>30</sup> And he said **unto him**, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do **it**, if I find thirty there.<sup>31</sup> And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy **it** for twenty's sake.<sup>32</sup> And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy **it** for ten's sake.<sup>33</sup> And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

**19** And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing **them** rose up to meet them; and he bowed himself with his face toward the ground;<sup>2</sup> And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.<sup>3</sup> And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

<sup>4</sup> ¶ But before they lay down, the men of the city, **even** the men of Sodom, compassed the house round, both old and young, all the people from every quarter:<sup>5</sup> And they called unto Lot, and said unto him, Where **are** the men which came in to thee this night? bring them out unto us, that we may know them.<sup>6</sup> And Lot went out at the door unto them, and shut the door after him,<sup>7</sup> And said, I pray you, brethren, do not so wickedly.<sup>8</sup> Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as **is** good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.<sup>9</sup> And they said, Stand back. And they said **again**, This one **fellow** came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, **even** Lot, and came near to break the door.<sup>10</sup> But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.<sup>11</sup> And they smote the men that **were** at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

<sup>12</sup> ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring **them** out of this place:<sup>13</sup> For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.<sup>14</sup> And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

<sup>15</sup> ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.<sup>16</sup> And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

<sup>17</sup> ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.<sup>18</sup> And Lot said unto them, Oh, not so, my Lord:<sup>19</sup> Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:<sup>20</sup> Behold now, this city **is** near to flee unto, and it **is** a little one: Oh, let me escape thither, (**is** it not a little one?) and my soul shall live.<sup>21</sup> And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.<sup>22</sup> Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

<sup>23</sup> ¶ The sun was risen upon the earth when Lot entered into Zoar.

<sup>24</sup> Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;<sup>25</sup> And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

<sup>26</sup> ¶ But his wife looked back from behind him, and she became a pillar of salt.

<sup>27</sup> ¶ And Abraham got up early in the morning to the place where he stood before the LORD:<sup>28</sup> And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

<sup>29</sup> ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

<sup>30</sup> ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave,

he and his two daughters.<sup>31</sup> And the firstborn said unto the younger, Our father *is old*, and *there is* not a man in the earth to come in unto us after the manner of all the earth:<sup>32</sup> Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.<sup>33</sup> And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.<sup>34</sup> And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.<sup>35</sup> And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.<sup>36</sup> Thus were both the daughters of Lot with child by their father.<sup>37</sup> And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.<sup>38</sup> And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

**20** And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.  
<sup>2</sup> And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

<sup>3</sup> But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.<sup>4</sup> But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?<sup>5</sup> Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocence of my hands have I done this.<sup>6</sup> And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.<sup>7</sup> Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

<sup>8</sup> Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.<sup>9</sup> Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.<sup>10</sup> And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?<sup>11</sup> And Abraham said, Because I thought, Surely the fear of God *is not* in this place; and they will slay me for my wife's sake.<sup>12</sup> And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.<sup>13</sup> And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

<sup>14</sup> And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.<sup>15</sup> And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.<sup>16</sup> And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved.

<sup>17</sup> ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*.<sup>18</sup> For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

**21** And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.<sup>2</sup> For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.<sup>3</sup> And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.<sup>4</sup> And Abraham circumcised his son Isaac being eight days old, as God had commanded him.<sup>5</sup> And Abraham was an hundred years old, when his son Isaac was born unto him.

<sup>6</sup> ¶ And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.<sup>7</sup> And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.<sup>8</sup> And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

<sup>9</sup> ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.<sup>10</sup> Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.<sup>11</sup> And the thing was very grievous in Abraham's sight because of his son.

<sup>12</sup> ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.<sup>13</sup> And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

<sup>14</sup> And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.<sup>15</sup> And the water was spent in the bottle, and she cast the child under one of the shrubs.<sup>16</sup> And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the

in njegovi dve hčeri.<sup>31</sup> Prvorojena je rekla mlajši: »Najin oče *je* star in *tukaj* ni moškega na zemlji, da pride noter v naju po navadi vse zemlje.<sup>32</sup> Pridi, najinega očeta pripraviva piti vino in bova ležali z njim, da lahko ohraniva seme najinega očeta.«<sup>33</sup> To noč sta njunega očeta pripravili piti vino in vstopila je prvorojena in ležala s svojim očetom in ni zaznal, ne ko se je ulegla, ne ko je vstala.<sup>34</sup> Naslednji dan se je pripelito, da je prvorojena rekla mlajši: »Glej, sinoči sem bila s svojim očetom. Pripraviva ga tudi to noč piti vino in pojdi *ti in* lezi z njim, da bova lahko ohranili seme najinega očeta.«<sup>35</sup> Tudi to noč sta svojega očeta pripravili piti vino in mlajša je vstala in ležala z njim in ni zaznal, ne ko se je ulegla, ne ko je vstala.<sup>36</sup> Tako sta bili obe Lotovi hčeri z otrokom s svojim očetom.<sup>37</sup> Prvorojena je rodila sina in njegovo ime imenovala Moáb. Isti *je* oče Moábcev do današnjega dne.<sup>38</sup> Mlajša, tudi ona je rodila sina in njegovo ime imenovala Ben Amí. Isti *je* oče Amónovih otrok do današnjega dne.

**20** Abraham je od tam odpotoval proti južni deželi in prebival med Kadešem in Šurom in začasno prebival v Gerárju.<sup>2</sup> O Sari, svoji ženi, je Abraham rekel: »Ona *je* moja sestra.« In kralj Abiméleh iz Gerárja je poslal in vzel Saro.

<sup>3</sup> Toda Bog je ponoči v sanjah prisel k Abimélehu in mu rekel: »Glej, ti *si samo* mrtev človek zaradi ženske, ki si jo vzel, kajti ona *je* moževa žena.«<sup>4</sup> Toda Abiméleh se ji ni približal in rekel je: »Gospod, hočeš ubiti tudi pravičen narod?<sup>5</sup> Ali mi ni rekel: »Ona *je* moja sestra?« In ona, celo ona sama je rekla: »On *je* moj brat.« To sem storil v neokrnjenosti svojega srca in nedolžnosti svojih rok.<sup>6</sup> Bog mu je v sanjah rekel: »Da, vem, da si to storil v neokrnjenosti svojega srca, kajti tudi jaz sem te zadržal pred pregrešitvijo zoper mene, zato ti nisem dovolil, da se je dotaknes.<sup>7</sup> Zdaj torej povrni človeku *njegovo* ženo, kajti on *je* prerok in molil bo zate in boš živel. Če pa *je* ne povrneš, vedi, da boš zagotovo umrl, ti in vse, kar *je* twojega.«

<sup>8</sup> Zato je Abiméleh zgodaj zjutraj vstal in poklical vse svoje služabnike ter jim v njihova ušesa povedal vse te stvari in ljudje so bilibolečeprestrašeni.<sup>9</sup> Potem je Abiméleh poklical Abrahama in mu rekel: »Kaj si nam storil? In kaj sem ti zagrešil, da si nadme in na moje kraljestvo privadel velik greh? Storil si mi dejanja, ki sploh ne bi smela biti storjena.«<sup>10</sup> Abiméleh je rekel Abrahamu: »Kaj si si domišljal, da si storil to stvar?«<sup>11</sup> Abraham je rekel: »Ker sem mislil: Zagotov na tem kraju ni strahu Božjega in zaradi moje žene me bodo ubili.«<sup>12</sup> Vendar *je* zares moja sestra; *je* hči mojega očeta, toda ne hči moje matere in postala je moja žena.<sup>13</sup> Pripetilo se je, ko me je Bog pripravil do tega, da se oddaljim od hiše svojega očeta, da sem ji rekel: »To *je* twoja prijaznost, ki mi jo boš izkazala: na vsakem kraju, kamor bova prišla, o meni reci: »Moj brat *je*.«

<sup>14</sup> Abiméleh je vzel ovce, vole, sluge in postrežnice ter *jih* dal Abrahamu in mu povrnil njegovo ženo Saro.<sup>15</sup> Abiméleh je rekel: »Glej, moja dežela *je* pred teboj. Prebivaj, kjer ti ugaja.«<sup>16</sup> Sari pa je rekel: »Glej, twojemu bratu sem dal tisoč *koščkov* srebra. Glej, on ti *je* pokrivalo tvojim očem, vsem, ki so s teboj in z vsemi *drugimi*.« Tako je bila opravičena.

<sup>17</sup> Tako je Abraham molil k Bogu in Bog je ozdravil Abiméleha, njegovo ženo in njegove dekle, in rodile so *otroke*.<sup>18</sup> Kajti Gospod je zaradi Abrahamove žene Sare, trdno zaprl vse maternice Abimélehove hiše.

**21** Gospod je obiskal Saro, kakor je rekel in Gospod je Sari storil, kakor je govoril.<sup>2</sup> Kajti Sara je spočela in Abrahamu rodila sina v njegovi visoki starosti, ob določenem času, o katerem mu je govoril Bog.<sup>3</sup> Abraham je ime svojega sina, ki se mu je rodil, ki mu ga je rodila Sara, imenoval Izak.<sup>4</sup> Abraham je obrezal svojega sina Izaka, ko je bil star osem dni, kakor mu je zapovedal Bog.<sup>5</sup> Abraham je bil star sto let, ko mu je bil rojen njegov sin Izak.

<sup>6</sup> § Sara je rekla: »Bog me je pripravil, da se smejem, *tako da* se bodo vši, ki slišijo, smeiali z menoj.«<sup>7</sup> Rekla je: »Kdo bi rekel Abrahamu, da bo Sara dojila otroke? Kajti rodila sem *mu* sina v njegovi visoki starosti.«<sup>8</sup> Otrok je rasel in bil odstavljen in Abraham je tega *istega* dne, ko je bil Izak odstavljen, priredil veliko praznovanje.

<sup>9</sup> In Sara je videla sina Egipčanke Hagáre, ki ga je rodila Abrahamu, posmehovati se.<sup>10</sup> Zato je rekla Abrahamu: »Spôdi to sužnjo in njenega sina, kajti sin te sužnje ne bo dedič z mojim sinom Izakom.«<sup>11</sup> Stvar zaradi njegovega sina pa je bila v Abrahamovih očeh zelo boleča.

<sup>12</sup> Bog je Abrahamu rekel: »Naj to ne bo boleče v tvojem pogledu zaradi dečka in zaradi tvoje sužnje. V vsem tem, kar ti je Sara rekla, prisluhnji njenemu glasu, kajti po Izaku se bo imenovalo tvoje potomstvo.<sup>13</sup> In tudi iz sina sužnje bom naredil narod, ker *je* tvoje seme.«

<sup>14</sup> Abraham je vstal zgodaj zjutraj, vzel kruh in meh vode, dal *to* Hagári, namestil *to* na njeno ramo in otroka in jo poslal proč in odpravila se je in tavala po beeršébski divjini.<sup>15</sup> Voda v mehu je bila porabljena in otroka je odvrgla pod enega izmed grmov.<sup>16</sup> Odšla je in se *mu* usedla nasproti, dobro pot proč, kakor bi bil streljaj loka, kajti rekla je: »Naj ne vidim otrokove smrti.« In sedela je nasproti *nemu*

in povzdignila svoj glas ter zajokala.<sup>17</sup> Bog je slišal dečkov glas in Božji angel je bil poklican iz nebes k Hagári ter ji rekel: »Kaj te pesti, Hagára? Ne boj se, kajti Bog je slišal dečkov glas, kjer **je**.<sup>18</sup> Vstani, dvigni svojega dečka in ga drži v svoji roki, kajti naredil ga bom **tvj** velik narod.«<sup>19</sup> Bog je odprl njene oči in zagledala je vodni izvir in odšla je in meh napolnila z vodo ter dečku dala pititi.<sup>20</sup> Bog je bil z dečkom in ta je rasel, prebival v divjini in postal lokostrelec.<sup>21</sup> Prebival je v Paránski divjini in njegova mati mu je vzela ženo iz egipčanskega dežela.

<sup>22</sup> Ob tistem času se je pripetilo, da sta Abimélech in Pihól, vrhovni poveljnik njegove vojske, govorila Abrahamu, rekoč: »Bog **je** s teboj v vsem, kar počneš.<sup>23</sup> Zdaj mi torej tukaj pri Bogu prisezi, da z menoj ne boš ravnal napačno niti z mojim sinom niti s sinovi mojih sinov, **temveč** glede na prijaznost, ki sem jo storil tebi, boš ti storil meni in deželi, v kateri se mudiš.«<sup>24</sup> Abraham je rekel: »Prisegel bom.«<sup>25</sup> Abraham pa je grajal Abiméleha zaradi vodnega izvira, katerega so Abimélehovi služabniki nasilno odvzeli.<sup>26</sup> Abimélech je rekel: »Ne vem kdo je storil to stvar, niti mi ti nisi povedal niti do danes nisem slišal o tem.«<sup>27</sup> Abraham je vzel ovce in vole ter jih dal Abimélehu in oba sta sklenila zavezo.<sup>28</sup> Abraham je sedem jagnic iz tropa postavil posebej.<sup>29</sup> Abimélech je rekel Abrahamu: »Kaj **pomeni** teh sedem jagnic, ki si jih postavil posebej?«<sup>30</sup> Rekel je: »Kajti **teh** sedem jagnic boš vzel iz moje roke, da mi bodo lahko priča, da sem jaz izkopal ta vodnjak.«<sup>31</sup> Zato je ta kraj imenoval Beeršeiba, ker sta tam oba prisegla.<sup>32</sup> Tako sta sklenila zavezo pri Beeršeabi. Potem je Abimélech vstal in Pihól, vrhovni poveljnik njegove vojske in vrnila sta se v deželo Filistejcov.

<sup>33</sup> **Abraham** je v Beeršeébi zasadil nasad ter tam klical ime Gospoda, večnega Boga.<sup>34</sup> In Abraham je mnogo dni začasno prebival v filistejski deželi.

**22** Po teh stvareh pa se je pripetilo, da je Bog skušal Abrahama ter mu rekel: »Abraham.« In rekel je: »Glej, **tukaj sem**.«<sup>2</sup> Rekel je: »Vzemi sedaj svojega sina, svojega edinega **sina** Izaka, katerega ljubiš in pojdi v deželo Morija; in tam ga daruj v žgalno daritev na eni izmed gor, o kateri ti bom povedal.«

<sup>3</sup> Abraham je zgodaj zjutraj vstal, osedlal svojega osla in s seboj vzel dva izmed svojih mladeničev in svojega sina Izaka in nacepil drv za žgalno daritev in vstal ter odšel na kraj, o katerem mu je Bog povedal.<sup>4</sup> Potem je Abraham tretji dan povzdignil svoje oči in daleč stran zagledal kraj.<sup>5</sup> Abraham je rekel svojima mladeničema: »Vidva ostanita tukaj z osлом, jaz in deček pa bova šla tamkaj, oboževala in ponovno prišla k vama.«<sup>6</sup> Abraham je vzel drva žgalne daritve in **ta** položil na svojega sina Izaka, v svojo roko pa je vzel ogenj in nož in oba skupaj sta odšla.<sup>7</sup> Izak je spregovoril svojemu očetu Abrahamu in rekel: »Moj oče.« Ta je rekel: »Tukaj **sem**, sin moj.« Rekel je: »Glej ogenj in drva, toda kje **je** jagnje za žgalno daritev?«<sup>8</sup> Abraham je rekel: »Moj sin, Bog si bo priskrbel jagnje za žgalno daritev.« Tako sta oba skupaj odšla.<sup>9</sup> Prišla sta do kraja, o katerem mu je povedal Bog in Abraham je tam zgradil oltar in razporedil drva ter zvezal svojega sina Izaka in ga položil na oltar, na drva.<sup>10</sup> Abraham je iztegnil svojo roko in vzel nož, da svojega sina zakolj.

<sup>11</sup> Gospodov angel pa je iz nebes zaklical k njemu in rekel: »Abraham, Abraham.« Ta je rekel: »Tukaj **sem**.«<sup>12</sup> Rekel je: »Svoje roke ne položi na dečka niti mu ničesar ne stóri, kajti sedaj vem, da se bojiš Boga, glede na to, da sem videl, da mi nisi odrekel svojega sina, svojega edinega **sina**.«<sup>13</sup> Abraham je povzdignil svoje oči in pogledal in za **seboj** zagledal ovna, s svojimi rogovimi ujetega v goščavo. Abraham je odšel, vzel ovna in ga namesto svojega sina daroval za žgalno daritev.<sup>14</sup> § Abraham je ime tega kraja imenoval Jahve-jire, kakor je rečeno **do** tega dne: »Na gori Gospodovi bo video.«

<sup>15</sup> Gospodov angel pa je iz nebes drugič zaklical k Abrahamu<sup>16</sup> in rekel: »Pri sebi sem prisegel,« govoril Gospod, »kajti ker si storil to stvar in nisi zadržal svojega sina, svojega edinega **sina**,<sup>17</sup> te bom v blagoslavljanju blagoslovil in v množenju bom pomnožil twoje seme kakor zvezd neba in kakor peska, ki **je** na morski obali in tvoje seme bo imelo v lasti velika vrata svojih sovražnikov<sup>18</sup> in v twojem semenu bodo blagosloveni vsi narodi zemelje, ker si ubogal moj glas.«<sup>19</sup> Tako se je Abraham vrnil k svojima mladeničema in vstali so ter skupaj odšli k Beeršeébi in Abraham je prebival pri Beeršeabi.

<sup>20</sup> Po teh stvareh pa se je pripetilo, da je bilo Abrahamu povedano, rekoč: »Glej, Milka, tudi ona je tvojemu bratu Nahórju rodila otroke.<sup>21</sup> Njegovega prvorodenca Uca, njegovega brata Buza, Arámovega očeta Kemuéla,<sup>22</sup> Keseda, Hazója, Pildáša, Jidláfa in Betuélja.<sup>23</sup> In Betuél je zaplodil Rebeko. Teh osem je Milka rodila Nahórju, Abrahamovemu bratu.<sup>24</sup> Njegova priležnica, katere ime **je bilo** Reúma je tudi rodila Tebahá, Gahama, Tahaša in Maahája.«

**23** § Sara je bila stara sto sedemindvajset let. **To so bila** leta Sarinega življenja.<sup>2</sup> Sara je umrla v Kirját Arbi; ista **je** Hebrón v kánaanski deželi. Abraham je prišel, da žaluje za Saro in da joka za njo.

death of the child. And she sat over against **him**, and lift up her voice, and wept.<sup>17</sup> And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he **is**.<sup>18</sup> Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.<sup>19</sup> And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.<sup>20</sup> And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.<sup>21</sup> And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

<sup>22</sup> ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God **is** with thee in all that thou doest:<sup>23</sup> Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: **but** according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.<sup>24</sup> And Abraham said, I will swear.<sup>25</sup> And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.<sup>26</sup> And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.<sup>27</sup> And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.<sup>28</sup> And Abraham set seven ewe lambs of the flock by themselves.<sup>29</sup> And Abimelech said unto Abraham, What **mean** these seven ewe lambs which thou hast set by themselves?<sup>30</sup> And he said, For **these** seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.<sup>31</sup> Wherefore he called that place Beer-sheba; because there they swore both of them.<sup>32</sup> Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

<sup>33</sup> ¶ And **Abraham** planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.<sup>34</sup> And Abraham sojourned in the Philistines' land many days.

**22** And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, **here I am**.<sup>2</sup> And he said, Take now thy son, thine only **son** Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

<sup>3</sup> ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.<sup>4</sup> Then on the third day Abraham lifted up his eyes, and saw the place afar off.<sup>5</sup> And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.<sup>6</sup> And Abraham took the wood of the burnt offering, and laid **it** upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.<sup>7</sup> And Isaac spake unto Abraham his father, and said, My father: and he said, Here **am I**, my son. And he said, Behold the fire and the wood: but where **is** the lamb for a burnt offering?<sup>8</sup> And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.<sup>9</sup> And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.<sup>10</sup> And Abraham stretched forth his hand, and took the knife to slay his son.

<sup>11</sup> And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here **am I**.<sup>12</sup> And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only **son** from me.<sup>13</sup> And Abraham lifted up his eyes, and looked, and behold behind **him** a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.<sup>14</sup> And Abraham called the name of that place Jehovah-jireh: as it is said **to** this day, In the mount of the LORD it shall be seen.

<sup>15</sup> ¶ And the angel of the LORD called unto Abraham out of heaven the second time,<sup>16</sup> And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only **son**:<sup>17</sup> That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which **is** upon the sea shore; and thy seed shall possess the gate of his enemies;<sup>18</sup> And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.<sup>19</sup> So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

<sup>20</sup> ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;<sup>21</sup> Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,<sup>22</sup> And Cheded, and Hazo, and Pildash, and Jidlaph, and Bethuel.<sup>23</sup> And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.<sup>24</sup> And his concubine, whose name **was** Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

**23** And Sarah was an hundred and seven and twenty years old: **these were** the years of the life of Sarah.<sup>2</sup> And Sarah died in Kirjath-arba; the same **is** Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

<sup>3</sup> ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, <sup>4</sup> I **am** a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. <sup>5</sup> And the children of Heth answered Abraham, saying unto him, <sup>6</sup> Hear us, my lord: thou **art** a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. <sup>7</sup> And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth. <sup>8</sup> And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, <sup>9</sup> That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. <sup>10</sup> And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying, <sup>11</sup> Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. <sup>12</sup> And Abraham bowed down himself before the people of the land. <sup>13</sup> And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there. <sup>14</sup> And Ephron answered Abraham, saying unto him, <sup>15</sup> My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

<sup>16</sup> And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current **money** with the merchant.

<sup>17</sup> ¶ And the field of Ephron, which **was** in Machpelah, which **was** before Mamre, the field, and the cave which **was** therein, and all the trees that **were** in the field, that **were** in all the borders round about, were made sure <sup>18</sup> Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. <sup>19</sup> And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same **is** Hebron in the land of Canaan. <sup>20</sup> And the field, and the cave that **is** therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

**24** And Abraham was old, **and** well stricken in age: and the LORD had blessed Abraham in all things. <sup>2</sup> And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: <sup>3</sup> And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: <sup>4</sup> But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. <sup>5</sup> And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? <sup>6</sup> And Abraham said unto him, Beware thou that thou bring not my son thither again.

<sup>7</sup> ¶ The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. <sup>8</sup> And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. <sup>9</sup> And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

<sup>10</sup> ¶ And the servant took ten camels of the camels of his master, and departed; for all the goods of his master **were** in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. <sup>11</sup> And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw **water**. <sup>12</sup> And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. <sup>13</sup> Behold, I stand **here** by the well of water; and the daughters of the men of the city come out to draw water: <sup>14</sup> And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

<sup>15</sup> ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. <sup>16</sup> And the damsel **was** very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. <sup>17</sup> And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. <sup>18</sup> And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. <sup>19</sup> And when she had done giving him drink, she said, I will draw **water** for thy camels also, until they have done drinking. <sup>20</sup> And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw **water**, and drew for all his camels. <sup>21</sup> And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. <sup>22</sup> And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten **shekels** weight of gold; <sup>23</sup> And said, Whose

3 Abraham je vstal pred svojo mrtvo in Hetovim sinovom spregovoril, rekoč: <sup>4</sup> »Tujec **sem** in začasen prebivalec z vami. Dajte mi posest grobišča z vami, da lahko pokopljem svojo mrtvo izpred svojega obličja.«

<sup>5</sup> Hetovi otroci so Abrahamu odgovorili, rekoč mu: <sup>6</sup> »Poslušaj nas, moj gospod. Ti **si** med nami mogočen princ. V izbiri naših mavzolejev pokoplj svojo mrtvo. Nihče izmed nas ne bo pred teboj zadržal svojega mavzoleja, pač pa da lahko pokoplje svojo mrtvo.« <sup>7</sup> Abraham je vstal in se priklonil ljudstvu dežele, **torej** Hetovim otrokom. <sup>8</sup> Posvetoval se je z njimi, rekoč: »Če je vaše mišljenje, da naj pokopljem svojo mrtvo izpred svojih oči, me poslušahte in zame prosite Coharjevega sina Efróna, <sup>9</sup> da bi mi lahko dal votlino Mahpélo, ki jo ima, ki **je** na koncu njegovega polja, kajti za kolikor denarja je vredna, naj mi jo da v posest za grobišče med vami.« <sup>10</sup> Efrón pa je prebival med Hetovimi otroci. In Efrón Hetejec je odgovoril Abrahamu v občinstvu Hetovih otrok, **torej** vseh teh, ki so vstopali pri velikih vratih njegovega mesta, rekoč: <sup>11</sup> »Ne, moj gospod, poslušaj me. Polje ti dam in votlino, ki **je** tam, to ti dam. V prisotnosti sinov mojega ljudstva ti to dam. Pokoplji svojo mrtvo.« <sup>12</sup> Abraham se je priklonil pred ljudstvom dežele. <sup>13</sup> Spregovoril je Efrónu, v občinstvu ljudstva dežele, rekoč: »Če **to hočeš dati**, prosim te, poslušaj me. Za to polje ti bom dal denar. Vzemi **ga** od mene, jaz pa bom svojo mrtvo pokopal tam.« <sup>14</sup> Efrón je odgovoril Abrahamu, rekoč mu: <sup>15</sup> »Moj gospod, prisluhn mi. Zemlja **je vredna** širisto šeklov srebra. Kaj **je** to med menoj in teboj? Pokoplji torej svojo mrtvo.«

<sup>16</sup> Abraham je prisluhn Efrónu in Abrahamu je Efrónu odtehal srebro, katerega je omenil v občinstvu Hetovih sinov, širisto šeklov srebra, trenuten **denar** pri trgovcu.

<sup>17</sup> In Efrónovo polje, ki **je bilo** v Mahpéli, ki **je bilo** pred Mamrejem, polje in votlina, ki **sta bila** tam in vsa drevesa, ki **so bila** na polju, ki **so bila** na vseh mejah naokoli, so bila zagotovo potrjena <sup>18</sup> za posest Abrahamu v prisotnosti Hetovih otrok, pred vsemi, ki so vstopali pri velikih vratih njegovega mesta. <sup>19</sup> In po tem je Abraham pokopal svojo ženo Saro v votlini polja Mahpéli pred Mamrejem, isti **je** Hebrón v kánaanski deželi. <sup>20</sup> Polje in votlina, ki **je** tam, sta bila zagotovo potrjena Abrahamu v posest za grobišče od Hetovih sinov.

**24** Abraham je bil star **in že** zelo zvrhan v starosti in Gospod je Abraham blagoslovil v vseh stvareh. <sup>2</sup> Abraham je najstarejšemu služabniku svoje hiše, ki je vladal nad vsem, kar je imel, rekel: »Položi, prosim te, svojo roko pod moje stegno, <sup>3</sup> jaz pa te bom primoral priseči pri Gospodu, Bogu nebes in Bogu zemlje, da mojemu sinu ne boš vzel žene izmed kánaanskih hčera, med katerimi živim, <sup>4</sup> temveč boš šel v mojo deželo in k mojemu sorodstvu in vzel ženo mojemu sinu Izaku.« <sup>5</sup> Služabnik pa mu je rekel: »Morda mi ženska ne bo voljna slediti v to deželo. Ali moram tvojega sina ponovno privesti v deželo, od koder si prišel?« <sup>6</sup> Abraham mu je rekel: »Pazi, da mojega sina ne privedeš ponovno tja.«

7 Gospod, Bog nebes, ki me je vzel iz hiše mojega očeta in iz dežele mojega sorodstva in ki mi je govoril in mi to prisegel, rekoč: »To deželo bom dal tvojemu semenu, bo pred teboj poslal svojega angela in ti boš mojemu sinu od tam vzel ženo.« <sup>8</sup> Če pa ti ženska ne bo voljna slediti, potem boš prost pred to mojo prisego, samo mojega sina ne privedi ponovno tja.« <sup>9</sup> Služabnik je svojo roko položil pod stegno Abrahama, svojega gospodarja in mu glede te zadeve prisegel.

<sup>10</sup> Služabnik je vzel deset kamel izmed kamel svojega gospodarja in se odpravil, kajti vse dobrine njegovega gospodarja **so bile** v njegovi roki. Vstal je in odšel v Mezopotamijo, v Nahórjevo mesto. <sup>11</sup> Svojim kamelam je storil, da so pokleknile zunaj mesta, pri vodnem izviru, ob večernem času, v času, ko gredo ženske ven zajemati **vodo**. <sup>12</sup> Rekel je: »O Gospod Bog mojega gospodarja Abrahama, prosim te, pošlji mi danes veliko sreče in mojemu gospodarju Abrahamu izkaži prijaznost.

<sup>13</sup> Glej, **tukaj** stojim pri vodnem izviru in hčere mestnih mož prihajajo zajemati **vodo**. <sup>14</sup> Naj se mi zgodi, da gospodična, ki ji bom rekel: »Spusti svoj lončen vrč, prosim te, da bom lahko pil in bo rekel: »Pij in tudi tvojim kamelam bom dala piti,« **naj bo ta** tista, **ki** si jo določil za svojega služabnika Izaka in s tem bom vedel, da si mojemu gospodarju izkazal prijaznost.«

<sup>15</sup> Pripetilo se je, preden je nehal govoriti, glej, da je prišla ven Rebeka, ki je bila rojena Betuélu, sinu Milke, žene Nahórja, Abrahamovega brata, s svojim lončenim vrčem na svoji ramu. <sup>16</sup> Gospodična pa **je bila** zelo lepa na pogled, devica, niti je noben mož ni spoznal in odšla je dol k izviru in napolnila svoj lončen vrč ter prišla gor. <sup>17</sup> Služabnik je stekel, da jo sreča in reče: »Pusti mi, prosim te, popiti malo vode iz tvojega lončenega vrča.« <sup>18</sup> Rekla je: »Pij, moj gospod!« in se podviza ter spustila svoj lončen vrč na svojo roko ter mu dala piti. <sup>19</sup> In ko mu je dala piti, je rekla: »Tudi za tvoje kamele bom zajela **vodo**, dokler se ne napijejo.« <sup>20</sup> Odhitela je in svoj lončen vrč izpraznila v korito in ponovno stekla k izviru, da zajame **vodo** in jo zajela za vse njegove kamele. <sup>21</sup> Človek, začuden ob njej, je ohranil svoj mir, da izve ali je Gospod naredil njegovo potovanje uspešno ali ne. <sup>22</sup> Pripetilo se je, ko so se kamele napojile, da je človek vzel uhan, težak pol šekla in dve zapestnici za njeni roki, težki deset **šeklov** zlata <sup>23</sup> in rekel: »Čigava

hči si? Povej mi, prosim te. Ali je za nas prostor v hiši tvojega očeta, da prenočimo?«<sup>24</sup> Rekla mu je: »**Sem** hči Betuélá, Milkinega sina, ki ga je rodila Nahórju.«<sup>25</sup> Poleg tega mu je rekla: »Imamo dovolj takо slame kakor krme in prostora za prenočitev.«<sup>26</sup> Človek je sklonil svojo glavo ter oboževal Gospoda.<sup>27</sup> Rekel je: »Blagoslovjen **bodi** Gospod, Bog mojega gospodarja Abrahama, ki mojega gospodarja ni pustil brez svoje milosti in svoje resnice. **Bil** sem na poti in Gospod me je vodil v hišo bratov mojega gospodarja.«<sup>28</sup> Gospodična je stekla ter te stvari povedala **tistim** iz hiše svoje matere.

<sup>29</sup> Rebeka pa je imela brata in njegovo ime **je bilo** Labán. In Labán je stekel k človeku, k izviru.<sup>30</sup> Pripetilo se je, ko je zagledal uhan in zapestnici na roki svoje sestre in ko je slišal besede svoje sestre Rebeke, rekoč: »Tako mi je mož govoril,« da je prišel k človeku. In glej, stal je s kamelami pri izviru.<sup>31</sup> Rekel je: »Vstopi, ti blagoslovjen od Gospoda. Zakaj stojiš zunaj? Kajti pripravil sem hišo in prostor za kamele.«

<sup>32</sup> Mož je vstopil v hišo, on pa je odpasal njegove kamele in jim dal slamo in krmo za kamele in vodo, da umije njegova stopala in stopala mož, ki **so bili** z njim.<sup>33</sup> Preden je bila postavljena **hrana**, da bi jedel, toda rekel je: »Ne bom jedel, dokler ne povem svoje naloge.« On pa je rekel: »Spregovori.«<sup>34</sup> Rekel je: »Jaz **sem** Abrahamov služabnik.<sup>35</sup> In Gospod je silno blagoslovil mojega gospodarja in postal je velik in dal mu je trope, črede, srebro, zlato, sluge, dekle, kamele in osle.<sup>36</sup> Sara, žena mojega gospodarja, je mojemu gospodarju rodila sina, ko je bila stara. In njemu je dal vse, kar ima.<sup>37</sup> Moj gospodar me je zaprisegel, rekoč: »Mojemu sinu ne boš vzel žene izmed kánaanskih hčera, v katerih deželi prebivam,<sup>38</sup> temveč boš šel k hiši mojega očeta in k mojemu sorodstvu in vzel ženo mojemu sinu.«<sup>39</sup> Svojemu gospodarju sem rekel: »Morda mi ženska ne bo hotela slediti.«<sup>40</sup> Rekel mi je: »Gospod, pred katerim hodim, bo s teboj poslat svojega angela in osrečil twojo pot in vzel boš ženo za mojega sina iz mojega sorodstva in iz hiše mojega očeta.<sup>41</sup> Potem boš prost pred **to** mojo prisego, ko prideš k mojemu sorodstvu. Če ti **je** ne bodo dali, potem si prost pred mojo prisego.«<sup>42</sup> Danes sem prišel k izviru in rekel: »O Gospod, Bog mojega gospodarja Abrahama, če sedaj osrečiš mojo pot, katero hodim.<sup>43</sup> Glej, stojim pri vodnem izviru in naj se zgodi, da ko pride naprej devica, da zajame **vodo** in ji rečem: »Daj mi za piti, prosim te, malo vode iz svojega lončenega vrča.«<sup>44</sup> in mi reče: »Pij in prav tako bom zajela za twoje kamele,« **naj bo** ta ista ženska, katero je Gospod določil za sina mojega gospodarja.<sup>45</sup> In preden sem v svojem srcu prenehal govoriti, glej, je prišla Rebeka s svojim lončenim vrčem na svoji rami. Odšla je dol do izvira in zajela **vodo**. Rekel sem ji: »Daj mi piti, prosim te.«<sup>46</sup> Podvizała se je in spustila svoj lončen vrč iz svoje **rame** ter rekla: »Pij in tudi twojim kamelam bom dala piti.« Tako sem pil in tudi kamele je napojila.<sup>47</sup> Vprašal sem jo ter rekel: »Čigava hči **si**?« Rekla je: »Hči Betuélá, Nahórjevega sina, ki mu ga je rodila Milka.« In položil sem uhan na njen obraz in zapestnici na njeni roki.<sup>48</sup> Sklonil sem svojo glavo in oboževal Gospoda in blagoslovil Gospoda, Boga svojega gospodarja Abrahama, ki me je vodil po pravi poti, da vzame svojemu sinu hčer gospodarjevega brata.<sup>49</sup> In sedaj, če hočete prijazno in iskreno postopati z mojim gospodarem, mi povejte. Če ne, mi povejte, da se lahko obrnem na desno roko ali na levo.<sup>50</sup> Potem sta Labán in Betuél odgovorila ter rekla: »Stvar izvira od Gospoda. Ne moreva ti govoriti dobro ali slabo.<sup>51</sup> Glej, Rebeka **je** pred teboj, vzemi **jo** in pojdi in naj bo žena sinu twojega gospodarja, kakor je govoril Gospod.«<sup>52</sup> Pripetilo se je, da ko je Abrahamov služabnik slišal te besede, je oboževal Gospoda, **priklanjajoč** se k zemlji.<sup>53</sup> Služabnik je prinesel naprej dragocenosti iz srebra in dragocenosti iz zlata in oblačilo in **jih** dal Rebeki. Tudi njenemu bratu in njeni materi je dal dragocene stvari.

<sup>54</sup> Jedli so in pili, on in ljudje, ki **so bili** z njim in ostali vso noč. Vstali pa so zjutraj in rekel je: »Pošljite me proč, k mojemu gospodarju.«<sup>55</sup> Njen brat in njena mati pa sta rekla: »Naj gospodična ostane z nami **nekaj** dni, vsaj deset, potem bo šla.«<sup>56</sup> Rekel jim je: »Ne preprečujte mi, glede na to, da je Gospod osrečil mojo pot. Pošljite me proč, da lahko grem k svojemu gospodarju.«<sup>57</sup> Rekla sta: »Poklicala bova gospodično in poizvemo pri njenih ustih.«<sup>58</sup> In poklicala sta Rebeko ter ji rekla: »Hočeš iti s tem človekom?« In rekla je: »Šla bom.«<sup>59</sup> In odpustili so svojo sestro Rebeko in njeno dojiljo in Abrahamovega služabnika in njegove ljudi.<sup>60</sup> In blagoslovili so Rebeko ter ji rekli: »Ti **si** naša sestra, bodi **mati** tisočev milijonov in naj twoje seme obvladuje velika vrata tistih, ki jih sovražijo.«

<sup>61</sup> Rebeka je vstala in njene gospodične in zajahale so kamele ter sledile človeku. In služabnik je vzel Rebeko ter odsel svojo pot.

<sup>62</sup> Izak je prišel po poti izvira Laháj Roí, kajti prebival je v južni deželi.<sup>63</sup> Izak je odsel ven, da ob večeru premišljuje na polju in je povzdignil svoje oči in videl in glej, prihajale **so** kamele.<sup>64</sup> Rebeka je povzdignila svoje oči in ko je zagledala Izaka, se je spustila s kamele.<sup>65</sup> Kajti služabnik **je** rekla: »Kdo **je** ta človek, ki hodi po polju, da nas sreča?« Služabnik **je** rekel: »To **je** moj gospodar.«<sup>66</sup> Zato je vzela zagrinalo in se pokrila.<sup>66</sup> Služabnik je povedal Izaku vse stvari, ki jih

daughter **art thou?** tell me, I pray thee: is there room *in thy father's house* for us to lodge in?<sup>24</sup> And she said unto him, **I am** the daughter of Bethuel the son of Milcah, which she bare unto Nahor.<sup>25</sup> She said moreover unto him, We have both straw and provender enough, and room to lodge in.<sup>26</sup> And the man bowed down his head, and worshipped the LORD.<sup>27</sup> And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: *I being* in the way, the LORD led me to the house of my master's brethren.<sup>28</sup> And the damsels ran, and told **them of** her mother's house these things.

<sup>29</sup> ¶ And Rebekah had a brother, and his name **was** Laban: and Laban ran out unto the man, unto the well.<sup>30</sup> And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.<sup>31</sup> And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

<sup>32</sup> ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that **were** with him.<sup>33</sup> And there was set **meat** before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.<sup>34</sup> And he said, I **am** Abraham's servant.<sup>35</sup> And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maid-servants, and camels, and asses.<sup>36</sup> And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.<sup>37</sup> And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:<sup>38</sup> But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.<sup>39</sup> And I said unto my master, Peradventure the woman will not follow me.<sup>40</sup> And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:<sup>41</sup> Then shalt thou be clear from **this** my oath, when thou comest to my kindred; and if they give not thee **one**, thou shalt be clear from my oath.<sup>42</sup> And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:<sup>43</sup> Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw **water**, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;<sup>44</sup> And she say to me, Both drink thou, and I will also draw for thy camels: **let the same be** the woman whom the LORD hath appointed out for my master's son.<sup>45</sup> And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew **water**: and I said unto her, Let me drink, I pray thee.<sup>46</sup> And she made haste, and let down her pitcher from her **shoulder**, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.<sup>47</sup> And I asked her, and said, Whose daughter **art thou?** And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.<sup>48</sup> And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.<sup>49</sup> And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.<sup>50</sup> Then Labán and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.<sup>51</sup> Behold, Rebekah **is** before thee, take **her**, and go, and let her be thy master's son's wife, as the LORD hath spoken.<sup>52</sup> And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, **bowing himself** to the earth.<sup>53</sup> And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave **them** to Rebekah: he gave also to her brother and to her mother precious things.

<sup>54</sup> And they did eat and drink, he and the men that **were** with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.<sup>55</sup> And her brother and her mother said, Let the damsels abide with us **a few** days, at the least ten; after that she shall go.<sup>56</sup> And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.<sup>57</sup> And they said, We will call the damsels, and enquire at her mouth.<sup>58</sup> And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.<sup>59</sup> And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.<sup>60</sup> And they blessed Rebekah, and said unto her, Thou **art** our sister, be thou **the mother** of thousands of millions, and let thy seed possess the gate of those which hate them.

<sup>61</sup> ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

<sup>62</sup> And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.<sup>63</sup> And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels **were** coming.<sup>64</sup> And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.<sup>65</sup> For she **had** said unto the servant, What man is this that walketh in the field to meet us? And the servant **had** said, It **is** my master: therefore she took a veil, and covered herself.<sup>66</sup> And the servant told Isaac all things

that he had done.<sup>67</sup> And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

**25** Then again Abraham took a wife, and her name **was** Keturah.<sup>2</sup> And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.<sup>3</sup> And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.<sup>4</sup> And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these **were** the children of Keturah.

<sup>5</sup> ¶ And Abraham gave all that he had unto Isaac.<sup>6</sup> But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.<sup>7</sup> And these **are** the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.<sup>8</sup> Then Abraham gave up the ghost, and died in a good old age, an old man, and full **of years**; and was gathered to his people.<sup>9</sup> And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which **is** before Mamre;<sup>10</sup> The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

<sup>11</sup> ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

<sup>12</sup> ¶ Now these **are** the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:<sup>13</sup> And these **are** the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,<sup>14</sup> And Mishma, and Dumah, and Massa,<sup>15</sup> Hadar, and Tema, Jetur, Naphish, and Kedemah:<sup>16</sup> These **are** the sons of Ishmael, and these **are** their names, by their towns, and by their castles; twelve princes according to their nations.<sup>17</sup> And these **are** the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.<sup>18</sup> And they dwelt from Havilah unto Shur, that **is** before Egypt, as thou goest toward Assyria: *and he died in the presence of all his brethren.*

<sup>19</sup> ¶ And these **are** the generations of Isaac, Abraham's son: Abraham begat Isaac:<sup>20</sup> And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.<sup>21</sup> And Isaac intreated the LORD for his wife, because she **was** barren: and the LORD was intreated of him, and Rebekah his wife conceived.<sup>22</sup> And the children struggled together within her; and she said, If **it be** so, why **am I** thus? And she went to enquire of the LORD.<sup>23</sup> And the LORD said unto her, Two nations **are** in thy womb, and two manner of people shall be separated from thy bowels; and **the one** people shall be stronger than **the other** people; and the elder shall serve the younger.

<sup>24</sup> ¶ And when her days to be delivered were fulfilled, behold, **there were** twins in her womb.<sup>25</sup> And the first came out red, all over like an hairy garment; and they called his name Esau.<sup>26</sup> And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac **was** threescore years old when she bare them.<sup>27</sup> And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob **was** a plain man, dwelling in tents.<sup>28</sup> And Isaac loved Esau, because he did eat of **his** venison: but Rebekah loved Jacob.

<sup>29</sup> ¶ And Jacob sod pottage: and Esau came from the field, and he **was** faint:<sup>30</sup> And Esau said to Jacob, Feed me, I pray thee, with that same red **pottage**; for I **am** faint: therefore was his name called Edom.<sup>31</sup> And Jacob said, Sell me this day thy birthright.<sup>32</sup> And Esau said, Behold, I **am** at the point to die: and what profit shall this birthright do to me?<sup>33</sup> And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.<sup>34</sup> Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

**26** And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.<sup>2</sup> And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:<sup>3</sup> Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;<sup>4</sup> And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;<sup>5</sup> Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

<sup>6</sup> ¶ And Isaac dwelt in Gerar:<sup>7</sup> And the men of the place asked **him** of his wife; and he said, She **is** my sister: for he feared to say, **She is** my wife; lest, **said he**, the men of the place should kill me for Rebekah; because she **was** fair to look upon.<sup>8</sup> And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac **was** sporting with Rebekah his wife.<sup>9</sup> And Abimelech called Isaac, and said, Behold, of a surety she **is** thy wife: and how saidst thou, She **is** my sister? And Isaac said unto him, Because I said, Lest I die for her.<sup>10</sup> And Abimelech said, What **is** this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have

je storil.<sup>67</sup> Izak jo je privadel v šotor svoje matere Sare in vzel Rebeko in postala je njegova žena in jo je ljubil in Izak je bil potolažen po smrti svoje matere.

**25** Potem si je Abraham spet vzel ženo in njeni ime **je bilo** Ketúra.<sup>2</sup> Rodila mu je Zimrána, Jokšána, Medána, Midjána, Jišbáka in Šuaha.<sup>3</sup> Jokšán je zaplodil Šebá in Dedána. Dedánovi sinovi so bili: Ašurí, Letušej in Leuméj.<sup>4</sup> Midjánovi sinovi: Efá, Efer, Henoh, Abídá in Eldáa. Vsi ti **so bili** Ketúrini sinovi.

<sup>5</sup> Abraham je vse, kar je imel, dal Izaku.<sup>6</sup> Toda sinovom priležnic, ki jih je imel Abraham, je Abraham dal darila in jih poslal proč od Izaka, svojega sina, medtem ko je še živel, proti vzhodu, v vzhodno deželo.<sup>7</sup> To **so** dnevi let Abrahamovega življenja, ki jih je živel, sto petinsedemdeset let.<sup>8</sup> Potem je Abraham izročil duha in umrl v lepi, visoki starosti, starec in bogat z **leti** in pridružen je bil svojim ljudem.<sup>9</sup> Njegova sinova, Izak in Izmael, sta ga pokopala v votlini Mahpéli, na polju Efróna, sina Hetejca Coharja, ki **je** pred Mamrejem,<sup>10</sup> polju, ki ga je Abraham kupil od Hetovih sinov. Tam je bil pokopan Abraham in njegova žena Sara.

<sup>11</sup> Pripetilo se je po Abrahamovi smrti, da je Bog blagoslovil njegovega sina Izaka in Izak je prebival pri izviru Laháj Roí.

<sup>12</sup> Torej to **so** rodovi Izmaela, Abrahamovega sina, katerega je Egipčanka Hagára, Sarina pomočnica, rodila Abrahamu.<sup>13</sup> To **so** imena Izmaelovih sinov po njihovih imenih, glede na njihove rodove: Izmaelov prvorojenec Nebajót, Kedár, Adbeél, Mibsam,<sup>14</sup> Mišmá, Dumá, Masá,<sup>15</sup> Hadád, Temá, Jetúr, Nafíš in Kedma.<sup>16</sup> To **so** Izmaelovi sinovi in to **so** njihova imena po njihovih mestih in po njihovih gradovih. Dvanajst princev glede na njihove narode.<sup>17</sup> To **so** leta Izmaelovega življenja, sto sedemintrideset let in izročil je duha ter umrl in bil zbran k svojemu ljudstvu.<sup>18</sup> § Prebivali so od Havíle do Šura, to **je** pred Egiptom, ko greš proti Asiriji. **In** umrl je v prisotnosti vseh svojih bratov.

<sup>19</sup> To **so** rodovi Abrahamovega sina Izaka. Abraham je zaplodil Izaka.<sup>20</sup> § Izak je bil star štirideset let, ko je vzel za ženo Rebeko, hči Betuélá, Sirca iz Padan-arama, sestro Sirca Labána.<sup>21</sup> Izak je rotil Gospoda zaradi svoje žene, ker **je bila** jalova in Gospod je bil od njega izprošen in njegova žena Rebeka je spočela.<sup>22</sup> Otroka znotraj nje pa sta se borila in rekla je: »Če **je** tako, zakaj potem takem **sem**?« In odšla je, da poizve od Gospoda.<sup>23</sup> Gospod ji je rekel: »Dva naroda **sta** v tvoji maternici in dve vrsti ljudstva bosta ločeni iz tvoje notranjosti in **eno** ljudstvo bo močnejše kakor **drugo** ljudstvo in starejši bo služil mlajšemu.«

<sup>24</sup> Ko so bili dopolnjeni njeni dnevi, da bi rodila, glej, **sta bila** v njeni maternici dvojčka.<sup>25</sup> Prvi je prišel ven rdeč vsepovsod, kakor kosmata obleka. Njegovo ime so poimenovali Ezav.<sup>26</sup> Nató je prišel ven njegov brat, njegova roka pa je držala Ezavovo peto. Njegovo ime so poimenovali Jakob. Ko ju je rodila, **je bil** Izak star šestdeset let.<sup>27</sup> Fanta pa sta zrasla. Ezav je bil spreten lovec, človek polja, Jakob pa **je bil** preprost človek, ki je prebival v šotorih.<sup>28</sup> Izak je ljubil Ezava, ker je jedel od **njegove** divjačine, toda Rebeka je ljubila Jakoba.

<sup>29</sup> Jakob je kuhal juho, Ezav pa je prišel iz polja in **je bil** oslabel.

<sup>30</sup> Ezav je rekel Jakobu: »Nahrani me, prosim te, s to isto rdečo **juho**, kajti oslabel **sem**.« Zato je bilo njegovo ime imenovano Edóm.<sup>31</sup> Jakob je rekel: »Prodaj mi danes svojo pravico prvorodenstva.«<sup>32</sup> Ezav je rekel: »Glej, jaz **sem** na točki smrti. Kakšno korist mi bo storila pravica prvorodenstva?«<sup>33</sup> Jakob je rekel: »Danes mi prisezi.« In prisegel mu je ter svojo pravico prvorodenstva prodal Jakobu.<sup>34</sup> Potem je Jakob dal Ezavu kruh in lečino juho. Ta je jedel, pil in vstal ter odšel svojo pot. Tako je Ezav preziral **svojo** pravico prvorodenstva.

**26** Bila je lakota v deželi, poleg prve lakote, ki je bila v Abrahamovih 26 dneh. In Izak je odšel k filistejskemu kralju Abimélehu v Gerár.

<sup>2</sup> Prikazal se mu je Gospod ter rekel: »Ne hodi dol v Egipt; prebivaj v deželi, ki ti bom o njej povedal.«<sup>3</sup> Začasno bivaj v tej deželi in jaz bom s teboj in te bom blagoslovil, kajti tebi in tvojemu potomcu bom dal vse te dežele in jaz bom izpolnil prisojgo, ki sem jo prisegel tvojemu očetu Abrahamu;<sup>4</sup> in tvojemu semenu bom storil, da se pomnoži kakor zvezde neba in tvojemu semenu bom dal vse te dežele in v tvojem semenu bodo blagoslovljeni narodi zemlje,<sup>5</sup> zato ker je Abraham ubogal moj glas in ohranil moj ukaz, moje zapovedi, moje zakone in moje postave.«

<sup>6</sup> In Izak je prebival v Gerárju.<sup>7</sup> Možje **[tega]** kraja so **ga** vprašali o njegovi ženi in rekel je: »Ona **je** moja sestra,« kajti bal se je reči: »Ona **je** moja žena.« **Rekel je**, »da me ne bi možje **[tega]** kraja ubili zaradi Rebeke,« kajti bila je zelo lepa na pogled.<sup>8</sup> Pripetilo se je, ko je bil tam dolgo časa, da je Abiméleh, kralj Filistejcev, pogledal skozi okno in zagledal in glej, Izak **se je** ljubimkal s svojo ženo Rebeko.<sup>9</sup> Abiméleh je poklical Izaka ter rekel: »Glej, ona **je** zagotovo tvoja žena. Kako si rekel: »Ona **je** moja sestra?« Izak mu je odgovoril: »Ker sem rekel: »Da zaradi nje ne bi umrl.«<sup>10</sup> Abiméleh je rekel: »Kaj **je** to, kar si nam storil? Nekdo izmed ljudstva bi lahko mirno ležal s two

ženo in ti bi nad nas privedel krivdo.«<sup>11</sup> Abiméleh je vsem *svojim* ljudem naročil, rekoč: »Kdor se dotakne tega moža ali njegove žene, bo zagotovo usmrčen.«

<sup>12</sup>Potem je Izak sejal v tej deželi in v istem letu prejel stokratno in Gospod ga je blagoslovil.<sup>13</sup> Mož je postal velik in šel naprej in rasel, dokler ni postal zelo velik,<sup>14</sup> kajti imel je posest tropov in posest čred in veliko število služabnikov, in Filistejci so mu zavidali.<sup>15</sup> Kajti vse vodnjake, ki so jih služabniki njegovega očeta izkopali v dneh njegovega očeta Abrahama, so Filistejci zamašili in jih napolnili s prstjo.<sup>16</sup> Abiméleh je rekel Izaku: »Pođi od nas, kajti mnogo mogočnejši si kakor mi.«

<sup>17</sup>Izak se je odpravil od tam in svoj šotor postavil v dolini Gerár ter tam prebival.<sup>18</sup> Izak je ponovno izkopal vodnjake, ki so jih izkopali v dneh njegovega očeta Abrahama, kajti Filistejci so jih po Abrahamovi smrti zamašili. Njihova imena je poimenoval po imenih, po katerih jih je imenoval njegov oče.<sup>19</sup> § Izakovi služabniki so kopáli v dolini in tam našli vodnjak izvirne vode.<sup>20</sup> Čredniki iz Gerárja pa so se prepiprali z Izakovimi čredniki, rekoč: »Voda *je* naša.« In ime vodnjaka je poimenoval Esek, ker so se z njim prepiprali.<sup>21</sup> In izkopali so še en vodnjak in tudi za tega so se prepiprali. Njegovo ime je poimenoval Sitna.<sup>22</sup> Odstranil se je od tam ter izkopal nov vodnjak. Zanj pa se niso prepiprali in njegovo ime je imenoval Rehobót in rekel je: »Kajti sedaj je Gospod za nas pripravil prostor in bomo rodovitni v deželi.«<sup>23</sup> In od tam se je dvignil in Beeršebo.<sup>24</sup> Isto noč se mu je prikazal Gospod ter rekel: »Jaz *sem* Bog Abrahama, twojega očeta. Ne boj se, kajti jaz *sem* s teboj in zaradi svojega služabnika Abrahama te bom blagoslovil in pomnožil tvoje seme.«<sup>25</sup> Tam je zgradil oltar in kljal h Gospodovemu imenu ter tam postavil svoj šotor in tam so Izakovi služabniki izkopali vodnjak.

<sup>26</sup>Potem so iz Gerárja odšli k njemu Abiméleh in Ahuzát, eden izmed njegovih prijateljev ter Pihól, vrhovni poveljnik njegove vojske.<sup>27</sup> Izak pa jim je rekel: »Zakaj ste prišli k meni, glede na to, da me sovražite in ste me odpolali od sebe?«<sup>28</sup> Rekli so: »Zagotovo smo videli, da je bil s teboj Gospod in smo rekli: »Naj bo torej prisega med nami, *torej* med nami in teboj in naj sklenemo zavezo s teboj,«<sup>29</sup> da nam ne boš storil nobene škode, kakor se mi nismo dotaknili tebe in kakor ti nismo storili nič drugega, temveč dobro in smo te odpolali v miru.« Ti *si* torej blagoslovljeni od Gospoda.«<sup>30</sup> In pripravil jim je gostijo in jedli so ter pili.<sup>31</sup> Zjutraj pa so zgodaj vstali in drug drugemu prisegli in Izak jih je odpolal proč in od njega so odšli v miru.<sup>32</sup> Istega dne se je pripetilo, da so prišli Izakovi služabniki in mu povedali glede vodnjaka, ki so ga izkopali ter mu rekel: »Našli smo vodo.«<sup>33</sup> In imenoval ga je Šiba; zato *je* ime mesta Beeršeba do današnjega dne.

<sup>34</sup>Ezav je bil star štirideset let, ko je vzel Judito, hčer Hetejca Beeríja in Basemáto, hči Hetejca Elóna,<sup>35</sup> ki sta bili Izaku in Rebeki v žalostno mišljenje.

**27** Pripetilo se je, ko je bil Izak star in so bile njegove oči zatemnjene, tako da ni mogel videti, da je pokljal najstarejšega sina Ezava ter mu rekel: »Moj sin.« Ta mu je odgovoril: »Glej, *tukaj sem*.«<sup>2</sup> Rekel je: »Glej, jaz sem torej star, ne poznam dneva svoje smrti.<sup>3</sup> Zdaj torej vzemi, prosim te, svoja orožja, svoj tul za puščice in svoj lok ter pojdi ven na polje in mi ujemi *nekaj* divjačine,<sup>4</sup> ter mi pripravi okusno hrano, kakor jo imam rad in mi *jo* prinesi, da bom lahko jedel, da te moja duša lahko blagoslovi preden umrem.«<sup>5</sup> Rebeka pa je slišala, ko je Izak govoril svojemu sinu Ezavu. In Ezav je odšel na polje, da lovi za divjačino *in* da *jo* prinese.

<sup>6</sup> Rebeka pa je spregovorila svojemu sinu Jakobu, rekoč: »Glej, slišala sem twojega očeta govoriti twojemu bratu Ezavu, rekoč: <sup>7</sup>Prinesi mi divjačino in pripravi mi okusno jed, da bom lahko jedel in te pred svojo smrtno blagoslovil pred Gospodom.«<sup>8</sup> Zdaj torej, moj sin, ubogaj moj glas glede tega, kar ti zapovem.<sup>9</sup> Pođi torej k tropu in mi od tam prinesi dva dobra kozlička od koz in pripravila ju bom *[v]*okusno jed za twojega očeta, kakor jo ima rad.<sup>10</sup> Prinesel *jo* boš k svojemu očetu, da bo lahko jedel in da te pred svojo smrtno lahko blagoslovil.<sup>11</sup> Jakob pa je svoji materi Rebeki rekel: »Glej, moj brat Ezav *je* kosmat človek, jaz pa *sem* gladelek človek.<sup>12</sup> Moj oče me bo morda želet potipati, jaz pa se mu bom zdel kakor slepar in bom nadse privedel prekletstvo, ne pa blagoslova.«<sup>13</sup> Njegova mati pa mu je rekla: »Na meni *bodi* twoje prekletstvo, moj sin. Samo ubogaj moj glas in pojdi in mi *ju* prinesi.«<sup>14</sup> Odšel je, dobil in *ju* prinesel svoji materi in njegova mati je pripravila okusno jed, kot jo je njegov oče imel rad.<sup>15</sup> Rebeka je vzela čedna oblačila svojega najstarejšega sina Ezava, ki *so bile* z njo v hiši in jih nadela na svojega mlajšega sina Jakoba<sup>16</sup> in na njegove roke položila kožo kozjih kozličkov in na gladkost njegovega vrata.<sup>17</sup> Okusno jed in kruh, kar je pripravila, je dala v roke svojega sina Jakoba.

<sup>18</sup>Ta je prišel k svojemu očetu in rekel: »Moj oče.« On je rekel: »Tukaj *sem*, kdo *si* ti, moj sin?«<sup>19</sup> Jakob je rekel svojemu očetu: »Jaz *sem* twoj prvorodenec Ezav. Storil sem glede na *[to]*, kar si mi zaukahal. Vstani, prosim te, sedi in jej od moje divjačine, da me tvoja duša lahko blagoslovi.«<sup>20</sup> Izak pa je svojemu sinu rekel: »Kako *to*, da si *to* tako hitro našel, moj sin?« In on je rekel: »Ker je Gospod, tvoj Bog, to

brought guiltiness upon us.<sup>11</sup> And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death. Gen

<sup>12</sup>Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.<sup>13</sup> And the man waxed great, and went forward, and grew until he became very great:<sup>14</sup> For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.<sup>15</sup> For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.<sup>16</sup> And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

<sup>17</sup>¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.<sup>18</sup> And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.<sup>19</sup> And Isaac's servants digged in the valley, and found there a well of springing water.<sup>20</sup> And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is ours*: and he called the name of the well Esek; because they strove with him.<sup>21</sup> And they digged another well, and strove for that also: and he called the name of it Sitnah.<sup>22</sup> And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.<sup>23</sup> And he went up from thence to Beer-sheba.<sup>24</sup> And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.<sup>25</sup> And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

<sup>26</sup>¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.<sup>27</sup> And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?<sup>28</sup> And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;<sup>29</sup> That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.<sup>30</sup> And he made them a feast, and they did eat and drink.<sup>31</sup> And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.<sup>32</sup> And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.<sup>33</sup> And he called it Shebah: therefore the name of the city *is* Beer-sheba unto this day.

<sup>34</sup>¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:<sup>35</sup> Which were a grief of mind unto Isaac and to Rebekah.

**27** And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.<sup>2</sup> And he said, Behold now, I am old, I know not the day of my death:<sup>3</sup> Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;<sup>4</sup> And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.<sup>5</sup> And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, *and to bring it*.

<sup>6</sup>¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, <sup>7</sup>Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.<sup>8</sup> Now therefore, my son, obey my voice according to that which I command thee.<sup>9</sup> Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:<sup>10</sup> And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.<sup>11</sup> And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:<sup>12</sup> My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.<sup>13</sup> And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.<sup>14</sup> And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.<sup>15</sup> And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:<sup>16</sup> And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:<sup>17</sup> And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

<sup>18</sup>¶ And he came unto his father, and said, My father: and he said, Here *am I*; who *art* thou, my son?<sup>19</sup> And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, and eat and eat of my venison, that thy soul may bless me.<sup>20</sup> And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.<sup>21</sup> And Isaac said unto Jacob,

Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not. <sup>22</sup> And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands *are* the hands of Esau. <sup>23</sup> And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. <sup>24</sup> And he said, *Art* thou my very son Esau? And he said, *I am*. <sup>25</sup> And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. <sup>26</sup> And his father Isaac said unto him, Come near now, and kiss me, my son. <sup>27</sup> And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed: <sup>28</sup> Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: <sup>29</sup> Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

<sup>30</sup> ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. <sup>31</sup> And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. <sup>32</sup> And Isaac his father said unto him, Who *art* thou? And he said, *I am* thy son, thy firstborn Esau. <sup>33</sup> And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed. <sup>34</sup> And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father. <sup>35</sup> And he said, Thy brother came with subtily, and hath taken away thy blessing. <sup>36</sup> And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? <sup>37</sup> And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? <sup>38</sup> And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. <sup>39</sup> And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; <sup>40</sup> And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

<sup>41</sup> ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. <sup>42</sup> And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. <sup>43</sup> Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; <sup>44</sup> And tarry with him a few days, until thy brother's fury turn away; <sup>45</sup> Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? <sup>46</sup> And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

**28** And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. <sup>2</sup> Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. <sup>3</sup> And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; <sup>4</sup> And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. <sup>5</sup> And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

<sup>6</sup> ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; <sup>7</sup> And that Jacob obeyed his father and his mother, and was gone to Padan-aram; <sup>8</sup> And Esau seeing that the daughters of Canaan pleased not Isaac his father; <sup>9</sup> Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

<sup>10</sup> ¶ And Jacob went out from Beer-sheba, and went toward Haran. <sup>11</sup> And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep. <sup>12</sup> And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. <sup>13</sup> And, behold, the LORD stood above

privadel k meni.« <sup>21</sup> Izak je rekel Jakobu: »Pridi bliže, prosim te, da te lahko potipam, moj sin, če *si* ti moj pravi sin Ezav ali nisi.« <sup>22</sup> Jakob je odšel bliže k svojemu očetu Izaku in ta ga je potipal ter rekel: »Glas *je* Jakobov glas, toda roki *sta* Ezavovi roki.« <sup>23</sup> In ni ga razpoznal, ker so bile njegove roke kosmate, kakor roke njegovega brata Ezava. Tako ga je blagoslovil. <sup>24</sup> Rekel je: »Ali *si* ti moj pravi sin Ezav?« In on je rekel: »Jaz *sem*.« <sup>25</sup> Rekel je: »Prinesi *to* bliže k meni in jedel bom od divjačine svojega sina, da te moja duša lahko blagoslovil.« *To* je prinesel bliže k njemu in on je jedel, in prinesel mu je vina in je pil. <sup>26</sup> Njegov oče Izak mu je rekel: »Pridi torej bliže in me poljubi, moj sin.« <sup>27</sup> In on se je približal ter ga poljubil in zavohal je vonj njegovega oblačila in ga blagoslovil ter rekel: »Poglej, vonj mojega sina *je* vonj polja, ki ga je Gospod blagoslovil, <sup>28</sup> zato naj ti Bog da od rose z neba, rodovitnost zemlje in obilo od žita in vina. <sup>29</sup> Naj ti ljudstva služijo in se ti narodi priklanjajo. Bodi gospodar nad svojimi brati in naj se sinovi twoje matere priklanjajo pred teboj. Preklet *bodi*, kdorkoli te preklinja in blagoslovjen *bodi*, kdor te blagoslavlja.«

<sup>30</sup> Pripetilo se je, takoj ko je Izak končal z blagoslavljanjem Jakoba in je Jakob komaj odšel izpred prisotnosti svojega očeta Izaka, da je iz svojega lova vstopil njegov brat Ezav. <sup>31</sup> Tudi on je pripravil okusno jed in jo prinesel k svojemu očetu in svojemu očetu rekel: »Naj moj oče vstane in je od divjačine svojega sina, da me bo tvoja duša lahko blagoslovila.« <sup>32</sup> Njegov oče Izak pa mu je rekel: »Kdo *si* ti?« In on mu je rekel: »Jaz *sem* tvoj sin, tvoj prvorodenec Ezav.« <sup>33</sup> Izak je silno zatrepetal ter rekel: »Kdo? Kje *je* tisti, ki je vzel divjačino in mi *jo* prinesel in sem jedel od vsega, preden si ti prišel in sem ga blagoslovil. Da, *in* ostal bo blagoslovjen.« <sup>34</sup> Ko je Ezav slišal besede svojega očeta, je zajokal z velikim in silno grenkim jokom ter svojemu očetu rekel: »Blagoslovi me, *celo* tudi mene, o moj oče.« <sup>35</sup> Ta pa je rekel: »Tvoj brat je prišel s premetenostjo in odvzel tvoj blagoslov.« <sup>36</sup> Rekel je: »Ali ni pravilno imenovan Jakob? Kajti dvakrat me je izpodrinil. Odvzel je mojo pravico prvorodenstva, in glej, sedaj je odvzel moj blagoslov.« In rekel je: »Ali zame nisi prihranil blagoslova?« <sup>37</sup> Izak pa je odgovoril in Ezavu rekel: »Glej, naredil sem ga za tvojega gospodarja in vse njegove brate sem mu dal za služabnike, in z žitom in vinom sem ga oskrbel; kaj pa naj sedaj storim tebi, moj sin?« <sup>38</sup> Ezav je svojemu očetu rekel: »Imaš samo en blagoslov, moj oče? Blagoslovi me, *celo* tudi mene, o moj oče.« Ezav je povzdignil svoj glas in zajokal. <sup>39</sup> § Njegov oče Izak je odgovoril in rekel: »Glej twoje bivališče bo rodovitnost zemlje in od rose z neba od zgoraj. <sup>40</sup> S svojim mečem boš živel in svojemu bratu boš služil. In zgodilo se bo, ko boš imel gospodstvo, da boš njegov jarem zlomil s svojega vratu.«

<sup>41</sup> In Ezav je sovražil Jakoba zaradi blagoslova, s katerim ga je njegov oče blagoslovil. Ezav je v svojem srcu rekel: »Dnevi žalovanja za mojim očetom se bližajo, potem bom svojega brata Jakoba ubil.« <sup>42</sup> Te besede Ezava, njenega najstarejšega sina, pa so bile povedane Rebeki in poslala je in poklicala svojega mlajšega sina Jakoba ter mu rekla: »Glej, tvoj brat Ezav, kar se tebe tiče, samega sebe tolazi, *nameravajoč* te ubiti.

<sup>43</sup> Zdaj torej, moj sin, ubogaj moj glas in vstani, zbeži k mojemu bratu Labánu v Harán <sup>44</sup> in ostani z njim nekaj dni, dokler se ne odvrne razjarjenost tvojega brata. <sup>45</sup> Dokler se jeza tvojega brata ne odvrne od tebe in pozabi *to*, kar si mu storil. Potem bom poslala in te dobilna od tam. Zakaj bi bila prikrajšana tudi za vaju oba v enem dnevu?« <sup>46</sup> Rebeka pa je Izaku rekla: »Naveličana sem svojega življenga zaradi Hetovih hčera. Če Jakob vzame ženo izmed Hetovih hčera, takšni kakor sta ti, *ki sta* izmed hčera dežele, kakšno dobro mi bo storilo moje življenie?«

**28** Izak je poklical Jakoba, ga blagoslovil, mu naročil ter mu rekel: »Ne boš si vzel žene izmed Kánaanovih hčera. <sup>2</sup> § Vstani, pojdi v Padan-aram, k hiši Betuél, očeta twoje matere in od tam si vzemi ženo izmed hčera Labána, brata twoje matere. <sup>3</sup> Bog Vsemogočni naj te blagoslovi in te naredi rodovitnega in te namnoži, da boš lahko postal množica ljudstva <sup>4</sup> in ti da Abrahamov blagoslov, tebi in tvojemu semenu s teboj, da boš lahko podedoval deželo, v kateri si tuješ, ki jo je Bog dal Abrahamu.« <sup>5</sup> § Izak je odpodal Jakoba in ta je odšel v Padan-aram, k Labánu, sinu Sirca Betuél, brata Jakobove in Ezavove matere Rebeke.

<sup>6</sup> Ko je Ezav videl, da je Izak blagoslovil Jakoba in ga odpodal v Padan-aram, da si od tam vzame ženo in da mu je med blagoslovom dal naročilo, rekoč: »Ne boš si vzel žene izmed Kánaanovih hčera,«

<sup>7</sup> § in da je Jakob ubogal svojega očeta in svojo mater ter odšel v Padan-aram, <sup>8</sup> je Ezav videl, da Kánaanove hčere njegovemu očetu Izaku niso ugajale <sup>9</sup> in je Ezav potem odšel k Izmaelu in si k ženama, ki ju je imel, vzel Mahaláto, hčer Abrahamovega sina Izmaela, Nebajótovo sestro, da postane njegová žena.

<sup>10</sup> Jakob pa je odšel iz Beer-shebe in odšel proti Haránu. <sup>11</sup> Ker pa je sonce zašlo, se je spustil na nek kraj in se tam vso noč zadrževal in vzel je kamne tega kraja in *jih* položil za svoje blazine in se ulegel na ta kraj, da zaspi. <sup>12</sup> Sanjal je in glej lestev postavljen na zemljo in njen vrh je segal do nebes. In glej, Božji angeli so se vzpenjali in sruščali po njej. <sup>13</sup> In glej, Gospod je stal nad njo ter rekel: »Jaz *sem* Gospod, Bog

tvojega očeta Abrahama in Izakov Bog. Deželo, na kateri ležiš, bom dal tebi in tvojemu semenu.<sup>14</sup> Tvojega semena bo kakor zemeljskega prahu in razširjen boš na zahod, na vzhod, na sever in na jug. In v tebi in v tvojem semenu bodo blagoslovljene vse družine zemlje.<sup>15</sup> Glej, jaz **sem** s teboj in varoval te bom na vseh **krajih** kamor greš in ponovno te bom privedel v to deželo, kajti ne bom te zapustil, dokler ne storim **tega**, o čemer sem ti govoril.«

<sup>16</sup> Jakob se je zbudil iz svojega spanja in rekel: »Zagotovo je na tem kraju Gospod, jaz pa **tega** nisem vedel.«<sup>17</sup> Bil je prestrašen in rekel: »Kako grozen **je** ta kraj! To ni nič drugega kakor Božja hiša in to **so** velika nebeška vrata.«<sup>18</sup> Jakob je zgodaj zjutraj vstal in vzel kamen, ki ga je podstavil **za** svoje blazine in ga postavil **za** steber in nanj, na njegov vrh, izlil olje.<sup>19</sup> Ime tega kraja je imenoval Betel, toda ime tega kraja **je bilo** najprej **imenovano** Luz.<sup>20</sup> Jakob se je zaobljubil, rekoč: »Če bo Bog z menoj in me bo varoval na tej poti, ki jo hodim in mi bo dal za jesti kruha in oblačilo, da ga oblečem,<sup>21</sup> tako da ponovno v miru pridem k hiši svojega očeta, potem bo Gospod moj Bog.<sup>22</sup> In ta kamen, ki sem ga postavil **za** steber, bo Božja hiša. Od vsega, kar mi boš dal, ti bom zagotovo dajal desetino.«

**29** Potem je Jakob odšel na svoje potovanje in prišel v deželo vzhodnega ljudstva.<sup>2</sup> Pogledal je in na polju zagledal izvir in glej, tam **so bili** trije tropi ovac, ležeč pri njem, kajti iz tega izvira so napajali trope. Na vodnjakovih ustih pa **je bil** velik kamen.<sup>3</sup> Tja so se zbirali vsi tropi in odvalili so kamen iz vodnjakovih ust, napojili ovce in kamen ponovno položili na vodnjakova usta, na njegovo mesto.<sup>4</sup> Jakob jim je rekel: »Moji bratje, od kod **ste**?« Odgovorili so: »Iz Harána **sмо**.«<sup>5</sup> Rekel jim je: »Poznate Nahórjevega sina Labána?« Rekli so: »Poznamo **ga**.«<sup>6</sup> Rekel jim je: »Ali **je** zdrav?« Rekli so: »Zdrav **je** in glej, njegova hči Rahela prihaja z ovcam.«<sup>7</sup> Rekel je: »Glej, še dolg dan **je**, niti ni čas, da bi se živila zbrala skupaj. Napojite ovce in odženite **jih** past.«<sup>8</sup> Rekli so: »Ne moremo, dokler se ne zborejo vsi tropi in **dokler** kamna ne odvalijo iz vodnjakovih ust. Potem napojimo ovce.«

<sup>9</sup> Medtem ko je še govoril z njimi, je prišla Rahela z ovcam svojega očeta, kajti ona jih je varovala.<sup>10</sup> Pripetilo se je, ko je Jakob opazil Rahelo, hčer materinega brata Labána in ovce materinega brata Labána, da se je Jakob približal in odvalil kamen od vodnjakovih ust in napojil trop Labána, brata svoje matere.<sup>11</sup> Jakob je poljubil Rahelo in povzdignil svoj glas in zajokal.<sup>12</sup> Jakob je Raheli povedal, da **je** brat njenega očeta in da **je** Rebekin sin. In ta je stekla ter povedala svojemu očetu.<sup>13</sup> Pripetilo se je, ko je Labán slišal te novice o Jakobu, sinu svoje sestre, da je stekel, da ga sreča, ga objel, poljubil in privedel k svoji hiši. In Labánu je povedal vse te stvari.<sup>14</sup> In Labán mu je rekel: »Zagotovo si moja kost in moje meso.« In z njim je ostal čas enega meseca.

<sup>15</sup> Labán je rekel Jakobu: »Ker **si** moj brat, zakaj bi mi služil zaman? Povej mi kakšna **naj bodo** tvoga plačila?«<sup>16</sup> Labán pa je imel dve hčeri. Starejši **je bilo** ime Lea, ime mlajše pa **je bila** Rahela.<sup>17</sup> Lea **je bila** nežnih oči, toda Rahela je bila krasna in lepega videza.<sup>18</sup> Jakob pa je ljubil Rahelo in rekel: »Sedem let ti bom služil za Rahelo, twojo mlajšo hči.«<sup>19</sup> Labán je rekel: »Bolje **je to**, da jo dam tebi, kakor da bi jo dal kateremukoli drugemu moškemu. Ostani z menoj.«<sup>20</sup> Jakob je sedem let služil za Rahelo in zdela so se mu [**kot**] **le** nekaj dni, zaradi ljubezni, ki jo je imel do nje.

<sup>21</sup> Jakob je rekel Labánu: »Daj **mi** mojo ženo, kajti moji dnevi so dopolnjeni, da lahko grem noter vanjo.«<sup>22</sup> Labán je zbral skupaj vse može tega kraja in priredil gostijo.<sup>23</sup> Pripetilo pa se je zvečer, da je vzel svojo hči Leo in jo privedel k njemu in on je šel noter k njej.<sup>24</sup> In Labán je svoji hčeri Lei **za** pomočnico dal svojo služabnico Zilpo.<sup>25</sup> Pripetilo se je zjutraj, glej, to **je bila** Lea, in Labánu je rekel: »Kaj **je to**, kar si mi storil? Ali nisem s teboj služil za Rahelo? Zakaj si me potem preslepil?«<sup>26</sup> Labán je rekel: »V naši deželi se ne sme tako storiti, da se mlajšo izroči pred prvorojeno.<sup>27</sup> Dopolni njen teden in dali ti bomo tudi njo, za službo, ki jo boš služil z menoj še drugih sedem let.«<sup>28</sup> Jakob je storil tako in dopolnil njen teden, on pa mu je dal tudi svojo hčer Rahelo za ženo.<sup>29</sup> Labán je svoji hčeri Raheli dal svojo pomočnico Bilho, da postane njena služabnica.<sup>30</sup> Odšel je tudi k Raheli in Rahelo je ljubil bolj kakor Leo in pri njem je služil še drugih sedem let.

<sup>31</sup> Ko je Gospod videl, da **je bila** Lea osovražena, je odprl njeno maternico, toda Rahela **je bila** jalova.<sup>32</sup> Lea je spočela, rodila sina in njegovo ime imenovala Ruben, kajti rekla je: »Zagotovo je Gospod pogledal na mojo stisko. Sedaj me bo torej moj soprog ljubil.«<sup>33</sup> Ponovno je spočela in rodila sina ter rekla: »Ker je Gospod slišal, da **sem bila** osovražena, mi je zato dal tudi tega **sina**,« in njegovo ime je imenovala Simeon.<sup>34</sup> Ponovno je spočela in rodila sina in rekla: »Torej tokrat bo moj soprog pridružen k meni, ker sem mu rodila tri sinove,« zato je bilo njegovo ime imenovano Lévi.<sup>35</sup> Ponovno je spočela in rodila sina in rekla: »Sedaj bom hvalila Gospoda,« zato je njegovo ime poimenovala Juda; in prenehala je rojevati.

it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;<sup>14</sup> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.<sup>15</sup> And, behold, I am with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

<sup>16</sup> ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew **it** not.<sup>17</sup> And he was afraid, and said, How dreadful **is** this place! this **is** none other but the house of God, and this **is** the gate of heaven.<sup>18</sup> And Jacob rose up early in the morning, and took the stone that he had put **for** his pillows, and set it up **for** a pillar, and poured oil upon the top of it.<sup>19</sup> And he called the name of that place Beth-el: but the name of that city **was called** Luz at the first.<sup>20</sup> And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,<sup>21</sup> So that I come again to my father's house in peace; then shall the LORD be my God:<sup>22</sup> And this stone, which I have set **for** a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

**29** Then Jacob went on his journey, and came into the land of the people of the east.<sup>2</sup> And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone **was** upon the well's mouth.<sup>3</sup> And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.<sup>4</sup> And Jacob said unto them, My brethren, whence **be ye**? And they said, Of Haran **are we**.<sup>5</sup> And he said unto them, Know ye Laban the son of Nahor? And they said, We know **him**.<sup>6</sup> And he said unto them, Is he well? And they said, He **is** well: and, behold, Rachel his daughter cometh with the sheep.<sup>7</sup> And he said, Lo, it **is** yet high day, neither **is it** time that the cattle should be gathered together: water ye the sheep, and go *and* feed **them**.<sup>8</sup> And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

<sup>9</sup> ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.<sup>10</sup> And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.<sup>11</sup> And Jacob kissed Rachel, and lifted up his voice, and wept.<sup>12</sup> And Jacob told Rachel that he **was** her father's brother, and that he **was** Rebekah's son: and she ran and told her father.<sup>13</sup> And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.<sup>14</sup> And Laban said to him, Surely thou **art** my bone and my flesh. And he abode with him the space of a month.

<sup>15</sup> ¶ And Laban said unto Jacob, Because thou **art** my brother, shouldest thou therefore serve me for nought? tell me, what **shall** thy wages **be**?<sup>16</sup> And Laban had two daughters: the name of the elder **was** Leah, and the name of the younger **was** Rachel.<sup>17</sup> Leah **was** tender eyed; but Rachel was beautiful and well favoured.<sup>18</sup> And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.<sup>19</sup> And Laban said, It **is** better that I give her to thee, than that I should give her to another man: abide with me.<sup>20</sup> And Jacob served seven years for Rachel; and they seemed unto him **but** a few days, for the love he had to her.

<sup>21</sup> ¶ And Jacob said unto Laban, Give **me** my wife, for my days are fulfilled, that I may go in unto her.<sup>22</sup> And Laban gathered together all the men of the place, and made a feast.<sup>23</sup> And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.<sup>24</sup> And Laban gave unto his daughter Leah Zilpah his maid **for** an handmaid.<sup>25</sup> And it came to pass, that in the morning, behold, it **was** Leah: and he said to Laban, What **is** this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?<sup>26</sup> And Laban said, It must not be so done in our country, to give the younger before the firstborn.<sup>27</sup> Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.<sup>28</sup> And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.<sup>29</sup> And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.<sup>30</sup> And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

<sup>31</sup> ¶ And when the LORD saw that Leah **was** hated, he opened her womb: but Rachel **was** barren.<sup>32</sup> And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.<sup>33</sup> And she conceived again, and bare a son; and said, Because the LORD hath heard that I **was** hated, he hath therefore given me this **son** also: and she called his name Simeon.<sup>34</sup> And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.<sup>35</sup> And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

**30** And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.<sup>2</sup> And Jacob's anger was kindled against Rachel: and he said, **Am I** in God's stead, who hath withheld from thee the fruit of the womb?<sup>3</sup> And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.<sup>4</sup> And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.<sup>5</sup> And Bilhah conceived, and bare Jacob a son.<sup>6</sup> And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.<sup>7</sup> And Bilhah Rachel's maid conceived again, and bare Jacob a second son.<sup>8</sup> And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.<sup>9</sup> When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.<sup>10</sup> And Zilpah Leah's maid bare Jacob a son.<sup>11</sup> And Leah said, A troop cometh: and she called his name Gad.<sup>12</sup> And Zilpah Leah's maid bare Jacob a second son.<sup>13</sup> And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

<sup>14</sup> ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.<sup>15</sup> And she said unto her, **Is it** a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.<sup>16</sup> And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.<sup>17</sup> And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.<sup>18</sup> And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.<sup>19</sup> And Leah conceived again, and bare Jacob the sixth son.<sup>20</sup> And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.<sup>21</sup> And afterwards she bare a daughter, and called her name Dinah.

<sup>22</sup> ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.<sup>23</sup> And she conceived, and bare a son; and said, God hath taken away my reproach:<sup>24</sup> And she called his name Joseph; and said, The LORD shall add to me another son.

<sup>25</sup> ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.<sup>26</sup> Give **me** my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.<sup>27</sup> And Laban said unto him, I pray thee, if I have found favour in thine eyes, **tarry: for** I have learned by experience that the LORD hath blessed me for thy sake.<sup>28</sup> And he said, Appoint me thy wages, and I will give **it**.<sup>29</sup> And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.<sup>30</sup> For **it was** little which thou hadst before I **came**, and it is **now** increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?<sup>31</sup> And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:<sup>32</sup> I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.<sup>33</sup> So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is not* speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.<sup>34</sup> And Laban said, Behold, I would it might be according to thy word.<sup>35</sup> And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave **them** into the hand of his sons.<sup>36</sup> And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

<sup>37</sup> ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which **was** in the rods.<sup>38</sup> And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.<sup>39</sup> And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.<sup>40</sup> And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.<sup>41</sup> And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.<sup>42</sup> But when the cattle were feeble, he put **them** not in: so the feebler were Laban's, and the stronger Jacob's.<sup>43</sup> And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

**31** And he heard the words of Laban's sons, saying, Jacob hath taken away all that **was** our father's; and of **that** which **was** our father's hath he gotten all this glory.<sup>2</sup> And Jacob beheld the countenance of Laban, and, behold, it **was** not toward him as before.<sup>3</sup> And the LORD said unto Jacob,

**30** Ko je Rahela videla, da Jakobu ne rojeva otrok, je Rahela zavidala svoji sestri in Jakobu rekla: »Daj mi otroke, sicer umrem.«<sup>2</sup> Jakobova jeza je bila vžgana zoper Rahelo in reklo je: »**Sem** jaz namesto Boga, ki je pred teboj zadržal sad twoje maternice?«<sup>3</sup> Rekla je: »Glej, moja služabnica Bilha, pojdi noter vanjo in rodila bo na mojih kolenih, da bom po njej tudi jaz lahko imela otroke.«<sup>4</sup> In dala mu je za ženo Bilho, svojo pomočnico, in Jakob je šel noter k njej.<sup>5</sup> Bilha je spočela in Jakobu rodila sina.<sup>6</sup> Rahela je rekla: »Bog me je sodil in je tudi slišal moj glas in mi dal sina,« zato je njegovo ime imenovala Dan.<sup>7</sup> Rahelina služabnica Bilha je ponovno spočela in Jakobu rodila drugega sina.<sup>8</sup> Rahela je rekla: »Z velikimi boji sem se bojevala s svojo sestro in sem prevladala,« in njegovo ime je imenovala Neftáli.<sup>9</sup> Ko je Leah videla, da je prenehala rojevati, je vzela svojo služabnico Zilpo in jo dala Jakobu za ženo.<sup>10</sup> Leina služabnica Zilpa je Jakobu rodila sina.<sup>11</sup> § Leah je rekla: »Prihaja krdelo,« in njegovo ime je imenovala Gad.<sup>12</sup> Leina služabnica Zilpa je Jakobu rodila drugega sina.<sup>13</sup> Leah je rekla: »Srečna sem, kajti hčere me bodo imenovale blagoslovljena,« in njegovo ime je imenovala Aser.

<sup>14</sup> Ruben je šel v dnehi pšenične žetve in na polju našel nadliške in jih prinesel svoji materi Lei. Potem je Rahela rekla Lei: »Daj mi, prosim te, nadliške svojega sina.«<sup>15</sup> Ta pa ji je rekla: »**Je to** majhna zadeva, da si mi vzel mojega soprogata? In hočeš mi vzeti tudi nadliške mojega sina?« Rahela je rekla: »Zato bo to noč ležal s teboj za nadliške tvogega sina.«<sup>16</sup> Jakob je zvečer prišel iz polja in Leah je odšla ven, da ga sreča ter mu rekla: »Moraš priti noter k meni, kajti zagotovo sem te najela z nadliški svojega sina.« In to noč je ležal z njo.<sup>17</sup> Bog je prisluhnil Lei in je spočela in Jakobu rodila petega sina.<sup>18</sup> Leah je rekla: »Bog mi je dal mojo najemnino, ker sem svojo deklo dala mojemu soprogu,« in njegovo ime je imenovala Isahár.<sup>19</sup> Leah je ponovno spočela in Jakobu rodila šestega sina.<sup>20</sup> Leah je rekla: »Bog me je opremil z dobro doto. Sedaj bo moj soprog prebival z menoj, ker sem mu rodila šest sinov« in njegovo ime je imenovala Zábulon.<sup>21</sup> Potem je rodila hčer in njeniime je imenovala Dina.

<sup>22</sup> Bog pa se je spomnil Rahele in Bog ji je prisluhnil ter odprl njeni maternico.<sup>23</sup> Spočela je in rodila sina in rekla: »Bog je odvzel mojo grajo,«<sup>24</sup> in njegovo ime je imenovala Jožef; in rekla: »Gospod mi bo dodal [še] drugega sina.«

<sup>25</sup> Pripetilo se je, ko je Rahela rodila Jožefa, da je Jakob rekel Labánu: »Pošlij me proč, da lahko grem na svoj lasten kraj in v svojo deželo.<sup>26</sup> Daj **mi** moje žene in moje otroke, za katere sem ti služil in me pusti iti, kajti poznaš mojo službo, ki sem ti jo opravljal.«<sup>27</sup> Labán mu je rekel: »Prosim te, če sem v tvojih očeh našel naklonjenost, **ostani, kajti** iz izkušnje sem se naučil, da me je Gospod zaradi tebe blagoslovil.«<sup>28</sup> In rekel je: »Določi mi svoja plačila in dal ti **jih** bom.«<sup>29</sup> Rekel mu je: »Ti veš kako sem ti služil in kako je bila twoja živina z menoj.<sup>30</sup> Kajti **bilo je** malo, kar si imel, preden sem **prišel** in to je **sedaj** naraslo v množico in Gospod te je od mojega prihoda blagoslovil. Kdaj bom torej poskrbel tudi za svojo lastno hišo?«<sup>31</sup> In rekel je: »Kaj naj ti dam?« Jakob je rekel: »Nobene stvari mi ne bo dal. Če hočeš zame storiti to stvar, bom ponovno pasel **in** varoval tvoj trop.<sup>32</sup> Danes pojdem skozi ves trop in iz njega odstranil vso lisasto in pikasto živino in vso rjavo živino med ovčami in pikasto ter lisasto med kozami. **Od teh** bo moja najemnina.<sup>33</sup> Tako bo moja pravičnost odgovarjala zame v času, ki pride, ko bo prišel, za moj najem pred tvojim obrazom. Vse, kar **ni** lisasto in pikasto med kozami in rjavo med ovčami, to bo pri meni šteto za ukradeno.«<sup>34</sup> Labán je rekel: »Glej, hočem, da bi bilo glede na twojo besedo.«<sup>35</sup> In ta dan je odstranil kozle, ki so bili krožno progasti in pikasti in vse koze, ki so bile lisaste in pikaste **in** vsako, ki je imela na sebi **nekaj** belega in vse rjavo med ovčami in **jih** dal v roko svojih sinov.<sup>36</sup> Med seboj in Jakobom je določil tri dni potovanja in Jakob je hrانil preostanek Labánovih tropov.

<sup>37</sup> Jakob si je vzel šibe zelenega topola in od leskovega in kostanjevega drevesa in na njih olupil bele proge in storil, da se prikaže belina, ki **je bila** na šibah.<sup>38</sup> Palice, ki jih je olupil, je postavljal pred trope v žlebove, v napajalna korita, ko so tropi prišli, da pijejo, da bi se obrejili, ko so prišli pit.<sup>39</sup> Tropi so se obrejili pred palicami in skotili krožno progasto, lisasto in pikasto živino.<sup>40</sup> Jakob je v Labánovem tropu ločeval jagnjeta in postavljal obraze tropov h krožno progastemu in vsemu rjavemu. Svoje lastne trope pa je spravljal posebej in jih ni spravljal v Labánovo živino.<sup>41</sup> Pripetilo se je, da kadarkoli se je brejila močnejša živina, je Jakob polagal šibe pred očmi živine v žlebove, da bi se lahko obrejile med palicami.<sup>42</sup> Toda ko je bila živina slabotna, **jih** ni polagal. Tako je bila slabotnejša živina Labánova, močnejša pa Jakobova.<sup>43</sup> Mož je silno narasel in imel mnogo živine, dekel, slug, kamel in oslov.

**31** Slišal pa je besede Labánovih sinov, rekoč: »Jakob je vzel vse, kar **je bilo** našega očeta, in od **tega**, kar **je bilo** našega očeta, je dobil vso to slavo.«<sup>2</sup> Jakob je gledal Labánovo obliče in glej, ni **bilo** proti njemu kakor poprej.<sup>3</sup> Gospod je Jakobu rekel: »Vrni se v deželo

svojih očetov in k svojemu sorodstvu in jaz bom s teboj.«<sup>4</sup> Jakob je poslal in poklical Rahelo in Leo na polje k svojemu tropu<sup>5</sup> ter jima rekel: »Vidim obliče vajinega očeta, da le-to do mene ni kakor poprej, toda Bog mojega očeta je bil z menoj.<sup>6</sup> Vedve vesta, da sem z vso svojo močjo služil vajinemu očetu.<sup>7</sup> Vajin oče pa me je zavedel in mi desetkrat spremenil moja plačila, toda Bog mu ni dovolil, da bi me prizadel.<sup>8</sup> Če je rekel tako: »Lisasta bodo tvoja plačila;« potem je vsa živila kotila lisaste. Če pa je rekel tako: »Krožno progasta bodo tvoja najemnina,« potem je vsa živila kotila krožno progaste.<sup>9</sup> Tako je Bog odvzel živilo od vajinega očeta in *jo* dal meni.<sup>10</sup> Pripetilo se je ob času, ko se je živila obrejila, da sem povzdignil svoje oči in videl sanje in glej ovni, ki so skakali na živilo, *so bili* krožno progasti, lisasti in sivi.<sup>11</sup> In Božji angel mi je v sanjah spregovoril, *rekoč*: »Jakob.« Rekel sem: »Tukaj *sem*.«<sup>12</sup> Rekel je: »Povzdigni torej svoje oči in poglej, vsi ovni, ki skačejo na živilo, *so krožno progasti, lisasti in sivi*, kajti videl sem vse, kar ti je Labán storil.<sup>13</sup> Jaz *sem* Bog Betela, kjer si mazil steber *in* mi zaobljubil prisego. Sedaj vstani, pojdi ven iz te dežele in se vrni v deželo svojega sorodstva.«<sup>14</sup> Rahela in Lea sta mu odgovorili in rekli: »Ali je še kak delež ali dedičina za naju v hiši najinega očeta?<sup>15</sup> Ali nisva pri njem šteti [*kakor*] tujki? Kajti prodal naju je in docela požrl tudi nadin denar.<sup>16</sup> Kajti vsa bogastva, ki jih je Bog vzel od najinega očeta, ta *so* najina in najinih otrok. Sedaj torej karkoli ti je Bog rekel, stôri.«

<sup>17</sup> Potem je Jakob vstal in svoje sinove in svoji ženi posadil na kamele<sup>18</sup> § in odvedel proč vso svojo živilo in vse svoje dobrine, ki jih je pridobil, živilo od svojega zaslužka, ki jo je pridobil v Padan-aramu, da bi šel k svojemu očetu Izaku v kánaansko deželo.<sup>19</sup> Labán je odšel, da ostrije svoje ovce. Rahela pa je ukradla malike, ki *so bili [od]* njenega očeta.<sup>20</sup> Jakob se je nenadoma odtihotapil od Sirca Labána, v tem, da mu ni povedal, da je pobegnil.<sup>21</sup> Tako je pobegnil z vsem, kar je imel in vstal ter prečkal reko in svoje obliče nameril *proti* gori Gileád.<sup>22</sup> Labánu je bilo tretji dan povedano, da je Jakob pobegnil.<sup>23</sup> S seboj je vzel svoje brate in ga zasledoval sedem dni potovanja in dohiteli so ga na gori Gileád.<sup>24</sup> Bog je prišel ponoči, v sanjah, k Sircu Labánu ter mu rekel: »Pazi, da Jakobu ne govorиш niti dobrega niti slabega.«

<sup>25</sup> Potem je Labán dohitel Jakoba. Torej Jakob je svoj šotor postavil na gori, Labán pa se je s svojimi brati utaboril na gori Gileád.<sup>26</sup> Labán je rekel Jakobu: »Kaj si storil, da si se nenadoma odtihotapil od mene in odvedel moji hčeri kakor ujetnici *vzeti* z mečem?<sup>27</sup> Zakaj si skrivaj pobegnil in se odtihotapil od mene in mi nisi povedal, da bi te lahko odposlal z veseljem in s pesmimi, z bobniči in s harfo?<sup>28</sup> Nisi mi dovolil, da poljubim svoje sinove in svoje hčere? To si torej s *takšnim* početjem storil nespametno.<sup>29</sup> V moči moje roke je, da vam škodujem. Toda sinoči mi je govoril Bog tvojega očeta, rekoč: »Pazi se, da Jakobu ne govorиш niti dobrega niti slabega.«<sup>30</sup> In sedaj, *čeprav* imaš potrebo oditi, ker si že dolgo hrepelen po hiši svojega očeta, zakaj si *vendar* ukradel moje bogove?<sup>31</sup> Jakob je odgovoril in Labánu rekel: »Ker sem se bal, kajti rekel sem: »Morda mi hočeš s silo odvzeti svoji hčeri.«<sup>32</sup> Pri komurkoli najdeš svoje bogove, naj ta ne živi. Pred svojimi brati spoznaj kar *je* tvojega z menoj in *to* vzemi k sebi.« Kajti Jakob ni vedel, da jih je ukradla Rahela.<sup>33</sup> Labán je odšel v Jakobov šotor in v Lein šotor in v šotorje obeh dekel, toda ni *jih* našel. Potem je odšel od Leinega šotorja in vstopil v Rahelin šotor.<sup>34</sup> Torej Rahela je vzela družinske malike in jih položila na kamelino opravo in sedla nanje. Labán pa je preiskal ves šotor, toda ni *jih* našel.<sup>35</sup> Svojemu očetu pa je rekla: »Naj moj gospod ne bo razžaljen, da ne morem vstati pred teboj, kajti običaj žensk *je* nad menoj.« In iskal je, toda podob ni našel.

<sup>36</sup> Jakob je bil ogorčen in se pričkal z Labánom in Jakob je odgovoril ter Labánu rekel: »Kaj *je* moj prekršek? Kaj *je* moj greh, da si me tako silovito zasledoval?<sup>37</sup> Z ozirom na to, da si preiskal vse moje stvari, kaj si našel od vseh svojih družinskih stvari? Položi *to* tukaj pred mojimi brati in svojimi brati, da lahko sodijo med nama obema.<sup>38</sup> Teh dvajset let sem *bil* s teboj. Tvoje ovce in tvoje koze niso zavrgle svojih mladičev in ovnov tvojega tropa nisem jedel.<sup>39</sup> Tega, kar je bilo raztrganega *od živali*, nisem prinesel k tebi. Sam sem nosil to izgubo. Iz mojih rok si zahteval *karkoli* je bilo ukradenega podnevi ali ukradenega ponoči.<sup>40</sup> *Tak* sem bil. Podnevi me je pozirala suša in zmrzal ponoči in moje spanje je odšlo izpred mojih oči.<sup>41</sup> Tako sem bil dvajset let v tvoji hiši. Služil sem ti štirinajst let za tvoji hčeri in šest let za tvojo živilo, ti pa si mi desetkrat spremenil moja plačila.<sup>42</sup> Razen če ne bi bil z menoj Bog mojega očeta, Abrahamov Bog in Izakov strah, bi me sedaj zagotovo odposlal praznega. Bog je videl mojo stisko in trud mojih rok in *te* je včerajšnjo noč oštel.«

<sup>43</sup> Labán je odgovoril in Jakobu rekel: »Ti hčeri *sta* moji hčeri in *ti* otroci *so* moji otroci in *ta* živila *je* moja živila in vse, kar vidiš, *je* moje. In kaj naj danes storim tema mojima hčerama ali njunim otrokom, ki sta jih rodili?<sup>44</sup> Zdaj torej pridi, skleniva zavezo, ti in jaz; in naj bo to za pričo med menoj in teboj.«<sup>45</sup> Jakob je vzel kamen in ga postavil *za* steber.<sup>46</sup> Jakob je rekel svojim bratom: »Zberite kamne;«

Return unto the land of thy fathers, and to thy kindred; and I will be with thee.<sup>4</sup> And Jacob sent and called Rachel and Leah to the field unto his flock,<sup>5</sup> And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.<sup>6</sup> And ye know that with all my power I have served your father.<sup>7</sup> And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.<sup>8</sup> If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.<sup>9</sup> Thus God hath taken away the cattle of your father, and given *them* to me.<sup>10</sup> And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.<sup>11</sup> And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am I*.<sup>12</sup> And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.<sup>13</sup> I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.<sup>14</sup> And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?<sup>15</sup> Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.<sup>16</sup> For all the riches which God hath taken from our father, *that is ours*, and our children's: now then, whatsoever God hath said unto thee, do.

<sup>17</sup> ¶ Then Jacob rose up, and set his sons and his wives upon camels;<sup>18</sup> And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.<sup>19</sup> And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.<sup>20</sup> And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.<sup>21</sup> So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.<sup>22</sup> And it was told Laban on the third day that Jacob was fled.<sup>23</sup> And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.<sup>24</sup> And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

<sup>25</sup> ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.<sup>26</sup> And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?<sup>27</sup> Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?<sup>28</sup> And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.<sup>29</sup> It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.<sup>30</sup> And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?<sup>31</sup> And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.<sup>32</sup> With whomsoever thou findest thy gods, let him not live: before our brethren discern thou *what* is thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.<sup>33</sup> And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.<sup>34</sup> Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.<sup>35</sup> And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

<sup>36</sup> ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?<sup>37</sup> Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.<sup>38</sup> This twenty years *have I been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.<sup>39</sup> That which was torn of *beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.<sup>40</sup> *Thus I was*; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.<sup>41</sup> Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.<sup>42</sup> Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

<sup>43</sup> ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?<sup>44</sup> Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.<sup>45</sup> And Jacob took a stone, and set it up *for* a pillar.

<sup>46</sup> And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. <sup>47</sup> And Laban called it Jegar-sahadutha: but Jacob called it Galeed. <sup>48</sup> And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; <sup>49</sup> And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. <sup>50</sup> If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. <sup>51</sup> And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; <sup>52</sup> This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. <sup>53</sup> The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. <sup>54</sup> Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. <sup>55</sup> And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

**32** And Jacob went on his way, and the angels of God met him. <sup>2</sup> And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

<sup>3</sup> And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. <sup>4</sup> And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: <sup>5</sup> And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

<sup>6</sup> ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. <sup>7</sup> Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; <sup>8</sup> And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

<sup>9</sup> ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: <sup>10</sup> I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. <sup>11</sup> Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. <sup>12</sup> And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

<sup>13</sup> ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; <sup>14</sup> Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, <sup>15</sup> Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. <sup>16</sup> And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. <sup>17</sup> And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? <sup>18</sup> Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. <sup>19</sup> And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. <sup>20</sup> And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. <sup>21</sup> So went the present over before him: and himself lodged that night in the company. <sup>22</sup> And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. <sup>23</sup> And he took them, and sent them over the brook, and sent over that he had.

<sup>24</sup> ¶ And Jacob was left alone; and there wrestled a man with him until the breaking of the day. <sup>25</sup> And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. <sup>26</sup> And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. <sup>27</sup> And he said unto him, What is thy name? And he said, Jacob. <sup>28</sup> And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. <sup>29</sup> And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. <sup>30</sup> And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. <sup>31</sup> And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. <sup>32</sup> Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

**33** And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. <sup>2</sup> And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and

in vzeli so kamne ter naredili kup in jedli tam na kupu. <sup>47</sup> Labán ga je imenoval Jegár Sahadutá, toda Jakob ga je imenoval Galéd. <sup>48</sup> Labán je rekel: »Ta kup je danes priča med meno in teboj.« Zato je bilo ime le-tega imenovano Galéd <sup>49</sup> in Micpa, kajti rekel je: »Gospod gleda med meno in teboj, ko smo odsotni eden od drugega. <sup>50</sup> Če boš prizadel moji hčeri ali če boš poleg mojih hčera vzel druge žene, ni z nama nobenega človeka. Glej, Bog je priča med meno in teboj.« <sup>51</sup> Labán je rekel Jakobu: »Glej ta kup in glej ta steber, ki sem ga postavil med meno in teboj. <sup>52</sup> Ta kup naj bo priča in ta steber naj bo priča, da ne bom šel čez ta kup k tebi in da ne boš šel čez ta kup k meni zaradi škodovanja. <sup>53</sup> § Bog Abrahamov in Bog Nahórjev, Bog njunega očeta, [naj] sodi med nama.« In Jakob je prisegel pri strahu svojega očeta Izaka. <sup>54</sup> Potem je Jakob na gori žrtvoval klavno daritev in poklical svoje brate, da jedo kruh. Jedli so kruh in se vso noč zadrževali na gori. <sup>55</sup> Zgodaj zjutraj je Labán vstal, poljubil svoje sinove in svoje hčere ter jih blagoslovil in Labán je odpotoval ter se vrnil na svoj kraj.

**32** Jakob pa je odšel na svojo pot in Božji angeli so ga srečali. <sup>2</sup> Ko jih **32** je Jakob zagledal, je rekel: »To je Božja vojska« in ta kraj je imenoval Mahanajim.

<sup>3</sup> Jakob je pred seboj poslal poslance k svojemu bratu Ezavu v deželo Seir, Edómovo deželo. <sup>4</sup> Zapovedal jim je, rekoč: »Tako boste govorili mojemu gospodu Ezavu: Tvoj služabnik Jakob nam je rekel: Začasno sem bival z Labánom in tam ostal do sedaj. <sup>5</sup> Imam vole, osle, trope, sluge in postrežnice. Poslal sem, da povem svojemu gospodu, da lahko najdem milost v tvojem pogledu.«

<sup>6</sup> Poslanci so se vrnili k Jakobu, rekoč: »Prišli smo k tvojemu bratu Ezavu in tudi on prihaja, da te sreča in z njim širisto mož.« <sup>7</sup> Potem je bil Jakob silno prestrašen in zaskrbljen. Razdelil je ljudstvo, ki je bilo z njim, trope, črede in kamele na dve četi <sup>8</sup> in rekel: »Če pride Ezav k eni skupini in jo udari, potem bo druga skupina, ki je ostala, pobegnila.«

<sup>9</sup> Jakob je rekel: »O Bog mojega očeta Abrahama in Bog mojega očeta Izaka, Gospod, ki mi je rekel: »Vrni se v svojo deželo in k svojemu sorodstvu in jaz bom dobro postopal s teboj,« <sup>10</sup> sam nisem vreden najmanjše od teh milosti in od vse resnice, ki si jo izkazal svojemu služabniku, kajti s svojo palico sem prečkal ta Jordan, sedaj pa sem narastel v dve četi. <sup>11</sup> Reši me, prosim te, iz roke mojega brata, iz Ezavove roke, kajti bojim se ga, da ne bi prišel in udaril mene in matere z otroci. <sup>12</sup> In ti praviš: Zagotovo ti bom storil dobro in tvojega semena naredil kakor morskega peska, ki zaradi množice ne more biti preštet.«

<sup>13</sup> To isto noč je tam prenočil in od tega, kar je prišlo v njegovo roko, je vzel darilo za svojega brata Ezava: <sup>14</sup> dvesto koz in dvajset kozlov, dvesto ovc in dvajset ovnov, <sup>15</sup> trideset molznih kamel z njihovimi žrebeti, širideset krav in deset bikov, dvajset oslic in deset žrebetov. <sup>16</sup> Izročil jih je v roko svojih služabnikov, vsako čredo posebej. Svojim služabnikom pa je rekel: »Prečkajte pred meno in pustite prostor med čredo in čredo.« <sup>17</sup> Predvsem pa je naročil, rekoč: »Ko te sreča moj brat Ezav in te vpraša, rekoč: »Čigav si? In kam greš? In cigavi so ti pred teboj?« <sup>18</sup> Tedaj boš rekel: »To so od tvojega služabnika Jakoba. To je darilo, poslano k mojemu gospodu Ezavu in glej, tudi on je za nami.« <sup>19</sup> In tako je ukazal drugemu in tretjemu in vsem, ki so sledili čredam, rekoč: »Na ta način boste govorili Ezavu, ko ga najdete.« <sup>20</sup> Poleg tega recite: »Glej, tvoj služabnik Jakob je za nami. Kajti rekel je: »Pomiril ga bom z darilom, ki gre pred meno in zatem bom videl njegov obraz. Mogoče me bo sprejel.« <sup>21</sup> Tako je šlo darilo pred njim, sam pa je to noč prenočil v skupini. <sup>22</sup> Vstal je to noč, vzel svoji dve ženi, svoji dve postrežnici, svojih enajst sinov in prečkal plitvino Jabók. <sup>23</sup> Vzel jih je in jih poslal preko potoka in poslal čez, kar je imel.

<sup>24</sup> Jakob je ostal sam in z njim se je bojeval mož do dnevnega svita. <sup>25</sup> Ko je videl, da zoper [jakoba] ni prevladal, se je dotaknil vdrtine na njegovem stegnu. Vdrtina Jakobovega stegna je bila izpahnjena, kakor [ibi] se z njim boril. <sup>26</sup> Rekel je: »Pusti me, kajti dan se že svita.« [jakob] je rekel: »Ne bom te izpustil, razen če me blagoslovš.« <sup>27</sup> Rekel mu je: »Kako ti je ime?« Rekel je: »Jakob.« <sup>28</sup> § Rekel je: »Tvoje ime se ne bo več imenovalo Jakob, temveč Izrael, kajti kot princ si imel moč z Bogom in z ljudmi in si prevladal.« <sup>29</sup> Jakob ga je vprašal in rekel: »Povej mi, prosim te, svoje ime.« Rekel je: »Zakaj je to, da me sprašuješ po mojem imenu?« In tam ga je blagoslovil. <sup>30</sup> Jakob je kraj poimenoval Penuél, kajti videl sem Boga iz obličja v obličju in moje življenje je ohranjeno. <sup>31</sup> Ko je prečkal Penuél, je sonce vstajalo nad njim, on pa je šepal na svojem stegnu. <sup>32</sup> Zato Izraelovi otroci ne jedo od kite, ki se krči, ki je na vdrtini stegna, do današnjega dne, ker se je dotaknil vdrtine Jakobovega stegna na kitu, ki se krči.

**33** Jakob je povzdignil svoje oči, pogledal in glej, prišel je Ezav in z njim širisto mož. Otroke je razdelil Lei in Raheli ter dvema pomočnicama. <sup>2</sup> Najbolj spredaj je postavil pomočnici ter njune otroke, za njimi Leo ter njene otroke, nazadnje pa Rahelo in Jožefa. <sup>3</sup> Šel je pred

njimi in se sedemkrat priklonil do tal, dokler se ni približal svojemu bratu.<sup>4</sup> Ezav je stekel, da ga sreča, ga objel, se spustil na njegov vrat in ga poljubil, in oba sta jokala.

<sup>5</sup> Povzdignil je svoje oči in zagledal ženske in otroke ter rekel: »Kdo so ti s teboj?« Rekel je: »Otroci, ki jih je Bog milostljivo dal twojemu služabniku.«<sup>6</sup> Nato sta se približali pomočnici, oni in njuni otroci ter se priklonili.<sup>7</sup> Tudi Lea s svojimi otroci se je približala in se priklonila in potem sta prišla bliže Jožef in Rahela ter se oba priklonila.<sup>8</sup> Rekel je: »Kaj **nameravaš** z vso to čredo, ki sem jo srečal?« On pa je rekел: »**Ti so**, da najdem milost v očeh mojega gospoda.«<sup>9</sup> Ezav je rekел: »Dovolj imam, moj brat. To, kar imaš, obdrži zase.«<sup>10</sup> Jakob je rekел: »Ne, prosim te, če sem torej našel milost v tvojih očeh, potem sprejmi moje darilo v moji roki, kajti zato sem videl tvoj obraz, kot da sem videl Božje obličeje in ti si bil zadovoljen z menoj.<sup>11</sup> Vzemi, prosim te, moj blagoslov, ki je priveden k tebi, ker je Bog milostljivo postopal z menoj in ker imam dovolj.« Prigovarjal mu je in on je **to** vzel.<sup>12</sup> Rekel je: »Naj greva najino potovanje in naj greva, jaz pa bom šel pred teboj.«<sup>13</sup> Rekel mu je: »Moj gospod ve, da **so** otroci nežni in **[da] so** z menoj tropi in črede z mladiči in če jih bodo ljudje en dan preveč gonili, bo ves trop poginil.<sup>14</sup> Naj moj gospod, prosim te, gre preko pred svojim služabnikom, jaz pa bom mirno vodil dalje, kolikor bodo živina, ki gre pred menoj in otroci zmožni prenesti, dokler ne pridem k mojemu gospodu v Seir.«<sup>15</sup> Ezav je rekel: »Naj torej pustim s teboj **nekaj** ljudstva, ki **je** z menoj.« Rekel je: »Kaj potrebujem to? Naj najdem milost v očeh svojega gospoda.«

<sup>16</sup> Tako se je ta dan Ezav vrnil na svojo pot v Seir.<sup>17</sup> § Jakob pa je odpotoval v Sukót, si zgradil hišo in naredil šotore za svojo živino. Zato se ime kraja imenuje Sukót.

<sup>18</sup> § Ko je Jakob prišel iz Padan–arama, je prišel v Salem, mesto v Sihemu, ki **je** v kánaanski deželi in svoj šotor postavil pred mestom.<sup>19</sup> Kupil je kos poljskega zemljišča, kjer je razširil svoj šotor, iz roke otrok Hamórja, Sihemovega očeta, za sto koščkov denarja.<sup>20</sup> Tam je postavil oltar in ga imenoval El–elohe–Izrael.

**34** Dina, Lejina hči, ki jo je rodila Jakobu, pa je odšla, da pogleda hčere dežele.<sup>2</sup> Ko jo je zagledal Sihem, sin Hivéjca Hamórja, princ dežele, jo je vzel in legal z njo ter jo omadeževal.<sup>3</sup> Njegova duša se je pridružila k Jakobovi hčeri Dini in ljubil je gospodično in gospodični prijazno govoril.<sup>4</sup> Sihem je spregovoril svojemu očetu Hamórju, rekoč: »Pridobi mi to gospodično za ženo.«<sup>5</sup> Jakob je slišal, da je omadeževal njegovo hčer Dino. Torej njegovi sinovi so bili z živino na polju in Jakob je ohranil svoj mir, dokler niso prišli.

<sup>6</sup> Sihemov oče Hamór je odšel k Jakobu, da se z njim posvetuje.<sup>7</sup> Ko so **to** slišali Jakobovi sinovi, so prišli s polja. Možje so bili užaloščeni in zelo ogorčeni, ker je storil neumnost v Izraelu, ležeč z Jakobovo hčerjo, katera stvar se sploh ne bi smela zgoditi.<sup>8</sup> Hamór se je z njimi posvetoval, rekoč: »Duša mojega sina Sihema hrepeni za vašo hčerjo. Prosim vas, dajte mu jo za ženo.<sup>9</sup> Poročajte se z nami **in** svoje hčere dajajte nam in jemljite naše hčere k vam.<sup>10</sup> Prebivali boste z nami in dežele bo pred vami. Prebivajte in trgujte v njej in si pridobite posesti v njej.«<sup>11</sup> Sihem je rekel njenemu očetu in njenim bratom: »Naj najdem milost v vaših očeh in kar mi boste rekli, bom dal.<sup>12</sup> Prosrite me kolikorkoli veliko doto in darilo in bom dal, če mi boste rekli, toda dajte mi gospodično za ženo.«<sup>13</sup> Jakobovi sinovi pa so Sihemu in njegovemu očetu Hamórju varljivo odgovorili ter rekli, ker je omadeževal njihovo sestro Dino.<sup>14</sup> Rekli so jima: »Ne moremo storiti te stvari, da damo našo sestro nekomu, ki je neobrezan, kajti to **bi** nam **bil** ocitek.<sup>15</sup> Toda v tem se bomo strinjali z vami, če boste kakor smo mi, da **bo** vsak moški izmed vas obrezan,<sup>16</sup> potem vam bomo dajali naše hčere in vaše hčere jemali k nam in prebivali bomo z vami in postali bomo eno ljudstvo.<sup>17</sup> Toda če nam ne boste prisluhnili, da bi bili obrezani, potem bomo vzeli našo hčer in odšli.«

<sup>18</sup> Njihove besede so ugajale Hamórju in Hamórjevemu sinu Sihemu.<sup>19</sup> Mladenci ni odlašal storiti stvari, ker je imel veselje v Jakobovi hčeri. **Bil** pa **je** bolj častitljiv kakor vsa hiša njegovega očeta.

<sup>20</sup> Hamór in njegov sin Sihem sta prišla k velikim vratom njihovega mesta in se posvetovala z možmi njihovega mesta, rekoč:<sup>21</sup> »Ti ljudje **so** z nami miroljubni, zato naj prebivajo v deželi in v njej trgujejo, kajti dežela, glejte, **ta je** dovolj velika zanje. Jemljimo si njihove hčere za žene in dajajmo jim naše hčere.<sup>22</sup> Samo v tem se bodo možje strinjali z nami, da prebivajo z nami, da bi bili eno ljudstvo, če bo vsak moški izmed nas obrezan, kakor **so** obrezani oni.<sup>23</sup> **Ali** ne **bo** njihova živina in njihovo imetje in vsaka njihova žival naša? Naj se samo strinjam z njimi in bodo prebivali z nami.«<sup>24</sup> Hamórju in njegovemu sinu Sihemu so prisluhnili vsi, ki so odšli od velikih vrat tega mesta, in vsak moški je bil obrezan, vsi, ki so šli od velikih vrat njegovega mesta.

<sup>25</sup> Pripetilo pa se je na tretji dan, ko so bili občutljivi, da sta dva izmed Jakobovih sinov, Simeon in Lévi, Dinina brata, vzela vsak svoj meč in predrzno prišla nad mesto in usmrtila vse njihove moške.<sup>26</sup> Usmrtila sta Hamórja in njegovega sina Sihema z ostrino meča, Dino pa vzela

Joseph hindermost.<sup>3</sup> And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.<sup>4</sup> And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

<sup>5</sup> And he lifted up his eyes, and saw the women and the children; and said, Who **are** those with thee? And he said, The children which God hath graciously given thy servant.<sup>6</sup> Then the handmaidens came near, they and their children, and they bowed themselves.<sup>7</sup> And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.<sup>8</sup> And he said, What **meanest** thou by all this drove which I met? And he said, These **are** to find grace in the sight of my lord.<sup>9</sup> And Esau said, I have enough, my brother; keep that thou hast unto thyself.<sup>10</sup> And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.<sup>11</sup> Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.<sup>12</sup> And he said, Let us take our journey, and let us go, and I will go before thee.<sup>13</sup> And he said unto him, My lord knoweth that the children **are** tender, and the flocks and herds with young **are** with me: and if men should overdrive them one day, all the flock will die.<sup>14</sup> Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.<sup>15</sup> And Esau said, Let me now leave with thee *some* of the folk that **are** with me. And he said, What needeth it? let me find grace in the sight of my lord.

<sup>16</sup> ¶ So Esau returned that day on his way unto Seir.<sup>17</sup> And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

<sup>18</sup> ¶ And Jacob came to Shalem, a city of Shechem, which **is** in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.<sup>19</sup> And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.<sup>20</sup> And he erected there an altar, and called it El–elohe–Israel.

**34** And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.<sup>2</sup> And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.<sup>3</sup> And his soul clave unto Dinah the daughter of Jacob, and he loved the damsels, and spake kindly unto the damsels.<sup>4</sup> And Shechem spake unto his father Hamor, saying, Get me this damsels to wife.<sup>5</sup> And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

<sup>6</sup> ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.<sup>7</sup> And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.<sup>8</sup> And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.<sup>9</sup> And make ye marriages with us, **and** give your daughters unto us, and take our daughters unto you.<sup>10</sup> And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.<sup>11</sup> And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.<sup>12</sup> Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsels to wife.<sup>13</sup> And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:<sup>14</sup> And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that **were** a reproach unto us:<sup>15</sup> But in this will we consent unto you: If ye will be as we **be**, that every male of you be circumcised;<sup>16</sup> Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.<sup>17</sup> But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

<sup>18</sup> And their words pleased Hamor, and Shechem Hamor's son.<sup>19</sup> And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he **was** more honourable than all the house of his father.

<sup>20</sup> ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,<sup>21</sup> These men **are** peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, **it is** large enough for them; let us take their daughters to us for wives, and let us give them our daughters.<sup>22</sup> Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they **are** circumcised.<sup>23</sup> Shall not their cattle and their substance and every beast of theirs **be** ours? only let us consent unto them, and they will dwell with us.<sup>24</sup> And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

<sup>25</sup> ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.<sup>26</sup> And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah

out of Shechem's house, and went out.<sup>27</sup> The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.<sup>28</sup> They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,<sup>29</sup> And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.<sup>30</sup> And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.<sup>31</sup> And they said, Should he deal with our sister as with an harlot?

**35** And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.<sup>2</sup> Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:<sup>3</sup> And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.<sup>4</sup> And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.<sup>5</sup> And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

**6** ¶ So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him.<sup>7</sup> And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.<sup>8</sup> But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

**9** ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.<sup>10</sup> And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.<sup>11</sup> And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;<sup>12</sup> And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.<sup>13</sup> And God went up from him in the place where he talked with him.<sup>14</sup> And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.<sup>15</sup> And Jacob called the name of the place where God spake with him, Beth-el.

**16** ¶ And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.<sup>17</sup> And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.<sup>18</sup> And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin.<sup>19</sup> And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.<sup>20</sup> And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

**21** ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.<sup>22</sup> And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:<sup>23</sup> The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:<sup>24</sup> The sons of Rachel; Joseph, and Benjamin:<sup>25</sup> And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:<sup>26</sup> And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

**27** ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.<sup>28</sup> And the days of Isaac were an hundred and fourscore years.<sup>29</sup> And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

**36** Now these are the generations of Esau, who is Edom.<sup>2</sup> Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;<sup>3</sup> And Bashemath Ishmael's daughter, sister of Nebajoth.<sup>4</sup> And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;<sup>5</sup> And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.<sup>6</sup> And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.<sup>7</sup> For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.<sup>8</sup> Thus dwelt Esau in mount Seir: Esau is Edom.

**9** ¶ And these are the generations of Esau the father of the Edomites in mount Seir:<sup>10</sup> These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.<sup>11</sup> And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.<sup>12</sup> And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.<sup>13</sup> And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

iz Sihemove hiše ter odšla.<sup>27</sup> Jakobovi sinovi so prišli na umorjene in oplenili mesto, ker so omadeževali njihovo sestro.<sup>28</sup> Vzeli so njihove ovce, njihove vole, njihove osle in to, kar je bilo v mestu in to, kar je bilo na polju.<sup>29</sup> Vse njihovo premoženje, vse njihove malčke in vse njihove žene so ujeli in oplenili celo vse, kar je bilo in hiši.<sup>30</sup> Jakob je rekel Simeonu in Léviju: »Privedla sta me v neprijeten položaj, da zaudarjam med prebivalci dežele, med Kánaanci in Perizéjci. Jaz sem malošteviljen, oni pa se bodo zbrali zoper mene in me ubili, in jaz bom uničen, jaz in moja hiša.«<sup>31</sup> Rekli so: »Naj bi z našo sestro postopal kakor s pocestnico!«

**35** Bog je Jakobu rekel: »Vstani, pojdi gor v Betel in tam prebivaj in tam naredi oltar Bogu, ki se ti je prikazal, ko si zbežal pred obličjem svojega brata Ezava.«<sup>2</sup> Potem je Jakob rekel svoji družini in vsem, ki so bili z njim: »Odstranite tuje bogove, ki so med vami in bodite čisti ter zamenjajte svoje obleke<sup>3</sup> in vstanimo, pojdimo gor v Betel in tam bom postavil oltar Bogu, ki mi je odgovoril na dan moje tegobe in je bil z menoj na poti, [na] katero sem odšel.«<sup>4</sup> Jakobu so izročili vse tuje bogove, ki so bili v njihovi roki in vse njihove uhane, ki so bili v njihovih ušesih in Jakob jih je skril pod hrast, ki je bil pri Sihemu.<sup>5</sup> Odpotovali so, Božja strahota pa je bila nad mestni, ki so bila naokoli njih in niso zasledovali Jakobovih sinov.

**6** Tako je Jakob prišel v Luz, ki je v kánaanski deželi, to je Betel, on in njegovo ljudstvo, ki je bilo z njim.<sup>7</sup> Tam je zgradil oltar in kraj imenoval El-Betel, ker se mu je tam prikazal Bog, ko je bežal pred obličjem svojega brata,<sup>8</sup> toda Rebekina dojilja Debóra je umrla in pokopana je bila za Betelom, pod hrastom in ime le-tega je bilo imenovano Alon-bakut.

**9** Bog se je ponovno prikazal Jakobu, ko je ta prišel iz Padan-arama in ga blagoslovil.<sup>10</sup> Bog mu je rekel: »Tvoje ime je Jakob. Tvoje ime se ne bo več imenovalo Jakob, temveč bo tvoje ime Izrael.« In njegovo ime je imenoval Izrael.<sup>11</sup> Bog mu je rekel: »Jaz sem Bog Vsemogočni. Bodи rodoviten in se mnôži. Narod in skupina narodov bo iz tebe in kralji bodo prišli iz tvojih ledij.<sup>12</sup> Deželo, ki sem jo dal Abrahamu in Izaku, bom dal tebi in tvojemu semenu za teboj bom dal deželo.«<sup>13</sup> Bog se je dvignil od njega, na kraju, kjer je govoril z njim.<sup>14</sup> Jakob je postavil steber na kraju, kjer je govoril z njim, kamnit steber in nanj izlil pitno daritev in nanj izlil olje.<sup>15</sup> Jakob je ime kraja, kjer je z njim govoril Bog, imenoval Betel.

**16** Odpotovali so iz Betela in bilo je le še malo poti, da pridejo v Efráto in Rahela je bila v porodnih mukah in imela težak porod.<sup>17</sup> Pripetilo se je, ko je bila v težkem porodu, da ji je babica rekla: »Ne boj se, imela boš tudi tega sina.«<sup>18</sup> Pripetilo se je, ko je bila njena duša v odhajjanju (kajti umrla je), da je njegovo ime imenovala Ben Oní. Toda njegov oče ga je imenoval Benjamin.<sup>19</sup> Rahela je umrla in bila pokopana na poti v Efráto, ki je Betlehem.<sup>20</sup> Jakob je na njenem grobu postavil steber. To je steber Rahelinega groba do današnjega dne.

**21** Izrael je odpotoval in svoj šotor razpel onstran stolpa Edar.<sup>22</sup> Pripetilo se je, ko je Izrael prebival v tej deželi, da je Ruben šel in ležal z Bilho, priležnico svojega očeta, Izrael pa je to slišal. Torej Jakobovih sinov je bilo dvanajst.<sup>23</sup> Leini sinovi: Jakobov prvorojenec Ruben, Simeon, Lévi, Juda, Isahár in Zábulon.<sup>24</sup> Rahelinova sinova: Jožef in Benjamin.<sup>25</sup> Sinova Bilhe, Raheline pomočnice: Dan in Neftáli.<sup>26</sup> Sinova Zilpe, Leine pomočnice: Gad in Aser. To so Jakobovi sinovi, ki so mu bili rojeni v Padan-aramu.

**27** Jakob je prišel k svojemu očetu Izaku v Mamre, v mesto Arbo, ki je Hebrón, kjer sta Abraham in Izak začasno prebivala.<sup>28</sup> Izakovih dni je bilo sto osemdeset let.<sup>29</sup> In Izak je izročil duha in umrl in bil zbran k svojemu ljudstvu, star in izpolnjen z dnevi. Pokopala pa sta ga njegova sinova Ezav in Jakob.

**36** Torej to so rodovi Ezava, ki je Edóm. **2** Ezav je svoje žene vzel iz Kánaana: Ado, hčer Hetejca Elóna, Oholibámo, hčer Anája, hčer Hivejca Cíboná<sup>3</sup> in Basemáto, Izmaelovo hčer, Nebajótovo sestro.<sup>4</sup> Ada je Ezavu rodila Elifáza, Basemáta je rodila Reguéla,<sup>5</sup> Oholibáma je rodila Jeúša, Jaláma in Koraha. To so Ezavovi sinovi, ki so se mu rodili v kánaanski deželi.<sup>6</sup> Ezav je vzel svoje žene, svoje sinove, svoje hčere, vse osebe svoje hiše, svojo živino, vse svoje živali in vse svoje imetje, ki ga je pridobil v kánaanski deželi in odšel v deželo izpred obličja svojega brata Jakoba.<sup>7</sup> Kajti njunih bogastev je bilo preveč, da bi mogla prebivati skupaj. Dežela, v kateri sta bila tujca, ju ni mogla podpirati zaradi njune živine.<sup>8</sup> Tako je Ezav prebival na gorovju Seír. Ezav je Edóm.

**9** To so rodovi Ezava, očeta Edómcev na gorovju Seír.<sup>10</sup> To so imena Ezavovih sinov: Elifáz, sin Ezavove žene Ade in Reguéla, sin Ezavove žene Basemáte.<sup>11</sup> Elifázovi sinovi so bili: Temán, Omár, Cefó, Gatám in Kenáz.<sup>12</sup> Timna je bila priležnica Ezavovemu sinu Elifázu in Elifáz je rodila Amáleka. To so bili sinovi Ezavove žene Ade.<sup>13</sup> To so sinovi Reguéla: Nahat, Zerah, Šamá in Mizá. To so bili sinovi Ezavove žene Basemáte.

<sup>14</sup> § Ti so bili sinovi Ezavove žene Oholibáme, hčere Anája, Cibónove hčere; Ezavu je rodila Jeúša, Jaláma in Koraha.

<sup>15</sup> To so bili vojvode Ezavovih sinov. Sinovi Elifáza, prvorodenega Ezavovega sina: vojvoda Temán, vojvoda Omár, vojvoda Cefó, vojvoda Kenáz, <sup>16</sup> vojvoda Korah, vojvoda Gatám in vojvoda Amálek. To so vojvode, ki so izšli iz Elifáza v deželi Edóm. To so bili Adini sinovi.

<sup>17</sup> To so sinovi Ezavovega sina Reguélá: vojvoda Nahat, vojvoda Zerah, vojvoda Šamá in vojvoda Mizá. To so vojvode, ki so izšli iz Reguélá v Edómovi deželi. To so sinovi Ezavove žene Basemáte.

<sup>18</sup> To pa so sinovi Ezavove žene Oholibáme: vojvoda Jeúš, vojvoda Jalám, vojvoda Korah. To so bili vojvode, ki so izšli iz Ezavove žene Oholibáme, Anájeve hčere. <sup>19</sup> To so Ezavovi sinovi, ki je Edóm in to so njihove vojvode.

<sup>20</sup> To so sinovi Horéjca Seírja, ki je naselil deželo: Lotán, Šobál, Cibón, Anáj, <sup>21</sup> Dišón, Ecer in Dišán. To so vojvode Horéjcev, Seírjevi otroci v deželi Edóm. <sup>22</sup> Lotánova sinova sta bila Horí in Hemám; Lotánova sestra pa je bila Timna. <sup>23</sup> Šobáloví otroci so bili tile: Alván, Manáhat, Ebál, Šefo in Onám. <sup>24</sup> § To sta Cibónova otroka: oba, Ajá in Aná. To je bil ta Anáj, ki je našel mule v divjini, ko je pasel osle svojega očeta Cibóna. <sup>25</sup> Anájeva otroka sta bila: Dišón in Oholibáma, Anájeva hči. <sup>26</sup> To so Dišónovi otroci: Hemdán, Ešbán, Jitrán in Kerán. <sup>27</sup> Ecerjevi otroci so tile: Bilhán, Zaaván in Akán. <sup>28</sup> Dišónova otroka sta tale [dva]: Uc in Arán. <sup>29</sup> To so vojvode, ki so izšli iz Horéjcev: vojvoda Lotán, vojvoda Šobál, vojvoda Cibón, vojvoda Anáj, <sup>30</sup> vojvoda Dišón, vojvoda Ecer in vojvoda Dišán. To so vojvode, ki so izšli iz Horéjcev, med njihovimi vojvodami v deželi Seír.

<sup>31</sup> To so kralji, ki so kraljevali v edómski deželi, preden je katerikoli kralj kraljeval nad Izraelovimi otroci. <sup>32</sup> Beórjev sin Bela je kraljeval v Edómu in ime njegovega mesta je bilo Dinhába. <sup>33</sup> Bela je umrl in namesto njega je zakraljeval Zerahov sin Jobáb iz Bocre. <sup>34</sup> Jobáb je umrl in namesto njega je zakraljeval Hušám iz dežele Temácev. <sup>35</sup> Hušám je umrl in namesto njega je zakraljeval Bedádov sin Hadád, ki je udaril Midján na moábskem polju in ime tega mesta je bilo Avít. <sup>36</sup> Hadád je umrl in namesto njega je zakraljeval Samlá iz Masréke. <sup>37</sup> Samlá je umrl in namesto njega je zakraljeval Saúl iz Rehobóta ob reki. <sup>38</sup> Šaúl je umrl in namesto njega je zakraljeval Ahbórjev sin Báal Hanán. <sup>39</sup> Ahbórjev sin Báal Hanán je umrl in namesto njega je zakraljeval Hadár. Ime njegovega mesta je bilo Pagú in ime njegove žene je bilo Mehetabéla, hči Me-Zahábove hčere Matréde. <sup>40</sup> To so imena vovod, ki so izšli iz Ezava, glede na njihove družine, po njihovih krajih, po njihovih imenih: vojvoda Timná, vojvoda Alvá, vojvoda Jetét, <sup>41</sup> vojvoda Oholibáma, vojvoda Elá, vojvoda Pinón, <sup>42</sup> vojvoda Kenáz, vojvoda Temán, vojvoda McBárc, <sup>43</sup> vojvoda Magdiél, vojvoda Irám. To so edómski vojvode, glede na njihova prebivališča v deželi njihove posesti. On je Ezav, oče Edómcev.

**37** Jakob je prebival v deželi, v kateri je bil njegov oče tujec, v káanaški deželi. <sup>2</sup> To so Jakobovi rodomi. Jožef je bil star sedemnajst let, ko je s svojimi brati pasel trop in deček je bil s sinovi Bilhe in s sinovi Zilpe, ženama svojega očeta. Jožef je svojemu očetu prinesel njihovo zlo poročilo. <sup>3</sup> § Torej Izrael je bolj ljubil Jožefa kakor vse svoje otroke, ker je bil sin njegove visoke starosti. Naredil mu je plašč iz mnogih barv. <sup>4</sup> Ko so njegovi bratje videli, da ga je njihov oče bolj ljubil kakor vse njegove brate, so ga zasovražili in niso mogli miroljubno govoriti z njim.

<sup>5</sup> Jožef je sanjal sanje in te je povedal svojim bratom, oni pa so ga še bolj sovražili. <sup>6</sup> Rekel jim je: »Poslušajte, prosim vas, te sanje, ki sem jih sanjal. <sup>7</sup> Kajti, glejte, na polju smo vezali snope in glejte, moj snop je vstal in tudi stal pokončno. Glejte, vaši snopje so stali naokoli in se globoko priklanjali mojemu snopu.« <sup>8</sup> Njegovi bratje so mu rekli: »Ali boš zares kraljeval nad nami? Ali boš zares imel gospostvo nad nami?« In še bolj so ga zasovražili zaradi njegovih sanj in zaradi njegovih besed.

<sup>9</sup> Sanjal je še druge sanje in te povedal svojim bratom in rekel: »Glejte, še sem sanjal sanje. Glejte globoko so se mi priklanjali sonce in luna in enajst zvezd.« <sup>10</sup> Te je povedal svojemu očetu in svojim bratom. Njegov oče pa ga je oštrel in mu rekel: »Kaj so te sanje, ki si jih sanjal? Naj zares pridemo jaz, twoja mati in twoji bratje, da se ti priklonimo k zemlji?« <sup>11</sup> Njegovi bratje so mu zavidali, toda njegov oče je obeležil besede.

<sup>12</sup> Njegovi bratje so odšli, da pasejo trop svojega očeta v Sihemu. <sup>13</sup> Izrael je rekel Jožefu: »Mar twoji bratje ne pasejo tropa v Sihemu? Pridi in poslal te bom k njim.« Ta mu je rekel: »Tukaj sem.« <sup>14</sup> Rekel mu je: »Pojdi, prosim te, poglej če je dobro s tvojimi brati in dobro s tropi in besedo mi ponovno prinesi nazaj.« Tako ga je poslal iz hebrónske doline in je prišel v Sihem.

<sup>15</sup> Našel pa ga je neki mož in glej, taval je po polju in človek ga je vprašal, rekoč: »Kaj iščeš?« <sup>16</sup> Rekel je: »Iščem svoje brate. Povej mi, prosim te, kje pasejo svoje trope.« <sup>17</sup> Človek je rekel: »Odpravili so

<sup>14</sup> ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

<sup>15</sup> ¶ These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zephon, duke Kenaz, <sup>16</sup> Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.

<sup>17</sup> ¶ And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Basemath Esau's wife.

<sup>18</sup> ¶ And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. <sup>19</sup> These are the sons of Esau, who is Edom, and these are their dukes.

<sup>20</sup> ¶ These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, <sup>21</sup> And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

<sup>22</sup> And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. <sup>23</sup> And the children of Shobal were these; Alvan, and Manahath, and Ebál, Shepho, and Onam. <sup>24</sup> And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. <sup>25</sup> And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. <sup>26</sup> And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. <sup>27</sup> The children of Ezer are these; Bilhan, and Zaavan, and Akan. <sup>28</sup> The children of Dishan are these; Uz, and Aran. <sup>29</sup> These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, <sup>30</sup> Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

<sup>31</sup> ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. <sup>32</sup> And Bela the son of Beor reigned in Edom: and the name of his city was Dinhhabah. <sup>33</sup> And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. <sup>34</sup> And Jobab died, and Husham of the land of Temani reigned in his stead. <sup>35</sup> And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. <sup>36</sup> And Hadad died, and Samlah of Masrekah reigned in his stead. <sup>37</sup> And Samlah died, and Saul of Rehoboth by the river reigned in his stead. <sup>38</sup> And Saul died, and Baal-hanan the son of Achbor reigned in his stead. <sup>39</sup> And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

<sup>40</sup> And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, <sup>41</sup> Duke Aholibamah, duke Elah, duke Pinon, <sup>42</sup> Duke Kenaz, duke Teman, duke Mibzar, <sup>43</sup> Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

**37** And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. <sup>2</sup> These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. <sup>3</sup> Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. <sup>4</sup> And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

<sup>5</sup> ¶ And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. <sup>6</sup> And he said unto them, Hear, I pray you, this dream which I have dreamed: <sup>7</sup> For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. <sup>8</sup> And his brethren said to him, Shall thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

<sup>9</sup> ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. <sup>10</sup> And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? <sup>11</sup> And his brethren envied him; but his father observed the saying.

<sup>12</sup> ¶ And his brethren went to feed their father's flock in Shechem. <sup>13</sup> And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. <sup>14</sup> And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

<sup>15</sup> ¶ And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? <sup>16</sup> And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. <sup>17</sup> And the

man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.<sup>18</sup> And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.<sup>19</sup> And they said one to another, Behold, this dreamer cometh.<sup>20</sup> Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.<sup>21</sup> And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.<sup>22</sup> And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

<sup>23</sup> ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, **his** coat of **many** colours that **was** on him;<sup>24</sup> And they took him, and cast him into a pit: and the pit **was** empty, **there was** no water in it.<sup>25</sup> And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.<sup>26</sup> And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?<sup>27</sup> Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.<sup>28</sup> Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

<sup>29</sup> ¶ And Reuben returned unto the pit; and, behold, Joseph **was** not in the pit; and he rent his clothes.<sup>30</sup> And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

<sup>31</sup> And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;<sup>32</sup> And they sent the coat of **many** colours, and they brought **it** to their father; and said, This have we found: know now whether it **be** thy son's coat or no.<sup>33</sup> And he knew it, and said, **It is** my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.<sup>34</sup> And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.<sup>35</sup> And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.<sup>36</sup> And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

**38** And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name **was** Hirah.<sup>2</sup> And Judah saw there a daughter of a certain Canaanite, whose name **was** Shuah; and he took her, and went in unto her.<sup>3</sup> And she conceived, and bare a son; and he called his name Er.<sup>4</sup> And she conceived again, and bare a son; and she called his name Onan.<sup>5</sup> And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.<sup>6</sup> And Judah took a wife for Er his firstborn, whose name **was** Tamar.<sup>7</sup> And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.<sup>8</sup> And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.<sup>9</sup> And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled **it** on the ground, lest that he should give seed to his brother.<sup>10</sup> And the thing which he did displeased the LORD: wherefore he slew him also.<sup>11</sup> Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

<sup>12</sup> ¶ And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.<sup>13</sup> And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.<sup>14</sup> And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.<sup>15</sup> When Judah saw her, he thought her *to be* an harlot; because she had covered her face.<sup>16</sup> And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?<sup>17</sup> And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?<sup>18</sup> And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.<sup>19</sup> And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.<sup>20</sup> And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.<sup>21</sup> Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*.<sup>22</sup> And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.<sup>23</sup> And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

se od tukaj, kajti slišal sem jih reči: »Pojdimo v Dotán.« Jožef je odšel za svojimi brati in jih našel v Dotánu.<sup>18</sup> Ko so ga od daleč zagledali, celo preden se jim je približal, so se zoper njega zarotili, da ga ubijejo.<sup>19</sup> Drug drugemu so rekli: »Glejte, ta sanjač prihaja.<sup>20</sup> Pridimo torej, ubijmo ga in ga vrzimo v neko jamo in bomo rekli: »Neka zla žival ga je požrla in bomo videli kaj bo nastalo iz njegovih sanj.«<sup>21</sup> Ruben pa je **to** slišal in ga osvobodil iz njihovih rok in rekel: »Naj ga ne ubijemo mi.«<sup>22</sup> Ruben jim je rekel: »Ne prelijmo krvi, **temveč** ga vrzimo v tole jamo, ki **je** v divjin in ne položimo roke nanj, « da bi ga lahko osvobodil iz njihovih rok, da ga ponovno izroči njegovemu očetu.

<sup>23</sup> § Pripetilo pa se je, ko je Jožef prišel k svojim bratom, da so Jožefa slegli iz njegovega plašča, **njegovega** plašča iz **mnogih** barv, ki **je bil** na njem<sup>24</sup> in ga prijeli ter vrgli v jamo. Jama pa **je bila** prazna, v njej ni **bilo** vode.<sup>25</sup> § Usedli so se, da jedo kruh in povzdignili so svoje oči, pogledali in glej, skupina Izmaelcev je prihajala iz Gileáda, s svojimi kamelami, nesoč dišave, balzam in miro, da **to** odnesejo dol v Egipt.<sup>26</sup> Juda je rekel svojim bratom: »Kakšna korist **je to**, če ubijemo našega brata in prikrijemo njegovo kri?«<sup>27</sup> Pridite in prodajmo ga Izmaelcem in naj naša roka ne bo nad njim, kajti on **je** naš brat **in** naše meso.« Njegovi bratje so bili zadovoljni.<sup>28</sup> Potem so šli mimo midjánski trgovci in Jožefa so potegnili ter dvignili iz jame in Jožefa prodali Izmaelcem za dvajset **koščkov** srebra in ti so Jožefa pripeljali v Egipt.

<sup>29</sup> Ruben pa se je vrnil k jami in glej, Jožefa ni **bilo** v jami. Raztrgal je svoja oblačila<sup>30</sup> in se vrnil k svojim bratom ter rekel: »Otroka **ni** in kam naj grem jaz?«

<sup>31</sup> Vzeli so Jožefov plašč, zaklali kozlička izmed koz in plašč pomočili v kri<sup>32</sup> § in poslali so plašč iz **mnogih** barv in **ga** prinesli k svojemu očetu ter rekli: »To smo našli. Védi torej, ali **je** to plašč twojega sina ali ne.«<sup>33</sup> Prepoznal ga je in rekel: »**To je** plašč mojega sina. Zla žival ga je požrla. Jožef je brez dvoma raztrgan na koščke.«<sup>34</sup> Jakob je raztrgal svoja oblačila in na svoja ledja oblekel vrečevino in mnogo dni žaloval za svojim sinom.<sup>35</sup> Vsi njegovi sinovi in vse njegove hčere so vstali, da ga potolažijo, toda odklonil je, da bi bil potolažen in rekel je: »Kajti žalujoč bom šel v grob k svojemu sinu.« Tako je njegov oče jokal za njim.<sup>36</sup> Midjánci pa so ga prodali v Egipt k Potifárju, faraonovemu častniku **in** povelniku straže.

**38** Pripetilo se je ob tistem času, da je Juda šel dol od svojih bratov in vstopil k nekemu Adulámcu, katerega ime **je bilo** Hirá.<sup>2</sup> Juda je tam videl hčer nekega Kánaanca, katerega ime **je bilo** Šua in vzel jo je ter šel noter k njej.<sup>3</sup> Ta je spočela in rodila sina in njegovo ime je imenoval Er.<sup>4</sup> Ponovno je spočela ter rodila sina in njegovo ime je imenovala Onán.<sup>5</sup> Spet je spočela in rodila sina in njegovo ime je imenovala Šelá. Bil je pri Kezíbu, ko ga je rodila.<sup>6</sup> Juda je vzel ženo za svojega prvorjenca Era, katere ime **je bilo** Tamara.<sup>7</sup> Judov prvorjenec Er pa je bil zloben v Gospodovih očeh in Gospod ga je usmrtil.<sup>8</sup> Juda je rekel Onánu: »Pojdi noter k ženi svojega brata in jo poroči ter svojemu bratu obudi potomca.«<sup>9</sup> Onán pa je vedel, da potomec ne bo njegov in pripetilo se je, ko je šel noter k ženi svojega brata, da **je** to izlil na tla, da svojemu bratu ne bi dal potomca.<sup>10</sup> Stvar, ki jo je storil, je razžalila Gospoda, zaradi česar je tudi njega usmrtil.<sup>11</sup> Potem je Juda rekel svoji snahi Tamari: »Ostani vdova, v hiši svojega očeta, dokler moj sin Šelá ne odraste,« kajti rekel je: »Da ne bi morda tudi on umrl, kakor **sta** njegova brata.« Tamara je odšla in prebivala v hiši svojega očeta.

<sup>12</sup> § Tekom časa je Šuova hči, Judova žena, umrla in Juda je bil potolažen in se dvignil k svojim strižcem ovc v Timno, on in njegov prijatelj Adulámeč Hirá.<sup>13</sup> To je bilo povedano Tamari, rekoč: »Glej, tvoj tast gre v Timno, da ostrže svoje ovce.«<sup>14</sup> Iz sebe je odložila svoje vdovske obleke, se pokrila z zagrinjalom, se ogrnila in sedla na odprt kraj, ki **je** na poti v Timno, kajti videla je, da je Šelá odraštel, pa mu ni bila dana za ženo.<sup>15</sup> Ko jo je Juda zagledal, je mislil, **da je** pocestnica, ker je imela svoj obraz zakrit.<sup>16</sup> Na poti se je obrnil k njej in rekel: »Daj, prosim te, naj pridem noter vate,« (kajti ni vedel, da je bila njegova snaha.) Ona pa je rekla: »Kaj mi hočeš dati, da lahko prideš vame?«<sup>17</sup> Rekel je: »Poslal **ti** bom kozlička od tropa.« Rekla je: »Ali **mi** boš dal jamstvo, dokler **ga** ne pošlješ?«<sup>18</sup> Rekel je: »Kakšno jamstvo naj ti dam?« Rekla je: »Svoj pečat in svoje okrasne vrvice in svojo palico, ki **je** v tvoji roki.« **To** ji je dal in prišel noter vanjo in ta je spočela z njim.<sup>19</sup> Vstala je ter odšla proč in poleg sebe položila svoje zagrinjalo iz sebe in si nadela obleke svojega vdovstva.<sup>20</sup> Juda je poslal kozlička po roki svojega prijatelja Adulámcu, da prejme **svoje** jamstvo iz roke ženske, toda ta je ni našel.<sup>21</sup> Potem je vprašal ljudi tega kraja, rekoč: »Kje **je** pocestnica, ki **je bila** javno poleg poti?« Rekli so: »Na tem **kraju** ni bilo nobene pocestnice.«<sup>22</sup> Vrnil se je k Judu in rekel: »Ne morem je najti in tudi ljudje tega kraja so rekli, **da** na tem **kraju** ni bilo nobene pocestnice.«<sup>23</sup> Juda je rekel: »Naj si ona **to** vzame k sebi, da ne bova osramočena. Glej, poslal sem tega kozlička, ti pa je nisi našel.«

<sup>24</sup> Pripetilo se je približno tri mesece kasneje, da je bilo Judu povedano, rekoč: »Tvoja snaha Tamara je igrala pocestnico in prav tako poglej, ona *je* z otrokom od vlačugarstva.« Juda je rekel: »Privedite jo naprej in naj bo sežgana.« <sup>25</sup> Ko *je bila* privedenaprej, je poslala k svojemu tastu, rekoč: »Po moškem, katerega *je to, sem* z otrokom.« Rekla je: »Razpoznej, prosim te, čigav *je* ta pečat, okrasne vrvice in palica.« <sup>26</sup> Juda *jim* je priznal in rekel: »Bolj pravična je bila kakor jaz, zato ker je nisem dal svojemu sinu Šeláju.« In ni je več ponovno spoznal.

<sup>27</sup> Pripetilo pa se je v času njenih porodnih muk, glej, da sta *bila* v njeni maternici dvojčka. <sup>28</sup> Ko je bila v porodnih mukah se je pripetilo, da je *eden* iztegnil *svojo* roko in babica je prijela ter na njegovo roko privezala škrlatno nit, rekoč: »Ta je prvi prisel ven.« <sup>29</sup> § Pripetilo pa se je, ko je svojo roko potegnil nazaj, glej, je prisel ven njegov brat. Rekla je: »Kako si izbruhnil? *Ta* prodor *bodi* na tebi.« Zato je bilo njegovo ime imenovano Parec. <sup>30</sup> Nato je prisel ven njegov brat, ki je imel na svoji roki škrlatno nit in njegovo ime je bilo imenovano Zerah.

**39** Jožef je bil priveden dol v Egipt, in faraonov častnik Potifar, poveljnik straže, Egipčan, ga je kupil iz roke Izmaelcev, ki so ga privedli tja dol. <sup>2</sup> Gospod pa je bil z Jožefom in bil je uspešen človek in bil je v hiši svojega gospodarja Egipčana. <sup>3</sup> Njegov gospodar je videl, da je bil z njim Gospod in da je Gospod naredil, da je v njegovi roki vse uspevalo. <sup>4</sup> Jožef je našel naklonjenost in njegovih očeh in mu služil. Postavil ga je za nadzornika nad svojo hišo in vse, kar je imel, je položil v njegovo roko. <sup>5</sup> Pripetilo se je čež čas, *ko* ga je postavil za nadzornika v svoji hiši in nad vsem, kar je imel, da je Gospod zaradi Jožefa blagoslovil Egipčanovo hišo in Gospodov blagoslov je bil nad vsem, kar je imel v hiši in na polju. <sup>6</sup> Vse, kar je imel, je pustil in Jožefovi roki in ni vedel, kar bi moral, razen kruha, ki ga je jedel. Jožef pa je bil čedne *zunanosti* in lepega videza.

<sup>7</sup> Pripetilo se je po teh stvareh, da je gospodarjeva žena vrgla svoje oči na Jožefa in rekla: »Lezi z menoj.« <sup>8</sup> Toda odklonil je in ženi svojega gospodarja rekel: »Glej, moj gospodar ne ve kaj *je* z menoj v hiši in vse, kar ima, je zaupal v mojo roko. <sup>9</sup> Nikogar večjega v tej hiši ni kakor jaz, niti ni nobene stvari zadržal pred menoj, razen tebe, ker *si* njegova žena; kako lahko jaz potem storim to veliko zlobnost in grešim zoper Boga?« <sup>10</sup> Pripetilo se je, ko je dan za dnem govorila Jožefu, da ji ni prisluhnih, da leži z njo *ali* da bi bil z njo. <sup>11</sup> Pripetilo se je okoli tega časa, da je *Jožef* odšel v hišo, da opravi svoje opravilo in *tam* v hiši ni *bilo* nikogar od ljudi. <sup>12</sup> Ona pa ga je ujela za njegovo obleko, rekoč: »Lezi z menoj« in pustil je svojo obleko v njeni roki, pobegnil in izginil ven.

<sup>13</sup> Pripetilo se je, ko je videla, da je v njeni roki pustil svojo obleko in je pobegnil naprej, <sup>14</sup> da je zaklicala k možem svoje hiše in jim govorila, rekoč: »Vidite, k nam je privadel Hebrejca, da nas zasmehuje. Prišel je k meni, da leži z menoj, jaz pa sem zaklicala z močnim glasom. <sup>15</sup> Pripetilo se je, ko je zaslíšal, da sem povzdignila svoj glas in zakričala, da je svojo obleko pustil pri meni, pobegnil in izginil ven.« <sup>16</sup> Njegovo obleko je položila poleg sebe, dokler njen gospodar ni prisel domov. <sup>17</sup> Govorila mu je glede na te besede, rekoč: »Hebrejski služabnik, ki si ga privadel k nam, je prišel noter k meni in me zasmehoval<sup>18</sup> in pripetilo se je, ko sem povzdignila svoj glas in zakričala, da je svojo obleko pustil pri meni in pobegnil.«

<sup>19</sup> Pripetilo se je, ko je njegov gospodar slišal besede svoje žene, ki mu jih je govorila, rekoč: »Na ta način mi je storil tvoj služabnik,« da je bil vžgan njegov bes. <sup>20</sup> Jožefov gospodar ga je vzel in ga vtaknil v ječo, kraj, kjer *so bili* zvezani kraljevi jetniki in bil je tam v ječi.

<sup>21</sup> Toda Gospod je bil z Jožefom in mu izkazal usmiljenje in mu dal naklonjenost in očeh čuvaja ječe. <sup>22</sup> Čuvaj ječe je v Jožefovo roko zaupal vse jetnike, ki *so bili* v ječi in karkoli so tam storili, je bil on izvršitelj *tega*. <sup>23</sup> Čuvaj ječe ni gledal na nobeno stvar, *ki je bila* pod njegovo roko, ker je bil z njim Gospod in *tisto*, kar je naredil, je Gospod storil, da je *to* uspevalo.

**40** Pripetilo se je po teh stvareh, *da* sta točaj egiptovskega kralja *in njegov* pek užalila njunega gospoda, egiptovskega kralja. <sup>2</sup> Faraon je bil ogorčen zoper dva *izmed* svojih častnikov, zoper šefa točajev in zoper šefa pekov. <sup>3</sup> Zaprl ju je v hišo poveljnika straže, v ječo, kraj, kjer *je bil* zvezan Jožef. <sup>4</sup> § Poveljnik straže je Jožefa zadolžil z njima in ta jima je stregel in *[neko]* razdobje sta ostala v ječi.

<sup>5</sup> Sanjala sta oba izmed njiju, vsak človek svoje sanje v isti noči, vsak človek glede na razlagu svojih sanj, točaj in pek egiptovskega kralja, ki *sta bila* zvezana v ječi. <sup>6</sup> Jožef je zjutraj prišel k njima, pogledal nanju in glej, *bila* sta žalostna. <sup>7</sup> Vprašal je faraonova častnika, ki *sta bila* z njim v ječi hiše njegovega gospodarja, rekoč: »Zakaj sta danes videti *tako* žalostna?« <sup>8</sup> Odgovorila sta mu: »Sanjala sva sanje, pa ni nobenega razlagalca le-teh.« Jožef jima je rekel: »*Ali* razlage ne *pripadajo* Bogu? Povejta mi *jih*, prosim vaju.« <sup>9</sup> Glavni točaj je svoje sanje povedal Jožefu in mu rekel: »V mojih sanjah, glej, *je bil* pred menoj vinski trs, <sup>10</sup> in na vinskem trsu *so bile* tri mladike in te *so bile*

<sup>24</sup> ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt. <sup>25</sup> When she *was* brought forth, she sent to her father in law, saying, By the man, whose *are* these, the signet, and bracelets, and staff. <sup>26</sup> And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

<sup>27</sup> ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb. <sup>28</sup> And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. <sup>29</sup> And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez. <sup>30</sup> And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

**39** And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. <sup>2</sup> And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. <sup>3</sup> And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand. <sup>4</sup> And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand. <sup>5</sup> And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. <sup>6</sup> And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a goodly person*, and well favoured.

<sup>7</sup> ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. <sup>8</sup> But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; <sup>9</sup> *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God? <sup>10</sup> And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. <sup>11</sup> And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within. <sup>12</sup> And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

<sup>13</sup> And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, <sup>14</sup> That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: <sup>15</sup> And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. <sup>16</sup> And she laid up his garment by her, until his lord came home. <sup>17</sup> And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: <sup>18</sup> And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

<sup>19</sup> And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. <sup>20</sup> And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

<sup>21</sup> ¶ But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. <sup>22</sup> And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer of *it*. <sup>23</sup> The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

**40** And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt. <sup>2</sup> And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers. <sup>3</sup> And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound. <sup>4</sup> And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

<sup>5</sup> ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison. <sup>6</sup> And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad. <sup>7</sup> And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day? <sup>8</sup> And they said unto him, We have dreamed a dream, and *there* is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me *them*, I pray you. <sup>9</sup> And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me; <sup>10</sup> And in the vine *were*

three branches: and it was as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes: <sup>11</sup> And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. <sup>12</sup> And Joseph said unto him, This is the interpretation of it: The three branches are three days: <sup>13</sup> Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. <sup>14</sup> But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: <sup>15</sup> For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. <sup>16</sup> When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: <sup>17</sup> And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. <sup>18</sup> And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: <sup>19</sup> Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

<sup>20</sup> ¶ And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. <sup>21</sup> And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: <sup>22</sup> But he hanged the chief baker: as Joseph had interpreted to them. <sup>23</sup> Yet did not the chief butler remember Joseph, but forgat him.

**41** And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. <sup>2</sup> And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. <sup>3</sup> And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. <sup>4</sup> And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. <sup>5</sup> And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. <sup>6</sup> And, behold, seven thin ears and blasted with the east wind sprung up after them. <sup>7</sup> And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. <sup>8</sup> And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

<sup>9</sup> ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: <sup>10</sup> Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: <sup>11</sup> And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. <sup>12</sup> And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. <sup>13</sup> And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

<sup>14</sup> ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. <sup>15</sup> And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. <sup>16</sup> And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

<sup>17</sup> And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: <sup>18</sup> And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: <sup>19</sup> And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: <sup>20</sup> And the lean and the ill favoured kine did eat up the first seven fat kine: <sup>21</sup> And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. <sup>22</sup> And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: <sup>23</sup> And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: <sup>24</sup> And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

<sup>25</sup> ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. <sup>26</sup> The seven good kine are seven years; and the seven good ears are seven years: the dream is one. <sup>27</sup> And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. <sup>28</sup> This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. <sup>29</sup> Behold, there come seven years of great plenty throughout all the land of Egypt: <sup>30</sup> And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; <sup>31</sup> And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. <sup>32</sup> And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

kakor bi vzbrstele in bi njihovo cvetje poganjalo in bi njihovi šopi obrodili zrelo grozdje. <sup>11</sup> V moji roki je bila faraonova čaša in vzel sem grozdje ter ga stisnil v faraonovo čašo in čašo podal v faraonovo roko. <sup>12</sup> Jožef mu je rekel: »To je razlaga: Tri mladike so trije dnevi. <sup>13</sup> Že v treh dneh bo faraon povzdignil twojo glavo in te ponovno postavil na twoje mesto in faraonovo čašo boš po prejšnji navadi, ko si bil njegov točaj, izročal v njegovo roko. <sup>14</sup> Toda pomicli name, ko bo dobro s teboj in mi izkaži prijaznost, prosim te in me omeni faraonu in me privedi iz te hiše, <sup>15</sup> kajti zares sem bil ukraden proč iz hebrejske dežele in tudi tukaj nisem storil ničesar, da bi me vtaknili v grajsko ječo. <sup>16</sup> Ko je glavni pek videl, da je bila razlaga dobra, je Jožefu rekel: »Tudi jaz sem bil v svojih sanjah in glej, na svoji glavi sem imel tri bele košare. <sup>17</sup> V najvišji košari je bilo vse vrste pekovskih izdelkov za faraona in ptice so jih jedle iz košare na moji glavi. <sup>18</sup> Jožef je odgovoril in rekel: »To je njihova razlaga: Tri košare so trije dnevi. <sup>19</sup> Že v treh dneh bo faraon vdignil twojo glavo iz tebe in te obesil na drevo in ptice bodo iz tebe jedle twoje meso.«

<sup>20</sup> Pripetilo se je tretji dan, ki je bil faraonov rojstni dan, da je priredil gostijo vsem svojim služabnikom in med svojimi služabniki povzdignil glavo glavnega točaja in glavnega peka. <sup>21</sup> Glavnega točaja je ponovno vrnil v njegovo točajstvo in čašo je podajal v faraonovo roko, <sup>22</sup> toda glavnega peka je obesil, kakor jima je Jožef razložil. <sup>23</sup> Vendar se glavni točaj ni spomnil Jožefa, temveč je nanj pozabil.

**41** Pripetilo se je ob koncu dveh polnih let, da je faraon sanjal in glej, stal je poleg reke. <sup>2</sup> Glej, iz vode je prišlo sedem krav, lepega videza in debelega mesa in hranile so se na travniku. <sup>3</sup> Glej, za njimi je iz reke prišlo sedem drugih krav, bolnega videza in suhega mesa in so obstale poleg drugih krav na bregu reke. <sup>4</sup> Krave bolnega videza in suhega mesa so pojedle sedem krav lepega inobilnega videza. Tako se je faraon prebudil. <sup>5</sup> Zaspal je in drugič sanjal in glej, sedem žitnih klasov je vzkliklo na enem steblu, bujnih in dobrih. <sup>6</sup> Glej, za njimi je zraslo sedem tankih klasov in ožganih v zvodnikom. <sup>7</sup> Sedem tankih klasov je požrlo sedem bujnih in polnih klasov. Faraon se je prebudil in glej, bile so sanje. <sup>8</sup> Pripetilo se je zjutraj, da je bil njegov duh vznemirjen in poslal je ter dal poklicati vse tamkajšnje egiptovske čarovnike in vse modre može in faraon jim je povedal svoje sanje, toda nikogar ni bilo, ki bi jih faraonu lahko razložil.

<sup>9</sup> Potem je faraon spregovoril glavni točaj, rekoč: »Ta dan se spominjam svojih krivid. <sup>10</sup> Faraon je bil ogorčen nad svojima služabnikoma in me zaprl pod stražo v hišo poveljnika straže, oba, mene in glavnega peka <sup>11</sup> in sanjala sva sanje v eni noči, jaz in on. Sanjala sva vsak glede na razlago svojih sanj. <sup>12</sup> Tam je bil z nama mladenič, Hebrejec, služabnik poveljnika straže in povedala sva mu in razložil nama je najine sanje. Razložil je vsakemu človeku glede na njegove sanje. <sup>13</sup> Pripetilo se je, kakor nama jih je razložil, tako je bilo. Mene je ponovno vrnil in mojo službo, njega pa je obesil.«

<sup>14</sup> Tedaj je faraon poslal in poklical Jožefja in naglo so ga privedli iz grajske ječe in obril se je ter zamenjal svoja oblačila in prišel k faraonu. <sup>15</sup> Faraon je rekel Jožefu: »Sanjal sem sanje in nikogar ni, ki bi jih lahko razložil. O tebi pa sem slišal govoriti, da lahko razumeš sanje, da jih razložiš.« <sup>16</sup> Jožef je faraonu odgovoril, rekoč: »To ni v meni. Bog bo dal faraonu odgovor miru.«

<sup>17</sup> Faraon je Jožefu rekel: »V svojih sanjah, glej, sem stal na bregu reke <sup>18</sup> in glej, iz reke je prišlo sedem krav, debelega mesa in lepega videza in hranile so se na travniku. <sup>19</sup> In glej, sedem drugih krav je prišlo gor za njimi, mršavih in bolnega videza in suhega mesa, kakršnih po slabosti nisem še nikoli videl v vsej egiptovski deželi <sup>20</sup> in krave suhega in bolnega videza so pojedle prvih sedemobilnih krav. <sup>21</sup> Ko so jih pojedle, se ni moglo vedeti, da so jih pojedle, temveč so bile še vedno bolnega videza, kakor spočetka. Tako sem se prebudil. <sup>22</sup> In v svojih sanjah sem videl, in glej, sedem klasov je vzbrstelo na enem steblu, polnih in dobrih <sup>23</sup> in glej, sedem klasov, izsušenih, tankih in ožganih v zvodnikom, je pognalo za njimi. <sup>24</sup> Tanki klasi so požrli sedem dobrih klasov in to sem povedal čarovnikom, toda nikogar ni bilo, ki bi mi jih lahko razodel.«

<sup>25</sup> Jožef je rekel faraonu: »Faraonove sanje so ene. Bog je faraonu pokazal, kaj namerava storiti. <sup>26</sup> Sedem dobrih krav je sedem let in sedem dobrih klasov je sedem let. Sanje so ene. <sup>27</sup> In sedem krav suhega in bolnega videza, ki bodo prisle za njimi, je sedem let in sedem praznih klasov, ožganih v zvodnikom, bo sedem let lakote. <sup>28</sup> To je stvar, ki sem jo povedal faraonu: Kar Bog namerava storiti, je pokazal faraonu. <sup>29</sup> Glej, pride sedem let velikega obilja po vsej egiptovski deželi. <sup>30</sup> Za temi pa se bo dvignilo sedem let lakote in vse obilje v egiptovski deželi bo pozabljeni in lakota bo použila deželo. <sup>31</sup> Obilje v deželi se ne bo poznalo zaradi razloga lakote, ki bo sledila, kajti ta bo zelo boleča. <sup>32</sup> Zaradi tega so se sanje faraonu ponovile dvakrat. To je, ker je stvar osnovana od Boga in jo bo Bog kmalu izvršil.

<sup>33</sup> Zdaj naj torej faraon poišče razumnega in modrega moža ter ga postavi nad egiptovsko deželo. <sup>34</sup> Naj faraon **to** stori in naj določi častnike nad deželo in naj v sedmih obilnih letih poberejo petino v egiptovski deželi. <sup>35</sup> Naj zborejo vso hrano tistih dobrih let, ki pridejo in žito prihranijo pod faraonovo roko in naj hrano čuvajo v mestih. <sup>36</sup> Ta hrana bo deželi za zalogo zoper sedem let lakote, ki bo v egiptovski deželi, da dežela zaradi lakote ne bo propadla.«

<sup>37</sup> Stvar je bila dobra v faraonovih očeh in v očeh vseh njegovih služabnikov. <sup>38</sup> Faraon je rekel svojim služabnikom: »Ali lahko najdemo **takšnega** kakor **je** ta, moža, v katerem **je** Božji Duh?« <sup>39</sup> Faraon je rekel Jožefu: »Ker ti je Bog pokazal vse to, ne **obstaja** nihče tako razumen in moder kakor **si** ti. <sup>40</sup> Ti boš nad mojo hišo in glede na twojo besedo bo vladano vsemu mojemu ljudstvu, samo v prestolu bom večji kakor ti.« <sup>41</sup> Faraon je rekel Jožefu: »Glej, postavil sem te nad vso egiptovsko deželo.« <sup>42</sup> Faraon je iz svoje roke snel svoj prstan, ga dal na Jožefovo roko, ga oblekel v sukneje iz tankega lanenega platna in okoli njegovega vratu obesil zlato verižico, <sup>43</sup> in pripravil ga je, da se pelje v drugem bojnem vozu, katerega je imel in pred njim so kliali: »Upognite koleno.« In postavil ga je za **vladarja** nad vso egiptovsko deželo. <sup>44</sup> Faraon je Jožefu rekel: »Jaz **sem** faraon in brez tebe noben človek ne bo dvignil svoje roke ali stopala po vsej egiptovski deželi.« <sup>45</sup> Faraon je Jožefovo ime imenoval Cafenát Panéah in mu dal za ženo Asenáto, hčer Potiféra, duhovnika iz Ona. In Jožef je odšel nad **vso** egiptovsko deželo.

<sup>46</sup> Jožef **je bil** star trideset let, ko je stal pred faraonom, egiptovskim kraljem. In Jožef je odšel izpred faraonove prisotnosti in šel skozi vso egiptovsko deželo. <sup>47</sup> V sedmih obilnih letih je zemlja obrodila v obilju. <sup>48</sup> Zbral je vso hrano sedmih let, ki je bila v egiptovski deželi in hrano shranil v mestih, hrano polja, ki **je bila** naokoli vsakega mesta, je shranil v istem. <sup>49</sup> Jožef je zbral žita kakor morskega peska, zelo veliko, dokler ni prenehal šteti, kajti **tega je bilo** brez števila. <sup>50</sup> Preden je prišla lakota, sta bila Jožefu rojena dva sinova, ki mu ju je rodila Asenáta, hči Potiféra, duhovnika iz Ona. <sup>51</sup> Jožef je ime prvorojenega imenoval Manáše, »Kajti Bog, « **je rekel**, »me je pripravil pozabiti vse moje garanje in vso hišo mojega očeta.« <sup>52</sup> Ime drugega je imenoval Efrájim: »Kajti Bog mi je storil, da bom rodoviten v deželi svoje stiske.«

<sup>53</sup> Sedem let obilja, ki je bilo v egiptovski deželi, je bilo končanih. <sup>54</sup> Pričelo je prihajati sedem let pomanjkanja, glede na to, kakor je rekel Jožef in pomanjkanje je bilo po vseh deželah, toda v egiptovski deželi je bil kruh. <sup>55</sup> Ko je bila vsa egiptovska dežela izstradana, je ljudstvo vpilo k faraonu za kruh, faraon pa je vsem Egipčanom rekel: »Pojdite k Jožefu; kar vam reče, storite.« <sup>56</sup> Lakota je bila nad vsem obličjem zemlje in Jožef je odpril vsa skladišča in prodajal Egipčanom in lakota je v egiptovski deželi hudo naraščala. <sup>57</sup> Vse dežele so prišle v Egipt k Jožefu, da kupijo **žito**, zato ker je bila lakota **tako** huda v vseh deželah.

**42** Torej ko je Jakob videl, da je bilo v Egiptu žito, je Jakob rekel svojim sinovom: »Zakaj gledate drug drugega?« <sup>2</sup> Rekel je: »Glejte, slišal sem, da je v Egiptu žito, pojrite tja dol in ga kupite za nas od tod, da bomo lahko živeli in ne umrli.«

<sup>3</sup> Jožefovih deset bratov je odšlo dol, da bi v Egiptu nakupili žita. <sup>4</sup> Toda Jožefovega brata Benjamina Jakob ni poslal s svojimi brati, kajti rekel je: »Da ga ne bi morda doletela nesreča.« <sup>5</sup> Měd temi, ki so prihajali, so prišli Izraelovi sinovi kupovati **žito**, kajti lakota je bila v kánaanski deželi. <sup>6</sup> Jožef pa **je bil** guverner nad deželo **in on je bil** tisti, ki je prodajal vsemu ljudstvu dežele. In prišli so Jožefovi bratje in se priklonili pred njim s svojimi obrazi k zemlji.

<sup>7</sup> Jožef je zagledal svoje brate in jih prepoznal, toda naredil se jim je tujca in jim surovo govoril in jim rekel: »Od kod prihajate?« Rekli so: »Iz kánaanske dežele, da kupimo hrano.« <sup>8</sup> Jožef je svoje brate prepoznał, oni pa ga niso prepoznałi. <sup>9</sup> Jožef se je spomnil sanj, ki jih je sanjal o njih in jim rekel: »Ogleduhi **ste**. Prišli ste, da vidite nezavarovanost dežele.« <sup>10</sup> Rekli so mu: »Ne, moj gospod, temveč so vroji služabniki prišli kupit hrano. <sup>11</sup> Vsi **sno** sinovi enega moža. Mi **sno** zvesti **možje**, vroji služabniki niso ogleduhi.« <sup>12</sup> Rekel jim je: »Ne, temveč ste prišli, da vidite nezavarovanost dežele.« <sup>13</sup> Rekli so: »Tvojih služabnikov **je** dvanaest bratov, sinovi enega moža v kánaanski deželi in glej, najmlajši **je** ta dan z našim očetom in enega ni.« <sup>14</sup> Jožef pa jim je rekel: »To **je to**, kar sem vam govoril,« rekoč: »Ogleduhi **ste**. <sup>15</sup> S tem boste preizkušeni. Pri faraonovem življenju ne boste šli od tukaj, razen če ne pride sém vaš najmlajši brat. <sup>16</sup> Pošljite enega izmed vas in naj gre po vašega brata, vi pa boste zadržani v ječi, da se bodo vaše besede lahko dokazale, če **je** v vas **kaj** resnice, ali pa **ste**, pri faraonovem življenju, zagotovo ogleduhi.« <sup>17</sup> Vse skupaj jih je za tri dni zaprl v ječo. <sup>18</sup> Jožef jim je tretji dan rekel: »Storite to in živite, **kajti** bojim se Boga. <sup>19</sup> Ce **ste** pravi **možje**, naj bo eden izmed vas zvezan in hiši vaše ječe, vi pa pojrite, nesite žito za lakoto vaših hiš, <sup>20</sup> toda svojega najmlajšega brata privedite k meni. Tako bodo vaše besede preverjene in ne boste umrli.« In storili so takو.

<sup>33</sup> Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. <sup>34</sup> Let Pharaoh do **this**, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. <sup>35</sup> And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. <sup>36</sup> And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

<sup>37</sup> ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. <sup>38</sup> And Pharaoh said unto his servants, Can we find **such a one** as this **is**, a man in whom the Spirit of God **is**? <sup>39</sup> And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, **there is** none so discreet and wise as thou **art**: <sup>40</sup> Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. <sup>41</sup> And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. <sup>42</sup> And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; <sup>43</sup> And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him **ruler** over all the land of Egypt. <sup>44</sup> And Pharaoh said unto Joseph, I **am** Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. <sup>45</sup> And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over **all** the land of Egypt.

<sup>46</sup> ¶ And Joseph **was** thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. <sup>47</sup> And in the seven plenteous years the earth brought forth by handfuls. <sup>48</sup> And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which **was** round about every city, laid he up in the same. <sup>49</sup> And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for **it was** without number. <sup>50</sup> And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. <sup>51</sup> And Joseph called the name of the firstborn Manasseh: For God, **said he**, hath made me forget all my toil, and all my father's house. <sup>52</sup> And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

<sup>53</sup> ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended. <sup>54</sup> And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. <sup>55</sup> And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. <sup>56</sup> And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. <sup>57</sup> And all countries came into Egypt to Joseph for to buy **corn**; because that the famine was so sore in all lands.

**42** Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? <sup>2</sup> And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

<sup>3</sup> ¶ And Joseph's ten brethren went down to buy corn in Egypt. <sup>4</sup> But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. <sup>5</sup> And the sons of Israel came to buy **corn** among those that came: for the famine was in the land of Canaan. <sup>6</sup> And Joseph **was** the governor over the land, **and** he **it was** that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him **with** their faces to the earth.

<sup>7</sup> And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. <sup>8</sup> And Joseph knew his brethren, but they knew not him. <sup>9</sup> And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye **are** spies; to see the nakedness of the land ye are come. <sup>10</sup> And they said unto him, Nay, my lord, but to buy food are thy servants come. <sup>11</sup> We **are** all one man's sons; we **are** true **men**, thy servants are no spies. <sup>12</sup> And he said unto them, Nay, but to see the nakedness of the land ye are come. <sup>13</sup> And they said, Thy servants **are** twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest **is** this day with our father, and one **is** not. <sup>14</sup> And Joseph said unto them, That **is it** that I spake unto you, saying, Ye **are** spies: <sup>15</sup> Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. <sup>16</sup> Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether **there be any** truth in you: or else by the life of Pharaoh surely ye **are** spies. <sup>17</sup> And he put them all together into ward three days. <sup>18</sup> And Joseph said unto them the third day, This do, and live; for I fear God: <sup>19</sup> If ye **be** true **men**, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: <sup>20</sup> But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

<sup>21</sup> ¶ And they said one to another, We **are** verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. <sup>22</sup> And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. <sup>23</sup> And they knew not that Joseph understood **them**; for he spake unto them by an interpreter. <sup>24</sup> And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

<sup>25</sup> ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. <sup>26</sup> And they laded their asses with the corn, and departed thence. <sup>27</sup> And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it **was** in his sack's mouth. <sup>28</sup> And he said unto his brethren, My money is restored; and, lo, **it is** even in my sack: and their heart failed **them**, and they were afraid, saying one to another, What **is** this **that** God hath done unto us?

<sup>29</sup> ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, <sup>30</sup> The man, **who is** the lord of the land, spake roughly to us, and took us for spies of the country. <sup>31</sup> And we said unto him, We **are** true **men**; we are no spies: <sup>32</sup> We **be** twelve brethren, sons of our father; one is not, and the youngest **is** this day with our father in the land of Canaan. <sup>33</sup> And the man, the lord of the country, said unto us, Hereby shall I know that ye **are** true **men**; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone: <sup>34</sup> And bring your youngest brother unto me: then shall I know that ye **are** no spies, but that ye **are** true **men**: so will I deliver you your brother, and ye shall traffick in the land.

<sup>35</sup> ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money **was** in his sack: and when **both** they and their father saw the bundles of money, they were afraid. <sup>36</sup> And Jacob their father said unto them, Me have ye bereaved of **my children**: Joseph **is** not, and Simeon **is** not, and ye will take Benjamin **away**: all these things are against me. <sup>37</sup> And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. <sup>38</sup> And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

**43** And the famine **was** sore in the land. <sup>2</sup> And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. <sup>3</sup> And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother **be** with you. <sup>4</sup> If thou wilt send our brother with us, we will go down and buy thee food: <sup>5</sup> But if thou wilt not send **him**, we will not go down: for the man said unto us, Ye shall not see my face, except your brother **be** with you. <sup>6</sup> And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? <sup>7</sup> And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? <sup>8</sup> And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and also* our little ones. <sup>9</sup> I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: <sup>10</sup> For except we had lingered, surely now we had returned this second time.

<sup>11</sup> And their father Israel said unto them, If **it must be** so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: <sup>12</sup> And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry **it** again in your hand; peradventure it **was** an oversight: <sup>13</sup> Take also your brother, and arise, go again unto the man: <sup>14</sup> And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of **my children**, I am bereaved.

<sup>15</sup> ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. <sup>16</sup> And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring **these** men home, and slay, and make ready; for **these** men shall dine with me at noon. <sup>17</sup> And the man did as Joseph bade; and the man brought the men into Joseph's house. <sup>18</sup> And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. <sup>19</sup> And they came near to the steward of Joseph's house, and they communed with him at the door of the house. <sup>20</sup> And said, O sir, we came indeed down at the first time to buy food: <sup>21</sup> And it came to pass, when we came to the inn, that we opened our sacks, and, behold, **every** man's money **was** in the mouth of his sack, our money in full weight: and we have brought it again in our hand. <sup>22</sup> And other money have we brought down in our hands

<sup>21</sup> Rekli so drug drugemu: »Mi **smo** resnično krivi glede našega brata v tem, **[da]** smo videli tesnobo njegove duše, ko nas je rotil, pa mu nismo prisluhnili. Zato je nad nas prišla ta tegoba.« <sup>22</sup> Ruben jim je odgovoril, rekoč: »Mar vam nisem govoril, rekoč: Ne grešite zoper otroka, pa me niste hoteli poslušati? Zato, glejte, tudi njegova kri je zahtevana.« <sup>23</sup> Niso pa vedeli, da **jih** je Jožef razumel, kajti govoril jim je po tolmaču. <sup>24</sup> Obrnil se je okoli, proč od njih in zajokal. In ponovno se je vrnil k njim, se posvetoval z njimi in od njih vzel Simeona ter ga zvezal pred njihovimi očmi.

<sup>25</sup> Potem je Jožef zapovedal, da naj njihove vreče napolnijo z žitom in denar vsakega povrnejno v njegovo vrečo in jim dajo preskrbo z živežem za na pot. In tako so jim storili. <sup>26</sup> Svoje osle so natovorili z žitom in odpotovali od tam. <sup>27</sup> Ko pa je eden izmed njih odpril svojo vrečo, da da svojemu oslu krmo v gostišču, je odkril svoj denar, kajti, glej, ta **je bil** v ustju njegove vreče. <sup>28</sup> Svojim bratom je rekел: »Moj denar je povrnjen in glejte, **ta je** celo v moji vreči.« Njihovo srce **jim** je omagalo in bili so prestrašeni, rekoč drug drugemu: »Kaj **je** to, kar nam je storil Bog?«

<sup>29</sup> Prišli so k svojemu očetu Jakobu v kánaansko deželo in mu povedali vse, kar se jim je pripetilo, rekoč: <sup>30</sup> »Mož, **ki je** gospodar dežele, nam je surovo govoril in nas prijel za ogleduhe dežele. <sup>31</sup> Mi pa smo mu rekli: »Mi **smo** pravični **možje**, mi nismo ogleduh. <sup>32</sup> Nas **je** dvanajst bratov, sinov našega očeta. Enega ni, najmlajši pa **je** ta dan z našim očetom v kánaanski deželi.« <sup>33</sup> Mož, gospodar dežele, pa nam je rekel: »S tem bom spoznal, da **ste** pravični **možje**. Enega izmed svojih bratov pustite **tukaj** z menoj in vzemite **hrano za** lakoto svojih družin in odidite. <sup>34</sup> Svojega najmlajšega brata pa privede k meni. Potem bom vedel, da niste ogleduh, temveč, **da ste** pravični **možje**. **Tako** vam bom osvobodil vašega brata, vi pa boste preprodajali v deželi.«

<sup>35</sup> Pripetilo se je, ko so izpraznili svoje vreče, glej, da **je bil** sveženj denarja vsakega človeka v njegovi vreči. Ko **so tako** oni, kakor njihov oče, zagledali svežnje denarja, so bili prestrašeni. <sup>36</sup> Njihov oče Jakob jim je rekel: »Oropali ste me **mojih otrok**. Jožefa ni in Simeona ni in **proč** hočete odvesti [**še**] Benjamina. Vse te stvari so zoper mene.« <sup>37</sup> Ruben je spregovoril svojemu očetu: »Moja dva sinova ubij, če ga ne privедem k tebi. Izroči ga v mojo roko, jaz pa ga bom ponovno privadel k tebi.« <sup>38</sup> § Rekel je: »Moj sin ne bo šel dol s teboj, kajti njegov brat je mrtev, on pa je ostal sam. Če ga po poti, na katero greste, zadene nesreča, potem boste moje sive lase z bridkostjo privedli do groba.«

**43** Lakota v deželi pa **je bila** huda. <sup>2</sup> Pripetilo se je, ko so pojedli žito, ki so ga prinesli iz Egipta, da jim je njihov oče rekel: »Ponovno pojrite, kupite nam malo hrane.« <sup>3</sup> Juda mu je spregovoril, rekoč: »Človek nam je slovesno izpričal, rekoč: Ne boste videli mojega obraza, razen če **bo** z vami vaš brat.« <sup>4</sup> Če hočeš z nami poslati našega brata, bomo šli dol in ti kupili hrano, <sup>5</sup> toda če **ga** nočeš poslati, ne bomo šli dol, kajti človek nam je rekel: »Ne boste videli mojega obraza, razen če **bo** z vami vaš brat.« <sup>6</sup> Izrael je rekel: »Zakaj postopate z menoj **tako** slabo, **da ste** možu povedali, da imate še brata?« <sup>7</sup> Rekli so: »Mož nas je strogo povprašal o našem stanju in o našem sorodstvu, rekoč: **Ali** vaš oče še živi? Imate še **enega** brata?« In povedali smo mu glede na pomen teh besed. Mar bi lahko zagotovo vedeli, da bo rekel: »Svojega brata pripeljite dol!« <sup>8</sup> Juda pa je svojemu očetu Izraelu rekel: »Pošlji dečka z menoj in bomo vstali ter šli, da bomo lahko živel in ne umrli, takoj mi, kakor ti **in** tudi naši malčki. <sup>9</sup> Jaz bom poroščvo zanj. Iz moje roke ga boš zahteval. Če ti ga ne privedem in postavim predte, potem naj krivdo nosim na veke, <sup>10</sup> kajti razen, če se ne bi obotavljal, bi se zagotovo sedaj drugič vrnili.«

<sup>11</sup> § Njihov oče Izrael jim je rekel: »Če **mora biti to** sedaj tako, storite tole. Vzemite od najboljših sadov dežele v svoje posode in odnesite dol človeku darilo, malo balzama, malo meda, dišave, miro, oreščke in mandlje. <sup>12</sup> V svoje roke vzemite dvojen denar. Denar, ki je bil priveden nazaj v ustrijih vaših vreč, **ga** ponovno odnesite v vaši roki; morda je **bila** to pomota. <sup>13</sup> Vzemite tudi vašega brata in vstanite, ponovno pojrite k človeku. <sup>14</sup> Bog Vsemogočni pa naj vam da usmiljenje pred človekom, da lahko odpošlje proč vašega drugega brata in Benjamina. Če bom oropan **svojih otrok**, sem oropan.«

<sup>15</sup> Možje so vzeli to darilo in v svojo roko vzeli dvojen denar in Benjamina. Vstali so in odšli dol k Egiptu in obstali pred Jožefom. <sup>16</sup> Ko je Jožef z njimi zagledal Benjamina je gospodarju svoje hiše rekel: »Privedi **te** može domov in zakolji in pripravi, kajti **ti** možje bodo opoldan kosili z menoj.« <sup>17</sup> Človek je storil kakov je Jožef zaukažal in človek je može privadel v Jožefovo hišo. <sup>18</sup> Možje pa so bili prestrašeni, ker so bili privedeni v Jožefovo hišo. Rekli so: »Zaradi denarja, ki je bil prvič vrnjen in naše vreče, smo bili privedeni noter; da lahko zoper nas iščejo priložnost in padejo na nas in vzamejo za sužnje nas in naše osle.« <sup>19</sup> Približali so se oskrbniku Jožefove hiše ter se z njim posvetovali pri hišnih vratih <sup>20</sup> in rekli: »O gospod, prvič smo zares prišli dol, da kupimo hrano <sup>21</sup> in pripetilo se je, ko smo prišli v gostišče, da smo odprli naše vreče in glej, denar **vsakega** človeka **je bil** v ustju njegove vreče, naš denar in polni teži in mi smo ga ponovno prinesli in naši roki. <sup>22</sup> In še en denar smo prinesli dol v naših rokah, da kupimo

hrano. Ne moremo povedati, kdo je naš denar položil v naše vreče.<sup>23</sup> Rekel je: »Mir vam **bodi**, ne bojte se. Vaš Bog in Bog vašega očeta vam je v vaše vreče dal zaklad. Jaz sem imel vaš denar.« In k njim je privedel Simeona.<sup>24</sup> Človek je može privedel v Jožefovo hišo in **jim** dal vode in umili so si svoja stopala in njihovim oslom je dal kromo.<sup>25</sup> In pripravili so darilo za Jožef, ki je prišel opoldan, kajti slišali so, da bodo tam jedli kruh.

<sup>26</sup> Ko je Jožef prišel domov, so mu prinesli darilo, ki je **bilo** v njihovi roki, in hišo in se mu priklonili k zemlji.<sup>27</sup> Vprašal jih je o **njihovi** blaginji in rekel: »**Ali** je vaš oče zdrav, starec, o katerem ste govorili? **Ali** se živi?«<sup>28</sup> Odgovorili so: »Tvoj služabnik, naš oče, **je** dobrega zdravja, on **je** še vedno živ.« In sklonili so svoje glave in se globoko priklonili.<sup>29</sup> Povzdignil je svoje oči in zagledal svojega brata Benjamina, sina svoje matere ter rekel: »**Ali** je to vaš mlajši brat, o katerem ste mi govorili?« Rekel je: »Bog ti bodi milostljiv, moj sin.«<sup>30</sup> Jožef se je podviral, kajti njegova notranjost je hrepenela za njegovim bratom in iskal je **kje** bi se zjokal in vstopil v **svojo** sobo in se tam zjokal.<sup>31</sup> Umil si je svoj obraz, odšel ven in se zadrževal ter rekel: »Pripravite kruh.«<sup>32</sup> Pripravili so posebej zanj in posebej zanje in posebej za Egipčane, ki so jedli z njim, ker Egipčani ne smejo jesti kruha s Hebrejci, kajti to je Egipčanom ogabnost.<sup>33</sup> Sedeli so pred njim, prvorojenec glede na njegovo pravico prvorjenstva in najmlajši glede na svojo mladost in može so se čudili drug drugemu.<sup>34</sup> Vzel je **in** **jim poslat** jedi izpred sebe, toda Benjaminovih jedi je bilo petkrat več kakor od kateregakoli izmed njih. In pili so in bili veseli z njim.

**44** Oskrbniku svoje hiše je zapovedal, rekoč: »Vreče mož napolni s hrano, kolikor lahko nesejo in denar vsakega človeka položi v ustje njegove vreče.<sup>2</sup> Mojo čašo pa, srebrno čašo, položi v ustje vreče najmlajšega in njegov žitni denar.« Ta je storil glede na besedo, ki jo je Jožef spregovoril.<sup>3</sup> Takoj, ko je bila zjutraj svetloba, so bili možje odpolniani, oni in njihovi osli.<sup>4</sup> Ko so odšli ven iz mesta **in še** ne daleč proč, je Jožef rekel svojemu oskrbniku: »Vstani, sledi možem in ko jih boš dohitel, jim reci: »Zakaj ste zlo nagradili za dobro?<sup>5</sup> **Mar** ni to **tisto** iz česar moj gospod piye in s čimer zares vedežuje? S takšnim dejanjem ste storili zlo.«<sup>6</sup>

<sup>6</sup> Ta jih je dohitel in jim spregovoril te iste besede.<sup>7</sup> Rekli so mu: »Zakaj moj gospod govori te besede? Bog ne daj, da bi tvoji služabniki storili glede na to stvar.<sup>8</sup> Glej, denar, katerega smo našli v ustijih naših vreč, smo iz kánaanske dežele ponovno prinesli k tebi, kako bi potem ukradli srebro ali zlato iz hiše tvojega gospodarja?<sup>9</sup> Pri komurkoli izmed tvojih služabnikov bi bilo to najdeno, naj umre, mi pa bomo tudi sužnji mojega gospoda.<sup>10</sup> Rekel je: »**Naj bo** sedaj tudi to glede na vaše besede. Ta, pri komer bo to najdeno, bo moj služabnik, vi pa boste brez krivde.«<sup>11</sup> Potem so naglo sneli vsak mož svojo vrečo k tlom in vsak mož je svojo vrečo odprl.<sup>12</sup> On pa je iskal **in** pričel pri najstarejšem in nehal pri najmlajšem in čaša je bila najdena v Benjaminovi vreči.<sup>13</sup> Potem so raztrgali svoja oblačila in vsak človek je otovoril svojega osla in vrnili so se v mesto.

<sup>14</sup> Juda in njegovi bratje so prišli v Jožefovo hišo, kajti še **je bil** tam in padli so pred njim na tla.<sup>15</sup> Jožef jim je rekel: »Kakšno dejanje **je** to, kar ste storili? Ali ne veste, da tak mož, kakor jaz, lahko zagotovo vedežuje?<sup>16</sup> Juda je rekel: »Kaj bomo rekli mojemu gospodu? Kaj naj govorimo? Ali kako se bomo očistili? Bog je odkril krivičnost svojih služabnikov. Glej, mi **smo** gospodovi služabniki, tako mi, kakor tudi **ta**, pri komer se je našla čaša.«<sup>17</sup> Rekel je: »Bog ne daj, da bi tako storil. **Temveč** človek, v čigri roki je najdena čaša, bo moj služabnik. Kar pa se tiče vas, se v miru dvignite k svojemu očetu.«

<sup>18</sup> Potem se mu je približal Juda in rekel: »O moj gospod, naj tvoj služabnik, prosim te, spregovori besedo v ušesa mojega gospoda in naj tvoja jeza ne gori zoper tvojega služabnika, kajti ti **si** celo kakor faraon.<sup>19</sup> Moj gospod je svoje služabnike vprašal, rekoč: »Imate očeta ali brata?<sup>20</sup> In mi smo mojemu gospodu rekli: »Imamo očeta, starca in otroka njegove visoke starosti, malčka. Njegov brat je mrtev in on je sam ostal od svoje matere in njegov oče ga ljubi.«<sup>21</sup> Ti pa si rekel svojim služabnikom: »Privedite ga dol k meni, da lahko svoje oči usmerim nanj.<sup>22</sup> Mi pa smo mojemu gospodu rekli: »Deček ne more zapustiti svojega očeta, kajti **če** bi zapustil svojega očeta, bi **njegov oče** umrl.«<sup>23</sup> Svojim služabnikom si rekel: »Razen **če** pride dol z vami vaš najmlajši brat, ne boste več videli mojega obraza.«<sup>24</sup> Pripetilo se je, ko smo prišli gor k tvojemu služabniku, mojemu očetu, da smo mu povedali besede mojega gospoda.<sup>25</sup> Naš oče je rekel: »Pojdite ponovno **in** nam kupite malo hrane.<sup>26</sup> Mi pa smo rekli: »Ne moremo iti dol. Če bo z nami naš najmlajši brat, potem bomo šli dol, kajti ne smemo videti moževega obraza, razen **če** **bo** z nami naš najmlajši brat.<sup>27</sup> Tvoj služabnik, moj oče, nam je rekel: »Vi veste, da mi je moja žena rodila dva **sinova**.<sup>28</sup> Eden je odšel od mene in rekel sem: »Zagotovo je raztrgan na koščke in od takrat ga nisem videl.<sup>29</sup> § Če tudi tegi vzamete od mene in ga zadene nesreča, boste moje sive lase z bridkostjo privedli do groba.<sup>30</sup> Zdaj torej, ko pridem k tvojemu služabniku, mojemu očetu in dečka ne **bo** z nami, glede na to, da je njegovo življenje vezano na življenje

to buy food: we cannot tell who put our money in our sacks.<sup>23</sup> And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.<sup>24</sup> And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.<sup>25</sup> And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

<sup>26</sup> ¶ And when Joseph came home, they brought him the present which **was** in their hand into the house, and bowed themselves to him to the earth.<sup>27</sup> And he asked them of **their** welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?<sup>28</sup> And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.<sup>29</sup> And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.<sup>30</sup> And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.<sup>31</sup> And he washed his face, and went out, and refrained himself, and said, Set on bread.<sup>32</sup> And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.<sup>33</sup> And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.<sup>34</sup> And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

**44** And he commanded the steward of his house, saying, Fill the men's sacks **with** food, as much as they can carry, and put every man's money in his sack's mouth.<sup>2</sup> And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.<sup>3</sup> As soon as the morning was light, the men were sent away, they and their asses.<sup>4</sup> And when they were gone out of the city, *and* not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?<sup>5</sup> *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

<sup>6</sup> ¶ And he overtook them, and he spake unto them these same words.<sup>7</sup> And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:<sup>8</sup> Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?<sup>9</sup> With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.<sup>10</sup> And he said, Now also **let it be** according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.<sup>11</sup> Then they speedily took down every man his sack to the ground, and opened every man his sack.<sup>12</sup> And he searched, **and** began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.<sup>13</sup> Then they rent their clothes, and laded every man his ass, and returned to the city.

<sup>14</sup> ¶ And Judah and his brethren came to Joseph's house; for he **was** yet there: and they fell before him on the ground.<sup>15</sup> And Joseph said unto them, What deed **is** this that ye have done? wot ye not that such a man as I can certainly divine?<sup>16</sup> And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and **he** also with whom the cup is found.<sup>17</sup> And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

<sup>18</sup> ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou **art** even as Pharaoh.<sup>19</sup> My lord asked his servants, saying, Have ye a father, or a brother?<sup>20</sup> And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.<sup>21</sup> And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.<sup>22</sup> And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, **his father** would die.<sup>23</sup> And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.<sup>24</sup> And it came to pass when we came up unto thy servant my father, we told him the words of my lord.<sup>25</sup> And our father said, Go again, **and** buy us a little food.<sup>26</sup> And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother **be** with us.<sup>27</sup> And thy servant my father said unto us, Ye know that my wife bare me two **sons**:<sup>28</sup> And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:<sup>29</sup> And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.<sup>30</sup> Now therefore when I come to thy servant my father, and the lad **be** not with us; seeing that his life is bound up in the lad's life;<sup>31</sup> It shall come to pass, when he seeth that the lad **is** not **with us**, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.<sup>32</sup> For thy

servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.<sup>33</sup> Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.<sup>34</sup> For how shall I go up to my father, and the lad **be** not with me? lest peradventure I see the evil that shall come on my father.

**45** Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.<sup>2</sup> And he wept aloud: and the Egyptians and the house of Pharaoh heard.<sup>3</sup> And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.<sup>4</sup> And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.<sup>5</sup> Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.<sup>6</sup> For these two years *hath* the famine been in the land: and yet *there are* five years, in the which *there shall* neither be earring nor harvest.<sup>7</sup> And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.<sup>8</sup> So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.<sup>9</sup> Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:<sup>10</sup> And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:<sup>11</sup> And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.<sup>12</sup> And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.<sup>13</sup> And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.<sup>14</sup> And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.<sup>15</sup> Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

<sup>16</sup> ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.<sup>17</sup> And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;<sup>18</sup> And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.<sup>19</sup> Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.<sup>20</sup> Also regard not your stuff; for the good of all the land of Egypt *is yours*.<sup>21</sup> And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.<sup>22</sup> To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.<sup>23</sup> And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.<sup>24</sup> So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

<sup>25</sup> ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,<sup>26</sup> And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.<sup>27</sup> And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:<sup>28</sup> And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

**46** And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.<sup>2</sup> And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here **am** I.<sup>3</sup> And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:<sup>4</sup> I will go down with thee into Egypt; and I will also surely bring thee up **again**: and Joseph shall put his hand upon thine eyes.

<sup>5</sup> And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.<sup>6</sup> And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:<sup>7</sup> His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

<sup>8</sup> ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.<sup>9</sup> And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

<sup>10</sup> ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

<sup>11</sup> ¶ And the sons of Levi; Gershon, Kohath, and Merari.

dečka,<sup>31</sup> § se bo zgodilo, ko bo videl, da dečka ni *z nami*, da bo umrl. Tvoji služabniki bodo sive lase twojega služabnika, našega očeta, z brdkostjo privedli do groba.<sup>32</sup> Kajti tvoj služabnik je postal pôrok za dečka mojemu očetu, rekoč: »Če ga ne privedem k tebi, potem bom na veke prinašal krivdo svojemu očetu.«<sup>33</sup> Zdaj torej, prosim te, naj tvoj služabnik ostane namesto dečka suženj mojemu gospodu, deček pa naj gre gor s svojimi brati.<sup>34</sup> Kajti kako bom šel k svojemu očetu, dečka **pa** ne bo z menoj? Da ne bi morda videl zla, ki bi prišlo na mojega očeta.«

**45** Potem se Jožef ni mogel več zadržati pred vsemi tistimi, ki so stali z njim in zaklical je: »Naredite, da vsakdo gre izpred mene.« Noben človek ni stal z njim, medtem ko se je Jožef dal spoznati svojim bratom.<sup>2</sup> Na glas je zajokal in Egipčani in faraonova hiša so slišali.<sup>3</sup> Jožef je svojim bratom rekel: »Jaz **sem** Jožef. Ali moj oče še živi?« Njegovi bratje pa mu niso mogli odgovoriti, kajti ob njegovi prisotnosti so bili zbegani.<sup>4</sup> Jožef je svojim bratom rekel: »Približajte se mi, prosim vas.« Prišli so bliže. Rekel je: »Jaz **sem** vaš brat Jožef, katerega ste prodali v Egipt.<sup>5</sup> Zdaj torej ne bodite užaloščeni, niti jezni nase, da ste me prodali sem, kajti Bog me je poslal pred vami, da ohrani življenje.<sup>6</sup> Kajti ti dve leti **je bila** lakota v deželi in še pet let **je**, v katerih ne **bo** niti setve niti žetve.<sup>7</sup> Bog pa me je poslal pred vami, da vam na zemlji ohrani potomstvo in da vaša življenja resi z veliko osvoboditvijo.<sup>8</sup> Tako sedaj niste **bili vi**, **ki** ste me poslali **sèm**, temveč Bog. Naredil me je očeta faraonu in gospodarju vsej njegovi hiši in vladarja po vsej egipčanski deželi.<sup>9</sup> Pohitite in pojrite gor po mojega očeta in mu recite: »Tako govori tvoj sin Jožef: »Bog me je naredil gospodarja vsega Egipta, pridi dol k meni, ne mudri se.<sup>10</sup> Prebival boš v gošenski deželi in boš blizu mene, ti in tvoji otroci, tvojih otrok otroci in tvoji tropi, tvoje črede in vse, kar imas<sup>11</sup> in tam te bom hranil. Kajti še pet let lakote **je**, da ne bi ti in tvoja družina in vse, kar imas, prišlo v revščino.«<sup>12</sup> Glejte, vaše oči vidijo in oči mojega brata Benjamina, da **so to** moja usta, ki vam gorijo.<sup>13</sup> Vi pa boste mojemu očetu povedali o vsej moji slavi v Egiptu in o vsem tem, kar ste videli in pohiteli boste in mojega očeta privedli sèm dol.«<sup>14</sup> Planil je na vrat svojega brata Benjamina ter zajokal in Benjamin je jokal na njegovem vratu.<sup>15</sup> Poleg tega je poljubil vse svoje brate in jokal nad njimi in potem so njegovi bratje gorovili z njim.

<sup>16</sup> § Njegova slava je bila slišana v faraonovi hiši, rekoč: »Prišli so Jožefovi bratje.« In to je dobro ugajalo faraonu in njegovim služabnikom.

<sup>17</sup> Faraon je rekel Jožefu: »Reci svojim bratom: »To storite. Natovorite svoje živali in pojrite in pridite v kánaansko deželo.<sup>18</sup> Vzemite svojega očeta in svoje družine in pridite k meni in jaz vam bom dal dobrega iz egipčanske dežele, vi pa boste jedli tolščo dežele.<sup>19</sup> Sedaj ste zapovedani, storite tole. Vzemite si vozov iz egipčanske dežele za svoje malčke in za svoje žene in pripeljite svojega očeta in pridite.<sup>20</sup> Ne ozirajte se na vaše stvari, kajti dobrine vse egipčanske dežele **so vaše**.«<sup>21</sup> Izraelovi otroci so tako storili in Jožef jim je dal vozove, glede na faraonovo zapoved in dal jim je popotnico za pot.<sup>22</sup> Vsem izmed njih je dal, vsakemu moškemu je dal zamenjavno oblačila. Toda Benjaminu je dal tristo **koščkov** srebra in pet zamenjav oblačila.<sup>23</sup> Svojemu očetu je poslal na ta **nacin**: deset natovorjenih oslov z dobrimi stvarmi iz Egipta in deset oslic, natovorjenih z žitom, kruhom in hrano za svojega očeta po poti.<sup>24</sup> Tako je svoje brate poslal proč in so odrinili in rekel jim je: »Glejte, da se po poti ne prepirate.«

<sup>25</sup> Dvignili so se iz Egipta in prišli v kánaansko deželo k svojemu očetu Jakobu<sup>26</sup> in mu povedali, rekoč: »Jožef **je** še živ in **je** guverner nad vso egipčansko deželo.« Jakobo srce pa je slabelo, kajti ni jim verjel.<sup>27</sup> Povedali so mu vse Jožefove besede, ki jim jih je rekel in ko je videl vozove, ki jih je poslal Jožef, da ga odpeljejo, je oživel duh njihovega očeta Jakoba.<sup>28</sup> Izrael je rekel: »To **je** dovolj, moj sin Jožef **je** še živ. Šel bom in ga pogledal, preden umrem.«

**46** Izrael je šel na svojo pot z vsem, kar je imel in prišel v Beeršébo in žrtvoval klavne daritve Bogu svojega očeta Izaka.<sup>2</sup> Bog je Izraelu spregovoril v videnjih noči in rekel: »Jakob, Jakob.« Ta je rekel: »Tukaj **sem**.«<sup>3</sup> Rekel je: »Jaz **sem** Bog, Bog twojega očeta. Ne boj se iti dol v Egipt, kajti iz tebe bom tam naredil velik narod.<sup>4</sup> S teboj bom šel dol v Egipt in zagotovo te bom **ponovno** privadel gor in Jožef bo svojo roko položil na tvoje oči.«

<sup>5</sup> Jakob je vstal izpred Beersébe in Izraelovi sinovi so odvedli svojega očeta Jakoba, svoje malčke in svoje žene v vozove, ki jih je faraon poslal, da ga odpeljejo.<sup>6</sup> Vzeli so svojo živino in svoje dobrine, ki so jih pridobili v kánaanski deželi in prišli v Egipt, Jakob in vse njegovo potomstvo z njim,<sup>7</sup> njegovi sinovi in sinovi njegovih sinov z njim, njegove hčere in hčere njegovih sinov in vse svoje potomstvo je s seboj privadel v Egipt.

<sup>8</sup> To **so** imena Izraelovih otrok, ki so prišli v Egipt. Jakob in njegovi sinovi: Ruben, Jakobov prvorodenec.<sup>9</sup> Vsi Rubenovi sinovi: Henoh, Palú, Hecrón in Karmí.

<sup>10</sup> Simeonovi sinovi: Jemuél, Jamín, Ohad, Jahín, Cohar in Šaúl, sin kánaanske ženske.

<sup>11</sup> Lévijevi sinovi: Geršón, Kehát in Merarí.

<sup>12</sup> Judovi sinovi: Er, Onán, Šelá, Parec in Zerah, toda Er in Onán sta umrla v kánaanski deželi. Parecova sinova pa sta bila Hecrón in Hamúl.

<sup>13</sup> Isahárjevi sinovi: Tolá, Puvá, Job in Šimrón.

<sup>14</sup> Zábulonovi sinovi: Sered, Elón in Jahleél. <sup>15</sup> § To so Leini sinovi, ki jih je rodila Jakobu v Padan-aramu z njegovo hčerjo Dino. Vseh duš njegovih sinov in njegovih hčera je bilo triintrideset.

<sup>16</sup> Gadovi sinovi: Cifjón, Hagí, Šuní, Ecbón, Erí, Aród in Arelí.

<sup>17</sup> Aserjevi sinovi: Jimná, Jišvá, Jišví, Berijá in njihova sestra Séraha. In Berijájeva sinova: Heber in Malkiéél. <sup>18</sup> To so sinovi Zilpe, katero je Labán dal svoji hčeri Lei in te je rodila Jakobu: šestnajst duš. <sup>19</sup> Sinova Jakobove žene Rahele: Jožef in Benjamin.

<sup>20</sup> Jožefu sta bila v egiptovski deželi rojena Manáse in Efrájim, katera mu je rodila Asenáta, hči Potiféra, duhovnika iz Ona.

<sup>21</sup> Benjaminovi sinovi so bili Bela, Beher, Ašbél, Gerá, Naamán, Ehí, Roš, Mupím, Hupím in Ard. <sup>22</sup> To so Rahelini sinovi, ki so bili rojeni Jakobu. Vseh duš je bilo štirinajst.

<sup>23</sup> Danovi sinovi: Huším.

<sup>24</sup> Neftáljevi sinovi: Jahceél, Guní, Jecer in Šilém. <sup>25</sup> To so sinovi Bilhe, ki jo je Labán dal svoji hčeri Raheli in te je rodila Jakobu. Vseh duš je bilo sedem. <sup>26</sup> Vseh duš, ki so z Jakobom prišle v Egipt, ki so prišle iz njegovih ledij, poleg žen Jakobovih sinov, vseh duš je bilo šestinštideset. <sup>27</sup> Jožefova sinova, ki sta bila rojena v Egiptu, sta bili dve duši. Vseh duš Jakobove hiše, ki so prišle v Egipt, je bilo sedemdeset.

<sup>28</sup> Pred njim je poslal k Jožefu Juda, da njegov obraz usmeri v Gošen, in prišli so v gošensko deželo. <sup>29</sup> Jožef je pripravil svoj bojni voz in odšel v Gošen, da sreča svojega očeta Izraela in se mu predstavi in planil je na njegov vrat in na njegovem vratu dolgo časa jokal. <sup>30</sup> Izrael je Jožefu rekel: »Sedaj naj umrem, ker sem videl twoj obraz, ker si še vedno živ.« <sup>31</sup> Jožef je rekel svojim bratom in vsej očetovi hiši: »Odšel bom gor in faraonu pokazal ter mu rekel: ›Moji bratje in hiša mojega očeta, ki so bili v kánaanski deželi, so prišli k meni.« <sup>32</sup> Ljudje so pastirji, kajti njihovo ukvarjanje je, da pasejo živino in pripeljali so svoje trope in svoje črede in vse, kar imajo. <sup>33</sup> In zgodilo se bo, ko vas bo faraon poklical in vam rekel: ›Kaj je vaš poklic?« <sup>34</sup> Da boste rekli: ›Ukvarjanje svojih služabnikov je okoli živine od naše mladosti celo do sedaj, tako mi in tudi naši očetje.« Da boste lahko prebivali v gošenski deželi, kajti vsak pastir je Egiptanom ogabnost.«

**47** Potem je prišel Jožef in povedal faraonu ter rekel: »Moj oče, moji bratje, njihovi tropi, njihove črede in vse, kar imajo, so prišli iz kánaanske dežele. Glej, v gošenski deželi so.« <sup>2</sup> Vzel je nekatere izmed svojih bratov, pet mož in jih predstavil faraonu. <sup>3</sup> Faraon je njegovim bratom rekel: »Kakšen je vaš poklic?« Faraon so odgovorili: »Tvoji služabniki so pastirji, tako mi, kakor tudi naši očetje.« <sup>4</sup> Poleg tega so faraonu rekli: »Zato smo prišli, da začasno prebivamo v deželi, kajti tvoji služabniki nimajo pašnika za svoje trope, kajti huda lakota je v kánaanski deželi. Sedaj te torej prosimo, naj tvoji služabniki prebivajo v gošenski deželi.« <sup>5</sup> Faraon je Jožefu spregovoril, rekoč: »Tvoj oče in tvoji bratje so prišli k tebi. <sup>6</sup> Egiptovska dežela je pred teboj. V najboljši deželi pripravi svojemu očetu in bratom, da prebivajo. V gošenski deželi naj prebivajo in če poznaš med njimi katerkoli marljive ljudi, potem jih naredi gospodarje nad mojo živino.« <sup>7</sup> Jožef je privadel svojega očeta Jakoba in ga postavil pred faraona in Jakob je blagoslovil faraona. <sup>8</sup> Faraon je Jakobu rekel: »Koliko si star?« <sup>9</sup> Jakob je faraonu rekel: »Dni let mojega popotovanja je sto trideset let. Malo in zli so bili dnevi let mojega življenja in nisem dosegel dni let življenja svojih očetov v dneh njihovega popotovanja.« <sup>10</sup> Jakob je blagoslovil faraona in odšel izpred faraona.

<sup>11</sup> Jožef je namestil svojega očeta in svoje brate ter jim dal posest v egiptovski deželi, v najboljšem delu dežele, v Ramesésovem deželi, kakor je faraon zapovedal. <sup>12</sup> Jožef je vzdrževal svojega očeta, svoje brate in vso družino svojega očeta s kruhom, glede na njihove družine.

<sup>13</sup> In ni bilo kruha v vsej deželi, kajti lakota je bila zelo huda, tako da je egiptovska dežela in vsa kánaanska dežela zaradi lakote slabela. <sup>14</sup> Jožef je zbral ves denar, ki se ga je našlo v egiptovski deželi in v kánaanski deželi, za žito, ki so ga kupovali. In Jožef je denar prinesel v faraonovo hišo. <sup>15</sup> Ko pa je v egiptovski deželi in v kánaanski deželi zmanjkalo denarja, so vsi Egiptani prišli k Jožefu in rekli: »Daj nam kruha, kajti zakaj bi umrli v tvoji prisotnosti? Kajti denarja je zmanjkalo.« <sup>16</sup> Jožef je rekel: »Dajte vašo živino in jaz vam bom dal za vašo živino, če je denarja zmanjkalo.« <sup>17</sup> Svojo živino so privedli k Jožefu in Jožef jim je dal kruha v zameno za konje in za trope in za živino od čred in za osle in to leto jih je nahranil s kruhom za vso njihovo živino. <sup>18</sup> Ko je bilo to leto končano, so prišli k njemu drugo leto in mu rekli: »Tega ne bomo skrivali pred mojim gospodom, da je naš denar porabljen. Moj gospod ima tudi naše črede in živino.

<sup>12</sup> ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

<sup>13</sup> ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

<sup>14</sup> ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel. <sup>15</sup> These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

<sup>16</sup> ¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

<sup>17</sup> ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. <sup>18</sup> These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. <sup>19</sup> The sons of Rachel Jacob's wife; Joseph, and Benjamin.

<sup>20</sup> ¶ And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

<sup>21</sup> ¶ And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. <sup>22</sup> These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

<sup>23</sup> ¶ And the sons of Dan; Hushim.

<sup>24</sup> ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. <sup>25</sup> These are the sons of Bilelah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven. <sup>26</sup> All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; <sup>27</sup> And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

<sup>28</sup> ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. <sup>29</sup> And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. <sup>30</sup> And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. <sup>31</sup> And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; <sup>32</sup> And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. <sup>33</sup> And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? <sup>34</sup> That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

**47** Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. <sup>2</sup> And he took some of his brethren, even five men, and presented them unto Pharaoh. <sup>3</sup> And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. <sup>4</sup> They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. <sup>5</sup> And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: <sup>6</sup> The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. <sup>7</sup> And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. <sup>8</sup> And Pharaoh said unto Jacob, How old art thou? <sup>9</sup> And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. <sup>10</sup> And Jacob blessed Pharaoh, and went out from before Pharaoh.

<sup>11</sup> ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. <sup>12</sup> And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

<sup>13</sup> ¶ And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. <sup>14</sup> And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. <sup>15</sup> And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. <sup>16</sup> And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. <sup>17</sup> And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. <sup>18</sup> When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle;

there is not ought left in the sight of my lord, but our bodies, and our lands: <sup>19</sup> Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate. <sup>20</sup> And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. <sup>21</sup> And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. <sup>22</sup> Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. <sup>23</sup> Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. <sup>24</sup> And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. <sup>25</sup> And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. <sup>26</sup> And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

<sup>27</sup> ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. <sup>28</sup> And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. <sup>29</sup> And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: <sup>30</sup> But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. <sup>31</sup> And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

**48** And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim. <sup>2</sup> And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. <sup>3</sup> And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me. <sup>4</sup> And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

<sup>5</sup> ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine. <sup>6</sup> And thy issue, which thou begetteth after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance. <sup>7</sup> And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

<sup>8</sup> And Israel beheld Joseph's sons, and said, Who *are* these? <sup>9</sup> And Joseph said unto his father, They *are* my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. <sup>10</sup> Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them. <sup>11</sup> And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. <sup>12</sup> And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. <sup>13</sup> And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. <sup>14</sup> And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

<sup>15</sup> ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, <sup>16</sup> The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. <sup>17</sup> And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. <sup>18</sup> And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head. <sup>19</sup> And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. <sup>20</sup> And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. <sup>21</sup> And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. <sup>22</sup> Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

**49** And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days. <sup>2</sup> Gather

Sploh ni veliko ostalo v očeh mojega gospoda, razen naših teles in naših zemljišč. <sup>19</sup> Zakaj bi umrli pred tvojimi očmi, tako mi kakor naša dežela? Kupi nas in našo deželo za kruh, pa bomo mi in naša dežela služabniki faraonu. Daj *nam* seme, da bomo lahko živel in ne umrli, da dežela ne bo zapuščena. <sup>20</sup> Jožef je vso egiptovsko deželo kupil za faraona, kajti Egipčani so prodali vsak človek svoje polje, ker je nad njimi prevladala lakota in tako je dežela postala faraonova. <sup>21</sup> Kar se tiče ljudstva, jih je premestil v mesta, od *enega* konca egiptovskih meja, celo do *drugega* njegovega konca. <sup>22</sup> Samo zemljišč duhovnikov ni pokupil, kajti duhovniki so imeli od faraona *njim določen* delež in jedli svoj delež, katerega jim je faraon dajal, zato svojih zemljišč niso prodali. <sup>23</sup> Potem je Jožef rekel ljudstvu: »Glejte, danes sem kupil vas in vašo deželo za faraona. Glejte, *tukaj je* seme za vas in vi boste posejali deželo. <sup>24</sup> Z donosom se bo zgodilo, da boste peti *del* dali faraonu, širje deli pa bodo vaši lastni, za seme polja in za vašo hrano in za tiste iz vaših družin in za hrano za vaše malčke. <sup>25</sup> Rekl so: »Rešil si naša življenja. Naj najdemo milost v očeh mojega gospoda, mi pa bomo faraonovi služabniki. <sup>26</sup> Jožef je to naredil v egiptovski deželi [za] zakon do današnjega dne, *da* bo imel faraon peti *del*, razen dežele duhovnikov, *ki* ni postala faraonova.

<sup>27</sup> Izrael je prebival v egiptovski deželi, v pokrajini Gošen in v njej so imeli posesti in rastli ter se silno pomnožili. <sup>28</sup> Jakob je v egiptovski deželi živel sedemnajst let. Tako je bila celotna Jakobova starost sto sedeminštirideset let. <sup>29</sup> Približal se je čas, ko je Izrael moral umreti in poklical je svojega sina Jožefa ter mu rekel: »Če sem sedaj našel milost v tvojem pogledu, položi, prosim te, svojo roko pod moje stegno ter z menoj postopaj dobratljivo in iskreno. Ne pokoplji me, prosim te, v Egiptu, <sup>30</sup> temveč hočem ležati s svojimi očeti in ti me boš odnesel iz Egipta in me pokopal na njihovem grobišču. <sup>31</sup> Rekel je: »Storil bom kakor si rekel. <sup>32</sup> Rekel je: »Prisezi mi. <sup>33</sup> In prisegel mu je. In Izrael se je priklonil na vzglavju postelje.

**48** Pripetilo se je po teh stvareh, da je Jožefu *nekdo* povedal: »Poglej, tvor oče *je* bolan,« in ta je s seboj vzel svoja dva sinova, Manaseha in Efrájima. <sup>2</sup> In *nekdo* je Jakob povedal ter rekel: »Glej, tvoj sin Jožef prihaja k tebi. <sup>3</sup> Izrael se je okrepil in se usedel na postelji. <sup>4</sup> Jakob je Jožefu rekel: »Bog Vsemogočni se mi je prikazal pri Luzu, v kánaanski deželi, me blagoslovil <sup>4</sup> in mi rekel: »Glej, jaz te bom naredil rodovitnega in te namožil in jaz bom iz tebe naredil množico ljudstev in to deželo bom dal twojemu semenu za teboj *za* večno posest.«

<sup>5</sup> In sedaj, tvoja dva sinova, Efrájim in Manáse, ki sta ti bila rojena v egiptovski deželi, preden sem prišel k tebi v Egipt, sta *moja*; kakor Ruben in Simeon, bosta moja. <sup>6</sup> Tvoji potomci pa, ki jih boš zaplodil za njima, bodo tvoji *in* imenovani bodo po imenu svojih bratov v svoji dedičini. <sup>7</sup> § Kar pa se mene tiče, ko sem prišel iz Padana, je v kánaanski deželi poleg mene umrla Rahela, na poti, ko je *bilo* le še malo poti, da pride v Efráto. Pokopal sem jo tam, na poti v Efráto; ta isti *je* Betlehem.«

<sup>8</sup> Izrael je zagledal Jožefova sinova in rekel: »Kdo *sta* ta [*dva*]?« <sup>9</sup> Jožef je svojemu očetu rekel: »Onadva *sta* moja sinova, katera mi ju je Bog dal na tem *kraju*.« Rekel je: »Privedi ju, prosim te, k meni in jaz ju bom blagoslovil.« <sup>10</sup> Torej, Izraelove oči so bile od starosti zatemnjene, *tako da* ni mogel videti. In privadel ju je bliže k njemu in on ju je poljubil ter ju objel. <sup>11</sup> Izrael je Jožefu rekel: »Nisem si mislil, da bom videl tvoj obraz in, glej, Bog mi je pokazal tudi tvoje seme.« <sup>12</sup> Jožef ju je prestavil izmed svojih kolen in se sam, s svojim obrazom, priklonil k zemlji. <sup>13</sup> Jožef je prikel oba, Efrájima na svojo desnico proti Izraelovi levici in Manáseja na svojo levico proti Izraelovi desnici in *ju* privadel k njemu. <sup>14</sup> Izrael je iztegnil svojo desnico in *jo* položil na Efrájimovo glavo, ki *je bil* mlajši, svojo levico pa na Manásejevo glavo, premišljeno vodec svoji roki, kajti Manáse *je bil* prvorojenec.

<sup>15</sup> Blagoslovil je Jožefa in rekel: »Bog, pred katerim sta hodila moja očeta, Abraham in Izak, Bog, ki me je hraniš vse moje dolgo življenje do današnjega dne, <sup>16</sup> angel, ki me je odkupil od vsega zla, naj blagoslovil dečka. Naj bo moje ime imenovano na njiju in ime mojih očetov, Abrahama in Izaka. Naj zrasteta v množico na sredi zemlje.« <sup>17</sup> Ko je Jožef videl, da je njegov oče svojo desnico položil na Efrájimovo glavo, ga je to razčarilo in prikel je roko svojega očeta, da jo odmakne z Efrájimove glave na Manásejevo glavo. <sup>18</sup> Jožef je svojemu očetu rekel: »Ne tako, moj oče, kajti ta *je* prvorojenec, svojo desnico položi na njegovo glavo.« <sup>19</sup> Njegov oče pa je odklonil in rekel: »Vem *to*, moj sin, vem *to*, tudi on bo postal ljudstvo in tudi on bo velik, toda njegov mlajši brat bo resnično večji kakor on in njegovo seme bo postalo množica narodov.« <sup>20</sup> Blagoslovil ju je ta dan, rekoč: »V tebi bo Izrael blagoslovjen, rekoč: »Bog [*naj*] te naredi kakor Efrájima in kakor Manáseja« in Efrájima je postavil pred Manáseja. <sup>21</sup> Izrael je rekel Jožefu: »Glej, jaz umrem, toda Bog bo z vami in vas bo ponovno privadel v deželo vaših očetov. <sup>22</sup> Poleg tega sem ti dal en delež nad tvojimi brati, ki sem ga s svojim mečem in s svojim lokom vzel iz roke Amoréjcov.«

**49** Jakob je svojim sinovom zaklical in rekel: »Zberite se skupaj, da vam bom lahko povedal *to*, kar vas bo doletelo v poslednjih

dneh.<sup>2</sup> Zberite se skupaj in poslušajte, vi, Jakobovi sinovi in prisluhnite Izraelu, svojemu očetu.

<sup>3</sup>Ruben, ti si moj prvorojenec, moja mogočnost in pričetek moje moči, odličnost dostojanstva in odličnost moči,<sup>4</sup> nestabilen kakor voda, ti se ne boš odlikoval. Ker si odšel k postelji svojega očeta, takrat si jo omadeževal. Dvignil se je k mojemu ležišču.

<sup>5</sup>Simeon in Lévi sta brata, sredstva krutosti so v njunih prebivališčih.<sup>6</sup> O moja duša, ne pridi v njuno skrivnost, v njun zbor, moja čast, ne bodi združena, kajti v svoji jezi sta usmrtila človeka in v svoji svojevoljnosti sta spodkopala zid.<sup>7</sup> Prekleta bodi njuna jeza, kajti bila je kruta in njun srd, kajti bil je neizprosen. Razdelil ju bom v Jakobu in razkropil v Izraelu.

<sup>8</sup>Juda, ti si ta, katerega bodo tvoji bratje hvalili. Tvoja roka bo na vratu tvojih sovražnikov, otroci tvojega očeta se bodo priklanjali pred teboj.<sup>9</sup> § Juda je levji mladič. Od plena, moj sin, si se dvignil. Sklonil se je, ležal kakor lev in kakor star lev; kdo ga bo prebudil?<sup>10</sup> § Žezlo ne bo odšlo od Juda, niti palica zakona izmed njegovih stopal, dokler ne pride Šilo in k njemu bo zbiranje ljudstva.<sup>11</sup> Privezuoč svojega oslička k trti in svojega osličjega žrebetu k izbrani trti, je svoje oblike opral v vinu in svoja oblačila v krvi grozdnih jagod.<sup>12</sup> Njegove oči bodo rdeče od vina in njegov zobje beli od mleka.

<sup>13</sup>Zábulon bo prebival pri morskem zavetju in bo za zavetje ladjam in njegova meja bo do Sidóna.

<sup>14</sup> § Isahár je močan osel, počivajoč med dvema bremenoma.<sup>15</sup> Videl je, da je bil počitek dober in da je bila dežela prijetna in sklonil svojo ramo, da prenaša in postal služabnik davku.

<sup>16</sup>Dan bo sodil svoje ljudstvo kakor enega izmed Izraelovih rodov.<sup>17</sup> Dan bo kača ob poti, gad na stezi, ki piči konjska kopita, tako da bo njegov jezdec padel vznak.<sup>18</sup> Pričakoval sem twojo rešitev duše, o Gospod.

<sup>19</sup>Gad, krdelo ga bo premagalo, toda nazadnje bo on premagal.

<sup>20</sup>Iz Aserja bo njegov kruh zajeten in oskrboval bo kraljeve slaščice.

<sup>21</sup>§ Neftáli je spuščena košuta. On daje ljubke besede.

<sup>22</sup>Jožef je rodovitna veja, rodovitna veja pri vodnjaku, čigar mladike se stegujejo preko zidu.<sup>23</sup> Lokostrelci so gaboleče užalostili, streljali nanj in ga sovražili.<sup>24</sup> Toda njegov lok je ostal v moči in lakti njegovih rok so bili okrepljeni z rokami mogočnega Jakobovega Boga (od tam je pastir, Izraelov kamen),<sup>25</sup> celó z Bogom svojih očetov, ki ti bo pomagal in z Vsemogočnim, ki te bo blagoslovil z blagoslovim z neba od zgoraj, blagoslov iz globine, ki leži spodaj, blagoslov prsi in maternice.<sup>26</sup> Blagoslov tvojega očeta so prevladali nad blagoslovom mojih prednikov do skrajne meje večnih hribov. Ti bodo na Jožefovi glavi in na témenu tistega, ki je bil ločen od svojih bratov.

<sup>27</sup>Benjamin bo ropal kakor volk. Zjutraj bo požrl plen, ponoči pa bo razdelil ukradeno blago.«

<sup>28</sup>Vsi ti so dvanajsteri Izraelovi rodovi in to je to, kar jim je njihov oče govoril in jih blagoslovil; vsakega glede na svoj blagoslov jih je blagoslovil.<sup>29</sup> Zapovedal jim je in jim rekel: »Jaz bom zbran k svojemu ljudstvu. Pokopljite me z mojimi očetimi v votlini, ki je na polju Hetejca Efróna,<sup>30</sup> v votlini, ki je na polju Mahpélí, ki je pred Mamrejem, v kánaanski deželi, ki jo je Abraham kupil s poljem Hetejca Efróna za posest in grobišče.<sup>31</sup> Tam so pokopali Abrahama in njegovo ženo Saro, tam so pokopali Izaka in njegovo ženo Rebeko, in tam sem pokopal Leo.<sup>32</sup> Nakup polja in votline, ki je na njem, je bil od Hetovih otrok.«<sup>33</sup> Ko je Jakob naredil konec zapovedovanju svojim sinovom, je svoja stopala dvignil v posteljo, izročil duha in bil zbran k svojemu ljudstvu.

**50** Jožef je padel na očetov obraz, jokal na njem in ga poljubil.<sup>2</sup> Jožef je zapovedal svojim služabnikom zdravnikom, naj balzamirajo njegovega očeta in zdravniki so balzamirali Izraela.<sup>3</sup> Štirideset dni je bilo izpolnjeno zanj, kajti tako so izpolnjeni dnevi tistih, ki so balzamirani in Egipčani so žalovali za njim sedemdeset dni.<sup>4</sup> Ko so dnevi njegovega žalovanja minili, je Jožef govoril faraonovi hiši, rekoč: »Če sem torej našel milost v vaših očeh, gorovite, prosim vas, na faraonova ušesa, rekoč:<sup>5</sup> Moj oče me je zaprisegel, rekoč: »Glej, jaz umrem. V mojem grobu, katerega sem si izkopal v kánaanski deželi, tam me boš pokopal.« Zato me torej pusti iti gor, prosim te in pokopljem svojega očeta in bom ponovno prišel.«<sup>6</sup> Faraon je rekel: »Pojdi gor in pokoplji svojega očeta, kakor te je zaprisegel.«

<sup>7</sup>Jožef je odšel gor, da pokoplji svojega očeta in z njim so odšli gor vsi faraonovi služabniki, starešine njegove hiše, vse starešine egiptovske dežele,<sup>8</sup> vsa Jožefova hiša, njegovi bratje in hiša njegovega očeta. Samo svoje malčke, svoje trope in svoje črede so pustili v gošenski deželi.<sup>9</sup> Z njim so odšli gor tako bojni vozovi kakor konjeniki in to je bila zelo velika skupina.<sup>10</sup> Prišli so k mlatišču Atádu, ki je onstran Jordana in tam so žalovali z velikim in zelo bolečim objokovanjem in za svojega očeta je pripravil sedemdesetno žalovanje.<sup>11</sup> Ko so prebivalci dežele, Kánaanci, videli žalovanje na Atádovih tleh, so rekli: »To objokovanje je Egipčanom boleče.« Torej je bilo ime le-tega imenovano Abél Micrájim, ki je onkraj Jordana.<sup>12</sup> Njegovi sinovi so mu storili glede

yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

<sup>3</sup> ¶ Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:<sup>4</sup> Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

<sup>5</sup> ¶ Simeon and Levi are brethren; instruments of cruelty are in their habitations.<sup>6</sup> O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.<sup>7</sup> Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

<sup>8</sup> ¶ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.<sup>9</sup> Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?<sup>10</sup> The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.<sup>11</sup> Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:<sup>12</sup> His eyes shall be red with wine, and his teeth white with milk.

<sup>13</sup> ¶ Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

<sup>14</sup> ¶ Issachar is a strong ass couching down between two burdens:<sup>15</sup> And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

<sup>16</sup> ¶ Dan shall judge his people, as one of the tribes of Israel.<sup>17</sup> Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.<sup>18</sup> I have waited for thy salvation, O LORD.

<sup>19</sup> ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

<sup>20</sup> ¶ Out of Asher his bread shall be fat, and he shall yield royal dainties.

<sup>21</sup> ¶ Naphtáli is a hind let loose: he giveth goodly words.

<sup>22</sup> ¶ Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:<sup>23</sup> The archers have sorely grieved him, and shot at him, and hated him:<sup>24</sup> But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) <sup>25</sup> Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:<sup>26</sup> The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

<sup>27</sup> ¶ Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

<sup>28</sup> ¶ All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.<sup>29</sup> And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,<sup>30</sup> In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.<sup>31</sup> There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.<sup>32</sup> The purchase of the field and of the cave that is therein was from the children of Heth.<sup>33</sup> And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

**50** And Joseph fell upon his father's face, and wept upon him, and kissed him.<sup>2</sup> And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.<sup>3</sup> And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.<sup>4</sup> And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,<sup>5</sup> My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.<sup>6</sup> And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

<sup>7</sup> ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,<sup>8</sup> And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.<sup>9</sup> And there went up with him both chariots and horsemen: and it was a very great company.<sup>10</sup> And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.<sup>11</sup> And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.<sup>12</sup> And his sons

did unto him according as he commanded them: <sup>13</sup> For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

<sup>14</sup> ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

<sup>15</sup> ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. <sup>16</sup> And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, <sup>17</sup> So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. <sup>18</sup> And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants. <sup>19</sup> And Joseph said unto them, Fear not: for *am I* in the place of God? <sup>20</sup> But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. <sup>21</sup> Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

<sup>22</sup> ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. <sup>23</sup> And Joseph saw Ephraim's children of the third **generation**: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. <sup>24</sup> And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. <sup>25</sup> And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. <sup>26</sup> So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

na to, kakor jim je zapovedal, <sup>13</sup> kajti njegovi sinovi so ga odnesli v kánaansko deželo in ga pokopali v votlini polja Mahpéle, ki ga je Abraham kupil s poljem za grobno posest od Hetejca Efróna, pred Mamrejem.

<sup>14</sup> Potem, ko je pokopal svojega očeta, se je Jožef vrnil v Egipt, on in njegovi bratje in vsi, ki so z njim odšli gor, da pokopljajo njegovega očeta.

<sup>15</sup> Ko so Jožefovi bratje videli, da je bil njihov oče mrtev, so rekli: »Jožef nas bo morda sovražil in nam bo zagotovo poplačal vse zlo, katerega smo mu storili.« <sup>16</sup> § K Jožefu so poslali poslanca, rekoč: »Tvoj oče je dal zapoved, preden je umrl, rekoč: <sup>17</sup> Tako boste rekli Jožefu: ›Odpusti, prosim te sedaj, prekršek svojih bratov in njihov greh, kajti storili so ti zlo in sedaj, prosimo te, odpusti prekršek služabnikom Boga svojega očeta.‹« In Jožef je jokal, ko so mu govorili. <sup>18</sup> Tudi njegovi bratje so padli dol pred njegovim obličjem in rekli: »Glej, mi **smo** tvoji služabniki.« <sup>19</sup> Jožef jim je rekel: »Ne bojte se, kajti ali **sem** jaz na mestu Boga? <sup>20</sup> Toda kar se tiče vas, ste zoper mene mislili zlo, *toda* Bog je to preobrnil v dobro, da izvrši, kakor **je to** današnji dan, da veliko ljudi reši živilih. <sup>21</sup> Zdaj se torej ne bojte, hranil bom vas in vaše malčke.« Potolažil jih je in prijazno govoril z njimi.

<sup>22</sup> Jožef je prebival v Egiptu, on in hiša njegovega očeta in Jožef je živel sto deset let. <sup>23</sup> Jožef je videl Efrájimove otroke tretjega **rodu**. Tudi otroci Mahírja, Manásejevega sina, so bili vzgojeni na Jožefovih kolenih. <sup>24</sup> Jožef je rekel svojim bratom: »Jaz umiram, Gospod pa vas bo zagotovo obiskal in vas privedel ven iz te dežele, v deželo, ki jo je prisegel Abrahamu, Izaku in Jakobu.« <sup>25</sup> Jožef je Izraelove otroke zaprisegel, rekoč: »Bog vas bo zagotovo obiskal in vi boste moje kosti odnesli od tod.« <sup>26</sup> Tako je Jožef umrl, star sto deset let in balzamirali so ga in položen je bil v krsto v Egiptu.

## Druga Mojzesova knjiga, imenovana Eksodus

1 Torej to so imena Izraelovih otrok, ki so prišli v Egipt. Z Jakobom je prišel vsak mož in njegova družina. <sup>2</sup> Ruben, Simeon, Lévi in Juda, <sup>3</sup> Isahár, Zábulon in Benjamin, <sup>4</sup> Dan in Neftáli, Gad in Aser. <sup>5</sup> Vseh duš, ki so prišle iz Jakobovih ledij je bilo sedemdeset duš, kajti Jožef je bil že v Egiptu. <sup>6</sup> Jožef je umrl in vsi njegovi bratje in ves ta rod.

7 Izraelovi otroci pa so bili rodovitni in obilno narasli in se namnožili in postali silno mogočni in dežela je bila napolnjena z njimi.

8 Sedaj je tam vstal nov kralj nad Egiptom, ki ni poznal Jožefa. <sup>9</sup> Svojemu ljudstvu je rekel: »Glejte, ljudstva Izraelovih otrok je več in mogočnejši so kakor smo mi. <sup>10</sup> Pridite, modro ravnajmo z njimi, da se ne bi namnožili in se pripeti, ko izpade kakšna vojna, da se pridružijo tudi našim sovražnikom in se borijo zoper nas in tako jih napodimo iz dežele.« <sup>11</sup> Zato so nadnje postavili preddelavce, da jih stiskajo z njihovimi bremeni. In za faraona so gradili zakladni mesti Pitóm in Ramesés. <sup>12</sup> Toda bolj so jih stiskali, bolj so se množili in rastli. In bili so užaloščeni zaradi Izraelovih otrok. <sup>13</sup> Egipčani so s krutostjo Izraelove otroke prisili, da so služili. <sup>14</sup> Njihova življenja so zagrenili s trdim suženjstvom, z malto, z opeko in vsemi vrstami službe na polju. Vse njihove službe, s katerimi so jih pripravili, da jim služijo, so bile s krutostjo.

15 Egiptovski kralj je spregovoril hebrejskima babicama, katerih prvi je bilo ime Šifra, ime drugi pa Pua <sup>16</sup> § in rekel: »Ko hebrejskim ženam opravljata službo babice in jih vidita na stolčkih; če je sin, potem ga ubijta, toda če je hči, potem naj živi.« <sup>17</sup> Toda babici sta se bali Boga in nista delali, kakor jima je egiptovski kralj ukazal, temveč sta fantke rešili žive. <sup>18</sup> Egiptovski kralj je dal poklicati babici in jima rekel: »Zakaj sta storili to stvar in fantke rešili žive?« <sup>19</sup> Babici sta faraonu rekli: »Zato ker Hebrejke niso kakor Egipčanke, kajti one so krepke in rođijo prej ko babice pridejo k njim.« <sup>20</sup> Zato je Bog z babicama dobro postopal in ljudstvo se je pomnožilo in postal zelo mogočno. <sup>21</sup> Pripetilo se je, ker sta se babici bali Boga, da jima je naredil hiši. <sup>22</sup> Faraon je vsemu svojemu ljudstvu zapovedal, rekoč: »Vsakega sina, ki je rojen, boste vrgli v reko, vsaka hčer pa naj bo rešena živa.«

2 Odšel je mož iz Lévijeve hiše in za ženo vzel Lévijevo hčer. <sup>2</sup> Ženska je spočela in rodila sina in ko je videla, da je bil čeden otrok, ga je skrivala tri mesece. <sup>3</sup> Ko pa ga ni mogla več skrivati, je zanj vzela pletenico iz ločja, jo namazala z blatom in s smolo in vanjo položila otroka in to položila v rogoz poleg rečnega brega. <sup>4</sup> Njegova sestra pa je stala daleč stran, da izve kaj se bo z njim zgodilo.

5 In dol je prišla faraonova hči, da se pri reki umije, njene služabnice pa so hodile vzdolž rečnega brega in ko je med rogozom zagledala pletenico, je poslala svojo služabnico, da odide ponjo. <sup>6</sup> Ko jo je ta odprla, je zagledala otroka in gleg, otročiček je jokal. Do njega je imela sočutje ter rekla: »To je eden izmed hebrejskih otrok.« <sup>7</sup> Potem je njegova sestra rekla faraonovi hčeri: »Ali naj grem in k tebi poklicem dojiljo izmed hebrejskih žensk, da bo lahko otroka dojila zate?« <sup>8</sup> Faraonova hči ji je rekla: »Pojdi.« Deklica je odšla in poklicala otrokovo mater. <sup>9</sup> Faraonova hči ji je rekla: »Odnesi tega otroka proč in ga dôji zame, jaz pa ti bom dajala tvoja plačila.« In ženska je vzela otroka ter ga dojila. <sup>10</sup> Otrok je zrastel in privedla ga je k faraonovi hčeri in ta je postal njen sin. Njegovo ime je imenovala Mojzes. Rekla je: »Ker sem ga potegnila iz vode.«

11 Pripetilo se je v tistih dneh, ko je Mojzes odrasel, da je odšel k svojim bratom, gledal na njihova bremena in oprezal za Egipčanom, ki je udarjal Hebrejca, enega izmed njegovih bratov. <sup>12</sup> Pogledal je to pot in tisto pot in ko je videl, da tam ni bilo nobenega človeka, je Egipčana usmrtil in ga skril v pesek. <sup>13</sup> Ko je drug dan odšel ven, glej, dva moža izmed Hebrejcov sta se skupaj prepriprala in temu, ki je storil napačno, je rekel: »Čemu udarjaš svojega rojaka?« <sup>14</sup> Ta pa je rekel: »Kdo te je naredil princa in sodnika nad nama? Ali me nameravaš ubiti, kakor si ubil Egipčana?« Mojzes se je zbal ter rekel: »Ta stvar se je zagotovo izvedela.« <sup>15</sup> Torej, ko je faraon slišal to stvar, je iskal Mojzesa, da ga ubije. Mojzes pa je pobegnil izpred faraonovega obličja in prebival v midjánski deželi in se usedel poleg vodnjaka.

16 Torej duhovnik iz Midjána je imel sedem hčera in prišle so, zajele vodo in napolnile korita, da bi napojile trop svojega očeta. <sup>17</sup> Prišli pa so pastirji ter jih odgnali proč, toda Mojzes je vstal, jim pomagal in napojil njihov trop. <sup>18</sup> Ko so prišle k svojemu očetu Reguélju je rekel: »Kako je to, da ste danes preste tako zgodaj?« <sup>19</sup> Rekle so: »Egipčan nas je osvobodil iz roke pastirjev in nam prav tako zajel dovolj vode in napojil trop.« <sup>20</sup> Svojim hčeram je rekel: »In kje je? Zakaj je to, da ste človeka pistile? Pokličite ga, da bo lahko jedel kruh.« <sup>21</sup> Mojzes je

## The Second Book of Moses, called Exodus

1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. <sup>2</sup> Reuben, Simeon, Levi, and Judah, <sup>3</sup> Issachar, Zebulon, and Benjamin, <sup>4</sup> Dan, and Naphtali, Gad, and Asher. <sup>5</sup> And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. <sup>6</sup> And Joseph died, and all his brethren, and all that generation.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph. <sup>9</sup> And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: <sup>10</sup> Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. <sup>11</sup> Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. <sup>12</sup> But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. <sup>13</sup> And the Egyptians made the children of Israel to serve with rigour: <sup>14</sup> And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: <sup>16</sup> And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. <sup>17</sup> But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. <sup>18</sup> And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? <sup>19</sup> And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. <sup>20</sup> Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. <sup>21</sup> And it came to pass, because the midwives feared God, that he made them houses. <sup>22</sup> And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

2 And there went a man of the house of Levi, and took to wife a daughter of Levi. <sup>2</sup> And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. <sup>3</sup> And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. <sup>4</sup> And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. <sup>6</sup> And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. <sup>7</sup> Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? <sup>8</sup> And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. <sup>9</sup> And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. <sup>10</sup> And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. <sup>12</sup> And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. <sup>13</sup> And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? <sup>14</sup> And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. <sup>15</sup> Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. <sup>17</sup> And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. <sup>18</sup> And when they came to Reuel their father, he said, How is it that ye are come so soon to day? <sup>19</sup> And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. <sup>20</sup> And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. <sup>21</sup> And Moses

was content to dwell with the man: and he gave Moses Zipporah his daughter. <sup>22</sup> And she bare **him** a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

<sup>23</sup> ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. <sup>24</sup> And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup> And God looked upon the children of Israel, and God had respect unto **them**.

**3** Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, **even** to Horeb. <sup>2</sup> And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush **was** not consumed. <sup>3</sup> And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. <sup>4</sup> And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here **am I**. <sup>5</sup> And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest **is** holy ground. <sup>6</sup> Moreover he said, I **am** the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

<sup>7</sup> ¶ And the LORD said, I have surely seen the affliction of my people which **are** in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; <sup>8</sup> And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. <sup>9</sup> Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. <sup>10</sup> Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

<sup>11</sup> ¶ And Moses said unto God, Who **am I**, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? <sup>12</sup> And he said, Certainly I will be with thee; and this **shall be** a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. <sup>13</sup> And Moses said unto God, Behold, **when** I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What **is** his name? what shall I say unto them? <sup>14</sup> And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. <sup>15</sup> And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this **is** my name for ever, and this **is** my memorial unto all generations.

<sup>16</sup> Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and **seen** that which is done to you in Egypt: <sup>17</sup> And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. <sup>18</sup> And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

<sup>19</sup> ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. <sup>20</sup> And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. <sup>21</sup> And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: <sup>22</sup> But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put **them** upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

**4** And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. <sup>2</sup> And the LORD said unto him, What **is** that in thine hand? And he said, A rod. <sup>3</sup> And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. <sup>4</sup> And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: <sup>5</sup> That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

<sup>6</sup> ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand **was** leprous as snow. <sup>7</sup> And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his **other** flesh. <sup>8</sup> And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. <sup>9</sup> And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy

bil zadovoljen, da prebiva s človekom in ta je Mojzesu dal svojo hčer Cipóro. <sup>22</sup> Rodila **mu** je sina in njegovo ime je imenoval Geršom, kajti rekel je: »Tujec sem bil v tuji deželi.«

<sup>23</sup> Pripetilo se je tekom časa, da je egiptovski kralj umrl, Izraelovi otroci pa so vzdihovali zaradi razloga suženjstva in vpili in njihovo vpitje je zaradi razloga suženjstva prišlo do Boga. <sup>24</sup> Bog je slišal njihovo stokanje in Bog se je spomnil svoje zaveze z Abrahomom, Izakom in Jakobom. <sup>25</sup> Bog je pogledal na Izraelove otroke in Bog je imel do **njih** spoštovanje.

**3** Torej Mojzes je varoval trop svojega tasta Jitra, midjánskega duhovnika in vodil trop k zadnjemu delu puščave in prišel hgori Boga, k Horebu. <sup>2</sup> Gospodov angel se mu je prikazal v ognjenem plamenu iz srede grma in pogledal je in glej, grm je gorel z ognjem, pa grm ni **bil** použit. <sup>3</sup> Mojzes je rekel: »Sedaj se bom obrnil vstran in pogledal ta velik prizor zakaj grm ne zgori.« <sup>4</sup> Ko je Gospod videl, da se je obrnil vstran, da bi videl, je Bog iz srede grma zaklical k njemu ter rekel: »Mojzes, Mojzes.« Ta je rekel: »Tukaj **sem**.« <sup>5</sup> Rekel je: »Ne približaj se, svoje čevlje sezuj s svojih stopal, kajti prostor, na katerem stojiš, **je** sveta zemlja.« <sup>6</sup> Poleg tega je rekel: »Jaz **sem** Bog tvojega očeta, Bog Abrahama, Bog Izaka in Bog Jakoba.« In Mojzes je skril svoj obraz, kajti bal se je, da bi pogledal na Boga.

<sup>7</sup> Gospod je rekel: »Zagotovo sem videl stisko svojega ljudstva, ki **je** v Egiptu in slišal njihovo vpitje zaradi njihovih preddelavcev, kajti poznam njihove bridkosti <sup>8</sup> in prišel sem dol, da jih osvobodim iz roke Egipčanov in jih privедem iz te dežele gor v dobro in veliko deželo, deželo, kjer tečeta mleko in med, v deželo Kánaancev, Hetejcev, Amorejcev, Perizéjcev, Hivéjcev in Jebusejcev. <sup>9</sup> Zdaj torej, glej, k meni je prišlo vpitje Izraelovih otrok in videl sem tudi zatiranje, s kakršnim so jih Egipčani zatirali. <sup>10</sup> Pridi torej zdaj in jaz te bom poslal k faraonu, da lahko privedeš moje ljudstvo, Izraelove otroke, iz Egipta.«

<sup>11</sup> Mojzes pa je Bogu rekel: »Kdo **sem** jaz, da bi šel k faraonu in da bi lahko Izraelove otroke privadel iz Egipta?« <sup>12</sup> Rekel je: »Zagotovo bom s teboj in to ti **bodi** simbol, da sem te jaz poslal. Ko boš ljudstvo privadel iz Egipta, boste na tej gori služili Bogu.« <sup>13</sup> Mojzes je Bogu rekel: »Glej, **ko** pridem k Izraelovim otrokom in jim bom rekel: »K vam me je poslal Bog vaših očetov,« pa mi bodo rekli: »Kakšno **je** njegovo ime?« Kaj naj jim rečem?« <sup>14</sup> Bog je Mojzesu rekel: »JAZ SEM, KI SEM.« Rekel je: »Tako boš govoril Izraelovim otrokom: »JAZ SEM me je poslal k vam.« <sup>15</sup> Bog je Mojzesu poleg tega povedal: »Tako boš rekel Izraelovim otrokom: »K vam me je poslal Gospod, Bog vaših očetov, Bog Abrahama, Bog Izaka in Bog Jakoba. To **je** moje ime na veke in to **je** moj spomin vsem rodovom.«

<sup>16</sup> Pojdi in zberi skupaj vse Izraelove starešine ter jim reci: »Prikazal se mi je Gospod, Bog vaših očetov, Bog Abrahama, Izaka in Jakoba, rekoč: »Zagotovo sem vas obiskal in **videl** to, kar vam je storjeno v Egiptu.« <sup>17</sup> In rekel sem: »Jaz vas bom privadel gor iz egiptovske stiske v deželo Kánaancev, Hetejcev, Amorejcev, Perizéjcev, Hivéjcev in Jebusejcev, v deželo, kjer tečeta mleko in med. <sup>18</sup> Prisluhnili bodo tvojemu glasu in ti boš prišel, ti in Izraelove starešine, k egiptovskemu kralju in mu boste rekli: »Gospod, Bog Hebrejcev, se je screčal z nami in sedaj nas pusti iti, rotimo te, tri dni potovanja v divjino, da bomo lahko žrtvovali Gospodu, našemu Bogu.«

<sup>19</sup> Prepričan pa sem, da vam egiptovski kralj ne bo pustil oditi, niti z mogočno roko ne. <sup>20</sup> Svojo roko bom iztegnil in Egipt udaril z vsemi čudeži, ki jih bom storil v njihovi sredi in nató vas bo pustil oditi.

<sup>21</sup> Temu ljudstvu bom dal naklonjenost v očeh Egipčanov in zgodilo se bo, ko greste, da ne boste odšli prazni, <sup>22</sup> temveč si bo vsaka ženska izposodila od svoje sosedne in od tiste, ki začasno biva v njeni hiši, dragocenosti iz srebra in dragocenosti iz zlata in oblačil, in vi **jih** boste nadeli na svoje sinove in na svoje hčere in boste oplenili Egipčane.«

Mojzes je odgovoril in rekel: »Toda, glej, ne bodo mi verjeli, niti

**4** prisluhnili mojemu glasu, kajti rekli bodo: »Gospod se ti ni prikazal.«

<sup>2</sup> Gospod mu je rekel: »Kaj **je** to v tvoji roki?« Rekel je: »Palica.« <sup>3</sup> Rekel je: »Vrz jo na tla.« Vrgel jo na tla in ta je postala kača in Mojzes je pobegnil pred njo. <sup>4</sup> Gospod je rekel Mojzesu: »Iztegnij svojo roko in jo primi za rep.« Iztegnil je svojo roko in jo ujel in v njegovi roki je postala palica. <sup>5</sup> »Da bodo oni lahko verjeli, da se ti je prikazal Gospod, Bog njihovih očetov, Bog Abrahama, Bog Izaka in Bog Jakoba.«

<sup>6</sup> Gospod mu je nadalje rekel: »Sedaj deni svojo roko v svoje naročje.« Svojo roko je položil v svoje naročje, ko pa jo je izvlekel, glej, **je bila** njegova roka gobava kakor sneg. <sup>7</sup> Rekel je: »Svojo roko ponovno deni v svoje naročje.« In ponovno je svojo roko položil v svoje naročje in izvlekel jo je iz svojega naročja in glej, ponovno je bila spremenjena kakor **drugo** njegovo meso. <sup>8</sup> »Zgodilo se bo, če ti ne bodo verjeli, niti prisluhnili glasu prvega znamenja, da bodo verjeli glasu zadnjega znamenja. <sup>9</sup> Zgodilo se bo, če ne bodo verjeli tudi tema

dvema znamenjema, niti prisluhnili tvojemu glasu, da boš iz reke zajel vodo in **jo** izlil na suho **zemljo** in voda, ki jo zajameš iz reke, bo na suhih tleh postala kri.«

<sup>10</sup> Mojzes je Gospodu rekел: »O moj Gospod, jaz nisem zgovoren niti poprej niti odkar si spregovoril svojemu služabniku, temveč **sem** počasen za govorjenje in počasnega jezika.« <sup>11</sup> Gospod mu je rekel: »Kdo je naredil človekova usta? Ali kdo naredi nemega ali gluhega ali da vidi ali slepega? Ali ne jaz, Gospod? <sup>12</sup> Sedaj torej pojdi in jaz bom s tvojimi ustimi in te učil kaj boš govoril.« <sup>13</sup> Rekel je: »O moj Gospod, pošli, prosim te, po roki **tistega**, ki ga ti hočeš poslati.« <sup>14</sup> Gospodova jeza je bila vžgana zoper Mojzesu in rekel je: »**Mar** ni Lévijev Aron tvoj brat? Vem, da lahko dobro govoriti. In tudi, glej, prihaja, da te sreča in ko te zagleda, bo v svojem srcu vesel. <sup>15</sup> Ti mu boš govoril in v njegova usta polagal besede in jaz bom s tvojimi ustimi in z njegovimi ustimi in vaju učil kaj bosta storila. <sup>16</sup> On bo tvoj govornik ljudstvu in on bo, **celó** on bo tebi namesto ust in ti boš njemu namesto Boga. <sup>17</sup> In v svojo roko boš vzel to palico, s katero boš delal znamenja.«

<sup>18</sup> Mojzes je odšel, se vrnil k svojemu tastu Jitru in mu rekel: »Pusti me iti, prosim te in se vrniti k mojim bratom, ki so v Egiptu in videti ali so še živi.« Jitro je Mojzesu rekel: »Pojdi v miru.« <sup>19</sup> Gospod je v Midjánu rekel Mojzesu: »Pojdi, vrni se v Egipt, kajti vsi ljudje, ki so ti stregli po življenju, so mrtvi.« <sup>20</sup> Mojzes je vzel svojo ženo in svoja sinova in jih posadil na osla in se vrnil v egiptovsko deželo in Mojzes je v svojo roko vzel Božjo palico. <sup>21</sup> Gospod je rekel Mojzesu: »Ko greš, da se vrneš v Egipt, glej, da boš pred faraonom storil vse te čudežje, ki sem jih položil v tvojo roko, toda jaz bom zakrnil njegovo srce, da ljudstvu ne bo dovolil oditi. <sup>22</sup> Faraonu boš rekel: »Tako govoriti Gospod, Izrael je moj sin, **celo** moj prvorojenec« <sup>23</sup> in jaz ti pravim: »dovoli mojemu sinu oditi, da mi bo lahko služil. Če pa mu boš odklonil oditi, glej, bom ubil tvojega sina, **celó** tvojega prvorojenca.«

<sup>24</sup> Pripetilo se je po poti v gostišče, da ga je srečal Gospod in si prizadeval, da ga ubije. <sup>25</sup> Tedaj je Cípora vzela oster kamen in odrezala prednjo kožico svojega sina in **jo** vrgla k njegovim stopalom ter rekla: »Zagotovo si mi krvav soprog.« <sup>26</sup> Tako ga je pustil oditi. Potem je rekla: »Krvav soprog si zaradi obreze.«

<sup>27</sup> Gospod je rekel Aronu: »Pojdi v divjino, da srečaš Mojzesu.« Ta je odšel in ga srečal na gori Boga ter ga poljubil. <sup>28</sup> Mojzes je povedal Aronu vse besede Gospoda, ki ga je poslal in vsa znamenja, katera mu je zapovedal.

<sup>29</sup> Mojzes in Aron sta odšla ter zbrala skupaj vse starešine Izraelovih otrok <sup>30</sup> in Aron je govoril vse besede, katere je Gospod govoril Mojzesu in v očeh ljudstva storil znamenja. <sup>31</sup> Ljudje so verovali in ko so slišali, da je Gospod obiskal Izraelove otroke in da je pogledal na njihovo stisko, potem so sklonili svoje glave in oboževali.

**5** Potem sta Mojzes in Aron vstopila in faraonu rekla: »Tako govoriti Gospod, Izrael Bog: »Pusti moje ljudstvo oditi, da bodo v divjini lahko imeli praznovanje meni.« <sup>2</sup> Faraon je rekel: »Kdo je Gospod, da bi ubogal njegov glas, da bi pustil Izraela oditi? Ne poznam Gospoda niti Izraelu ne bom pustil oditi.«

<sup>3</sup> Rekel je: »Bog Hebrejev se je srečal z nami. Pusti nas oditi, prosimo te, tri dni potovanja in puščavo in žrtvujemo Gospodu, našemu Bogu, da on ne pade na nas s kužno boleznjijo ali z mečem.« <sup>4</sup> Egiptovski kralj pa jima je rekel: »Zakaj vidva, Mojzes in Aron, pustita ljudstvo od njihovih del? Odidita k svojim bremenom.« <sup>5</sup> § Faraon je rekel: »Glejta, ljudstva dežele **je** torej mnogo, vidva pa jim delata počitek pred njihovimi bremenimi.« <sup>6</sup> Faraon je istega dne zapovedal preddelavcem ljudstva in njihovim nadzornikom, rekoč: <sup>7</sup> »Ljudstvu ne boste več dajali slame, da delajo opeko, kakor poprej. Naj gredo in sami nabirajo slamo. <sup>8</sup> Število opek, ki so jih naredili poprej, boste položili nanje. Ne boste zmanjšali od tega **dolga**, kajti brezdelni **so**, zato vpijejo, rekoč: »Pojdimo in žrtvujmo našemu Bogu.« <sup>9</sup> Več dela naj bo položenega na ljudi, da se bodo lahko trudili s tem in naj se ne ozirajo na prazne besede.«

<sup>10</sup> Preddelavci ljudstva so odšli ven in njihovi nadzorniki in ljudstvu spregovorili, rekoč: »Tako govoriti faraon: »Ne bom vam dajal slame. <sup>11</sup> Pojdite, dobite slamo kjer jo lahko najdete, vendar dolg vašega dela ne bo zmanjšan.« <sup>12</sup> § Tako je bilo ljudstvo razkropljeno naokoli po vsej egiptovski deželi, da zbira strnišče namesto slame. <sup>13</sup> Preddelavci so **jih** priganjali, rekoč: »Izpolnjuite svoja dela, **svoje** dnevne naloge, kakor ko je bila slama.« <sup>14</sup> Nadzorniki Izraelovih otrok, ki so jih faraonovi preddelavci postavili nadnje, so bili pretepeni **in** zahtevali:

»Zakaj niste izpolnili svoje naloge v izdelavi opek, tako včeraj in danes, kakor poprej?« <sup>15</sup> Potem so nadzorniki Izraelovih otrok prišli in vpili k faraonu, rekoč: »Zakaj tako postopaš s svojimi služabniki? <sup>16</sup> Nobene slame ni dane tvojim služabnikom, oni pa nam pravijo: »Delajte opeko. Glej, tvoji služabniki so pretepeni, toda krivda **je** na tvojem lastnem ljudstvu.« <sup>17</sup> Toda rekel jim je: »Vi **ste** brezdelni, vi **ste** brezdelni, zato pravite: »Pojdimo **in** naredimo žrtvovanje Gospodu.« <sup>18</sup> Pojdite torej

voice, that thou shalt take of the water of the river, and pour **it** upon the dry **land**: and the water which thou takest out of the river shall become blood upon the dry **land**.

<sup>10</sup> ¶ And Moses said unto the LORD, O my Lord, I **am** not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I **am** slow of speech, and of a slow tongue. <sup>11</sup> And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? <sup>12</sup> Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. <sup>13</sup> And he said, O my Lord, send, I pray thee, by the hand of **him whom** thou wilt send. <sup>14</sup> And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. <sup>15</sup> And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. <sup>16</sup> And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. <sup>17</sup> And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

<sup>18</sup> ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which **are** in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

<sup>19</sup> And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. <sup>20</sup> And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. <sup>21</sup> And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. <sup>22</sup> And thou shalt say unto Pharaoh, Thus saith the LORD, Israel **is** my son, even my firstborn: <sup>23</sup> And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

<sup>24</sup> ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. <sup>25</sup> Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast **it** at his feet, and said, Surely a bloody husband **art** thou to me. <sup>26</sup> So he let him go: then she said, A bloody husband **thou art**, because of the circumcision.

<sup>27</sup> ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. <sup>28</sup> And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

<sup>29</sup> ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel: <sup>30</sup> And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. <sup>31</sup> And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

**5** And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. <sup>2</sup> And Pharaoh said, Who **is** the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

<sup>3</sup> And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. <sup>4</sup> And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. <sup>5</sup> And Pharaoh said, Behold, the people of the land now **are** many, and ye make them rest from their burdens. <sup>6</sup> And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, <sup>7</sup> Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. <sup>8</sup> And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish **ought** thereof: for they **be** idle; therefore they cry, saying, Let us go **and** sacrifice to our God. <sup>9</sup> Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

<sup>10</sup> ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

<sup>11</sup> Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. <sup>12</sup> So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. <sup>13</sup> And the taskmasters hasted **them**, saying, Fulfil your works, **your** daily tasks, as when there was straw.

<sup>14</sup> And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, **and** demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

<sup>15</sup> ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherfore dealest thou thus with thy servants? <sup>16</sup> There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants **are** beaten; but the fault **is** in thine own people. <sup>17</sup> But he said, Ye **are** idle, ye **are** idle: therefore ye say, Let us go **and** do sacrifice to the LORD.

<sup>18</sup> Go therefore now, **and** work; for there shall no straw be given you, yet

shall ye deliver the tale of bricks.<sup>19</sup> And the officers of the children of Israel did see **that** they **were** in evil **case**, after it was said, Ye shall not minish **ought** from your bricks of your daily task.

<sup>20</sup> ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:<sup>21</sup> And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.<sup>22</sup> And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it **that** thou hast sent me?<sup>23</sup> For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

**6** Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.<sup>2</sup> And God spake unto Moses, and said unto him, I **am** the LORD:<sup>3</sup> And I appeared unto Abraham, unto Isaac, and unto Jacob, by the **name** of God Almighty, but by my name JEHOVAH was I not known to them.<sup>4</sup> And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.<sup>5</sup> And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.<sup>6</sup> Wherefore say unto the children of Israel, I **am** the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:<sup>7</sup> And I will take you to me for a people, and I will be to you a God: and ye shall know that I **am** the LORD your God, which bringeth you out from under the burdens of the Egyptians.<sup>8</sup> And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I **am** the LORD.

<sup>9</sup> ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

<sup>10</sup> And the LORD spake unto Moses, saying,<sup>11</sup> Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.<sup>12</sup> And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who **am** of uncircumcised lips?<sup>13</sup> And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

<sup>14</sup> ¶ These **be** the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these **be** the families of Reuben.<sup>15</sup> And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these **are** the families of Simeon.

<sup>16</sup> ¶ And these **are** the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi **were** an hundred thirty and seven years.<sup>17</sup> The sons of Gershon; Libni, and Shimi, according to their families.<sup>18</sup> And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath **were** an hundred thirty and three years.<sup>19</sup> And the sons of Merari; Mahali and Mushi: these **are** the families of Levi according to their generations.<sup>20</sup> And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram **were** an hundred and thirty and seven years.

<sup>21</sup> ¶ And the sons of Izhar; Korah, and Nepheg, and Zichri.<sup>22</sup> And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.<sup>23</sup> And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.<sup>24</sup> And the sons of Korah; Assir, and Elkanah, and Abiasaph: these **are** the families of the Korhites.<sup>25</sup> And Eleazar Aaron's son took him **one** of the daughters of Putiel to wife; and she bare him Phinehas: these **are** the heads of the fathers of the Levites according to their families.<sup>26</sup> These **are** that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.<sup>27</sup> These **are** they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these **are** that Moses and Aaron.

<sup>28</sup> ¶ And it came to pass on the day **when** the LORD spake unto Moses in the land of Egypt,<sup>29</sup> That the LORD spake unto Moses, saying, I **am** the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.<sup>30</sup> And Moses said before the LORD, Behold, I **am** of uncircumcised lips, and how shall Pharaoh hearken unto me?

**7** And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.<sup>2</sup> Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.<sup>3</sup> And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.<sup>4</sup> But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, **and** my people the children of Israel, out of the land of Egypt by great judgments.<sup>5</sup> And the Egyptians shall know that I **am** the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.<sup>6</sup> And Moses and Aaron did as the LORD commanded them, so did they.<sup>7</sup> And Moses **was** fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

sedaj **in** delajte, kajti slama vam ne bo dana, vendar boste izročili število opek.<sup>19</sup> Nadzorniki Izraelovih otrok so videli, **da** so **bili** v zlem **primeru**, potem ko je bilo rečeno: »Ne boste zmanjšali **dolga** od opek vaše dnevne naloge.«

<sup>20</sup> Srečali so Mojzesa in Arona, ki sta stala na poti, ko so prišli od faraona<sup>21</sup> in jima rekli: »Gospod naj pogleda na vaju in sodi, ker sta storila našemu okusu, da je preziran v faraonovih očeh in v očeh njegovih služabnikov, da polož meč v njihovo roko, da nas ubijejo.«<sup>22</sup> Mojzes se je vrnil h Gospodu ter rekel: »Gospod, zakaj si **tako** zlo ravnal s tem ljudstvom? Zakaj **je** to, **da** si me poslal?<sup>23</sup> Kajti odkar sem prišel k faraonu, da govorim v tvojem imenu, je temu ljudstvu storil zlo, niti sploh nisi osvobodil svojega ljudstva.«

**6** Potem je Gospod rekel Mojzesu: »Sedaj boš videl kaj bom storil faraonu, kajti z močno roko jih bo pustil oditi in z močno roko jih bo pognal iz svoje dežele.«<sup>2</sup> Bog je Mojzesu spregovoril in mu rekel: »Jaz **sem** Gospod.<sup>3</sup> Prikazal sem se Abrahamu, Izaku in Jakobu po **imenu** Bog Vsemogočni, toda po svojem imenu, Jahve, jim nisem bil znan.<sup>4</sup> Z njimi sem utrdil tudi svojo zavezo, da jim dam kánaansko deželo, deželo njihovega popotovanja, v kateri so bili tujni.<sup>5</sup> In tudi sam sem slišal stokanje Izraelovih otrok, katere Egipčani držijo v suženjstvu, in spomnil sem se svoje zaveze.<sup>6</sup> Zatorej reci Izraelovim otrokom: »Jaz **sem** Gospod in jaz vas bom izpeljal izpod bremen Egipčanov in jaz vas bom odstranil iz njihovega suženjstva in jaz vas bom odkupil z iztegnjenim laktom in z velikimi sodbami.<sup>7</sup> Jaz vas bom vzel k sebi za ljudstvo in jaz vam bom Bog in vi boste vedeli, da jaz **sem** Gospod, vaš Bog, ki vas osvobaja izpod bremen Egipčanov.<sup>8</sup> Jaz vas bom privadel v deželo, v zvezi s katero sem prisegel, da jo dam Abrahamu, Izaku in Jakobu, in dal vam jo bom za dedičino. Jaz **sem** Gospod.«

<sup>9</sup> Mojzes je tako govoril Izraelovim otrokom. Toda Mojzesu niso prisluhnili zaradi tesnobe duha in zaradi krutega suženjstva.

<sup>10</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>11</sup> »Vstopi in govorji faraonu, egiptovskemu kralju, da naj pusti Izraelove otroke oditi iz njegove dežele.«<sup>12</sup> Mojzes je govoril pred Gospodom, rekoč: »Glej, Izraelovi otroci mi niso prisluhnili. Kako bo potem faraon slišal mene, ki **sem** neobrezanih ustnic?«<sup>13</sup> § Gospod je govoril Mojzesu in Aronu ter jima naložil skrb za Izraelove otroke in faraona, egiptovskega kralja, da Izraelove otroke privedeta iz egiptovske dežele.

<sup>14</sup> To **so** poglavariji hiš svojih očetov. Sinovi Rubena, Izraelovega prvorjenca: Henoh in Palú, Hecrón in Karmí; to **so** **bile** Rubenove družine.<sup>15</sup> Simeonovi sinovi: Jemuél, Jamín, Ohad, Jahín, Cohar in Šaúl, sin kánaanske ženske. To **so** Simeonove družine.

<sup>16</sup> To **so** imena Lévijevih sinov glede na njihove rodove: Geršón, Kehát in Merarí. Let Lévijevega življenja **je bilo** sto sedeminrideset let.

<sup>17</sup> Geršónova sinova: Libni in Simí, glede na njuni družini.<sup>18</sup> Kehátovi sinovi: Amrám, Jichár, Hebrón in Uziél. Let Kehátovega življenja **je bilo** sto triintrideset let.<sup>19</sup> Meraríjeva sinova: Mahlí in Muší. To **so** družine Lévijevcev glede na svoje rodove.<sup>20</sup> Amrám si je za ženo vzel Johébedo, sestro svojega očeta. Rodila mu je Arona in Mojzesu. Let Amrámovega življenja **je bilo** sto sedeminrideset let.

<sup>21</sup> Jichárjevi sinovi: Korah, Nefeg in Zíhrí.<sup>22</sup> Uziélovi sinovi: Mišaél, Elicafán in Sitrí.<sup>23</sup> Aron si je vzel za ženo Elišébo, Aminadábovo hčer, Nahšónovo sestro. Rodila mu je Nadábu in Abihúja, Eleazarja in Itamára.

<sup>24</sup> Korahovi sinovi: Asír, Elkaná in Abiasáf. To **so** družine Korahovcev.

<sup>25</sup> Aronov sin Eleazar si je za ženo vzel **eno** izmed Putiélovin hčera. Rodila mu je Pinháska. To **so** poglavariji očetov Lévijevcev glede na njihove družine.<sup>26</sup> To **sta** tista Mojzes in Aron, katerima je Gospod rekel: »Izpeljita Izraelove otroke iz egiptovske dežele glede na njihove vojske.«<sup>27</sup> To **sta** tista, ki sta govorila egiptovskemu kralju faraonu, da izpeljeta Izraelove otroke iz Egipta. To **sta** tista Mojzes in Aron.

<sup>28</sup> In pripetilo se je na dan, **ko** je Gospod spregovoril Mojzesu v egiptovski deželi,<sup>29</sup> da je Gospod spregovoril Mojzesu, rekoč: »Jaz **sem** Gospod. Govori faraonu, egiptovskemu kralju vse, kar ti povem.«

<sup>30</sup> Mojzes je rekel pred Gospodom: »Glej, jaz **sem** neobrezanih ustnic in kako mi bo faraon prisluhnil?«

**7** Gospod je rekel Mojzesu: »Poglej, naredil sem te faraonu za boga.

<sup>7</sup> Tvoj brat Aron pa bo tvoj prerok.<sup>2</sup> Govoril boš vse, kar ti ukažem. Tvoj brat Aron pa bo govoril faraonu, da Izraelove otroke pošlje iz svoje dežele.<sup>3</sup> Zakrknil bom faraonovo srce in pomnožil svoja znamena in svoje čudeže v egiptovski deželi.<sup>4</sup> Toda faraon vama ne bo prisluhnil, da bom svojo roko lahko položil nad Egipt in izpeljal svoje vojske **in** svoje ljudstvo, Izraelove otroke, z velikimi sodbami, iz egiptovske dežele.<sup>5</sup> In Egipčani bodo spoznali, da jaz **sem** Gospod, ko iztegnem svojo roko nad Egipt in Izraelove otroke izpeljem izmed njih.<sup>6</sup> Mojzes in Aron sta storila kakor jima je Gospod zapovedal, tako sta storila.<sup>7</sup> Mojzes **je bil** star osemdeset let, Aron pa triinosemdeset let, ko sta govorila faraonu.

<sup>8</sup> Gospod je spregovoril Mojzesu in Aronu, rekoč: <sup>9</sup> »Ko vama bo faraon rekel, rekoč: ›Pokažita mi čudež za vas,« potem boš rekel Aronu: ›Vzemi svojo palico in jo vrzi pred faraona: *in* le-ta bo postala kača.«

<sup>10</sup> Mojzes in Aron sta odšla k faraonu in storila, kakor jima je Gospod zapovedal. Aron je svojo palico vrgel pred faraona in pred njegove služabnike in postala je kača. <sup>11</sup> Potem je tudi faraon poklical modre može in čarodeje. Torej egiptovski čaravniki, tudi oni so na podoben način storili s svojimi izrekanji urokov. <sup>12</sup> Kajti vsak je vrgel svojo palico in postale so kače, toda Aronova palica je požrla njihove palice. <sup>13</sup> § In zakrknil je faraonovo srce, da jim ni prisluhnihil, kakor je rekel Gospod.

<sup>14</sup> Gospod je rekel Mojzesu: »Faraonovo srce je zakrknjeno, odklanja pustiti ljudstvo, da odide. <sup>15</sup> Zjutraj pojdi k faraonu. Glej, on gre ven k vodi in [ko] pride, boš stal nasproti pri rečnem bregu in palico, ki je bila spremenjena v kačo, boš vzel v svojo roko. <sup>16</sup> Rekel mu boš: ›Gospod, Bog Hebrejcev, me je poslal k tebi, rekoč: ›Odpusti moje ljudstvo, da mi bodo lahko služili v divjini in glej, doslej nisi hotel poslušati.‹ <sup>17</sup> Tako govorí Gospod: ›V tem boš vedel, da sem *jaz* Gospod. Glej, s palico, ki je v moji roki, bom udaril na vode, ki so v reki in spremenjene bodo v kri. <sup>18</sup> Ribe, ki so v reki, bodo poginile in reka bo zaudarjala in Egipčanom se bo gnušilo piti vodo iz reke.«

<sup>19</sup> Gospod je spregovoril Mojzesu: »Reci Aronu: ›Vzemi svojo palico in iztegni svojo roko nad egiptovske vode, nad njihove vodotoke, nad njihove reke, nad njihove ribnike in nad vse njihove vodne tolmune, da bodo lahko postali kri in *da* bo lahko kri po vsej egiptovski deželi, tako v *posodah iz* lesa, kakor v *posodah iz* kamna.« <sup>20</sup> Mojzes in Aron sta storila tako kakor je Gospod zapovedal in ta je dvignil palico in udaril vode, ki so *bile* v reki, pred faraonovim pogledom in pogledom njegovih služabnikov, in vse vode, ki so *bile* v reki, so bile spremenjene v kri. <sup>21</sup> Ribe, ki so *bile* v reki, so poginile in reka je smrdela in Egipčani niso mogli piti vode iz reke in kri je bila po vsej egiptovski deželi. <sup>22</sup> Egiptovski čaravniki so tako storili s svojimi izrekanji urokov in faraonovo srce je bilo zakrknjeno, niti jima ni prisluhnihil, kakor je rekel Gospod. <sup>23</sup> Faraon se je obrnil in odšel v svojo hišo, niti tudi ni k temu usmeril svojega srca. <sup>24</sup> Vsi Egipčani so okoli reke kopáli za vodo, da [bi] pili, kajti vode iz reke niso mogli piti. <sup>25</sup> Dopolnjeni je bilo sedem dni, potem ko je Gospod udaril reko.

**8** Gospod je spregovoril Mojzesu: »Pojdi k faraonu in mu reci: ›Tako govorí Gospod: ›Odpusti moje ljudstvo, da mi bodo lahko služili.‹« <sup>2</sup> Če pa odkloniš, da *jih* odpustiš, glej, bom vse twoje meje udaril z žabami. <sup>3</sup> Reke bodo rodile žab in obilju, ki bodo šle gor in prišle v twojo hišo, v twojo spalnico, na twojo posteljo, v hiše tvojih služabnikov, na twoje ljudstvo, v twoje peči in v twoje nečke. <sup>4</sup> Žabe bodo prišle takonate, kakor na twoje ljudstvo in na vse twoje služabnike.«

<sup>5</sup> Gospod je spregovoril Mojzesu: »Reci Aronu: ›Iztegni svojo roko s svojo palico nad vodotoke, nad reke in nad ribnike ter povzroči žabam, da pridejo nad egiptovsko deželo.‹« <sup>6</sup> Aron je iztegnil svojo roko nad egiptovske vode in žabe so prišle gor ter pokrile egiptovsko deželo. <sup>7</sup> Čaravniki so tako storili s svojimi izrekanji urokov in nad egiptovsko deželo privedli žabe.

<sup>8</sup> Potem je faraon dal poklicati Mojzesu in Arona ter rekel: »Rotita Gospoda, da lahko odstrani žabe od mene in od mojega ljudstva; jaz pa bom pustil ljudstvu oditi, da bodo lahko žrtvovali Gospodu.« <sup>9</sup> Mojzes je rekel faraonu: »Slava nad meno. Kdaj naj rotim za tebe in za twoje služabnike in za twoje ljudstvo, da uniči žabe pred teboj in twojimi hišami, *da* bodo lahko preostale samo v reki?« <sup>10</sup> Rekel je: »Jutri.« Rekel je: »*To budi* glede na twojo besedo, da lahko spoznaš, da ni nikogar podobnega Gospodu, našemu Bogu. <sup>11</sup> Žabe bodo odšle od tebe in od twojih hiš in od twojih služabnikov in od twojega ljudstva. Preostale bodo samo še v reki.« <sup>12</sup> Mojzes in Aron sta odšla izpred faraona. Mojzes je klical h Gospodu zaradi žab, ki jih je privepel zoper faraona. <sup>13</sup> Gospod je storil glede na Mojzesovo besedo in žabe so poginile po hišah, po vaseh in po poljih. <sup>14</sup> Zbrali so jih skupaj na kupe in dežela se je usmradiila. <sup>15</sup> Toda ko je faraon videl, da je bil predah, je zakrknil svoje srce in jima ni prisluhnihil, kakor je rekel Gospod.

<sup>16</sup> § Gospod je rekel Mojzesu: »Reci Aronu: ›Iztegni svojo palico in udari prah dežele, da [iz] tega lahko nastanejo uši po vsej egiptovski deželi.‹« <sup>17</sup> § Storila sta tako, kajti Aron je iztegnil svojo roko s svojo palico in udaril prah dežele in [iz] tega so nastale uši na človeku in na živali. [Iz] vsega prahu dežele so nastale uši po vsej egiptovski deželi. <sup>18</sup> § Čaravniki so tako storili s svojimi izrekanji urokov, da odstranijo uši, toda niso mogli, tako so bile uši na človeku in na živali. <sup>19</sup> Potem so čaravniki rekli faraonu: »*To je* Božji prst.« Faraonovo srce pa je bilo zakrknjeno in jim ni prisluhnihil, kakor je rekel Gospod.

<sup>20</sup> Gospod je rekel Mojzesu: »Vstani zgodaj zjutraj in stopi pred faraona. Glej, ta prihaja k vodi in mu reci: ›Tako govorí Gospod:

<sup>8</sup> ¶ And the LORD spake unto Moses and unto Aaron, saying, <sup>9</sup> When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, **and** it shall become a serpent.

<sup>10</sup> ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. <sup>11</sup> Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. <sup>12</sup> For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. <sup>13</sup> And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

<sup>14</sup> ¶ And the LORD said unto Moses, Pharaoh's heart **is** hardened, he refuseth to let the people go. <sup>15</sup> Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. <sup>16</sup> And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. <sup>17</sup> Thus saith the LORD, In this thou shalt know that I **am** the LORD: behold, I will smite with the rod that **is** in mine hand upon the waters which **are** in the river, and they shall be turned to blood. <sup>18</sup> And the fish that **is** in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

<sup>19</sup> ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and **that** there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone. <sup>20</sup> And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that **were** in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that **were** in the river were turned to blood. <sup>21</sup> And the fish that **was** in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. <sup>22</sup> And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. <sup>23</sup> And Pharaoh turned and went into his house, neither did he set his heart to this also. <sup>24</sup> And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. <sup>25</sup> And seven days were fulfilled, after that the LORD had smitten the river.

**8** And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, <sup>1</sup> Thus saith the LÖRD, Let my people go, that they may serve me. <sup>2</sup> And if thou refuse to let **them** go, behold, I will smite all thy borders with frogs: <sup>3</sup> And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: <sup>4</sup> And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

<sup>5</sup> ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. <sup>6</sup> And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. <sup>7</sup> And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

<sup>8</sup> ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. <sup>9</sup> And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, **that** they may remain in the river only? <sup>10</sup> And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that **there is** none like unto the LORD our God. <sup>11</sup> And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. <sup>12</sup> And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. <sup>13</sup> And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. <sup>14</sup> And they gathered them together upon heaps: and the land stank. <sup>15</sup> But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

<sup>16</sup> ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. <sup>17</sup> And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. <sup>18</sup> And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. <sup>19</sup> Then the magicians said unto Pharaoh, This **is** the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

<sup>20</sup> ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him,

Thus saith the LORD, Let my people go, that they may serve me.<sup>21</sup> Else, if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they *are*.<sup>22</sup> And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.<sup>23</sup> And I will put a division between my people and thy people: to morrow shall this sign be.<sup>24</sup> And the LORD did so; and there came a grievous swarm of *flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of *flies*.

<sup>25</sup> ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.<sup>26</sup> And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?<sup>27</sup> We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.<sup>28</sup> And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.<sup>29</sup> And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.<sup>30</sup> And Moses went out from Pharaoh, and intreated the LORD.<sup>31</sup> And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one.<sup>32</sup> And Pharaoh hardened his heart at this time also, neither would he let the people go.

**9** Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.<sup>2</sup> For if thou refuse to let *them* go, and wilt hold them still,<sup>3</sup> Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.<sup>4</sup> And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.<sup>5</sup> And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.<sup>6</sup> And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.<sup>7</sup> And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

<sup>8</sup> ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.<sup>9</sup> And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.<sup>10</sup> And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.<sup>11</sup> And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.<sup>12</sup> And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

<sup>13</sup> ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.<sup>14</sup> For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.<sup>15</sup> For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.<sup>16</sup> And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.<sup>17</sup> As yet exaltest thou thyself against my people, that thou wilt not let them go?<sup>18</sup> Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.<sup>19</sup> Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.<sup>20</sup> He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:<sup>21</sup> And he that regarded not the word of the LORD left his servants and his cattle in the field.

<sup>22</sup> ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.<sup>23</sup> And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.<sup>24</sup> So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.<sup>25</sup> And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.<sup>26</sup> Only in the land of Goshen, where the children of Israel *were*, was there no hail.

Pusti moje ljudstvo oditi, da mi bodo lahko služili.<sup>21</sup> Ali pa, če ne boš hotel pustiti mojemu ljudstvu oditi, glej, bom poslal roje *muh* nate, na tvoje služabnike, na tvoje ljudstvo in v tvoje hiše. Hiše Egipčanov bodo polne rojev *muh* in tudi zemlja, na kateri *so*.<sup>22</sup> Na ta dan bom oddvojil gošensko deželo, v kateri prebiva moje ljudstvo, da tam ne bo rojev *muh*; z namenom, da lahko spoznaš, da sem *jaz* Gospod v sredi zemlje.<sup>23</sup> Jaz bom položil ločnico med svojim ljudstvom in tvojim ljudstvom. Jutri bo to znamenje.<sup>24</sup> § In Gospod je storil tako. Prišel je nadležen roj *muh* v faraonovo hišo, v hiše njegovih služabnikov in v vso egiptovsko deželo. Dežela je bila okužena zaradi roja *muh*.

<sup>25</sup> Faraon je dal poklicati Mojzesa in Arona ter rekel: »Pojdite, žrtvujte vašemu Bogu v deželi.«<sup>26</sup> Mojzes pa je rekel: »Ni primerno tako storiti, kajti ogabnost Egipčanom bomo žrtvovali Gospodu, našemu Bogu. Glej, pred njihovimi očmi bomo žrtvovali gnušobo Egipčanov in mar nas ne bodo kamnali?«<sup>27</sup> Sli bomo tri dni potovanja v divjino in žrtvovali Gospodu, našemu Bogu, kakor nam bo zapovedal.«<sup>28</sup> Faraon pa je rekel: »Pustil vam bom oditi, da boste lahko žrtvovali Gospodu, vašemu Bogu, v divjini; samo ne boste odšli zelo daleč proč. Rotite zame.«<sup>29</sup> Mojzes je rekel: »Glej, ven grem od tebe in rotil bom Gospoda, da roji *muh* lahko jutri odidejo od faraona, od njegovih služabnikov in od njegovega ljudstva, toda faraon naj ne postopa več varljivo z nedovoljevanjem ljudstvu, da gre žrtvovat Gospodu.«<sup>30</sup> Mojzes je odšel izpred faraona in rotil Gospoda.<sup>31</sup> Gospod je storil glede na Mojzesovo besedo in roje *muh* odstranil od faraona, od njegovih služabnikov in od njegovega ljudstva. Niti ena ni preostala.<sup>32</sup> Faraon pa je tudi tokrat zakrnil svoje srce, niti ni hotel odpustiti ljudstva.

**9** Potem je Gospod rekel Mojzesu: »Pojdi noter k faraonu in mu povej: »Tako govori Gospod, Bog Hebrejcev: »Pusti moje ljudstvo oditi, da mi bodo lahko služili.«<sup>2</sup> Kajti, če odkloniš, da bi *jih* pustil oditi in jih hočeš trdno držati,<sup>3</sup> glej, Gospodova roka je na tvoji živini, ki *je* na polju, na konjih, na oslih, na kamelah, na volih in na ovcah. *Tam bo* zelo nadležna živinska kuga.<sup>4</sup> Gospod bo oddvojil med izraelsko živino in egiptovsko živino in nič ne bo poginilo, od vsega, *kar je [last]* Izraelovih otrok.«<sup>5</sup> Gospod je določil čas, rekoč: »Jutri bo Gospod to stvar storil v deželi.«<sup>6</sup> Gospod je naslednji dan storil to stvar in vsa egiptovska živina je poginila, toda izmed živine Izraelovih otrok ni poginila niti ena.<sup>7</sup> Faraon je poslal in glej, niti ena izmed izraelske živine ni poginila. Faraonovo srce pa je bilo zakrknjeno in ljudstvu ni pustil oditi.

8 Gospod je rekel Mojzesu in Aronu: »K sebi vzemita prgišča pepela iz talilne peči in naj ga Mojzes potrese proti nebu pred faraonovimi očmi.<sup>9</sup> Ta bo postal droben prah po vsej egiptovski deželi in tvori bodo izbruhnili z mehurji na ljudeh in na živali po vsej egiptovski deželi.«<sup>10</sup> Vzela sta pepel iz talilne peči in stala pred faraonom. Mojzes ga je potresel proti nebu in ta je postal tvor, ki je izbruhnil z mehurji na ljudeh in na živali.<sup>11</sup> Čarovniki pa zaradi tvorov niso mogli stati pred Mojzesom, kajti tvor je bil na čarovnikih in na vseh Egipčanih.<sup>12</sup> Gospod pa je zakrnil faraonovo srce in ta jima ni prisluhnil, kakor je Gospod govoril Mojzesu.

<sup>13</sup> Gospod je rekel Mojzesu: »Vstani zgodaj zjutraj in stopi pred faraona ter mu reci: »Tako govori Gospod, Bog Hebrejcev: »Pusti moje ljudstvo oditi, da mi bodo lahko služili.«<sup>14</sup> Kajti tokrat bom vse svoje nadloge poslal na tvoje srce in na tvoje služabnike in na tvoje ljudstvo, da boš lahko vedel, da na vsej zemlji ni nikogar podobnega meni.<sup>15</sup> Kajti sedaj bom iztegnil svojo roko, da lahko udarim tebe in tvoje ljudstvo s kužno boleznijo, ti pa boš iztrebljen z zemlje.<sup>16</sup> Zagotovo sem te dvignil zaradi tega *razloga*, da pokažem *na* tebi svojo moč, in da bo moje ime lahko razglašeno po vsej zemlji.<sup>17</sup> Doklej se poviješ zoper moje ljudstvo, da jim nočeš pustiti oditi?<sup>18</sup> Glej, jutri ob tem času bom povzročil, da bo deževala zelo boleča toča, kakrsne ni bilo v Egiptu od njegovega nastanka celo do sedaj.<sup>19</sup> Pošlj si torej sedaj *in* zberi svojo živino in vse, kar imaš na polju, *kajti na* vsakega človeka in žival, ki bo najdena na polju in ne bo priveden domov, bo nanje priletela toča in bodo umrli.«<sup>20</sup> Kdor se je med faraonovimi služabniki bal Gospodove besede, je svoje služabnike in svojo živino primoral, da so pobegnili v hiše,<sup>21</sup> kdor pa se ni oziral na Gospodovo besedo, je svoje služabnike in svojo živino pustil na polju.

<sup>22</sup> Gospod je rekel Mojzesu: »Iztegni svojo roko proti nebu, da bo lahko toča po vsej egiptovski deželi, na ljudeh, na živali in na vsakem poljskem zelišču po vsej egiptovski deželi.«<sup>23</sup> Mojzes je svojo palico iztegnil proti nebu in Gospod je poslal grmenje in točo in spotoma je ogenj padal na zemljo; Gospod je deževal točo na egiptovsko deželo.<sup>24</sup> Tako je bila tam toča in ogenj, pomešan s točo, zelo boleč, takšen kot ni bilo nobenega podobnega temu po vsej egiptovski deželi, odkar je postala narod.<sup>25</sup> Toča je udarila povsod, po vsej egiptovski deželi vse, kar *je bilo* na polju, tako človeka kakor žival. Toča je udarila vsako zel na polju in zlomila vsako drevo na polju.<sup>26</sup> Samo v gošenski deželi, kjer *so bili* Izraelovi otroci, tam ni bilo toče.

<sup>27</sup> Faraon je poslal in dal poklicati Mojzesu in Arona ter jima rekel: »Tokrat sem grešil. Gospod **je** pravičen, jaz in moje ljudstvo pa **smo** zlobni. <sup>28</sup> Rotita Gospoda (kajti dovolj **je**), da ne bo **več** mogočnih grmenj in toče, in jaz vam bom pustil oditi in ne boste več ostali.« <sup>29</sup> Mojzes mu je rekel: »Takoj, ko odidem iz mesta, bom razširil svoje roke h Gospodu **in** grmenje bo prenehalo, niti nič več ne bo toče, da lahko spoznaš, da **je** zemlja Gospodova. <sup>30</sup> Toda kar se tiče tebe in tvojih služabnikov vem, da se še ne boste bali Gospoda Boga.« <sup>31</sup> Udarjenata sta bila lan in ječmen, kajti ječmen **je bil** v klasu, lan pa **je bil [y]** cvetu. <sup>32</sup> Toda pšenica in pira nista bili udarjeni, kajti nista **bili** zreli. <sup>33</sup> Mojzes je odšel iz mesta od faraona in svoje roke razširil h Gospodu. Grmenja in toča sta prenehali in dež se ni izlival na zemljo. <sup>34</sup> Ko pa je faraon videl, da so dež, toča in grmenja prenehali, je še bolj grešil in zakrknil svoje srce, on in njegovi služabniki. <sup>35</sup> Faraonovo srce je bilo zakrknjeno, niti ni hotel pustiti Izraelovih otrok oditi, kakor je Gospod govoril po Mojzesu.

**10** Gospod je rekel Mojzesu: »Pojdi noter k faraonu, kajti zakrknil sem njegovo srce in srce njegovih služabnikov, da lahko ta svoja znamenja pokažem pred njim, <sup>2</sup> in da ti lahko poveš v ušesa svojih sinov in sinov svojih sinov, kakšne stvari sem izvršil v Egiptu in moja znamenja, ki sem jih storil med njimi, da boste lahko spoznali kako **[to]**, da sem **jaz** Gospod.« <sup>3</sup> Mojzes in Aron sta vstopila k faraonu ter mu rekla: »Tako govorji Gospod, Bog Hebrejcev: »Doklej boš odklanjal, da se ponizaš pred meno? Pusti moje ljudstvo oditi, da mi bodo lahko služili. <sup>4</sup> Ali pa, če odkloniš, da pustiš moje ljudstvo oditi, glej, bom jutri v twojo pokrajino privedel leteče kobilice. <sup>5</sup> Pokrile bodo obliče zemlje, da nekdo ne bo mogel videti zemlje. Pojedle bodo preostanek tega, kar je ušlo, kar vam ostaja od toče in pojedle bodo vsako drevo, ki vam raste zunaj polja. <sup>6</sup> Napolnilo bodo twoje hiše in hiše vseh tvojih služabnikov in hiše vseh Egipčanov, kar niti tvoji očetje niti očetje tvojih očetov niso videli od dneva, ko so bili na zemljini, do današnjega dne.« <sup>7</sup> In obrnil se je ter odšel ven od faraona. <sup>7</sup> Faraonovi služabniki so mu rekli: »Doklej nam bo ta človek zanka? Pusti ljudi oditi, da bodo lahko služili Gospodu, svojemu Bogu. Mar še ne veš, da je Egipt uničen?« <sup>8</sup> Mojzes in Aron sta bila ponovno privedeni k faraonu. Rekel jima je: »Pojdite, služite Gospodu, vašemu Bogu, **toda** kdo **so** tisti, ki bodo šli?« <sup>9</sup> Mojzes je rekel: »Sli bomo z našimi mladimi in z našimi starimi, z našimi sinovi in z našimi hčerami in z našimi tropi in z našimi čredami bomo šli, kajti **inemet moramo** praznik Gospodu.« <sup>10</sup> Rekel jima je: »Naj bo Gospod tako z vami, kakor bom jaz pustil oditi vam in vašim malčkom. Glejta **na to**, kajti zlo **je** pred vami. <sup>11</sup> Ne tako. Pojdite sedaj vi, **ki ste** možje in služite Gospodu, kajti to ste si žezeleli.« In izgnana sta bila izpred faraonove prisotnosti.

<sup>12</sup> Gospod je rekel Mojzesu: »Iztegни svojo roko nad egiptovsko deželo zaradi letečih kobilic, da bodo lahko priše nad egiptovsko deželo in pojedle vsako zemeljsko zelišče, **celó** vse, kar je pustila toča.« <sup>13</sup> Mojzes je iztegnil svojo palico nad egiptovsko deželo in Gospod je ves ta dan prinašal vzhodnik nad deželo in vso **to** noč, **in** ko je bilo jutro, je vzhodnik prinesel leteče kobilice. <sup>14</sup> Leteče kobilice so se dvignile nad vso egiptovsko deželo in počivale po vseh egiptovskih pokrajinah. **Bile so** zelo nadležne. Pred njimi ni bilo takšnih letečih kobilic kakor te, niti takšnih ne bo za njimi. <sup>15</sup> Kajti pokrile so obliče celotne zemlje, tako da je bila dežela temna. Pojedle so vsa zelišča dežele in vse sadje dreves, ki jih je pustila toča. Niti ena zelena stvar ni preostala na drevesih ali na poljskih zeliščih po vsej egiptovski deželi.

<sup>16</sup> Potem je faraon v naglici dal poklicati Mojzesu in Arona ter rekel: »Grešil sem zoper Gospoda, vašega Boga in zoper vaju. <sup>17</sup> Zdaj torej oprostita, prosim vaju, moj greh samo še tokrat in rotita Gospoda, svojega Boga, da mi lahko odvzame samo to smrt.« <sup>18</sup> In odšel je ven od faraona in rotil Gospoda. <sup>19</sup> § Gospod je **[veter]** obrnil **[v]** mogočen močan zahodnik, ki je odnesel leteče kobilice in jih vrgel v Rdeče morje. Tam ni ostala niti ena leteča kobilica po vseh egiptovskih pokrajinah. <sup>20</sup> Toda Gospod je zakrknil faraonovo srce, tako da ta ni hotel pustiti Izraelovih otrok oditi.

<sup>21</sup> Gospod je rekel Mojzesu: »Iztegни svojo roko proti nebu, da bo lahko tam tema nad egiptovsko deželo, celó tema, **katero** se bo lahko čutilo.« <sup>22</sup> Mojzes je iztegnil svojo roko proti nebu in tri dni je bila gosta tema po vsej egiptovski deželi. <sup>23</sup> Drug drugega niso videli, niti tri dni ni nihče vstal iz svojega kraja, toda vsi Izraelovi otroci so imeli v svojih prebivališčih svetloblo.

<sup>24</sup> Faraon je klical k Mojzesu ter rekel: »Pojdite, služite Gospodu. Samo vaši tropi in vaše črede naj ostanejo; naj gredo z vami tudi vaši malčki.« <sup>25</sup> Mojzes je rekel: »Moraš nam dati tudi klavne daritve in žgalne daritve, da bomo lahko darovali Gospodu, našemu Bogu. <sup>26</sup> Tudi naša živina bo šla z nami. Niti kopito ne bo ostalo zadaj, kajti od nje moramo vzeti, da služimo Gospodu, svojemu Bogu in ne vemo s čim moramo služiti Gospodu, dokler ne pridemo tja.«

<sup>27</sup> Toda Gospod je zakrknil faraonovo srce in ta jim ni hotel pustiti oditi. <sup>28</sup> Faraon mu je rekel: »Spravi se od mene, pazi se, da ne vidiš več mojega obraza, kajti na **ta** dan, **[ko]** zagledaš moj obraz, boš

<sup>27</sup> ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD **is** righteous, and I and my people **are** wicked. <sup>28</sup> Intreat the LORD (for **it is** enough) that there be no **more** mighty thunderings and hail; and I will let you go, and ye shall stay no longer. <sup>29</sup> And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; **and** the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth **is** the LORD's. <sup>30</sup> But as for thee and thy servants, I know that ye will not yet fear the LORD God. <sup>31</sup> And the flax and the barley was smitten: for the barley **was** in the ear, and the flax **was** bolled. <sup>32</sup> But the wheat and the rie were not smitten: for they **were** not grown up. <sup>33</sup> And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. <sup>34</sup> And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. <sup>35</sup> And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

**10** And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: <sup>2</sup> And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I **am** the LORD. <sup>3</sup> And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. <sup>4</sup> Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: <sup>5</sup> And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: <sup>6</sup> And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. <sup>7</sup> And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? <sup>8</sup> And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: **but who are** they that shall go? <sup>9</sup> And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we **must hold** a feast unto the LORD. <sup>10</sup> And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look **to it**; for evil **is** before you. <sup>11</sup> Not so: go now ye **that are** men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

<sup>12</sup> ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, **even** all that the hail hath left. <sup>13</sup> And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all **that** night; **and** when it was morning, the east wind brought the locusts. <sup>14</sup> And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous **were they**; before them there were no such locusts as they, neither after them shall be such. <sup>15</sup> For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

<sup>16</sup> ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. <sup>17</sup> Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. <sup>18</sup> And he went out from Pharaoh, and intreated the LORD. <sup>19</sup> And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. <sup>20</sup> But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

<sup>21</sup> ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness **which** may be felt. <sup>22</sup> And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: <sup>23</sup> They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

<sup>24</sup> ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. <sup>25</sup> And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. <sup>26</sup> Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

<sup>27</sup> ¶ But the LORD hardened Pharaoh's heart, and he would not let them go. <sup>28</sup> And Pharaoh said unto him, Get thee from me, take heed to thyself, see my

face no more; for in **that** day thou seest my face thou shalt die.<sup>29</sup> And Moses said, Thou hast spoken well, I will see thy face again no more.

**11** And the LORD said unto Moses, Yet will I bring one plague **more** upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let **you** go, he shall surely thrust you out hence altogether.<sup>2</sup> Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.<sup>3</sup> And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses **was** very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

<sup>4</sup> And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:<sup>5</sup> And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that **is** behind the mill; and all the firstborn of beasts.<sup>6</sup> And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.<sup>7</sup> But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.<sup>8</sup> And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.<sup>9</sup> And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.<sup>10</sup> And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

**12** And the LORD spake unto Moses and Aaron in the land of Egypt, saying,<sup>2</sup> This month **shall be** unto you the beginning of months: it **shall be** the first month of the year to you.

<sup>3</sup> ¶ Speak ye unto all the congregation of Israel, saying, In the tenth **day** of this month they shall take to them every man a lamb, according to the house of **their** fathers, a lamb for an house:<sup>4</sup> And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.<sup>5</sup> Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:<sup>6</sup> And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.<sup>7</sup> And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.<sup>8</sup> And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.<sup>9</sup> Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.<sup>10</sup> And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

<sup>11</sup> ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it **is** the LORD's passover.<sup>12</sup> For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I **am** the LORD.<sup>13</sup> And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.<sup>14</sup> And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.<sup>15</sup> Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.<sup>16</sup> And in the first day **there shall be** an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save **that** which every man must eat, that only may be done of you.<sup>17</sup> And ye shall observe the *feast of unleavened bread*; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

<sup>18</sup> ¶ In the first **month**, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.<sup>19</sup> Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.<sup>20</sup> Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

<sup>21</sup> ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.<sup>22</sup> And ye shall take a bunch of hyssop, and dip *it* in the blood that **is** in the basin, and strike the lintel and the two side posts with the blood that **is** in the basin; and none of you shall go out at the door of his house until the morning.<sup>23</sup> For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.<sup>24</sup> And ye shall observe this thing for an ordinance to thee and to thy sons for ever.<sup>25</sup> And it shall come to pass, when ye be come to

umrl.«<sup>29</sup> Mojzes je rekel: »Dobro si govoril, tvojega obraza ne bom več ponovno videl.«

**11** Gospod je rekel Mojzesu: »Še eno nadlogo **več** bom privedel nad faraona in nad Egipt, potem vam bo pustil oditi. Ko **vam** bo pustil oditi, **vas** bo zagotovo vse skupaj sunil od tukaj.<sup>2</sup> Govori torej v ušesa ljudstvu in naj si vsak mož izposodi od svojega soseda in vsaka ženska od svoje sosedne dragocenosti iz srebra in dragocenosti iz zlata.<sup>3</sup> Gospod je dal ljudstvu naklonjenost v očeh Egipčanov. Poleg tega **je bil** clovek Mojzes zelo velik in egyptovski deželi, v očeh faraonovih služabnikov in v očeh ljudstva.

<sup>4</sup> Mojzes je rekel: »Tako govorji Gospod: »Okoli polnoči bom odšel ven, v sredo Egipta.<sup>5</sup> Vsi prvorojenci v egyptovski deželi bodo umrli, od faraonovega prvorojenca, ki sedi na njegovem prestolu, celo do prvorojenca dekle, ki **je** za mlinom in vse prvorojeno od živali.<sup>6</sup> Veliko vpitje bo po vsej egyptovski deželi, kot takšnega tam ni bilo, niti ne bo več podobnega temu.<sup>7</sup> Toda zoper kateregakoli izmed Izraelovih otrok niti pes ne bo premaknil svojega jezika, zoper človeka ali žival, da boste lahko vedeli, kako Gospod postavlja razliko med Egipčani in Izraelom.<sup>8</sup> Vsi ti tvoji služabniki bodo prišli dol k meni in se mi priklonili, rekoč: »Pojdi ven ti in vse ljudstvo, ki ti sledi.« In potem bom šel ven.« In od faraona je odšel v veliki jezi.<sup>9</sup> Gospod je rekel Mojzesu: »Faraon vama ne bo prisluhnil, da bodo moji čudeži lahko pomnoženi v egyptovski deželi.«<sup>10</sup> Mojzes in Aron sta vse te čudeže storila pred faraonom, Gospod pa je zakrnil faraonovo srce, tako da ta ne bi pustil Izraelovih otrok oditi ven iz svoje dežele.

**12** Gospod je spregovoril Mojzesu in Aronu v egyptovski deželi, rekoč: <sup>2</sup> »Ta mesec vam **bo** začetek mesecev. Ta vam **bo** prvi mesec in letu.

<sup>3</sup> Govorita vsej Izraelovi skupnosti, rekoč: »V desetem **dnevu** tega meseca si bo vsakdo vzel jagnje, glede na hišo svojih očetov, jagnje za hišo<sup>4</sup> in če bo družina premajhna za jagnje, naj **ga** on in njegov sosed, poleg njegove hiše, vzameta glede na število duš. Vsak človek bo glede na svoje prehranjevanje preštet na jagnje.<sup>5</sup> Vaše jagnje bo brez pomanjkljivosti, samec prvega leta. Vzeli **ga** boste izmed ovc ali izmed koz.<sup>6</sup> Varovali ga boste do štirinajstega dne istega meseca in celoten zbor Izraelove skupnosti ga bo zvečer zaklal.<sup>7</sup> Vzeli bodo od krvi in **le-to** potegnili s črto na dva podboja in na naddurje hiš, v katerih ga bodo jedli.<sup>8</sup> In v tej noči bodo jedli meso, pečeno na ognju in nekvašen kruh, **in** z grenkimi **zelišči** ga bodo jedli.<sup>9</sup> Ne jejte od njega surovega, niti vsega skuhanega z vodo, temveč pečenega **na** ognju. Njegovo glavo z njegovimi nogami in z njegovo drobovinou.<sup>10</sup> In ničesar od njega ne boste pustili do jutra. To, kar od njega ostane do jutra, boste sežgali z ognjem.

<sup>11</sup> Tako ga boste jedli: **z** vašimi ledji opasanimi, vašimi čevljji na vaših stopalih in vašo palico v vaši roki. Jedli ga boste v naglici. To **je** Gospodova pasha.<sup>12</sup> Kajti to noč pojdem skozi egyptovsko deželo in udaril bom vse prvorojeno v egyptovski deželi, tako človeka kakor žival in zoper vse egyptovske bogove bom izvršil sodbo. Jaz **sem** Gospod.<sup>13</sup> Kri vam bo za simbol na hišah, kjer **ste**. Ko zagledam kri, bom šel mimo vas in nadloga ne bo na vas, da **vas** uniči, ko udarim egyptovsko deželo.<sup>14</sup> Ta dan vam bo v spomin, in vi ga boste ohranjali kot praznik Gospodu skozi svoje rodove. To praznovanje boste ohranjali kot odredbo na veke.<sup>15</sup> Sedem dni boste jedli nekvašeni kruh; celo prvi dan boste iz svojih hiš odstranili kvas, kajti kdorkoli je kvašeni kruh od prvega dne do sedmega dne, bo ta duša iztrebljena iz Izraela.<sup>16</sup> Na prvi dan **bo** sveti sklic in na sedmi dan vam bo sveti sklic. V teh ne bo opravljena nobena vrsta dela, razen **tega**, kar mora vsak človek jesti, samo to lahko delate.<sup>17</sup> Obeležili boste **praznik** nekvašenega kruha, kajti na prav isti dan sem vaše vojske privedel iz egyptovske dežele. Zato boste ta dan v svojih rodovih obeleževali kot odredbo na veke.

<sup>18</sup> V prvem **meseču**, na štirinajsti dan meseca zvečer, boste jedli nekvašeni kruh do enaindvajsetega dne meseca zvečer.<sup>19</sup> Sedem dni naj v vaših hišah ne bo najti kvasa, kajti kdorkoli je to, kar je kvašeno, celo ta duša bo iztrebljena iz Izraelove skupnosti, bodisi da je tujec ali rojen v deželi.<sup>20</sup> Nič kvašenega ne boste jedli. V vseh svojih prebivališčih boste jedli nekvašeni kruh.«

<sup>21</sup> Potem je Mojzes dal poklicati vse Izraelove starešine in jim rekel: »Izberite in vzemite si jagnje glede na svoje družine in zakoljite pashalno jagnje.<sup>22</sup> Vzeli boste šop izopa in **ga** pomočili v kri, ki **je** v umivalniku in vratno preklico ter dva podboja premazali s krvjo, ki **je** v umivalniku; in nihče izmed vas do jutra ne bo šel ven pri vratih svoje hiše.<sup>23</sup> Kajti Gospod bo šel skozi, da udari Egipčane in ko na vratni prekladi in dveh stranskih podbojih zagleda kri, bo Gospod šel mimo vrat in ne bo dopustil, da bi pokončevalc vstopil v vaše hiše, da vas udari.<sup>24</sup> Vi pa boste to stvar obeležili kot odredbo sebi in svojim sinovom na veke.<sup>25</sup> In zgodilo se bo, ko boste prišli v deželo, ki vam jo bo dal Gospod,

glede [*na to*], kar je obljubil, da boste ohranjali to službo.<sup>26</sup> Zgodilo se bo, ko vam bodo vaši otroci rekli: »Kaj nameravate s tem služenjem?«<sup>27</sup> da boste rekli: »To je klavna daritev pashe Gospodu, ki je v Egiptu šel mimo hiš Izraelovih otrok, ko je udaril Egipčane in rešil naše hiše.«<sup>28</sup> In ljudstvo je sklonilo glavo ter oboževalo.<sup>28</sup> Izraelovi otroci so odšli in storili, kakor je Gospod zapovedal Mojzesu in Aronu, tako so storili.

<sup>29</sup> Prijetilo se je, da je ob polnoči Gospod udaril vse prvorojeno v egiptovski deželi, od faraonovega prvorojenca, ki je sedel na njegovem prestolu, do ujetnikovega prvorojenca, ki je bil v grajski ječi in vse prvorojeno od živine.<sup>30</sup> Faraon je ponoči vstal, on in vsi njegovi služabniki in vsi Egipčani in v Egiptu je bilo veliko vpitje, kajti ni bilo hiše, kjer ni bi bilo enega mrtvega.

<sup>31</sup> Ponoči je dal poklicati Mojzes in Arona ter rekel: »Vstanite in odpravite se proč izmed mojega ljudstva, tako vidva kakor Izraelovi otroci in pojrite, služite Gospodu, kakor sta rekla. <sup>32</sup> Prav tako vzemite vaše trope in vaše črede, kakor sta rekla in izginiti; in tudi mene blagoslovita.«<sup>33</sup> Egipčani so pritisnili na ljudstvo, da bi jih lahko v naglici odpolnili iz dežele, kajti rekli so: »Mi vsi bomo mrtvi *Ijudje*.«<sup>34</sup> Ljudstvo je vzelo svoje testo, preden je bilo to vzhajano in svoje nečke, ki so bile povezane v njihovih oblačilih, na svoje rame.<sup>35</sup> Izraelovi otroci so storili glede na Mojzesovo besedo in od Egipčanov so si izposodili dragocenosti iz srebra in dragocenosti iz zlata in oblačil.<sup>36</sup> In Gospod je dal ljudstvu naklonjenost v očeh Egipčanov, tako da so jim posodili takšne stvari, kot so jih zahtevali. In oplenili so Egipčane.

<sup>37</sup> § Izraelovi otroci so potovali od Ramesesa do Sukota, okoli šeststo tisoč pešcev, ki so bili možje, poleg otrok.<sup>38</sup> Z njimi je odšla gor tudi mešana množica, tropi in črede, zelo veliko živine.<sup>39</sup> Iz testa, ki so ga prinesli iz Egipta, so spekli nekvašeni kruh, kajti ni bil še vzhajan, ker so bili sunjeni iz Egipta in niso mogli ostati, niti si zase niso pripravili nobenega živeža.

<sup>40</sup> Torej začasno bivanje Izraelovih otrok, ki so prebivali v Egiptu, je bilo štiristo trideset let.<sup>41</sup> Ob koncu štiristo tridesetih let se je prijetilo, celo prav na isti dan se je prijetilo, da so vse Gospodove vojske odšle iz egiptovske dežele.<sup>42</sup> To je noč, ki bo zelo obeleževana Gospodu, ker jih je privedel iz egiptovske dežele. To je tista Gospodova noč, ki jo bodo obeleževali vsi Izraelovi otroci v svojih rodovih.

<sup>43</sup> Gospod je rekel Mojzesu in Aronu: »To je odredba pashe: ›Naj noben tujec od tega ne je,‹<sup>44</sup> toda vsakogar služabnik, ki je kupljen za denar, ko si ga obrezal, potem bo jedel od tega.<sup>45</sup> Tuj človek in najeti služabnik ne bosta jedla od tega.<sup>46</sup> Jedlo se ga bo v eni hiši. Nič od mesa ne boš nosil ven iz hiše niti ne boste prelomili njegove kosti.<sup>47</sup> Vsa Izraelova skupnost se bo tega držala.<sup>48</sup> Ko bo tujec začasno prebival s teboj in bo praznovo pasho Gospodu, naj bodo vsi njegovi moški obrezani in takrat pustite, da pride bližu in se tega drži, in on naj vam bo kakor nekdo, ki je rojen v deželi, kajti nobena neobrezana oseba ne bo jedla od tega.<sup>49</sup> Ena postava bo tistem, ki je rojen doma in tuju, ki začasno biva med vami.«<sup>50</sup> Tako so storili vsi Izraelovi otroci; kakor je Gospod zapovedal Mojzesu in Aronu, tako so storili.<sup>51</sup> Na prav isti dan se je prijetilo, da je Gospod privedel Izraelove otroke po njihovih vojskah iz egiptovske dežele.

**13** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup>Posveti mi vse prvorojeno, karkoli odpre maternico med Izraelovimi otroci, tako od ljudi in od živali. To je moje.«

<sup>3</sup> Mojzes je rekel ljudstvu: »Spominjajte se tega dne, na katerega ste prišli iz Egipta, iz hiše sužnosti; kajti z močjo roke vas je Gospod privedel iz tega kraja. Tam se ne bo jedlo nobenega kvašenega kruha.<sup>4</sup> Ta dan ste prišli ven v mesecu abibu.

<sup>5</sup> Zgodilo se bo, ko vas bo Gospod privedel v deželo Kánaancev, Hetejcev, Amorejcev, Hirvájcev in Jebusejcev, ki jo je prizigel vašim očetom, da vam jo da, deželo, kjer tečeta mleko in med, da se boš v tem mesecu držal te službe.<sup>6</sup> Sedem dni boš jedel nekvašeni kruh in na sedmi dan in bo prazniki Gospodu.<sup>7</sup> Nekvašeni kruh se bo jedel sedem dni in tam pri tebi naj ne bo videti nobenega kvašenega kruha, niti ne bo kvasa s teboj v vseh tvojih četrtih.

<sup>8</sup> Tistega dne boš svojemu sinu pokazal, rekoč: »To je storjeno zaradi tega, kar mi je storil Gospod, ko sem izšel iz Egipta.«<sup>9</sup> To ti bo za znamenje na tvoji roki in za spomin med tvojimi očmi, da bo lahko Gospodova postava v tvojih ustih, kajti z močno roko te je Gospod privedel iz Egipta.<sup>10</sup> Držal se boš torej te odredbe v njenem času iz leta v leto.

<sup>11</sup> Zgodilo se bo, ko te bo Gospod pripeljal v deželo Kánaancev, kakor je prizigel tebi in tvojim očetom in ti jo bo dal,<sup>12</sup> da boš oddvojil Gospodu vse, kar odpre maternico in vsak prvenec, ki pride iz živali, ki jo imaš; samci bodo Gospodovi.<sup>13</sup> Vsakega prvenca osla pa boš odkupil z jagnjetom. Če pa ga ne boš odkupil, potem mu boš zlomil njegov tilnik. Med svojimi otroci boš odkupil vsakega moškega prvorojenca.

the land which the LORD will give you, according as he hath promised, that ye shall keep this service.<sup>26</sup> And it shall come to pass, when your children shall say unto you, What mean ye by this service?<sup>27</sup> That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.<sup>28</sup> And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

<sup>29</sup> ¶ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.<sup>30</sup> And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

<sup>31</sup> ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.<sup>32</sup> Also take your flocks and your herds, as ye have said, and be gone; and bless me also.<sup>33</sup> And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.<sup>34</sup> And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.<sup>35</sup> And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:<sup>36</sup> And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

<sup>37</sup> ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.<sup>38</sup> And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.<sup>39</sup> And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

<sup>40</sup> ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.<sup>41</sup> And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.<sup>42</sup> It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

<sup>43</sup> ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof.<sup>44</sup> But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.<sup>45</sup> A foreigner and an hired servant shall not eat thereof.<sup>46</sup> In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.<sup>47</sup> All the congregation of Israel shall keep it.<sup>48</sup> And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.<sup>49</sup> One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.<sup>50</sup> Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.<sup>51</sup> And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

**13** And the LORD spake unto Moses, saying, <sup>2</sup>Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

<sup>3</sup> ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.<sup>4</sup> This day came ye out in the month Abib.

<sup>5</sup> ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.<sup>6</sup> Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.<sup>7</sup> Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

<sup>8</sup> ¶ And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.<sup>9</sup> And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.<sup>10</sup> Thou shalt therefore keep this ordinance in his season from year to year.

<sup>11</sup> ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,<sup>12</sup> that thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's.<sup>13</sup> And every firstling of an ass thou shalt redeem with a lamb;

and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

<sup>14</sup> ¶ And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: <sup>15</sup> And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. <sup>16</sup> And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

<sup>17</sup> ¶ And it came to pass, when Pharaoh had let the people go, that God led them not **through** the way of the land of the Philistines, although that **was** near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: <sup>18</sup> But God led the people about, **through** the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. <sup>19</sup> And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

<sup>20</sup> ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. <sup>21</sup> And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. <sup>22</sup> He took not away the pillar of the cloud by day, nor the pillar of fire by night, **from** before the people.

**14** And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. <sup>3</sup> For Pharaoh will say of the children of Israel, They **are** entangled in the land, the wilderness hath shut them in. <sup>4</sup> And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I **am** the LORD. And they did so.

<sup>5</sup> ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? <sup>6</sup> And he made ready his chariot, and took his people with him: <sup>7</sup> And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. <sup>8</sup> And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. <sup>9</sup> But the Egyptians pursued after them, all the horses **and** chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

<sup>10</sup> ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. <sup>11</sup> And they said unto Moses, Because **there were** no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? <sup>12</sup> Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For **it had been** better for us to serve the Egyptians, than that we should die in the wilderness.

<sup>13</sup> ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. <sup>14</sup> The LORD shall fight for you, and ye shall hold your peace.

<sup>15</sup> ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: <sup>16</sup> But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry **ground** through the midst of the sea. <sup>17</sup> And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. <sup>18</sup> And the Egyptians shall know that I **am** the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

<sup>19</sup> ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: <sup>20</sup> And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness **to them**, but it gave light by night **to these**: so that the one came not near the other all the night.

<sup>21</sup> And Moses stretched out his hand over the sea; and the LORD caused the sea to go **back** by a strong east wind all that night, and made the sea dry **land**, and the waters were divided. <sup>22</sup> And the children of Israel went into the midst of the sea upon the dry **ground**: and the waters **were** a wall unto them on their right hand, and on their left.

<sup>23</sup> ¶ And the Egyptians pursued, and went in after them to the midst of the sea, **even** all Pharaoh's horses, his chariots, and his horsemen. <sup>24</sup> And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, <sup>25</sup> And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

<sup>14</sup> Zgodilo se bo, ko te tvoj sin vpraša, v času, ki pride, rekoč: »Kaj je to?« da mu boš rekel: »Z močjo roke nas je Gospod privedel iz Egipta, iz hiše sužnosti. <sup>15</sup> Pripetilo se je, ko nas je faraon komajda odpustil, da je Gospod usmrtil vse prvorojene v egiptovski deželi, tako prvorojene od človeka, kakor prvorojene od živali.« Zato žrtvujem Gospodu vse, kar odpre maternico in so samci. Toda vse prvorojene izmed svojih otrok odkupim. <sup>16</sup> To bo za simbol na troji roki in za načelek med tvojimi očmi, kajti z močjo roke nas je Gospod privedel iz Egipta.«

<sup>17</sup> Pripetilo se je, ko je faraon ljudstvu pustil oditi, da jih Bog ni vodil **po** poti dežele Filistejev, čeprav je **bila** ta blizu, kajti Bog je rekel: »Da se ne bi morda ljudstvo pokesalo, ko zagleda vojno in se vrnejo v Egipt.« <sup>18</sup> § ampak je Bog ljudstvo vodil naokoli, **po** poti divjine Rdečega morja in Izraelovi otroci so se postrojeni dvignili iz egiptovske dežele. <sup>19</sup> Mojzes je s seboj vzel Jožefove kosti, kajti ta je strogo zaprisegel Izraelove otroke, rekoč: »Bog vas bo zagotovo obiskal; in vi boste s seboj odnesli moje kosti proč od tod.«

<sup>20</sup> In napotili so se na svoje potovanje iz Sukota in se utaborili v Etamu, na robu divjine. <sup>21</sup> In Gospod je hodil podnevi pred njimi v oblacičnem stebru, da jih vodi po poti, ponoči pa v ognjenem stebru, da jim daje svetlubo, da bi hodili podnevi in ponoči. <sup>22</sup> **Izpred** ljudstva ni vzel proč oblacičnega stebra podnevi, niti ognjenega stebra ponoči.

**14** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Govori Izraelovim otrokom, da se obrnejo in se utaborijo pred Pi Hahirótom, med Migdólam in morjem, nasproti Báál Cefónu. Pred njim se boste utaborili ob morju. <sup>3</sup> Kajti faraon bo o Izraelovih otrocih rekel: »Zapletli **só** se v deželi, divjina jih je zaprla noter.« <sup>4</sup> Jaz pa bom zakrknil faraonovo srce, da bo sledil za njimi in počaščen bom na faraonu in na vsej njegovi vojski, da bodo Egipčani lahko spoznali, da jaz **sem** Gospod.« In tako so storili.

<sup>5</sup> Egiptovskemu kralju je bilo povedano, da je ljudstvo zbežalo. In srce faraona in njegovih služabnikov je bilo obrnjeno zoper ljudstvo in rekli so: »Zakaj smo storili to, da smo pustili Izraela oditi z služenja nam?« <sup>6</sup> In pripravil je svoj bojni voz in s seboj vzel svoje ljudstvo. <sup>7</sup> Vzel je šeststo izbranih bojnih voz in vse egiptovske bojne vozove in častnike nad vsakim izmed njih. <sup>8</sup> Gospod je zakrknil srce faraonu, egiptovskemu kralju in ta je zasledoval Izraelove otroke. Izraelovi otroci pa so izšli z vzdignjeno roko. <sup>9</sup> Toda Egipčani so jih zasledovali, vsi faraonovi konji **in** bojni vozovi in njegovi konjeniki in njegova vojska in jih dohiteli ob morju, utaborjene poleg Pi Hahiróta, pred Báál Cefónom.

<sup>10</sup> Ko se je faraon približal, so Izraelovi otroci povzdignili svoje oči in glej, Egipčani so korakali za njimi in bili so boleče prestrašeni in Izraelovi otroci so zavpili h Gospodu. <sup>11</sup> Mojzesu so rekli: »Ali si nas odpeljal proč, da umremo v divjini, ker ni **bilo** grobov v Egiptu? Zakaj si tako ravnal z nami, da si nas odvedel iz Egipta? <sup>12</sup> Mar ni to beseda, ki smo ti jo povedali v Egiptu, rekoč: »Pusti nas pri miru, da lahko služimo Egipčanom?« Kajti za nas **bi bilo** bolje, da služimo Egipčanom, kakor pa, da bi umrli v divjini.«

<sup>13</sup> Mojzes je ljudstvu rekel: »Ne bojte se, mirno stoje in glejte Gospodovo rešitev duš, katero vam bo danes pokazal, kajti Egipčane, katere ste videli danes, jih na veke ne boste več videli. <sup>14</sup> Gospod se bo boril za vas in vi boste ohranili svoj mir.«

<sup>15</sup> Gospod je rekel Mojzesu: »Zakaj vpiješ k meni? Govori Izraelovim otrokom, da gredo naprej. <sup>16</sup> Toda ti vzdigni svojo palico in iztegnji svojo roko nad morje in ga razdeli in Izraelovi otroci bodo šli po suhih **tleh** skozi sredo morja. <sup>17</sup> Glej, zakrknil bom srca Egipčanov in oni jim bodo sledili in jaz si bom pridobil čast nad faraonom in nad vso njegovo vojsko, nad njegovimi bojnimi vozovi in nad njegovimi konjeniki. <sup>18</sup> Egipčani bodo vedeli, da jaz **sem** Gospod, ko sem si pridobil čast nad faraonom, nad njegovimi bojnimi vozovi in nad njegovimi konjeniki.«

<sup>19</sup> Božji angel, ki je šel pred Izraelovim taborom, se je odstranil in odšel za njimi, in oblacični stebri je odšel izpred njihovih obrazov in stal za njimi. <sup>20</sup> § Prišel je med tabor Egipčanov in tabor Izraela. **Njim** je bil oblak in tema, toda **le-tem** je dajal svetlubo ponoči, tako da vso noč eni niso prišli blizu k drugim.

<sup>21</sup> Mojzes je svojo roko iztegnil nad morje in Gospod je storil, da je morje vso tisto noč šlo **nazaj** z močnim vzhodnikom in naredilo morje kopno **zemljo** in vode so bile razdeljene. <sup>22</sup> In Izraelovi otroci so šli v sredo morja po suhih **tleh** in vode so jim **bile** zid na njihovi desnici in na njihovi levici.

<sup>23</sup> Egipčani pa so jih zasledovali in šli noter za njimi v sredo morja, **celo** vsi faraonovi konji, njegovi bojni vozovi in njegovi konjeniki. <sup>24</sup> Pripetilo se je, da je ob jutranji straži Gospod skozi ognjeni in oblacični stebri pogledal na vojsko Egipčanov in prizadel vojsko Egipčanov. <sup>25</sup> § Snemal je kolesa njihovim bojnim vozovom, da so jih težko vozili. Tako da so Egipčani rekli: »Zbežimo pred obličjem Izraela, kajti Gospod se bori zanje zoper Egipčane.«

<sup>26</sup> Gospod je rekel Mojzesu: »Svojo roko iztegni nad morje, da lahko vode ponovno pridejo nad Egipčane, nad njihove bojne vozove in nad njihove konjenike.« <sup>27</sup> § Mojzes je svojo roko iztegnil nad morje in ko se je prikazalo jutro, se je morje vrnilo k svoji moći in Egipčani so bežali proti le-temu; in Gospod je Egipčane porazil v sredi morja. <sup>28</sup> Vode so se vrnile in pokrile bojne vozove, konjenike in vso faraonovo vojsko, ki je za njimi prišla v morje. Tam ni ostal niti eden izmed njih. <sup>29</sup> Toda Izraelovi otroci so hodili po suhi **zemlji** v sredi morja. Vode so jim **bile** zid na njihovi desnici in na njihovi levici. <sup>30</sup> Tako je Gospod tega dne rešil Izraela iz roke Egipčanov, in Izrael je videl Egipčane mrtve na morski obali. <sup>31</sup> Izrael je videl to veliko delo, ki ga je Gospod storil na Egipčanih, in ljudstvo se je balo Gospoda in verjelo Gospodu in njegovemu služabniku Mojzesu.

**15** Potem so Mojzes in Izraelovi otroci peli Gospodu tole pesem in govorili, rekoč: »Prepeval bom Gospodu, kajti sijajno je zmagal. Konja in njegovega jezdca je vrgel v morje. <sup>2</sup> Gospod je moja moč in pesem in postal je rešitev moje duše. On je moj Bog in pripravil mu bom prebivališče; Bog mojega oceta in poviseval ga bom. <sup>3</sup> Gospod je bojevnik. Gospod je njegovo ime. <sup>4</sup> Faraonove vozove in njegovo vojsko je vrgel v morje. Tudi njegovi izbrani častniki so se utopili v Rdečem morju. <sup>5</sup> Globine so jih pokrile. Na dno so potonili kakor kamen. <sup>6</sup> Tvoja desnica, o Gospod, je postala veličastna v oblasti. Tvoja desnica, o Gospod, je sovražnika razbila na koščke. <sup>7</sup> V veličini svoje odličnosti si premagal tiste, ki so se vzdignili zoper tebe. Ti pošiljaš svoj bes, **ki** jih je použil kakor strnišče. <sup>8</sup> S sunkom vetra tvojih nosnic so bile vode zbrane skupaj, poplave so stale pokončno kakor kup in globine so bile strnjene v srcu morja. <sup>9</sup> Sovražnik je rekel: »Zasledoval bom, dohitel bom, razdelil bom ukradeno blago. Moje poželenje bo zadovoljeno nad njimi. Izvlekel bom svoj meč, moja roka jih bo uničila.« <sup>10</sup> Zapihal si s svojim vetrom, morje jih je pokrilo. Potonili so kakor svinec v mogočnih vodah. <sup>11</sup> Kdo je podoben tebi, o Gospod, med bogovi? Kdo je podoben tebi, veličasten v svetosti, strašen v hvalah, ki delač čudeže? <sup>12</sup> Izteguješ svojo desnico, zemlja jih je požrila. <sup>13</sup> V svojem usmiljenju si vodil svoje ljudstvo, **katerega** si odkupil. V svoji moći si **jih** vodil k svojemu svetu prebivališču. <sup>14</sup> § Ljudstvo bo slišalo in bo prestrašeno. Bridkost se bo polastila filistejskih prebivalcev. <sup>15</sup> Potem bodo edomski vojvode osupli; mogočni možje Moába, polastilo se jih bo trepetanje; vsi prebivalci Káanaana se bodo stopili. <sup>16</sup> Strah in groza bosta padla nanje. Z veličino tvojega lakta bodo tako mirni **kakor** kamen, dokler tvoje ljudstvo ne gre mimo, o Gospod, dokler ne gre mimo ljudstvo, **ki** si ga ti odkupil. <sup>17</sup> Privedel jih boš noter in jih zasadil na gori svoje dediščine, **na** kraju, o Gospod, **ki** si ga ti naredil zase, da v njem prebivaš, v Svetišču, o Gospod, ki so ga tvoje roke osnovale. <sup>18</sup> Gospod bo kraljeval na veke vekov.« <sup>19</sup> Kajti faraonov konj je šel noter v morje s svojimi bojnimi vozovi in s svojimi konjeniki in Gospod je nadnje ponovno privedel morske vode, toda Izraelovi otroci so šli po suhi **zemlji** sredi morja.

<sup>20</sup> Mirjam, prerokinja, Aronova sestra, je v svojo roko vzela tamburin in vse ženske so za njo odšle ven s tamburini in s plesi. <sup>21</sup> Mirjam jim je odgovorila: »Prepevajte Gospodu, kajti sijajno je zmagal; konja in njegovega jezdca je vrgel v morje.«

<sup>22</sup> § Tako je Mojzes privedel Izraela od Rdečega morja in šli so ven v divjino Šur, in šli so tri dni v divjino, pa niso našli nobene vode.

<sup>23</sup> Ko so prišli do Mare, niso mogli piti od vodá Mare, kajti **bile** so grenke. Zato je bilo njeni ime imenovano Mara. <sup>24</sup> Ljudstvo je godrnjalo zoper Mojzesu, rekoč: »Kaj bomo pili?« <sup>25</sup> In kljal je h Gospodu in Gospod mu je pokazal les. Ko je **le-tega** vrgel v vodo, so vode postale sladke. Tam je zanje naredil zakon in odredbo in tam jih je preizkusil <sup>26</sup> in rekel: »Če boš pazljivo prisluhnil glasu Gospoda, svojega Boga in boš delal to, kar je pravilno v njegovem pogledu in boš prisluhnil njegovim zapovedim in se držal vseh njegovih zakonov, ne bom položil nate nobene od teh bolezni, ki sem jih privedel nad Egipčane, kajti jaz sem Gospod, ki te ozdravlja.«

<sup>27</sup> In prišli so do Elíma, kjer je **bilo** dvanajst vodnjakov vode in sedemdeset palm, in tam so se utaborili ob vodah.

**16** Odšli so na svoje potovanje od Elíma in vsa skupnost Izraelovih otrok je prišla v Sinsko divjino, ki je med Elímom in Sinajem, na petnajsti dan drugega meseca po njihovem odhodu iz egiptovske dežele. <sup>2</sup> Celotna skupnost Izraelovih otrok je v divjini godrnjala zoper Mojzesu in Arona <sup>3</sup> in Izraelovi otroci so jima rekli: »Bog daj, da bi umrli po Gospodovi roki v egiptovski deželi, ko smo sedeli pri lončih mesa in ko smo jedli kruha do sitega, kajti privedla sta nas v to divjino, da ta celoten zbor ubijeta z lakoto.«

<sup>4</sup> Potem je Gospod rekel Mojzesu: »Glej, za vas bom z neba deževal kruh in ljudstvo bo šlo ven in vsak dan nabralo določeno mero, da jih lahko preizkusim, ali se bodo ravnali po moji postavi ali ne. <sup>5</sup> In zgodilo se bo, da bodo na šesti dan pripravili **to**, kar so prinesli in tega bo dvakrat toliko, kolikor so dnevno nabrali.« <sup>6</sup> Mojzes in Aron sta vsem

<sup>26</sup> ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. <sup>27</sup> And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. <sup>28</sup> And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. <sup>29</sup> But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. <sup>30</sup> Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. <sup>31</sup> And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

**15** Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. <sup>2</sup> The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. <sup>3</sup> The LORD is a man of war: the LORD is his name. <sup>4</sup> Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. <sup>5</sup> The depths have covered them: they sank into the bottom as a stone. <sup>6</sup> Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. <sup>7</sup> And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, **which** consumed them as stubble. <sup>8</sup> And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. <sup>9</sup> The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. <sup>10</sup> Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. <sup>11</sup> Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? <sup>12</sup> Thou stretchedst out thy right hand, the earth swallowed them. <sup>13</sup> Thou in thy mercy hast led forth the people **which** thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. <sup>14</sup> The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. <sup>15</sup> Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. <sup>16</sup> Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. <sup>17</sup> Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. <sup>18</sup> The LORD shall reign for ever and ever. <sup>19</sup> For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

<sup>20</sup> ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. <sup>21</sup> And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

<sup>22</sup> So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

<sup>23</sup> ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. <sup>24</sup> And the people murmured against Moses, saying, What shall we drink? <sup>25</sup> And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, <sup>26</sup> And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

<sup>27</sup> ¶ And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

**16** And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. <sup>2</sup> And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: <sup>3</sup> And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

<sup>4</sup> ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. <sup>5</sup> And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. <sup>6</sup> And Moses and Aaron

said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: <sup>7</sup> And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? <sup>8</sup> And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

<sup>9</sup> ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. <sup>10</sup> And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

<sup>11</sup> ¶ And the LORD spake unto Moses, saying, <sup>12</sup> I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

<sup>13</sup> And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. <sup>14</sup> And when the dew that lay was gone up, behold, upon the face of the wilderness **there lay** a small round thing, **as** small as the hoar frost on the ground. <sup>15</sup> And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

<sup>16</sup> ¶ This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for **them** which are in his tents. <sup>17</sup> And the children of Israel did so, and gathered, some more, some less. <sup>18</sup> And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. <sup>19</sup> And Moses said, Let no man leave of it till the morning. <sup>20</sup> Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. <sup>21</sup> And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

<sup>22</sup> ¶ And it came to pass, **that** on the sixth day they gathered twice as much bread, two omers for one **man**: and all the rulers of the congregation came and told Moses. <sup>23</sup> And he said unto them, This is **that** which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake **that** which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. <sup>24</sup> And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. <sup>25</sup> And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. <sup>26</sup> Six days ye shall gather it; but on the seventh day, **which is** the sabbath, in it there shall be none.

<sup>27</sup> ¶ And it came to pass, **that** there went out **some** of the people on the seventh day for to gather, and they found none. <sup>28</sup> And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? <sup>29</sup> See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. <sup>30</sup> So the people rested on the seventh day. <sup>31</sup> And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

<sup>32</sup> ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. <sup>33</sup> And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. <sup>34</sup> As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. <sup>35</sup> And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. <sup>36</sup> Now an omer is the tenth part of an ephah.

**17** And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and **there was** no water for the people to drink. <sup>2</sup> Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? <sup>3</sup> And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this **that** thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? <sup>4</sup> And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. <sup>5</sup> And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. <sup>6</sup> Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. <sup>7</sup> And he called the name of the place Massah, and Meribah, because of the chiding of the

Izraelovim otrokom rekla: »Zvečer, takrat boste vedeli, da vas je Gospod izpeljal iz egipotske dežele<sup>7</sup> in zjutraj, potem boste videli Gospodovo slavo, kajti on posluša vaša mrmranja zoper Gospoda. Kaj pa sva midva, da mrmrate zoper naju?« <sup>8</sup> Mojzes je rekel: »To se bo zgodilo, ko vam bo Gospod zvečer dal za jesti meso in zjutraj kruha do sitega, zakaj Gospod sliši vaša mrmranja, ki jih mrmrate zoper njega. Kaj pa sva midva? Vaša mrmranja niso zoper naju, temveč zoper Gospoda.«

<sup>9</sup> Mojzes je spregovoril Aronu: »Povej vsej skupnosti Izraelovih otrok: »Pridite bliže, pred Gospoda, kajti slišal je vaša mrmranja.«

<sup>10</sup> Pripetilo se je, ko je Aron govoril celotni skupnosti Izraelovih otrok, da so pogledali proti divjini in glej, Gospodova slava se je prikazala v oblaku.

<sup>11</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>12</sup> »Slišal sem mrmranja Izraelovih otrok. Govori jim, rekoč: »Zvečer boste jedli meso in zjutraj boste nasičeni s kruhom in vedeli boste, da jaz sem Gospod, vaš Bog.«

<sup>13</sup> Pripetilo se je, da so se zvečer pojavile prepelice in pokrile tabor in zjutraj je rosa ležala naokoli vojske. <sup>14</sup> Ko je rosa, ki je ležala, izparela, glej, na obličju divjine je ležala majhna okrogla stvar, tako majhna kakor slana na tleh. <sup>15</sup> § Ko so Izraelovi otroci to zagledali, so drug drugemu rekli: »To je mana.« Kajti niso vedeli kaj je bilo to. Mojzes pa jim je rekel: »To je kruh, ki vam ga Gospod daje za jesti.

<sup>16</sup> To je stvar, ki jo je Gospod zapovedal: »Vsak mož naj od tega nabere glede na svoje prehranjevanje, gomer za vsakega človeka, glede na število vaših oseb; vzemite vsak mož za tiste, ki so v njegovih šotorih.« <sup>17</sup> Izraelovi otroci so storili tako in nabrali, nekateri več, drugi manj. <sup>18</sup> Ko so to izmerili z gomerjem, kdor je nabral veliko, ni imel preveč in kdor je nabral malo, ni imel pomanjkanja. Vsak človek je nabral glede na svoje prehranjevanje. <sup>19</sup> Mojzes je rekel: »Naj noben človek od tega ne pusti do jutra.« <sup>20</sup> Vendar niso poslušali Mojzesu, temveč so nekateri izmed njih pustili od tega do jutra in zaredile so se ličinke ter smrad in Mojzes je bil nad njimi ogorčen. <sup>21</sup> To so nabirali vsako jutro, vsak človek glede na svoje prehranjevanje. Ko pa je sonce postalo vroče, se je stopilo.

<sup>22</sup> Pripetilo se je, da so na šesti dan nabrali dvakrat toliko kruha, dva gomerja za enega človeka, in prišli so vsi voditelji skupnosti ter povedali Mojzesu. <sup>23</sup> Rekel jim je: »To je to, kar je rekel Gospod: »Jutri je počitek svetega sabata Gospodu. To, kar boste spekli, specite danes in zavrite to, kar boste vreli. To pa, kar preostane, vzemite iz uporabe, da bo obdržano do jutra.« <sup>24</sup> In to so vzeli iz uporabe do jutra, kakor je Mojzes zaukazal, in to ni zaudarjalo niti v tem ni bilo nobenih ličink. <sup>25</sup> Mojzes je rekel: »To jejet danes, kajti danes je šabat Gospodu. Danes tega ne boste našli na polju. <sup>26</sup> Šest dni boste to nabirali, toda na sedmi dan, ki je šabat, ne bo ničesar.«

<sup>27</sup> Pripetilo se je, da je nekaj ljudi izmed ljudstva na sedmi dan odšlo, da nabirajo, pa niso našli ničesar. <sup>28</sup> Gospod je rekel Mojzesu: »Doklej boste odklanjali, da se držite mojih zapovedi in mojih postav? <sup>29</sup> Poglejte, zakaj Gospod vam je dal šabat, zato vam na šesti dan daje kruh dveh dni. Vsak človek naj ostane na svojem kraju, naj noben človek na sedmi dan ne gre iz svojega kraja.« <sup>30</sup> Tako je ljudstvo na sedmi dan počivalo. <sup>31</sup> Izraelova hiša je njeno ime imenovala Mana, in ta je bila podobna koriandrovemu semenu, bela, in njen okus je bil podoben vafljem, narejenim z medom.

<sup>32</sup> Mojzes je rekel: »To je stvar, ki jo je Gospod zapovedal: »S tem napolnite gomer, da bo obdržano za vaše robove, da bodo lahko videli kruh, s katerim sem vas hranil v divjini, ko sem vas izpeljal iz egipotske dežele.« <sup>33</sup> Mojzes je Aronu rekel: »Vzemi lonec in vanj stresi gomer, poln mane in ga položi pred Gospoda, da bo obdržan za vaše robove.« <sup>34</sup> Kakor je Gospod zapovedal Mojzesu, tako je Aron to položil pred Pričevanje, da bo obdržano. <sup>35</sup> Izraelovi otroci so štirideset let jedli mano, dokler niso prišli v naseljeno deželo. Jedli so mano, dokler niso prišli do meja kánaanske dežele. <sup>36</sup> Torej gomer je desetina škafa.

**17** Vsa skupnost Izraelovih otrok je odpotovala iz Sinske divjine, po njihovih potovanjih, glede na Gospodovo zapoved in utaborili so se v Refidimu. **Tam** pa ni bilo nobene vode, da bi ljudstvo pilo.

<sup>2</sup> Zakaj ljudstvo se je pričkal z Mojzesom in govorilo: »Daj nam vode, da lahko pijemo.« Mojzes pa jim je rekel: »Zakaj se pričkate z menoj? Zakaj skušate Gospoda?« <sup>3</sup> Ljudstvo pa je hlepelo po vodi in ljudstvo je mrmlalo zoper Mojzesu ter reklo: »Zakaj je to, da si nas izpeljal iz Egipta, da z žejo ubiješ nas, naše otroke in našo živino?« <sup>4</sup> Mojzes je vpil h Gospodu, rekoč: »Kaj naj storim temu ljudstvu? Skoraj so pripravljeni, da me kamnajo.« <sup>5</sup> Gospod je rekel Mojzesu: »Pojdi naprej pred ljudstvom in s seboj vzemi Izraelove starešine, in svojo palico, s katero si udaril reko, vzemi v svojo roko in pojdi. <sup>6</sup> Glej, stal bom pred teboj, tam na skali na Horebu, ti pa boš udaril skalo in iz nje bo pritekla voda, da bo ljudstvo lahko pilo.« In Mojzes je tako storil v očeh Izraelovih starešin. <sup>7</sup> Ime kraja je imenoval Masa in Meriba,

zaradi pričkanja Izraelovih otrok in ker so skušali Gospoda, rekoč: »Je Gospod med nami ali ni?«

<sup>8</sup> Potem je prišel Amálek in se z Izraelom bojeval v Refidímu. <sup>9</sup> Mojzes je rekel Józuetu: »Izmed nas izberi može in pojrite ven in se bojujte z Amálekom. Jutri bom stal na vrhu hriba z Božjo palico v svoji roki.« <sup>10</sup> Józue je storil tako, kakor mu je rekel Mojzes in se bojeval z Amálekom. Mojzes, Aron in Hur pa so odšli na vrh hriba. <sup>11</sup> Pripetilo se je, ko je Mojzes držal svojo roko pokonci, da je prevladoval Izrael. Ko pa je svojo roko spustil, je prevladoval Amálek. <sup>12</sup> Vendar pa **sta bili** Mojzesovi roki težki. Vzela sta kamen in **ga** položila pod njega in sedel je nanj. Aron in Hur pa sta opirala njegovi roki, eden na eni strani, drugi pa na drugi strani, in njegovi roki sta bili stabilni do sončnega zahoda. <sup>13</sup> In Józue je z ostrino meča porazil Amáleka in njegovo ljudstvo. <sup>14</sup> Gospod je rekel Mojzesu: »Zapiši to za spomin v knjigo in **to** ponovi v Józuetova ušesa, kajti jaz bom popolnoma izbrisal spomin na Amáleka izpod neba.« <sup>15</sup> § Mojzes je zgradil oltar in njegovo ime imenoval JAHVE–nisi, <sup>16</sup> kajti rekel je: »Ker je Gospod prisegel, **da bo imel** Gospod vojno z Amálekom od roda do roda.«

**18** Ko je Jitro, midjánski duhovnik, Mojzesov tast, slišal o vsem, kar je Bog storil za Mojzesina za svoje ljudstvo Izraela **in** da je Gospod Izraela privedel iz Egipta, <sup>2</sup> je potem Mojzesov tast Jitro vzel Mojzesovo ženo Cipóro, potem ko jo je ta poslal nazaj <sup>3</sup> in njena dva sinova, od katerih **je bilo** enemu ime Geršóm; kajti rekel je: »Neznanec sem bil v tuji deželi,« <sup>4</sup> ime drugega pa **je bilo** Eliézer; kajti: »Bog mojega očeta,« **je rekel, »je bil** moja pomoč in me osvobodil pred faraonovim mečem.« <sup>5</sup> Mojzesov tast Jitro je prišel, z njegovima sinovoma in njegovo ženo, k Mojzesu v divjino, kjer je bil utaborjen pri gori Boga <sup>6</sup> in Mojzesu je rekel: »Jaz, tvoj tast Jitro, sem prisel k tebi in twoja žena in njena dva sinova z njo.«

<sup>7</sup> Mojzes je odšel ven, da sreča svojega tasta in se globoko prikloni ter ga poljubil. Drug drugega sta vprašala o **njuni** blaginji in prišla v šotor. <sup>8</sup> Mojzes je svojemu tastu povedal vse, kar je zaradi Izraela Gospod storil faraonu in Egipčanom **in** vse muke, ki so prišle nadnje na poti in **kako** jih je Gospod osvobodil. <sup>9</sup> Jitro se je razveselil zaradi vse dobrote, ki jo je Gospod storil Izraelu, katerega je osvobodil iz roke Egipčanov. <sup>10</sup> Jitro je rekel: »Blagoslovjeni **bodi** Gospod, ki vas je osvobodil iz roke Egipčanov in iz roke faraona, ki je ljudstvo osvobodil izpod roke Egipčanov.« <sup>11</sup> Sedaj vem, da **je** Gospod večji od vseh bogov, kajti v stvari, v kateri so oni posnosno postopali, **je bil on** nad njimi.« <sup>12</sup> Mojzesov tast Jitro, je vzel žgalno daritev, klavne daritve za Boga in prišel je Aron ter vse Izraelove starešine, da z Mojzesovim tastom jedo kruh pred Bogom.

<sup>13</sup> In pripetilo se je naslednji dan, da se je Mojzes usedel, da sodi ljudstvu in ljudstvo je stalo pri Mojzesu od jutra do večera. <sup>14</sup> Ko je Mojzesov tast videl vse to, kar je počel ljudstvu, je rekel: »Kaj je ta stvar, ki jo počneš ljudstvu? Zakaj ti sam sediš, vse ljudstvo pa stoji pri tebi od jutra do večera?« <sup>15</sup> Mojzes je svojemu tastu rekel: »Ker ljudstvo prihaja k meni, da povprašuje od Boga.« <sup>16</sup> Kadar imajo zadevo, pridejo k meni in jaz sodim med enim in drugim in jaz **jam** dam spoznavati zakone Boga in njegove postave.« <sup>17</sup> Mojzesov tast pa mu je rekel: »Stvar, ki jo počneš, ni dobra.« <sup>18</sup> Zagotovo se boš izčrpal, tako ti in to ljudstvo, ki **je** s teboj, kajti ta stvar **je** za tebe pretežka; ti tega nisi zmožen opravljati sam. <sup>19</sup> Prisluhni torej mojemu glasu, dal ti bom nasvet in Bog bo s teboj: »Ti bodi za ljudstvo usmerjen k Bogu, da boš zadeve lahko prinašal k Bogu.« <sup>20</sup> Učil jih boš odredbe in postave in kazal jim boš pot, po kateri morajo hoditi in delo, ki ga morajo opraviti. <sup>21</sup> Poleg tega boš izmed vsega ljudstva priskrbel sposobne može, takšne, ki se bojijo Boga, može resnice, ki sovražijo pohlepnost. Nad njimi postavi **takšne, da bodo** vodje nad tisočimi **in** vodje nad stotimi, vodje nad petdesetimi in vodje nad desetimi. <sup>22</sup> Ti naj sodijo ljudstvu v vseh obdobjih in zgodilo se bo, **da se bo** vsaka velika zadeva prinesla predte, toda vsako majhno zadevo bodo sodili oni. Tako bo zate lažje, oni pa bodo **breme** nosili s teboj. <sup>23</sup> Če boš storil to stvar in ti Bog **tako** zapove, potem boš zmožen vzdržati in tudi vse to ljudstvo bo v miru hodilo k svojemu kraju.« <sup>24</sup> Tako je Mojzes prisluhnil glasu svojega tasta in storil vse, kar je ta rekel. <sup>25</sup> Mojzes je izbral sposobne može iz vsega Izraela in jih naredil poglavarje nad ljudstvom, vodje nad tisočimi, vodje nad stotimi, vodje nad petdesetimi in vodje nad desetimi. <sup>26</sup> Sodili so ljudstvu v vseh obdobjih. Težje stvari so prinašali k Mojzesu, toda vsako majhno zadevo so sodili sami.

<sup>27</sup> In Mojzes je pustil svojemu tastu oditi in ta je odšel svojo pot v svojo lastno deželo.

**19** V tretjem mesecu, ko so Izraelovi otroci odšli iz egiptovske dežele, istega dne, so prišli v Sinajsko divjino. <sup>2</sup> Kajti odšli so iz Refidima in prišli v sinajsko puščavo in se utaborili v divjini in tam je Izrael taboril pred goro. <sup>3</sup> Mojzes je odšel gor k Bogu in Gospod je zaklical k njemu z gore, rekoč: »Tako boš rekel Jakobovi hiši in povedal Izraelovim otrokom: <sup>4</sup> Videli ste kaj sem storil Egipčanom in **kako** sem vas nosil na orljih perutih in vas privedel k sebi. <sup>5</sup> Zdaj torej, če boste zares poslušali moj glas in se držali moje zaveze, potem

children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

<sup>8</sup> ¶ Then came Amálek, and fought with Israel in Rephidim. <sup>9</sup> And Moses said unto Joshua, Choose us out men, and go out, fight with Amálek: to morrow I will stand on the top of the hill with the rod of God in mine hand. <sup>10</sup> So Joshua did as Moses had said to him, and fought with Amálek: and Moses, Aaron, and Hur went up to the top of the hill. <sup>11</sup> And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amálek prevailed. <sup>12</sup> But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. <sup>13</sup> And Joshua discomfited Amálek and his people with the edge of the sword. <sup>14</sup> And the LORD said unto Moses, Write this *for a memorial* in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amálek from under heaven. <sup>15</sup> And Moses built an altar, and called the name of it Jehovah-nissi: <sup>16</sup> For he said, Because the LORD hath sworn that the LORD will have war with Amálek from generation to generation.

**18** When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, **and** that the LORD had brought Israel out of Egypt; <sup>2</sup> Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, <sup>3</sup> And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: <sup>4</sup> And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: <sup>5</sup> And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: <sup>6</sup> And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

<sup>7</sup> ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of **their** welfare; and they came into the tent. <sup>8</sup> And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, **and** all the travail that had come upon them by the way, and how the LORD delivered them. <sup>9</sup> And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. <sup>10</sup> And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. <sup>11</sup> Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them. <sup>12</sup> And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

<sup>13</sup> ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. <sup>14</sup> And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? <sup>15</sup> And Moses said unto his father in law, Because the people come unto me to enquire of God: <sup>16</sup> When they have a matter, they come unto me; and I judge between one and another, and I do make **them** know the statutes of God, and his laws. <sup>17</sup> And Moses' father in law said unto him, The thing that thou doest is not good. <sup>18</sup> Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. <sup>19</sup> Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: <sup>20</sup> And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. <sup>21</sup> Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, **and** rulers of hundreds, rulers of fifties, and rulers of tens: <sup>22</sup> And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. <sup>23</sup> If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. <sup>24</sup> So Moses hearkened to the voice of his father in law, and did all that he had said. <sup>25</sup> And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. <sup>26</sup> And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

<sup>27</sup> ¶ And Moses let his father in law depart; and he went his way into his own land.

**19** In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai. <sup>2</sup> For they were departed from Rephidim, and were come **to** the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. <sup>3</sup> And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; <sup>4</sup> Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. <sup>5</sup> Now therefore,

if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: <sup>6</sup> And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

<sup>7</sup> ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. <sup>8</sup> And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

<sup>9</sup> And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

<sup>10</sup> ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes. <sup>11</sup> And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. <sup>12</sup> And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: <sup>13</sup> There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

<sup>14</sup> ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. <sup>15</sup> And he said unto the people, Be ready against the third day: come not at *your* wives.

<sup>16</sup> ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. <sup>17</sup> And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. <sup>18</sup> And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. <sup>19</sup> And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. <sup>20</sup> And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up. <sup>21</sup> And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. <sup>22</sup> And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. <sup>23</sup> And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. <sup>24</sup> And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. <sup>25</sup> So Moses went down unto the people, and spake unto them.

**20** And God spake all these words, saying, <sup>2</sup> *I am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. <sup>3</sup> Thou shalt have no other gods before me. <sup>4</sup> Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: <sup>5</sup> Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; <sup>6</sup> And shewing mercy unto thousands of them that love me, and keep my commandments. <sup>7</sup> Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. <sup>8</sup> Remember the sabbath day, to keep it holy. <sup>9</sup> Six days shalt thou labour, and do all thy work: <sup>10</sup> But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: <sup>11</sup> For *in six* days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

<sup>12</sup> ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. <sup>13</sup> Thou shalt not kill. <sup>14</sup> Thou shalt not commit adultery. <sup>15</sup> Thou shalt not steal. <sup>16</sup> Thou shalt not bear false witness against thy neighbour. <sup>17</sup> Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

<sup>18</sup> ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. <sup>19</sup> And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. <sup>20</sup> And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. <sup>21</sup> And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

<sup>22</sup> ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. <sup>23</sup> Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

mi boste izvoljen zaklad nad vsemi ljudstvi, kajti vsa zemlja *je* moja, <sup>6</sup> vi pa mi boste kraljestvo duhovnikov in svet narod. To *so* besede, ki jih boš govoril Izraelovim otrokom.«

<sup>7</sup> Mojzes je prišel ter dal poklicati starešine ljudstva in pred njihove obraze položil vse te besede, katere mu je Gospod zapovedal. <sup>8</sup> Vse ljudstvo je skupaj odgovorilo ter reklo: »Vse, kar je Gospod govoril, bomo storili.« In Mojzes je besede ljudstva ponovil Gospodu.

<sup>9</sup> Gospod je rekel Mojzesu: »Glej, k tebi pridem v gostem oblaku, da bo ljudstvo lahko slišalo, ko govorim s teboj in ti verjelo na veke.« In Mojzes je besede ljudstva povedal Gospodu.

<sup>10</sup> Gospod je rekel Mojzesu: »Pojdi k ljudstvu in posvečuj jih danes in jutri in naj si operejo svoja oblačila <sup>11</sup> in boste pripravljeni za tretji dan, kajti tretji dan bo Gospod prišel dol, v očeh vsega ljudstva, na goro Sinaj. <sup>12</sup> Ti pa boš ljudstvu postavil meje naokoli, rekoč: »Pazite se, *da ne* greste gor na goro ali se dotaknete njene meje. Kdorkoli se dotakne gore, bo zagotovo usmrčen. <sup>13</sup> Niti roka se ga ne bo dotaknila, temveč naj bo zagotovo kamnan ali prestreljen; bodisi *bo to* žival ali človek, naj ta ne živi. Ko zadoni trobljenje naj pridejo h gori.«

<sup>14</sup> Mojzes je odšel dol z gore k ljudstvu in ljudstvo posvetil, in ti so si oprali svoja oblačila. <sup>15</sup> Ljudstvu je rekel: »Bodite pripravljeni na tretji dan. Ne pridite k *vašim* ženam.«

<sup>16</sup> Na tretji dan se je zjutraj pripetilo, da so bila grmenja in bliski in na gori gost oblak in silno glasen zvok šofarja, tako da je vse ljudstvo, ki *je bilo* v taboru, trepetalo. <sup>17</sup> Mojzes je ljudstvo privedel iz tabora, da se sreča z Bogom. Stali so pri spodnjem delu gore. <sup>18</sup> Gora Sinaj je bila povsem v dimu, ker se je Gospod nanjo spustil v ognju in njen dim se je vzpenjal kakor dim iz talilne peči in celotna gora se je silno tresla. <sup>19</sup> Ko je glas šofarja zategnjeno donel in postajal glasnejši in glasnejši, je Mojzes spregovoril in Bog mu je odgovoril z glasom. <sup>20</sup> Gospod je prišel dol na goro Sinaj, na vrh gore in Gospod je Mojzes poklical *gor* na vrh gore in Mojzes je odšel gor. <sup>21</sup> Gospod je rekel Mojzesu: »Pojdi dol, naroči ljudstvu, da se ne bi prebili h Gospodu, da bi strmeli in se mnogi izmed njih pogubijo. <sup>22</sup> Naj se tudi duhovniki, ki pridejo bliže h Gospodu, posvetijo, da ne bi Gospod izbruhnil nad njimi.« <sup>23</sup> Mojzes pa je rekel Gospodu: »Ljudstvo se ne more povzeti na goro Sinaj, kajti zapovedal si nam, rekoč: »Postavi meje okoli gore in jo posveti.« <sup>24</sup> Gospod mu je rekel: »Proč, spusti se in prišel boš gor, ti in Aron s teboj. Toda duhovniki in ljudstvo naj se ne prebijajo, da pridejo h Gospodu, da ne bi nad njimi izbruhnil.« <sup>25</sup> Tako je Mojzes odšel dol k ljudstvu in jim spregovoril.

**20** Bog je spregovoril vse te besede, rekoč: <sup>2</sup> [1] »Jaz *sem* Gospod, <sup>2</sup> twoj Bog, ki sem te privedel iz egiptovske dežele, iz hiše sužnosti.

<sup>3</sup> [2] Pred menoj ne boš imel nobenih drugih bogov. <sup>4</sup> Sebi ne boš naredil nobene rezane podobe ali kakršnekoli podobnosti *čemurkoli*, kar *je* zgoraj na nebuh ali kar *je* spodaj na zemlji ali kar *je* v vodi pod zemljou. <sup>5</sup> Ne boš se jim priklanjaj niti jim ne boš služil, kajti jaz, Gospod, twoj Bog, *sem* ljubosumen Bog, ki obiskujem krivičnost očetov na otrocih do tretjega in četrtega *rodu* tistih, ki me sovražijo, <sup>6</sup> izkazujem pa usmiljenje tisočem tistih, ki me ljubijo in varujejo moje zapovedi.

<sup>7</sup> [3] Ne boš v prazno vzel imena Gospoda, svojega Boga; kajti Gospod ne bo držal brez krivde tistega, ki v prazno jemlje njegovo ime. <sup>8</sup> [4]

Spominjam se šabatnega dne, da ga ohranis svetega. <sup>9</sup> Šest dni se boš trudil in opravljal vse svoje delo, <sup>10</sup> toda sedmi dan je šabat Gospodu, tvojemu Bogu. *Na [ta dan]* ne boš opravljal nobenega dela, ne ti, niti twoj sin, niti twoja hči, *[niti]* twoj sluga, niti twoja dekla, niti twoja živila, niti twoj tujec, ki *je* znotraj tvojih velikih vrat, <sup>11</sup> kajti v šestih dneh je Gospod naredil nebo in zemljo, morje in vse, kar *je* v njih, sedmi dan pa je počival. Zato je Gospod blagoslovil šabatni dan in ga posvetil.

<sup>12</sup> [5] Spoštuj svojega očeta in svojo mater, da bodo tvoji dnevi lahko dolgi na zemlji, ki ti jo daje Gospod, twoj Bog. <sup>13</sup> [6] Ne boš ubil. <sup>14</sup> [7] Ne boš zagrešil zakonolomstva. <sup>15</sup> [8] Ne boš kradel. <sup>16</sup> [9] Ne boš prinašal krivega pričevanja zoper svojega bližnjega. <sup>17</sup> [10] Ne boš hlepel *[po]* hiši svojega bližnjega, ne boš hlepel *[po]* ženi svojega bližnjega, niti *[po]* njegovem slugi, niti *[po]* njegovemu dekli, niti *[po]* njegovem volu, niti *[po]* njegovem oslu, niti *[po]* katerikoli stvari, ki *je* od tvojega bližnjega!«

<sup>18</sup> In vse ljudstvo je videlo grmenja in bliske, zvok šofarja in kadečo goro. Ko je ljudstvo *to* videlo, so se odstranili in stali daleč stran.

<sup>19</sup> Mojzes pa so rekli: »Ti govori z nami, mi pa bomo poslušali, toda Bog naj z nami ne govoriti, da ne bi umrli.« <sup>20</sup> Mojzes je ljudstvu rekel: »Ne bojte se, kajti Bog je prišel, da vas preizkusiti in da je njegov strah lahko pred vašimi obrazi, da ne grešite.« <sup>21</sup> § Ljudstvo je stalо daleč stran, Mojzes pa se je približal gosti temi, kjer *je bil* Bog.

<sup>22</sup> Gospod je rekel Mojzesu: »Tako boš rekel Izraelovim otrokom: »Videli ste, da sem z vami govoril iz nebes. <sup>23</sup> Poleg mene ne boste delali bogov iz srebra, niti si ne boste delali bogov iz zlata.

<sup>24</sup> § Naredil mi boš oltar iz zemlje in na njem boš žrtvoval svoje žgalne daritve in svoje mirovne daritve, svoje ovce in svoje vole. Na vseh krajih, kjer zapišem svoje ime, bom prišel k tebi in te blagoslovil. <sup>25</sup> Če mi hočeš narediti oltar iz kamna, ga ne boš zgradil iz klesanega kamna, kajti će svoje orodje dvigneš nanj, si ga oskrnuli. <sup>26</sup> Niti k mojemu oltarju ne boš šel gor po stopnicah, da na njih ne bo odkrita tvoga nagota.

**21** Torej to so sodbe, ki jih boš postavil prednje. <sup>2</sup> Če kupiš hebrejskega služabnika, naj ti služi šest let. V sedmem letu pa naj odide prost, brez plačila. <sup>3</sup> Če je sam prišel, naj sam odide. Če je bil poročen, potem naj njegova žena odide z njim. <sup>4</sup> Če mu je njegov gospodar dal ženo in mu je rodila sinove ali hčere, naj bodo žena in njeni otroci [od] njegovega gospodarja, on pa naj odide sam. <sup>5</sup> Če mu bo služabnik jasno rekel: „Ljubim svojega gospodarja, svojo ženo in svoje otroke; ne bom odšel svoboden,“ <sup>6</sup> § potem naj ga njegov gospodar privede k sodnikom. Prav tako naj ga privede k vratom ali k podboju in njegov gospodar naj njegovo uho prebode s šilom, on pa naj mu za vedno služi.

<sup>7</sup> Če človek proda svojo hčer, da postane dekla, naj ona ne odide kakor storijo služabniki. <sup>8</sup> Če ne ugaaja svojemu gospodarju, ki si jo je zaročil, tedaj naj bo odkupljena. Ne bo imel oblasti, da jo proda v tuj narod, glede na to, da je z nju ravnal varljivo. <sup>9</sup> Če jo je zaročil svojemu sinu, naj z nju postopa po načinu hčera. <sup>10</sup> Če si vzame drugo ženo, naj njene hrane, njenega oblačila in njene zakonske dolžnosti ne zmanjša. <sup>11</sup> Če ji ne stori teh treh stvari, potem naj ta odide ven prosta, brez denarja.

<sup>12</sup> Kdor udarja človeka, tako da umre, naj bo zagotovo usmrčen. <sup>13</sup> Če človek ne preži nanj, temveč ga Bog izroči v njegovo roko, potem bom določil kraj, kamor naj zbeži. <sup>14</sup> Toda če pride človek prepotentno nad svojega bližnjega, da ga z zvijačo ubije, ga odvedi od mojega oltarja, da lahko umre.

<sup>15</sup> Kdor udarja svojega očeta ali svojo mater, naj bo zagotovo usmrčen.

<sup>16</sup> Kdor ugrabi človeka in ga prodaja ali če je le-ta najden v njegovi roki, naj bo zagotovo usmrčen.

<sup>17</sup> Kdor preklinja svojega očeta ali svojo mater, naj bo zagotovo usmrčen.

<sup>18</sup> Če se moža skupaj prepirata in je eden udaril drugega s kamnom ali s svojo pestjo, pa ta ne umre, temveč se drži svoje postelje; <sup>19</sup> § če ta ponovno vstane in hodi okoli na svoji palici, potem naj bo tisti, ki ga je udaril, oproščen. Samo plačal mu bo za izgubo njegovega časa in poskrbel bo, da bo temeljito ozdravljen.

<sup>20</sup> Če človek udari svojega služabnika ali svojo služabnico s palico in le-ta pod njegovo roko umre, naj bo zagotovo kaznovan. <sup>21</sup> Vendar če preživi dan ali dva, naj ne bo kaznovan, kajti on je njegov denar.

<sup>22</sup> Če se moža prepirata in poškodujeta nosečnico, tako da njen sad odide od nje in ne sledi nobena škoda, naj bo ta zagotovo kaznovan glede na to, kakor mu naloži ženin soprog. Plača naj kakor mu bodo določili sodniki. <sup>23</sup> Če sledi katerakoli nesreča, potem boš dal življenje za življenje, <sup>24</sup> oko za oko, zob za zob, roko za roko, stopalo za stopalo, <sup>25</sup> § opeklino za opeklino, rano za rano, udarec z bičem za udarec z bičem.

<sup>26</sup> Če človek udari oko svojega služabnika ali oko svoje služabnice, da le-ta propade, naj ga pusti oditi svobodnega zaradi njegovega očesa. <sup>27</sup> Če svojemu slugi izbjige zob ali zob svoji dekli, naj ga pusti oditi prostega zaradi njegovega zoba.

<sup>28</sup> Če vol zabode moškega ali žensko, da umreta, potem naj bo vol zagotovo kamnan in njegovo meso naj se ne jé, toda lastnik vola naj bo oproščen. <sup>29</sup> Toda če je imel vol navado, da je s svojim rogom bodel v preteklem času in je bilo to pričevano njegovemu lastniku, pa ga ta ni držal zaprtega, temveč da je usmrtil moškega ali žensko, naj bo vol kamnan in tudi njegov lastnik naj bo usmrčen. <sup>30</sup> Če mu bo naložena vsota denarja, potem naj da za odkupnino svojega življenja karkoli mu bo naloženo. <sup>31</sup> Če je nabodel sina ali nabodel hčer, naj mu bo storjeno glede na to sodbo. <sup>32</sup> Če bo vol pobodel sluga ali deklo, naj njihovemu gospodarju da trideset šeklov srebra, vol pa naj bo kamnan.

<sup>33</sup> Če bo človek odprl jamo ali če bo človek izkopal jamo in je ne bo pokril in vanjo pade vol ali osel, <sup>34</sup> naj lastnik jame to dobro naredi in da denar lastniku le-teh; mrtva žival pa naj bo njegova.

<sup>35</sup> Če pa vol nekega človeka poškoduje drugega, da ta umre, potem naj prodajo živega vola in razdelijo denar od njega; in prav tako naj razdelijo mrtvega vola. <sup>36</sup> Ali če je bilo znano, da je imel vol navado v preteklem času bosti, pa ga njegov lastnik ni imel zaprtega, naj zagotovo plača vola za vola, mrtvi pa naj bo njegov.

**22** Če bo človek ukradel vola ali ovco in to zakolje ali proda, naj povrne pet volov za vola in štiri ovce za ovco.

<sup>2</sup> Če je najden tat, da vlamlja in je udarjen, da umre, potem naj zanj ne bo prelite nobene krvi. <sup>3</sup> Če je nad njim vstalo sonce, naj bo zanj prelita kri, kajti moral bi narediti popolno povračilo. Če nima ničesar, potem naj bo prodan za svojo tativino. <sup>4</sup> Če je tativina v njegovi roki zagotovo najdena živa, bodisi je to vol ali osel ali ovca, naj povrne dvojno.

<sup>24</sup> ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. <sup>25</sup> And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. <sup>26</sup> Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

**21** Now these are the judgments which thou shalt set before them. <sup>2</sup> If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. <sup>3</sup> If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. <sup>4</sup> If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. <sup>5</sup> And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: <sup>6</sup> Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

<sup>7</sup> ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the menservants do. <sup>8</sup> If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. <sup>9</sup> And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. <sup>10</sup> If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. <sup>11</sup> And if he do not these three unto her, then shall she go out free without money.

<sup>12</sup> ¶ He that smiteth a man, so that he die, shall be surely put to death.

<sup>13</sup> And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. <sup>14</sup> But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

<sup>15</sup> ¶ And he that smiteth his father, or his mother, shall be surely put to death.

<sup>16</sup> ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

<sup>17</sup> ¶ And he that curseth his father, or his mother, shall surely be put to death.

<sup>18</sup> ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: <sup>19</sup> If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

<sup>20</sup> ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. <sup>21</sup> Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

<sup>22</sup> ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. <sup>23</sup> And if any mischief follow, then thou shalt give life for life,

<sup>24</sup> Eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup> Burning for burning, wound for wound, stripe for stripe.

<sup>26</sup> ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. <sup>27</sup> And if he smite out his manservant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

<sup>28</sup> ¶ If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. <sup>29</sup> But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. <sup>30</sup> If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. <sup>31</sup> Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. <sup>32</sup> If the ox shall push a manservant or a maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

<sup>33</sup> ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; <sup>34</sup> The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

<sup>35</sup> ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

<sup>36</sup> Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

**22** If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

<sup>2</sup> ¶ If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. <sup>3</sup> If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. <sup>4</sup> If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

<sup>5</sup> ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

<sup>6</sup> ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

<sup>7</sup> ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

<sup>8</sup> If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods. <sup>9</sup> For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour. <sup>10</sup> If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*: <sup>11</sup> *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good. <sup>12</sup> And if it be stolen from him, he shall make restitution unto the owner thereof. <sup>13</sup> If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

<sup>14</sup> ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good. <sup>15</sup> *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

<sup>16</sup> ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. <sup>17</sup> If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

<sup>18</sup> ¶ Thou shalt not suffer a witch to live.

<sup>19</sup> ¶ Whosoever lieth with a beast shall surely be put to death.

<sup>20</sup> ¶ He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

<sup>21</sup> ¶ Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

<sup>22</sup> ¶ Ye shall not afflict any widow, or fatherless child. <sup>23</sup> If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; <sup>24</sup> And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

<sup>25</sup> ¶ If thou lend money to *any* of my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. <sup>26</sup> If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: <sup>27</sup> For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

<sup>28</sup> ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

<sup>29</sup> ¶ Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. <sup>30</sup> Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

<sup>31</sup> ¶ And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

**23** Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

<sup>2</sup> ¶ Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*:

<sup>3</sup> ¶ Neither shalt thou countenance a poor man in his cause.

<sup>4</sup> ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. <sup>5</sup> If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. <sup>6</sup> Thou shalt not wrest the judgment of thy poor in his cause. <sup>7</sup> Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

<sup>8</sup> ¶ And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

<sup>9</sup> ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

<sup>10</sup> And six years thou shalt sow thy land, and shalt gather in the fruits thereof: <sup>11</sup> But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. <sup>12</sup> Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. <sup>13</sup> And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

<sup>14</sup> ¶ Three times thou shalt keep a feast unto me in the year. <sup>15</sup> Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for

<sup>5</sup> Če bo človek polju ali vinogradu povzročil, da bo požrto in bo vanj postavil svojo žival, pa se bo pasla na polju drugega človeka, naj povrne od najboljšega svojega lastnega polja in od najboljšega svojega lastnega vinograda.

<sup>6</sup> Če izbruhne ogenj in zajame trnje, tako da so *s tem* použite kopice žita ali stoječe žito ali polje, naj tisti, ki je zanetil ogenj, zagotovo naredi povračilo.

<sup>7</sup> Če bo človek izročil svojemu bližnjemu v hrambo denar ali stvari, pa bo to ukradeno iz človekove hiše; če bo tat najden, naj plača dvojno. <sup>8</sup> § Če tat ne bo najden, potem naj bo gospodar hiše priveden k sodnikom, *da vidijo*, ali je svojo roko položil na dobrine svojega bližnjega. <sup>9</sup> § Kajti vse vrste prekrški, *bodisi je to* za vola, za osla, za ovco, za oblačilo *ali* za katerokoli vrsto izgubljene stvari, za katero *drug* zatrjuje, da je njegova, naj zadeva obeh strani pride pred sodnike. *In* kogar bodo sodniki obsodili, naj svojemu bližnjemu plača dvojno. <sup>10</sup> Če človek svojemu bližnjemu izroči osla ali vola ali ovco ali katerokoli žival v varstvo, pa ta pogine ali je ranjena ali odpeljana proč [*in*] noben človek *tega* ne vidi, <sup>11</sup> *potem* naj bo Gospodova prisega med njima obema, da svoje roke ni položil na dobrine svojega bližnjega. Njegov lastnik bo *od tega* sprejel, oni pa *tega* ne bo nadoknadil. <sup>12</sup> Če je to od njega ukradeno, naj od tega lastniku naredi povračilo. <sup>13</sup> Če bo to raztrgano na koščke, *potem* naj to prinese kot *pričevanje*, on *pa* ne bo nadoknadil tega, kar je bilo raztrgano.

<sup>14</sup> Če si človek karkoli izposodi od svojega bližnjega in je to poškodovano ali pogine, pa njegov lastnik ni *bil s tem*, naj on *to* zagotovo nadoknadi. <sup>15</sup> *Vendar*, če je *bil* lastnik od tega z njim, naj on *tega* ne nadoknadi. Če je *bila* najeta *stvar*, je ta prisla za njegovo najemnino.

<sup>16</sup> Če mož privabi devico, ki ni zaročena in leži z njo, naj jo zagotovo oskrbi z doto, da postane njegova žena <sup>17</sup> Če njen oče popolnoma odklanja, da mu jo da, naj plača denar glede na doto devic.

<sup>18</sup> Ne boš trpel, da bi čarovnica živel.

<sup>19</sup> Kdorkoli leži z živaljo, naj bo zagotovo usmrčen.

<sup>20</sup> Kdor žrtvuje *kateremukoli* bogu, razen samo Gospodu, naj bo popolnoma uničen.

<sup>21</sup> Tuje ne boš niti dražil niti zatiral, kajti tujci ste bili v egiptovski deželi.

<sup>22</sup> Ne boste stiskali katerekoli vdove ali osirotelega otroka. <sup>23</sup> Če jih boste na kakršen koli način stiskali in oni kakorkoli kličejo k meni, bom zagotovo slišal njihov klic <sup>24</sup> in moj bes se bo razvnel in ubil vas bom z mečem; in vaše žene bodo vdove in vaši otroci sirote.

<sup>25</sup> Če *komurkoli izmed* mojega ljudstva, *ki je* poleg tebe ubog, posodiš denar, do njega ne bodi kakor oderuh, niti nanj ne nalagaj obresti. <sup>26</sup> Če sploh vzameš za jamstvo oblačilo svojega bližnjega, mu ga boš izročil do takrat, ko zahaja sonce. <sup>27</sup> Kajti to *je* njegovo edino pokrivalo, to *je* njegovo oblačilo za njegovo kožo. V čem bo spal? In zgodilo se bo, ko kliče k meni, da bom slišal, kajti jaz *sem* milostljiv.

<sup>28</sup> Ne boš zasramoval bogov niti preklinjal vladarja svojega ljudstva.

<sup>29</sup> § Ne boš odlašal *darovati* prvin od svojih zrelih sadov in od svojih žganih pijač. Prvorjenega izmed svojih sinov boš dal meni. <sup>30</sup> Podobno boš storil s svojimi voli *in* s svojimi ovcami. Sedem dni naj bo ta s svojo materjo, na osmi dan pa ga boš dal meni.

<sup>31</sup> Vi mi boste sveti ljudje niti ne boste jedli *kakršnega koli* mesa, *ki je* raztrgano od živali na polju; vrgli ga boste psom.

**23** Ne boš dvignil napačnega poročila. Svoje roke ne podaj z zlobnim, *da bi bil* nepravična priča.

<sup>2</sup> § Ne boš sledil množici, da *počnes* zlo. Niti ne boš gorovil v zadavi, da se ne nagneš za mnogimi, ki pačijo *sodbo*.

<sup>3</sup> Niti ne boš podpiral reveža v njegovi zadavi.

<sup>4</sup> Če sreča vola svojega sovražnika ali njegovega osla zaiti, mu ga boš zagotovo ponovno privедел nazaj k njemu. <sup>5</sup> Če vidiš osla tistega, ki te sovraži, ležati pod svojim bremenom in odlašč, da mu pomagaš, mu boš zagotovo z njim vred pomagal. <sup>6</sup> Ne boš pačil sodbe ubogega v njegovi zadavi. <sup>7</sup> Drži se proč od napačne stvari. Nedolžnega in pravičnega ne ubij, kajti zlobnega ne bom opravičil.

<sup>8</sup> § In ti ne boš prejel nobenega daru, kajti dar slepi modrega in izkrivila besede pravičnega.

<sup>9</sup> § Tudi ne boš zatiral tuje, kajti pozname srce tuje, glede na to, da ste bili tujci v egiptovski deželi.

<sup>10</sup> Šest let boš sejal svojo zemljo in zbiral njene sadove, <sup>11</sup> toda sedmo *leto* jo boš pustil počivati in mirno ležati, da ubogi izmed tvojega ljudstva lahko jedo. Kar bodo pustili, naj pojedo živali polja. Na podoben način boš postopal s svojim vinogradom *in* s svojim oljčnim nasadom.

<sup>12</sup> Šest dni boš opravljal svoje delo, na sedmi dan pa boš počival, da bosta tvoj vol in tvoj osel lahko počivala in bosta sin tvoje pomočnice in tujec lahko osvežena. <sup>13</sup> V vseh *stvareh*, ki sem ti jih rekel, bodi preudaren. In ne omenjam imena drugih bogov, niti naj tega ne bo slišati iz tvojih ust.

<sup>14</sup> Trikrat v letu mi boš ohranjaj praznovanje. <sup>15</sup> Ohranjaj boš praznik nekvašenega kruha (sedem dni boš jedel nekvašeni kruh, kakor sem ti zapovedal, v določenem času meseca abiba, kajti v njem si prišel

iz Egipta in nihče se pred meno ne bo prikazal prazen)<sup>16</sup> in praznik žetve, prve sadove svojih trudov, ki si jih posejal na polju in praznik spravljanja, ***ki je*** ob koncu leta, ko si svoje trude pospravil s polja.<sup>17</sup> Trikrat na leto naj se vsi tvoji možje prikažejo pred Gospodom Bogom.<sup>18</sup> Krvi moje klavne daritve ne boš žrtvoval z vzhajanim kruhom niti naj maščoba mojega darovanja ne ostane do jutra.<sup>19</sup> Prvine od prvih sadov svoje zemlje boš prinesel v hišo Gospoda, svojega Boga. Kozlička ne boš zavrel v mleku njegove matere.

<sup>20</sup> Glej, pred teboj pošiljam Angela, da te varuje na poti in te privede na kraj, ki sem ga pripravil.<sup>21</sup> Pazi se ga in ubogaj njegov glas, ne izzivaj ga, kajti ne bo oprostil tvojih prestopkov, kajti moje ime ***je*** v njem.<sup>22</sup> Toda če boš zares ubogal njegov glas in storil vse, kar ti govorim, potem bom sovražnik tvojih sovražnikov in nasprotnik tvojih nasprotnikov.<sup>23</sup> Kajti moj Angel bo šel pred teboj in te privede k Amoréjcem, Hetejcem, Perizéjcem, Kánaancem, Hivéjcem in Jebusejcem, in jaz jih bom odrezal.<sup>24</sup> Ne boš se priklanjal njihovim bogovom niti jim služil niti počel po njihovih delih, temveč jih boš popolnoma premagal in docela zlomil njihove podobe.<sup>25</sup> Služili boste Gospodu, vašemu Bogu in on bo blagoslovil tvoj kruh in twojo vodo, in iz tvoje srede bom odvezel boleznen.

<sup>26</sup> § V tvoji deželi nič ne bo zavrglo svojih mladih, niti ne bo jalovo. Število tvojih dni bom izpolnil.<sup>27</sup> Pred teboj bom poslal svoj strah in uničil bom vsa ljudstva, h katerim boš prišel in vsem tvojim sovražnikom bom storil, da svoje hrble obrnejo k tebi.<sup>28</sup> Pred teboj bom poslal sršene, ki bodo izpred tebe napodili Hivéjce, Kánaance in Hetejce.<sup>29</sup> Izpred tebe jih ne bom pognal v enem letu, da ne bi zemlja postala zapuščena in bi se zoper tebe namnožile poljske zveri.<sup>30</sup> Po malo in malo jih bom podil izpred tebe, dokler ne boš narasel in podedoval deželi.<sup>31</sup> § Tvoje meje bom postavil od Rdečega morja, celo do morja Filistejev in od puščave do reke, kajti jaz bom prebivalce dežele izročil v twojo roko, ti pa jih boš pognal pred seboj.<sup>32</sup> Z njimi ne boš sklenil nobene zaveze, niti z njihovimi bogovi.<sup>33</sup> Naj ne prebivajo v tvoji deželi, da te ne bi pripravili grešiti zoper mene, kajti če boš služil njihovim bogovom, ti bodo le-ti zagotovo zanka.«

**24** Mojzes je rekel: »Pridite gor h Gospodu, ti in Aron, Nadáb in Abihu ter sedemdeset Izraelovih starešin in obožujte daleč stran.«<sup>2</sup> Samo Mojzes pa bo prišel blizu Gospodu, toda oni naj ne pridejo blizu; niti ne bo ljudstvo z njim šlo gor.

<sup>3</sup> Mojzes je prišel in ljudstvu povedal vse Gospodove besede in vse sodbe, in vse ljudstvo je odgovorilo z enim glasom ter reklo: »Vse besede, ki jih je povedal Gospod, bomo izpolnjevali.«<sup>4</sup> Mojzes je zapisal vse Gospodove besede in vstal zgodaj zjutraj in pod hribom zgradil oltar in dvanajst stebrov, glede na dvanajst Izraelovih rodov.<sup>5</sup> Poslal je mladeniče izmed Izraelovih otrok, ki so darovali žgalne daritve in žrtvovali mirovne daritve volov Gospodu.<sup>6</sup> Mojzes je vzel polovico od krvi ter ***jo*** dal v umivalnike, polovico od krvi pa je poškropil na oltar.<sup>7</sup> Vzel je knjigo zaveze in bral v občinstvu ljudstva, in rekli so: »Vse, kar je rekel Gospod, bomo izpolnjevali in bomo poslušni.«<sup>8</sup> Mojzes je vzel kri in ***jo*** poškropil na ljudstvo ter rekel: »Poglejte kri zaveze, ki jo je Gospod z vami sklenil glede vseh teh besed.«

<sup>9</sup> Potem so šli gor Mojzes in Aron, Nadáb in Abihu ter sedemdeset izmed Izraelovih starešin,<sup>10</sup> in videli so Izraelovega Boga in pod njegovimi stopali ***je bilo*** kakor bi bilo to tlakovano delo iz kamna safirja in kakor bi bilo to nebeško telo v ***svoji*** jasnosti.<sup>11</sup> Na plemiče Izraelovih otrok pa ni položil svoje roke; tudi oni so videli Boga in so jedli ter pili.

<sup>12</sup> Gospod je rekel Mojzesu: »Pridi gor k meni na goro in bodi tam, jaz pa ti bom dal kamnitni plošči, postavo in zapovedi, ki sem jih zapisal, da jih boš lahko učil.«<sup>13</sup> Mojzes je vstal ter njegov strežnik Józue in Mojzes je šel gor na goro Boga.<sup>14</sup> Starešinam pa je rekel: »Čakajte tukaj na nazu, dokler ponovno ne prideva k vam. Glejte, Aron in Hur ***sta*** z vami. Če ima katerikoli človek za opraviti kakršnekoli zadeve, naj pride k njima.«<sup>15</sup> Mojzes je odšel gor na goro in goro je pokril oblak.<sup>16</sup> Gospodova slava je ostala na gori Sinaj in oblak jo je pokrival šest dni. Sedmi dan pa je iz srede oblaka zaklical k Mojzesu.<sup>17</sup> Prizor Gospodove slave na vrhu gore ***je bil*** v očeh Izraelovih otrok podoben pozirajočemu ognju.<sup>18</sup> Mojzes je odšel v sredo oblaka in se povzpel na goro. Mojzes je bil na gori štirideset dni in štirideset noči.

**25** Gospod je spregovoril Mojzesu, rekoč:<sup>2</sup> »Govori Izraelovim otrokom, da mi prinesejo daritev. Od vsakega človeka, ki to daje voljno, s svojim srcem, boste vzeli mojo daritev.<sup>3</sup> To ***je*** darovanje, katerega boste jemali od njih: zlato, srebro, bron,<sup>4</sup> modro, vijolično, škrlatno in tanko laneno platno, kozjo ***dlako***,<sup>5</sup> § rdeče barvane ovnove kože, jazbečeve kože, akacijev les,<sup>6</sup> olje za svetlobo, dišave za mazilno olje, za dišeče kadilo,<sup>7</sup> oniksove kamne in kamne, da bodo vdelani v efov in v naprnik. <sup>8</sup> In naj mi naredijo svetišče, da bom lahko prebival med njimi.<sup>9</sup> Glede na vse, kar sem ti pokazal, ***po*** vzorcu šotorskega svetišča in vzorcu vseh njegovih priprav, celo tako boste ***to*** naredili.

in it thou camest out from Egypt: and none shall appear before me empty:  
***16*** And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, ***which is*** in the end of the year, when thou hast gathered in thy labours out of the field.<sup>17</sup> Three times in the year all thy males shall appear before the Lord GOD.<sup>18</sup> Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.<sup>19</sup> The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

<sup>20</sup> ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.<sup>21</sup> Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name ***is in him***.<sup>22</sup> But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.<sup>23</sup> For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.<sup>24</sup> Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.<sup>25</sup> And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

<sup>26</sup> ¶ There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.<sup>27</sup> I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.<sup>28</sup> And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.<sup>29</sup> I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.<sup>30</sup> By little and little I will drive them out from before thee, until thou be increased, and inherit the land.<sup>31</sup> And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.<sup>32</sup> Thou shalt make no covenant with them, nor with their gods.<sup>33</sup> They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

**24** And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.<sup>2</sup> And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

<sup>3</sup> ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.<sup>4</sup> And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.<sup>5</sup> And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.<sup>6</sup> And Moses took half of the blood, and put ***it*** in basons; and half of the blood he sprinkled on the altar.<sup>7</sup> And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.<sup>8</sup> And Moses took the blood, and sprinkled ***it*** on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

<sup>9</sup> ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:<sup>10</sup> And they saw the God of Israel: and ***there was*** under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in ***his*** clearness.<sup>11</sup> And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

<sup>12</sup> ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.<sup>13</sup> And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.<sup>14</sup> And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur ***are*** with you: if any man have any matters to do, let him come unto them.<sup>15</sup> And Moses went up into the mount, and a cloud covered the mount.<sup>16</sup> And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.<sup>17</sup> And the sight of the glory of the LORD ***was*** like devouring fire on the top of the mount in the eyes of the children of Israel.<sup>18</sup> And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

**25** And the LORD spake unto Moses, saying,<sup>2</sup> Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.<sup>3</sup> And this ***is*** the offering which ye shall take of them: gold, and silver, and brass,<sup>4</sup> And blue, and purple, and scarlet, and fine linen, and goats' hair,<sup>5</sup> And rams' skins dyed red, and badgers' skins, and shittim wood,<sup>6</sup> Oil for the light, spices for anointing oil, and for sweet incense,<sup>7</sup> Onyx stones, and stones to be set in the ephod, and in the breastplate.<sup>8</sup> And let them make me a sanctuary; that I may dwell among them.<sup>9</sup> According to all that I shew thee, *after the pattern of the tabernacle, and the pattern of all the instruments thereof*, even so shall ye make it.

<sup>10</sup> ¶ And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. <sup>11</sup> And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. <sup>12</sup> And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. <sup>13</sup> And thou shalt make staves of shittim wood, and overlay them with gold. <sup>14</sup> And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. <sup>15</sup> The staves shall be in the rings of the ark: they shall not be taken from it. <sup>16</sup> And thou shalt put into the ark the testimony which I shall give thee. <sup>17</sup> And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. <sup>18</sup> And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. <sup>19</sup> And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. <sup>20</sup> And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. <sup>21</sup> And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. <sup>22</sup> And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

<sup>23</sup> ¶ Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. <sup>24</sup> And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. <sup>25</sup> And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. <sup>26</sup> And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. <sup>27</sup> Over against the border shall the rings be for places of the staves to bear the table. <sup>28</sup> And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. <sup>29</sup> And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. <sup>30</sup> And thou shalt set upon the table shewbread before me alway.

<sup>31</sup> ¶ And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knobs, and his flowers, shall be of the same. <sup>32</sup> And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: <sup>33</sup> Three bowls made like unto almonds, with a knob and a flower in one branch; and three bowls made like almonds in the other branch, with a knob and a flower: so in the six branches that come out of the candlestick. <sup>34</sup> And in the candlestick shall be four bowls made like unto almonds, with their knobs and their flowers. <sup>35</sup> And there shall be a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that proceed out of the candlestick. <sup>36</sup> Their knobs and their branches shall be of the same: all it shall be one beaten work of pure gold. <sup>37</sup> And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. <sup>38</sup> And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. <sup>39</sup> Of a talent of pure gold shall he make it, with all these vessels. <sup>40</sup> And look that thou make them after their pattern, which was shewed thee in the mount.

**26** Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. <sup>2</sup>The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. <sup>3</sup>The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. <sup>4</sup>And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. <sup>5</sup>Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. <sup>6</sup>And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

<sup>7</sup> ¶ And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. <sup>8</sup>The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. <sup>9</sup>And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. <sup>10</sup>And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. <sup>11</sup>And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. <sup>12</sup> And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. <sup>13</sup> And a cubit on the one side, and a cubit on the

<sup>10</sup> Skrinjo bodo naredili iz akacijevega lesa. Dva komolca in pol bo njena dolžina, komolec in pol njena širina ter komolec in pol njena višina. <sup>11</sup> Prevlekel jo boš s čistim zlatom; znotraj in zunaj jo boš prevlekel in na njej naokoli boš naredil krono iz zlata. <sup>12</sup> Zanjo boš ulil štiri obroče iz zlata in jih namestil na njene štiri vogale. Dva obroča bosta na eni njeni strani, dva obroča pa na drugi njeni strani. <sup>13</sup> Naredil boš drogovia iz akacijevega lesa in ju prevlekel z zlatom. <sup>14</sup> Drogova boš položil v obroča pri obeh straneh skrinje, da bo skrinja lahko z njima prenašana. <sup>15</sup> Drogova naj bosta v obročih skrinje. Naj ne bosta vzeta od nje. <sup>16</sup> V skrinjo pa boš položil pričevanje, ki ti ga bom dal. <sup>17</sup> Naredil boš sedež milosti iz čistega zlata. Dva komolca in pol naj bo njegova dolžina ter komolec in pol njegova širina. <sup>18</sup> Naredil boš dva keruba iz zlata, iz kovanega dela ju boš naredil, na dveh koncih sedeža milosti. <sup>19</sup> Enega keruba naredi na enim koncu, drugega keruba pa na drugem koncu. Iz sedeža milosti boš naredil keruba na dveh njegovih koncih. <sup>20</sup> Keruba naj svoji peruti iztegujeta na visoko, pokrivoč sedež milosti s svojimi perutmi in njuna obraza naj gledata drug proti drugemu. Proti sedežu milosti naj bosta obrazia kerubov. <sup>21</sup> Sedež milosti boš položil zgoraj nad skrinjo, v skrinjo pa boš položil pričevanje, ki ti ga bom dal. <sup>22</sup> Tam se bom srečeval s teboj in se iznad sedeža milosti posvetoval s teboj, izmed dveh kerubov, ki sta nad skrinjo pričevanja, izmed vseh stvari, ki jih bom dal tebi v zapoved Izraelovim otrokom.

<sup>23</sup> Naredil boš tudi mizo iz akacijevega lesa. Dva komolca naj bo njena dolžina in komolec njena širina ter komolec in pol njena višina.

<sup>24</sup> Prekril jo boš s čistim zlatom in k temu naokoli naredil krono iz zlata. <sup>25</sup> Naokoli ji boš naredil rob, za roko širok in k njenemu robu naokoli boš naredil zlato krono. <sup>26</sup> Zanjo boš naredil štiri zlate obroče iz zlata in obroče vstavil v štiri vogale, ki so na njenih štirih stopalih.

<sup>27</sup> Nasproti robu bodo obroči za prostor drogovoma, za prenašanje mize.

<sup>28</sup> Drogova boš naredil iz akacijevega lesa in ju prevlekel z zlatom, da bo z njima miza lahko prenašana. <sup>29</sup> § Naredil boš njene sklede in njene žlice in njene pokrove in njene skledice, da [jo] s tem pokriješ. Iz čistega zlata jih boš naredil. <sup>30</sup> Na mizi boš pred menoju nenehno postavljal hlebe navzočnosti.

<sup>31</sup> Naredil boš svečnik iz čistega zlata. Iz kovanega dela bo svečnik narejen. Njegovo držalo, njegove veje, njegove skledice, njegovi popki in njegovi cvetovi bodo iz istega. <sup>32</sup> Šest vej naj izhaja iz njegovih strani; tri veje iz svečnika iz ene strani in tri veje iz svečnika iz druge strani;

<sup>33</sup> § tri skledice, narejene podobne mandljem, s popkom in cvetom na eni veji; in tri skledice, narejene podobne mandljem, na drugi strani, s popkom in cvetom. Na takšen način na šestih vejah, ki izhajajo iz svečnika. <sup>34</sup> Na svečniku naj bodo štiri skledice narejene podobne mandljem, z njihovimi popki in njihovimi cvetovi. <sup>35</sup> Tam bo popek pod dvema vejama iz istega in popek pod dvema vejama iz istega in popek pod dvema vejama iz istega, glede na šest vej, ki izhajajo iz svečnika. <sup>36</sup> Njihovi popki in njihove veje bodo iz istega. Vse to bo eno kovano delo iz čistega zlata. <sup>37</sup> Naredil boš sedem njegovih svetilk in te bodo osvetljave njegove svetilke, da mu bodo lahko nasproti dajale svetobo. <sup>38</sup> Njegovi utrinjači in njegovi pladnji za utrinke naj bodo iz čistega zlata. <sup>39</sup> Iz talenta čistega zlata bo to naredil, z vsemi temi posodami. <sup>40</sup> Glej, da jih narediš po njihovem vzorcu, ki ti je bil pokazan na gori.

**26** Poleg tega boš naredil šotorsko svetišče z desetimi zavesami iz sukane tančice in modre in vijolične in škrlatne. Skerubi spretne izdelave jih boš naredil. <sup>2</sup>Dolžina ene zaves naj bo osemindvajset komolcev in širina ene zaves štiri komolce. Vsaka izmed zaves bo imela eno mero. <sup>3</sup>Pet zaves bo spojeno skupaj druga k drugi, in drugih pet zaves bo spojenih skupaj druga k drugi. <sup>4</sup>Naredil boš zanke iz modrega na robu prve zaves od zarobitve v spoju, in enako bo storil na najbolj oddaljenem delu druge zaves, na spoju druge. <sup>5</sup>Petdeset zank boš naredil na eni zavesi in petdeset zank boš naredil na robu zaves, ki je na spoju druge, da bodo zanke lahko držale eno drugo. <sup>6</sup>Naredil boš petdeset zaponk iz zlata in zaves spojil skupaj z zaponkami, in to bo eno šotorsko svetišče.

<sup>7</sup> Naredil boš zaves iz kozje drake, da bodo pokrivalo nad šotorskim svetiščem. Enajst zaves boš naredil. <sup>8</sup>Dolžina ene zaves bo trideset komolcev in širina ene zaves štiri komolce. Vseh enajst zaves bo ene mere. <sup>9</sup>Pet zaves boš spojil posebej in šest zaves posebej in šesto zaves boš prepognil v sprednjem delu šotorskega svetišča. <sup>10</sup>Naredil boš petdeset zank na robu prve zaves, ki je skrajna na spoju in petdeset zank na robu zaves, ki spaja drugo. <sup>11</sup>Naredil boš petdeset zaponk iz brona in zaponke položil v zanke in šotor spojil skupaj, da bo lahko eno. <sup>12</sup>Ostanek, ki preostane od šotorskih zaves, polovica zaves, ki preostaja, bo visela preko zadnje strani šotorskega svetišča. <sup>13</sup>Komolec na eni strani in komolec na drugi strani tega kar preostaja v dolžini zaves šotorja, to bo viselo prek strani šotorskega svetišča na tej strani

in na oni strani, da ga pokrije. <sup>14</sup> § Naredil boš pokrivalo za šotor *iz* rdeče barvanih ovnovih kož in gornje pokrivalo *iz* jazbečevih kož.

<sup>15</sup> Naredil boš pokonci stojče deske za šotorsko svetišče *iz* akacievega lesa. <sup>16</sup> Deset komolcev *naj bo* dolžina deske, komolec in pol pa *naj bo* širina ene deske. <sup>17</sup> Dva zatiča *naj bosta* na eni deski, urejena v vrstnem redu, drug proti drugemu; tako boš naredil za vse deske šotorskega svetišča. <sup>18</sup> Naredil boš deske za šotorsko svetišče, dvajset desk na južni strani, proti jugu. <sup>19</sup> Pod dvajsetimi deskami boš naredil štirideset podstavkov *iz* srebra; dva podstavka pod eno desko za njena dva zatiča in dva podstavka pod drugo desko za njena dva zatiča. <sup>20</sup> Za drugo stran šotorskega svetišča, na severni strani, *bo* dvajset desk <sup>21</sup> in njihovih štirideset podstavkov *iz* srebra; dva podstavka pod eno desko in dva podstavka pod drugo desko.

<sup>22</sup> Za strani šotorskega svetišča proti zahodu boš naredil šest desk. <sup>23</sup> Dve deski boš naredil za vogala šotorskega svetišča na dveh straneh. <sup>24</sup> Spodaj bosta spojeni skupaj in skupaj bosta spojeni nad glavo v en obroč. Tako bo to za oba; tako bosta za dva vogala. <sup>25</sup> Osem desk bo in njihovi podstavki *iz* srebra, šestnajst podstavkov; dva podstavka pod eno desko in dva podstavka pod drugo desko.

<sup>26</sup> Naredil boš zapaha *iz* akacievega lesa; pet za deske ene strani šotorskega svetišča <sup>27</sup> in pet zapahov za deske druge strani šotorskega svetišča in pet zapahov za deske strani šotorskega svetišča, za dve strani proti zahodu. <sup>28</sup> Srednji zapah v sredi desk naj sega od konca do konca. <sup>29</sup> Deske boš prevlekel z zlatom in njene obroče naredil *iz* zlata *za* prostore za zapaha in zapaha boš prevlekel z zlatom. <sup>30</sup> Vzdignil boš šotorsko svetišče glede na ta način, ki ti je bil pokazan na gori.

<sup>31</sup> Naredil boš zagrinalo *iz* modre, vijolične, škrlatne in sukane tančice spretne izdelave; s kerubi bo to narejeno. <sup>32</sup> Obesil jo boš na štiri stebre iz akacievega *lesa*, prevlečene z zlatom. Njihovi kavlji *bodo iz* zlata, na štirih podstavkih iz srebra.

<sup>33</sup> Zagrinjalo boš obesil pod zaponke, da boš lahko prinesel tja, znotraj zagrinala, skrinjo pričevanja. Zagrinalo vam bo razdelilo med svetim *krajem* in najsvetejšim. <sup>34</sup> Sedež milosti boš položil na skrinjo pričevanja v najsvetejšem *kraju*. <sup>35</sup> Mizo boš postavil zunaj zagrinala in svečnik nasproti mizi na južni strani šotorskega svetišča in mizo boš postavil na severno stran. <sup>36</sup> Naredil boš tanko preprogo za vrata šotorja *iz* modre, vijolične, škrlatne in sukane tančice, izdelane z vezenjem. <sup>37</sup> Za tanko preprogo boš naredil pet stebrov *iz* akacievega *lesa* in jih prevlekel z zlatom *in* njihovi kavlji *bodo iz* zlata, in zanje boš ulil pet podstavkov iz bron.

**27** Naredil boš oltar *iz* akacievega lesa, pet komolcev dolg in pet komolcev širok. Oltar naj bo štiroglat. Njegova višina *naj bo* tri komolce. <sup>2</sup> Iz istega boš naredil rogove na njegovih štirih vogalih. Njegovi rogori bodo iz istega, prekri pa ga boš z bronom. <sup>3</sup> Zanj boš naredil ponve, da sprejmejo pepel, lopate, umivalnike, kavije za meso in ponve za žerjavico. Vse posode boš naredil *iz* brona. <sup>4</sup> Zanj boš naredil mrežasto rešetko *iz* brona in na mreži boš naredil štiri bronaste obroče na njenih štirih vogalih. <sup>5</sup> Položil jo boš spodaj, pod obod oltarja, da bo mreža lahko celo do srede oltarja. <sup>6</sup> Naredil boš drogovra za oltar, drogovra *iz* akacievega lesa, ter ju prevlekel z bronom. <sup>7</sup> Drogova naj bosta vstavljeni v obroče in drogovra naj bosta na dveh straneh oltarja, da se ga nosi. <sup>8</sup> Votlega z deskami ga boš naredil; kakor ti je bilo pokazano na gori, tako naj *ga* napravijo.

<sup>9</sup> Naredil boš dvor šotorskega svetišča; za južno stran, proti jugu, *tam naj bodo* tanke preproge za dvor *iz* sukane tančice, sto komolcev dolge za eno stran <sup>10</sup> in njenih dvajset stebrov in njihovih dvajset podstavkov *naj bo iz* brona. Kavlji stebrov in njihovi okrasni trakovi *naj bodo iz* srebra. <sup>11</sup> Podobno *naj bodo* za severno stran po dolžini tanke preproge, sto komolcev dolge in njegovih dvajset stebrov in njihovih dvajset podstavkov *iz* brona; kavlji stebrov in njihovi okrasni trakovi *iz* srebra.

<sup>12</sup> Za širino dvora na zahodni strani *naj bodo* tanke preproge petdesetih komolcev; deset njihovih stebrov in deset njihovih podstavkov. <sup>13</sup> Širina dvora na vzhodni strani, proti vzhodu, *naj bo* petdeset komolcev. <sup>14</sup> Tanke preproge ene strani *velikih vrat naj bo* petnajst komolcev; trije njeni stebri in trije njihovi podstavki. <sup>15</sup> Na drugi strani *naj bodo* tanke preproge petnajstih komolcev. Trije njeni stebri in trije njihovi podstavki.

<sup>16</sup> Za velika vrata dvora *naj bo* tanka preproga dvajsetih komolcev *iz* modre, vijolične, škrlatne in sukane tančice, izdelane z vezenjem; *in* njihovi stebri *naj bodo* stirje in stirje njihovi podstavki. <sup>17</sup> Vsi stebri okoli dvora *naj bodo* okrašeni s srebrom. Njihovi kavlji *naj bodo iz* srebra, njihovi podstavki pa *iz* brona.

<sup>18</sup> Dolžina dvora *naj bo* sto komolcev in širina vseposod petdeset in višina pet komolcev *iz* sukane tančice, njihovi podstavki pa *iz* brona.

other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. <sup>14</sup> And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

<sup>15</sup> ¶ And thou shalt make boards for the tabernacle *of shittim wood* standing up. <sup>16</sup> Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board. <sup>17</sup> Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. <sup>18</sup> And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. <sup>19</sup> And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. <sup>20</sup> And for the second side of the tabernacle on the north side *there shall be* twenty boards: <sup>21</sup> And their forty sockets *of silver*; two sockets under one board, and two sockets under another board. <sup>22</sup> And for the sides of the tabernacle westward thou shalt make six boards. <sup>23</sup> And two boards shalt thou make for the corners of the tabernacle in the two sides. <sup>24</sup> And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. <sup>25</sup> And they shall be eight boards, and their sockets *of silver*, sixteen sockets; two sockets under one board, and two sockets under another board.

<sup>26</sup> ¶ And thou shalt make bars *of shittim wood*; five for the boards of the one side of the tabernacle, <sup>27</sup> And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. <sup>28</sup> And the middle bar in the midst of the boards shall reach from end to end. <sup>29</sup> And thou shalt overlay the boards with gold, and make their rings *of gold* *for* places for the bars: and thou shalt overlay the bars with gold. <sup>30</sup> And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

<sup>31</sup> ¶ And thou shalt make a vail *of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:* <sup>32</sup> And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of gold*, upon the four sockets of silver.

<sup>33</sup> ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy. <sup>34</sup> And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*. <sup>35</sup> And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. <sup>36</sup> And thou shalt make an hanging for the door of the tent, *of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.* <sup>37</sup> And thou shalt make for the hanging five pillars *of shittim wood*, and overlay them with gold, *and* their hooks *shall be of gold*: and thou shalt cast five sockets of brass for them.

**27** And thou shalt make an altar *of shittim wood*, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits. <sup>2</sup> And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. <sup>3</sup> And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of brass*. <sup>4</sup> And thou shalt make for it a grate of network *of brass*; and upon the net shalt thou make four brasen rings in the four corners thereof. <sup>5</sup> And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. <sup>6</sup> And thou shalt make staves for the altar, staves *of shittim wood*, and overlay them with brass. <sup>7</sup> And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. <sup>8</sup> Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

<sup>9</sup> ¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of fine twined linen of an hundred cubits long for one side:* <sup>10</sup> And the twenty pillars thereof and their twenty sockets *shall be of brass*; the hooks of the pillars and their fillets *shall be of silver*. <sup>11</sup> And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of brass*; the hooks of the pillars and their fillets *of silver*.

<sup>12</sup> ¶ And for the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten. <sup>13</sup> And the breadth of the court on the east side eastward *shall be* fifty cubits. <sup>14</sup> The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three. <sup>15</sup> And on the other side *shall be* hangings fifteen *cubits*: their pillars three, and their sockets three.

<sup>16</sup> ¶ And for the gate of the court *shall be* an hanging of twenty cubits, *of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and* their pillars *shall be* four, and their sockets four. <sup>17</sup> All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of silver*, and their sockets *of brass*.

<sup>18</sup> ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of fine twined linen, and their*

sockets of brass.<sup>19</sup> All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

<sup>20</sup> ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.<sup>21</sup> In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

**28** And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.<sup>2</sup> And thou shalt make holy garments for Aaron thy brother for glory and for beauty.<sup>3</sup> And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.<sup>4</sup> And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.<sup>5</sup> And they shall take gold, and blue, and purple, and scarlet, and fine linen.

<sup>6</sup> ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.<sup>7</sup> It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.<sup>8</sup> And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.<sup>9</sup> And thou shalt take two onyx stones, and grave on them the names of the children of Israel:<sup>10</sup> Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.<sup>11</sup> With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.<sup>12</sup> And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

<sup>13</sup> ¶ And thou shalt make ouches of gold;<sup>14</sup> And two chains of pure gold at the ends, of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

<sup>15</sup> ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.<sup>16</sup> Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.<sup>17</sup> And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.<sup>18</sup> And the second row shall be an emerald, a sapphire, and a diamond.<sup>19</sup> And the third row a ligure, an agate, and an amethyst.<sup>20</sup> And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.<sup>21</sup> And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

<sup>22</sup> ¶ And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.<sup>23</sup> And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.<sup>24</sup> And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.<sup>25</sup> And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

<sup>26</sup> ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.<sup>27</sup> And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.<sup>28</sup> And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.<sup>29</sup> And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

<sup>30</sup> ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

<sup>31</sup> ¶ And thou shalt make the robe of the ephod all of blue.<sup>32</sup> And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

<sup>33</sup> ¶ And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:<sup>34</sup> A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.<sup>35</sup> And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

<sup>19</sup> Vse posode šotorskega svetišča v vsej njegovi službi in vsi njegovi količki in vsi količki dvora, naj bodo iz brona.

<sup>20</sup> Izraelovim otrokom pa bo zapovedal, da ti prinesejo čistega olja, iz stolčenih oliv, za svetlobo, da bi svetilka vedno gorela.<sup>21</sup> V šotorskem svetišču skupnosti, zunaj zagrinja, ki je pred pričevanjem, jo bodo Aron in njegovi sinovi urejali od večera do jutra pred Gospodom. To naj bo zakon na veke njihovim rodovom in imenu Izraelovih otrok.

**28** K sebi si vzemi svojega brata Arona in njegove sinove z njim, izmed Izraelovih otrok, da mi bo lahko služil v duhovniški službi, torej Arona, Nadába, Abihuja, Eleazarja in Itamárja, Aronove sinove.

<sup>2</sup> Naredil bo sveta oblačila za svojega brata Arona, za slavo in za lepoto.

<sup>3</sup> Govoril bo vsem, ki so modrega srca, katere sem napolnil z duhom modrosti, da bodo lahko naredili Aronove obleke, da ga posvetijo, da mi bo lahko služil v duhovniški službi.<sup>4</sup> To so obleke, katere bodo naredili: naprsnik, efód, svečano oblačilo in izvezen plašč, turban in pas. Naredili bodo sveta oblačila za tvojega brata Arona in njegove sinove, da mi bo lahko služil v duhovniški službi.<sup>5</sup> Vzeli bodo zlato, modro, vijolično, škrlatno in tanko laneno platno.

<sup>6</sup> Naredili bodo efód iz zlata, iz modre in iz vijolične, iz škrlatne in sukane tančice s spretno izdelavo.<sup>7</sup> Ta bo imel dva svoja obramna dela spojena pri dveh njegovih robovih; in tako bo to spojeno skupaj.

<sup>8</sup> Skrbno narejen pas efóda, ki je na njem, bo iz istega, glede na njegovo delo. Celo iz zlate, iz modre, vijolične, škrlatne in sukane tančice.<sup>9</sup> Vzel boš dva oniksova kamna in nanju vrezal imena Izraelovih otrok.<sup>10</sup> Šest izmed njihovih imen na en kamen in drugih šest imen preostalih na drug kamen, glede na njihovo rojstvo.<sup>11</sup> Z delom graverja v kamen, podobnemu gravuram pečata, boš dva kamna vgraviral z imeni Izraelovih otrok. Naredil ju boš, da bosta postavljena in ležišči iz zlata.<sup>12</sup> Dva kamna boš položil na ramena efóda za kamna spomina Izraelovim otrokom, in Aron bo njihova imena nosil pred Gospodom na svojih dveh ramenih v spomin.

<sup>13</sup> Naredil boš ležišči iz zlata<sup>14</sup> in dve verižici iz čistega zlata na koncih; iz spletenega dela ju boš naredil in spleteni verižice boš pritrdir k ležiščema.

<sup>15</sup> Naprsnik sodbe boš naredil s spretno izdelavo; glede na delo efóda ga boš naredil; iz zlata, iz modre, iz vijolične, iz škrlatne in iz sukane tančice ga boš naredil.<sup>16</sup> Ta naj bo štirioglat, prepognjen. Pedenj naj bo njegova dolžina in pedenj naj bo njegova sirina.<sup>17</sup> § Na njem boš postavil postavitev kamnov, torej štiri vrste kamnov. Prva vrsta naj bo sardij, topaz in granat. To naj bo prva vrsta.<sup>18</sup> § Druga vrsta naj bo smaragd, safir in diamant.<sup>19</sup> Tretja vrsta hijacint, ahat in ametist.<sup>20</sup> § Četrta vrsta beril, oniks in jaspis. Vstavljeni naj bodo v zlato v njihovih obdanostih.<sup>21</sup> Kamni naj bodo z imeni Izraelovih otrok, dvanajst, glede na njihova imena, podobno gravuram pečata; vsak s svojim imenom naj bodo glede na dvanajst rodov.

<sup>22</sup> Na krajeh naprsnika boš naredil verižici iz spletenega dela, iz čistega zlata.<sup>23</sup> Na naprsniku boš naredil dva obročka iz zlata in dva obročka boš vstavil na dva konca naprsnika.<sup>24</sup> Dve spleteni verižici iz zlata boš vstavil v dva obročka, ki sta na krajeh naprsnika.<sup>25</sup> Druga dva konca dveh spletenih verižic boš pritrdir v dve ležišči in ju pripel na obramna dela efóda pred njim.

<sup>26</sup> Naredil boš dva obročka iz zlata in ju položil na dva konca naprsnika v njegov rob, ki je na notranji strani efóda.<sup>27</sup> Naredil boš dva druga obročka iz zlata in ju položil na dve strani pod efód, proti njegovemu prednjemu [delu], nasproti drugemu njegovemu spolu, nad skrbno narejenim pasom efóda.<sup>28</sup> Naprsnik bodo z njegovimi obročki z modrim trakom privezali k obročkom efóda, da bo ta lahko nad skrbno narejenim pasom efóda in da naprsnik ne bo odvezan od efóda.<sup>29</sup> Aron naj nosi imena Izraelovih otrok na naprsniku sodbe, na svojem srcu, ko gre v sveti kraj, v nenehni spomin pred Gospodom.

<sup>30</sup> Na naprsnik sodbe boš položil Urím in Tumím in ta dva bosta na Aronovem srcu, ko vstopa pred Gospoda in Aron naj sodbo Izraelovih otrok nenehno nosi na svojem srcu pred Gospodom.

<sup>31</sup> Naredil boš svečano oblačilo efóda, celotno iz modrega.<sup>32</sup> Na vrhu le-tega naj bo luknja v njegovi sredi. Naj ima vezenje iz spletenega dela naokoli njegove luknje, kakor če bi bila luknja brezrokavne verižne srajce, da ta ne bo raztrgana.

<sup>33</sup> Spodaj, na njegovem obšivu, boš naredil granatna jabolka iz modre in iz vijolične in iz škrlate, naokoli njegovega obšiva; in zvončke iz zlata naokoli med njimi.<sup>34</sup> Zlat zvonček in granatno jabolko, zlat zvonček in granatno jabolko, na obšivu naokoli svečanega oblačila.<sup>35</sup> In to naj bo na Aronu, da služi, in njegov zvok bo slišati, ko vstopa v sveti kraj pred Gospoda in ko prihaja ven, da ne umre.

<sup>36</sup> Naredil boš tablico *iz* čistega zlata in nanjo vgraviral SVETO Gospodu, *podobno* gravuram pečata. <sup>37</sup> Položil jo boš na moder trak, da bo ta lahko na turbanu; ta bo na sprednjem delu turbana. <sup>38</sup> Ta bo na Aronovem čelu, da bo Aron lahko nosil krivičnost svetih stvari, katere bodo Izraelovi otroci posvečevali v vseh svojih svetih darilih, in ta naj bo vedno na njegovem čelu, da bodo lahko sprejeti pred Gospodom.

<sup>39</sup> Izvezel boš plašč iz tankega lanenega platna in naredil boš turban *iz* tankega lanenega platna in naredil boš pas *iz* vezenine.

<sup>40</sup> Za Aronove sinove boš naredil plašče in zanje boš naredil pasove in klobučke boš naredil zanje, za slavo in za lepoto. <sup>41</sup> Položil jih boš na svojega brata Arona in njegove sinove z njim. Mazil jih boš in jih uméstil in posvétil, da mi bodo lahko služili v duhovniški službi. <sup>42</sup> Naredil jim boš kratke platnene hlače, da pokrijejo svojo nagoto. Segale bodo od ledij celo do stegna <sup>43</sup> in bodo na Aronu in na njegovih sinovih, ko pridejo v šotorsko svetišče skupnosti ali ko pridejo blizu k oltarju, da služijo na svetem *kraju*, da ne nosijo krivičnosti in ne umrejo. *To naj bo* za vedno zakon njemu in njegovemu semenu za njim.

**29** To je stvar, ki jim jo boš storil, da jih posvetiš, da mi opravljajo službo duhovnika. Vzemi enega mladega bikca in dva ovna brez pomanjkljivosti, <sup>2</sup> nekvašen kruh in nekvašene kolače, umešane z oljem in nekvašene valfje, pomazane z oljem; *iz* pšenične moke jih boš naredil. <sup>3</sup> Položil jih boš v eno košaro in prinesel v košari, z bikcem in dvema ovnoma. <sup>4</sup> Arona in njegove sinove boš privedel k vratom šotorskega svetišča skupnosti in jih umil z vodo. <sup>5</sup> Vzel boš obleke in na Arona nadel plašč, svečano oblačilo efóda, efód in naprsvnik ter ga opasal s skrbno narejenim pasom efóda. <sup>6</sup> Na njegovo glavo boš položil turban in na turban boš položil sveto krono. <sup>7</sup> Potem boš vzel mazilno olje in *ga* izlil na njegovo glavo ter ga mazil. <sup>8</sup> Privedel boš njegove sinove in nanje položil klobučke in duhovniška služba bo njihova po večnem zakonu, in uméstil boš Arona in njegove sinove. <sup>10</sup> Bikca boš dal privesti pred šotorskega svetišča skupnosti in Aron in njegovi sinovi bodo svoje roke položili bikcu na glavo. <sup>11</sup> Bikca boš zaklal pred Gospodom, *pri* vratih šotorskega svetišča skupnosti. <sup>12</sup> Vzel boš kri bikca in *jo* s svojim prstom pomazal na oltarne rogovje in vso kri izlij poleg vznožja oltarja. <sup>13</sup> Vzel boš vso tolščo, ki pokriva drobovje in opno, *ki je* nad jetri in dve ledvici in tolščo, ki *je* na njiju in *jih* sežgi na oltarju. <sup>14</sup> Toda meso bikca, njegovo kožo in njegov iztrebek boš zunaj tabora sežgal z ognjem. To *je* daritev za greh.

<sup>15</sup> Vzel boš tudi enega ovna in Aron in njegovi sinovi bodo svoje roke položili na ovnovo glavo. <sup>16</sup> Zakkal boš ovna in vzel boš njegovo kri in *jo* poškropil naokoli nad oltarjem. <sup>17</sup> Ovna boš nasekal na kose in opral njegovo drobovje in njegove noge in *jih* položil k njegovim kosom in k njegovi glavi. <sup>18</sup> Vsega ovna boš sežgal na oltarju. To *je* žgalna daritev Gospodu. To *je* prijeten vonj, ognjena daritev Gospodu.

<sup>19</sup> In vzel boš drugega ovna. Aron in njegovi sinovi bodo svoje roke položili na ovnovo glavo. <sup>20</sup> Potem boš ovna zaklal in vzel od njegove krvi in *jo* položil na konico Aronovega desnega ušesa in na konico desnega ušesa njegovih sinov in na palec njihove desne roke in na palec njihovega desnega stopala in kri boš poškropil naokoli po oltarju. <sup>21</sup> Vzel boš od krvi, ki *je* na oltarju in od mazilnega olja ter *ga* poškropil na Arona, na njegove obleke, na njegove sinove in na obleke njegovih sinov z njim, in posvečen bo on, njegove obleke, njegovi sinovi in z njim obleke njegovih sinov. <sup>22</sup> Od ovna boš vzel tudi tolščo, tolsti rep in tolščo, ki pokriva drobovje, opno *nad* jetri, dve ledvici in tolščo, ki *je* na njima in desno pleče, kajti to *je* oven uméstitev, <sup>23</sup> in en hleb kruha in en kolač oljnatega kruha in en vafelj iz košare nekvašenega kruha, ki *je* pred Gospodom. <sup>24</sup> Vse boš položil v Aronove roke in v roke njegovih sinov, in majal jih boš *za* majalno daritev pred Gospodom. <sup>25</sup> Sprejel jih boš iz njihovih rok in *jih* sežgal na oltarju za žgalno daritev, v prijeten vonj pred Gospodom. To *je* daritev, narejena z ognjem Gospodu. <sup>26</sup> Vzel boš prsi ovna Aronove uméstitev in to majal *za* majalno daritev pred Gospodom. To bo tvorj delež. <sup>27</sup> § Prsi majalne daritve in pleče vzdigovalne daritve, ki je majano in ki je vzdignjeno, boš posvétil, od ovna uméstitev, *torej od tega*, kar *je* za Arona in od *tega* kar je za njegove sinove. <sup>28</sup> To bo Aronovo in njegovih sinov od Izraelovih otrok po zakonu na veke, kajti to *je* vzdigovalna daritev. To bo vzdigovalna daritev od Izraelovih otrok, od darovanja njihovih mirovnih daritev, *torej* njihova vzdigovalna daritev Gospodu.

<sup>29</sup> Aronova sveta oblačila bodo [*pripadala*] njegovim sinovom za njim, da bodo maziljeni v njih in da bodo uméščeni v njih. <sup>30</sup> *In* da jih

<sup>36</sup> ¶ And thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD. <sup>37</sup> And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. <sup>38</sup> And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

<sup>39</sup> ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

<sup>40</sup> ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

<sup>41</sup> And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. <sup>42</sup> And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: <sup>43</sup> And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

**29** And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, <sup>2</sup> And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them. <sup>3</sup> And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. <sup>4</sup> And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. <sup>5</sup> And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: <sup>6</sup> And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. <sup>7</sup> Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him. <sup>8</sup> And thou shalt bring his sons, and put coats upon them. <sup>9</sup> And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. <sup>10</sup> And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. <sup>11</sup> And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation. <sup>12</sup> And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. <sup>13</sup> And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. <sup>14</sup> But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: *it is* a sin offering.

<sup>15</sup> ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. <sup>16</sup> And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar. <sup>17</sup> And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head. <sup>18</sup> And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a sweet savour, an offering made by fire unto the LORD.

<sup>19</sup> ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. <sup>20</sup> Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. <sup>21</sup> And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. <sup>22</sup> Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration: <sup>23</sup> And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD: <sup>24</sup> And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave offering before the LORD. <sup>25</sup> And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: *it is* an offering made by fire unto the LORD. <sup>26</sup> And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part. <sup>27</sup> And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even of that* which *is* for Aaron, and of *that* which *is* for his sons: <sup>28</sup> And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

<sup>29</sup> ¶ And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. <sup>30</sup> *And* that son that is

priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy **place**.

<sup>31</sup> ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. <sup>32</sup> And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation. <sup>33</sup> And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy. <sup>34</sup> And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy. <sup>35</sup> And thus shalt thou do unto Aaron, and to his sons, according to all **things** which I have commanded thee: seven days shalt thou consecrate them. <sup>36</sup> And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. <sup>37</sup> Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

<sup>38</sup> ¶ Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually. <sup>39</sup> The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: <sup>40</sup> And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering. <sup>41</sup> And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. <sup>42</sup> *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. <sup>43</sup> And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory. <sup>44</sup> And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

<sup>45</sup> ¶ And I will dwell among the children of Israel, and will be their God. <sup>46</sup> And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

**30** And thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it. <sup>2</sup> A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same. <sup>3</sup> And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. <sup>4</sup> And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal. <sup>5</sup> And thou shalt make the staves of shittim wood, and overlay them with gold. <sup>6</sup> And thou shalt put it before the veil that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee. <sup>7</sup> And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. <sup>8</sup> And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. <sup>9</sup> Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. <sup>10</sup> And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

<sup>11</sup> ¶ And the LORD spake unto Moses, saying, <sup>12</sup> When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them. <sup>13</sup> This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the LORD. <sup>14</sup> Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. <sup>15</sup> The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls. <sup>16</sup> And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

<sup>17</sup> ¶ And the LORD spake unto Moses, saying, <sup>18</sup> Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. <sup>19</sup> For Aaron and his sons shall wash their hands and their feet thereat: <sup>20</sup> When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: <sup>21</sup> So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

<sup>22</sup> ¶ Moreover the LORD spake unto Moses, saying, <sup>23</sup> Take thou also unto thee principal spices, of pure myrrh five hundred **shekels**, and of sweet cinnamon half so much, *even* two hundred and fifty **shekels**, and of sweet calamus two hundred and fifty **shekels**, <sup>24</sup> And of cassia five hundred **shekels**,

bo ta sin, ki je namesto njega duhovnik, oblačil sedem dni, ko prihaja v šotorsko svetišče skupnosti, da služi na svetem **kraju**.

<sup>31</sup> Vzel boš ovna uméstitev in na svetem kraju zavrel njegovo meso.

<sup>32</sup> Aron in njegovi sinovi bodo jedli meso ovna in kruh, ki *je* v košari, *pri* vratih šotorskega svetišča skupnosti. <sup>33</sup> § Jedli bodo te stvari, s katerimi je narejena sprava, da jih uméstijo *in* posvétijo. Toda tuječ ne bo jedel *od tega*, ker *so* svete. <sup>34</sup> Če bi karkoli, od mesa uméstitev ali od kruha, preostalo do jutra, potem boš preostanek sežgal z ognjem. To ne bo pojedeno, kajti to *je* sveto. <sup>35</sup> Tako boš storil Aronu in njegovim sinovim, glede na vse **stvari**, ki sem ti jih zapovedal. Sedem dni jih boš uméščal. <sup>36</sup> Vsak dan boš daroval bikca *za* spravo za daritev za greh in očistil boš oltar, ko si zanj opravil spravo in mazil ga boš, da ga posvetiš. <sup>37</sup> Sedem dni boš delal spravo za oltar in ga posvečeval. To bo oltar najsvetješega. Karkoli se dotakne oltarja, bo sveto.

<sup>38</sup> Torej to *je to*, kar boš daroval na oltarju. Dve jagnjeti prvega leta, nenehno dan in za dnem. <sup>39</sup> Eno jagnje boš daroval zjutraj, drugo jagnje pa boš daroval zvečer, <sup>40</sup> in z enim jagnjetom desetinko moke, pomešane s četrtniko vrča iztolčenega olja in četrtniko vrča vina *za* pitno daritev.

<sup>41</sup> Drugo jagnje pa boš daroval zvečer in temu boš storil glede na juntrano jedilno daritev in glede na to pitno daritev, za prijeten vonj, ognjenja daritev Gospodu. <sup>42</sup> *To bo* skozi vaše rodove nenehna žgalna daritev *pri* vratih šotorskega svetišča skupnosti, pred Gospodom, kjer te bom srečal, da ti tam govorim. <sup>43</sup> Tam se bom srečal z Izraelovimi otroki in **šotorsko svetišče** bo posvečeno z mojo slavo. <sup>44</sup> Jaz bom šotorsko svetišče skupnosti in oltar posvétil, in jaz bom posvétil tako Arona, kakor njegove sinove, da mi služijo v duhovniški službi.

<sup>45</sup> Jaz bom prebival med Izraelovi otroci in bom njihov Bog. <sup>46</sup> Spoznali bodo, da jaz *sem* Gospod, njihov Bog, ki jih je privel ven iz egiptovske dežele, da lahko prebivam med njimi. Jaz *sem* Gospod, njihov Bog.

**30** Naredil boš oltar, da na njem začneš kadilo. *Iz* akacievega lesa ga boš naredil. <sup>2</sup> Komolec *bo* njegova dolžina in komolec njegova širina; ta bo štiroglat. Dva komolca *bo* njegova višina. Njegovi rogovji *naj bodo* iz istega. <sup>3</sup> Prevlekel ga boš s čistim zlatom, njegov vrh, njegove strani naokoli in njegove rogove in naokoli mu boš naredil krono iz zlata. <sup>4</sup> K njemu boš naredil dva zlata obroča pod njegovo krono, pri njegovih dveh vogalih, na njegovih dveh straneh boš *to* naredil. To bosta prostora za drogova, da ga z njima prenašajo. <sup>5</sup> Drogova boš naredil *iz* akacievega lesa in ju prevlekel z zlatom. <sup>6</sup> Položil ga boš pred zagrinjalo, ki *je* pri skrinji pričevanja, pred sedež milosti, ki *je* nad pričevanjem, kjer se bom srečeval s teboj. <sup>7</sup> Aron bo na njem vsako jutro začgal dišeče kadilo. Ko pripravlja svetilke, bo na njem začgal kadilo. <sup>8</sup> Ko Aron zvečer prižge svetilke, bo na njem začgal kadilo, neprestano kadilo pred Gospodom skozi vaše rodove. <sup>9</sup> Na njem ne boste darovali nobenega tujega kadila, niti žgalne daritve, niti jedilne daritve, niti nanje ne boste izlili pitne daritve. <sup>10</sup> Aron bo enkrat letno opravil spravo na njegovih rogovih, s krvjo spravnih daritev za greh. Enkrat letno bo na njem opravil spravo skozi vaše rodove. To *je* najsvetješje Gospodu.«

<sup>11</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>12</sup> »Ko popišeš glave Izraelovih otrok, po njihovem številu, potem bodo dali, vsak človek, odkupnino za svojo dušo Gospodu, ko jih preštevaš; da med njimi ne bo nobene nadloge, ko jih *ti* preštevaš. <sup>13</sup> To bodo dali, vsak, kdor preide med tiste, ki so preščeti, polovico šekla po svetiščnem šeklu (šekel *je* dvajset ger); polovica šekla *bo* dar Gospodu. <sup>14</sup> Vsak, kdor preide med tiste, ki so preščeti, od dvajset let starih in navzgor, bo dal dar Gospodu. <sup>15</sup> Bogati ne bodo dali več in revni ne bodo dali manj kot polovico šekla, ko dajo dar Gospodu, da opravijo spravo za svoje duše. <sup>16</sup> Vzel boš spravni denar Izraelovih otrok in ga določil za službo šotorskega svetišča skupnosti, da bo to lahko spomin Izraelovim otrokom pred Gospodom, da opravijo spravo za vaše duše.«

<sup>17</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>18</sup> »Naredil boš tudi [okrogel] bronast umivalnik in njegovo vznožje *prav tako iz* brona, da se *s tem* umivajo. To boš položil med šotorsko svetišče skupnosti in oltar in vanj boš dal vodo. <sup>19</sup> Kajti Aron in njegovi sinovi bodo tam umivali svoje roke in svoja stopala. <sup>20</sup> Ko gredo v šotorsko svetišče skupnosti, se bodo umili z vodo, da ne umrejo; ali ko pridejo blizu k oltarju, da služijo, da sežgejo ognjeno daritev Gospodu. <sup>21</sup> Tako bodo umivali svoje roke in svoja stopala, da ne umrejo. To bo zanje zakon na veke, *torej* njemu in njegovemu semenu skozi njihove rodove.«

<sup>22</sup> Poleg tega je Gospod spregovoril Mojzesu, rekoč: <sup>23</sup> »K sebi vzemi tudi glavne dišave, od čiste mire petsto šeklov, od prijetnega cimeta polovico toliko, *torej* dvesto petdeset šeklov, od sladkega kolmeža dvesto petdeset šeklov,<sup>24</sup> od kasije petsto šeklov, po svetiščnem šeklu

in od olivnega olja vrč.<sup>25</sup> Naredil boš olje svetega mazila, mazilo zmešano po lekarnarski umetnosti. To bo sveto mazilno olje.<sup>26</sup> S tem boš mazil šotorsko svetiče skupnosti, skrinjo pričevanja,<sup>27</sup> mizo in vse njene posode, svečnik in njegove posode, kadijni oltar,<sup>28</sup> oltar žgalne daritve z vsemi njegovimi posodami ter *[okrogel]* umivalnik in njegovo vznožje.<sup>29</sup> Posvetil jih boš, da bodo lahko najsvetejše. Karkoli se jih dotakne, bo sveto.<sup>30</sup> Mazil boš Arona in njegove sinove in jih posveti, da mi bodo lahko služili v duhovniški službi.<sup>31</sup> Izraelovim otrokom boš govoril, rekoč: »To mi bo sveto mazilno olje skozi vaše rodove.<sup>32</sup> Na človeško meso naj ne bo izlito, niti ne boste naredili *kateregakoli drugega* po njegovi sestavi podobnega temu. To je sveto in to vam bo sveto.<sup>33</sup> Kdorkoli zmeša *karkoli* podobnega temu, ali kdorkoli *karkoli* od tega položi na tujca, bo torej iztrebljen izmed svojega ljudstva.«

<sup>34</sup> Gospod je rekел Mojzesu: »K sebi vzemi prijetne dišave, dišečo smolo, kadijno školjko in galban; te prijetne dišave s čistim kadiлом. Od vsakega bo tam podobna teža.<sup>35</sup> Naredil boš dišavo, dišečino po lekarnarski umetnosti, umesano skupaj, čisto in sveto.<sup>36</sup> Nekaj od tega boš zelo drobno stolkel in to položil pred pričevanje v šotorskem svetiču skupnosti, kjer se bom srečeval s teboj. To ti bo najsvetejše.<sup>37</sup> Glede na dišavo, katero boš naredil, si jo sebi ne boste delali glede na njeno sestavo. Ta ti bo sveta za Gospoda.<sup>38</sup> Kdorkoli bo naredil podobno temu, da jo voha, bo torej iztrebljen izmed svojega ljudstva.«

**31** Gospod je spregovoril Mojzesu, rekoč:<sup>2</sup> »Poglej, po imenu sem poklical Bečalela, Urijávega sina, Hurovega sina, iz Judovega rodu.<sup>3</sup> Napolnil sem ga z Božjim duhom, v modrosti, v razumnosti, v znanju in v vseh vrstah rokodelstva,<sup>4</sup> da snuje spretna dela, da dela z zlatom, s srebrom, z bronom<sup>5</sup> in v rezanju kamnov, da se *jih* vdela in v rezbarjenju lesa, da dela v vseh vrstah rokodelstva.<sup>6</sup> Glej, jaz sem dal z njim Oholiába, Ahisamáhovega sina, iz Danovega rodu, in v srca vseh tistih, ki so modrega srca, sem položil modrost, da bodo lahko naredili vse to, kar sem ti zapovedal:<sup>7</sup> šotorsko svetiče skupnosti, skrinjo pričevanja, sedež milosti, ki je na njem, vso opremo šotorskega svetiča,<sup>8</sup> mizo in njeno opremo, čisti svečnik z vso njegovo opremo, kadijni oltar,<sup>9</sup> oltar žgalne daritve z vso njegovo opremo, *[okrogel]* umivalnik in njegovo vznožje,<sup>10</sup> službene obleke in sveta oblačila za duhovnika Arona in oblačila njegovih sinov, za služenje v duhovniški službi<sup>11</sup> ter mazilno olje in dišeče kadilo za sveti *kraj*. Storili bodo glede na vse to, kar sem ti zapovedal.«

<sup>12</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>13</sup> »Govori tudi Izraelovim otrokom, rekoč: »Resnično, ohranjali boste moje šabate, kajti to je znamenje med menoj in vami skozi vaše rodove, da boste vi lahko vedeli, da jaz sem Gospod, ki vas posvečujem.<sup>14</sup> Zato boste ohranjali šabat, kajti ta vam je svet. Vsak kdor ga omadežuje, ta bo zagotovo usmrčen, kajti kdorkoli v njem dela *kakršnokoli* delo, ta duša bo iztrebljena izmed svojega ljudstva.<sup>15</sup> Šest dni naj se opravlja delo, toda na sedmi je šabatni počitek, sveto Gospodu. Kdorkoli na šabatni dan počne kakršno koli delo, bo zagotovo usmrčen.<sup>16</sup> Zatorej bodo Izraelovi otroci ohranjali šabat, da šabat obeležujejo skozi njihove rodove za večno zavezo.<sup>17</sup> To je znamenje med menoj in Izraelovimi otroci na vekе, kajti v šestih dneh je Gospod naredil nebo in zemljo in na sedmi dan je počival in bil osvežen.«

<sup>18</sup> Mojzesu je dal, ko je z njim končal posvetovanje na gori Sinaj, dve plošči pričevanja, kamnitni plošči, popisani z Božjim prstom.

**32** Ko je ljudstvo videlo, da je Mojzes odlašal priti dol z gore, se je ljudstvo skupaj zbral k Aronu in mu reklo: »Vstani, naredi nam bogove, ki bodo šli pred nami, kajti *glede* tega Mojzesa, človeka, ki nas je privedel iz egiptovske dežele, ne vemo kaj je nastalo iz njega.«<sup>2</sup> Aron jim je rekel: »Izdrite zlate uhane, ki so v ušesih vaših žena, vaših sinov in vaših hčera in *jih* prinesite k meni.«<sup>3</sup> Vse ljudstvo je izdrlo zlate uhane, ki so *bili* v njihovih ušesih in *jih* prineslo k Aronu.<sup>4</sup> Ta *jih* je prejel iz njihove roke in to oblikoval z rezbarskim orodjem, potem ko je naredil ulito tele, in rekli so: »To so tvoji bogovi, o Izrael, ki so te privedli iz egiptovske dežele.«<sup>5</sup> Ko je Aron to videl, je pred njim zgradil oltar in Aron je naredil razglas ter rekel: »Jutri je praznovanje Gospodu.«<sup>6</sup> Naslednji dan so zgodaj vstali, darovali žgalne daritve in prinesli mirovne daritve in ljudstvo se je usedlo, da je in da piše in vstalo, da se zabava.

<sup>7</sup> Gospod je rekel Mojzesu: »Pojdi, stopi dol, kajti tvoje ljudstvo, ki si ga privedel iz egiptovske dežele, se je je izpridilo.<sup>8</sup> Hitro se se obrnili stran iz poti, ki sem jim jo zapovedal. Naredili so si ulto tele, ga oboževali, mu žrtvovali in rekli: »To so tvoji bogovi, o Izrael, ki so te privedli gor iz egiptovske dežele.«<sup>9</sup> Gospod je rekel Mojzesu: »Videl sem to ljudstvo in glej, to je trdovratno ljudstvo.<sup>10</sup> Zdaj me torej pusti samega, da se moj bes razvname zoper njih in da jih lahko použijem. Iz tebe pa bom naredil velik narod.«<sup>11</sup> Mojzes je rotil Gospoda, svojega

after the shekel of the sanctuary, and of oil olive an hin:<sup>25</sup> And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.<sup>26</sup> And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,<sup>27</sup> And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,<sup>28</sup> And the altar of burnt offering with all his vessels, and the laver and his foot.<sup>29</sup> And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.<sup>30</sup> And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.<sup>31</sup> And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.<sup>32</sup> Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it is holy, and it shall be holy unto you.<sup>33</sup> Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

**34** ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*:<sup>35</sup> And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy:<sup>36</sup> And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.<sup>37</sup> And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.<sup>38</sup> Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

**31** And the LORD spake unto Moses, saying,<sup>2</sup> See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:<sup>3</sup> And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,<sup>4</sup> To devise cunning works, to work in gold, and in silver, and in brass,<sup>5</sup> And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.<sup>6</sup> And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;<sup>7</sup> The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,<sup>8</sup> And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,<sup>9</sup> And the altar of burnt offering with all his furniture, and the laver and his foot,<sup>10</sup> And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,<sup>11</sup> And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

**12** ¶ And the LORD spake unto Moses, saying,<sup>13</sup> Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.<sup>14</sup> Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.<sup>15</sup> Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.<sup>16</sup> Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.<sup>17</sup> It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

**18** ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

**32** And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.<sup>2</sup> And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.<sup>3</sup> And all the people brake off the golden earrings which were in their ears, and brought *them* unto Aaron.<sup>4</sup> And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.<sup>5</sup> And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.<sup>6</sup> And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

**7** ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:<sup>8</sup> They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.<sup>9</sup> And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:<sup>10</sup> Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them:

and I will make of thee a great nation.<sup>11</sup> And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?<sup>12</sup> Wherefore should the Egyptians speak, and say, For mischie夫 did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.<sup>13</sup> Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.<sup>14</sup> And the LORD repented of the evil which he thought to do unto his people.

<sup>15</sup> ¶ And Moses turned, and went down from the mount, and the two tables of the testimony **were** in his hand: the tables **were** written on both their sides; on the one side and on the other **were** they written.<sup>16</sup> And the tables **were** the work of God, and the writing **was** the writing of God, graven upon the tables.<sup>17</sup> And when Joshua heard the noise of the people as they shouted, he said unto Moses, **There is** a noise of war in the camp.<sup>18</sup> And he said, **It is** not the voice of **them that** shout for mastery, neither **is it** the voice of **them that** cry for being overcome: **but** the noise of **them that** sing do I hear.

<sup>19</sup> ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.<sup>20</sup> And he took the calf which they had made, and burnt **it** in the fire, and ground **it** to powder, and strawed **it** upon the water, and made the children of Israel drink **of it**.

<sup>21</sup> And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?<sup>22</sup> And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they **are set** on mischief.<sup>23</sup> For they said unto me, Make us gods, which shall go before us: for **as for** this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.<sup>24</sup> And I said unto them, Whosoever hath any gold, let them break **it** off. So they gave **it** me: then I cast it into the fire, and there came out this calf.

<sup>25</sup> ¶ And when Moses saw that the people **were** naked; (for Aaron had made them naked unto **their** shame among their enemies:) <sup>26</sup> Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.<sup>27</sup> And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.<sup>28</sup> And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.<sup>29</sup> For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

<sup>30</sup> ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.<sup>31</sup> And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.<sup>32</sup> Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.<sup>33</sup> And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.<sup>34</sup> Therefore now go, lead the people unto **the place** of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.<sup>35</sup> And the LORD plagued the people, because they made the calf, which Aaron made.

**33** And the LORD said unto Moses, Depart, **and** go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:<sup>2</sup> And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:<sup>3</sup> Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou **art** a stiffnecked people: lest I consume thee in the way.

<sup>4</sup> ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.<sup>5</sup> For the LORD had said unto Moses, Say unto the children of Israel, Ye **are** a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.<sup>6</sup> And the children of Israel stripped themselves of their ornaments by the mount Horeb.

<sup>7</sup> And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, **that** every one which sought the LORD went out unto the tabernacle of the congregation, which **was** without the camp.<sup>8</sup> And it came to pass, when Moses went out unto the tabernacle, **that** all the people rose up, and stood every man **at** his tent door, and looked after Moses, until he was gone into the tabernacle.<sup>9</sup> And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood **at** the door of the tabernacle, and **the** LORD talked with Moses.<sup>10</sup> And all the people saw the cloudy pillar stand **at** the tabernacle door: and all the people rose up and worshipped, every man **in** his tent door.<sup>11</sup> And the LORD spake unto Moses face to face, as a man

Boga in rekel: »Gospod, zakaj se tvoj bes razvnema zoper tvoje ljudstvo, katerega si privedel iz egiptovske dežele z veliko močjo in z mogočno roko?<sup>12</sup> Zakaj bi Egipčani govorili in rekli: »Zaradi zla jih je privedel ven, da jih ubije na gorah in da jih použije iz obličja zemlje?« Obrni se od svojega krutega besa in se pokesaj glede tega zla zoper svoje ljudstvo.<sup>13</sup> Spomni se Abrahama, Izaka in Izraela, svojih služabnikov, ki si jim prisegel pri samem sebi in jim rekel: »Vaše seme bom pomnožil kakor zvezd neba in vso to deželo, o kateri sem govoril, bom dal tvojemu semenu in podedoval jo bodo na veke.«<sup>14</sup> Gospod se je pokesal glede zla, ki ga je misil storiti svojemu ljudstvu.

<sup>15</sup> Mojzes se je obrnil in odšel dol z gore in v njegovi roki **sta bili** dve plošči pričevanja. Plošči **sta bili** popisani na obeh njunih straneh; na eni strani in na drugi **sta bili** popisani.<sup>16</sup> Plošči **sta bili** Božje delo in pisanje **je bilo** pisanje od Boga, vgravirano na plošči.<sup>17</sup> Ko je Jozue slišal hrup ljudstva, medtem ko so kričali, je Mojzesu rekel: »Tam, v taboru, **je** vojni hrup.«<sup>18</sup> Ta je rekel: »To ni glas **tistih**, ki vpijejo zaradi zmage, niti **to** ni glas **tistih**, ki vpijejo, ker so bili premagani, temveč slišim hrup **tistih**, ki pojeko.«

<sup>19</sup> Takoj ko je prišel blizu tabora, se je pripetilo, da je zagledal tele in ples. Mojzesova jeza se je vnela, tabli je vrgel iz svojih rok ter ju zlomil pod goro.<sup>20</sup> Vzel je tele, ki so ga naredili, **ga** sežgal v ognju, **ga** zmlel v prah in **ga** posul nad vodo in Izraelove otroke primoral, da so pilili **od tega**.

<sup>21</sup> Mojzes je Aronu rekel: »Kaj ti je storilo to ljudstvo, da si nadnje privedel tako velik greh?«<sup>22</sup> Aron je rekел: »Ne dopusti, da se razvname jeza mojega gospoda. Ti poznaš ljudstvo, da **so postavljeni** v zlo.<sup>23</sup> Kajti rekli so mi: »Naredi nam bogove, ki bodo šli pred nami, kajti **glede** tega Mojzesa, človeka, ki nas je privedel iz egiptovske dežele, ne vemo kaj je nastalo iz njega.«<sup>24</sup> Rekel sem jim: »Kdorkoli ima kakršnokoli zlato, naj **ga** izdere.« Tako so **ga** dali meni. Potem sem ga vrgel v ogenj in izšlo je to tele.«

<sup>25</sup> Ko je Mojzes videl, da **je bilo** ljudstvo nago, (kajti Aron jih je storil nage v **njihovo** sramoto med njihovimi sovražniki)<sup>26</sup> potem je Mojzes stal v velikih vratih tabora in rekel: »Kdo **je** na Gospodovi strani? **Naj pride** k meni.« In k njemu so se zbrali vsi sinovi Lévijevcev.

<sup>27</sup> Rekel jim je: »Tako govorí Gospod, Izraelov Bog: »Vsak mož naj svoj meč pripaše k svoji strani **in** gre noter in ven, od velikih vrat do velikih vrat, skozi tabor in naj vsak mož ubije svojega brata in vsak mož svojega družabnika in vsak mož svojega bližnjega.«<sup>28</sup> Otroci Lévijevcev so storili glede na Mojzesovo besedo in tam je ta dan izmed ljudstva padlo okoli tri tisoč mož.<sup>29</sup> Kajti Mojzes je rekel: »Uméstite se danes Gospodu, celo vsak mož za svojega sina in za svojega brata, da lahko ta dan nad vas podeli blagoslov.«

<sup>30</sup> Naslednji dan se je pripetilo, da je Mojzes rekel ljudstvu: »Zagrešili ste velik greh. Sedaj bom šel gor h Gospodu, morda bom storil spravo za vaš greh.«<sup>31</sup> Mojzes se je vrnil h Gospodu ter rekel: »O to ljudstvo je zagrešilo velik greh in si naredilo bogove iz zlata.<sup>32</sup> Vendar sedaj, če hočeš odpusti njihov greh — in če ne, me izbriši, prosim te, iz svoje knjige, ki si jo napisal.«<sup>33</sup> Gospod je rekel Mojzesu: »Kdorkoli je grešil zoper mene, tistega bom izbrisal iz svoje knjige.<sup>34</sup> Zato sedaj pojdi, vodi ljudstvo na **kraj**, o katerem sem ti govoril. Glej, moj Angel bo šel pred teboj. Kljub temu bom na dan, ko obiščem, obiskal njihov greh na njih.«<sup>35</sup> Gospod je trpinčil ljudstvo, ker so naredili tele, ki ga je naredil Aron.

**33** Gospod je rekel Mojzesu: »Odpravi se **in** pojdi od tukaj gor, ti in ljudstvo, ki si ga privedel gor iz egiptovske dežele, v deželo, ki sem jo prisegel Abrahamu, Izaku in Jakobu, rekoč: »Tvojemu semenu jo bom dal,<sup>2</sup> **jaz** pa bom pred teboj poslal angela, in **jaz** bom napodil Kánaanca, Amoréja in Hetejca in Perizéjca, Hivéjca in Jebusejca<sup>3</sup> v deželo, kjer tečeta mleko in med, kajti **jaz** ne bom šel gor v tvoji sredi, kajti trdrovatno ljudstvo **si**, da te na poti ne použijem.«

<sup>4</sup> Ko je ljudstvo slišalo te zle vesti, je žalovalo in noben človek si nase ni nadel svojih ornamentov.<sup>5</sup> Kajti Gospod je rekel Mojzesu: »Reci Izraelovim otrokom: »Vi **ste** trdrovatno ljudstvo. V trenutku bom prišel v tvojo sredo in te použil, zato sedaj iz sebe odloži svoje ornamente, da lahko vem, kaj ti storiti.«<sup>6</sup> Izraelovi otroci so se pri gori Horeb ogolili svojih ornamentov.

<sup>7</sup> Mojzes je vzel šotorsko svetišče in ga postavil zunaj tabora, daleč od tabora ter ga imenoval Šotorsko svetišče skupnosti. In pripetilo se je, **da** kdorkoli je iskal Gospoda, je odšel k šotorskemu svetišču skupnosti, ki **je bil** zunaj tabora.<sup>8</sup> Pripetilo se je, ko je Mojzes šel ven v šotorsko svetišče, **da** je vse ljudstvo vstalo in vsak mož je stal **pri** vratih svojega šotorja in gledal za Mojzesom, dokler ta ni odšel v šotorsko svetišče.<sup>9</sup> Ko je Mojzes vstopil v šotorsko svetišče, se je pripetilo, **[da]** se je spustil oblačen steber in stal **pri** vratih šotorskega svetišča in Gospod je govoril z Mojzesom.<sup>10</sup> Vse ljudstvo je videlo oblačen steber stati **pri** vratih šotorskega svetišča, in vse ljudstvo je vstalo in oboževalo, vsak mož **pri** vratih svojega šotorja. <sup>11</sup> Gospod je govoril Mojzesu iz obličja v obličje, kakor človek govorí svojemu prijatelju. In ponovno se je

napotil v tabor, toda njegov služabnik, Nunov sin Józue, mladenič, ni odšel iz šotorskega svetišča.

<sup>12</sup> Mojzes je rekel Gospodu: »Glej, praviš mi: ›Privedi to ljudstvo gor,‹ pa mi nisi dal spoznati koga hočeš poslati z menoj. Vendar si rekel: ›Poznam te po imenu in tudi milost si našel v mojih očeh.‹ <sup>13</sup> Zdaj torej, prosim te, če sem našel milost v tvojih očeh, pokaži mi torej svojo pot, da te lahko spoznam, da lahko najdem milost v tvojih očeh. Preudari, da je ta narod twoje ljudstvo.« <sup>14</sup> In on je rekel: »Moja prisotnost bo šla s teboj in jaz ti bom dal počitek.« <sup>15</sup> Rekel mu je: »Če tvoga prisotnosti ne gre z **menoj**, nas ne odvedi tja gor.« <sup>16</sup> Kajti v čem bo to znano tukaj, da smo jaz in twoje ljudstvo našli milost v tvojih očeh? **Mar** ni **to** v tem, da hodiš z nami? Tako bomo ločeni, jaz in twoje ljudstvo, od vseh ljudstev, ki **so** na obličju zemlje.« <sup>17</sup> Gospod je rekel Mojzesu: »Storil bom tudi to stvar, ki si jo govoril, kajti našel si milost v mojih očeh in jaz te poznam po imenu.« <sup>18</sup> Ta je rekel: »Rotim te, pokaži mi svojo slavo.« <sup>19</sup> In on je rekel: »Vsej svoji dobroti bom storil iti pred teboj in razglašal bom Gospodovo ime pred teboj in milostljiv bom komur hočem biti milostljiv in usmiljenje bom pokazal na tistem, na kemer hočem pokazati usmiljenje.« <sup>20</sup> Rekel je: »Ne moreš videti mojega obličja, kajti noben človek me ne bo videl in živel.« <sup>21</sup> Gospod je rekel: »Glej, **tukaj je** prostor pri meni in ti boš stopil na skalo. <sup>22</sup> Zgodilo se bo, medtem ko gre moja slava mimo, da te bom postavil v skalno pečino in s svojo roko te bom pokril, medtem ko grem mimo. <sup>23</sup> In odstranil bom svojo roko in videl boš moje zadnje dele, toda mojega obličja ne bo videti.«

**34** Gospod je rekel Mojzesu: »Izsekaj si dve kamniti plošči, podobni prvima, in na **ti** plošči bom napisal besede, ki so bile na prvih ploščah, ki si ju razbil. <sup>2</sup> Zjutraj bodi pripravljen in zjutraj pridi gor na goro Sinaj in se mi pokaži tam, na vrhu gore. <sup>3</sup> Noben človek ne bo prišel gor s teboj, niti naj noben človek ne bo viden po vsej gori. Naj se niti tropi niti črede ne pasejo pred to goro.«

<sup>4</sup> In izklesal je dve kamniti plošči, podobni prvima dvema. Mojzes je vstal zgodaj zjutraj in odšel na goro Sinaj, kakor mu je zapovedal Gospod in v svojo roko vzel dve kamniti plošči.

<sup>5</sup> Gospod se je spustil v oblaku in tam stal z njim in razglasil Gospodovo ime. <sup>6</sup> Gospod je šel mimo, pred njim in razglasil: »Gospod, Gospod Bog, usmiljen in milostljiv, potprežljiv in obilen v dobroti in resnici, <sup>7</sup> ki ohranja usmiljenje za tisoče, ki odpušča krivičnost, prestopok in greh in ki nikakor ne bo očistil **krivega**; ki obiskuje krivičnost očetov na otrocih in na otrok otrocih, do tretjega in četrtega **rodu**.« <sup>8</sup> Mojzes se je podviral in svojo glavo sklonil proti zemlji ter oboževal. <sup>9</sup> Rekel je: »Če sem torej našel milost v tvojih očeh, o Gospod, naj moj Gospod, prosim te, hodi med nami, kajti to **je** trdovratno ljudstvo. Odpusti našo krivičnost in naš greh in nas vzemi za svojo dediščino.«

<sup>10</sup> In on je rekel: »Glej, sklepam zavezo. Pred vsem twojim ljudstvom bom delal čuda, kakršna še niso bila storjena po vsej zemlji, niti v nobenem narodu. Vse ljudstvo, med katerim **si**, bo videlo Gospodovo delo, kajti to **je** strašna stvar, ki jo bom storil s teboj. <sup>11</sup> Obeležuj to, kar sem ti danes zapovedal. Glej, pred teboj napodim Amoréjca, Káanaanca, Hetejca, Perízjca, Hivéjca in Jebusejca. <sup>12</sup> Pazi nase, da ne bi sklenil zaveze s prebivalci dežele, v katero greš, da ti ne bi bili za zanko v tvoji sredi, <sup>13</sup> temveč boste uničili njihove oltarje, zlomili njihove podobe in posekali njihove ašere, <sup>14</sup> kajti ne boš oboževal nobenega drugega boga, kajti Gospod, cigar ime **je** Ljubosumni, **je** ljubosumen Bog, <sup>15</sup> da ne bi sklenil zaveze s prebivalci dežele in bi se oni šli vlačugat s svojimi bogovi in bi žrtvovali svojim bogovom, in bi te **nekdo** povabil in bi ti jedel od njegove daritve, <sup>16</sup> in bi jemal od njihovih hčera za svoje sinove in bi se njihove hčere šle vlačugat za njihovimi bogovi in bi primoral svoje sinove, da se gredo vlačugat za njihovimi bogovi. <sup>17</sup> Sebi ne bo izdeloval nobenih ulitih bogov.

<sup>18</sup> Obeleževal boš praznik nekvašenega kruha. Sedem dni boš jedel nekvašeni kruh, kot sem ti zapovedal, v času meseca abiba, kajti v mesecu abibu si prišel iz Egipta. <sup>19</sup> Vse, kar odpre maternico, **je** moje. Vsak prvenec med twojo živino, **bodisi** vol ali ovca, **ki je samec**. <sup>20</sup> Toda prvenca od osla boš odkupil z jagnjetom. Če pa **ga** ne odkupiš, potem mu boš zlomil njegov tilnik. Odkupil boš vse prvorojeno izmed svojih sinov. In nihče se ne bo prazen prikazal pred menoj.

<sup>21</sup> Šest dni boš delal, toda na sedmi dan boš počival; v času oranja in v času žetve boš počival.

<sup>22</sup> Obeleževal boš praznovanje tednov, od prvih sadov pšenične žetve in praznovanja spravljanja ob koncu leta.

<sup>23</sup> Trikrat na leto se bodo vsi moški otroci prikazali pred Gospodom Bogom, Izraelovim Bogom. <sup>24</sup> Kajti jaz bom pred teboj pregnal narode in razširil twoje meje. Niti si noben človek ne bo poželel twoje dežele, kadar boš šel trikrat v letu gor, da se prikažeš pred Gospodom, svojim Bogom. <sup>25</sup> Krvi moje klavne daritve ne boš daroval s kvasom niti ne bo klavna daritve praznika pashe ostala do jutra. <sup>26</sup> Prvine od prvih sadov svoje zemlje boš prinesel v hišo Gospoda, svojega Boga. Kozlička ne boš kuhal v mleku njegove matere.« <sup>27</sup> Gospod je rekel Mojzesu:

speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

<sup>12</sup> ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. <sup>13</sup> Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation **is** thy people. <sup>14</sup> And he said, My presence shall go **with thee**, and I will give thee rest. <sup>15</sup> And he said unto him, If thy presence go not **with me**, carry us not up hence. <sup>16</sup> For wherein shall it be known here that I and thy people have found grace in thy sight? **is it** not in that thou goest with us? so shall we be separated, I and thy people, from all the people that **are** upon the face of the earth. <sup>17</sup> And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. <sup>18</sup> And he said, I beseech thee, shew me thy glory. <sup>19</sup> And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. <sup>20</sup> And he said, Thou canst not see my face: for there shall no man see me, and live. <sup>21</sup> And the LORD said, Behold, **there is** a place by me, and thou shalt stand upon a rock: <sup>22</sup> And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: <sup>23</sup> And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

**34** And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon **these** tables the words that were in the first tables, which thou brakest. <sup>2</sup> And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. <sup>3</sup> And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

<sup>4</sup> ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

<sup>5</sup> And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. <sup>6</sup> And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, <sup>7</sup> Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear **the guilty**; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth **generation**. <sup>8</sup> And Moses made haste, and bowed his head toward the earth, and worshipped. <sup>9</sup> And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it **is** a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

<sup>10</sup> ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou **art** shall see the work of the LORD: for it **is** a terrible thing that I will do with thee. <sup>11</sup> Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. <sup>12</sup> Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: <sup>13</sup> But ye shall destroy their altars, break their images, and cut down their groves: <sup>14</sup> For thou shalt worship no other god: for the LORD, whose name **is** Jealous, **is** a jealous God: <sup>15</sup> Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and **one** call thee, and thou eat of his sacrifice; <sup>16</sup> And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. <sup>17</sup> Thou shalt make thee no molten gods.

<sup>18</sup> ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. <sup>19</sup> All that openeth the matrix **is** mine; and every firstling among thy cattle, **whether** ox or sheep, **that is male**. <sup>20</sup> But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem **him** not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

<sup>21</sup> ¶ Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

<sup>22</sup> ¶ And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

<sup>23</sup> ¶ Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel. <sup>24</sup> For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. <sup>25</sup> Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. <sup>26</sup> The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. <sup>27</sup> And the LORD said unto Moses, Write

thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

<sup>28</sup> And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

<sup>29</sup> ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. <sup>30</sup> And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. <sup>31</sup> And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. <sup>32</sup> And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. <sup>33</sup> And *till* Moses had done speaking with them, he put a veil on his face. <sup>34</sup> But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded. <sup>35</sup> And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

**35** And Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them. <sup>2</sup> Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. <sup>3</sup> Ye shall kindle no fire throughout your habitations upon the sabbath day.

<sup>4</sup> ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying, <sup>5</sup> Take ye from among you an offering unto the LORD: whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, <sup>6</sup> And blue, and purple, and scarlet, and fine linen, and goats' *hair*, <sup>7</sup> And rams' skins dyed red, and badgers' skins, and shittim wood, <sup>8</sup> And oil for the light, and spices for anointing oil, and for the sweet incense, <sup>9</sup> And onyx stones, and stones to be set for the ephod, and for the breastplate. <sup>10</sup> And every wise hearted among you shall come, and make all that the LORD hath commanded; <sup>11</sup> The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, <sup>12</sup> The ark, and the staves thereof, *with* the mercy seat, and the veil of the covering, <sup>13</sup> The table, and his staves, and all his vessels, and the shewbread, <sup>14</sup> The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, <sup>15</sup> And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, <sup>16</sup> The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, <sup>17</sup> The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, <sup>18</sup> The pins of the tabernacle, and the pins of the court, and their cords, <sup>19</sup> The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

<sup>20</sup> ¶ And all the congregation of the children of Israel departed from the presence of Moses. <sup>21</sup> And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. <sup>22</sup> And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD. <sup>23</sup> And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*. <sup>24</sup> Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*. <sup>25</sup> And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen. <sup>26</sup> And all the women whose heart stirred them up in wisdom spun goats' *hair*. <sup>27</sup> And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; <sup>28</sup> And spice, and oil for the light, and for the anointing oil, and for the sweet incense. <sup>29</sup> The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

<sup>30</sup> ¶ And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; <sup>31</sup> And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; <sup>32</sup> And to devise curious works, to work in gold, and in silver, and in brass, <sup>33</sup> And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work. <sup>34</sup> And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan. <sup>35</sup> Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

»Zapiši te besede, kajti po pomenu teh besed sem sklenil zavezo s teboj in z Izraelom.«

<sup>28</sup> In tam je bil z Gospodom štirideset dni in štirideset noči; niti ni jedel kruha, niti pil vode. In na tabli je zapisal besede te zaveze, deset zapovedi.

<sup>29</sup> Pripetilo se je, ko je Mojzes prišel dol z gore Sinaj, z dvema ploščama pričevanja v Mojzesovi roki, ko je prišel dol z gore, da Mojzes ni vedel, da je koža njegovega obraza sijala, medtem ko je govoril z njim. <sup>30</sup> Ko so Aron in vsi Izraelovi otroci zagledali Mojzes, glej, koža njegovega obraza je sijala in so se bali priti bliže k njemu. <sup>31</sup> Mojzes jim je zakljal in Aron in vsi voditelji skupnosti so se vrnili k njemu, in Mojzes je govoril z njimi. <sup>32</sup> Potem so vsi Izraelovi otroci prišli bliže in v zapoved jim je dal vse, kar je Gospod govoril z njim na gori Sinaj. <sup>33</sup> Ko je Mojzes prenehal govoriti z njimi, je na svoj obraz dal zagrinjalo. <sup>34</sup> Toda ko je Mojzes vstopil pred Gospoda, da govorí z njim, je odstranil zagrinjalo, dokler ni prišel ven. In prišel je ven in govoril Izraelovim otrokom *to*, kar mu je bilo zapovedano. <sup>35</sup> Izraelovi otroci so videli Mojzesov obraz, da je Mojzesova koža sijala in Mojzes si je na svoj obraz ponovno namestil zagrinjalo, dokler ni vstopil, da govorí z njim.

**35** Mojzes je zbral skupaj vso skupnost Izraelovih otrok ter jim rekel: »To so besede, ki jih je Gospod zapovedal, da naj bi jih vi delali. <sup>2</sup> Šest dni naj bo delo opravljano, toda na sedmi dan naj vam bo sveti dan, šabatni počitek Gospodu. Kdorkoli v njem opravlja delo, bo usmrčen. <sup>3</sup> Vsepovsod po svojih prebivališčih na šabatni dan ne boste prizigli nobenega ognja.«

<sup>4</sup> Mojzes je spregovoril vsej skupnosti Izraelovih otrok, rekoč: »To je stvar, ki jo je zapovedal Gospod, rekoč: <sup>5</sup> Vzemite izmed vas daritev Gospodu. Kdorkoli je voljnega srca, naj jo prinese, daritev Gospodu: zlato, srebro, bron, <sup>6</sup> modro, vijolično, škrlatno in tanko laneno platno, kozjo *dlako*, <sup>7</sup> § rdeče barvane ovnove kože, jazbečeve kože, akacijev les, <sup>8</sup> olje za svetlogo, dišave za mazilno olje in za dišeče kadilo, <sup>9</sup> onikslove kamne in kamne, da se pripravijo za efód in za naprsnik. <sup>10</sup> Vsak, ki je izmed vas modrega srca, bo prišel in storil vse, kar je Gospod zapovedal: <sup>11</sup> šotorsko svetišče, njegov šotor in njegovo pokrivalo, njegove zaponke in njegove deske, njegove zapahe, njegove stebre in njegove podstavke, <sup>12</sup> skrinjo in njena drogova s sedežem milosti in zagrinjalo pokrivala, <sup>13</sup> mizo in njena drogova, vse njene posode in hlebe navzočnosti, <sup>14</sup> tudi svečnik za svetlogo in njegovo opremo in njegove svetilke z oljem za svetlogo <sup>15</sup> in kadilni oltar in njegova drogova, mazilno olje in dišeče kadilo, tanko preprogo za vrata pri šotorskem vhodu šotorskega svetišča, <sup>16</sup> oltar žgalne daritve z njegovo bronasto rešetko, njegova drogova in vse njegove posode, [okrogel] umivalnik in njegovo vznožje, <sup>17</sup> tanke preproge dvora, njegove stebre in njihove podstavke in tanko preprogo za vrata dvora, <sup>18</sup> količke šotorskega svetišča, količke dvora in njihove vrvice, <sup>19</sup> službene obleke, da opravlajo službo na svetem *kraju*, sveta oblačila za duhovnika Arona in oblačila njegovih sinov, za služenje v duhovniški službi.«

<sup>20</sup> Vsa skupnost Izraelovih otrok je odšla iz Mojzesove prisotnosti. <sup>21</sup> Prišli so, vsakdo cigar srce ga je razvnelo in vsakdo, cigar duh ga je storil voljnega *in* prinesli so Gospodovo daritev h gradnji šotorskega svetišča skupnosti in za vso njegovo službo in za sveta oblačila. <sup>22</sup> Prišli so, tako moški kakor ženske, tako veliko kot jih je bilo voljnega srca *in* prinesli zapestnice, uhane, prstane, ogllice, vse dragocenosti iz zlata. Vsak človek, ki je daroval, *je daroval* daritev zlata Gospodu. <sup>23</sup> § Vsak človek, pri katerem je bilo najdeno modro, vijolično, škrlatno in tanko laneno platno, kozja *dlaka*, rdeča koža ovnov in jazbečeve kože, *jih* je prinesel. <sup>24</sup> Vsak, kdor je daroval daritev srebra in brona, je prinesel Gospodovo daritev. Vsak človek, pri komer se je našel akacijev les za katerokoli delo službe, *ga* je prinesel. <sup>25</sup> Vse ženske, ki so bile modrega srca, so predle s svojimi rokami in prinesle to, kar so napredle, *tako* iz modrega, iz vijoličnega *in* iz škrlnata in iz tankega lanenega platna. <sup>26</sup> Vse ženske, katere je srce razvnelo v modrosti, so predle kozjo *dlako*. <sup>27</sup> Voditelji so prinesli onikslove kamne in kamne, da se pripravijo za efód in za naprsnik, <sup>28</sup> dišavo in olje za svetlogo in za mazilno olje in za dišeče kadilo. <sup>29</sup> Izraelovi otroci so prinesli voljno daritev Gospodu, vsak moški in ženska, katerega srce jih je storilo voljne, da prinesejo za vse vrste dela, ki ga je Gospod zapovedal, da bo storjeno po Mojzesovi roki.

<sup>30</sup> Mojzes je Izraelovim otrokom rekel: »Glejte, Gospod je po imenu poklical Bečaléla, Urijávega sina, Hurovega sina, iz Judovega rodu <sup>31</sup> in ga napolnil z Božjim duhom, v modrosti, v razumevanju, v znanju in v vseh vrstah rokodelstva <sup>32</sup> in da snuje nenavadna dela, da dela v zlatu, v srebru, v bronu, <sup>33</sup> v rezanju kamnov, da se *jih* vdela in v rezbarjenju lesa, da naredi vsake vrste spretne delo. <sup>34</sup> V njegovo srce je položil, da lahko poučuje, *tako* on in Oholiáb, Ahisamáhov sin, iz Danovega rodu. <sup>35</sup> Napolnil ju je s srčno modrostjo, da opravlja vse vrste dela, od graverja do spretnegata delavca in od tistega, ki izvije v modri, v vijolični, v škrlatni in v tankem lanenem platnu do tkalca, *celó* izmed teh, ki opravlja katerokoli delo in izmed teh, ki snujejo spretno delo.«

**36** Potem so Bečalél in Oholiáb in vsak človek modrega srca, v katerega je Gospod položil modrost in razumevanje, da ve kako delati vse vrste dela za službo svetišča, izvršili glede na vse, kakor je zapovedal Gospod.<sup>2</sup> Možes je poklical Bečaléla in Oholiába in vsakega človeka modrega srca, v katerega srce je Gospod položil modrost, *torej* vsakega, katerega je razvynelo srce, da pride k delu, da ga opravi in od Mojzesova prejeli vso daritev, ki so jo Izraelovi otroci prinesli za delo službe svetišča, da to *istocasno* opravijo. In k njemu so še vsako jutro prinašali prostovoljne daritve.<sup>4</sup> Prišli so vsi modri možje, ki so opravljalni delo pri svetišču, vsak človek od svojega dela, ki so ga opravljalni.

<sup>5</sup> In spregovorili Mojzesu, rekoč: »Ljudstvo prinaša veliko več kakor dovolj za delo služenja, ki ga je Gospod zapovedal narediti.«<sup>6</sup> Mojzes je dal zapoved in naredili so, da je bila razglašena po taboru, rekoč: »Naj niti moški niti ženska ne opravlja več nobenega dela za darovanje svetišču.« Tako je bilo ljudstvo zadržano od prinašanja.<sup>7</sup> Kajti stvari, ki so jih imeli, je bilo zadosti za izvršitev vsega dela in še preveč.

<sup>8</sup> Vsak človek modrega srca med njimi, ki izvršuje delo šotorskega svetišča, je naredil deset zaves *iz* sukane tančice, modre, vijolične in škrlatne. S kerubi spretne izdelave jih je naredil.<sup>9</sup> Dolžina ene zaves je *bila* osemindvajset komolcev in širina ene zaves štiri komolce. Zaveso *so bile* vse ene velikosti.<sup>10</sup> Spojil je pet zaves eno k drugi in *drugih* pet zaves je spojil eno k drugi.<sup>11</sup> Naredil je zanke iz modre na robu prve zaves od zarobitve v spoju. Podobno je naredil na zadnji strani *druge zaves* na spoju druge.<sup>12</sup> Petdeset zank je naredil na eni zavesi in petdeset zank je naredil na robu zaves, ki *je bila* na spoju druge. Žanke so eno *zaveso* držale k drugi.<sup>13</sup> Naredil je petdeset zaponk iz zlata in zaveso spojil z zaponkami skupaj eno k drugi. Tako je postalo eno šotorsko svetišče.

<sup>14</sup> Naredil je zaveso *iz* kozje *dlake* za šotor nad šotorskim svetiščem. Naredil je enajst zaves.<sup>15</sup> Dolžina ene zaves je *bila* trideset komolcev in štiri komolce *je bila* širina ene zaves. Enajst zaves *je bilo* ene velikosti.<sup>16</sup> Spojil je pet zaves posebej in šest zaves posebej.<sup>17</sup> Naredil je petdeset zank na zadnjem robu zaveso na spoju in petdeset zank je naredil na robu zaveso, ki spaja drugo.<sup>18</sup> Naredil je petdeset zaponk *iz* brona, da šotor spoji skupaj, da bo ta lahko eno.<sup>19</sup> Naredil je pokrivalo za šotor *iz* rdeče barvanih ovnovih kož in nad *tem* pokrivalo *iz* jazbečevih kož.

<sup>20</sup> Naredil je deske za šotorsko svetišče *iz* akacievega lesa, stojčeči pokonci.<sup>21</sup> Dolžina deske *je bila* deset komolcev in širina deske en komolec in pol.<sup>22</sup> Ena deska je imela dva zatiča, enako oddaljena eden od drugega. Tako je naredil za vse deske šotorskega svetišča.<sup>23</sup> Naredil je deske za šotorsko svetišče; dvajset desk za južno stran, proti jugu.<sup>24</sup> Pod dvajsetimi deskami je naredil štirideset podstavkov iz srebra; dva podstavka pod eno desko za njena dva zatiča in dva podstavka pod drugo desko za njena dva zatiča.<sup>25</sup> Za drugo stran šotorskega svetišča, *ki je* proti severnemu vogalu, je naredil dvajset desk<sup>26</sup> *in* nihovih štirideset podstavkov iz srebra; dva podstavka pod eno desko in dva podstavka pod drugo desko.<sup>27</sup> Za strani šotorskega svetišča proti zahodu je naredil šest desk.<sup>28</sup> Dve deski je naredil za vogala šotorskega svetišča na dveh straneh.<sup>29</sup> Spojeni sta bili spodaj in skupaj spojeni pri njegovi glavi v en obroč. Tako je storil obema izmed njiju na obeh vogalih.<sup>30</sup> Bilo je osem desk in nihovih podstavkov *je bilo* šestnajst podstavkov iz srebra, pod vsako desko dva podstavka.

<sup>31</sup> Naredil je zapahe iz akacievega lesa; pet za deske ene strani šotorskega svetišča<sup>32</sup> in pet zaharov za deske druge strani šotorskega svetišča in pet zaharov za deske šotorskega svetišča proti zahodu.<sup>33</sup> Naredil je srednji zapahe, da je segal skozi deske od enega konca k drugemu.<sup>34</sup> Deske je prevlekel z zlatom in nihove obroče naredil *iz* zlata, *da bodo* postavljeni za zapahe in zapahe je prevlekel z zlatom.

<sup>35</sup> Naredil je zagrinjalo *iz* modre, vijolične, škrlatne in sukane tančice. S kerubi spretne izdelave jih je naredil.<sup>36</sup> K temu je naredil štiri stebre *iz* akacievega *lesa* in jih prevlekel z zlatom. Nihovi kavlj *so bili* *iz* zlata in zanje je ulil štiri podstavke iz srebra.

<sup>37</sup> Naredil je tanko preprogo za vrata šotorskega svetišča *iz* modre, vijolične, škrlatne in sukane tančice, iz vezenine;<sup>38</sup> in njenih pet stebrov z nihovimi kavljmi. Nihove kapitele in nihove okrasne trakove je prevlekel z zlatom, toda nihovih pet podstavkov *je bilo iz* brona.

**37** Bečalél je naredil skrinjo *iz* akacievega lesa. Dva komolca in pol *je bila* njena dolžina, komolec in pol njena širina, komolec in pol njena višina,<sup>2</sup> in jo zunaj in znotraj prevlekel s čistim zlatom in ji naokoli naredil krono iz zlata.<sup>3</sup> § Zanko je ulil štiri obroče iz zlata, *da bi bili vstavljeni* pri njenih štirih vogalih; celo dva obroča na eni njeni strani in dva obroča na drugi njeni strani.<sup>4</sup> Naredil je drogovu *iz* akacievega lesa in ju prevlekel z zlatom.<sup>5</sup> Drogovu je položil v obroča pri straneh skrinje, za prenašanje skrinje.

<sup>6</sup> Naredil je sedež milosti *iz* čistega zlata. Dva komolca in pol *je bila* njegova dolžina ter komolec in pol njegova širina.<sup>7</sup> Naredil je dva keruba *iz* zlata, naredil ju je skovana iz enega kosa, na dveh koncih

**36** Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.<sup>2</sup> And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:<sup>3</sup> And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.<sup>4</sup> And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

<sup>5</sup> ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.<sup>6</sup> And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.<sup>7</sup> For the stuff they had was sufficient for all the work to make it, and too much.

<sup>8</sup> ¶ And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.<sup>9</sup> The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.<sup>10</sup> And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.<sup>11</sup> And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.<sup>12</sup> Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.<sup>13</sup> And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

<sup>14</sup> ¶ And he made curtains *of* goats' hair for the tent over the tabernacle: eleven curtains he made them.<sup>15</sup> The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.<sup>16</sup> And he coupled five curtains by themselves, and six curtains by themselves.<sup>17</sup> And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.<sup>18</sup> And he made fifty taches *of* brass to couple the tent together, that it might be one.<sup>19</sup> And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

<sup>20</sup> ¶ And he made boards for the tabernacle *of* shittim wood, standing up.<sup>21</sup> The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.<sup>22</sup> One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.<sup>23</sup> And he made boards for the tabernacle; twenty boards for the south side southward:<sup>24</sup> And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.<sup>25</sup> And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,<sup>26</sup> And their forty sockets of silver; two sockets under one board, and two sockets under another board.<sup>27</sup> And for the sides of the tabernacle westward he made six boards.<sup>28</sup> And two boards made he for the corners of the tabernacle in the two sides.<sup>29</sup> And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.<sup>30</sup> And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

<sup>31</sup> ¶ And he made bars of shittim wood; five for the boards of the one side of the tabernacle,<sup>32</sup> And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.<sup>33</sup> And he made the middle bar to shoot through the boards from the one end to the other.<sup>34</sup> And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

<sup>35</sup> ¶ And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.<sup>36</sup> And he made thereunto four pillars *of* shittim wood, and overlaid them with gold: their hooks *were* *of* gold; and he cast for them four sockets of silver.

<sup>37</sup> ¶ And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework;<sup>38</sup> And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were* *of* brass.

**37** And Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:<sup>2</sup> And he overlaid it with pure gold within and without, and made a crown of gold to it round about.<sup>3</sup> And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.<sup>4</sup> And he made staves *of* shittim wood, and overlaid them with gold.<sup>5</sup> And he put the staves into the rings by the sides of the ark, to bear the ark.

<sup>6</sup> ¶ And he made the mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.<sup>7</sup> And he made two cherubims *of* gold, beaten out of one piece made he them, on

the two ends of the mercy seat; <sup>8</sup> One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof. <sup>9</sup> And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even to* the mercy seatward were the faces of the cherubims.

<sup>10</sup> ¶ And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: <sup>11</sup> And he overlaid it with pure gold, and made thereunto a crown of gold round about. <sup>12</sup> Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. <sup>13</sup> And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. <sup>14</sup> Over against the border were the rings, the places for the staves to bear the table. <sup>15</sup> And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table. <sup>16</sup> And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.

<sup>17</sup> ¶ And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knobs, and his flowers, were of the same: <sup>18</sup> And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: <sup>19</sup> Three bowls made after the fashion of almonds in one branch, a knob and a flower; and three bowls made like almonds in another branch, a knob and a flower: so throughout the six branches going out of the candlestick. <sup>20</sup> And in the candlestick *were* four bowls made like almonds, his knobs, and his flowers: <sup>21</sup> And a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches going out of it. <sup>22</sup> Their knobs and their branches were of the same: all of it *was* one beaten work *of* pure gold. <sup>23</sup> And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold. <sup>24</sup> Of a talent of pure gold made he it, and all the vessels thereof.

<sup>25</sup> ¶ And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same. <sup>26</sup> And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. <sup>27</sup> And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. <sup>28</sup> And he made the staves *of* shittim wood, and overlaid them with gold.

<sup>29</sup> ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

**38** And he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof. <sup>2</sup> And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. <sup>3</sup> And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass. <sup>4</sup> And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. <sup>5</sup> And he cast four rings for the four ends of the grate of brass, *to be* places for the staves. <sup>6</sup> And he made the staves *of* shittim wood, and overlaid them with brass. <sup>7</sup> And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

<sup>8</sup> ¶ And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

<sup>9</sup> ¶ And he made the court: on the south side southward the hangings of the court *were* of fine twined linen, an hundred cubits: <sup>10</sup> Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were* of silver. <sup>11</sup> And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver. <sup>12</sup> And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver. <sup>13</sup> And for the east side eastward fifty cubits. <sup>14</sup> The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three. <sup>15</sup> And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three. <sup>16</sup> All the hangings of the court round about *were* of fine twined linen. <sup>17</sup> And the sockets for the pillars *were* of brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver. <sup>18</sup> And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court. <sup>19</sup> And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver. <sup>20</sup> And all the pins of the tabernacle, and of the court round about, *were* of brass.

sedeža milosti; <sup>8</sup> enega keruba na koncu, na tej strani in drugega keruba na **drugem** koncu, na tisti strani. Iznad sedeža milosti je naredil keruba na dveh njegovih koncih. <sup>9</sup> Keruba sta *svoji* peruti razprostirala navzgor *in* s svojimi peruti pokrivala nad sedežem milosti, s svojima obrazoma drug proti drugemu; **torej** k sedežu milosti sta bila obraza kerubov.

<sup>10</sup> Naredil je mizo *iz* akacijevega lesa. Dva komolca *je bila* njena dolžina, komolec njena širina ter komolec in pol njena višina. <sup>11</sup> Prevlekel jo je s čistim zlatom in k temu naokoli naredil krono iz zlata. <sup>12</sup> K temu je naokoli naredil tudi okvir za širino dlani in naredil krono iz zlata za njen okvir naokoli. <sup>13</sup> Zanjo je ulil štiri obroče iz zlata in jih dal na njene štire vogale, ki *so bili* na njenih štirih nogah. <sup>14</sup> Nasproti okvira so bili obroči, prostori za drogov, za prenašanje mize. <sup>15</sup> Naredil je drogovu *iz* akacijevega lesa in ju prevlekel z zlatom, za prenašanje mize. <sup>16</sup> Naredil je posode, ki *so bile* na mizi, njene sklede, njene žlice, njene skledice in njena pokrivala, da jo z njimi pokrije, *iz* čistega zlata.

<sup>17</sup> Naredil je svečnik *iz* čistega zlata. *Iz* kovanega dela je naredil svečnik; njegovo držalo in njegovo vejo, njegove skledice, njegove popke in njegove rože so bile iz istega. <sup>18</sup> In šest mladič, ki so izhajale iz njegovih strani; tri mladike iz svečnika iz ene njegove strani in tri mladike iz svečnika iz druge njegove strani. <sup>19</sup> Tri skledice je naredil po videzu mandljiv iz ene mladike, popek in rožo in tri skledice je naredil podobne mandljem na drugi mladički, popek in rožo. Tako povsod po šestih mladičah, ki izhajajo iz svečnika. <sup>20</sup> Na svečniku *so bile* štiri skledice narejene podobne mandljem, njegovim popkom in njegovim cvetovom; <sup>21</sup> popek pod dvema mladičama iz istega in popek pod dvema mladičama iz istega in popek pod dvema mladičama iz istega, glede na šest mladič, izhajajočih iz njega. <sup>22</sup> Njihovi popki in njihove veje so bile iz istega. Vse to *je bilo* eno kovano delo *iz* čistega zlata. <sup>23</sup> Naredil je njegovih sedem svetilk in njegova utrinjala in njegove pladnje za utrinjala *iz* čistega zlata. <sup>24</sup> *Iz* talenta čistega zlata ga je naredil in vse njegove posode.

<sup>25</sup> Naredil je kadilni oltar *iz* akacijevega lesa. Njegova dolžina *je bila* komolec in njegova širina komolec; *bil je* štirioglat in dva komolca *je bila* njegova višina; njegovi rogovi so bili iz istega. <sup>26</sup> Prevlekel ga je s čistim zlatom, *tako* njegovo površino *kot* njegove strani naokoli in njegove rogove. Naokoli mu je naredil tudi krono iz zlata. <sup>27</sup> Zanj je naredil dva obroča iz zlata pod njegovo krono, pri njegovih dveh vogalih, na njegovih straneh, da bodo prostori za drogov, da ga z njima prenašajo. <sup>28</sup> Naredil je drogovu *iz* akacijevega lesa in ju prevlekel z zlatom.

<sup>29</sup> Naredil je sveto mazilno olje in čisto kadilo iz prijetnih dišav, glede na lekarnarjevo delo.

**38** Naredil je oltar žgalne daritve *iz* akacijevega lesa. Pet komolcev *je bila* njegova dolžina in pet komolcev njegova širina; *bil je* štirioglat in tri komolce je bila njegova višina. <sup>2</sup> Naredil je njegove rogove na njegovih štirih vogalih; njegovi rogovi so bili iz istega, in prevlekel jih je z bronom. <sup>3</sup> Naredil je vse oltarne posode, lonec, lopate, umivalnike *in* kavljje za meso in ponve za žerjavico. Vse njegove posode je naredil *iz* brona. <sup>4</sup> Za oltar je naredil bronasto mrežasto rešetko pod njegovim obodom, spodaj, v njegovi sredi. <sup>5</sup> Ulil je štiri obroče za štiri konce bronaste rešetke, *da bodo* prostori za drogov. <sup>6</sup> Naredil je drogovu *iz* akacijevega lesa in ju prevlekel z bronom. <sup>7</sup> Drogova je položil v obroče na straneh oltarja, da ga z njima prenašajo; oltar je naredil votel, z deskami.

<sup>8</sup> Naredil je *[okrogel]* bronast umivalnik in njegovo vznožje *iz* brona, iz zrcal ženskega zbora, ki so se zbirale *pri* vratih šotorskega svetišča skupnosti.

<sup>9</sup> Naredil je dvor. Na južni strani, proti jugu, *so bile* tanke preproge dvora *iz* sukane tančice, sto komolcev. <sup>10</sup> Njihovi stebrov *je bilo* dvajset in dvajset njihovih bronasti podstavkov; kavljii stebrov in njihovi okrasni trakovi *so bili iz* srebra. <sup>11</sup> Za severno stran *je bilo tankih preprog* sto komolcev, njihovih stebrov *je bilo* dvajset in dvajset njihovih podstavkov iz brona; kavljii stebrov in njihovi okrasni trakovi *iz* srebra. <sup>12</sup> Za zahodno stran *so bile* tanke preproge petdeseth komolcev, deset njihovih stebrov in deset njihovih podstavkov; kavljii stebrov in njihovi okrasni trakovi *iz* srebra. <sup>13</sup> Za vzhodno stran, proti vzhodu, petdeset komolcev. <sup>14</sup> Tankih preprog ene strani *velikih vrat je bilo* petnajst komolcev; njihovi trije stebri in njihovi trije podstavki. <sup>15</sup> In za drugo stran velikih vrat dvora, na tej roki in tisti roki, *so bile* tanke preproge petnajstih komolcev; trije njihovi stebri in trije njihovi podstavki. <sup>16</sup> Vse tanke preproge dvora naokoli *so bile* iz sukane tančice. <sup>17</sup> Podstavki za stebre *so bili iz* brona; kavljii stebrov in njihovi okrasni trakovi *iz* srebra in prevleka njihovih kapitelov *iz* srebra; in vsi stebri dvora *so bili* okrašeni s srebrom. <sup>18</sup> Tanki preprogi za velika dvorna vrata *je bilo* vezenje *iz* modre, vijolične, škrlatne in sukane tančice. Dvajset komolcev *je bila* dolžina in pet komolcev *je bilo* visoko po širini, primerljivo tankim preprogram dvora. <sup>19</sup> Njihovi stebri *so bili* širje in širje njihovi podstavki *iz* brona; njihovi kavljii *iz* srebra in prevleka njihovih kapitelov in njihovih okrasnih trakov

iz srebra.<sup>20</sup> Vsi količki šotorskega svetišča in dvora naokoli so bili iz brona.

<sup>21</sup> To je seštevek šotorskega svetišča, **torej** šotorskega svetišča pričevanja, kakor je bilo prešteto glede na Mojzesovo zapoved, za službo Lévijevev, po roki Itamárja, sina duhovnika Arona.<sup>22</sup> In Becaél, Urijájev sin, Hurov sin, iz Judovega rodu, je naredil vse, kar je Gospod zapovedal Mojzesu.<sup>23</sup> Z njim je bil Oholiáb, Ahisamáhov sin, iz Danovega rodu, graver, spretn delavec in vezalec v modri, vijolični, škrlatni in tankem lanenem platnu.<sup>24</sup> Vsega zlata, ki je bilo vključeno za delo v vsem delu svetega **kraja**, celo darovanega zlata, je bilo devetindvajset talentov in sedemsto trideset šeklov, po svetiščnem šeklu.<sup>25</sup> Srebra od tistih, ki so bili prešteti izmed skupnosti, je bilo sto talentov in tisoč sedemsto petinsedemdeset šeklov, po svetiščnem šeklu.<sup>26</sup> Pol šekla za vsakega človeka, **to je** polovica šekla, po svetiščnem šeklu, za vsakogar, ki je odšel, da bi bil preštet, od dvajsetih let starosti in naprej, za šeststo tri tisoč petsto petdeset **mož**.<sup>27</sup> Iz stotih talentov srebra so bili uliti podstavki svetišča in podstavki zagrinala; sto podstavkov iz sto talentov, talent za podstavek.<sup>28</sup> Iz tisoč sedemsto petinsedemdesetih šeklov je naredil kavljne za stebre in prevlekel njihove kapitele ter jih okrasil.<sup>29</sup> Darovanega brona je bilo sedemdeset talentov in dva tisoč štiristo šeklov.<sup>30</sup> In s tem je naredil podstavke k vratom šotorskega svetišča skupnosti, bronast oltar in zanj bronasto rešetko, vse olтарne posode,<sup>31</sup> podstavke dvora naokoli in podstavke velikih vrat dvora in vse količke šotorskega svetišča in vse količke dvora naokoli.

**39** Iz modre, vijolične in škrlatne so naredili službene obleke, da opravljajo službo na svetem **kraju** in naredijo sveta oblačila za Arona; kakor je Gospod zapovedal Mojzesu.<sup>2</sup> Naredil je efód iz zlate, modre, vijolične, škrlatne in sukane tančice.<sup>3</sup> Zlato so prekovali v tanke plošče in ga narezali v žice, da bi ga vdelali v modro, v vijolično, v škrlatno in v tanko laneno platno, s spremetno izdelavo.<sup>4</sup> Za to so naredili obramna dela, da to spojijo skupaj; z dvema robovoma je bilo to spojeno skupaj.<sup>5</sup> Skrbno narejen pas njegovega efóda, ki je bil na njem, je bil iz istega, glede na njegovo delo; iz zlate, modre, vijolične, škrlatne in sukane tančice; kakor je Gospod zapovedal Mojzesu.

<sup>6</sup> Izdelali so oniksova kamna, obdana z ležiščema iz zlata, vgravirana kakor so vgravirani pečati, z imeni Izraelovih otrok.<sup>7</sup> Položil jih je na ramena efóda, da bodo kamni za spomin Izraelovim otrokom; kakor je Gospod zapovedal Mojzesu.

<sup>8</sup> Naredil je naprsnik spretne izdelave, podoben efódovemu delu; iz zlate, modre, vijolične, škrlatne in sukane tančice.<sup>9</sup> Bil je štiroglat; naprsnik so naredili prepognjen. Pedenj **je bila** njegova dolžina in pedenj njegova širina; bil je prepognjen.<sup>10</sup> Na njem so postavili štiri vrste kamnov. **Prva** vrsta je bil sardij, topaz in granat. To je bila prva vrsta.<sup>11</sup> Druga vrsta smaragd, safir in diamant.<sup>12</sup> Tretja vrsta hijacint, ahat in ametist.<sup>13</sup> Četrta vrsta beril, oniks in jaspis; **bili so** obdani v ležišča iz zlata v njihovih obdanostih.<sup>14</sup> Kamni so bili glede na imena Izraelovih otrok, dvanajst, glede na njihova imena, **podobni** gravuram pečata, vsak s svojim imenom, glede na dvanajst rodov.<sup>15</sup> Na naprsniku so naredili verižici na krajinah, iz spletene dela, iz čistega zlata.<sup>16</sup> Naredili so dve ležišči iz zlata in dva zlata obročka in dva zlata obročka vstavili v dva konca naprsnika.<sup>17</sup> Vstavili so dve spletene verižici iz zlata v dva obročka, na krajeh naprsnika.<sup>18</sup> Dva konca dveh spletene verižic so privezali na dve ležišči in ju pritrdirili na obramna dela efóda, pred njim.<sup>19</sup> Naredili so dva obročka iz zlata in **ju** položili na dva konca naprsnika, na njegov rob, ki je bil na notranji strani efóda.<sup>20</sup> Naredili so dva **druga** zlata obročka in ju položili na dve strani pod efód, proti njegovi prednji strani, nasproti **drugemu** njegovemu spolu, nad skrbno narejenim pasom efóda.<sup>21</sup> Naprsnik z njegovimi obročki so z modrim trakom privezali k obročkom efóda, da bi bil ta lahko nad skrbno narejenim pasom efóda in da se naprsnik ne bi odvezal od efóda; kakor je Gospod zapovedal Mojzesu.

<sup>22</sup> Naredil je svečano oblačilo efóda iz spletene dela, celega iz modre.<sup>23</sup> **Bila je** luknja v sredi svečanega oblačila, kakor luknja brezokavne verižne srajce s trakom naokoli luknje, da se ne raztrga.<sup>24</sup> Na obšivih svečanega oblačila so naredili granatna jabolka iz modre, vijolične, škrlatne in sukane tančice.<sup>25</sup> Naredili so zvončke iz čistega zlata in zvončke postavili med granatna jabolka, na obšivu svečanega oblačila, naokoli med granatnimi jabolki;<sup>26</sup> zvonček in granatno jabolko, zvonček in granatno jabolko naokoli obšiva svečanega oblačila za služenje v tem; kakor je Gospod zapovedal Mojzesu.

<sup>27</sup> Naredili so plašče iz tankega lanenega platna iz spletene dela, za Arona in za njegove sinove<sup>28</sup> in turban iz tankega lanenega platna in čedne klobučke iz tankega lanenega platna in kratke platnene hlače iz sukane tančice<sup>29</sup> in pas iz sukane tančice in modre in vijolične in škrlatne, iz vezenine; kakor je Gospod zapovedal Mojzesu.

<sup>21</sup> ¶ This is the sum of the tabernacle, **even** of the tabernacle of testimony, as it was counted, according to the commandment of Moses, **for** the service of the Levites, by the hand of Ithamar, son to Aaron the priest.<sup>22</sup> And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.<sup>23</sup> And with him **was** Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.<sup>24</sup> All the gold that was occupied for the work in all the work of the holy **place**, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.<sup>25</sup> And the silver of them that were numbered of the congregation **was** an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:<sup>26</sup> A bekah for every man, **that is**, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty **men**.<sup>27</sup> And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an hundred sockets of the hundred talents, a talent for a socket.<sup>28</sup> And of the thousand seven hundred seventy and five **shekels** he made hooks for the pillars, and overlaid their chapiters, and filleted them.<sup>29</sup> And the brass of the offering **was** seventy talents, and two thousand and four hundred shekels.<sup>30</sup> And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,<sup>31</sup> And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

**39** And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy **place**, and made the holy garments for Aaron, as the LORD commanded Moses.<sup>2</sup> And he made the ephod **of** gold, blue, and purple, and scarlet, and fine twined linen.<sup>3</sup> And they did beat the gold into thin plates, and cut **it into** wires, to work **it in** the blue, and in the purple, and in the scarlet, and in the fine linen, **with** cunning work.<sup>4</sup> They made shoulderpieces for it, to couple **it** together: by the two edges was it coupled together.<sup>5</sup> And the curious girdle of his ephod, that **was** upon it, **was** of the same, according to the work thereof; **of** gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

<sup>6</sup> ¶ And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.<sup>7</sup> And he put them on the shoulders of the ephod, **that they should be** stones for a memorial to the children of Israel; as the LORD commanded Moses.

<sup>8</sup> ¶ And he made the breastplate **of** cunning work, like the work of the ephod; **of** gold, blue, and purple, and scarlet, and fine twined linen.<sup>9</sup> It was foursquare; they made the breastplate double: a span **was** the length thereof, and a span the breadth thereof, **being** doubled.<sup>10</sup> And they set in it four rows of stones: **the first** row **was** a sardius, a topaz, and a carbuncle: this **was** the first row.<sup>11</sup> And the second row, an emerald, a sapphire, and a diamond.<sup>12</sup> And the third row, a ligure, an agate, and an amethyst.<sup>13</sup> And the fourth row, a beryl, an onyx, and a jasper: **they were** inclosed in ouches of gold in their inclosings.<sup>14</sup> And the stones **were** according to the names of the children of Israel, twelve, according to their names, **like** the engravings of a signet, every one with his name, according to the twelve tribes.<sup>15</sup> And they made upon the breastplate chains at the ends, **of** wreathen work **of** pure gold.<sup>16</sup> And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.<sup>17</sup> And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.<sup>18</sup> And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.<sup>19</sup> And they made two rings of gold, and put **them** on the two ends of the breastplate, upon the border of it, which **was** on the side of the ephod inward.<sup>20</sup> And they made two **other** golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the **other** coupling thereof, above the curious girdle of the ephod.<sup>21</sup> And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

<sup>22</sup> ¶ And he made the robe of the ephod **of** woven work, all **of** blue.<sup>23</sup> And **there was** an hole in the midst of the robe, as the hole of an habergeon, **with** a band round about the hole, that it should not rend.<sup>24</sup> And they made upon the hems of the robe pomegranates **of** blue, and purple, and scarlet, **and** twined **linen**.<sup>25</sup> And they made bells **of** pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;<sup>26</sup> A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister **in**; as the LORD commanded Moses.

<sup>27</sup> ¶ And they made coats **of** fine linen **of** woven work for Aaron, and for his sons,<sup>28</sup> And a mitre **of** fine linen, and goodly bonnets **of** fine linen, and linen breeches **of** fine twined linen,<sup>29</sup> And a girdle **of** fine twined linen, and blue, and purple, and scarlet, **of** needlework; as the LORD commanded Moses.

<sup>30</sup> ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD. <sup>31</sup> And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

<sup>32</sup> ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

<sup>33</sup> ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, <sup>34</sup> And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering. <sup>35</sup> The ark of the testimony, and the staves thereof, and the mercy seat, <sup>36</sup> The table, *and* all the vessels thereof, and the shewbread, <sup>37</sup> The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light, <sup>38</sup> And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, <sup>39</sup> The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, <sup>40</sup> The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, <sup>41</sup> The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. <sup>42</sup> According to all that the LORD commanded Moses, so the children of Israel made all the work. <sup>43</sup> And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

**40** And the LORD spake unto Moses, saying, <sup>2</sup> On the first day of the first

<sup>3</sup> And thou shalt put therein the ark of the testimony, and cover the ark with the vail. <sup>4</sup> And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. <sup>5</sup> And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. <sup>6</sup> And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. <sup>7</sup> And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. <sup>8</sup> And thou shalt set up the court round about, and hang up the hanging at the court gate. <sup>9</sup> And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. <sup>10</sup> And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. <sup>11</sup> And thou shalt anoint the laver and his foot, and sanctify it. <sup>12</sup> And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. <sup>13</sup> And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. <sup>14</sup> And thou shalt bring his sons, and clothe them with coats: <sup>15</sup> And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

<sup>16</sup> Thus did Moses: according to all that the LORD commanded him, so did he.

<sup>17</sup> ¶ And it came to pass in the first month in the second year, on the first day of the month, *that* the tabernacle was reared up. <sup>18</sup> And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. <sup>19</sup> And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

<sup>20</sup> ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: <sup>21</sup> And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

<sup>22</sup> ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. <sup>23</sup> And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

<sup>24</sup> ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. <sup>25</sup> And he lighted the lamps before the LORD; as the LORD commanded Moses.

<sup>26</sup> ¶ And he put the golden altar in the tent of the congregation before the vail: <sup>27</sup> And he burnt sweet incense thereon; as the LORD commanded Moses.

<sup>28</sup> ¶ And he set up the hanging *at* the door of the tabernacle. <sup>29</sup> And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

<sup>30</sup> ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*. <sup>31</sup> And Moses and Aaron and his sons washed their hands and their feet thereat: <sup>32</sup> When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses. <sup>33</sup> And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

<sup>30</sup> Naredili so ploščico svete krone *iz* čistega zlata in nanjo napisali pisanje, *podobno* gravuram pečata: »SVETO Gospodu.« <sup>31</sup> K temu so privezali moder trak, da *ga* pričvrstijo visoko na turbanu; kakor je Gospod zapovedal Mojzesu.

<sup>32</sup> Tako je bilo vse delo šotorskega svetišča skupnosti končano. Izraelovi otroci so storili glede na vse, kar je Gospod zapovedal Mojzesu, tako so storili.

<sup>33</sup> Šotorsko svetišče so prinesli k Mojzesu, šotor, vso njegovo opremo, njegove zaponke, njegove deske, njegove zapahe, njegove stebre, njegove podstavke, <sup>34</sup> pokrivalo rdeče barvanih ovnovih kož, pokrivalo *iz* jazbečevih kož, zagrinjalo pokrivala, <sup>35</sup> skrinjo pričevanja, njena drogova, sedež milosti, <sup>36</sup> mizo *in* vse njene posode in hlebe navzočnosti, <sup>37</sup> čisti svečnik *z* njegovimi svetilkami, *celo* s svetilkami, da so razvršcene in vse njegove posode in olje za svetlubo, <sup>38</sup> zlat oltar, mazilno olje in dišeče kadilo, tanko preprogo za vrata šotorskega svetišča, <sup>39</sup> bronast oltar, njegovo rešetko iz brona, njegova drogova in vse njegove posode, *[okrogel]* umivalnik in njegovo vznožje, <sup>40</sup> tanko preprogo dvora, njegove stebre in njegove podstavke, tanko preprogo za velika dvorna vrata, njene vrvice in njene kolice in vse posode službe šotorskega svetišča za shodni šotor, <sup>41</sup> službene obleke, da opravljam službo na svetem *kraju* in sveta oblačila za duhovnika Arona in oblačila njegovih sinov, za služenje in duhovniški službi. <sup>42</sup> Glede na vse, kar je Gospod zapovedal Mojzesu, tako so Izraelovi otroci opravili vse delo. <sup>43</sup> Mojzes je pogledal na vse delo in glej, naredili so ga kakor je Gospod zapovedal, celo tako so ga naredili, in Mojzes jih je blagoslovil.

**40** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Na prvi dan prvega meseca boš postavil šotorsko svetišče skupnosti. <sup>3</sup> Vanj boš postavil skrinjo pričevanja in skrinjo pokril z zagrinjalom. <sup>4</sup> Prinesel boš mizo in uredil stvari, ki naj bi bile razvršcene na njej, in vanj boš prinesel svečnik ter prižgal njegove svetilke. <sup>5</sup> Postavil boš oltar iz zlata za kadilo pred skrinjo pričevanja in k vratom šotorskega svetišča obesil tanko preprogo. <sup>6</sup> Postavil boš oltar žgalne daritve pred vrati šotorskega svetišča shodnega šotoru. <sup>7</sup> *[Okrogel]* umivalnik boš postavil med shodni šotor in oltar in vanj boš dal vodo. <sup>8</sup> Napravil boš dvor naokoli in pri velikih vratih dvora obesil tanko preprogo. <sup>9</sup> Vzel boš mazilno olje in mazilil šotorsko svetišče in vse, kar je v njem in ga posvetil in vse njegove posode in to bo sveto. <sup>10</sup> Mazilil boš oltar žgalne daritve in vse njegove posode in oltar posveti. To bo oltar, najsvetjejše. <sup>11</sup> Mazilil boš *[okrogel]* umivalnik in njegovo vznožje in ga posvetil. <sup>12</sup> Arona in njegove sinove boš privadel k vratom šotorskega svetišča skupnosti in jih umil z vodo. <sup>13</sup> Na Arona boš nadel sveta oblačila in mazili ga in posveti ga, da mi bo lahko služil v duhovniški službi. <sup>14</sup> Privadel boš njegove sinove in jih oblekel s plašči. <sup>15</sup> Mazilil jih boš, kakor si mazilil njihovega očeta, da mi bodo lahko služili v duhovniški službi, kajti njihovo maziljenje bo zagotovo večno duhovništvo skozi njihove rodove.«

<sup>16</sup> Tako je Mojzes storil. Glede na vse, kar mu je Gospod zapovedal, tako je storil.

<sup>17</sup> Priprtilo se je v prvem mesecu, v drugem letu, na prvi *dan* meseca, *da* je bilo šotorsko svetišče vzdignjeno. <sup>18</sup> Mojzes je vzdignil šotorsko svetišče, privezel njegove podstavke, postavil njegove deske, vstavil njegove zapahe in vzdignil njegove stebre. <sup>19</sup> In šotor je razprostril nad šotorskim svetiščem, in nad njim postavil pokrivalo šotoru; kakor je Gospod zapovedal Mojzesu.

<sup>20</sup> Vzel je pričevanje, ga položil v skrinjo, drogova namestil na skrinjo in na skrinjo položil sedež milosti. <sup>21</sup> Skrinjo je prinesel v šotorsko svetišče in obesil zagrinjalo pokrivala ter pokril skrinjo pričevanja; kakor je Gospod zapovedal Mojzesu.

<sup>22</sup> Mizo je položil v shodni šotor, proti severni strani šotorskega svetišča, zunaj zagrinjala. <sup>23</sup> Na njej je urejeno položil kruh pred Gospodom; kakor je Gospod zapovedal Mojzesu.

<sup>24</sup> Svečnik je postavil v shodni šotor, nasproti mizi, na strani šotorskega svetišča proti jugu. <sup>25</sup> Pred Gospodom je prižgal svetilke; kakor je Gospod zapovedal Mojzesu.

<sup>26</sup> Zlati oltar je postavil v shodnem šotoru pred zagrinjalom <sup>27</sup> in na njem je zažgal dišeče kadilo; kakor je Gospod zapovedal Mojzesu.

<sup>28</sup> *Pri* vrati šotorskega svetišča je obesil tanko preprogo. <sup>29</sup> *Pri* vrati šotorskega svetišča shodnega šotoru je postavil oltar žgalne daritve in na njem daroval žgalno daritev in jedilno daritev; kakor je Gospod zapovedal Mojzesu.

<sup>30</sup> Med shodni šotor in oltar je postavil *[okrogel]* umivalnik in vanj dal vodo, da se *z* *njo* umiya. <sup>31</sup> Mojzes, Aron in njegovi sinovi so tam umivali svoje roke in svoja stopala. <sup>32</sup> Ko so odhajali v shodni šotor in ko so prihajali bliže k oltarju, so se umili; kakor je Gospod zapovedal Mojzesu. <sup>33</sup> Dvor je uredil naokoli šotorskega svetišča in oltarja in obesil tanko preprogo velikih dvornih vrat. Tako je Mojzes končal delo.

<sup>34</sup> Potem je oblak shodni šotor in Gospodova slava je napolnila šotorsko svetišče. <sup>35</sup> Mojes pa ni bil zmožen vstopiti v shodni šotor, ker je na njem vztrajal oblak in Gospodova slava je napolnila šotorsko svetišče. <sup>36</sup> Ko je bil oblak dvignjen iznad šotorskega svetišča, so Izraelovi otroci odšli naprej po vseh svojih poteh, <sup>37</sup> toda če oblak ni bil dvignjen, potem niso potovali do dneva, ko je bil dvignjen gor. <sup>38</sup> Kajti Gospodov oblak *je bil* nad šotorskim svetiščem podnevi, ogenj pa je bil na njem ponoči, v očeh vse Izraelove hiše, na vseh njihovih poteh.

<sup>34</sup> ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. <sup>35</sup> And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. <sup>36</sup> And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: <sup>37</sup> But if the cloud were not taken up, then they journeyed not till the day that it was taken up. <sup>38</sup> For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

# The Third Book of Moses, called Leviticus

1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, <sup>2</sup> Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, **even** of the herd, and of the flock.

<sup>3</sup> If his offering **be** a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. <sup>4</sup> And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. <sup>5</sup> And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that **is by** the door of the tabernacle of the congregation. <sup>6</sup> And he shall flay the burnt offering, and cut it into his pieces. <sup>7</sup> And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: <sup>8</sup> And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that **is on** the fire which **is upon** the altar: <sup>9</sup> But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, **to be** a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

<sup>10</sup> ¶ And if his offering **be** of the flocks, **namely**, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. <sup>11</sup> And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. <sup>12</sup> And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that **is on** the fire which **is upon** the altar: <sup>13</sup> But he shall wash the inwards and the legs with water: and the priest shall bring **it** all, and burn **it** upon the altar: **it is** a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

<sup>14</sup> ¶ And if the burnt sacrifice for his offering to the LORD **be** of fowls, then he shall bring his offering of turtledoves, or of young pigeons. <sup>15</sup> And the priest shall bring it unto the altar, and wring off his head, and burn **it** on the altar; and the blood thereof shall be wrung out at the side of the altar: <sup>16</sup> And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: <sup>17</sup> And he shall cleave it with the wings thereof, **but** shall not divide **it** asunder: and the priest shall burn it upon the altar, upon the wood that **is upon** the fire: **it is** a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

**2** And when any will offer a meat offering unto the LORD, his offering shall be **of** fine flour; and he shall pour oil upon it, and put frankincense thereon: <sup>2</sup> And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, **to be** an offering made by fire, of a sweet savour unto the LORD: <sup>3</sup> And the remnant of the meat offering **shall be** Aaron's and his sons': **it is** a thing most holy of the offerings of the LORD made by fire.

<sup>4</sup> ¶ And if thou bring an oblation of a meat offering baken in the oven, **it shall be** unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

<sup>5</sup> ¶ And if thy oblation **be** a meat offering **baken** in a pan, it shall be **of** fine flour unleavened, mingled with oil. <sup>6</sup> Thou shalt part it in pieces, and pour oil thereon: **it is** a meat offering.

<sup>7</sup> ¶ And if thy oblation **be** a meat offering **baken** in the fryingpan, it shall be made **of** fine flour with oil. <sup>8</sup> And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. <sup>9</sup> And the priest shall take from the meat offering a memorial thereof, and shall burn **it** upon the altar: **it is** an offering made by fire, of a sweet savour unto the LORD. <sup>10</sup> And that which is left of the meat offering **shall be** Aaron's and his sons': **it is** a thing most holy of the offerings of the LORD made by fire.

<sup>11</sup> No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

<sup>12</sup> ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour. <sup>13</sup> And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. <sup>14</sup> And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, **even** corn beaten out of full ears. <sup>15</sup> And thou shalt put oil upon it, and lay frankincense thereon: **it is** a meat offering. <sup>16</sup> And the priest shall burn the memorial of it, **part** of the beaten corn thereof, and **part** of the oil thereof, with all the frankincense thereof: **it is** an offering made by fire unto the LORD.

**3** And if his oblation **be** a sacrifice of peace offering, if he offer **it** of the herd; whether **it be** a male or female, he shall offer it without blemish before the LORD. <sup>2</sup> And he shall lay his hand upon the head of his offering, and kill it **at** the door of the tabernacle of the congregation: and Aaron's

# Tretja Mojzesova knjiga, imenovana Levitik

**1** Gospod je zaklical k Mojzesu in mu spregovoril iz šotorskega svetišča skupnosti, rekoč: <sup>2</sup> »Spregovori Izraelovim otrokom in jim reci: ›Če katerikoli človek izmed vas prinese dar Gospodu, boste prinesli vašo daritev izmed živine, od tropa in od črede.

<sup>3</sup> Če **bo** njegov dar žgalna daritev od črede, naj daruje samca brez pomanjkljivosti. Daroval ga bo iz svoje lastne prostovoljne volje pri vratih šotorskega svetišča skupnosti pred Gospodom. <sup>4</sup> Svojo roko bo položil na glavo žgalne daritve in ta bo sprejeta zanj, da opravi spravo zanj. <sup>5</sup> Bikca bo zakljal pred Gospodom in duhovniki, Aronovi sinovi, bodo prinesli kri in kri poškropili naokoli nad oltarjem, ki **je pri** vratih šotorskega svetišča skupnosti. <sup>6</sup> Žgalno daritev bo odrlj in jo razrezal na koščke. <sup>7</sup> Sinovi duhovnika Arona bodo na oltar položili ogenj in po vrsti na ogenj položili les. <sup>8</sup> Duhovniki, Aronovi sinovi, bodo položili dele, glavo in tolščo, po vrsti na les, ki **je** na ognju, ki **je** na oltarju, <sup>9</sup> toda njegovo drobovinu in njegove noge bo umil v vodi. Duhovnik bo vse sežgal na oltarju, **da bo** žgalna daritev, ognjena daritev, prijetnega vonja Gospodu.

<sup>10</sup> Če **bo** njegov dar za žgalno daritev od tropov, **namreč** od ovc ali od koz, bo privadel samca brez pomanjkljivosti. <sup>11</sup> Zakljal ga bo na severni strani oltarja pred Gospodom. Duhovniki, Aronovi sinovi, bodo njegovo kri poškropili naokoli nad oltarjem. <sup>12</sup> Razrezal ga bo na koščke, z njegovo glavo in njegovo tolščo. Duhovnik jih bo po vrsti položil na les, **ki je** na ognju, **ki je** na oltarju, <sup>13</sup> toda drobovje in noge bo umil z vodo. Duhovnik bo vse **to** prinesel in **to** sežgal na oltarju. To je žgalna daritev, ognjena daritev, prijetnega vonja Gospodu.

<sup>14</sup> Če **bo** žgalna daritev za njegov dar Gospodu od perjadi, potem bo svojo daritev prinesel od grlic ali od mladih golobov. <sup>15</sup> Duhovnik bo to prinesel na oltar in ji odščipnil vrat in **jo** sežgal na oltarju; in njena kri bo iztisnjena ob strani oltarja. <sup>16</sup> Njeno golšo bo odtrgal z njenimi peresi in jo odvrgel na vzhodnem delu, poleg oltarja, ob kraju za pepel <sup>17</sup> in nalomi jo s perutmi, **toda** ne bo **je** ločil narazen. Duhovnik bo to sežgal na oltarju, na lesu, ki **je** na ognju. To **je** žgalna daritev, ognjena daritev, prijetnega vonja Gospodu.«

**2** »Ko bo kdorkoli daroval jedilno daritev Gospodu, bo njegov dar **iz** fine moke in na to bo izlil olje in položil kadilo. <sup>2</sup> To bo prinesel Aronovim sinovom, duhovnikom. Iz od tega bo zajel prgišče moke in od olja, z vsem kadilom in duhovnik bo to sežgal na oltarju v spomin na to, **da bo** ognjena daritev, prijeten vonj Gospodu. <sup>3</sup> Ostanek jedilne daritve **bo** od Arona in njegovih sinov. **To je** najsvetejša stvar Gospodovih daritev, narejenih z ognjem.

<sup>4</sup> Če prineseš dar jedilne daritve, spečen v peči, **naj bodo to** nekvašeni kolači iz fine moke, pomazani z oljem ali nekvašeni vaflji, pomazani z oljem.

<sup>5</sup> Če **bo** tvoj dar jedilna daritev, **spečena** v pony, naj bo ta **iz** fine nekvašene moke, umešane z oljem. <sup>6</sup> Razdelil jo boš na koščke in nanjo izlil olje. To **je** jedilna daritev.

<sup>7</sup> Če **bo** tvoj dar jedilna daritev, **spečena** v tvoji pony za cvrtje, naj bo narejena **iz** fine moke z oljem. <sup>8</sup> Jedilno daritev, ki je narejena iz teh stvari, boš prinesel Gospodu in ko je ta izročena duhovniku, jo bo prinesel na oltar. <sup>9</sup> Duhovnik bo vzel od jedilne daritve njegov spomin in **tega** bo sežgal na oltarju. **To je** ognjena daritev, prijetnega vonja Gospodu. <sup>10</sup> To, kar je ostalo od jedilne daritve, **bo** od Arona in njegovih sinov. **To je** najsvetejša stvar Gospodovih daritev, narejenih z ognjem.

<sup>11</sup> Nobena jedilna daritev, ki jo boste prinesli h Gospodu, naj ne bo pripravljena s kvasom, kajti nobenega kvasa niti nobenega medu ne boste sežgali pri vsaki Gospodovi daritvi, narejeni z ognjem.

<sup>12</sup> Kar se tiče daru prvih sadov, jih boste darovali Gospodu, toda ne bodo sežgani na oltarju za prijeten vonj. <sup>13</sup> Vsak dar tvoje jedilne daritve boš začinil s soljo, niti ne boš trpel, da bi sol zaveze tvojega Boga manjkala pri tvoji jedilni daritvi. Z vsemi svojimi darovi boš daroval sol. <sup>14</sup> Če darujes jedilno daritev svojih prvih sadov Gospodu, boš daroval za jedilno daritev svojih prvih sadov zeleno žitno klasje, posušeno ob ognju, **torej** žito, omlateno iz polnih klasov. <sup>15</sup> Nanj boš izlil olje in nanj dal kadilo. To **je** jedilna daritev. <sup>16</sup> Duhovnik bo sežgal spomin od tega, **del** od stolčenega žita in **del** od njegovega olja, z vsem njegovim kadilom. **To je** ognjena daritev Gospodu.

**3** Če **bo** njegov dar darovanje mirovne daritve, če **jo** bo daroval od črede; bodisi **je ta** samec ali samica, jo bo daroval brez pomanjkljivosti pred Gospodom. <sup>2</sup> Svojo roko bo položil na glavo njegovega daru in ga zakljal **pri** vratih šotorskega svetišča skupnosti. Aronovi sinovi,

duhovniki, pa bodo kri poškropili naokoli po oltarju.<sup>3</sup> Daroval bo dar mirovne daritve, ognjeno daritev Gospodu; tolščo, ki pokriva drobovje in vso tolščo, ki je na drobovju.<sup>4</sup> In obe ledvici in tolščo, ki je na njiju, ki je ob bokih in opno nad jetri, z ledvicama, bo odstranil.<sup>5</sup> Aronovi sinovi bodo to sežgali na oltarju nad žgalno daritvijo, ki je na lesu, to je na ognju. To je ognjena daritev, prijetnega vonja Gospodu.

<sup>6</sup> Če bo njegov dar za darovanje mirovne daritve Gospodu od tropa; samec ali samica, ga bo daroval brez pomanjkljivosti.<sup>7</sup> Če daruje jagnje za njegov dar, potem ga bo daroval pred Gospodom.<sup>8</sup> Svojo roko bo položil na glavo svojega daru in ga zaklal pred šotorskim svetiščem skupnosti, Aronovi sinovi pa bodo njegovo kri poškropili naokoli nad oltarjem.<sup>9</sup> Daroval bo od žrtvovanja mirovne daritve, ognjeno daritev Gospodu; njegovo tolščo in celoten tolsti rep; odrezal ga bo tik ob hrabenici; in tolščo, ki pokriva drobovje in vso tolščo, ki je na drobovju<sup>10</sup> in obe ledvici in tolščo, ki je na njiju, ki je ob bokih in opno nad jetri, z ledvicama; to bo vzeto stran.<sup>11</sup> Duhovnik bo to sežgal na oltarju. To to je hrana darovanja, ognjena daritev Gospodu.

<sup>12</sup> Če bo njegov dar kozel, potem ga bo daroval pred Gospodom.<sup>13</sup> Svojo roko bo položil na njegovo glavo in ga zaklal pred šotorskim svetiščem skupnosti, Aronovi sinovi pa bodo njegovo kri poškropili naokoli po oltarju.<sup>14</sup> Od tega bo daroval svoj dar, ognjeno daritev Gospodu; tolščo, ki pokriva drobovje in vso tolščo, ki je na drobovju.<sup>15</sup> In obe ledvici in tolščo, ki je na njiju, ki je ob bokih in opno nad jetri, z ledvicama, to bo vzeto proč.<sup>16</sup> Duhovnik jih bo sežgal na oltarju. To je hrana ognjene daritve za prijeten vonj. Vsa tolšča je Gospodova.<sup>17</sup> To bo večen zakon za vaše rodove po vseh vaših prebivališčih, da ne jeste niti tolšče niti krvi.«

4 Gospod je spregovoril Mojzesu, rekoč:<sup>2</sup> »Govori Izraelovim otrokom, rekoč: »Če bo duša zaradi nevednosti grešila zoper katerekoli izmed Gospodovih zapovedi, glede stvari, ki se ne bi smeles storiti, in bo storila zoper katerokoli izmed njih;<sup>3</sup> če duhovnik, ki je maziljen, stori greh glede na greh ljudstva, potem naj za svoj greh, ki ga je zagrešil, privede mladega bikca brez pomanjkljivosti Gospodu za daritev za greh.<sup>4</sup> Bikca bo privedel k vratom šotorskoga svetišča skupnosti pred Gospoda in svojo roko bo položil bikcu na glavo in pred Gospodom bo bikca zaklal.<sup>5</sup> Duhovnik, ki je maziljen, bo vzel od krvi bikca in jo prinesel do šotorskega svetišča skupnosti<sup>6</sup> in duhovnik bo svoj prst pomočil v kri in pred zagrinjalom svetišča kri sedemkrat poškropil pred Gospodom.<sup>7</sup> Duhovnik bo nekaj krvi dal na robove oltarja prijetnega vonja pred Gospodom, ki je v šotorskem svetišču skupnosti; in vso kri bikca bo izlil ob vznožju oltarja žgalne daritve, ki je ob vratih šotorskega svetišča skupnosti.<sup>8</sup> Iz njega bo vzelo vso tolščo bikca za daritev za greh; tolščo, ki pokriva drobovje in vso tolščo, ki je na drobovju,<sup>9</sup> dve ledvici in tolščo, ki je na njiju, ki je ob bokih in opno nad jetri, z ledvicama, to bo vzeto proč,<sup>10</sup> kot je bilo vzeto od bikca žrtvovanja mirovnih daritev. Duhovnik jih bo sežgal na oltarju žgalne daritve.<sup>11</sup> In kožo bikca in vse njegovo meso z njegovo glavo, z njegovimi nogami, njegovim drobovjem in njegovim iztrebkom.<sup>12</sup> Celo celotnega bikca bo odnesel naprej, zunaj tabora, na čist prostor, kjer je bil izsut pepel in ga z ognjem sežgal na lesu. Sežgan bo kjer je izsut pepel.

<sup>13</sup> Če celotna Izraelova skupnost greši zaradi nevednosti in bo stvar skrita pred očmi zbara in so storili nekaj zoper katerokoli izmed Gospodovih zapovedi glede stvari, ki ne bi smeles biti storjene in so krivi;<sup>14</sup> ko je greh, ki so ga zagrešili zoper njega znan, potem bo skupnost darovala mladega bikca za greh in ga priveda pred šotorsko svetišče skupnosti.<sup>15</sup> Starše skupnosti bodo pred Gospodom svoje roke položili na glavo bikca in bikec bo zaklan pred Gospodom.<sup>16</sup> Duhovnik, ki je maziljen, bo k šotorskemu svetišču skupnosti prinesel od krvi bikca<sup>17</sup> in duhovnik bo svoj prst pomočil v nekaj od krvi in jo sedemkrat poškropil pred Gospodom, torej pred zagrinjalom.<sup>18</sup> Nekaj krvi bo dal na robove oltarja, ki je pred Gospodom, to je v šotorskem svetišču skupnosti in vso kri bo izlil ob vznožju oltarja žgalne daritve, ki je ob vratih šotorskega svetišča skupnosti.<sup>19</sup> Iz njega bo vzelo vso njegovo tolščo in jo sežgal na oltarju.<sup>20</sup> Z bikcem bo storil kakor je storil z bikcem daritve za greh; tako bo storil s tem. In duhovnik bo zanje opravil spravo in to jim bo odpuščeno.<sup>21</sup> Bikca bo odnesel zunaj tabora in ga sežgal kakor je sežgal prvega bikca. To je daritev za greh za skupnost.

<sup>22</sup> Ko je voditelj grešil in storil nekaj zaradi nevednosti zoper katerokoli izmed zapovedi Gospoda, svojega Boga, glede stvari, ki naj ne bi bile storjene in je kriv,<sup>23</sup> ali če njegov greh, v čemer je grešil, pride k njegovemu spoznanju; bo prinesel svoj dar, kozlička izmed koz,

sons the priests shall sprinkle the blood upon the altar round about.<sup>3</sup> And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,<sup>4</sup> And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.<sup>5</sup> And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

<sup>6</sup> ¶ And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish.<sup>7</sup> If he offer a lamb for his offering, then shall he offer it before the LORD.<sup>8</sup> And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.<sup>9</sup> And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,<sup>10</sup> And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.<sup>11</sup> And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

<sup>12</sup> ¶ And if his offering be a goat, then he shall offer it before the LORD.<sup>13</sup> And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.<sup>14</sup> And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,<sup>15</sup> And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.<sup>16</sup> And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD's.<sup>17</sup> It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

4 And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:<sup>3</sup> If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.<sup>4</sup> And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.<sup>5</sup> And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:<sup>6</sup> And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.<sup>7</sup> And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.<sup>8</sup> And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,<sup>9</sup> And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,<sup>10</sup> As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.<sup>11</sup> And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,<sup>12</sup> Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

<sup>13</sup> ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty;<sup>14</sup> When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.<sup>15</sup> And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.<sup>16</sup> And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:<sup>17</sup> And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil.<sup>18</sup> And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.<sup>19</sup> And he shall take all his fat from him, and burn it upon the altar.<sup>20</sup> And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.<sup>21</sup> And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

<sup>22</sup> ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty;<sup>23</sup> Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats,

a male without blemish: <sup>24</sup> And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. <sup>25</sup> And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. <sup>26</sup> And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

<sup>27</sup> ¶ And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty; <sup>28</sup> Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. <sup>29</sup> And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. <sup>30</sup> And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. <sup>31</sup> And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him. <sup>32</sup> And if he bring a lamb for a sin offering, he shall bring it a female without blemish. <sup>33</sup> And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. <sup>34</sup> And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: <sup>35</sup> And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

**5** And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. <sup>2</sup> Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. <sup>3</sup> Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty. <sup>4</sup> Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. <sup>5</sup> And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: <sup>6</sup> And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

<sup>7</sup> And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. <sup>8</sup> And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder: <sup>9</sup> And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering. <sup>10</sup> And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

<sup>11</sup> ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. <sup>12</sup> Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering. <sup>13</sup> And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.

<sup>14</sup> ¶ And the LORD spake unto Moses, saying, <sup>15</sup> If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: <sup>16</sup> And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

<sup>17</sup> ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity. <sup>18</sup> And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. <sup>19</sup> It is a trespass offering: he hath certainly trespassed against the LORD.

samca brez pomanjkljivosti. <sup>24</sup> Svojo roko bo položil na glavo kozla in ga zaklal na kraju, kjer koljejo žgalno daritev pred Gospodom. To je daritev za greh. <sup>25</sup> Duhovnik bo s svojim prstom vzel od krvi daritve za greh in to dal na rogove oltarja žgalne daritve in njegovo kri bo izlil ob vznožju oltarja žgalne daritve. <sup>26</sup> Vso njegovo tolščo bo sežgal na oltarju, kakor tolšča žrtvovanja mirovnih daritev. Duhovnik bo zanj opravil spravo, glede na njegov greh in ta mu bo odpuščen.

<sup>27</sup> Če kdorkoli izmed preprostega ljudstva greši zaradi nevednosti, medtem ko stori *nekaj zoper* katerokoli izmed Gospodovih zapovedi, glede stvari, ki ne bi smeles biti storjene in je kriv; <sup>28</sup> ali če njegov greh, ki ga je zagrešil, pride v njegovo spoznanje; potem bo za svoj greh, ki ga je zagrešil, prinesel svoj dar, kozlička od koz, samico brez pomanjkljivosti. <sup>29</sup> Svojo roko bo položil na glavo daritve za greh in na kraju žgalne daritve bo zaklal daritev za greh. <sup>30</sup> Duhovnik bo s prstom vzel od njegove krvi in to dal na rogove oltarja žgalne daritve in vso njegovo kri bo izlil ob vznožju oltarja. <sup>31</sup> Odvzel bo vso njegovo tolščo, kakor je odvzeta tolšča žrtvovanja mirovnih daritev, in duhovnik jo bo sežgal na oltarju v prijeten vonj Gospodu, in duhovnik bo zanj opravil spravo in to mu bo odpuščeno. <sup>32</sup> Če privede jagnje v dar za greh, bo prinesel samico, brez pomanjkljivosti. <sup>33</sup> Svojo roko bo položil na glavo daritve za greh in jo na kraju, kjer koljejo žgalno daritev, zaklal v daritev za greh. <sup>34</sup> Duhovnik bo s svojim prstom vzel od krvi daritve za greh in to dal na rogove oltarja žgalne daritve in vso kri izlil ob vznožju oltarja. <sup>35</sup> Odvzel bo vso njenou tolščo, kakor je tolšča jagnjeta odvzeta od žrtvovanja mirovnih daritev, in duhovnik jih bo sežgal na oltarju, glede na daritve, narejene z ognjem Gospodu, in duhovnik bo opravil spravo za njegov greh, ki ga je zagrešil in ta mu bo odpuščen.

**5** Če duša greši in sliši glas priseganja in je priča, bodisi, da je to videla ali izvedela o tem; če tega ne izusti, potem bo nosila svojo krivičnost. <sup>2</sup> Ali če se duša dotakne katerekoli nečiste stvari, bodisi je to truplo nečiste živali ali truplo nečiste živine ali truplo nečistih plazečih bitij in če je to skrito pred njim, bo tudi on nečist in kriv. <sup>3</sup> Ali če se on dotakne nečistosti človeka, kakršnakoli nečistost je to, da se bo človek z njo omadeževal in je to skrito pred njim; potem bo kriv, ko izve o tem. <sup>4</sup> Ali če duša prisěže, razglasujuč s svojimi ustnicami, da stori zlo ali da stori dobro, karkoli je to, kar bo človek s prisego razglasil in bo to skrito pred njim; ko izve o tem, potem bo kriv eni izmed teh. <sup>5</sup> Zgodilo se bo, ko bo kriv v eni izmed teh stvari, da bo priznal, da je v tej stvari grešil. <sup>6</sup> Za svoj greh, ki ga je zagrešil, bo prinesel Gospodu svojo daritev za prestopek, samico izmed tropa, jagnje ali kozlička izmed koz za daritev za greh; in duhovnik bo zanj opravil spravo glede njegovega greha.

<sup>7</sup> Če pa ne bo zmožen prinesiti jagnjeta, potem bo za svoj prekršek, ki ga je zagrešil, Gospodu prinesel dve grlici ali dva mlada goloba, enega za daritev za greh in drugega za žgalno daritev. <sup>8</sup> Prinesel ju bo duhovniku, ki bo najprej daroval to, kar je za daritev za greh in njegovo glavo bo odščipnil od vrata, toda tega ne bo ločil narazen. <sup>9</sup> Poškropil bo od krvi daritve za greh na strani oltarja. Preostanek krvi pa bo iztisnil ob vznožju oltarja. To je daritev za greh. <sup>10</sup> Drugo pa bo daroval za žgalno daritev, glede na določen način in duhovnik bo zanj opravil spravo za njegov greh, ki ga je zagrešil in ta mu bo odpuščen.

<sup>11</sup> Toda če ne bo zmožen prinesiti dveh grlic ali dveh mladih golobov, potem naj tisti, ki je grešil, za svoj dar prinese deseti del škafa iz fine moke za daritev za greh; nanjo ne bo dal olja, niti ne bo nanjo dal kakršnega koli kadila, kajti to je daritev za greh. <sup>12</sup> Potem bo to prinesel do duhovnika in duhovnik bo vzel prgišče tega, torej spomin od tega in to sežgal na oltarju, glede na daritve, narejene z ognjem Gospodu. To je daritev za greh. <sup>13</sup> Duhovnik bo zanj opravil spravo glede njegovega greha, ki ga je zagrešil v eni od teh [stvari] in ta mu bo odpuščen. *Preostanek* pa bo duhovnikov, kot jedilna daritev.«

<sup>14</sup> Gospod je spregovoril Mojesu, rekoč: <sup>15</sup> »Če duša zagreši prekršek in greši zaradi nevednosti v Gospodovih svetih stvareh, potem bo za svoj prekršek iz tropa privedla ovna brez pomanjkljivosti Gospodu, s svojo oceno po srebrnih šeklih, po svetniščem šeklu, v daritev za prestopek. <sup>16</sup> Odkupil se bo zaradi škode, ki jo je storil v sveti stvari in k temu bo dodal peti del in ga dal duhovniku. Duhovnik bo zanj opravil spravo z ovnom daritve za prekršek in to mu bo odpuščeno.

<sup>17</sup> Če duša greši in zagreši katerokoli od teh stvari, ki so po Gospodovih zapovedih prepovedane, da se storijo; čeprav tega ni vedel, je vendarle kriv in bo nosil svojo krivičnost. <sup>18</sup> Iz tropa bo duhovniku privadel ovna brez pomanjkljivosti, s svojo oceno, v daritev za prestopek in duhovnik bo zanj opravil spravo glede njegove nevednosti, v kateri je nevedno grešil in tega ni vedel in ta mu bo odpuščena. <sup>19</sup> To je daritev za prestopek. Zagotovo se je prekršil zoper Gospoda.«

**6** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Če duša greši in zgreši prekršek zoper Gospoda in laže svojemu bližnjemu v tem, kar mu je bilo izročeno, da varuje, ali v družbi, ali v stvari, odvzeti z nasiljem, ali je zavedel svojega bližnjega, <sup>3</sup> ali je našel to, kar je bilo izgubljeno in glede tega laže in krivo prisega; v čemer koli izmed vsega tega kar človek dela, v tem greši; <sup>4</sup> Potem se bo zgodilo, ker je grešil in je kriv, da bo povrnil to, kar je nasilno odvzel proč ali stvar, katero je varljivo pridobil ali to, kar mu je bilo izročeno, da varuje ali izgubljeno stvar, ki jo je našel, <sup>5</sup> ali vse to o čemer je krivo prisegel. To bo torej povrnil v glavnici in k temu bo dodal še petino **in** to dal tistemu, ki mu pripada, na dan svoje daritve za prekršek. <sup>6</sup> H Gospodu bo **[prek]** duhovnika privedel svojo daritev za prestopek, ovna brez pomanjkljivosti iz tropa, s tvojo oceno, v daritev za prestopek. <sup>7</sup> Duhovnik bo zanj pred Gospodom opravil spravo in odpuščeno mu bo za karkoli od vsega, kar je storil v teh prekrških.«

<sup>8</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>9</sup> »Zapovej Aronu in njegovim sinovom, rekoč: »To **je** postava žgalne daritve: To **je** žgalna daritev, ker vso noč, do jutra, gori na oltarju in oltarni ogenj bo goren v njej. <sup>10</sup> Duhovnik si bo nadel svojo laneno obleko in svoje kratke platnene hlače bo nadel na svoje meso in pobral pepel, ki ga je ogenj na oltarju použil z žgalno daritvijo in ga položil poleg oltarja. <sup>11</sup> Odložil bo svoje obleke in si nadel druge obleke in pepel odnesel zunaj tabora, na čist prostor. <sup>12</sup> Ogenj na oltarju naj gori na njem; naj ne bo ugasnjen. Duhovnik naj na njem vsako jutro zažiga les in nanj po vrsti polaga žgalno daritev in na njem naj zažiga tolščo mirovnih daritev. <sup>13</sup> Ogenj bo vedno goren na oltarju; nikoli naj ne ugasne.«

<sup>14</sup> To **je** postava jedilne daritve. Aronovi sinovi jo bodo darovali pred Gospodom, pred oltarjem. <sup>15</sup> Od tega bo vzel prgišče moke jedilne daritve in od olja in vse kadilo, ki **je** na jedilni daritvi in **To bo** na oltarju sežgal Gospodu v prijeten vonj, **torej** spomin na to. <sup>16</sup> Preostanek pa bodo Aron in njegovi sinovi pojedli. Z nekvašenim kruhom bo pojedena na svetem prostoru. Na dvoru šotorskega svetišča skupnosti jo bodo pojedli. <sup>17</sup> Ta ne bo pečena s kvasom. To sem **jam** dal **za** njihov delež mojih daritev, narejenih z ognjem; to **je** najsvetejše, kakor **je** daritev za greh in kakor daritev **[za]** prekršek. <sup>18</sup> Vsi moški izmed Aronovih otrok bodo jedli od nje. **To bo** zakon na veke v vaših rodovih glede Gospodovih daritev, narejenih z ognjem; vsak, kdor se jih dotakne, bo svet.«

<sup>19</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>20</sup> »To **je** dar Arona in njegovih sinov, katerega bodo darovali Gospodu na dan, ko je maziljen: deseti del škafa fine moke za neprestano jedilno daritev, polovico od tega zjutraj in polovico od tega zvečer. <sup>21</sup> V ponvi naj bo pripravljena z oljem **in ko je** ocvrta, jo boš v njej prinesel **in** pečene koščke jedilne daritve boš daroval v prijeten vonj Gospodu. <sup>22</sup> To naj daruje duhovnik izmed njegovih sinov, ki je maziljen namesto njega. **To je** zakon na veke Gospodu; ta naj bo v celoti sežgana. <sup>23</sup> Kajti vsaka jedilna daritev za duhovnika naj bo v celoti sežgana. Le-ta naj ne bo pojedena.«

<sup>24</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>25</sup> »Govori Aronu in njegovim sinovom, rekoč: »To **je** postava daritve za greh pred Gospodom. Na kraju, kjer je zaklana žgalna daritev, bo zaklana daritev za greh. To **je** najsvetejše. <sup>26</sup> Jedel jo bo duhovnik, ki jo daruje za greh. Pojedena bo na svetem kraju, na dvoru šotorskega svetišča skupnosti. <sup>27</sup> Karkoli od tega se bo dotaknilo mesa, naj bo sveto, in ko je kri od te daritve poškropljena na kakršnokoli obleko, boš na svetem prostoru opral to, po čemer je bila poškropljena. <sup>28</sup> Toda lončena posoda, v katerem je skuhana, naj bo razbita, in če je skuhana v bronastem loncu, naj bo tako odrgnjena kakor pomita v vodi. <sup>29</sup> Vsi moški izmed duhovnikov bodo jedli od tega. To **je** najsvetejše. <sup>30</sup> Nobena daritev za greh, od katere je **kakršnakoli** kri prinešena v šotorsko svetišče skupnosti, da se **z njo** pobota na svetem **kraju**, naj ne bo pojedena. Ta naj bo sežgana v ognju.«

**7** Prav takšna **je** postava daritve za prestopek. To **je** najsvetejše. <sup>2</sup> Na mestu, kjer koljejo žgalno daritev, bodo zaklali daritev za prestopek in neno kri bodo poškropili naokoli nad oltarjem. <sup>3</sup> Od tega bo daroval vso neno tolščo; tolsti rep in tolščo, ki pokriva drobovje, <sup>4</sup> dve ledvici in tolščo, ki **je** na njiju, ki **je** ob bokih in opno, **ki je** nad jetri, z dvema ledvicama, to bo vzel proč. <sup>5</sup> Duhovnik jih bo sežgal na oltarju **za** daritev, ognjeno daritev Gospodu. To **je** daritev za prestopek. <sup>6</sup> Vsak moški med duhovniki naj od tega jé. To naj bo pojedeno na svetem prostoru. To **je** najsvetejše. <sup>7</sup> Kakor **je** daritev za greh, tako **je** daritev za prestopek. Zanj **je** ena postava. Duhovnik, ki s tem opravlja spravo, bo **to** imel. <sup>8</sup> Duhovnik, ki daruje žgalno daritev kateregakoli človeka, **torej** duhovnik, bo zase imel kožo žgalne daritve, ki jo je daroval. <sup>9</sup> Vsa jedilna daritev, ki je spečena v peči in vse, kar je pripravljeno v ponvi za cvrtje in v ponvi, naj bo od duhovnika, ki jo daruje. <sup>10</sup> Vsako jedilno daritev, pomešano z oljem in suho, naj imajo vsi Aronovi sinovi, eden **toliko** kakor drugi.

**6** And the LORD spake unto Moses, saying, <sup>2</sup> If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; <sup>3</sup> Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: <sup>4</sup> Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, <sup>5</sup> Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and give it unto him to whom it appertaineth*, in the day of his trespass offering. <sup>6</sup> And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: <sup>7</sup> And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

<sup>8</sup> ¶ And the LORD spake unto Moses, saying, <sup>9</sup> Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. <sup>10</sup> And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. <sup>11</sup> And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. <sup>12</sup> And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. <sup>13</sup> The fire shall ever be burning upon the altar; it shall never go out.

<sup>14</sup> ¶ And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar. <sup>15</sup> And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD. <sup>16</sup> And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. <sup>17</sup> It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering. <sup>18</sup> All the males among the children of Aaron shall eat of it. **It shall be** a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

<sup>19</sup> ¶ And the LORD spake unto Moses, saying, <sup>20</sup> This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. <sup>21</sup> In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD. <sup>22</sup> And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt. <sup>23</sup> For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

<sup>24</sup> ¶ And the LORD spake unto Moses, saying, <sup>25</sup> Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it *is* most holy. <sup>26</sup> The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. <sup>27</sup> Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. <sup>28</sup> But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. <sup>29</sup> All the males among the priests shall eat thereof: it *is* most holy. <sup>30</sup> And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

**7** Likewise this *is* the law of the trespass offering: it *is* most holy. <sup>2</sup> In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. <sup>3</sup> And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, <sup>4</sup> And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul **that is** above the liver, with the kidneys, it shall he take away: <sup>5</sup> And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering. <sup>6</sup> Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy. <sup>7</sup> As the sin offering *is*, so *is* the trespass offering: **there is** one law for them: the priest that maketh atonement therewith shall have *it*. <sup>8</sup> And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered. <sup>9</sup> And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it. <sup>10</sup> And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

<sup>11</sup> And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD. <sup>12</sup> If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. <sup>13</sup> Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. <sup>14</sup> And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkles the blood of the peace offerings. <sup>15</sup> And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. <sup>16</sup> But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: <sup>17</sup> But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. <sup>18</sup> And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. <sup>19</sup> And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. <sup>20</sup> But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people. <sup>21</sup> Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.

<sup>22</sup> ¶ And the LORD spake unto Moses, saying, <sup>23</sup> Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. <sup>24</sup> And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. <sup>25</sup> For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people. <sup>26</sup> Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. <sup>27</sup> Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

<sup>28</sup> ¶ And the LORD spake unto Moses, saying, <sup>29</sup> Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. <sup>30</sup> His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD. <sup>31</sup> And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. <sup>32</sup> And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings. <sup>33</sup> He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part. <sup>34</sup> For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

<sup>35</sup> ¶ This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office; <sup>36</sup> Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations. <sup>37</sup> This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; <sup>38</sup> Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

**8** And the LORD spake unto Moses, saying, <sup>2</sup> Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; <sup>3</sup> And gather thou all the congregation together unto the door of the tabernacle of the congregation. <sup>4</sup> And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. <sup>5</sup> And Moses said unto the congregation, This is the thing which the LORD commanded to be done. <sup>6</sup> And Moses brought Aaron and his sons, and washed them with water. <sup>7</sup> And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. <sup>8</sup> And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. <sup>9</sup> And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses. <sup>10</sup> And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. <sup>11</sup> And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. <sup>12</sup> And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. <sup>13</sup> And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

<sup>11</sup> To je postava žrtvovanja mirovnih daritev, katere bo daroval Gospodu. <sup>12</sup> Ce jo daruje za zahvaljevanje, potem naj jo daruje s žrtvijo zahvaljevanja nekvašenih kolačev, umešanih z oljem in nekvašenih vafljev, pomazanih z oljem in ocvrtilih kolačev, umešanih z oljem iz fine moke. <sup>13</sup> Poleg kolačev bo za svoj dar daroval kvašen kruh z zahvalno žrtvijo njegovih mirovnih daritev. <sup>14</sup> Od tega naj daruje enega od celotnega daru za vzdigovalno daritev Gospodu in to naj bo od tistega duhovnika, ki škropi kri mirovnih daritev. <sup>15</sup> Meso žrtvovanja njegovih mirovnih daritev za zahvaljevanje naj bo pojedeno istega dne, kot je bilo darovano; nič od tega naj ne pusti do jutra. <sup>16</sup> Toda če je žrtvovanje njegove daritev prisa ali prostovoljno darovanje, naj bo to pojedeno istega dne, kot daruje svojo klavno daritev in tudi naslednji dan naj bo njen ostanek pojeden, <sup>17</sup> toda preostanek mesa klavne daritve naj bo na tretji dan sežgan z ognjem. <sup>18</sup> Če bo karkoli od mesa žrtvovanja njegovih mirovnih daritev pojedeno tretji dan, ne bo sprejet, niti ne bo pripisano tistem, ki je to daroval. To bo ogabnost in duša, ki od tega je, bo nosila svojo krivičnost. <sup>19</sup> Meso, ki se dotakne katerekoli nečiste stvari naj ne bo pojedeno; sežgano naj bo z ognjem. Kar se tiče mesa, vsi, ki so čisti, naj od tega jedo. <sup>20</sup> Toda duša, ki je od mesa žrtvovanja mirovnih daritev, ki pripadajo Gospodu, ima na sebi svojo nečistost, celo ta duša naj bo iztrebljena iz svojega ljudstva. <sup>21</sup> Še več, duša, ki se bo dotaknila katerekoli nečiste stvari, kakor je nečistost človeka ali kakrsnekoli nečiste živali ali kakšne gnušne nečiste stvari in jé od mesa žrtvovanja mirovnih daritev, ki pripadajo Gospodu, celo ta duša naj bo iztrebljena iz svojega ljudstva.«

<sup>22</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>23</sup> »Govori Izraelovim otrokom, rekoč: »Vi ne boste jedli nobene vrste tolšč od vola, ovce ali koze. <sup>24</sup> Tolšč živali, ki je sama od sebe poginila in tolšč od tega, kar so živali raztrgale, je lahko uporabljen na katerikoli drug način, toda vi od tega nikakor ne boste jedli. <sup>25</sup> Kajti kdorkoli je tolšč živali, od katerih ljudje darujejo ognjeno daritev Gospodu, celo duša, ki to je, naj bo iztrebljena izmed svojega ljudstva. <sup>26</sup> Še več, vi ne boste jedli nobene vrste krvi, bodisi od perjadi ali od živine, v kateremkoli izmed svojih prebivališč. <sup>27</sup> Katerakoli duša, ki je katerokoli vrsto krvi, celo ta duša naj bo iztrebljena iz svojega ljudstva.«

<sup>28</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>29</sup> »Govori Izraelovim otrokom, rekoč: »Kdor daruje žrtvovanje svojih mirovnih daritev Gospodu, bo prinesel svoj dar Gospodu od žrtvovanja svojih mirovnih daritev. <sup>30</sup> Njegove lastne roke bodo prinesle Gospodove ognjene daritve, tolšč s prsimi. To bo prinesel, da bodo prsi lahko majane za majalno daritev pred Gospodom. <sup>31</sup> Duhovnik naj tolšč sežge na oltarju, toda prsi naj bodo od Arona in njegovih sinov. <sup>32</sup> Desno pleče boste dali duhovniku za vzdigovalno daritev, žrtvovanje svojih mirovnih daritev. <sup>33</sup> Tisti izmed Aronovih sinov, ki darujejo kri mirovnih daritev in tolšč, bodo imeli za svoj delež desno pleče. <sup>34</sup> Kajti prsi majanja in pleče vzdiganja sem vzel Izraelovim otrokom izmed žrtvovanja njihovih mirovnih daritev in jih za vedno z zakonom dal duhovniku Aronu in njegovim sinovom izmed Izraelovih otrok.«

<sup>35</sup> To je delež Aronovega maziljenja in maziljenja njegovih sinov izmed ognjenih Gospodovih daritev, na dan, ko jih je prinesel, da bi služil Gospodu v duhovniški službi; <sup>36</sup> ki ga je Gospod zapovedal, da bi jim bil dan od Izraelovih otrok, na dan, ko jih je mazilil, z zakonom na veke skozi njihove rodove. <sup>37</sup> To je postava žgalne daritve, jedilne daritve, daritve za greh, daritve za prestopek, umestitvenih [daritev] in žrtvovanje mirovnih daritev, <sup>38</sup> katere je Gospod zapovedal Mojzesu na gori Sinaj, na dan, ko je Izraelovim otrokom zapovedal naj svoje darove darujejo Gospodu v Sinajski divjini.

**8** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Vzemi Arona in z njim njegove sinove, obleke, mazilno olje, bikca za daritev za greh, dva ovna in košaro nekvašenega kruha, <sup>3</sup> in zberi skupaj ves zbor k vratom šotorskega svetišča skupnosti.« <sup>4</sup> Mojzes je storil kakor mu je Gospod zapovedal in zbor je bil zbran skupaj k vratom šotorskega svetišča skupnosti. <sup>5</sup> Mojzes je rekel skupnosti: »To je stvar, ki jo je Gospod zapovedal, da se storí.« <sup>6</sup> Mojzes je privedel Arona in njegove sinove ter jih umil z vodo. <sup>7</sup> Nadel mu je plašč, ga opasal s pasom, ga ognil s svečanim oblačilom, nanj položil efód in ga opasal s skrbno narejenim pasom efóda in ga s tem prevezal. <sup>8</sup> Nanj je dal naprnsnik. V naprnsnik je položil tudi Urím in Tumím. <sup>9</sup> Turban je položil na njegovo glavo; tudi na turban, torej na njegov sprednji del, je položil zlato ploščico, sveto krono; kakor je Gospod zapovedal Mojzesu. <sup>10</sup> Mojzes je vzel mazilno olje in mazilil šotorsko svetišče in vse, kar je bilo v njem in to posvetil. <sup>11</sup> Od tega je sedemkrat poškropil po oltarju in mazilil oltar ter vse njegove posode, tako [okrogel] umivalnik kot njegovo vznožje, da jih posveti. <sup>12</sup> Na Aronovo glavo je izlil mazilno olje in ga mazilil, da ga posveti. <sup>13</sup> Mojzes je privedel Aronove sinove, nanje položil plašče, jih opasal s pasovi in nanje položil klobučke; kakor je Gospod zapovedal Mojzesu.

<sup>14</sup> Privedel je bikca za daritev za greh. Aron in njegovi sinovi so svoje roke položili na glavo bikca daritve za greh. <sup>15</sup> Zaklal **ga** je in Mojzes je vzel kri in jo s svojim prstom dal vsenaokrog na rogove oltarja in očistil oltar in kri izlil ob vznožju oltarja in ga posvetil, da bi na njem opravil pobotanje. <sup>16</sup> Vzel je vso tolščo, ki **je bila** na drobovju, opno **nad** jetri, dve ledvici, njuno tolščo in Mojzes je **to** sežgal na oltarju. <sup>17</sup> Toda bikca, njegovo kožo, njegovo meso in njegov iztrebek je z ognjem sežgal zunaj tabora; kakor je Gospod zapovedal Mojzesu.

<sup>18</sup> In privedel je ovna za žgalno daritev, Aron in njegovi sinovi pa so svoje roke položili ovnu na glavo. <sup>19</sup> Zaklal **ga** je in Mojzes je kri poškropil naokoli po oltarju. <sup>20</sup> Ovna je razrezal na koščke in Mojzes je sežgal glavo, koščke in tolščo. <sup>21</sup> Drobovje in noge je opral v vodi in Mojzes je celotnega ovna sežgal na oltarju. To **je bila** žgalna daritev v prijeten vonj **in** ognjena daritev Gospodu; kakor je Gospod zapovedal Mojzesu.

<sup>22</sup> Privedel je drugega ovna, ovna uméstivte, Aron in njegovi sinovi pa so svoje roke položili ovnu na glavo. <sup>23</sup> In on **ga** je zaklal. Mojzes je vzel od njegove krvi, **jo** pomazal na konico Aronovega desnega ušesa, na palec njegove desne roke in na palec njegovega desnega stopala. <sup>24</sup> Privedel je Aronove sinove in Mojzes je dal od krvi na konico njihovih desnih ušes in na palce njihovih desnih rok in na palce njihovih desnih stopal; in Mojzes je kri poškropil naokoli po oltarju. <sup>25</sup> Vzel je tolščo, tolsti rep, vso tolščo, ki **je bila** na drobovju, opno **nad** jetri, dve ledvici in njuno tolščo ter desno pleče. <sup>26</sup> Iz košare nekvašenega kruha, ki **je bila** pred Gospodom, je vzel en nekvašen kolač, kolač oljnatega kruha in en vafelj ter **jih** položil na tolščo in na desno pleče. <sup>27</sup> Vse to je dal na Aronove roke in na roke Aronovih sinov in jih majal **za** majalno daritev pred Gospodom. <sup>28</sup> Mojzes jih je vzel iz njihovih rok in **jih** sežgal na oltarju nad žgalno daritvijo. To **so bile** uméstivene [daritev] za prijeten vonj. To **je** ognjena daritev Gospodu. <sup>29</sup> Mojzes je vzel prsi in jih majal **za** majalno daritev pred Gospodom, **kajti** od ovna uméstivte je bil to Mojzesov delež; kakor je Gospod zapovedal Mojzesu. <sup>30</sup> Mojzes je vzel od mazilnega olja in od krvi, ki **je bila** na oltarju in **to** poškropil na Arona, na njegove obleke, na njegove sinove in na obleke njegovih sinov z njim; in posvetil je Arona, njegove obleke, njegove sinove in obleke njegovih sinov z njim.

<sup>31</sup> Mojzes je rekel Aronu in njegovim sinovim: »Meso skuhajte **pri** vratiš šotorskega svetišča skupnosti. Tam ga pojepte s kruhom, ki **je** v košari uméstivnih [daritev], kakor sem zapovedal, govoreč: ›Aron in njegovi sinovi bodo to jedli.‹ <sup>32</sup> To, kar pa ostane od mesa in od kruha, boste sežgali z ognjem. <sup>33</sup> Sedem dni ne boste šli od vrat šotorskega svetišča skupnosti, dokler dnevi vaše uméstivte ne bodo končani, kajti sedem dni vas bo uméščal. <sup>34</sup> Kakor je storil ta dan, **tako** je Gospod zapovedal storiti, da za vas opravi spravo. <sup>35</sup> Zato boste sedem dni, dan in noč, ostajali **pri** vratiš šotorskega svetišča skupnosti in se boste držali Gospodovega naročila: da ne umrete, kajti tako mi je bilo zapovedano.« <sup>36</sup> Tako so Aron in njegovi sinovi storili vse stvari, ki jih je Gospod zapovedal po Mojzesovi roki.

**9** Na osmi dan se je pripetilo, **da** je Mojzes poklical Arona, njegove sinove in Izraelove starešine. <sup>2</sup> Aron je rekel: »Vzemi si mlado tele za daritev za greh in ovna za žgalno daritev, brez pomanjkljivosti in **ju** daruj pred Gospodom. <sup>3</sup> Izraelovim otrokom boš govoril, rekoč: ›Vzemite kozlička od koz za daritev za greh ter tele in jagnje, **oba** enoletna, brez pomanjkljivosti, za žgalno daritev. <sup>4</sup> Tudi bikca in ovna za mirovno daritev, da žrtvujete pred Gospodom in jedilno daritev umešano z oljem, kajti danes se vam bo prikazal Gospod.«

<sup>5</sup> Pred šotorsko svetišče skupnosti so privedli **to**, kar je Mojzes zapovedal, in vsa skupnost se je približala ter stala pred Gospodom. <sup>6</sup> Mojzes je rekel: »To **je** stvar, ki jo je Gospod zapovedal, da naj bi jo storili; in prikazala se vam bo Gospodova slava.« <sup>7</sup> Mojzes je rekel Aronu: »Pojd k oltarju in daruj svojo daritev za greh in svojo žgalno daritev in opravi spravo zase in za ljudstvo in daruj dar ljudstva in opravi spravo zanje; kakor je zapovedal Gospod.«

<sup>8</sup> Aron je torej odšel k oltarju in zaklal tele za daritev za greh, ki **je bilo** zanj. <sup>9</sup> Aronovi sinovi so k njemu prinesli kri, in svoj prst je pomočil v kri in **jo** dal na rogove oltarja in kri izlil ob vznožju oltarja. <sup>10</sup> Toda tolščo, ledvici in opno nad jetri daritve za greh je sežgal na oltarju, kakor je Gospod zapovedal Mojzesu. <sup>11</sup> Meso in kožo pa je sežgal z ognjem zunaj tabora. <sup>12</sup> Zaklal je žgalno daritev in Aronovi sinovi so mu podali kri, katero je poškropil naokoli nad oltarjem. <sup>13</sup> Podali so mu žgalno daritev, z njenimi kosi in glavo, in sežgal **jih** je na oltarju. <sup>14</sup> Opral je drobovje in noge ter **jih** sežgal na žgalni daritvi, na oltarju.

<sup>15</sup> Prinesel je dar ljudstva in vzel kozla, ki **je bil** daritev za greh za ljudstvo in ga zaklal ter ga daroval za greh kakor prvega. <sup>16</sup> Privedel je žgalno daritev in jo daroval glede na določen način. <sup>17</sup> Prinesel je

<sup>14</sup> And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. <sup>15</sup> And he slew **it**; and Moses took the blood, and put **it** upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. <sup>16</sup> And he took all the fat that **was** upon the inwards, and the caul **above** the liver, and the two kidneys, and their fat, and Moses burned **it** upon the altar. <sup>17</sup> But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

<sup>18</sup> ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. <sup>19</sup> And he killed **it**; and Moses sprinkled the blood upon the altar round about. <sup>20</sup> And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. <sup>21</sup> And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it **was** a burnt sacrifice for a sweet savour, **and** an offering made by fire unto the LORD; as the LORD commanded Moses.

<sup>22</sup> ¶ And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. <sup>23</sup> And he slew **it**; and Moses took of the blood of it, and put **it** upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. <sup>24</sup> And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. <sup>25</sup> And he took the fat, and the rump, and all the fat that **was** upon the inwards, and the caul **above** the liver, and the two kidneys, and their fat, and the right shoulder: <sup>26</sup> And out of the basket of unleavened bread, that **was** before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put **them** on the fat, and upon the right shoulder: <sup>27</sup> And he put all upon Aaron's hands, and upon his sons' hands, and waved them **for** a wave offering before the LORD. <sup>28</sup> And Moses took them from off their hands, and burnt **them** on the altar upon the burnt offering: they **were** consecrations for a sweet savour: it **is** an offering made by fire unto the LORD. <sup>29</sup> And Moses took the breast, and waved it **for** a wave offering before the LORD: **for** of the ram of consecration it was Moses' part; as the LORD commanded Moses. <sup>30</sup> And Moses took of the anointing oil, and of the blood which **was** upon the altar, and sprinkled **it** upon Aaron, **and** upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, **and** his garments, and his sons, and his sons' garments with him.

<sup>31</sup> ¶ And Moses said unto Aaron and to his sons, Boil the flesh **at** the door of the tabernacle of the congregation: and there eat it with the bread that **is** in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. <sup>32</sup> And that which remaineth of the flesh and of the bread shall ye burn with fire. <sup>33</sup> And ye shall not go out of the door of the tabernacle of the congregation **in** seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. <sup>34</sup> As he hath done this day, **so** the LORD hath commanded to do, to make an atonement for you. <sup>35</sup> Therefore shall ye abide **at** the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. <sup>36</sup> So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

**9** And it came to pass on the eighth day, **that** Moses called Aaron and his sons, and the elders of Israel: <sup>2</sup> And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer **them** before the LORD. <sup>3</sup> And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, **both** of the first year, without blemish, for a burnt offering; <sup>4</sup> Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

<sup>5</sup> ¶ And they brought **that** which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. <sup>6</sup> And Moses said, This **is** the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you. <sup>7</sup> And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

<sup>8</sup> ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which **was** for himself. <sup>9</sup> And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put **it** upon the horns of the altar, and poured out the blood at the bottom of the altar: <sup>10</sup> But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. <sup>11</sup> And the flesh and the hide he burnt with fire without the camp. <sup>12</sup> And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. <sup>13</sup> And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt **them** upon the altar. <sup>14</sup> And he did wash the inwards and the legs, and burnt **them** upon the burnt offering on the altar.

<sup>15</sup> ¶ And he brought the people's offering, and took the goat, which **was** the sin offering for the people, and slew it, and offered it for sin, as the first. <sup>16</sup> And he brought the burnt offering, and offered it according to the manner.

<sup>17</sup> And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. <sup>18</sup> He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, <sup>19</sup> And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver: <sup>20</sup> And they put the fat upon the breasts, and he burnt the fat upon the altar: <sup>21</sup> And the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded. <sup>22</sup> And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

<sup>23</sup> And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. <sup>24</sup> And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: **which** when all the people saw, they shouted, and fell on their faces.

**10** And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. <sup>2</sup> And there went out fire from the LORD, and devoured them, and they died before the LORD.

<sup>3</sup> Then Moses said unto Aaron, This **is it** that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. <sup>4</sup> And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. <sup>5</sup> So they went near, and carried them in their coats out of the camp; as Moses had said. <sup>6</sup> And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. <sup>7</sup> And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD **is** upon you. And they did according to the word of Moses.

<sup>8</sup> ¶ And the LORD spake unto Aaron, saying, <sup>9</sup> Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: **it shall be** a statute for ever throughout your generations: <sup>10</sup> And that ye may put difference between holy and unholy, and between unclean and clean; <sup>11</sup> And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

<sup>12</sup> ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it **is** most holy: <sup>13</sup> And ye shall eat it in the holy place, because it **is** thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded. <sup>14</sup> And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for **they be** thy due, and thy sons' due, **which** are given out of the sacrifices of peace offerings of the children of Israel. <sup>15</sup> The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave **it for** a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

<sup>16</sup> ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron **which were** left **alive**, saying, <sup>17</sup> Wherefore have ye not eaten the sin offering in the holy place, seeing it **is** most holy, and **God** hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? <sup>18</sup> Behold, the blood of it was not brought in within the holy **place**: ye should indeed have eaten it in the holy **place**, as I commanded. <sup>19</sup> And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD? <sup>20</sup> And when Moses heard **that**, he was content.

**11** And the LORD spake unto Moses and to Aaron, saying unto them, <sup>2</sup> Speak unto the children of Israel, saying, These **are** the beasts which ye shall eat among all the beasts that **are** on the earth. <sup>3</sup> Whatsoever parteth the hoof, and is clovenfooted, **and** cheweth the cud, among the beasts, that shall ye eat. <sup>4</sup> Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: **as** the camel, because he cheweth the cud, but divideth not the hoof; he **is** unclean unto you. <sup>5</sup> And the coney, because he cheweth the cud, but divideth not the hoof; he **is** unclean unto you. <sup>6</sup> And the hare, because he cheweth the cud, but divideth not the hoof; he **is** unclean unto you. <sup>7</sup> And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he **is** unclean to you. <sup>8</sup> Of their flesh shall ye not eat, and their carcase shall ye not touch; they **are** unclean to you.

<sup>9</sup> ¶ These shall ye eat of all that **are** in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. <sup>10</sup> And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which **is** in the waters, they **shall be** an abomination unto you: <sup>11</sup> They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in

jedilno daritev in od nje vzel prgišče in **to** sežgal na oltarju poleg jutranje žgalne daritve. <sup>18</sup> Za ljudstvo je zaklal tudi bikca in ovna **za** žrtvovanje mirovnih daritev, Aronovi sinovi pa so mu podali kri, ki jo je poškropil naokoli po oltarju <sup>19</sup> in tolščo bikca in ovna, tolsti rep in to, kar pokriva **drobovje**, ledvici in opno **nad** jetri. <sup>20</sup> Tolščo so položili na prsi in tolščo je sežgal na oltarju. <sup>21</sup> Prsi in desno pleče je Aron majal **za** majalno daritev pred Gospodom; kakor je zapovedal Mojzes.

<sup>22</sup> Aron je svojo roko vzdignil proti ljudstvu in jih blagoslovil in prišel dol od darovanja daritve za greh, žgalne daritve in mirovnih daritev.

<sup>23</sup> Mojzes in Aron sta odšla v šotorsko svetišče skupnosti in prišla ven ter blagoslovila ljudstvo in Gospodova slava se je prikazala vsemu ljudstvu. <sup>24</sup> Tam je prišel ogenj izpred Gospoda in na oltarju použil žgalno daritev in tolščo. Ko je vse ljudstvo **to** videlo, so zavpili in padli na svoje obraze.

**10** Nadáb in Abihú, Aronova sinova, sta vsak izmed njiju vzela svojo kadilnico in vanju dala ogenj in nanju položila kadilo in pred Gospodom darovala tuj ogenj, katerega jim ni zapovedal. <sup>2</sup> In tam je izsel ogenj od Gospoda in ju použil in umrla sta pred Gospodom.

<sup>3</sup> Potem je Mojzes rekel Aronu: »To **je to**, kar je Gospod govoril, rekoč: ›Jaz bom posvečen in tistih, ki se mi približajo in pred vsem ljudstvom bom proslavljen.‹« In Aron je ohranil svoj mir. <sup>4</sup> Mojzes je poklical Mišaéla in Elicafána, sinova Uziéla, ki je bil Aronov stric in jima rekel: »Pridita bliže, odnesita vajina brata izpred svetišča, ven iz tabora.« <sup>5</sup> Tako sta se približala in ju v njunih plaščih odnesla ven iz tabora; kakor je rekel Mojzes. <sup>6</sup> Mojzes je rekel Aronu ter Eleazarju in Itamárju, njegovima sinovoma: »Ne odkrijte vaših glav niti ne pretrgajte vaših oblačil, da ne bi umrli in da ne bi nad vse ljudstvo prišel bes, temveč naj vaši bratje, celotna Izraelova hiša objukujejo gorenje, ki ga je vžgal Gospod. <sup>7</sup> Ne boste šli ven izpred vrat šotorskega svetišča skupnosti, sicer boste umrli, kajti Gospodovo olje maziljenja je na vas.« In storili so glede na Mojzesovo besedo.

<sup>8</sup> Gospod je spregovoril Aronu, rekoč: <sup>9</sup> »Ne pij vina, niti močne pijače, ne ti, niti tvoji sinovi s teboj, ko greste v šotorsko svetišče skupnosti, da ne bi umrli. **To naj bo** zakon na veke skozi vaše rodove, <sup>10</sup> da lahko postavite razliko med svetim in nesvetim in med nečistem in čistim, <sup>11</sup> da lahko Izraelove otroke učite vseh zakonov, ki jim jih je Gospod govoril po Mojzesovi roki.«

<sup>12</sup> Mojzes je spregovoril Aronu ter Eleazarju in Itamárju, njegovima sinovoma, ki sta ostala: »Vzemite jedilno daritev, ki ostaja od Gospodovih daritev, narejenih z ognjem in jehte jo brez kvasa poleg oltarja, kajti to **je** najsvetejše. <sup>13</sup> To boste jedli na svetem prostoru, ker **je** določeno tebi in tvojim sinovom od Gospodovih žrtev, narejenih z ognjem, kajti tako sem zapovedal. <sup>14</sup> Prsi majanja in pleče vzdigovanja boste jedli na čistem kraju; ti in tvoji sinovi in tvoje hčere s teboj, kajti določene so tebi in tvojim sinovom, **katerje** so bile dane od žrtvovanja mirovnih daritev Izraelovih otrok. <sup>15</sup> Pleče vzdigovanja in prsi majanja naj prinesejo z daritvami, narejenimi z ognjem tolšče, da majejo **to za** majalno daritev pred Gospodom. In ta bo twoja in tvojih sinov s teboj, po zakonu na veke; kakor je zapovedal Gospod.«

<sup>16</sup> Mojzes je marljivo iskal kožla daritve za greh in glej, ta je bil sežgan, in bil je jezen na Eleazarja in Itamárja, Aronova sinova, **ki sta** ostala **živa**, rekoč: <sup>17</sup> »Zakaj daritve za greh nista jedla na svetem prostoru, glede na to, da **je** to najsvetejše in **Bog** vama je dal, da nosita krivičnost skupnosti, da zanje opravita spravo pred Gospodom? <sup>18</sup> Glejta, njegova kri ni bila privedena znotraj svetega **kraja**. Zares bi jo morala jesti na svetem **kraju**, kakor sem ukazal.« <sup>19</sup> Aron je rekel Mojzesu: »Glej, ta dan so darovali svojo daritev za greh in svojo žgalno daritev pred Gospodom, mene pa so doletele takšne stvari. **Ce** bi danes jedel daritev za greh ali naj bi bila sprejeta v Gospodovih očeh?« <sup>20</sup> Ko je Mojzes to slišal, je bil zadovoljen.

**11** Gospod je spregovoril Mojzesu in Aronu, rekoč jima: <sup>2</sup> »Govorita Izraelovim otrokom, rekoč: ›To **so** živali, ki jih boste jedli med vsemi živalmi, ki **so** na zemlji. <sup>3</sup> Karkoli deli kopito in ima preklan parkelj **in** prežvekuje med živalmi, te boste jedli. <sup>4</sup> Vendar izmed teh, ki prežvekujejo ali izmed teh, ki delijo kopito, ne boste jedli takšnih **kot** je kamela, ker prežvekuje, toda ne deli kopita; ta vam **je** nečista. <sup>5</sup> Kunca, ker prežvekuje, toda ne deli kopita; ta vam **je** nečist. <sup>6</sup> Zajca, ker prežvekuje, toda ne deli kopita; ta vam **je** nečist. <sup>7</sup> Svinje, čeprav deli kopito in je s preklanim kopitom, vendar ne prežvekuje; ta vam **je** nečista. <sup>8</sup> Od njihovega mesa ne boste jedli in njihovega trupla se ne boste dotikali; te **so** vam nečiste.«

<sup>9</sup> Te boste jedli izmed vseh, ki **so** v vodah. Karkoli ima plavuti in luske v vodah, v morjih in v rekah, te boste jedli. <sup>10</sup> Vse, kar nima plavuti in luske v morjih in rekah od vsega, kar se giblje v vodah in od česarkoli živega, kar **je** v vodah, te **naj** vam **bodo** ogabnost. <sup>11</sup> Te naj vam bodo torej ogabnost. Od njihovega mesa ne boste jedli, temveč

boste njihova trupla imeli za ogabnost.<sup>12</sup> Karkoli v vodah nima plavuti nisi lusk, to vam **bo** ogabnost.

<sup>13</sup> In te **so tiste, ki** vam bodo ogabnost med perjadjo. Ne sme se jih jesti, ogabnost **so:** orel, brkati ser, ribji orel,<sup>14</sup> jastreb, kragulj po njegovi vrsti,<sup>15</sup> vsak krokar po njegovi vrsti,<sup>16</sup> § sova, nočni sokol, kukavica, sokol po njegovi vrsti,<sup>17</sup> majhna sova, kormoran, velika sova,<sup>18</sup> labod, pelikan, egiptovski jastreb,<sup>19</sup> štorklja, čaplja po svoji vrsti, smrdokavra in netopir.

<sup>20</sup> Vsa perjad, ki leze, hodeč po **vseh** štirih, vam **bo** ogabnost.<sup>21</sup> Vendar od vsake leteče plazeče stvari, ki hodi po **vseh** štirih, ki ima noge nad svojimi stopali, da z njimi skače po zemlji.<sup>22</sup> **Torej** te izmed njih lahko jeste: letečo kobilico po svoji vrsti, plešasto kobilico po svoji vrsti, skakajočo kobilico po svoji vrsti in kobilico po svoji vrsti.<sup>23</sup> Toda vse **druge** leteče plazeče stvari, ki imajo štiri nožice, vam **bodo** ogabnost.<sup>24</sup> Zaradi teh boste nečisti. Kdorkoli izmed njih se dotakne trupla, bo nečist do večera.<sup>25</sup> Kdorkoli **mora** nositi njihovo truplo, bo opral svoja oblačila in bo nečist do večera.<sup>26</sup> **Trupla** vsake živali, ki deli kopito in ni s preklanim kopitom niti ne prežvekuje, **so** vam nečista. Vsak, kdor se jih dotika, bo nečist.<sup>27</sup> Karkoli gre po svojih tacah med vsemi vrstami živali, ki gredo po **vseh** štirih, te **so** vam nečiste. Kdorkoli se dotika njihovega trupla, bo nečist do večera.<sup>28</sup> Kdorkoli prenaša njihovo truplo, bo opral svoja oblačila in bo nečist do večera. Ta **so** vam nečista.

<sup>29</sup> Tudi te vam **bodo** nečiste izmed plazečih stvari, ki se plazijo po zemlji: podlasica, miš, želva po svoji vrsti,<sup>30</sup> dihur, kameleon, kuščar, polž in krt.<sup>31</sup> Te **so** vam nečiste izmed vseh, ki se plazijo; kdorkoli se jih dotakne, ko so mrtve, bo nečist do večera.<sup>32</sup> Na karkoli katerakoli izmed njih, ko so mrtve, pade, bo to nečisto; bodisi **je to** kakršnakoli lesena posoda ali obleka ali koža ali vreča ali kakršnakoli posoda **je ta**, s katero je opravljeno **kakršnokoli** delo, mora biti postavljena v vodo in ta bo nečista do večera; tako bo očiščena.<sup>33</sup> Vsaka lončena posoda, v katero **katerakoli** izmed njih pade, karkoli **je [že]** v njej, bo to nečisto; in naj se jo razbije.<sup>34</sup> Od vse hrane, ki se lahko jé, bo **to**, na kar pride **takšna** voda, nečisto. Vsa pijaca, ki se lahko piše v vsaki **takšni** posodi, bo nečista.<sup>35</sup> Vsaka **stvar**, na katero pade **katerikoli del** njihovega trupla, bo nečista, **bodisi** **je to** peč ali podstavna kamna za lonec, naj bodo zdrobjeni, **kajti** ti **so** nečisti in naj vam bodo nečisti.<sup>36</sup> Vendar bosta izvir ali vodnjak, v **kateri** je obilje vode, čista. Toda to, kar se dotakne njihovega trupla, bo nečisto.<sup>37</sup> Če **katerikoli del** njihovega trupla pade na katerokoli seme za sejanje, ki bo posejano, **bo** to čisto.<sup>38</sup> Toda če bo na seme prišla **kakršnakoli** voda in nanj pade **katerikoli del** njihovega trupla, vam **bo** to nečisto.<sup>39</sup> Če pogine katerakoli žival, od katere lahko jeste, bo tisti, ki se dotakne njenega trupla, nečist do večera.<sup>40</sup> Kdor je od tega trupla, bo opral svoja oblačila in bo nečist do večera. Tudi tisti, ki nosi to truplo, bo opral svoja oblačila in bo nečist do večera.<sup>41</sup> Vsaka plazeča stvar, ki se plazi po zemlji, **bo** ogabnost; ta naj se ne jé.<sup>42</sup> Karkoli gre po trebuhi in karkoli gre po **vseh** štirih ali karkoli ima več nožic med vsemi plazečimi stvarmi, ki se plazijo po zemlji, teh ne boste jedli, kajti ogabnost **so**.

<sup>43</sup> Sebe ne boste naredili gnušne s katerokoli plazečo stvarjo, ki se plazi, niti se z njimi ne boste naredili nečiste, da bi bili s tem omadeževani.<sup>44</sup> Kajti jaz **sem** Gospod, vaš Bog. Sebe boste torej posvetili in boste sveti, kajti jaz **sem** svet, niti se ne boste omadeževali z nobeno vrsto plazeče stvari, ki se plazi po zemlji.<sup>45</sup> Kajti jaz **sem** Gospod, ki vas izpeljuje gor iz egiptovske dežele, da bi bil vaš Bog. Bodite torej sveti, kajti jaz **sem** svet.<sup>46</sup> To **je** postava živali, perjadi in vsakega živega ustvarjenega bitja, ki se premika v vodah in vsakega živega ustvarjenega bitja, ki se plazi po zemlji,<sup>47</sup> da naredi razliko med nečistim in čistim in med živaljo, ki se lahko jé in živaljo, ki se ne sme jesti.«

**12** Gospod je spregovoril Mojzesu, rekoč:<sup>2</sup> »Govori Izraelovim otrokom, rekoč: »Če je ženska spočela seme in rodila fantka, potem bo nečista sedem dni; nečista bo glede na dneve oddvojitve zaradi njene šibkosti.<sup>3</sup> Na osmi dan naj bo meso njegove prednje kožice obrezano.<sup>4</sup> Potem bo nadaljevala v krvi svojega očiščevanja triintrideset dni; ne bo se dotaknila nobene posvečene stvari, niti prišla v svetišče, dokler se dnevi njenega očiščevanja ne bodo dopolnili.<sup>5</sup> Toda če rodi deklico, potem bo nečista dva tedna, kakor v svoji oddvojitvi, in v krvi svojega očiščevanja naj nadaljuje šestinšestdeset dni.

<sup>6</sup> Ko so dnevi njenega očiščevanja dopolnjeni za sina ali za hčer, bo prinesla duhovniku, k vratom šotorskega svetišča skupnosti, enoletno jagnje za žgalno daritev in mladega goloba ali grlico za daritev za greh,<sup>7</sup> ki ga bo daroval pred Gospodom in zanjo opravil spravo; in očiščena bo pred virom svoje krvi. To **je** postava za tisto, ki je rodila fantka ali punčko.<sup>8</sup> Če ni zmožna prnesti jagnjeta, potem naj prinese dve grlici ali dva mlada goloba; enega za žgalno daritev in drugega za daritev za greh. Duhovnik bo zanjo opravil spravo in bo čista.«

abomination.<sup>12</sup> Whatsoever hath no fins nor scales in the waters, that **shall be** an abomination unto you.

<sup>13</sup> ¶ And these **are they which** ye shall have in abomination among the fowls; they shall not be eaten, they **are** an abomination: the eagle, and the ossifrage, and the ospray,<sup>14</sup> And the vulture, and the kite after his kind;<sup>15</sup> Every raven after his kind;<sup>16</sup> And the owl, and the night hawk, and the cuckow, and the hawk after his kind,<sup>17</sup> And the little owl, and the cormorant, and the great owl,<sup>18</sup> And the swan, and the pelican, and the gier eagle,<sup>19</sup> And the stork, the heron after her kind, and the lapwing, and the bat.

<sup>20</sup> All fowls that creep, going upon **all** four, **shall be** an abomination unto you.<sup>21</sup> Yet these may ye eat of every flying creeping thing that goeth upon **all** four, which have legs above their feet, to leap withal upon the earth;

<sup>22</sup> Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.<sup>23</sup> But all **other** flying creeping things, which have four feet, **shall be** an abomination unto you.<sup>24</sup> And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.<sup>25</sup> And whosoever beareth **ought** of the carcase of them shall wash his clothes, and be unclean until the even.<sup>26</sup> **The carcases** of every beast which divideth the hoof, and **is** not clovenfooted, nor cheweth the cud, **are** unclean unto you: every one that toucheth them shall be unclean.<sup>27</sup> And whatsoever goeth upon his paws, among all manner of beasts that go on **all** four, those **are** unclean unto you: whoso toucheth their carcase shall be unclean until the even.<sup>28</sup> And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they **are** unclean unto you.

<sup>29</sup> ¶ These also **shall be** unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,<sup>30</sup> And the ferret, and the chameleon, and the lizard, and the snail, and the mole.<sup>31</sup> These **are** unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.<sup>32</sup> And upon whatsoever **any** of them, when they are dead, doth fall, it shall be unclean; whether **it be** any vessel of wood, or raiment, or skin, or sack, whatsoever vessel **it be**, wherein **any** work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.<sup>33</sup> And every earthen vessel, whereinto **any** of them falleth, whatsoever **is** in it shall be unclean; and ye shall break it.<sup>34</sup> Of all meat which may be eaten, **that** on which **such** water cometh shall be unclean: and all drink that may be drunk in every **such** vessel shall be unclean.<sup>35</sup> And every **thing** whereupon **any part** of their carcase falleth shall be unclean; **whether it be** oven, or ranges for pots, they shall be broken down: **for** they **are** unclean, and shall be unclean unto you.<sup>36</sup> Nevertheless a fountain or pit, **wherein there is** plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.<sup>37</sup> And if **any part** of their carcase fall upon any sowing seed which is to be sown, it **shall be** clean.<sup>38</sup> But if **any** water be put upon the seed, and **any part** of their carcase fall thereon, it **shall be** unclean unto you.<sup>39</sup> And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.<sup>40</sup> And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.<sup>41</sup> And every creeping thing that creepeth upon the earth **shall be** an abomination; it shall not be eaten.<sup>42</sup> Whatsoever goeth upon the belly, and whatsoever goeth upon **all** four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they **are** an abomination.

<sup>43</sup> Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.<sup>44</sup> For I **am** the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I **am** holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.<sup>45</sup> For I **am** the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I **am** holy.<sup>46</sup> This **is** the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:<sup>47</sup> To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

**12** And the LORD spake unto Moses, saying,<sup>2</sup> Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.<sup>3</sup> And in the eighth day the flesh of his foreskin shall be circumcised.<sup>4</sup> And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.<sup>5</sup> But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

<sup>6</sup> And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:<sup>7</sup> Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This **is** the law for her that hath born a male or a female.<sup>8</sup> And if she be not able to bring a lamb, then she shall bring two turtles, or two young

pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

**13** And the LORD spake unto Moses and Aaron, saying, <sup>2</sup>When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh **like** the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: <sup>3</sup>And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean. <sup>4</sup>If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white; then the priest shall shut up *him that hath* the plague seven days: <sup>5</sup>And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight *be* at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more: <sup>6</sup>And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: *it is but* a scab: and he shall wash his clothes, and be clean. <sup>7</sup>But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: <sup>8</sup>And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: *it is* a leprosy.

<sup>9</sup> ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest: <sup>10</sup> And the priest shall see **him**: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and **there be** quick raw flesh in the rising: <sup>11</sup> It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean. <sup>12</sup> And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh: <sup>13</sup> Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce **him** clean *that hath* the plague: it is all turned white: he *is* clean. <sup>14</sup> But when raw flesh appeareth in him, he shall be unclean. <sup>15</sup> And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: *it is* a leprosy. <sup>16</sup> Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest: <sup>17</sup> And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce **him** clean *that hath* the plague: he *is* clean.

<sup>18</sup> ¶ The flesh also, in which, **even** in the skin thereof, was a boil, and is healed, <sup>19</sup> And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest: <sup>20</sup> And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: *it is* a plague of leprosy broken out of the boil. <sup>21</sup> But if the priest look on it, and, behold, **there be** no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days: <sup>22</sup> And if it spread much abroad in the skin, then the priest shall pronounce him unclean: *it is* a plague. <sup>23</sup> But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

<sup>24</sup> ¶ Or if there be **any** flesh, in the skin whereof **there is** a hot burning, and the quick **flesh** that burneth have a white bright spot, somewhat reddish, or white; <sup>25</sup> Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin; *it is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: *it is* the plague of leprosy. <sup>26</sup> But if the priest look on it, and, behold, **there be** no white hair in the bright spot, and it *be* no lower than the **other** skin, but *be* somewhat dark; then the priest shall shut him up seven days: <sup>27</sup> And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: *it is* the plague of leprosy. <sup>28</sup> And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: *for it is* an inflammation of the burning.

<sup>29</sup> ¶ If a man or woman have a plague upon the head or the beard; <sup>30</sup> Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and* **there be** in it a yellow thin hair; then the priest shall pronounce him unclean: *it is* a dry scall, **even** a leprosy upon the head or beard. <sup>31</sup> And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and **that there is** no black hair in it; then the priest shall shut up **him that hath** the plague of the scall seven days: <sup>32</sup> And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin; <sup>33</sup> He shall be shaven, but the scall shall he not shave; and the priest shall shut up **him that hath** the scall seven days more: <sup>34</sup> And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. <sup>35</sup> But if the scall spread much in the skin after his cleansing; <sup>36</sup> Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean. <sup>37</sup> But if the scall be in his sight at a stay, and **that** there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

**13** Gospod je spregovoril Mojzesu in Aronu, rekoč: <sup>2</sup> »Če bo imel kak clovek na koži svojega mesa dvignjeno mesto, krasto ali svetlo pego in bo ta na koži njegovega mesa **podobna** nadlogi gobavosti, potem naj bo priveden k duhovniku Aronu ali k enemu izmed njegovih sinov, duhovnikov. <sup>3</sup> Duhovnik bo pogledal na nadlogo na koži mesa. Ko je dlaka na nadlogi postala bela in je nadloga videti globlja kakor koža njegovega mesa, je to nadloga gobavosti. Duhovnik bo pogledal nanj in ga proglašil za nečistega. <sup>4</sup> Če je svetla pega na koži njegovega mesa bela in na pogled ni globlja kakor koža in se njene dlake niso pobelite, potem naj duhovnik **tistega, ki ima** nadlogo, zapre za sedem dni. <sup>5</sup> Duhovnik ga bo sedmi dan pregledal in glej, *če* nadloga v njegovem pogledu ostane **in** se nadloga ni razširila po koži, potem ga bo duhovnik zaprl še za nadalnjih sedem dni. <sup>6</sup> Duhovnik naj ga sedmi dan ponovno pregleda in glej, *če bo* nadloga nekako temna **in** se nadloga na koži ne širi, ga bo duhovnik proglašil za čistega. To **je samo** krasta. Opral bo svoja oblačila in bo čist. <sup>7</sup> Toda če se krasta precej razširi po koži, potem ko ga je za njegovo očiščenje videl duhovnik, naj ga duhovnik ponovno pregleda. <sup>8</sup> In *če* duhovnik vidi, da se krasta po koži širi, potem ga bo duhovnik proglašil za nečistega. To **je** gobavost.

9 Kadar je nadloga gobavosti na cloveku, potem bo ta priveden k duhovniku <sup>10</sup> in duhovnik *ga* bo pregledal. Glej, *če* bo dvignjeno mesto na koži belo in *če* so dlake postale bele in **je tam** hitro divje meso na dvignjenem mestu, <sup>11</sup> **je** to stara gobavost na koži njegovega mesa in duhovnik ga bo proglašil za nečistega in ga ne bo zaprl, kajti on *je* nečist. <sup>12</sup> Če gobavost izbruhne naokoli po koži in gobavost prekrije vso kožo **tistega, ki ima** nadlogo, od njegove glave, celo do njegovega stopala, kjer koli duhovnik pogleda, <sup>13</sup> potem bo duhovnik preudaril. Glej, *če* je gobavost pokrila vse njegovo meso, bo **tega, ki ima** nadlogo, proglašil za čistega. Vse se je spremenilo v belo. Ta **je** čist. <sup>14</sup> Toda ko se na njem pojavi divje meso, bo nečist. <sup>15</sup> Duhovnik bo pregledal divje meso in ga proglašil, da je nečist, *kajti* divje meso *je* nečisto. To **je** gobavost. <sup>16</sup> Ali če je divje meso ponovno spremenjeno v belo, bo prišel k duhovniku <sup>17</sup> in duhovnik ga bo pregledal. Glej, *če* se je nadloga spremenila v belo, potem bo duhovnik **tistega, ki ima** nadlogo, proglašil za čistega. On **je** čist.

<sup>18</sup> Tudi meso, **torej** v koži na njem, v katerem je bila razjeda in je ozdravljenje <sup>19</sup> in je na mestu razjede belo vzdignjeno mesto ali svetla pega, bela in malce rdečkasta in je ta pokazana duhovniku <sup>20</sup> in *če* bo, ko jo duhovnik pregleda, na videz nižja od kože in bo njena dlaka spremenjena v belo, ga bo duhovnik proglašil za nečistega. To **je** nadloga gobavosti, ki je izbruhnila iz razjede. <sup>21</sup> Toda če duhovnik to pogleda in glej, **tam** ni belih dlak in *če* ni nižje kakor koža, temveč *je* nekako temno, potem ga bo duhovnik zaprl za sedem dni <sup>22</sup> in *če* se precej razširi po koži, potem ga bo duhovnik proglašil za nečistega. To **je** nadloga. <sup>23</sup> Toda če svetla pega ostaja na svojem mestu **in** se ni razširila, je **to** vnetna razjeda in duhovnik ga bo proglašil za čistega. On **je** čist.

<sup>24</sup> Ali če je na koži **kakršnokoli** meso, na katerem je opeklina in ima divje **meso** te opeklino belo svetlo pego, malce rdečkasto ali belo, <sup>25</sup> potem bo duhovnik pogledal na to. Glej, *če* se je dlaka na svetli pegi pobelila in **je** na videz globlja od kože, *je* to gobavost, ki je izbruhnila iz opekline. Zato ga bo duhovnik proglašil za nečistega. To **je** nadloga gobavosti. <sup>26</sup> Toda če duhovnik na to pogleda in glej, **tam** ni nobene bele dlake na svetli pegi in ta ni nižja kakor **ostala** koža, temveč *je* nekako temna, potem ga bo duhovnik zaprl za sedem dni. <sup>27</sup> Duhovnik ga bo sedmi dan pogledal **in** *če* je to precej razširjeno po koži, potem ga bo duhovnik proglašil za nečistega. To **je** nadloga gobavosti. <sup>28</sup> Če pa svetla pega ostane na svojem mestu **in** se ne razširi po koži, temveč *je* ta nekako temna, *je* to dvignjeno mesto od opekline in duhovnik ga bo proglašil za čistega, kajti to **je** vnetje od opekline.

<sup>29</sup> Če ima moški ali ženska nadlogo na glavi ali na bradi, <sup>30</sup> potem bo duhovnik pregledal nadlogo in glej, *če* **je** ta na videz globlja od kože in **so tam** v njej tanke rumene dlake, potem ga bo duhovnik proglašil za nečistega. To **je** luskavica, **celo** gobavost na glavi ali bradi. <sup>31</sup> Ce duhovnik pogleda na nadlogo luskavice in glej, *če* ta na videz ni globlja kakor koža in **v njej ni** črne dlake, potem bo duhovnik za sedem dni zaprl **tistega, ki ima** nadlogo luskavice <sup>32</sup> in na sedmi dan bo duhovnik pogledal nadlogo. Glej, *če* se luskavica ne razširi in v njej ni rumene dlake in luskavica na videz ni globlja od kože, <sup>33</sup> naj bo obrit, toda luskavica naj ne bo obrita, in duhovnik naj **tistega, ki ima** luskavico, zapre še za sedem dni <sup>34</sup> in na sedmi dan bo duhovnik pogledal na luskavico. Glej, *če* se luskavica ni razširila po koži, niti na videz ni globlja od kože, potem ga bo duhovnik proglašil za čistega in opral si bo svoja oblačila in bo čist. <sup>35</sup> Toda če se je luskavica po njegovem očiščevanju precej razširila po koži, <sup>36</sup> potem naj duhovnik pogleda nanj. Glej, *če* se je luskavica razširila po koži, duhovnik ne bo iskal rumenih dlak; ta **je** nečist. <sup>37</sup> Toda če luskavica na pogled miruje in **tam** niso zrasle črne dlake, potem je luskavica ozdravljenja, ta **je** čist in duhovnik ga bo proglašil za čistega.

<sup>38</sup> Če imata moški ali ženska na koži svojega mesa svetle pege, **torej** bele svetle pege, <sup>39</sup> potem bo duhovnik pogledal. Glej, **če so** svetle pege na koži njunega mesa temno bele, je to pegasta točka, **ki** raste na koži. Ta **je** čist. <sup>40</sup> Moški, katerega lasje so odpadli iz njegove glave, **je** plešast; **vendar je** čist. <sup>41</sup> Kdor ima svoje lase odpadle od dela njegove glave proti njegovemu obrazu, ta **je** celno plešast; **vendar je** čist. <sup>42</sup> Če je na plešasti glavi ali golem čelu bela rdečkasta pega, **je** to gobavost, ki je pognala na njegovi plešasti glavi ali na njegovem plešastem čelu. <sup>43</sup> Potem bo duhovnik pogledal nanj. Glej, **če** je vzdignjeno mesto na njegovi plešasti glavi ali na njegovem plešastem čelu belo rdečkasto, kakor se pojavlja gobavost na koži mesa, <sup>44</sup> je ta gobav moški, on **je** nečist. Duhovnik ga bo proglašil popolnoma nečistega; njegova nadloga **je** na njegovi glavi. <sup>45</sup> Gobavec, na katerem **je** nadloga, naj ima pretrgana oblačila, golo glavo in svojo zgornjo ustrnico naj pokriva in naj kliče: »Nečist, nečist.« <sup>46</sup> Vse dni, v katerih **bo** na njem nadloga, naj bo omadeževan; nečist **je**. Prebiva naj sam; zunaj tabora **naj bo** njegovo prebivališče.

<sup>47</sup> Tudi obleka, na kateri je nadloga gobavosti, **bodisi je ta** volnena ali lanena obleka; <sup>48</sup> bodisi **je ta** na osnutku ali na votku; iz lanu ali iz volne; bodisi na koži ali na katerikoli stvari, narejeni iz kože, <sup>49</sup> in če je nadloga na obleki ali na koži zelenkasta ali rdečkasta, bodisi na osnutku ali na votku, ali na čemurkoli iz kože, **je** to nadloga gobavosti in pokazana bo duhovniku. <sup>50</sup> Duhovnik bo pogledal na nadlogo in za sedem dni zaprl **to, kar ima** nadlogo. <sup>51</sup> Sedmi dan naj pogleda na nadlogo. Če se je nadloga razširila po obleki, bodisi po osnutku ali po votku, ali na usnju **ali** na kateremkoli delu, narejenemu iz usnja, potem **je** nadloga nadležna gobavost; to **je** nečisto. <sup>52</sup> Zato bo sežgal to obleko, bodisi je to osnutek ali votek, na volni ali na lanu ali kakršnakoli usnjena stvar, na kateri je nadloga, kajti to **je** nadležna gobavost; to bo sežgano v ognju. <sup>53</sup> Če bo duhovnik pogledal in glej, nadloga ni razširjena na obleki, bodisi na osnutku ali na votku ali na kakršnikoli usnjeni stvari, <sup>54</sup> potem bo duhovnik zapovedal, da operejo **stvar**, na kateri **je** nadloga in jo bo zaprl še za sedem dni. <sup>55</sup> Duhovnik bo pogledal na nadlogo, potem ko je umita. Glej, **če** nadloga ni spremenila svoje barve in se nadloga ni razširila, **je** to nečisto. To bo sežgal v ognju. To **je** notranja razjeda, **bodisi** je ta znotraj ali zunaj. <sup>56</sup> Če duhovnik pogleda in glej, nadloga **je** po umivanju nekoliko potemnula, potem jo bo odtrgal iz obleke ali iz usnja ali iz osnutka ali iz votka. <sup>57</sup> Če se še vedno pojavlja na obleki, bodisi na osnutku ali na votku ali na čemerkoli iz usnja, **je** to razširjajoča se **nadloga**. To, na čemer **je** nadloga, boš sežgal z ognjem. <sup>58</sup> Obleko, bodisi osnutek ali votek ali kakršna koli stvar iz usnja **je to**, jo boš umil, če je nadloga odšla od njih, potem bo to drugič umito in bo čisto. <sup>59</sup> To **je** postava nadloge gobavosti na obleki iz volne ali lanu, bodisi je na osnutku ali na votku ali na katerikoli stvari iz usnja, da se proglaši za čisto ali da se proglaši za nečisto.«

**14** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »To bo postava za gobavca na dan njegovega očiščenja. Pripeljan bo k duhovniku <sup>3</sup> in duhovnik bo šel naprej iz tabora in duhovnik bo pogledal in glej, **če** je na gobavcu nadloga gobavosti ozdravljenja. <sup>4</sup> potem bo duhovnik zapovedal, da za tistega, ki naj bi bil očiščen, vzamejo dve ptici, živi **in** čisti, cedrov les, škrlat in izop, <sup>5</sup> in duhovnik bo zapovedal, da bo ena izmed ptic zaklana v lončeni posodi nad tekočo vodo. <sup>6</sup> Glede žive ptice, jo bo vzel s cedrovim lesom, škrlatom in izopom in jih bo skupaj z živo ptico pomočil v kri ptice, **ki je bila** zaklana nad tekočo vodo. <sup>7</sup> To bo sedemkrat poškropil na tistega, ki naj bi bil očiščen gobavosti in proglašil ga bo za čistega in živo ptico bo izpustil prosto na odprt polje. <sup>8</sup> Ta, ki naj bo očiščen, bo opral svoja oblačila in obril vse dlake in se umil v vodi, da bo lahko čist. Potem bo prišel v tabor in sedem dni ostajal zunaj svojega šotorja. <sup>9</sup> Toda na sedmi dan, ko bo obril vse dlake s svoje glave, svoje brade in svojih obrvi, bo obril celo vso svojo dlako in v vodi bo opral svoja oblačila in tudi svoje meso bo umil in bo čist.

<sup>10</sup> Na osmi dan bo vzel dva jagenjčka, samca brez pomanjkljivosti in eno jagnjico prvega leta, brez pomanjkljivosti in tri desetinke fine moke **za** jedilno daritev, pomešano z oljem in en vrček olja. <sup>11</sup> Duhovnik, ki **ga** očiščuje, bo pred Gospodom, **pri** vratih šotorskega svetišča skupnosti, predstavil človeka, ki naj bi bil očiščen in te stvari. <sup>12</sup> Duhovnik bo vzel enega jagenjčka, samca in ga daroval za daritev za greh in vrček olja ter ju majal pred Gospodom **za** majalno daritev. <sup>13</sup> Jagnje bo zaklal na kraju, kjer bo zaklal daritev za greh in žgalno daritev, na svetem kraju, kajti daritev za greh **je** duhovnikova, **kot tudi** daritev za prestopek. To **je** najsvetejše. <sup>14</sup> Duhovnik bo vzel **nekaj** krvi daritve za prestopek in duhovnik **jo** bo dal na konico desnega ušesa tistega, ki naj bo očiščen in na palec njegove desne roke in na palec njegovega desnega stopala. <sup>15</sup> Duhovnik bo vzel **nekaj** od vrčka olja in **to** izlil na dlan svoje leve roke <sup>16</sup> in duhovnik bo svoj desni prst pomočil v olje, ki **je** v njegovi levi roki in olje bo s svojim prstom sedemkrat poškropil pred Gospodom. <sup>17</sup> Preostanek olja, ki **je** v njegovi roki, bo duhovnik dal na konico desnega ušesa tistega, ki naj bo očiščen in na palec njegove desne roke

<sup>38</sup> ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots; <sup>39</sup> Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean. <sup>40</sup> And the man whose hair is fallen off his head, he is bald; yet is he clean. <sup>41</sup> And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean. <sup>42</sup> And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. <sup>43</sup> Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; <sup>44</sup> He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head. <sup>45</sup> And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. <sup>46</sup> All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

<sup>47</sup> ¶ The garment also that the plague is in, whether it be a woollen garment, or a linen garment; <sup>48</sup> Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; <sup>49</sup> And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest: <sup>50</sup> And the priest shall look upon the plague, and shut up it that hath the plague seven days: <sup>51</sup> And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean. <sup>52</sup> He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. <sup>53</sup> And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; <sup>54</sup> Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: <sup>55</sup> And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without. <sup>56</sup> And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: <sup>57</sup> And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire. <sup>58</sup> And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. <sup>59</sup> This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

**14** And the LORD spake unto Moses, saying, <sup>2</sup> This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: <sup>3</sup> And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper: <sup>4</sup> Then shall the priest command to take for him that is to be cleansed two birds alive **and** clean, and cedar wood, and scarlet, and hyssop: <sup>5</sup> And the priest shall command that one of the birds be killed in an earthen vessel over running water: <sup>6</sup> As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: <sup>7</sup> And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. <sup>8</sup> And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. <sup>9</sup> But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

<sup>10</sup> And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour **for** a meat offering, mingled with oil, and one log of oil. <sup>11</sup> And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation: <sup>12</sup> And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them **for** a wave offering before the LORD: <sup>13</sup> And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: <sup>14</sup> And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: <sup>15</sup> And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: <sup>16</sup> And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: <sup>17</sup> And of the rest of the oil that is in his hand shall the priest put upon

the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: <sup>18</sup> And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. <sup>19</sup> And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: <sup>20</sup> And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

<sup>21</sup> And if he **be** poor, and cannot get so much; then he shall take one lamb **for** a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; <sup>22</sup> And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. <sup>23</sup> And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. <sup>24</sup> And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them **for** a wave offering before the LORD: <sup>25</sup> And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: <sup>26</sup> And the priest shall pour of the oil into the palm of his own left hand: <sup>27</sup> And the priest shall sprinkle with his right finger *some* of the oil that is in his left hand seven times before the LORD: <sup>28</sup> And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: <sup>29</sup> And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. <sup>30</sup> And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; <sup>31</sup> Even such as he is able to get, the one **for** a sin offering, and the other **for** a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. <sup>32</sup> This is the law of him in whom is the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

<sup>33</sup> ¶ And the LORD spake unto Moses and unto Aaron, saying, <sup>34</sup> When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; <sup>35</sup> And he that owneth the house shall come and tell the priest, saying, It seemeth to me **there is** as it were a plague in the house: <sup>36</sup> Then the priest shall command that they empty the house, before the priest go **into it** to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: <sup>37</sup> And he shall look on the plague, and, behold, if the plague be spread in the walls of the house; <sup>38</sup> Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: <sup>39</sup> And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: <sup>40</sup> And they shall take other stones, and put **them** in the place of those stones; and he shall take other morter, and shall plaster the house. <sup>41</sup> And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; <sup>42</sup> Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. <sup>43</sup> And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry **them** forth out of the city into an unclean place. <sup>44</sup> Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. <sup>45</sup> And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. <sup>46</sup> And if the priest shall come in, and look **upon it**, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed. <sup>47</sup> And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: <sup>48</sup> And he shall kill the one of the birds in an earthen vessel over running water: <sup>49</sup> And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: <sup>50</sup> And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: <sup>51</sup> But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

<sup>52</sup> This is the law for all manner of plague of leprosy, and scall, <sup>53</sup> And for the leprosy of a garment, and of a house, <sup>54</sup> And for a rising, and for a scab, and for a bright spot: <sup>55</sup> To teach when **it is** unclean, and when **it is** clean: this is the law of leprosy.

<sup>56</sup> And the LORD spake unto Moses and to Aaron, saying, <sup>57</sup> Speak unto the children of Israel, and say unto them, When any man hath a running

in na palec njegovega desnega stopala, na kri daritve za prestopek.

<sup>18</sup> Ostanek olja, ki je v duhovnikovi roki pa naj izlje na glavo tistega, ki naj bo očiščen in duhovnik bo zanj opravil spravo pred Gospodom.

<sup>19</sup> Duhovnik bo daroval daritev za greh in opravil spravo za tistega, ki naj bo očiščen svoje nečistosti in potem bo zakljal žgalno daritev.

<sup>20</sup> Duhovnik bo na oltarju daroval žgalno daritev in jedilno daritev, in duhovnik bo zanj opravil spravo in on bo čist.

<sup>21</sup> Če pa je reven in ne more dobiti toliko, potem bo vzel eno jagnje za daritev za prestopek, da bo majano, da opravi spravo zanj in eno desetinko fine moke, umešane z oljem za jedilno daritev in vrček olja

<sup>22</sup> ter dve grlici ali dva mlada goloba, takšne kot jih lahko dobi; ena bo za daritev za greh, druga pa za žgalno daritev. <sup>23</sup> Na osmi dan jih bo prinesel duhovniku za svoje očiščenje, k vratom šotorskega svetišča skupnosti pred Gospoda. <sup>24</sup> Duhovnik bo vzel jagnje daritve za prestopek in vrček olja in duhovnik ju bo majal za majalno daritev pred Gospodom. <sup>25</sup> Zakljal bo jagnje daritve za prekršek in duhovnik bo vzel nekaj od krvi daritve za prekršek in jo dal na konico desnega ušesa tistega, ki naj bo očiščen in na palec njegove desne roke in na palec njegovega desnega stopala <sup>26</sup> in duhovnik bo nekaj olja izlil v dlan svoje leve roke, <sup>27</sup> in duhovnik bo s svojim desnim prstom nekaj olja, ki je v njegovi levi roki, sedemkrat poškropil pred Gospodom.

<sup>28</sup> Duhovnik bo dal od olja, ki je v njegovi roki, na konico desnega ušesa tistega, ki naj bo očiščen in na palec njegove desne roke in na palec njegovega desnega stopala, na mestu krvi daritve za prestopek. <sup>29</sup> Preostanek olja, ki je v duhovnikovi roki, pa bo dal na glavo tistega, ki naj bo očiščen, da zanj opravi spravo pred Gospodom. <sup>30</sup> Daroval bo eno izmed grlic ali izmed mladih golobov, takega, kot ga lahko dobi,

<sup>31</sup> torej takšnega, kot ga je zmožen dobiti, enega za daritev za greh in drugega za žgalno daritev, z jedilno daritvijo, in duhovnik bo za tistega, ki naj bo očiščen pred Gospodom, opravil spravo. <sup>32</sup> To je postava tistega, na katerem je nadloga gobavosti, cigar roka ni zmožna dobiti to, kar priпадa njegovemu očiščenju.«

<sup>33</sup> Gospod je spregovoril Mojzesu in Aronu, rekoč: <sup>34</sup> »Ko boste prišli v kánaansko deželo, ki sem vam jo dal za posest in položim nadlogo gobavosti v hišo dežele vaše posesti, <sup>35</sup> in kdor je lastnik hiše in pride in pove duhovniku, rekoč: ›Zdi se mi, da je tam v hiši kakor bi bila nadloga, <sup>36</sup> potem bo duhovnik zapovedal, da izpraznijo hišo preden duhovnik vstopi vanjo, da bi videl nadlogo, da ne bi vse, kar je v hiši, postal nečisto in potem bo duhovnik vstopil, da pogleda hišo. <sup>37</sup> Pogledal bo nadlogo in glej, če je nadloga na zidovih hiše, z ugreznenimi mesti, zelenkastimi ali rdečimi, ki so na pogled nižja kakor zid, <sup>38</sup> potem bo duhovnik šel ven iz hiše, k hišnim vratom in bo za sedem dni zaprl hišo. <sup>39</sup> Duhovnik bo sedmi dan ponovno prišel in pogledal. Glej, če je nadloga razširjena po zidovih hiše, <sup>40</sup> potem bo duhovnik zapovedal, da odneso kamne, na katerih je nadloga in jih odvržejo na nečist kraj zunaj mesta, <sup>41</sup> hišo pa bo dal znotraj vso ostrogati in ostrgan prah bodo izsuli zunaj mesta na nečist kraj. <sup>42</sup> Vzeli bodo druge kamne in jih položili na mesto tistih kamnov in vzel bo drugo malto in ometal hišo. <sup>43</sup> Če nadloga ponovno pride in izbruhne v hiši, potem ko je kamne odvzel proč in potem, ko je ostral hišo in potem ko je ta ometana, <sup>44</sup> potem bo prišel duhovnik in pogledal in glej, če se je nadloga razširila po hiši, je to nadležna gobavost v hiši. Ta je nečista. <sup>45</sup> Porušil bo hišo, njene kamne, njen les in vso malto hiše in jih odnesel naprej, ven iz mesta, na nečist kraj. <sup>46</sup> Poleg tega bo kdor gre v hiši, medtem ko je ta zaprta, nečist do večera. <sup>47</sup> Kdor leži v hiši, bo opral svoja oblačila in kdor je v hiši, bo opral svoja oblačila. <sup>48</sup> Če bo duhovnik vstopil in pogledal na to in glej, nadloga se ni razširila po hiši, potem ko je bila hiša ometana; potem bo duhovnik hišo proglašil za čisto, ker je nadloga ozdravljena. <sup>49</sup> Da hišo ocisti, bo vzel dve ptici, cedrov les, škrlat in izop. <sup>50</sup> Ena izmed ptic bo zakljal v lončeni posodi nad tekočo vodo <sup>51</sup> in vzel bo cedrov les, izop, škrlat in živo ptico ter jih pomočil v krvi zaklane ptice in v tekočo vodo in hišo sedemkrat poškropil. <sup>52</sup> Hišo bo očistil s krvjo ptice, s tekočo vodo, z živo ptico, s cedrovim lesom, z izopom in škrlatom, <sup>53</sup> toda živo ptico bo izpustil ven iz mesta, na odprtja polja in opravil spravo za hišo, in ta bo čista.

<sup>54</sup> To je postava za vse vrste nadlog gobavosti in luskavice <sup>55</sup> ter za gobavost obleke in hiše, <sup>56</sup> za oteklinu, za krasto in za svetlo pego, <sup>57</sup> da uči, kdaj je to nečisto in kdaj je to čisto. To je postava gobavosti.«

**15** Gospod je spregovoril Mojzesu in Aronu, rekoč: <sup>2</sup> »Govorita Izraelovim otrokom in jim recita: ›Kadar ima katerikoli moški

tekoč izliv iz svojega mesa, **je zaradi** svojega izliva nečist. <sup>3</sup> To bo njegova nečistost v njegovem izlivu; bodisi iz njegovega mesa teče z njegovim izlivom, ali se v njegovem mesu ustavlja izliv, je **to** nečistost. <sup>4</sup> Vsaka postelja, na kateri leži ta, ki ima izliv, je nečista, in vsaka stvar, na kateri on sedi, bo nečista. <sup>5</sup> Kdorkoli se dotakne njegove postelje, naj opere svoja oblačila in **se** okopa v vodi in bo nečist do večera. <sup>6</sup> Kdor sedi na katerikoli stvari, na kateri je sedel tisti, ki ima izliv, bo opral svoja oblačila in **se** okopal v vodi in bo nečist do večera. <sup>7</sup> Kdor se dotika mesa tistega, ki ima izliv, bo opral svoja oblačila in **se** okopal v vodi in bo nečist do večera. <sup>8</sup> Če tisti, ki ima izliv, pljune na tistega, ki je čist, potem bo ta opral svoja oblačila in **se** okopal v vodi in bo nečist do večera. <sup>9</sup> Kdor osedla karkoli, na čemer jaha tisti, ki ima izliv, bo nečist. <sup>10</sup> Kdorkoli se dotakne česarke, kar je bilo pod njim, bo nečist do večera, in kdor nosi **katerokoli izmed** teh stvari, naj opere svoja oblačila in **se** okopa v vodi in bo nečist do večera. <sup>11</sup> Kogarkoli se dotakne tisti, ki ima izliv in si svojih rok ni umil v vodi, bo opral svoja oblačila in **se** okopal v vodi in bo nečist do večera. <sup>12</sup> Lončena posoda, ki se jo je dotaknil tisti, ki ima izliv, bo razbita; vsaka lesena posoda pa bo umita v vodi. <sup>13</sup> In ko se je ta, ki ima izliv, očistil svojega izliva, potem si bo štel sedem dni za svoje očiščevanje, opral svoja oblačila, svoje meso okopal v tekoči vodi in bo čist. <sup>14</sup> Osmi dan si bo vzel dve grlici ali dva mlada goloba in bo prišel pred Gospoda, k vratom šotorskega svetišča skupnosti in ju bo dal duhovniku. <sup>15</sup> Duhovnik ju bo daroval, enega **za** daritev za greh in drugega **za** žgalno daritev. Duhovnik bo pred Gospodom zaradi njegovega izliva zanj opravil spravo. <sup>16</sup> Če iz kateregakoli moškega steče seme združenja, potem bo vse svoje meso umil v vodi in bo nečist do večera. <sup>17</sup> Vsaka obleka in vsaka koža, na kateri je seme združenja, bo oprana v vodi in bo nečista do večera. <sup>18</sup> Tudi ženska, s katero moški leži s semenom združenja, **se bosta oba** okopala v vodi in **bosta** nečista do večera.

<sup>19</sup> Če ima ženska izliv **in** je njen izliv v njenem mesu kri, bo ločena posebej za sedem dni. Kdorkoli se jo dotakne, bo nečist do večera. <sup>20</sup> Vsaka stvar, na kateri ona v svoji oddvojitvi leži, bo nečista. Tudi vsaka stvar, na kateri ona sedi, bo nečista. <sup>21</sup> Kdorkoli se dotakne njene postelje, bo opral svoja oblačila in **se** okopal v vodi in bo nečist do večera. <sup>22</sup> Kdorkoli se dotakne katerekoli stvari, na kateri je sedela, bo opral svoja oblačila in **se** okopal v vodi in bo nečist do večera. <sup>23</sup> In če **je to na njeni** postelji ali na katerikoli stvari ona sedi, ko se je ta dotakne, bo nečist do večera. <sup>24</sup> Če katerikoli moški sploh leži z njo in je njena nečistost nad njim, bo nečist sedem dni in vsa postelja, na kateri on leži, bo nečista. <sup>25</sup> Če ima ženska vir njene krvi mnogo dni dlje od časa njene oddvojitve ali če ta teče preko časa njene oddvojitve; vseh dni izliva njene nečistosti bo kakor na dneve njene oddvojitve; ona **bo** nečista. <sup>26</sup> Vsaka postelja, na kateri leži vse dni svojega izliva, ji bo kakor postelja njene oddvojitve in na čemerkoli ona sedi, bo nečisto, kakor nečistost njene oddvojitve. <sup>27</sup> Kdorkoli se dotika teh stvari bo nečist in bo opral svoja oblačila in **se** okopal v vodi in bo nečist do večera. <sup>28</sup> Toda če bo očiščena svojega izliva, potem si bo štela sedem dni in potem bo čista. <sup>29</sup> Na osmi dan si bo vzel dve grlici ali dva mlada goloba in ju prinesla k duhovniku, k vratom šotorskega svetišča skupnosti. <sup>30</sup> Duhovnik bo enega daroval **za** daritev za greh, drugega pa **za** žgalno daritev. Duhovnik bo zaradi izliva njene nečistosti zanj opravil spravo pred Gospodom. <sup>31</sup> Tako bodo Izraelove otroke oddvojili od njihove nečistosti, da v svoji nečistoti ne umrejo, ko omadežejo moje šotorsko svetišče, ki **je** med njimi. <sup>32</sup> To **je** postava za tistega, ki ima izliv in **tistega**, katerega seme gre od njega in je s tem omadeževan, <sup>33</sup> in o tisti, ki je bolna od svoje nečistosti in o tistem, ki ima izliv, od moškega ali od ženske in o tistem, ki leži s tisto, ki je nečista.«

**16** Gospod je spregovoril Mojzesu po smrti Aronovih dveh sinov, <sup>1</sup> ko sta darovala pred Gospodom in umrla, <sup>2</sup> in Gospod je rekel Mojzesu: »Govori svojemu bratu Aronu, da ne pride ob vseh časih v sveti **prostor** znotraj zagrinjala, pred sedež milosti, ki **je** na skrinji, da ne umre, kajti jaz se bom v oblaku prikazal nad sedežem milosti. <sup>3</sup> Tako bo Aron prišel na sveti **kraj**: z mladim bikcem za daritev za greh in ovnom za žgalno daritev. <sup>4</sup> Nadel si bo svet lanen plašč, na svojem mesu bo imel kratke platnene hlače, opasan bo z lanenim pasom in okrašen z lanenim turbanom. To **so** sveta oblačila, zato bo svoje meso umil v vodi in si jih **tako** nadel.

<sup>5</sup> Od zborov Izraelovih otrok bo vzel dva kozlička od koz za daritev za greh in enega ovna za žgalno daritev. <sup>6</sup> Aron bo daroval svojega bikca daritev za greh, ki **je** zanj ter opravil spravo zase in za svojo hišo. <sup>7</sup> Vzel bo dva kozla in ju postavil pred Gospoda, **pri** vratiš šotorskega svetišča skupnosti. <sup>8</sup> Aron bo metal žrebe med dvema kozoloma. En žreb za Gospoda, drugi žreb pa za ubežnega kozla. <sup>9</sup> Aron bo privedel kozla, na katerega je padel Gospodov žreb in ga daroval **za** daritev za greh. <sup>10</sup> Toda kozel, na katerega pade žreb, da bo ubežen kozel, bo živ

issue out of his flesh, *because of* his issue he *is* unclean. <sup>3</sup> And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness. <sup>4</sup> Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. <sup>5</sup> And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. <sup>6</sup> And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. <sup>7</sup> And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. <sup>8</sup> And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. <sup>9</sup> And what saddle soever he rideth upon that hath the issue shall be unclean. <sup>10</sup> And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even. <sup>11</sup> And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. <sup>12</sup> And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. <sup>13</sup> And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. <sup>14</sup> And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: <sup>15</sup> And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue. <sup>16</sup> And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. <sup>17</sup> And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. <sup>18</sup> The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

<sup>19</sup> ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. <sup>20</sup> And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. <sup>21</sup> And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. <sup>22</sup> And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even. <sup>23</sup> And if it *be on her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. <sup>24</sup> And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. <sup>25</sup> And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean. <sup>26</sup> Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. <sup>27</sup> And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even. <sup>28</sup> But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. <sup>29</sup> And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. <sup>30</sup> And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness. <sup>31</sup> Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them. <sup>32</sup> This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith; <sup>33</sup> And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

**16** And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; <sup>2</sup> And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy **place** within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. <sup>3</sup> Thus shall Aaron come into the holy **place**: with a young bullock for a sin offering, and a ram for a burnt offering. <sup>4</sup> He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these **are** holy garments; therefore shall he wash his flesh in water, and **so** put them on.

<sup>5</sup> And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. <sup>6</sup> And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house. <sup>7</sup> And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. <sup>8</sup> And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. <sup>9</sup> And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin offering.

<sup>10</sup> But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and to let him go for a scapegoat into the wilderness.* <sup>11</sup> And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: <sup>12</sup> And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the veil: <sup>13</sup> And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not: <sup>14</sup> And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

<sup>15</sup> ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: <sup>16</sup> And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. <sup>17</sup> And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. <sup>18</sup> And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. <sup>19</sup> And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

<sup>20</sup> ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: <sup>21</sup> And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: <sup>22</sup> And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. <sup>23</sup> And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there: <sup>24</sup> And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. <sup>25</sup> And the fat of the sin offering shall he burn upon the altar. <sup>26</sup> And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. <sup>27</sup> And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. <sup>28</sup> And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

<sup>29</sup> ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: <sup>30</sup> For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD. <sup>31</sup> It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. <sup>32</sup> And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments: <sup>33</sup> And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. <sup>34</sup> And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

**17** And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying, <sup>3</sup> What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, <sup>4</sup> And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: <sup>5</sup> To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD. <sup>6</sup> And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD. <sup>7</sup> And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

<sup>8</sup> ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt

postavljen pred Gospoda, da z njim opravi spravo *in* da ga za ubežnega kozla spusti v divjino. <sup>11</sup> Aron bo privedel bikca daritve za greh, ki *je* zanj in opravil spravo zase in za svojo hišo in zaklal bo bikca daritve za greh, ki *je* zanj, <sup>12</sup> in izpred oltarja, pred Gospodom, bo vzel kadilnico, polno gorečega ognjenega oglja in svoji roki polni drobno zdrobljenega diščega kadila in *to* bo prinesel znotraj zagrinjala. <sup>13</sup> Kadilo bo položil na ogenj pred Gospodom, da oblak kadila lahko pokrije sedež milosti, ki *je* nad pričevanjem, da ne umre. <sup>14</sup> Vzel bo od krvi bikca in *jo* s svojim prstom poškropil nad sedežem milosti proti vzhodu. Pred sedežem milosti bo s svojim prstom sedemkrat poškropil kri.

<sup>15</sup> Potem bo zaklal kozla daritve za greh, ki *je* za ljudstvo in njegovo kri prinesel znotraj zagrinjala in s to krvjo storil kakor je storil s krvjo bikca in jo poškropil nad sedežem milosti in pred sedežem milosti.

<sup>16</sup> Zaradi nečistosti Izraelovih otrok in zaradi njihovih prestopkov v vseh njihovih grehih bo opravil spravo za svet *kraj* in tako bo storil za šotorsko svetišče skupnosti, ki ostaja med njimi v sredi njihove nečistosti. <sup>17</sup> Tam ne bo nobenega moža v šotorskem svetišču skupnosti, ko gre vanj, da opravi spravo na svetem *kraju*, dokler ne pride ven in je opravil spravo zase, za svojo družino in za vso Izraelovo skupnost. <sup>18</sup> Odšel bo ven, k oltarju, ki *je* pred Gospodom in opravil spravo zanj. Vzel bo od krvi bikca in od krvi kozla in *to* položil naokoli, na oltarne rogovge. <sup>19</sup> S svojim prstom bo nanj sedemkrat poškropil od krvi, ga očistil in ga posvetil pred nečistostjo Izraelovih otrok.

<sup>20</sup> Ko zaključi očiščenje svetega *kraja*, šotorskega svetišča skupnosti in oltarja, bo privedel živega kozla, <sup>21</sup> in Aron bo obe svoji roki položil na glavo živega kozla in nad njim priznal vse krivičnosti Izraelovih otrok in vse njihove prestopke v vseh njihovih grehih, s tem, da jih položi na glavo kozla in *ga* po roki primerenega moža pošlje proč, v divjino. <sup>22</sup> Kozel bo na sebi nosil vse njihove krivičnosti v nenaseljeno deželo, in kozla bo spustil v divjino. <sup>23</sup> Aron bo prišel v šotorsko svetišče skupnosti in odložil lanene oblike, ki jih je oblekel, ko je odšel v sveti *kraj* in jih bo pustil tam. <sup>24</sup> Svoje meso bo z vodo umil na svetem kraju in si nadel svoje oblike in prišel naprej ter daroval svojo žgalno daritev, žgalno daritev za ljudstvo in opravil spravo zase in za ljudstvo. <sup>25</sup> Tolščo daritve za greh bo sežgal na oltarju. <sup>26</sup> Tisti, ki je spustil kozla za ubežnega kozla, bo opral svoja oblačila in svoje meso umil v vodi in potem pride v tabor. <sup>27</sup> Bikca daritve za greh in kozla daritve za greh, čigar kri je bila prinesena, da opravi spravo na svetem *kraju*, bo *nekdo* odnesel zunaj tabora, v ognju pa bodo sežgali njihove kože, njihovo meso in njihov iztrebek. <sup>28</sup> Kdor jih zažiga bo opral svoja oblačila in svoje telo umil v vodi in potem bo prišel v tabor.

<sup>29</sup> *To* bo med vami zakon na veke, *da* boste v sedmem mesecu, na deseti *dan* meseca, ponižali svoje duše in sploh ne boste počeli nobenega dela; *naj bo to* nekdo iz vaše lastne dežele ali tujev, ki začasno prebiva med vami, <sup>30</sup> kajti na ta dan bo *duhovnik* opravil spravo za vas, da vas očisti, *da* boste pred Gospodom lahko čisti pred vsemi vašimi grehi. <sup>31</sup> To vam *bo* šabatni počitek in svoje duše boste strli, po zakonu na veke. <sup>32</sup> Duhovnik, katerega bo mazilil in katerega bo uméstil, da služi v duhovniški službi na mestu njegovega očeta, bo opravil spravo in si nadel lanena oblačila, *torej* sveta oblačila, <sup>33</sup> in ta bo opravil spravo za sveto svetišče in ta bo opravil spravo za šotorsko svetišče skupnosti in za oltar in ta bo opravil spravo za duhovnike in za vse ljudstvo skupnosti. <sup>34</sup> To vam bodi večen zakon, da enkrat letno opravite spravo za Izraelove otroke, za vse njihove grehe.« In storil je, kakor je Gospod zapovedal Mojzesu.

**17** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Govori Aronu, njegovim sinovom in vsem Izraelovim otrokom ter jim reci: *To je* stvar, ki jo je Gospod zapovedal, rekoč: <sup>3</sup> Katerikoli človek *bo tam* iz Izraelove hiše, ki kolje vola ali jagnje ali kozo v taboru ali da *to* kolje izven tabora, <sup>4</sup> pa tega ne prinaša k vratom šotorskega svetišča skupnosti, da daruje dar Gospodu pred Gospodovim šotorskim svetiščem, bo kri pripisana tistem človeku. Prelil je kri, in ta mož bo iztrebljen izmed svojega ljudstva, <sup>5</sup> z namenom, da Izraelovi otroci lahko prinesejo svoje klavne daritve, katere darujejo na odprttem polju, torej, da jih lahko privedejo h Gospodu, k vratom šotorskega svetišča skupnosti, k duhovniku in jih darujejo za mirovna žrtvovanja Gospodu. <sup>6</sup> Duhovnik bo kri poškropil na Gospodov oltar *pri* vratih šotorskega svetišča skupnosti in tolščo sežgal v prijeten vonj Gospodu. <sup>7</sup> § Svojih klavnih daritev ne bodo več darovali hudičem, za katerimi so se odšli vlačugati. To jim bo zakon na veke skozi njihove rodove.«

<sup>8</sup> Rekel jim boš: »Katerikoli mož *bo* iz Izraelove hiše ali od tujev, ki začasno prebivajo med vami, ki darujejo žgalno daritev ali žrtvovanje,

<sup>9</sup> pa tega ne prinašajo k vratom šotorskega svetišča skupnosti, da to darujejo Gospodu; torej ta mož bo iztrebljen izmed svojega ljudstva.

<sup>10</sup> Katerikoli človek **bo tam** iz Izraelove hiše ali izmed tujcev, ki začasno prebivajo med vami, ki na kakršenkoli način je kri, bom svoj obraz naravnal prav posebej proti tej duši, ki je kri in ga iztrebil izmed njegovih ljudi. <sup>11</sup> Kajti življenje mesa **je** v krvi in dal sem vam jo na oltarju, da opravite spravo za vaše duše, kajti kri **je ta, ki** opravlja spravo za dušo. <sup>12</sup> Zato sem Izraelovim otrokom rekel: »Nobena duša izmed vas ne bo jedla krvi, niti ne bo noben tujec, ki začasno biva med vami, jodel krvi.« <sup>13</sup> Katerikoli mož **bo** izmed Izraelovih otrok ali od tujcev, ki začasno bivajo med vami, ki lovijo in ujamejo katerokoli žival ali perjad, ki se lahko je, ta bo torej izlil njeno kri in jo pokril s prahom. <sup>14</sup> Kajti **to je** življenje vsega mesa, kri od tega **je** za njegovo življenje. Zatorej sem Izraelovim otrokom rekel: »Na noben način ne boste jedli krvi od mesa, kajti življenje vsega mesa **je** njegova kri. Kdorkoli to je, bo iztrebljen.« <sup>15</sup> Vsaka duša, ki je to, kar je poginilo **samo od sebe** ali to, kar je bilo raztrgano z **zvermi, bodisi je to** nekdo iz vaše lastne dežele ali tujec, bo tako opral svoja oblaciila, kakor **se** okopal v vodi in bo nečist do večera. Potem bo čist. <sup>16</sup> Toda če **jih** ne opere, niti ne umije svojega mesa, potem bo nosil svojo krivičnost.«

**18** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Govori Izraelovim otrokom in jim reci: Jaz sem Gospod, vaš Bog. <sup>3</sup> Ne boste delali po ravnanjih egiptovske dežele, v kateri ste prebivali, in po ravnanjih káanaanske dežele, kamor vas vodim ne boste delali. Niti se ne boste ravnali po njihovih odredbah. <sup>4</sup> Izvrševali boste moje sodbe in se držali mojih odredb, da v njih hodite. Jaz **sem** Gospod, vaš Bog. <sup>5</sup> Vi se boste torej držali mojih zakonov in mojih sodb, katere, če jih človek izvršuje, bo živel v njih. Jaz **sem** Gospod.

<sup>6</sup> Nihče izmed vas se ne bo približal kateremukoli, ki mu je bližnji sorodnik, da odkrije **njihovo** nagoto. Jaz **sem** Gospod. <sup>7</sup> Nagote svojega očeta ali nagote svoje matere ne boš odkril. Ona **je** tvoja mati; ne boš odkril njene nagote. <sup>8</sup> Nagote žene svojega očeta ne boš odkril. To **je** nagota tvojega očeta. <sup>9</sup> Nagote svoje sestre, hčere tvojega očeta ali hčere tvoje matere, **bodisi je ona** rojena doma ali rojena zunaj, **torej** njune nagote ne boš odkril. <sup>10</sup> Nagote hčere svojega sina ali hčerine hčere, **torej** njune nagote ne boš odkril, kajti njuna **je** tvoja lastna nagota. <sup>11</sup> Nagote hčere žene tvojega očeta, rojene tvojemu očetu; ona **je** tvoja sestra, ne boš odkril njene nagote. <sup>12</sup> Ne boš odkril nagote sestre svojega očeta; ona **je** bližnja sorodnica tvojega očeta. <sup>13</sup> Ne boš odkril nagote sestre svoje matere, kajti ona **je** bližnja sorodnica tvoje matere. <sup>14</sup> Ne boš odkril nagote brata svojega očeta, ne boš se približal njegovi ženi; ona **je** tvoja teta. <sup>15</sup> Ne boš odkril nagote svoje snahe, ona **je** sinova žena; ne boš odkril njene nagote. <sup>16</sup> Ne boš odkril nagote žene svojega brata. To **je** nagota tvojega brata. <sup>17</sup> Ne boš odkril nagote ženske in njene hčere, niti ne boš vzel hčere njenega sina ali hčere njene hčere, da bi odkril njeno nagoto, **kajti oni sta** njeni bližnji sorodnici. To **je** zlo. <sup>18</sup> Niti ne boš vzel žene k njeni sestri, da **jo** dražiš, da odkriješ njeno nagoto poleg druge v njenem **času** življenja.

<sup>19</sup> Prav tako se ne boš približal ženski, da odkriješ njeno nagoto, dokler je oddvojena zaradi svoje nečistosti. <sup>20</sup> Poleg tega ne boš meseno ležal z ženo svojega soseda, da bi se z njo omadeževal. <sup>21</sup> Nikomur izmed svojega semena ne boš dovolil iti skozi **ogenj** k Molohu niti ne boš oskrnil imena svojega Boga. Jaz **sem** Gospod. <sup>22</sup> Ne boš ležal z moškimi, kakor z ženskami. To **je** ogabnost. <sup>23</sup> Niti ne boš ležal z nobeno živaljo, da s tem omadežuješ samega sebe, niti ne bo nobena ženska stala pred živaljo, da leže dol k njej. To **je** zmešnjava. <sup>24</sup> Ne omadežujte se z nobeno od teh stvari, kajti v vseh teh so narodi omadeževani, katere jaz izženem pred vami. <sup>25</sup> Zembla je omadeževana, zato obiščem krivičnost le-te na njej in sama zembla izbruha njene prebivalce. <sup>26</sup> Zato se boste držali mojih zakonov in mojih sodb in ne boste zagrešili **nobene** od teh ogabnosti; **niti** kdorkoli izmed vašega lastnega naroda, niti katerikoli tujec, ki začasno biva med vami <sup>27</sup> (kajti vse te ogabnosti so storili ljudje dežele, ki **so bili** pred vami in dežela je omadeževana), <sup>28</sup> da dežela tudi vas ne izpljune, ko ste jo omadeževali, kakor je izpljunila narode, ki **so bili** pred vami. <sup>29</sup> Kajti kdorkoli bo zagrešil katero izmed teh ogabnosti, celo duše, ki **jih** zgrešijo, bodo iztrebljene izmed svojega ljudstva. <sup>30</sup> Zatorej se boste držali mojih odredb, da ne zagrešite **katerogakoli** izmed teh gnušnih običajev, ki so bili zgrešeni pred vami in da se ne omadežujete v tem. Jaz **sem** Gospod, vaš Bog.«

**19** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Spregovori vsej skupnosti Izraelovih otrok in jim reci: »Vi bodite sveti, kajti jaz, Gospod, vaš Bog, **sem** svet.«

<sup>3</sup> § Bojte se vsak mož svoje matere in svojega očeta in se držite mojih šabat. Jaz **sem** Gospod, vaš Bog.

<sup>4</sup> Ne obračajte se k malikom niti si ne delajte ulitih bogov. Jaz **sem** Gospod, vaš Bog.

<sup>5</sup> Če darujete žrtvovanje mirovnih daritev Gospodu, jo darujete po lastni volji. <sup>6</sup> Jejte jo isti dan, kot jo darujete in naslednji dan. Če pa

offering or sacrifice, <sup>9</sup> And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

<sup>10</sup> ¶ And whatsoever man **there be** of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. <sup>11</sup> For the life of the flesh **is** in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it **is** the blood **that** maketh an atonement for the soul. <sup>12</sup> Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. <sup>13</sup> And whatsoever man **there be** of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. <sup>14</sup> For **it is** the life of all flesh; the blood of it **is** for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh **is** the blood thereof: whosoever eateth it shall be cut off. <sup>15</sup> And every soul that eateth that which died of **itself**, or that which was torn *with beasts*, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe **himself** in water, and be unclean until the even: then shall he be clean. <sup>16</sup> But if he wash **them** not, nor bathe his flesh; then he shall bear his iniquity.

**18** And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto the children of Israel, and say unto them, I am the LORD your God. <sup>3</sup> After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. <sup>4</sup> Ye shall do my judgments, and keep mine ordinances, to walk therein: I **am** the LORD your God. <sup>5</sup> Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I **am** the LORD.

<sup>6</sup> ¶ None of you shall approach to any that is near of kin to him, to uncover **their** nakedness: I **am** the LORD. <sup>7</sup> The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she **is** thy mother; thou shalt not uncover her nakedness. <sup>8</sup> The nakedness of thy father's wife shalt thou not uncover: it **is** thy father's nakedness. <sup>9</sup> The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she **be** born at home, or born abroad, even their nakedness thou shalt not uncover. <sup>10</sup> The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs **is** thine own nakedness. <sup>11</sup> The nakedness of thy father's wife's daughter, begotten of thy father, she **is** thy sister, thou shalt not uncover her nakedness. <sup>12</sup> Thou shalt not uncover the nakedness of thy father's sister: she **is** thy father's near kinswoman. <sup>13</sup> Thou shalt not uncover the nakedness of thy mother's sister: for she **is** thy mother's near kinswoman. <sup>14</sup> Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she **is** thine aunt. <sup>15</sup> Thou shalt not uncover the nakedness of thy daughter in law: she **is** thy son's wife; thou shalt not uncover her nakedness. <sup>16</sup> Thou shalt not uncover the nakedness of thy brother's wife: it **is** thy brother's nakedness. <sup>17</sup> Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they **are** her near kinswomen: it **is** wickedness. <sup>18</sup> Neither shalt thou take a wife to her sister, to vex **her**, to uncover her nakedness, beside the other in her life time.

<sup>19</sup> Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. <sup>20</sup> Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. <sup>21</sup> And thou shalt not let any of thy seed pass through **the fire** to Molech, neither shalt thou profane the name of thy God: I **am** the LORD. <sup>22</sup> Thou shalt not lie with mankind, as with womankind: it **is** abomination. <sup>23</sup> Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it **is** confusion. <sup>24</sup> Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: <sup>25</sup> And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. <sup>26</sup> Ye shall therefore keep my statutes and my judgments, and shall not commit **any** of these abominations; **neither** any of your own nation, nor any stranger that sojourneth among you: <sup>27</sup> (For all these abominations have the men of the land done, which **were** before you, and the land is defiled;) <sup>28</sup> That the land spue not you out also, when ye defile it, as it spued out the nations that **were** before you. <sup>29</sup> For whosoever shall commit any of these abominations, even the souls that commit **them** shall be cut off from among their people. <sup>30</sup> Therefore shall ye keep mine ordinance, that **ye** commit not **any one** of these abominable customs, which were committed before you, and that **ye** defile not yourselves therein: I **am** the LORD your God.

**19** And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God **am** holy.

<sup>3</sup> ¶ Ye shall fear every man his mother, and his father, and keep my sabbaths: I **am** the LORD your God.

<sup>4</sup> ¶ Turn ye not unto idols, nor make to yourselves molten gods: I **am** the LORD your God.

<sup>5</sup> ¶ And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. <sup>6</sup> It shall be eaten the same day ye offer it, and on

the morrow: and if ought remain until the third day, it shall be burnt in the fire. <sup>7</sup> And if it be eaten at all on the third day, it is abominable; it shall not be accepted. <sup>8</sup> Therefore **every one** that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

<sup>9</sup> ¶ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. <sup>10</sup> And thou shalt not glean thy vineyard, neither shalt thou gather **every** grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

<sup>11</sup> ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

<sup>12</sup> ¶ And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

<sup>13</sup> ¶ Thou shalt not defraud thy neighbour, neither rob **him**: the wages of him that is hired shall not abide with thee all night until the morning.

<sup>14</sup> ¶ Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

<sup>15</sup> ¶ Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: **but** in righteousness shalt thou judge thy neighbour.

<sup>16</sup> ¶ Thou shalt not go up and down **as** a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

<sup>17</sup> ¶ Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

<sup>18</sup> ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

<sup>19</sup> ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

<sup>20</sup> ¶ And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. <sup>21</sup> And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass offering. <sup>22</sup> And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

<sup>23</sup> ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. <sup>24</sup> But in the fourth year all the fruit thereof shall be holy to praise the LORD **withal**. <sup>25</sup> And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

<sup>26</sup> ¶ Ye shall not eat **any thing** with the blood: neither shall ye use enchantment, nor observe times. <sup>27</sup> Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. <sup>28</sup> Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

<sup>29</sup> ¶ Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

<sup>30</sup> ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

<sup>31</sup> ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

<sup>32</sup> ¶ Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

<sup>33</sup> ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

<sup>34</sup> But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

<sup>35</sup> ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. <sup>36</sup> Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. <sup>37</sup> Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

**20** And the LORD spake unto Moses, saying, <sup>2</sup> Again, thou shalt say to the children of Israel, Whosoever **he be** of the children of Israel, or of the strangers that sojourn in Israel, that giveth **any** of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. <sup>3</sup> And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. <sup>4</sup> And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: <sup>5</sup> Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

<sup>6</sup> ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

kaj ostane do tretjega dne, naj bo to sežgano v ognju. <sup>7</sup> Če bo karkoli pojedeno na tretji dan, je **to** gnušno; to ne bo sprejeto. <sup>8</sup> Zatorej bo **vsakdo**, ki to jé, nosil svojo krivičnost, ker je oskrunil posvečeno Gospodovo stvar in ta duša bo iztrebljena izmed svojega ljudstva.

<sup>9</sup> Ko žanjež žetev svoje dežele, ne požanji v celoti vogalov svojega polja, niti ne zbiraj paberkanja svoje žetve. <sup>10</sup> Svojega vinograda [po trgatvi] ne boš paberkoval niti ne obiraj **vsakega** grozda svojega vinograda. Pusti jih za revnega in tujca. Jaz **sem** Gospod, vaš Bog.

<sup>11</sup> Ne kradite, niti ne ravnajte napačno, niti ne lažite drug drugemu.

<sup>12</sup> Pri mojem imenu ne prisegajte lažnivo, niti ne skrunite imena svojega Boga. Jaz **sem** Gospod.

<sup>13</sup> Svojega soseda ne goljufaj, niti **ga** ne ropaj. Plačila tistega, ki je najet, naj ne ostanejo s teboj vso noč do jutra.

<sup>14</sup> Ne preklinjavaj gluhega niti ne polagaj kamna spotike pred slepega, temveč se boj svojega Boga. Jaz **sem** Gospod.

<sup>15</sup> Na sodbi ne storii nobene nepravičnosti. Ne spoštuj revne osebe niti ne časti mogočne osebe, **temveč** svojega bližnjega sodi v pravičnosti.

<sup>16</sup> Ne hodi gor in dol med svojim ljudstvom **kakor** tožljivec, niti ne stoj zoper kri svojega bližnjega. Jaz **sem** Gospod.

<sup>17</sup> V svojem srcu ne sovraži svojega brata. Vsekakor pograjaj svojega bližnjega in ne trpi greha na njem.

<sup>18</sup> Ne maščuj se, niti ne goji nobene zamere zoper otroke svojega ljudstva, temveč ljubi svojega bližnjega kakor samega sebe. Jaz **sem** Gospod.

<sup>19</sup> Držite se mojih zakonov. Svoji živini ne dovoli, da se pari z različno vrsto. Svoje polje ne posej s pomešanim semenom niti naj nate ne pride obleka [**hkrati**] stekana iz lanu in volne.

<sup>20</sup> Kdorkoli meseno leži z žensko, ki **je** sužnjica, zaročena k soprogu in sploh ni odkupljena, niti ji ni dana svoboda; ona naj bo bičana. Ne bosta usmrčena, ker ona ni bila svobodna. <sup>21</sup> On bo k vratom šotorskega svetišča skupnosti privadel svojo daritev za prestopek Gospodu, **namreč** ovna za daritev za prestopek. <sup>22</sup> Duhovnik naj zanj pred Gospodom za njegov greh opravi spravo z ovnom daritve za prestopek, ki ga je storil, in greh, ki ga je storil, mu bo odpuščen.

<sup>23</sup> Ko boste prišli v deželo in boste za hrano sadili vse vrste dreves, potem štejte njihov sad kot neobrezan. Tri leta vam bo ta kot neobrezan, ta naj ne bo pojeden. <sup>24</sup> Toda v četrtem letu bo vse njegovo sadje sveto, da **s tem** hvali Gospoda. <sup>25</sup> V petem letu boste jedli od njegovega sadja, da vam bo lahko obrodil svoj donos. Jaz **sem** Gospod, vaš Bog.

<sup>26</sup> Nobene **stvari** ne jejte s krvjo, niti ne izrekajte uroka niti ne obeležuje časov. <sup>27</sup> Ne zaoblite robov vaših glav niti ne kazite robov vaše brade. <sup>28</sup> Na vašem mesu ne boste delali nobenih urezov za mrte, niti si nase ne vtisnite nobenih znamenj. Jaz **sem** Gospod.

<sup>29</sup> Ne onečasti svoje hčere, da ji ne povzročiš, da postane vlačuga, da ne bi dežela padla v vlačugarstvo in bi dežela postala polna zlobnosti.

<sup>30</sup> Držite se mojih šabat in spoštuje moje svetišče. Jaz **sem** Gospod.

<sup>31</sup> Ne obračajte se k tem, ki imajo osebne duhove, niti ne povprašujte za čarovniki, da vas ne omadežujejo. Jaz **sem** Gospod, vaš Bog.

<sup>32</sup> Pred osiveljo glavo vstani in spoštuj obraz starca in se boj svojega Boga. Jaz **sem** Gospod.

<sup>33</sup> Če tujec začasno prebiva s teboj v tvoji deželi, ga ne zatiraj.

<sup>34</sup> **Temveč** naj ti bo tujec, ki prebiva s teboj, kakor nekdo rojen med vami in ljubi ga kakor samega sebe, kajti bili ste tujci v egipovski deželi. Jaz **sem** Gospod, vaš Bog.

<sup>35</sup> Nobene nepravičnosti ne delajte pri sodbi, merilni palici, teži ali meri. <sup>36</sup> Imejte pravične tehtnice, pravične uteži, pravičen škarf in pravičen vrč. Jaz **sem** Gospod, vaš Bog, ki sem vas privadel iz egipovske dežele. <sup>37</sup> Zato upoštevajte vse moje zakone in vse moje sodbe ter jih izvršujte. Jaz **sem** Gospod.«

**20** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Ponovno, Izraelovim otrokom boš rekel: Kdorkoli **je** izmed Izraelovih otrok ali izmed tujcev, ki začasno prebivajo v Izraelu, da izroči **karkoli** od svojega semena Molohu; ta bo zagotovo usmrčen. Ljudstvo dežele naj ga kamni s kamni. <sup>3</sup> Svoj obraz bom naravnal zoper tega človeka in ga iztrebil izmed njegovega ljudstva, ker je od svojega semena dal Molohu, da omadežuje moje svetišče in da oskruni moje sveto ime. <sup>4</sup> Če ljudstvo dežele kakorkoli skrije svoje oči pred možem, ko ta daje svoje seme Molohu in ga ne ubije, <sup>5</sup> potem bom svoj obraz naravnal zoper tega moža in zoper njegovo družino in izmed njegovega ljudstva odsekal njega in vse, ki se gredo vlačugat za njim, da bi zagnesili vlačugarstvo z Molohom.

Duša, ki se obrača za takšnimi, ki imajo osebne duhove in za čarovniki, da se gredo vlačugat za njimi, zoper to dušo celo naravnam svoj obraz in ga bom odsekal izmed njegovega ljudstva.

<sup>7</sup> Posvečujte se torej in boste sveti, kajti jaz **sem** Gospod, vaš Bog. <sup>8</sup> Držali se boste mojih zakonov in jih izvrševali. Jaz **sem** Gospod, ki vas posvečujem.

<sup>9</sup> Kajti vsak, kdor preklinja svojega očeta ali svojo mater, bo zagotovo usmrčen. Preklinjal je svojega očeta ali svojo mater; njegova kri **bo** nad njim.

<sup>10</sup> Moški, ki zatrepi zakonolomstvo z ženo **drugega** moškega, **torej ta**, ki zatrepi zkonolomstvo s ženo svojega bližnjega, zakonolomec in zakonolomka bosta zagotovo usmrčena. <sup>11</sup> Moški, ki leži z ženo svojega očeta, je odkril očetovo nagoto. Oba bosta zagotovo usmrčena. Njuna kri **bo** nad njima. <sup>12</sup> Če moški leži s svojo snaho, bosta zagotovo oba usmrčena. Storila sta zmešnjava. Njuna kri **naj bo** nad njima. <sup>13</sup> Če moški leži z moškim prav tako, kakor leži z žensko, sta oba zagrešila ogabnost. Zagotovo bosta oba usmrčena. Njuna kri **bo** nad njima. <sup>14</sup> Če moški vzame ženo in njeno mater, je **to** zlo. Sežgani bodo z ognjem, tako on in oni dve, da tam med vami ne bo zla. <sup>15</sup> Če moški leži z živaljo, bo zagotovo usmrčen, žival pa boste zaklali. <sup>16</sup> Če se ženska približa katerikoli živali in leže dol k njej, boš ubil žensko in žival. Obe bosta zagotovo usmrčeni. Njuna kri **bo** nad njima. <sup>17</sup> Če moški vzame svojo sestro, hči svojega očeta ali hči svoje matere in vidi njeno nagoto in ona vidi njegovo nagoto. To **je** zlobna stvar in oba bosta iztrebljena pred očmi svojega ljudstva. Odkril je nagoto svoje sestre. Nosil bo svojo krivičnost. <sup>18</sup> Če bo moški ležal z žensko, ki je bolna in bo odkril njeni nagoti, je odkril njen studenec in ona je odkrila studenec svoje krv in oba izmed njiju bosta iztrebljena izmed svojega ljudstva. <sup>19</sup> Ne boš odkril nagote sestre svoje matere niti sestre svojega očeta, kajti on odkriva svoje bližnje sorodstvo. Oba bosta nosila svojo krivičnost. <sup>20</sup> Če bo moški ležal z ženo svojega strica, odkriva nagoto svojega strica. Nosila bosta svoj greh; umrla bosta brez otrok. <sup>21</sup> Če bo moški vzel ženo svojega brata, **je** to nečista stvar. Odkril je nagoto svojega brata; onadva bosta brez otrok.

<sup>22</sup> Vi se boste torej držali vseh mojih zakonov in vseh mojih sodb in jih izvrševali, da vas dežela, kamor vas privedem, da v njej prebivate, ne izpljuje. <sup>23</sup> Ne boste hodili po običajih naroda, katerega sem pred vami izgnal, kajti zatrepi so vse te stvari in zato so se mi zagnusili. <sup>24</sup> Toda vam sem rekel: »Podedovali boste njihovo deželo in dal vam jo bom, da jo vzamete v last, deželo kjer tečeta mleko in med.« Jaz **sem** Gospod, vaš Bog, ki vas je oddvojil od **drugih** ljudstev. <sup>25</sup> Zato boste postavili razliko med čistimi živalmi in nečistimi in med nečisto perjadjo in čisto, in svojih duš ne boste ognusili z živalmi ali s perjadjo ali s katerokoli vrsto žive stvari, ki se plazi po tleh, ki sem jo kot nečisto oddvojil od vas. <sup>26</sup> Vi mi boste sveti, kajti jaz, Gospod, **sem** svet in sem vas oddvojil od **drugih** ljudstev, da bi bili moji.

<sup>27</sup> Moški ali ženska, ki ima osebnega duha ali da je čarownik, bosta zagotovo usmrčena. Kamnajo naj ju s kamni. Njuna kri **bo** nad njima.«

**21** Gospod je rekel Mojzesu: »Govori duhovnikom, Aronovim sinovom in jim reci: ›Nihče naj ne bo omadeževan zaradi mrtvega med svojim ljudstvom, <sup>2</sup> toda za njegovo sorodnika, ki so blizu njemu, **to je** za njegovo mater, za njegovega očeta, za njegovega sina, za njegovo hči, za njegovega brata <sup>3</sup> in za njegovo sestro devico, ki je blizu njemu, ki nima nobenega soproga; zaradi nje je lahko omadeževan. <sup>4</sup> Toda ta, **ki je** poglavar med svojim ljudstvom, sebe ne bo omadeževal, da se oskruni. <sup>5</sup> Ne bodo delali pleše na svoji glavi, niti ne bodo brili robov svojih brad, niti si ne bodo delali nobenih urezov na svojem mesu. <sup>6</sup> Sveti bodo svojemu Bogu in ne bodo oskrunili imena svojega Boga, kajti darujejo Gospodove daritve, narejene z ognjem **in** kruh njihovega Boga; zato bodo sveti. <sup>7</sup> Naj ne vzamejo žene, **ki je** vlačuga ali oskrunjena, niti naj ne vzamejo žene, odslovljene od njenega soproga, kajti on **je** svet svojemu Bogu. <sup>8</sup> Zato ga boš torej posvetil, kajti on daruje kruh tvojega Boga. Tebi bo svet, kajti jaz, Gospod, ki te posvečujem, **sem** svet.

<sup>9</sup> Če pa se hčer kateregakoli duhovnika oskruni z igranjem vlačuge, je oskrnila svojega očeta. Sežgana naj bo z ognjem.

<sup>10</sup> **Kdor je** veliki duhovnik med svojimi brati, na katerega glavo je bilo izlitlo mazilno olje in ki je umesčen, da si nadene obleke, ne bo odkril svoje glave, niti pretrgal svojih oblaci, <sup>11</sup> niti ne bo šel h kateremukoli truplu, niti se ne bo omadeževal zaradi svojega očeta ali zaradi svoje matere, <sup>12</sup> niti naj ne gre ven iz svetišča, niti ne oskruni svetišča svojega Boga, kajti krona mazilnega olja njegovega Boga **je** na njem. Jaz **sem** Gospod. <sup>13</sup> Ženo bo vzel v njenem devištvu. <sup>14</sup> Vdove ali ločene ženske ali oskrunjene **ali** pocestnice; teh ne bo vzel, temveč bo za ženo vzel devico iz svojega lastnega ljudstva. <sup>15</sup> Niti med svojim ljudstvom ne bo oskrnil svojega semena, kajti jaz, Gospod, ga posvečujem.«

<sup>16</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>17</sup> »Govori Aronu, rekoč: ›Kdorkoli **je** od twojega semena v njihovih rodovih, ki ima **kakršnokoli** pomanjkljivost, naj se ne približa, da bi daroval kruh svojega Boga. <sup>18</sup> Kajti katerikoli človek **je**, ki ima pomanjkljivost, se ne bo približal.

<sup>7</sup> ¶ Sanctify yourselves therefore, and be ye holy: for I **am** the LORD your God. <sup>8</sup> And ye shall keep my statutes, and do them: I **am** the LORD which sanctify you.

<sup>9</sup> ¶ For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood **shall be** upon him.

<sup>10</sup> ¶ And the man that committeth adultery with **another** man's wife, **even he** that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. <sup>11</sup> And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood **shall be** upon them. <sup>12</sup> And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood **shall be** upon them. <sup>13</sup> If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood **shall be** upon them. <sup>14</sup> And if a man take a wife and her mother, it **is** wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. <sup>15</sup> And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. <sup>16</sup> And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood **shall be** upon them. <sup>17</sup> And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it **is** a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. <sup>18</sup> And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. <sup>19</sup> And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity. <sup>20</sup> And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. <sup>21</sup> And if a man shall take his brother's wife, it **is** an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

<sup>22</sup> ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. <sup>23</sup> And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. <sup>24</sup> But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I **am** the LORD your God, which have separated you from **other** people. <sup>25</sup> Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. <sup>26</sup> And ye shall be holy unto me: for I the LORD **am** holy, and have severed you from **other** people, that ye should be mine.

<sup>27</sup> ¶ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood **shall be** upon them.

**21** And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: <sup>2</sup> But for his kin, that is near unto him, **that is**, for his mother, and for his father, and for his son, and for his daughter, and for his brother, <sup>3</sup> And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. <sup>4</sup> But he shall not defile himself, **being** a chief man among his people, to profane himself. <sup>5</sup> They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. <sup>6</sup> They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, **and** the bread of their God, they do offer: therefore they shall be holy. <sup>7</sup> They shall not take a wife **that is** a whore, or profane; neither shall they take a woman put away from her husband: for he **is** holy unto his God. <sup>8</sup> Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, **am** holy.

<sup>9</sup> ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

<sup>10</sup> And **he that** is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; <sup>11</sup> Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; <sup>12</sup> Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God **is** upon him: I **am** the LORD. <sup>13</sup> And he shall take a wife in her virginity. <sup>14</sup> A widow, or a divorced woman, or profane, **or** an harlot, these shall he not take: but he shall take a virgin of his own people to wife. <sup>15</sup> Neither shall he profane his seed among his people: for I the LORD do sanctify him.

<sup>16</sup> ¶ And the LORD spake unto Moses, saying, <sup>17</sup> Speak unto Aaron, saying, Whosoever **he be** of thy seed in their generations that hath **any** blemish, let him not approach to offer the bread of his God. <sup>18</sup> For whatsoever man **he be** that hath a blemish, he shall not approach: a blind man, or a lame, or he that

hath a flat nose, or any thing superfluous.<sup>19</sup> Or a man that is brokenfooted, or brokenhanded,<sup>20</sup> Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;<sup>21</sup> No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.<sup>22</sup> He shall eat the bread of his God, *both* of the most holy, and of the holy.<sup>23</sup> Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.<sup>24</sup> And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

**22** And the LORD spake unto Moses, saying,<sup>2</sup> Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name **in those things** which they hallow unto me: I **am** the LORD.<sup>3</sup> Say unto them, Whosoever **he be** of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I **am** the LORD.<sup>4</sup> What man soever of the seed of Aaron **is** a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing **that is** unclean **by** the dead, or a man whose seed goeth from him;<sup>5</sup> Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;<sup>6</sup> The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.<sup>7</sup> And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it **is** his food.<sup>8</sup> That which dieth of itself, or is torn **with beasts**, he shall not eat to defile himself therewith: I **am** the LORD.<sup>9</sup> They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

<sup>10</sup> There shall no stranger eat **of** the holy thing: a sojourner of the priest, or an hired servant, shall not eat **of** the holy thing.<sup>11</sup> But if the priest buy **any** soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.<sup>12</sup> If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.<sup>13</sup> But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

<sup>14</sup> ¶ And if a man eat **of** the holy thing unwittingly, then he shall put the fifth **part** thereof unto it, and shall give *it* unto the priest with the holy thing.<sup>15</sup> And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;<sup>16</sup> Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

<sup>17</sup> ¶ And the LORD spake unto Moses, saying,<sup>18</sup> Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever **he be** of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;<sup>19</sup> **Ye shall offer** at your own will a male without blemish, of the beeves, of the sheep, or of the goats.<sup>20</sup> **But** whatsoever hath a blemish, **that** shall ye not offer: for it shall not be acceptable for you.<sup>21</sup> And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish **his** vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.<sup>22</sup> Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.<sup>23</sup> Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.<sup>24</sup> Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make **any offering thereof** in your land.<sup>25</sup> Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption **is in** them, and blemishes **be** in them: they shall not be accepted for you.

<sup>26</sup> ¶ And the LORD spake unto Moses, saying,<sup>27</sup> When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.<sup>28</sup> And **whether it be** cow or ewe, ye shall not kill it and her young both in one day.<sup>29</sup> And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.<sup>30</sup> On the same day it shall be eaten up; ye shall leave none of it until the morrow: I **am** the LORD.<sup>31</sup> Therefore shall ye keep my commandments, and do them: I **am** the LORD.<sup>32</sup> Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I **am** the LORD which hallow you.<sup>33</sup> That brought you out of the land of Egypt, to be your God: I **am** the LORD.

**23** And the LORD spake unto Moses, saying,<sup>2</sup> Speak unto the children of Israel, and say unto them, **Concerning** the feasts of the LORD, which ye shall proclaim **to be** holy convocations, **even** these **are** my feasts.<sup>3</sup> Six days shall work be done: but the seventh day **is** the sabbath of rest, an holy convocation; ye shall do no work **therein**: it **is** the sabbath of the LORD in all your dwellings.

Slep človek ali hrom ali kdor ima ploščat nos ali katerokoli stvar odveč<sup>19</sup> ali človek, ki ima zlomljeno nogo ali zlomljeno roko<sup>20</sup> ali je grbast ali pritlikav ali, ki ima pomanjkljivost v svojem očesu ali je gritav ali krastav ali ima zmečkana moda;<sup>21</sup> noben človek, ki ima iz semena duhovnika Arona pomanjkljivost, ne bo prišel blizu, da daruje Gospodove daritve narejene z ognjem. Ima pomanjkljivost; ta ne bo prišel blizu, da daruje kruh svojega Boga.<sup>22</sup> Jedel bo kruh svojega Boga, **tako** od najsvetejšega kakor od svetega.<sup>23</sup> Samo ta ne bo šel noter za zagrinalo, niti prišel blizu k oltarju, ker ima pomanjkljivost, da ne oskruni mojih svetišč, kajti jaz, Gospod, jih posvečujem.«<sup>24</sup> Mojzes je **to** povedal Aronu, njegovim sinovom in vsem Izraelovim otrokom.

**22** Gospod je spregovoril Mojzesu, rekoč:<sup>2</sup> »Govori Aronu in njegovim sinovom, da se ločijo od svetih stvari Izraelovih otrok in da ne oskrnijo mojega svetega imena **v teh stvareh**, katere posvetijo meni. Jaz **sem** Gospod.<sup>3</sup> Reci jim: »Kdorkoli **je** izmed vsega vašega semena med vašimi rodovi, ki hodi k svetim stvarem, katere Izraelovi otroci posvetijo Gospodu in ima na sebi svojo nečistost, bo ta duša iztrebljena izpred moje prisotnosti. Jaz **sem** Gospod.<sup>4</sup> Katerikoli moški iz Aronevega semena **je** gobavec ali ima tekoč izliv, ta ne bo jedel od svetih stvari, dokler ne bo čist. In kdorkoli se dotakne kakršnekoli stvari, **ki je** nečista, **pri** mrtvem ali pri moškemu, cigar seme gre od njega,<sup>5</sup> ali kdorkoli se dotika katerekoli plazeče stvari, s katero se lahko onečisti, ali človeka, od katerega lahko vzame nečistost, kakršnokoli nečistost ta ima;<sup>6</sup> duša, ki se je dotaknila česarokoli takega, bo nečista do večera in ne bo jedla od svetih stvari, dokler svojega mesa ne umije z vodo.<sup>7</sup> Ko sonce zaide bo čist in potem bo jedel od svetih stvari, ker **je** to njegova hrana.<sup>8</sup> Tega, kar pogine samo od sebe ali je raztrgano **z zvermi**, ne bo jedel, da samega sebe s tem omadežuje. Jaz **sem** Gospod.<sup>9</sup> Držali se bodo torej moje odredbe, da ne bi za to nosili greha in torej umrli, če to oskrnijo. Jaz, Gospod, jih posvečujem.

<sup>10</sup> Tam noben tujec ne bo jedel **od** svete stvari. Duhovnik začasni prebivalec ali najet služabnik ne bosta jedla **od** svete stvari.<sup>11</sup> Toda če duhovnik s svojim denarjem kupi **katerokoli** dušo, bo ta **[duša]** jedla od tega in kdor je rojen v njegovi hiši. Jedli bodo od njegove hrane.<sup>12</sup> Če pa bo duhovnikova **hči poročena** k tujcu, ona ne bo jedla od daritev svetih stvari.<sup>13</sup> Toda če je duhovnikova **hči** vdova ali ločena in nima otrok in je vrnjena k hiši svojega očeta kakor v svoji mladosti, bo jedla od hrane svojega očeta, toda noben tujec ne bo jedel od tega.

<sup>14</sup> Če človek nevede **je** **od** svete stvari, potem bo k temu dodal peti **del** in **to** bo s sveto stvarjo dal duhovniku.<sup>15</sup> Oni ne bodo oskrnili svetih stvari Izraelovih otrok, katere darujejo Gospodu<sup>16</sup> ali jim dopustili, da nosijo krivdo prestopka, kadar jedo njihove svete stvari, kajti jaz, Gospod, jih posvečujem.«<sup>17</sup>

**17** Gospod je spregovoril Mojzesu, rekoč:<sup>18</sup> »Govori Aronu, njegovim sinovom in vsem Izraelovim otrokom ter jim reci: »Kdorkoli **bo** od Izraelove hiše ali od tujcev v Izraelu, ki bo svoj dar daroval za vse svoje zaobljube in za vse svoje prostovoljne daritve, ki jih bodo darovali Gospodu za žgalno daritev,<sup>19</sup> **bodo** po lastni volji **darovali** samca brez pomanjkljivosti od goveda, od ovc ali od koz.<sup>20</sup> Toda karkoli ima pomanjkljivost, **tega** ne boste darovali, kajti to za vas ne bo sprejemljivo.

<sup>21</sup> Kdorkoli daruje žrtvovanje mirovnih daritev Gospodu, da izpolni **svojo** zaobljubo ali prostovoljno daritev v govedu ali ovčah, mora biti to popolno da bi bilo sprejeti; na tem ne bo nobene pomanjkljivosti.

<sup>22</sup> Slep ali zlomljeno ali pohabljeni ali kar ima rane, iz katerih se izceja ali grinto ali krasto, teh stvari ne boste darovali Gospodu niti od njih **[ne boste]** naredili daritve z ognjem na oltarju Gospodu.<sup>23</sup> Ali bikca ali jagnje, ki ima katerokoli stvar odvečno ali karkoli manjkajočega v njegovih delih, to lahko daruješ **za** prostovoljno daritev, toda za zaobljubo to ne bo sprejeti.<sup>24</sup> Gospodu ne boste darovali tega, kar je poskodovan ali zdrobljen ali zlomljeno ali odrezano, niti v vaši deželi ne boste opravili **nobenega takšnega darovanja**.<sup>25</sup> Niti iz tujceve roke ne boste darovali kruha vašega Boga, od kateregakoli izmed njih, ker **je** v njih njihova izprijenost **in** pomanjkljivost. Ti ne bodo sprejeti za vas.«<sup>26</sup>

<sup>26</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>27</sup> »Kadar je priveden bikc ali ovca ali koza, potem bo ta sedem dni pod materjo. Od osmega dne in naprej pa bo to sprejeti za ognjeno daritev Gospodu.<sup>28</sup> **Naj bo** **to** krava ali ovca, ne boš na isti dan zakljal njo in njenega mladega.

<sup>29</sup> Ko boste darovali žrtev zahvaljevanja Gospodu, **to** darujte po lastni volji.<sup>30</sup> Istega dne bo to pojedeno; ničesar od tega ne boste pustili do naslednjega dne. Jaz **sem** Gospod.<sup>31</sup> Zato se boste držali mojih zapovedi in jih izpolnjevali. Jaz **sem** Gospod.<sup>32</sup> Niti ne boste oskrnili mojega svetega imena, temveč bom jaz posvečen med Izraelovim otroci. Jaz **sem** Gospod, ki vas posvečuje,<sup>33</sup> ki vas je privodel ven iz egiptovske dežele, da bi bil vaš Bog. Jaz **sem** Gospod.«<sup>34</sup>

**23** Gospod je spregovoril Mojzesu, rekoč:<sup>2</sup> »Govori Izraelovim otrokom in jim reci: »Glede Gospodovih praznovanj, katere boste razglasili, **da bodo** sveti sklici, **torej** ta so moja praznovanja.<sup>3</sup> Šest dni naj bo delo opravljeno, toda sedmi dan **je** šabatni počitek, sveti sklic. **Nanj** ne boste opravljali nobenega dela. To **je** šabat Gospodu v vseh vaših prebivališčih.

<sup>4</sup>To so Gospodova praznovanja, **torej** sveti sklici, ki jih boste razglašali v določenih časih. <sup>5</sup>Na štirinajsti **dan** prvega meseca zvečer je Gospodova pasha. <sup>6</sup>Na petnajsti dan istega meseca je praznik nekvašenega kruha Gospodu. Sedem dni morate jesti nekvašen kruh. <sup>7</sup>Na prvi dan boste imeli sveti sklic. Nobenega hlapčevskega dela ne boste opravljali. <sup>8</sup>Temveč boste sedem dni darovali ognjeno daritev Gospodu. Na sedmi dan je sveti sklic; nobenega hlapčevskega dela ne boste opravljali.«

<sup>9</sup>Gospod je spregovoril Mojzesu, rekoč: <sup>10</sup>»Govori Izraelovim otrokom in jim reci: »Ko boste prišli v deželo, katero vam dam in boste poželi njen žetev, potem boste prinesli snop prvih sadov vaše žetve duhovniku. <sup>11</sup>Ta bo snop majal pred Gospodom, da bo sprejet za vas. Duhovnik ga bo majal naslednji dan po šabatu. <sup>12</sup>Ta dan, ko boste majali snop, boste darovali jagnje brez pomanjkljivosti, prvega leta, za žgalno daritev Gospodu. <sup>13</sup>Jedilna daritev od tega **bo** dve desetinki fine moke, umešane z oljem, ognjena daritev v prijeten vonju Gospodu in jedilna daritev od tega **bo** četrtna vrča vina. <sup>14</sup>Vi pa ne boste jedli niti kruha niti popraženega zrnja niti zelenega žitnega klasja, do prav istega dne, ko vašemu Bogu prinesete dar. **To bo** zakon na veke skozi vaše robove v vseh vaših prebivališčih.

<sup>15</sup>Šteli si boste od naslednjega dne po šabatu, od dneva, ko ste prinesli snop majalne daritve; sedem šabat bo celota. <sup>16</sup>Torej do naslednjega dne po sedmem šabatu boste šteli petdeset dni in darovali boste novo jedilno daritev Gospodu. <sup>17</sup>Iz vaših prebivališč boste prinesli dva hleba majanja iz dveh desetink. Ta bosta iz fine moke; spečena bosta s kvasonom. **To so** prvi sadovi Gospodu. <sup>18</sup>S kruhom boste darovali sedem enoletnih jagnjet brez pomanjkljivosti in enega mladega bikca in dva ovna. Ti bodo **za** žgalno daritev Gospodu, z njihovo jedilno daritvijo in njihovimi pitnimi daritvami, **torej** ognjeno daritvijo prijetnega vonja Gospodu. <sup>19</sup>Potem boste žrtvovali enega kozlička od koz za daritev za greh in dve jagnjeti prvega leta za žrtvovalje mirovnih daritev. <sup>20</sup>Duhovnik jih bo majal s kruhom prvih sadov **za** majalno daritev pred Gospodom z dvema jagnjetoma. Ti bodo sveti Gospodu za duhovnika. <sup>21</sup>Razglašali boste na prav isti dan, **da** vam bo to lahko sveti sklic. Nobenega hlapčevskega dela ne boste opravljali **ta dan**. **To bo** zakon na veke po vseh vaših prebivališčih skozi vaše robove.

<sup>22</sup>Ko žanjete žetev vaše dežele, med žetvijo ne boš pobral vsega do robov svojega polja, niti ne boš zbiral nobenih paberkovanih svojih žetve. Pustil jih boš revnemu in tujcu. Jaz **sem** Gospod, vaš Bog.«

<sup>23</sup>Gospod je spregovoril Mojzesu, rekoč: <sup>24</sup>»Govori Izraelovim otrokom, rekoč: »V sedmem mesecu, na prvi **dan** meseca, boste imeli šabat, spomin trobljenja trobent, sveti sklic. <sup>25</sup>Nobenega hlapčevskega dela ne boste opravljali **ta dan**, temveč boste darovali ognjeno daritev Gospodu.«

<sup>26</sup>Gospod je spregovoril Mojzesu, rekoč: <sup>27</sup>»Tudi na deseti **dan** tega sedmega meseca **bo tam** dan sprave. To vam bo sveti sklic; in ponižali boste svoje duše in darovali ognjeno daritev Gospodu. <sup>28</sup>Na ta isti dan ne boste delali nobenega dela, kajti to **je** dan sprave, da opravite spravo za vas pred Gospodom, vašim Bogom. <sup>29</sup>Kajti katerakoli duša **bo ta**, ki v tem istem dnevu ne bo ponižana, bo iztrebljena izmed svojega ljudstva. <sup>30</sup>Katerakoli duša **bo ta**, ki na ta isti dan počne kakršnokoli delo, ista duša bo uničena izmed svojega ljudstva. <sup>31</sup>Nobene vrste dela ne boste počeli. **To bo** zakon na veke skozi vaše robove v vseh vaših prebivališčih. <sup>32</sup>To vam **bo** šabatni počitek in ponižali boste svoje duše. Na deveti **dan** meseca zvečer, od večera do večera, boste praznovali vaš šabat.«

<sup>33</sup>Gospod je spregovoril Mojzesu, rekoč: <sup>34</sup>»Govori Izraelovim otrokom, rekoč: »Petnajsti dan sedmega meseca **bo za** sedem dni sotorski praznik Gospodu. <sup>35</sup>Na prvi dan **bo** sveti sklic. Nobenega hlapčevskega dela ne boste opravljali **ta dan**. <sup>36</sup>Sedem dni boste darovali ognjeno daritev Gospodu. Na osmi dan vam bo sveti sklic in darovali boste ognjeno daritev Gospodu. To **je** slovesen zbor **in** nobenega hlapčevskega dela ne boste opravljali **ta dan**. <sup>37</sup>To **so** Gospodovi prazniki, ki jih boste razglašali, **da bodo** sveti sklici, da darujete daritev, narejeno z ognjem Gospodu, žgalno daritev in jedilno daritev, žrtvovalje in pitne daritve, vsako stvar na svoj dan, <sup>38</sup>poleg Gospodovih šabat in poleg vaših darov in poleg vseh vaših zaobljub in poleg vseh vaših prostovoljnih daritev, ki jih izročite Gospodu. <sup>39</sup>Tudi na petnajsti dan sedmega meseca, ko se zberete v sadu dežele, boste sedem dni imeli praznovanje Gospodu. Na prvi dan **bo** šabat in na osmi dan **bo** šabat. <sup>40</sup>Na prvi dan si boste vzeli veje čednih dreves, mladike palMOVIH dreves, veje debelih dreves in potočnih vrbi; in sedem dni se boste veselili pred Gospodom, vašim Bogom. <sup>41</sup>Sedem dni na leto boste ohranjali praznovanje Gospodu. **To bo** zakon na veke v vaših rodovih. To boste proslavljeni v sedmem mesecu. <sup>42</sup>Sedem dni boste prebivali v šotorih; vsi, ki so rojeni Izraelci, bodo prebivali v šotorih, <sup>43</sup>da bodo vaši rodovi lahko vedeli, da sem Izraelovim otrokom dal prebivali v šotorih, ko sem jih privadel iz egiptovske dežele. Jaz **sem** Gospod,

<sup>4</sup>¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. <sup>5</sup>In the fourteenth *day* of the first month at even *is* the LORD's passover. <sup>6</sup>And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. <sup>7</sup>In the first day ye shall have an holy convocation: ye shall do no servile work therein. <sup>8</sup>But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

<sup>9</sup>¶ And the LORD spake unto Moses, saying, <sup>10</sup>Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: <sup>11</sup>And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. <sup>12</sup>And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. <sup>13</sup>And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin. <sup>14</sup>And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

<sup>15</sup>¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: <sup>16</sup>Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. <sup>17</sup>Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; **they are** the firstfruits unto the LORD. <sup>18</sup>And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be **for** a burnt offering unto the LORD, with their meat offering, and their drink offerings, **even** an offering made by fire, of sweet savour unto the LORD. <sup>19</sup>Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. <sup>20</sup>And the priest shall wave them with the bread of the firstfruits **for** a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. <sup>21</sup>And ye shall proclaim on the selfsame day, **that** it may be an holy convocation unto you: ye shall do no servile work *therein*: **it shall be** a statute for ever in all your dwellings throughout your generations.

<sup>22</sup>¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I **am** the LORD your God.

<sup>23</sup>¶ And the LORD spake unto Moses, saying, <sup>24</sup>Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. <sup>25</sup>Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

<sup>26</sup>¶ And the LORD spake unto Moses, saying, <sup>27</sup>Also on the tenth *day* of this seventh month **there shall be** a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. <sup>28</sup>And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God. <sup>29</sup>For whatsoever soul **it be** that shall not be afflicted in that same day, he shall be cut off from among his people. <sup>30</sup>And whatsoever soul **it be** that doeth any work in that same day, the same soul will I destroy from among his people. <sup>31</sup>Ye shall do no manner of work: **it shall be** a statute for ever throughout your generations in all your dwellings. <sup>32</sup>It **shall be** unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

<sup>33</sup>¶ And the LORD spake unto Moses, saying, <sup>34</sup>Speak unto the children of Israel, saying, The fifteenth day of this seventh month **shall be** the feast of tabernacles **for** seven days unto the LORD. <sup>35</sup>On the first day **shall be** an holy convocation: ye shall do no servile work *therein*. <sup>36</sup>Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; **and** ye shall do no servile work *therein*. <sup>37</sup>These *are* the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: <sup>38</sup>Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. <sup>39</sup>Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day **shall be** a sabbath, and on the eighth day **shall be** a sabbath. <sup>40</sup>And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. <sup>41</sup>And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month. <sup>42</sup>Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: <sup>43</sup>That your generations may know that I made the children

of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. <sup>44</sup> And Moses declared unto the children of Israel the feasts of the LORD.

**24** And the LORD spake unto Moses, saying, <sup>2</sup> Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. <sup>3</sup> Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations. <sup>4</sup> He shall order the lamps upon the pure candlestick before the LORD continually.

<sup>5</sup> ¶ And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. <sup>6</sup> And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. <sup>7</sup> And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. <sup>8</sup> Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. <sup>9</sup> And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire a perpetual statute.

<sup>10</sup> ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp; <sup>11</sup> And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan;) <sup>12</sup> And they put him in ward, that the mind of the LORD might be shewed them. <sup>13</sup> And the LORD spake unto Moses, saying, <sup>14</sup> Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him. <sup>15</sup> And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. <sup>16</sup> And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

<sup>17</sup> ¶ And he that killeth any man shall surely be put to death. <sup>18</sup> And he that killeth a beast shall make it good; beast for beast. <sup>19</sup> And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; <sup>20</sup> Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*. <sup>21</sup> And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. <sup>22</sup> Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.

<sup>23</sup> ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

**25** And the LORD spake unto Moses in mount Sinai, saying, <sup>2</sup> Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. <sup>3</sup> Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; <sup>4</sup> But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. <sup>5</sup> That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. <sup>6</sup> And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, <sup>7</sup> And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

<sup>8</sup> ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. <sup>9</sup> Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. <sup>10</sup> And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. <sup>11</sup> A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. <sup>12</sup> For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. <sup>13</sup> In the year of this jubile ye shall return every man unto his possession. <sup>14</sup> And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another: <sup>15</sup> According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee: <sup>16</sup> According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of the years of the fruits doth he sell unto thee. <sup>17</sup> Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

<sup>18</sup> ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. <sup>19</sup> And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. <sup>20</sup> And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor

vaš Bog.» <sup>44</sup> In Mojzes je Izraelovim otrokom naznani praznovanja Gospodu.

**24** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Zapovej Izraelovim otrokom, da ti prinesejo čistega olja iz stolčenih oliv za svetobo, da bi svetilke nenehno gorele. <sup>3</sup> Zunaj zagrinjalja pričevanja, v šotorskem svetišču skupnosti, bo Aron to nenehno ukazoval od večera do jutra pred Gospodom. **To bo** zakon na veke v vaših rodovih. <sup>4</sup> Svetike bo nenehno oskrboval na čistem svečniku pred Gospodom.

<sup>5</sup> Vzel boš fino moko in iz nje spekel dvanajst kolačev. Dve desetinki bosta v enem kolaču. <sup>6</sup> Postavil jih boš v dve vrsti, šest v vrsto, na čisto mizo pred Gospodom. <sup>7</sup> Nad **vsako** vrsto boš dal čisto kadilo, da bo ta lahko na kruhu za spomin, **torej** ognjena daritev Gospodu. <sup>8</sup> Vsak šabat ga bo nenehno postavljal v vrsto pred Gospodom, **vzetega** od Izraelovih otrok z večno zavezo. <sup>9</sup> To bo Aronovo in od njegovih sinov in to bodo jedli na svetem prostoru, kajti to mu **je** najsvetuješ od daritev Gospodu, narejenih z ognjem, z večnim zakonom.«

<sup>10</sup> Sin Izraelke, katere oče **je bil** Egičan, je odšel ven med Izraelove otroke in ta sin izraelske **ženske** in mož iz Izraela sta se skupaj prepirala v taboru. <sup>11</sup> Sin Izraelke je izrekal bogokletje proti Gospodovemu imenu in preklinjal. Privedli so ga k Mojzesu. (In ime njegove matere **je bilo** Šelomita, hči Dibríja, iz Danovega rodu.) <sup>12</sup> Dali so ga pod stražo, da bi jim bil lahko pokazan Gospodov um. <sup>13</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>14</sup> »Privedite tistega, ki je klel zunaj tabora, in naj vsi, ki so **ga** slišali, položijo roke na njegovo glavo in naj ga vsa skupnost kamna. <sup>15</sup> Izraelovim otrokom boš govoril, rekoč: »Kdorkoli preklinja svojega Boga, bo nosil svoj greh. <sup>16</sup> Kdor preklinja Gospodovo ime, bo zagotovo usmrčen **in** zagotovo ga bo vsa skupnost kamnala; tako tujca, kakor tistega, ki je rojen v deželi, ko preklinja Gospodovo ime, bo usmrčen.

<sup>17</sup> Kdor ubija kateregakoli človeka, bo zagotovo usmrčen. <sup>18</sup> Kdor ubije žival, bo to poplačal; žival za žival. <sup>19</sup> Ce človek povzroči madež na svojem bližnjem; kakor je storil on, takoj bo to storjeno njemu; <sup>20</sup> zlom za zlom, oko za oko, zob za zob. Kakor je on na človeku povzročil pomanjkljivost, takoj bo njemu **ponovno** storjeno. <sup>21</sup> Kdor ubije žival, bo to povrnil, kdor pa ubije človeka, bo usmrčen. <sup>22</sup> Imeli boste eno vrsto postave, prav tako za tujca, kakor za nekoga iz vaše lastne dežele, kajti jaz **sem** Gospod, vaš Bog.«

<sup>23</sup> Mojzes je Izraelovim otrokom spregovoril, da naj tistega, ki je preklet, privedejo ven iz tabora in kamnajo s kamni. In Izraelovi otroci so storili kakor je Gospod zapovedal Mojzesu.

**25** Gospod je na gori Sinaj spregovoril Mojzesu, rekoč: <sup>2</sup> »Govori Izraelovim otrokom in jim reci: »Ko pridete v deželo, ki sem vam jo dal, potem bo dežela ohranjala šabat Gospodu. <sup>3</sup> Šest let boš sejal svoje polje in šest let boš obrezoval svoj vinograd in zbiral njegov sad, <sup>4</sup> toda v sedmeh letu bo šabatni počitek deželi, šabat za Gospoda. Niti ne boš sejal svojega polja niti obrezal svojega vinograda. <sup>5</sup> Tega, kar raste samo od sebe od tvoje žetve, ne boš požel niti nabiral grozdja iz tvoje neobrezane trte, **kajti** to je za deželo leto počitka. <sup>6</sup> Sabatni **[pridelek]** dežele bo zate hrana; zate, za tvojega služabnika, za tvojo služkinjo, za tvojega najetega služabnika in za tvojega tujca, ki začasno biva s teboj <sup>7</sup> in ves njegov narast bo hrana za tvojo živino in za živali, ki **so** na tvoji zemlji.

<sup>8</sup> Štel si boš sedem šabatnih let, sedemkrat sedem let; in obdobje sedmih šabatnih let ti bodi devetinstirideset let. <sup>9</sup> Potem bo šofar jubileja zadonel na deseti **dan** sedmega meseca. Na dan sprave boste naredili, da zvok šofarja zadoni po vsej vaši deželi. <sup>10</sup> Posvetili boste petdeseto leto in razglasili svobodo po **vsej** deželi, vsem njenim prebivalcem. To vam bo jubilej, vi pa se boste vrnili vsak mož k svoji posesti in vrnili se boste vsak mož k svoji družini. <sup>11</sup> Vam bo to petdeseto leto jubilej. Ne boste niti sejali niti želi tega, kar zraste samo od sebe, niti nabirali **grozdja** v njem od vaše neobrezane trte. <sup>12</sup> Kajti to **je** jubilej; ta vam bo svet. Jedli boste njegov donos iz polja. <sup>13</sup> V letu tega jubileja se bo vsak človek vrnil k svoji posesti. <sup>14</sup> Ce kaj prodaš svojemu bližnjemu, ali **kaj** kupiš iz roke svojega bližnjega, ne boste zatirali drug drugega. <sup>15</sup> Glede na število let po jubileju boš kupil od svojega bližnjega **in** glede na število let sadov ti bo prodal. <sup>16</sup> Glede na množino let boš povečal njegovo ceno in glede na manjše število let boš zmanjšal njegovo ceno, kajti **glede** na število **let** sadov ti jo bo prodal. <sup>17</sup> Zatorej ne boste zatirali drug drugega, temveč se boš bal svojega Boga, kajti jaz **sem** Gospod, tvoj Bog.

<sup>18</sup> Zatorej boste izpolnjevali moje zakone in se držali mojih sodb in jih izvrševali, in v varnosti boste prebivali v deželi. <sup>19</sup> Dežela bo obrodila svoj sad in jedli boste vaše obilje in v njej varno prebivali. <sup>20</sup> In če boste rekli: »Kaj bomo jedli sedmo leto? Glej, ne bomo sejali

niti zbrali v našem narastu,<sup>21</sup> potem bom v šestem letu zapovedal nad vami svoj blagoslov in ta bo prinesel sad za tri leta.<sup>22</sup> Sejali boste osmo leto in še jedli od starih sadov do devetega leta, dokler ne pridejo njeni sadovi, boste jedli iz starih *zalog*.

<sup>23</sup> Dežela naj ne bo prodana na veke, kajti dežela *je* moja, kajti vi ste tujci in začasni prebivalci z menoj.<sup>24</sup> In po vsej deželi vaše posesti boste zagotovili odkupitev za deželo.

<sup>25</sup> Če tvoj brat postane reven in je prodal *nekaj* od svoje posesti in če pride katerikoli njegov sorodnik, da to odkupi, potem bo odkupil to, kar je njegov brat prodal.<sup>26</sup> Če mož nima nikogar, da to odkupi in je sam zmožen to odkupiti,<sup>27</sup> potem naj prešteje leta od njegove prodaje in povrne presežek človeku, kateremu jo je prodal, da se on lahko vrne v svojo posest.<sup>28</sup> Toda če mu on *tega* ne bo zmožen povrniti, potem bo to, kar je prodal, ostalo v roki tistega, ki je to kupil, do jubilejnega leta. Na jubilej bo odšlo in on se bo vrnil v svojo posest.<sup>29</sup> Če mož proda hišo za prebivanje v mestu z obzidjem, potem jo lahko odkupi znotraj celotnega leta potem, ko je bila ta prodana. *Znotraj* polnega leta jo lahko odkupi.<sup>30</sup> Če pa ta ne bo odkupljena znotraj časa polnega leta, potem bo hiša, ki *je* v mestu z obzidjem, utrjena na veke tistemu, ki jo je kupil, skozi vse njegove robove. Ta v jubileju ne bo odšla.<sup>31</sup> Toda vaše hiše, ki naokoli nimajo obzidja, bodo štete kakor polja dežele. Lahko so odkupljene in na jubilej bodo odšle.<sup>32</sup> Vendar lahko mesta Lévijevcev in hiše mest njihove posesti Lévijevci kadarkoli odkupijo.<sup>33</sup> Če človek kupi od Lévijevcev, potem bo hiša, ki je bila prodana in mesto njegove posesti, odšlo v jubilejnem *letu*, kajti hiše mest Lévijevcev so njihova posest med Izraelovimi otroci.<sup>34</sup> Toda polje predmestij njihovih mest ne more biti prodano, kajti to *je* njihova neprestana posest.

<sup>35</sup> Če tvoj brat postane reven in je zaradi tebe propadel, potem ga boš razbremenil; *da*, *čeprav je* tujec ali začasni prebivalec, da bo lahko živel s teboj.<sup>36</sup> Nobene obresti ne vzemi od njega ali narasta, temveč se boj svojega Boga, da bo tvoj brat lahko živel s teboj.<sup>37</sup> Svojega denarja mu ne boš dal na obresti, niti svojega živeža posodil za dobiček.<sup>38</sup> Jaz *sem* Gospod, vaš Bog, ki vas je privedel iz egiptovske dežele, da vam dam kánaansko deželo *in*, da bi bil vaš Bog.

<sup>39</sup> Če tvoj brat, *ki prebiva* pri tebi, postane reven in ti je prodan, ga ne boš prisilil, da služi kakor služabnik.<sup>40</sup> *temveč* kakor najeti služabnik *in* kakor začasni prebivalec bo on s teboj *in* ti bo služil do jubilejnega leta.<sup>41</sup> *Potem* bo odšel od tebe *tako* on in njegovi otroci z njim in se bo vrnil k svoji lastni družini in se bo vrnil na posest svojih očetov.<sup>42</sup> Kajti oni so moji služabniki, ki sem jih privedel iz egiptovske dežele. Ne bodo prodani kakor tlačani.<sup>43</sup> Nad njim ne boš vladal s krutostjo, temveč se boš bal svojega Boga.<sup>44</sup> Tako tvoji služabniki in tvoje služabnice, ki jih boš imel, *bodo* izmed poganov, ki so naokoli vas; izmed njih si kupujte služabnike in služabnice.<sup>45</sup> Poleg tega izmed otrok tujcev, ki začasno prebivajo med vami, od njih boste kupovali in od njihovih družin, ki *so* z vami, ki so jih zaplodili v vaši deželi; in oni bodo vaša posest.<sup>46</sup> Vzeli jih boste kakor dedičino za vaše otroke za vami, da *jih* podedujejo *za* posest; ti bodo vaši služabniki na veke, toda nad svojimi brati, Izraelovimi otroci, ne boste s krutostjo vladali drug nad drugim.

<sup>47</sup> Če začasni prebivalec ali tujec poleg tebe obogati, tvoj brat, *ki prebiva* ob njem pa obuboža in se proda tujcu *ali* začasnemu prebivalcu ob tebi ali rodu tujčeve družine,<sup>48</sup> potem, ko je ta prodan, je lahko ponovno odkupljen. Eden izmed njegovih bratov ga lahko odkupi.<sup>49</sup> Odkupi ga lahko njegov stric ali sin njegovega strica ali *kdorkoli*, ki je blizu sorodstva njegovi družini, ga lahko odkupi, ali če je zmožen, se lahko odkupi sam.<sup>50</sup> Poračunal bo z njim, ki ga je kupil od leta, ko mu je bil prodan, do jubilejnega leta. Cena njegove prodaje bo glede na število let, glede na čas najetega služabnika bo ta z njim.<sup>51</sup> Če *je zadaj* še veliko let, glede na njihovo *[število]*, bo povrnil ceno svoje odkupitve od denarja, za katerega je bil kupljen.<sup>52</sup> Če bo preostalo le nekaj let do jubilejnega leta, potem bo z njim obračunal *in* glede na njegova leta mu bo povrnil ceno njegove odkupitve.<sup>53</sup> *In* kakor letno najeti služabnik bo z njim, *in drugi* nad njim v twojem pogledu ne bo vladal s krutostjo.<sup>54</sup> Če pa ne bo odkupljen in *letih*, potem bo odšel v jubilejnem letu, *tako* on in njegovi otroci z njim.<sup>55</sup> Kajti Izraelovi otroci *so* mi služabniki; oni *so* moji služabniki katere sem privedel iz egiptovske dežele. Jaz *sem* Gospod, vaš Bog.<<

**26** »V vaši deželi si ne boste delali nobenih malikov niti rezanih podob, niti si dvigovali stoječe podobe, niti si postavljalci *kakršnekoli* podobe iz kamna, da bi se priklanjali k njej, kajti jaz *sem* Gospod, vaš Bog.

<sup>2</sup> Držali se boste mojih šabat in spoštovali moje svetišče. Jaz *sem* Gospod.

<sup>3</sup> Če se ravnate po mojih zakonih in se držite mojih zapovedi in jih izpolnjujete,<sup>4</sup> potem vam bom dal dež v pravšnjem obdobju in dežela bo obrodila svoj donos in poljska drevesa bodo obrodila svoj sad.<sup>5</sup> Vaša mlatev bo segla do trgovcev in trgovcev bo segla do časa setve in jedli boste

gather in our increase:<sup>21</sup> Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.<sup>22</sup> And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat of the old *store*.

<sup>23</sup> ¶ The land shall not be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me.<sup>24</sup> And in all the land of your possession ye shall grant a redemption for the land.

<sup>25</sup> ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.<sup>26</sup> And if the man have none to redeem it, and himself be able to redeem it;<sup>27</sup> Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.<sup>28</sup> But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

<sup>29</sup> And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

<sup>30</sup> And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.<sup>31</sup> But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.<sup>32</sup> Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.<sup>33</sup> And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of jubile*: for the houses of the cities of the Levites *are* their possession among the children of Israel.<sup>34</sup> But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

<sup>35</sup> ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.<sup>36</sup> Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.<sup>37</sup> Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.<sup>38</sup> I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and to be* your God.

<sup>39</sup> ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:<sup>40</sup> But as an hired servant, *and as* a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:<sup>41</sup> And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.<sup>42</sup> For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.<sup>43</sup> Thou shalt not rule over him with rigour; but shalt fear thy God.<sup>44</sup> Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.<sup>45</sup> Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.<sup>46</sup> And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

<sup>47</sup> ¶ And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:<sup>48</sup> After that he is sold he may be redeemed again; one of his brethren may redeem him:<sup>49</sup> Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.<sup>50</sup> And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.<sup>51</sup> If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.<sup>52</sup> And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.<sup>53</sup> And as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.<sup>54</sup> And if he be not redeemed in these years, then he shall go out in the year of jubile, *both* he, and his children with him.<sup>55</sup> For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

**26** Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

<sup>2</sup> ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

<sup>3</sup> ¶ If ye walk in my statutes, and keep my commandments, and do them;

<sup>4</sup> Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.<sup>5</sup> And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time:

and ye shall eat your bread to the full, and dwell in your land safely. <sup>6</sup> And I will give peace in the land, and ye shall lie down, and none shall make **you** afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. <sup>7</sup> And ye shall chase your enemies, and they shall fall before you by the sword. <sup>8</sup> And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. <sup>9</sup> For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. <sup>10</sup> And ye shall eat old store, and bring forth the old because of the new. <sup>11</sup> And I will set my tabernacle among you: and my soul shall not abhor you. <sup>12</sup> And I will walk among you, and will be your God, and ye shall be my people. <sup>13</sup> I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

<sup>14</sup> ¶ But if ye will not hearken unto me, and will not do all these commandments; <sup>15</sup> And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, **but** that ye break my covenant: <sup>16</sup> I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. <sup>17</sup> And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. <sup>18</sup> And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. <sup>19</sup> And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: <sup>20</sup> And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

<sup>21</sup> ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. <sup>22</sup> I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high ways* shall be desolate. <sup>23</sup> And if ye will not be reformed by me by these things, but will walk contrary unto me; <sup>24</sup> Then will I also walk contrary unto you, and will punish you yet seven times for your sins. <sup>25</sup> And I will bring a sword upon you, that shall avenge the quarrel of *my covenant*: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. <sup>26</sup> And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied. <sup>27</sup> And if ye will not for all this hearken unto me, but walk contrary unto me; <sup>28</sup> Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. <sup>29</sup> And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. <sup>30</sup> And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. <sup>31</sup> And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. <sup>32</sup> And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. <sup>33</sup> And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. <sup>34</sup> Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. <sup>35</sup> As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. <sup>36</sup> And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. <sup>37</sup> And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. <sup>38</sup> And ye shall perish among the heathen, and the land of your enemies shall eat you up. <sup>39</sup> And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

<sup>40</sup> If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; <sup>41</sup> And **that** I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: <sup>42</sup> Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. <sup>43</sup> The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. <sup>44</sup> And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I **am** the LORD their God. <sup>45</sup> But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I **am** the LORD. <sup>46</sup> These

svoj kruh do sitega in varno prebivali v svoji deželi. <sup>6</sup> V deželi bom dal mir in ulegli se boste in nihče **vas** ne bo prestrašil, in odstranil bom zle zveri iz dežele, niti skozi vašo deželo ne bo šel meč. <sup>7</sup> Pregnali boste svoje sovražnike in oni bodo pred vami padli pod mečem. <sup>8</sup> Pet izmed vas jih bo preganjal sto in sto izmed vas bo desettisoče pognalo v beg in vaši sovražniki bodo pred vami padli pod mečem. <sup>9</sup> Kajti ozrl se bom na vas in vas naredil rodovitne in vas namnožil in z vami vzpostavil svojo zavezo. <sup>10</sup> Jedli boste staro zalogo in staro boste zaradi nove prinesli naprej. <sup>11</sup> Med vami bom postavil svoje šotorsko svetišče, in moja duša vas ne bo prezirala. <sup>12</sup> Med vami bom hodil in bom vaš Bog in vi boste moje ljudstvo. <sup>13</sup> Jaz **sem** Gospod, vaš Bog, ki vas je privedel iz egiptovske dežele, da ne bi bili njihovi služabniki; in jaz sem zlomil vezi vašega jarma in storil, da hodite pokonci.

<sup>14</sup> Toda če mi ne boste prisluhnili in ne boste izpolnjevali vseh teh zapovedi <sup>15</sup> in če boste prezirali moje zakone ali če vaša duša prezira moje sodbe, tako da ne boste izpolnjevali vseh mojih zapovedi, **temveč** da prelamljate mojo zavezo, <sup>16</sup> bom tudi jaz to storil vam; če vas bom določil celo strahoto in uničenje in gorečo vročico, ki bo použila oči in povzročila bridkost srca, in svoje seme boste sejali zaman, kajti pojedli ga bodo vaši sovražniki. <sup>17</sup> Svoj obraz bom naravnal zoper vas in vi boste umorjeni pred svojimi sovražniki. Tisti, katere sovražite, bodo kraljevali nad vami in bežali boste, ko vas nihče ne zasleduje. <sup>18</sup> In če mi zaradi vsega tega se ne boste hoteli prisluhniti, potem vas bom zaradi vaših grehov sedemkrat bolj kaznoval. <sup>19</sup> Zlomil bom ponos vaše moči in vaše nebo bom naredil kakor želeso in vašo zemljo kakor bron, <sup>20</sup> in vaša moč bo porabljena v prazno, kajti vaša dežela ne bo obrodila svojega donosa, niti drevesa dežele ne bodo obrodila svojega sadja.

<sup>21</sup> Če hodite nasprotno meni in mi ne boste prisluhnili, bom glede na vaše grehe nad vas privedel sedemkrat več nadlog. <sup>22</sup> Prav tako bom med vas poslal divje zveri, ki vas bodo oropale vaših otrok in vam uničile vašo živino in vas naredile maloštevilne, in vaše *visoke* poti bodo zapušcene. <sup>23</sup> Če ne boste po meni poboljšani s temi stvarmi, temveč boste hodili nasprotno meni, <sup>24</sup> potem bom tudi jaz hodil nasprotno vam in vas še sedemkrat kaznoval za vaše grehe. <sup>25</sup> Nad vas bom privedel meč, ki bo maščeval spor **moje** zaveze, in ko boste zbrani skupaj znotraj vaših mest, bom med vas poslal kužno bolezen, vi pa boste izročeni v sovražnikovo roko. <sup>26</sup> In ko zlomim oporo vašega kruha, bo deset žensk peklo vaš kruh v eni peči in vaš kruh **vam** bodo ponovno izročali po teži, in jedli boste, pa ne boste nasičeni. <sup>27</sup> Če mi zaradi vsega tega ne boste prisluhnili, temveč boste hodili nasprotno meni, <sup>28</sup> potem bom tudi jaz v razjarjenosti hodil nasprotno vam, in jaz, celo jaz, vas bom sedemkrat kaznoval za vaše grehe. <sup>29</sup> Jedli boste meso vaših sinov in meso vaših hčera boste jedli. <sup>30</sup> Uničil bom vaše visoke kraje in posekal vaše podobe in vaša trupla vrgel na trupla vaših malikov in moja duša vas bo prezirala. <sup>31</sup> Vaša mesta bom opustošil in vaša svetišča privedel do uničenja in ne bom vonjal vonja vaših prijetnih dišav. <sup>32</sup> Deželo bom privedel v opustošenje, in vaši sovražniki, ki v njej prebivajo, bodo osupli nad tem. <sup>33</sup> Razkropil vas bom med pogane in za vami bom izvlekel meč, in vaša dežela bo zapuščena in vaša mesta opustošena. <sup>34</sup> Potem bo zemlja uživala vse svoje šabate, dokler ta leži zapuščena in **ste** vi in deželi vaših sovražnikov, **torej** takrat bo dežela počivala in uživala svoje šabate. <sup>35</sup> Dokler ta leži zapuščena, bo počivala, ker ni počivala na vaše šabate, ko ste prebivali na njej. <sup>36</sup> Nad tiste, ki so izmed vas ostali **živi**, bom v deželi njihovih sovražnikov v njihova srca poslal slabotnost, in zvok majajočega lista jih bo pregnal; pobegnili bodo, kakor bežanje pred mečem; padli bodo, ko jih nihče ne zasleduje. <sup>37</sup> Padli bodo drug na drugega, kakor bi bilo to pred mečem, ko nihče ne zasleduje in nobene moči ne boste imeli, da obstanete pred svojimi sovražniki. <sup>38</sup> Propadli boste med pogani in dežela vaših sovražnikov vas bo požrla. <sup>39</sup> Tisti, ki so ostali izmed vas, bodo hirali v svoji krivičnosti in deželah svojih sovražnikov in tudi v krivičnostih svojih očetov bodo hirali z njimi.

<sup>40</sup> Če bodo priznali svojo krivičnost in krivičnost svojih očetov, s svojimi prestopki, ki so jih zagrešili zoper mene in da so tudi hodili nasprotno meni, <sup>41</sup> in **da** sem tudi jaz hodil nasprotno njim in jih privedel v deželo njihovih sovražnikov; če bodo potem njihova neobrezana srca ponižana in oni potem sprejmejo kaznovanje svoje krivičnosti, <sup>42</sup> potem se bom spomnil svoje zaveze z Jakobom in tudi svoje zaveze z Izakom in tudi svoje zaveze z Abrahom se bom spomnil, in spomnil se bom dežele. <sup>43</sup> Tudi dežela bo od njih zapuščena in uživala bo svoje šabate, medtem ko brez njih leži zapuščena, oni pa bodo sprejeli kaznovanje svoje krivičnosti. Ker, **celo** ker so prezirali moje sodbe in ker je njihova duša prezirala moje zakone. <sup>44</sup> In kljub vsemu temu, ko bodo v deželi svojih sovražnikov, jih ne bom zavrgel, niti jih ne bom preziral, da bi jih popolnoma uničil in da bi prelomil svojo zavezo z njimi, kajti jaz **sem** Gospod, njihov Bog. <sup>45</sup> Temveč se bom zaradi njih spomnil zaveze njihovih prednikov, katere sem privedel iz egiptovske dežele pred očmi poganova, da bi bil lahko njihov Bog. Jaz **sem** Gospod. « <sup>46</sup> To so zakoni

in sodbe ter postave, katere je po Mojzesovi roki Gospod sklenil med njim in Izraelovimi otroci na gori Sinaj.

**27** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Govori Izraelovim otrokom in jim reci: ›Kadar bo kak moški naredil edinstveno zaobljubo **bodo** osebe za Gospoda po twoji oceni.<sup>3</sup> Twoja ocena bo od moških od dvajset let starosti, celo do šestdesetega leta starosti, bo twoja ocena petdeset šeklov srebra, po svetiščnem šeklu.<sup>4</sup> Če **bo** to ženska, potem bo twoja ocena trideset šeklov.<sup>5</sup> Če **bo ta** star od petih let do dvajsetih let starosti, potem bo twoja ocena za moškega dvajset šeklov, za žensko pa deset šeklov.<sup>6</sup> Če **bo ta** star od meseca celo do petega leta starosti, potem bo twoja ocena za moškega pet šeklov srebra, za žensko pa **bo** twoja ocena tri šekle srebra.<sup>7</sup> Če **bo ta** od šestdesetega leta starosti in navzgor; če **bo to** moški, potem bo twoja ocena petnajst šeklov, za žensko pa deset šeklov.<sup>8</sup> Toda če je revnejši kakor twoja ocena, potem se bo predstavil pred duhovnikom in duhovnik ga bo ocenil. Glede na svojo zmožnost, ki jo je zaobljubil, ga bo duhovnik ocenil.<sup>9</sup> Če **bo to** žival, od česar mož privede dar Gospodu, vse kar **katerikoli človek** daje od takšnega Gospodu, bo sveto.<sup>10</sup> Tega ne bo predrugačil, niti sprememil, dobro za slabo ali slabo za dobro. Če bo ta sploh zamenjal žival za žival, potem postaneta ta in njena zamenjava sveti.<sup>11</sup> Če **bo to** kakršnakoli nečista žival, od katere ne darujejo dar Gospodu, potem bo žival predstavljen pred duhovnikom<sup>12</sup> in duhovnik jo bo ocenil, naj bo ta dobra ali slaba. Kakor jo ti oceniš, **ki si** duhovnik, tako bo.<sup>13</sup> Toda če jo on sploh hoče odkupiti, potem bo twoji oceni dodal peti **del**.

<sup>14</sup> Ko bo mož svojo hišo posvetil, **da bo** sveta Gospodu, potem jo bo duhovnik ocenil, bodisi je dobra ali slaba. Kakor bo duhovnik to ocenil, tako bo to stalo.<sup>15</sup> Če bo tisti, ki jo je posvetil, odkupil svojo hišo, potem bo k njemu dodal peti **del** denarja twoje ocene in ta bo njegova.<sup>16</sup> Če bo mož posvetil Gospodu **nek del** od polja ali njegove posesti, potem bo twoja ocena glede na njegovo seme. Tovor ječmenovega semena **bo ocenjen** za petdeset šeklov srebra.<sup>17</sup> Če svoje polje posveti od jubilejnega leta, glede na twojo oceno, bo to stalo.<sup>18</sup> Toda če svoje polje posveti po jubileju, potem mu bo duhovnik računal denar glede na leta, ki preostanejo, celo do jubilejnega leta in to bo zmanjšano od twoje ocene.<sup>19</sup> Če bo tisti, ki je polje posvetil, le-tega na kakršenkoli način odkupil, potem bo k njemu dodal peti **del** od denarja twoje ocene in to mu bo zajamčeno.<sup>20</sup> Če pa ne bo odkupil polja ali če je polje prodal drugemu možu, le-to ne bo več odkupljeno.<sup>21</sup> Toda polje, ko gre le-to ven v jubileju, bo sveto Gospodu, kakor posvečeno polje; njegova posest bo duhovnikova.<sup>22</sup> Če **mož** posveti Gospodu polje, ki ga je kupil, ki ni izmed polj njegove posesti,<sup>23</sup> potem mu bo duhovnik računal vrednost twoje ocene, **torej** na jubilejno leto. In on bo dal twojo oceno na ta dan, **kakor** sveto stvar Gospodu.<sup>24</sup> V jubilejnem letu bo polje vrnil tistem, od katerega je bilo to kupljeno, **torej** tistem, kateremu **je pripadala** posest dežele.<sup>25</sup> Vse twoje ocene bodo glede na svetiščni šekel. Dvajset ger bo šekel.

<sup>26</sup> Samo prvenca izmed živali, ki naj bi bil Gospodov prvenec, ne bo noben mož posvetil, bodisi **je to** vol ali ovca. To **je** Gospodovo.<sup>27</sup> Če pa **je** od nečiste živali, potem **ga** bo odkupil glede na twojo oceno in bo dodal peti **del** od tega k temu. Ali če to ne bo odkupljeno, potem bo to prodano glede na twojo oceno.<sup>28</sup> Vendar nobena posvečena stvar, katero mož posveti Gospodu od vsega kar ima, **tako** od človeka in živali in od polja njegove posesti, ne bo prodana ali odkupljena. Vsaka posvečena stvar **je** najsvetejša Gospodu.<sup>29</sup> Ničesar posvečenega, kar bo posvečeno od ljudi, ne bo odkupljeno, **temveč** bo zagotovo usmrčeno.<sup>30</sup> Vsa desetina dežele, **bodisi** od semena dežele **ali** sadu drevesa, **je** Gospodova. **To je** sveto Gospodu.<sup>31</sup> Če mož sploh hoče odkupiti od svojih desetin, bo temu dodal svoj peti **del**.<sup>32</sup> Glede desetine od tropa ali od crede, od česarkoli kar gre pod palico, desetina bo sveta Gospodu.<sup>33</sup> Ne bo iskal, če je to dobro ali slabo niti tega ne bo zamenjal. Če pa to vendar zamenja, potem bosta tako to kakor njegova zamenjava, sveta; to ne bo odkupljeno.«<sup>34</sup> To **so** zapovedi, ki jih je Gospod zapovedal Mojzesu za Izraelove otroke na gori Sinaj.

**are** the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

**27** And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons **shall be** for the LORD by thy estimation.<sup>3</sup> And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.<sup>4</sup> And if it **be** a female, then thy estimation shall be thirty shekels.<sup>5</sup> And if it **be** from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.<sup>6</sup> And if it **be** from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation **shall be** three shekels of silver.<sup>7</sup> And if it **be** from sixty years old and above; if it **be** a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.<sup>8</sup> But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.<sup>9</sup> And if it **be** a beast, whereof men bring an offering unto the LORD, all that **any man** giveth of such unto the LORD shall be holy.<sup>10</sup> He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.<sup>11</sup> And if it **be** any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:<sup>12</sup> And the priest shall value it, whether it be good or bad: as thou valuest it, **who art** the priest, so shall it be.<sup>13</sup> But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

<sup>14</sup> ¶ And when a man shall sanctify his house **to be** holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.<sup>15</sup> And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.<sup>16</sup> And if a man shall sanctify unto the LORD **some part** of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed **shall be valued** at fifty shekels of silver.<sup>17</sup> If he sanctify his field from the year of jubile, according to thy estimation it shall stand.<sup>18</sup> But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.<sup>19</sup> And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.<sup>20</sup> And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.<sup>21</sup> But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.<sup>22</sup> And if **a man** sanctify unto the LORD a field which he hath bought, which **is** not of the fields of his possession;<sup>23</sup> Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as a holy thing unto the LORD*.<sup>24</sup> In the year of the jubile the field shall return unto him of whom it was bought, *even to him to whom the possession of the land did belong*.<sup>25</sup> And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

<sup>26</sup> ¶ Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether **it be** ox, or sheep: **it is** the LORD's.<sup>27</sup> And if **it be** of an unclean beast, then he shall redeem **it** according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.<sup>28</sup> Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing **is** most holy unto the LORD.<sup>29</sup> None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.<sup>30</sup> And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, **is** the LORD's: **it is** holy unto the LORD.<sup>31</sup> And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.<sup>32</sup> And concerning the tithe of the herd, *or* of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.<sup>33</sup> He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.<sup>34</sup> These **are** the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

# The Fourth Book of Moses, called Numbers

1 And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first **day** of the second month, in the second year after they were come out of the land of Egypt, saying,  
2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of **their** names, every male by their polls; 3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.  
4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these **are** the names of the men that shall stand with you: of **the tribe of Reuben**; Elizur the son of Shedeur. 6 Of Simeon; Shelumiel the son of Zurishaddai. 7 Of Judah; Nahshon the son of Amminadab. 8 Of Issachar; Nethaneel the son of Zuar. 9 Of Zebulun; Eliab the son of Helon. 10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. 11 Of Benjamin; Abidan the son of Gideoni. 12 Of Dan; Ahiezer the son of Ammishaddai. 13 Of Asher; Pagiel the son of Ocran. 14 Of Gad; Eliasaph the son of Deuel. 15 Of Naphtali; Ahira the son of Enan. 16 These **were** the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by **their** names: 18 And they assembled all the congregation together on the first **day** of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. 19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai. 20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; 21 Those that were numbered of them, **even** of the tribe of Reuben, **were** forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; 23 Those that were numbered of them, **even** of the tribe of Simeon, **were** fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 25 Those that were numbered of them, **even** of the tribe of Gad, **were** forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 27 Those that were numbered of them, **even** of the tribe of Judah, **were** threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 29 Those that were numbered of them, **even** of the tribe of Issachar, **were** fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 31 Those that were numbered of them, **even** of the tribe of Zebulun, **were** fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, **namely**, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 33 Those that were numbered of them, **even** of the tribe of Ephraim, **were** forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 35 Those that were numbered of them, **even** of the tribe of Manasseh, **were** thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 37 Those that were numbered of them, **even** of the tribe of Benjamin, **were** thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 39 Those that were numbered of them, **even** of the tribe of Dan, **were** threescore and two thousand and seven hundred.

# Četrta Mojzesova knjiga, imenovana Numeri

1 Gospod je govoril Mojzesu v Sinajski divjini, v šotorskem svetišču skupnosti, na prvi **dan** drugega meseca, v drugem letu, potem ko so prišli iz egipčanske dežele, rekoč: 2 »Popišite glave vse skupnosti Izraelovih otrok, po njihovih družinah, po hiši njihovih očetov, s številom **njihovih** imen, vsakega moškega po njihovih glavah, 3 od dvajsetih let starosti in naprej, vse, ki so zmožni iti na vojsko v Izraelu. Ti in Aron jih prestejta po njihovih vojskah. 4 In s teboj bo tam mož iz vsakega rodu; vsak poglavar svoje očetovske hiše.

5 To so **imena** mož, ki bodo stali z vami. Iz Rubenovega **rodu**: Elicúr, Šedeúrjev sin. 6 Iz Simeona: Selumiél, Curišadájev sin. 7 Iz Juda: Nahsón, Aminadábov sin. 8 Iz Isahárja: Netanél, Cuárjev sin. 9 Iz Zábulona: Eliáb, Helónov sin. 10 Izmed Jožefovih otrok: iz Efrájima Elišamá, Amihúdov sin; iz Manásjeja Gamliél, Pedacúrjev sin; 11 iz Benjamina Abidán, Gideoníjev sin; 12 iz Dana Ahiézera, Amišadájev sin; 13 iz Aserja Pagiél, Ohránov sin; 14 iz Gada Eljasáf, Deguéljev sin; 15 iz Neftálija Ahirá, Enánov sin.« 16 Ti **so bili** ugledni izmed skupnosti, princi iz rodov svojih očetov, glave tisočim v Izraelu.

17 Mojzes in Aron sta vzela te može, ki so bili določeni po **njihovih** imenih. 18 Na prvi **dan** drugega meseca so zbrali vso skupnost in razglasili njihovo poreklo po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, po njihovih glavah. 19 Kakor je Gospod zapovedal Mojzesu, tako jih je prestel v Sinajski divjini. 20 Oroke Rubena, Izraelovega najstarejšega sina, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, glede na število imen, po njihovih glavah, vsakega moškega od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; 21 tistih, ki so bili izmed njih prešteti, **torej** iz Rubenovega rodu, **je bilo** šestinštirideset tisoč petsto.

22 Od Simeonovih otrok, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, tistih, ki so bili izmed njih prešteti, glede na število imen, po njihovih glavah, vsak moški od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; 23 tistih, ki so bili izmed njih prešteti, **torej** iz Simeonovega rodu, **je bilo** devetinpetdeset tisoč tristo.

24 Od Gadovih otrok, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; 25 tistih, ki so bili izmed njih prešteti, **torej** iz Gadovega rodu, **je bilo** petinštirideset tisoč šeststo petdeset.

26 Od Judovih otrok, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; 27 tistih, ki so bili izmed njih prešteti, **torej** iz Judovega rodu, **je bilo** štiriinsedemdeset tisoč šeststo.

28 Od Isahárjevih otrok, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; 29 tistih, ki so bili izmed njih prešteti, **torej** iz Isahárjevega rodu, **je bilo** štiriinpetdeset tisoč štiristo.

30 Od Zábulonovih otrok, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; 31 tistih, ki so bili izmed njih prešteti, **torej** iz Zábulonovega rodu, **je bilo** sedeminpetdeset tisoč štiristo.

32 Od Jožefovih otrok, **namreč** od Efrájimovih otrok, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; 33 tistih, ki so bili izmed njih prešteti, **torej** iz Efrájimovega rodu, **je bilo** štirideset tisoč petsto.

34 Od Manásjevih otrok, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; 35 tistih, ki so bili izmed njih prešteti, **torej** iz Manásjevega rodu, **je bilo** dvaintrideset tisoč dvesto.

36 Od Benjaminovih otrok, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; 37 tistih, ki so bili izmed njih prešteti, **torej** iz Benjaminovega rodu, **je bilo** petintrideset tisoč štiristo.

38 Od Danovih otrok, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; 39 tistih, ki so bili izmed njih prešteti, **torej** iz Danovega rodu, **je bilo** dvainšestdeset tisoč sedemsto.

<sup>40</sup> Od Aserjevih otrok, po njihovih rodovih, po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; <sup>41</sup> tistih, ki so bili izmed njih prešteti, **torej** iz Aserjevega rodu **je bilo** enainštirideset tisoč petsto.

<sup>42</sup> Od Neftálijevih otrok, skozi njihove robove, po njihovih družinah, po hiši njihovih očetov, glede na število imen, od dvajsetih let starosti in naprej, vse, ki so bili zmožni iti na vojsko; <sup>43</sup> tistih, ki so bili izmed njih prešteti, **torej** iz Neftálijevega rodu, **je bilo** triinpeta deset tisoč štiristo.

<sup>44</sup> To **so** tisti, ki so bili prešteti, ki so jih Možes, Aron in Izraelovi princi prešteli, **ki jih je bilo** dvanajst mož. Vsak je bil za hišo svojih očetov. <sup>45</sup> Tako je bilo vsek teh, ki so bili prešteti izmed Izraelovih otrok, po hiši njihovih očetov, od dvajsetih let starosti in naprej, vsek, ki so bili v Izraelu zmožni iti na vojsko; <sup>46</sup> torej vsek, ki so bili prešteti, je bilo šeststo tisoč in tri tisoč petsto petdeset.

<sup>47</sup> Toda Lévijevci, po rodu njihovih očetov, niso bili šteti mednje. <sup>48</sup> Kajti Gospod je spregovoril Možesu, rekoč: <sup>49</sup> »Samo rodu Lévijevcev ne boš preštel niti ne popiši njihovih glav izmed Izraelovih otrok, <sup>50</sup> temveč boš Lévijevce določil nad šotorskim svetiščem pričevanja in nad vsemi njegovimi posodami in nad vsemi stvarmi, ki temu **pripadajo**. Nosiš bodo šotorsko svetišče in vse njegove posode in mu bodo služili in se utaborili okoli šotorskega svetišča. <sup>51</sup> Ko se šotorsko svetišče odpravi naprej, ga bodo Lévijevci razdrli, in ko naj bi bilo šotorsko svetišče postavljen, ga bodo Lévijevci postavili. Tuječ, ki se približa, pa bo usmrčen. <sup>52</sup> Izraelovi otroci bodo postavili svoje štore, vsak mož pri svojem lastnem taboru in vsak mož pri svojem lastnem praporu, po svojih vojskah. <sup>53</sup> Toda Lévijevci bodo taborili naokoli šotorskega svetišča pričevanja, da ne bo besa nad skupnostjo Izraelovih otrok in Lévijevci bodo zadolženi za šotorsko svetišče pričevanja.« <sup>54</sup> Izraelovi otroci so storili glede na vse, kar je Gospod zapovedal Možesu, tako so storili.

**2** Gospod je spregovoril Možesu in Aronu, rekoč: <sup>2</sup> »Vsak mož izmed Izraelovih otrok se bo utaboril pri svojem lastnem praporu z znamenjem svoje očetne hiše. Taborili bodo daleč proč od šotorskega svetišča skupnosti.

<sup>3</sup> Na vzhodni strani, proti sončnemu vzhodu, bodo taborili tisti od praprora Judovega tabora, po vsek svojih vojskah in Aminadábov sin Nahšón **bo** poveljnik Judovih sinov. <sup>4</sup> Njegove vojske in tistih, ki so bili izmed njih prešteti, **je bilo** štiriinsedemdeset tisoč šeststo. <sup>5</sup> Tisti, ki se utaborijo poleg njega **bodo** iz Isahárjevega rodu in Cuárjev sin Netanél **bo** poveljnik Isahárjevih otrok. <sup>6</sup> Njegove vojske in tistih, ki so bili izmed njih prešteti, **je bilo** štiriinpeta deset tisoč štiristo. <sup>7</sup> Potem Zábulonov rod, in Helónov sin Eliáb **bo** poveljnik Zábulonovih otrok. <sup>8</sup> Njegove vojske in tistih, ki so bili izmed njih prešteti, **je bilo** sedeminpetdeset tisoč štiristo. <sup>9</sup> Vsek, ki so bili prešteti v Judovem taboru, **je bilo** sto šestinosemdeset tisoč štiristo, po njihovih vojskah. Ti bodo odpotovali prvi.

<sup>10</sup> Na južni strani **bo** prapor Rubenovega tabora, glede na njihove vojske in poveljnik Rubenovih otrok **bo** Šedeúrjev sin Elicúr. <sup>11</sup> Njegove vojske in tistih, ki so bili prešteti, **je bilo** šestinštirideset tisoč petsto. <sup>12</sup> Tisti, ki taborijo poleg njega, **bodo** iz Simeonovega rodu in poveljnik Simeonovih otrok **bo** Curišadájev sin Šelumiél. <sup>13</sup> Njegove vojske in tistih, ki so bili izmed njih prešteti, **je bilo** devetinpeta deset tisoč tristo. <sup>14</sup> Potem Gadov rod in poveljnik Gadovih sinov **bo** Reguélov sin Eljasáf. <sup>15</sup> Njegove vojske in tistih, ki so bili izmed njih prešteti, **je bilo** petinštirideset tisoč šeststo petdeset. <sup>16</sup> Vsek, ki so bili v Rubenovem taboru prešteti po njihovih vojskah, **je bilo** sto enainpetdeset tisoč štiristo petdeset. Odpotovali bodo drugi.

<sup>17</sup> Potem se bo šotorsko svetišče skupnosti odpravilo naprej, s taborom Lévijevcev v sredi tabora. Kakor taborijo, tako se bodo odpravili naprej, vsak mož na svojem mestu, po svojih praporih.

<sup>18</sup> Na zahodni strani **bo** prapor Efrájimovega tabora glede na njihove vojske in poveljnik Efrájimovih sinov **bo** Amihúdov sin Elišamá. <sup>19</sup> Njegove vojske in tistih, ki so bili izmed njih prešteti, **je bilo** štirideset tisoč petsto. <sup>20</sup> Poleg njega **bo** Manásejev rod in poveljnik Manásejevih otrok **bo** Pedacúrjev sin Gamliél. <sup>21</sup> Njegove vojske in tistih, ki so bili izmed njih prešteti, **je bilo** dvaintrideset tisoč dvesto. <sup>22</sup> Potem Benjaminov rod in poveljnik Benjaminovih otrok **bo** Gideoniјev sin Abidán. <sup>23</sup> Njegove vojske in tistih, ki so bili izmed njih prešteti, **je bilo** petintrideset tisoč štiristo. <sup>24</sup> Vsek, ki so bili po njihovih vojskah prešteti iz Efrájimovega tabora, **je bilo** sto osem tisoč sto. Naprej bodo šli tretji.

<sup>25</sup> Prapor Danovega tabora **bo** na severni strani po njihovih vojskah in poveljnik Danovih otrok **bo** Amišadájev sin Ahiézer. <sup>26</sup> Njegove vojske in tistih, ki so bili izmed njih prešteti, **je bilo** dvainšestdeset tisoč sedemsto. <sup>27</sup> Tisti, ki taborijo poleg njega, **bodo** iz Aserjevega

<sup>40</sup> ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>41</sup> Those that were numbered of them, **even** of the tribe of Asher, **were** forty and one thousand and five hundred.

<sup>42</sup> ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>43</sup> Those that were numbered of them, **even** of the tribe of Naphtali, **were** fifty and three thousand and four hundred.

<sup>44</sup> These **are** those that were numbered, which Moses and Aaron numbered, and the princes of Israel, **being** twelve men: each one was for the house of his fathers. <sup>45</sup> So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; <sup>46</sup> Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

<sup>47</sup> ¶ But the Levites after the tribe of their fathers were not numbered among them. <sup>48</sup> For the LORD had spoken unto Moses, saying, <sup>49</sup> Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: <sup>50</sup> But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that **belong** to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. <sup>51</sup> And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. <sup>52</sup> And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. <sup>53</sup> But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony. <sup>54</sup> And the children of Israel did according to all that the LORD commanded Moses, so did they.

**2** And the LORD spake unto Moses and unto Aaron, saying, <sup>2</sup> Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

<sup>3</sup> And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab **shall be** captain of the children of Judah. <sup>4</sup> And his host, and those that were numbered of them, **were** threescore and fourteen thousand and six hundred. <sup>5</sup> And those that do pitch next unto him **shall be** the tribe of Issachar: and Nethaneel the son of Zuar **shall be** captain of the children of Issachar. <sup>6</sup> And his host, and those that were numbered thereof, **were** fifty and four thousand and four hundred. <sup>7</sup> Then the tribe of Zebulun: and Eliab the son of Helon **shall be** captain of the children of Zebulun. <sup>8</sup> And his host, and those that were numbered thereof, **were** fifty and seven thousand and four hundred. <sup>9</sup> All that were numbered in the camp of Judah **were** an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

<sup>10</sup> ¶ On the south side **shall be** the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben **shall be** Elizur the son of Shedeur. <sup>11</sup> And his host, and those that were numbered thereof, **were** forty and six thousand and five hundred. <sup>12</sup> And those which pitch by him **shall be** the tribe of Simeon: and the captain of the children of Simeon **shall be** Shelumiel the son of Zurishaddai. <sup>13</sup> And his host, and those that were numbered of them, **were** fifty and nine thousand and three hundred. <sup>14</sup> Then the tribe of Gad: and the captain of the sons of Gad **shall be** Eliasaph the son of Reuel. <sup>15</sup> And his host, and those that were numbered of them, **were** forty and five thousand and six hundred and fifty. <sup>16</sup> All that were numbered in the camp of Reuben **were** an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

<sup>17</sup> ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

<sup>18</sup> ¶ On the west side **shall be** the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim **shall be** Elishama the son of Ammihud. <sup>19</sup> And his host, and those that were numbered of them, **were** forty thousand and five hundred. <sup>20</sup> And by him **shall be** the tribe of Manasseh: and the captain of the children of Manasseh **shall be** Gamaliel the son of Pedahzur. <sup>21</sup> And his host, and those that were numbered of them, **were** thirty and two thousand and two hundred. <sup>22</sup> Then the tribe of Benjamin: and the captain of the sons of Benjamin **shall be** Abidan the son of Gideoni. <sup>23</sup> And his host, and those that were numbered of them, **were** thirty and five thousand and four hundred. <sup>24</sup> All that were numbered of the camp of Ephraim **were** an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

<sup>25</sup> ¶ The standard of the camp of Dan **shall be** on the north side by their armies: and the captain of the children of Dan **shall be** Ahiezer the son of Ammishaddai. <sup>26</sup> And his host, and those that were numbered of them, **were** threescore and two thousand and seven hundred. <sup>27</sup> And those that encamp by

him **shall be** the tribe of Asher: and the captain of the children of Asher **shall be** Pagiel the son of Ocran. <sup>28</sup> And his host, and those that were numbered of them, **were** forty and one thousand and five hundred.

<sup>29</sup> ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali **shall be** Ahira the son of Enan. <sup>30</sup> And his host, and those that were numbered of them, **were** fifty and three thousand and four hundred. <sup>31</sup> All they that were numbered in the camp of Dan **were** an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

<sup>32</sup> ¶ These **are** those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts **were** six hundred thousand and three thousand and five hundred and fifty. <sup>33</sup> But the Levites were not numbered among the children of Israel; as the LORD commanded Moses. <sup>34</sup> And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

**3** These also **are** the generations of Aaron and Moses in the day **that** the LORD spake with Moses in mount Sinai. <sup>2</sup> And these **are** the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar. <sup>3</sup> These **are** the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. <sup>4</sup> And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

<sup>5</sup> ¶ And the LORD spake unto Moses, saying, <sup>6</sup> Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. <sup>7</sup> And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. <sup>8</sup> And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. <sup>9</sup> And thou shalt give the Levites unto Aaron and to his sons: they **are** wholly given unto him out of the children of Israel. <sup>10</sup> And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. <sup>11</sup> And the LORD spake unto Moses, saying, <sup>12</sup> And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; <sup>13</sup> Because all the firstborn **are** mine; **for** on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I **am** the LORD.

<sup>14</sup> ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying, <sup>15</sup> Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them. <sup>16</sup> And Moses numbered them according to the word of the LORD, as he was commanded. <sup>17</sup> And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. <sup>18</sup> And these **are** the names of the sons of Gershon by their families; Libni, and Shimei. <sup>19</sup> And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel. <sup>20</sup> And the sons of Merari by their families; Mahli, and Mushi. These **are** the families of the Levites according to the house of their fathers. <sup>21</sup> Of Gershon **was** the family of the Libnites, and the family of the Shimites: these **are** the families of the Gershonites. <sup>22</sup> Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them **were** seven thousand and five hundred. <sup>23</sup> The families of the Gershonites shall pitch behind the tabernacle westward. <sup>24</sup> And the chief of the house of the father of the Gershonites **shall be** Eliasaph the son of Lael. <sup>25</sup> And the charge of the sons of Gershon in the tabernacle of the congregation **shall be** the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, <sup>26</sup> And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

<sup>27</sup> ¶ And of Kohath **was** the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these **are** the families of the Kohathites. <sup>28</sup> In the number of all the males, from a month old and upward, **were** eight thousand and six hundred, keeping the charge of the sanctuary. <sup>29</sup> The families of the sons of Kohath shall pitch on the side of the tabernacle southward. <sup>30</sup> And the chief of the house of the father of the families of the Kohathites **shall be** Elizaphan the son of Uzziel. <sup>31</sup> And their charge **shall be** the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof. <sup>32</sup> And Eleazar the son of Aaron the priest **shall be** chief over the chief of the Levites, **and have** the oversight of them that keep the charge of the sanctuary.

<sup>33</sup> ¶ Of Merari **was** the family of the Mahlites, and the family of the Moshites: these **are** the families of Merari. <sup>34</sup> And those that were numbered of them, according to the number of all the males, from a month old and upward, **were** six thousand and two hundred. <sup>35</sup> And the chief of the house of the father of the families of Merari **was** Zuriel the son of Abihail: **these** shall pitch on the side of the tabernacle northward. <sup>36</sup> And **under** the custody and charge of the sons of Merari **shall be** the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof,

rod in poveljnik Aserjevih otrok **bo** Ohránov sin Pagiél. <sup>28</sup> Njegove vojske in tistih, ki so bili izmed njih prešteți, **je bilo** enainštirideset tisoč petsto.

<sup>29</sup> Potem Neftálijev rod in poveljnik Neftálijevih otrok **bo** Enánov sin Ahirá. <sup>30</sup> Njegove vojske in tistih, ki so bili izmed njih prešteți, **je bilo** triinpetačeset tisoč štiristo. <sup>31</sup> Vseh tistih, ki so bili prešteți v Danovem taboru, **je bilo** sto sedeminpetdeset tisoč šeststo. Ti bodo s svojimi praporji šli zadnji.«

<sup>32</sup> To **so** tisti, ki so bili prešteți izmed Izraelovih otrok, po hiši njihovih očetov. Vseh tistih, ki so bili prešteți iz taborov, po njihovih vojskah, **je bilo** šeststo tri tisoč petsto petdeset. <sup>33</sup> Toda Lévijevci niso bili šteti med Izraelove otroke, kakor je Gospod zapovedal Mojzesu. <sup>34</sup> Izraelovi otroci so storili glede na vse, kar je Gospod zapovedal Mojzesu, tako so se utaborili po svojih praporih in tako so se odpravili, vsakdo po svojih družinah, glede na hišo njihovih očetov.

**3** Tudi to **so** rodovi Arona in Mojzeza na dan, **ko** je Gospod govoril z Mojesom na gori Sinaj. <sup>2</sup> To **so** imena Aronovih sinov: prvorjenec Nadáb in Abihú, Eleazar ter Itamár. <sup>3</sup> To **so** imena Aronovih sinov, duhovnikov, ki so bili maziljeni, katere je umestil, da služijo v duhovniški službi. <sup>4</sup> Nadáb in Abihú sta umrla pred Gospodom, ko sta v Sinajski divjini, pred Gospodom, darovala tuj ogenj in nista imela nobenih otrok. Eleazar in Itamár pa sta služila v duhovniški službi v pogledu Arona, njunega očeta.

<sup>5</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>6</sup> »Lévijev rod privedi bliže in postavi jih pred duhovnika Arona, da mu bodo lahko služili. <sup>7</sup> Pazili bodo na njegovo zadolžitev in zadolžitev celotne skupnosti pred šotorskim svetiščem skupnosti, da opravlajo službo šotorskega svetišča. <sup>8</sup> Pazili bodo na vse priprave šotorskega svetišča skupnosti in zadolžitev Izraelovih otrok, da opravlajo službo šotorskega svetišča. <sup>9</sup> Lévijevce boš dal Aronu in njegovim sinovom. Oni **so** izmed Izraelovih otrok v celoti izročeni njemu. <sup>10</sup> Določil boš Arona in njegova sinova in onadva bosta pazila na duhovniško službo, tujec pa, ki pride blizu, bo usmrčen.« <sup>11</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>12</sup> »Glej, jaz sem vzel Lévijevce izmed Izraelovih otrok namesto vsega prvorjenega, kar odpre maternico med Izraelovimi otroci, zato bodo Lévijevci moji, <sup>13</sup> ker **so** vsi prvorjeni moji. **Kajti** na dan, ko sem udaril vse prvorjeni v egipčanski deželi, sem si posvetil vse prvorjeni v Izraelu, tako človeka kakor žival; moji bodo. Jaz **sem** Gospod.«

<sup>14</sup> Gospod je Mojzesu spregovoril v Sinajski divjini, rekoč: <sup>15</sup> »Prestej Lévijeve otroke po hiši njihovih očetov, po njihovih družinah; štel boš vsakega moškega, starega en mesec in več.« <sup>16</sup> Mojzes jih je preštel glede na Gospodovo besedo, kakor mu je bilo zapovedano. <sup>17</sup> To so bili Lévijevi sinovi po njihovih imenih: Geršón, Kehát in Merári.

<sup>18</sup> To **so** imena Geršónovih sinov po njihovih družinah: Libni in Simí.

<sup>19</sup> Kehátovi sinovi po njihovih družinah: Amrám, Jichár, Hebrón in Uziél. <sup>20</sup> Meraríjevi sinovi po njihovih družinah: Mahlí in Muší. To so družine Lévijevcev, glede na hišo njihovih očetov. <sup>21</sup> Od Geršóna **je bila** družina Libníjevcov in družina Simíjevcov. To **so** družine Geršónovcev. <sup>22</sup> Tisti, ki so bili izmed njih prešteți, glede na število vseh moških, starih en mesec in več, **turej** tisti, ki so bili izmed njih prešteți, **je bilo** sedem tisoč petsto. <sup>23</sup> Družine Geršónovcev bodo taborile za šotorskim svetiščem proti zahodu. <sup>24</sup> Poglavar očetove hiše Geršónovcev **bo** Eljasáf, Laélov sin. <sup>25</sup> Zadolžitev Geršónovih sinov v šotorskem svetišču skupnosti **bo** šotorsko svetišče in šotor, njegovo pokrivalo, tanka preproga za vrata šotorskega svetišča skupnosti,

<sup>26</sup> tanke preproge dvora, zavesa za vrata dvora, ki **je** ob šotorskem svetišču in naokoli ob oltarju in njene vrvice za vse vrste dela.

<sup>27</sup> Od Keháta **je bila** družina Amrámovcev, družina Jichárovcev, družina Hebróncev in družina Uziélovcev; to **so** družine Kehátovcev.

<sup>28</sup> Število vseh moških, starih en mesec in več, **je bilo** osem tisoč šeststo, ki pajizo na zadolžitev svetišča. <sup>29</sup> Družine Kehátovih sinov bodo taborile na strani šotorskega svetišča proti jugu. <sup>30</sup> Poglavar očetove hiše Kehátovih družin **bo** Uziélov sin Elicafán. <sup>31</sup> Njihova zadolžitev **bo** skrinja, miza, svečnik, oltarji, posode svetišča, s katerimi služijo, tanka preproga in vse delo pri tem. <sup>32</sup> Eleazar, sin duhovnika Arona, **bo** vodja nad vodji Lévijevcev **in imel bo** nadzor nad tistimi, ki pajizo na zadolžitev svetišča.

<sup>33</sup> Od Meraríja **je bila** družina Mahljevcov in družina Mušíjevcov; to **so** družine Meraríjevcov. <sup>34</sup> Tisti, ki so bili izmed njih prešteți, glede na število, vseh moških starih en mesec in več, **je bilo** šest tisoč dvesto.

<sup>35</sup> Vodja hiše očetov Meraríjeve družine **je bil** Abihájilin sin Curiél; ti bodo taborili na strani šotorskega svetišča proti severu. <sup>36</sup> Pod oskrbo in zadolžitvijo Meraríjevih sinov **bodo** deske šotorskega svetišča, njegovi zapahi, njegovi stebri, njegovi podstavki in vse njegove posode in vse,

kar služi k temu<sup>37</sup> in stebri dvora naokoli, njihovi podstavki, njihovi količki in njihove vrvice.

<sup>38</sup> Toda tisti, ki so se utaborili pred šotorskim svetiščem proti vzhodu, **torej** pred šotorskim svetiščem skupnosti proti vzhodu, **bodo** Mojzes, Aron in njegovi sinovi, ki pazijo na zadolžitev svetišča, za službo Izraelovih otrok. Tuječ, ki pride bližu, pa bo usmrčen.<sup>39</sup> Vseh, ki so bili prešteti izmed Lévijevcev, ki sta jih Mojzes in Aron preštela na Gospodovo zapoved, po njihovih družinah, vseh moških starih en mesec in več, **je bilo** dvaindvajset tisoč.

<sup>40</sup> Gospod je rekel Mojzesu: »Pretej vse prvorojene moške izmed Izraelovih otrok, stare en mesec in več in vzemi število njihovih imen.<sup>41</sup> Zame boš vzel Lévijevce (Jaz **sem** Gospod) namesto vseh prvorojencev med Izraelovimi otroci in živino Lévijevcev namesto vseh prvencev izmed živine Izraelovih otrok.«<sup>42</sup> Mojzes jih je preštel, kakor mu je zapovedal Gospod, vse prvorojene med Izraelovimi otroci.<sup>43</sup> Vseh prvorojenih moških po številu imen, starih en mesec in več, izmed tistih, ki so bili izmed njih prešteti, je bilo dvaindvajset tisoč dvesto triinsedemdeset.

<sup>44</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>45</sup> »Vzemi Lévijevce namesto vseh prvorojencev med Izraelovimi otroci in živino Lévijevcev namesto njihove živine, in Lévijevci bodo moji. Jaz **sem** Gospod.<sup>46</sup> Za tiste, ki naj bi bili odkupljeni izmed dvesto triinsedemdesetih prvorojencev Izraelovih otrok, ki jih je več kot Lévijevcev,<sup>47</sup> boš vzel pet šeklov po glavi, po svetiščem šeklu jih boš vzel; (šekel **je** dvajset ger).<sup>48</sup> Denar, s katerim naj bo preostanek odkupljen, pa boš dal Aronu in njegovim sinovom.«<sup>49</sup> Mojzes je vzel odkupitveni denar od tistih, ki so preostali nad tistimi, ki so bili odkupljeni po Lévijevcih.<sup>50</sup> Od prvorojencev Izraelovih otrok je vzel denar: tisoč tristo petinšestdeset **šeklov** po svetiščem šeklu.<sup>51</sup> Mojzes je denar od tistih, ki so bili odkupljeni, dal Aronu in njegovim sinovom, glede na Gospodovo besedo, kakor je Gospod zapovedal Mojzesu.

**4** Gospod je spregovoril Mojzesu in Aronu, rekoč:<sup>2</sup> »Popišita glave sinov Kehátovih sinov, izmed Lévijevih sinov, po njihovih družinah, po hišah njihovih očetov;<sup>3</sup> od tridesetečega leta starosti in navzgor, celo do petdesetečega leta starosti, vse, ki vstopijo v služenje, da opravlajo delo v šotorskem svetišču skupnosti.<sup>4</sup> To **bo** služba Kehátovih sinov v šotorskem svetišču skupnosti **glede** najsvetnejših stvari.

<sup>5</sup> Ko se tabor odpravi naprej, bodo prišli Aron in njegovi sinovi in sneli zaslanjače zagrinjalo in z njim pokrili skrinjo pričevanja,<sup>6</sup> in nanjo bodo položili pokrivalo iz jazbečevih kož in nad **tem** bodo razgrnili pregrinjalo, v celoti iz modre in vanjo vstavili njena drogova.<sup>7</sup> Na mizi hlebov navzočnosti bodo razprostrli pregrinjalo iz modre in nanjo položili sklede, žlice, skledice in pokrivala, da jih s tem pokrijejo, in na njej bo neprenehoma kruh.<sup>8</sup> Nanjo bodo razprostrli pregrinjalo iz škrlnata in isto pokrili s pokrivalom iz jazbečevih kož in vanjo vstavili njena drogova.<sup>9</sup> Vzeli bodo pregrinjalo iz modrega in pokrili svečnik svetlobe in njegove svetilke, njegove utrinjače, njegove pladnje za utrinke in vse njegove oljne posode, s katerimi mu služijo,<sup>10</sup> in z vsemi posodami ga bodo položili znotraj pokrivala iz jazbečevih kož in **ga** položili na nosila.<sup>11</sup> Nad zlatim oltarjem bodo razprostrli modro pregrinjalo in ga pokrili s pokrivalom iz jazbečevih kož in vstavili njegova drogova.<sup>12</sup> Vzeli bodo vse priprave služenja, s katerimi služijo v svetišču in **jih** položili v modro pregrinjalo in jih pokrili s pokrivalom iz jazbečevih kož in **jih** bodo dali na nosila.<sup>13</sup> Iz oltarja bodo vzeli proč pepel in nanj razprostrli vijolično pregrinjalo<sup>14</sup> in nanj bodo položili vse njegove posode, s katerimi služijo okrog njega, **torej** kadilnice, kavljje za meso, lopate, umivalnike, vse oltarne posode, in nanje bodo razprostrli pokrivalo iz jazbečevih kož in vstavili njegova drogova.<sup>15</sup> Ko Aron in njegovi sinovi končajo s pokrivanjem svetišča in vseh posod svetišča, ko se bo tabor odpravil naprej, potem bodo prišli Kehátovi sinovi, da **ga** nosijo, toda ne bodo se dotaknili **nobene** svete stvari, da ne umrejo. Te **stvari so** breme Kehátovih sinov v šotorskem svetišču skupnosti.

<sup>16</sup> K služenju Aronovega sina Eleazarja, duhovnika, **spada** olje za svetobo, dišeče kadilo, dnevna jedilna daritev, mazilno olje **in** nadzor vsega svetišča in vsega, kar **je** v njem, v svetišču in v njegovih posodah.«

<sup>17</sup> Gospod je spregovoril Mojzesu in Aronu, rekoč:<sup>18</sup> »Ne odsekajta rodu družin Kehátovcev izmed Lévijevcev,<sup>19</sup> temveč jim tako storite, da bodo lahko živelni in ne umrli, ko se približajo najsvetnejšim stvarem. Aron in njegovi sinovi bodo vstopili in določili vsakega k njegovi službi in k njegovemu bremenu,<sup>20</sup> toda ne bodo vstopili, da bi videli, ko se svete stvari pokrivajo, da ne umrejo.«

<sup>21</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>22</sup> »Popiši tudi glave Geršónovih sinov, po hišah njihovih očetov, po njihovih družinah.<sup>23</sup> Preštel jih boš od tridesetečega leta starosti in navzgor, do petdesetečega leta starosti; vse, ki vstopijo, da opravijo služenje, da opravijo delo v šotorskem svetišču skupnosti.<sup>24</sup> To **je** služba družin Geršónovcev,

and all that serveth thereto,<sup>37</sup> And the pillars of the court round about, and their sockets, and their pins, and their cords.

<sup>38</sup> ¶ But those that encamp before the tabernacle toward the east, **even** before the tabernacle of the congregation eastward, **shall be** Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.<sup>39</sup> All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, **were** twenty and two thousand.

<sup>40</sup> ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.<sup>41</sup> And thou shalt take the Levites for me (**I am** the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.<sup>42</sup> And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.<sup>43</sup> And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

<sup>44</sup> ¶ And the LORD spake unto Moses, saying,<sup>45</sup> Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: **I am** the LORD.<sup>46</sup> And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;<sup>47</sup> Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take **them**: (the shekel **is** twenty gerahs):<sup>48</sup> And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.<sup>49</sup> And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:<sup>50</sup> Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five **shekels**, after the shekel of the sanctuary:<sup>51</sup> And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

**4** And the LORD spake unto Moses and unto Aaron, saying,<sup>2</sup> Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,<sup>3</sup> From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.<sup>4</sup> This **shall be** the service of the sons of Kohath in the tabernacle of the congregation, **about** the most holy things:

<sup>5</sup> ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:<sup>6</sup> And shall put thereon the covering of badgers' skins, and shall spread over **it** a cloth wholly of blue, and shall put in the staves thereof.<sup>7</sup> And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:<sup>8</sup> And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.<sup>9</sup> And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:<sup>10</sup> And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put **it** upon a bar.<sup>11</sup> And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:<sup>12</sup> And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put **them** in a cloth of blue, and cover them with a covering of badgers' skins, and shall put **them** on a bar:<sup>13</sup> And they shall take away the ashes from the altar, and spread a purple cloth thereon:<sup>14</sup> And they shall put upon it all the vessels thereof, wherewith they minister about it, **even** the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.<sup>15</sup> And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear **it**: but they shall not touch **any** holy thing, lest they die. These **things** are the burden of the sons of Kohath in the tabernacle of the congregation.

<sup>16</sup> ¶ And to the office of Eleazar the son of Aaron the priest **pertaineth** the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, **and** the oversight of all the tabernacle, and of all that therein **is**, in the sanctuary, and in the vessels thereof.

<sup>17</sup> ¶ And the LORD spake unto Moses and unto Aaron, saying,<sup>18</sup> Cut ye not off the tribe of the families of the Kohathites from among the Levites:<sup>19</sup> But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:<sup>20</sup> But they shall not go in to see when the holy things are covered, lest they die.

<sup>21</sup> ¶ And the LORD spake unto Moses, saying,<sup>22</sup> Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;<sup>23</sup> From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.<sup>24</sup> This **is** the service of the families of the Gershonites, to

serve, and for burdens: <sup>25</sup> And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, <sup>26</sup> And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. <sup>27</sup> At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. <sup>28</sup> This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

<sup>29</sup> ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; <sup>30</sup> From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation. <sup>31</sup> And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, <sup>32</sup> And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden. <sup>33</sup> This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

<sup>34</sup> ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, <sup>35</sup> From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation: <sup>36</sup> And those that were numbered of them by their families were two thousand seven hundred and fifty. <sup>37</sup> These **were** they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses. <sup>38</sup> And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, <sup>39</sup> From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, <sup>40</sup> Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. <sup>41</sup> These **are** they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

<sup>42</sup> ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, <sup>43</sup> From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, <sup>44</sup> Even those that were numbered of them after their families, were three thousand and two hundred. <sup>45</sup> These **be** those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses. <sup>46</sup> All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, <sup>47</sup> From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, <sup>48</sup> Even those that were numbered of them, were eight thousand and five hundred and fourscore. <sup>49</sup> According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

**5** And the LORD spake unto Moses, saying, <sup>2</sup> Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: <sup>3</sup> Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. <sup>4</sup> And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

<sup>5</sup> ¶ And the LORD spake unto Moses, saying, <sup>6</sup> Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; <sup>7</sup> Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth **part** thereof, and give **it** unto **him** against whom he hath trespassed. <sup>8</sup> But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, **even** to the priest; beside the ram of the atonement, whereby an atonement shall be made for him. <sup>9</sup> And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. <sup>10</sup> And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

<sup>11</sup> ¶ And the LORD spake unto Moses, saying, <sup>12</sup> Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, <sup>13</sup> And a man lie with her carnally, and it be hid from the eyes of

da služijo in za bremena. <sup>25</sup> Nosili bodo zavese šotorskega svetišča in šotorsko svetišče skupnosti, njegovo pokrivalo, pokrivalo iz jazbečevih kož, ki je nad njim, tanko preprogo za vrata šotorskega svetišča skupnosti, <sup>26</sup> tanke preproge dvora, tanko preprogo za vrata velikih vrat dvora, ki je pri šotorskem svetišču in pri oltarju naokoli, njihove vrvice in vse priprave njihove službe in vse, kar je narejeno zaanje; tako bodo služili. <sup>27</sup> Po določitvi Arona in njegovih sinov po vsa služba Geršónovih sinov in vseh njihovih bremenih in v vseh njihovih službah, in v stražo jim boste določili vsa njihova bremena. <sup>28</sup> To je služba družin Geršónovih sinov v šotorskem svetišču skupnosti in njihova straža **bo** pod roko Itamárja, sina duhovnika Arona.

<sup>29</sup> Kar se tiče Merarijevih sinov, jih boš preštel po njihovih družinah, po hiši njihovih očetov. <sup>30</sup> Preštel jih boš od tridesetega leta starosti in navzgor, torej do petdesetega leta starosti, vsakega, ki vstopa v službo, da opravlja delo šotorskega svetišča skupnosti. <sup>31</sup> To je zadolžitev njihovega bremena, glede na vso njihovo službo v šotorskem svetišču skupnosti: deske šotorskega svetišča, njegove zapahe, njegove stebre, njegove podstavke, <sup>32</sup> stebre dvora naokoli, njegove podstavke, njegove količke, njihove vrvice z vsemi njihovimi pripravami in v vso njihovo službo, in po imenu boš določil priprave zadolžitve njihovega bremena. <sup>33</sup> To je služba družin Merarijevih sinov, glede na vso njihovo službo v šotorskem svetišču skupnosti, pod roko Itamárja, sina duhovnika Arona.«

<sup>34</sup> Mojzes, Aron in vodje skupnosti so prešteli sinove Kehátovcev po njihovih družinah in po hiši njihovih očetov <sup>35</sup> od tridesetega leta starosti in navzgor, torej do petdesetega leta starosti, vsakega, ki vstopa v službo zaradi dela v šotorskem svetišču skupnosti, <sup>36</sup> in tistih, ki so bili izmed njih prešteti, po njihovih družinah, je bilo dva tisoč sedemsto petdeset. <sup>37</sup> To **so bili** tisti, ki so bili prešteti izmed družin Kehátovcev, vsi, ki lahko opravlajo službo v šotorskem svetišču skupnosti, ki sta jih Mojzes in Aron preštela glede na Gospodovo zapoved po Mojzesovi roki. <sup>38</sup> Tistih, ki so bili prešteti izmed Geršónovih sinov, po njihovih družinah in po hiši njihovih očetov, <sup>39</sup> od tridesetega leta starosti in navzgor, torej do petdesetega leta starosti, vsakega, ki vstopa v službo zaradi dela v šotorskem svetišču skupnosti, <sup>40</sup> torej tistih, ki so bili izmed njih prešteti, po njihovih družinah, po hiši njihovih očetov, je bilo dva tisoč šeststo trideset. <sup>41</sup> To **so** tisti, ki so bili prešteti izmed družin Geršónovih sinov, izmed vseh, ki lahko opravlajo službo v šotorskem svetišču skupnosti, katere sta Mojzes in Aron preštela glede na Gospodovo zapoved.

<sup>42</sup> Tistih, ki so bili prešteti izmed družin Merarijevih sinov, po njihovih družinah, po hiši njihovih očetov, <sup>43</sup> od tridesetega leta starosti in navzgor, torej do petdesetega leta starosti, vsakega, ki vstopa v službo zaradi dela v šotorskem svetišču skupnosti, <sup>44</sup> torej tistih, ki so bili izmed njih prešteti, po njihovih družinah, je bilo tri tisoč dvesto. <sup>45</sup> To **so** tisti, ki so bili prešteti izmed družin Merarijevih sinov, katere sta Mojzes in Aron preštela glede na Gospodovo besedo, po Mojzesovi roki. <sup>46</sup> Vseh tistih, ki so bili prešteti izmed Léijevcev, katere so Mojzes, Aron in Izraelovi vodje prešteli, po njihovih družinah in po hiši njihovih očetov, <sup>47</sup> od tridesetega leta starosti in navzgor, torej do petdesetega leta starosti, vsakega, ki je prišel, da opravlja službo služenja in službo bremena v šotorskem svetišču skupnosti, <sup>48</sup> torej tistih, ki so bili izmed njih prešteti, je bilo osem tisoč petsto osemdeset. <sup>49</sup> Glede na Gospodovo zapoved so bili prešteti po Mojzesovi roki, vsak glede na svojo službo in glede na svoje breme. Tako jih je preštel, kakor je Gospod zapovedal Mojzesu.

**5** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Zapovej Izraelovim otrokom, da naj iz tabora odstranijo vsakega gobavca in vsakega, ki ima izliv in vsakogar, ki je omadeževan z mrtvimi. <sup>3</sup> Tako moškega in žensko boste poslali ven. Zunaj tabora jih boste poslali, da ne omadežujejo svojih taborov, v sredi katerih prebivam.« <sup>4</sup> Izraelovi otroci so tako storili in jih poslali ven, zunaj tabora. Kakor je Gospod spregovoril Mojzesu, tako so Izraelovi otroci storili.

<sup>5</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>6</sup> »Govorite Izraelovim otrokom: Kadar bosta moški ali ženska zagrešila kakršenkoli greh, ki ga ljudje zagrešijo, da storita prestopek zoper Gospoda in da je oseba kriva, <sup>7</sup> potem bosta priznala svoj greh, ki sta ga storila. In svoj prestopek bo poplačal z glavnico in ji dodal peti **del** od tega in **to bo** dal **tistem**, zoper katerega je kršil. <sup>8</sup> Toda če človek nima nobenega sorodnika, da mu povrne prestopek, naj prestopek poplača Gospodu, **celo** duhovniku, poleg ovna sprave, s čimer bo zanj opravljena sprava. <sup>9</sup> Vsaka daritev vseh svetih stvari Izraelovih otrok, katere prinesejo duhovniku, bo njegova. <sup>10</sup> Vse človekove posvečene stvari bodo njegove; karkoli katerikoli človek daje duhovniku, to bo njegovo.«

<sup>11</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>12</sup> »Govorite Izraelovim otrokom in jim recite: Če žena kateregakoli moškega zaide proč in zoper njega zagreši prestopek <sup>13</sup> in moški z njo meseno leži in je to

skrito pred očmi njenega soproga in je zadržano zaprto in je ona omadeževana in **tam** ni nobene priče zoper njo, niti ona ni zasačena, <sup>14</sup> in pride nanj duh ljubosumnosti in je ljubosumen na svojo ženo in je ona omadeževana, ali če pride nanj duh ljubosumnosti in je ljubosumen na svojo ženo, pa ona ni omadeževana, <sup>15</sup> potem bo moški svojo ženo privedel k duhovniku in zanjo prinesel dar, desetino škafa ječmenove moke. Na to ne bo izlil olja, niti nanj ne bo položil kadila, kajti to **je** daritev ljubosumnosti, daritev spominjanja, da bi v spomin privedla krivičnost. <sup>16</sup> Duhovnik jo bo privedel bliže in jo postavil pred Gospoda. <sup>17</sup> Duhovnik bo vzel sveto vodo v lončeni posodi in od prahu, ki je na tleh šotorskega svetišča, bo duhovnik vzel in **to** dal v vodo. <sup>18</sup> Duhovnik bo žensko postavil pred Gospoda in odkril glavo ženske in v njene roke dal daritev spominjanja, kar **je** daritev ljubosumnja. Duhovnik bo imel v svoji roki grenko vodo, ki povzroča prekletstvo, <sup>19</sup> in duhovnik ji bo s prisego naročil ter ženski rekel: »Če s teboj ni ležal noben moški in če nisi zašla v nečistost z **drugim** namesto svojega soproga, bodi čista pred to grenko vodo, ki povzroča prekletstvo. <sup>20</sup> Toda če si zašla k **drugemu** namesto svojega soproga in če si omadeževana in je poleg twojega soproga s teboj ležal nek moški, <sup>21</sup> potem bo duhovnik žensko zaprisegel s prisego prekletstva in duhovnik bo ženski rekel: »Gospod naj te naredi za prekletstvo in prisego med twojim ljudstvom, ko Gospod tvojemu stegnu stori, da zgnije in tvoj trebuh oteče, <sup>22</sup> in ta voda, ki povzroča prekletstvo, bo šla v twojo notranjost, da **twojemu** trebuhi povzroči, da oteče in **twojemu** stegnu, da zgnije. <sup>23</sup> In ženska naj reče: »Amen, amen. <sup>24</sup> Duhovnik bo ta prekletstva zapisal v knjigo in **jih** spral z grenko vodo. <sup>25</sup> Žensko bo primoral, da piše grenko vodo, ki povzroča prekletstvo in voda, ki povzroča prekletstvo, bo vstopila vanjo in **postala** grenka. <sup>26</sup> Potem bo duhovnik vzel daritev ljubosumnosti iz roke ženske in daritev bo majal pred Gospodom in jo daroval na oltarju. <sup>27</sup> Duhovnik bo vzel prgišče daritve, **torej** njen spomin in **to** sežgal na oltarju in potem bo ženski povzročil, da spiše vodo. <sup>28</sup> Ko jo je primoral piti vodo, potem se bo zgodilo, **da** če je omadeževana in je storila prestopek zoper svojega soproga, da bo voda, ki povzroča prekletstvo, vstopila vanjo in **postala** grenka in njen trebuh bo otekel in njen stegno bo zgnilo, in ženska bo prekletstvo med svojim ljudstvom. <sup>29</sup> Če pa ženska ni omadeževana, temveč je čista, potem naj bo prosta in bo spočela seme. <sup>30</sup> To **je** postava ljubosumnosti, ko žena zaide k **drugemu** namesto svojega soproga in je omadeževana, <sup>31</sup> ali kadar pride nadenj duh ljubosumnosti in je ljubosumen na svojo ženo in bo ženo postavil pred Gospoda in bo duhovnik nad njo izvršil vso to postavo. <sup>32</sup> Potem bo mož brez krivde pred krivičnostjo, ta ženska pa bo nosila svojo krivičnost.«

**6** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Govori Izraelovim otrokom in jim reci: »Kadar se bosta mož ali ženska oddvojila, da zaobljubita zaobljubo nazirca, da se oddvojita Gospodu, <sup>3</sup> se bo **on** ločil od vina in močne pijače in ne bo pil vinskega kisa ali kisa močne pijače, niti ne bo pil nobene žgane pijače iz grozdnih jagod niti ne bo jedel sočnih ali posušenih grozdnih jagod. <sup>4</sup> Vse dni svoje oddvojitve ne bo jedel ničesar, kar je narejeno iz vinske trte, od pešč celo do lupine. <sup>5</sup> Vse dni zaobljube svoje oddvojitve na njegovo glavo ne bo prišla britev. Dokler se ne dopolnijo dnevi, za katere se **je** oddvojil Gospodu, bo svet in bo lasne pramene svoje glave pustil rasti. <sup>6</sup> Vse dni, ko **je** oddvojen Gospodu, ne bo prišel k nobenemu truplu. <sup>7</sup> Sebe ne bo omadeževal zaradi svojega očeta ali zaradi svoje matere ali zaradi svojega brata ali zaradi svoje sestre, ko ti umrejo; ker **je** na njegovi glavi posvetitev njegovega Boga. <sup>8</sup> Vse dni svoje oddvojitve **je** svet Gospodu. <sup>9</sup> Če katerikoli moški poleg njega nenadoma umre in je ta omadeževal glavo njegove posvetitev, potem bo svojo glavo obril na dan svojega očiščenja, na sedmi dan jo bo obril. <sup>10</sup> Na osmi dan bo duhovniku, k vratom šotorskega svetišča skupnosti, prinesel dve grlici ali dva mlada goloba <sup>11</sup> in duhovnik bo enega daroval za daritev za greh, drugega pa za žgalno daritev in zanj opravil spravo, kajti ta je grešil pri mrtvem in ta isti dan bo njegovo glavo posvetil. <sup>12</sup> Gospodu bo posvetil dneve svoje oddvojitve in prinesel bo enoletno jagnje za daritev za prestopek, toda dneve, ki so bili prej, bo izgubil, ker je bila njegova oddvojitev omadeževana.

<sup>13</sup> To **je** postava nazirca, ko so dopolnijo dnevi njegove oddvojitve. Priveden bo k vratom šotorskega svetišča skupnosti <sup>14</sup> in svoj dar bo daroval Gospodu: eno jagnje moškega spola prvega leta brez pomanjkljivosti za žgalno daritev, eno enoletno jagnjico brez pomanjkljivosti za daritev za greh, enega ovna brez pomanjkljivosti za mirovne daritve, <sup>15</sup> košaro nekvašenega kruha, kolače iz fine moke, umešane z oljem in vafle iz nekvašenega kruha, maziljene z oljem in njihovo jedilno daritev in njihove pitne daritve. <sup>16</sup> Duhovnik **jih** bo prinesel pred Gospoda in daroval bo za njegovo daritev za greh in njegovo žgalno daritev. <sup>17</sup> Daroval bo ovna za žrtvovanje mirovnih daritev Gospodu s košaro nekvašenega kruha. Duhovnik bo daroval tudi njegovo jedilno daritev in njegovo pitno daritev. <sup>18</sup> Nazirec bo pri vratih šotorskega svetišča skupnosti obril glavo svoje oddvojitve in vzel bo lase glave svoje oddvojitve in **jih** položil na ogenj, ki je

her husband, and be kept close, and she be defiled, and **there be** no witness against her, neither she be taken **with the manner**; <sup>14</sup> And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: <sup>15</sup> Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth **part** of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it **is** an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. <sup>16</sup> And the priest shall bring her near, and set her before the LORD: <sup>17</sup> And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put **it** into the water: <sup>18</sup> And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which **is** the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: <sup>19</sup> And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness **with another** instead of thy husband, be thou free from this bitter water that causeth the curse: <sup>20</sup> But if thou hast gone aside to **another** instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: <sup>21</sup> Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell; <sup>22</sup> And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen. <sup>23</sup> And the priest shall write these curses in a book, and he shall blot **them** out with the bitter water: <sup>24</sup> And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter. <sup>25</sup> Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar: <sup>26</sup> And the priest shall take an handful of the offering, *even* the memorial thereof, and burn **it** upon the altar, and afterward shall cause the woman to drink the water. <sup>27</sup> And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. <sup>28</sup> And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. <sup>29</sup> This **is** the law of jealousies, when a wife goeth aside to **another** instead of her husband, and is defiled; <sup>30</sup> Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. <sup>31</sup> Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

**6** And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto the children of Israel, and say unto them, When either man or woman shall separate **themselves** to vow a vow of a Nazarite, to separate **themselves** unto the LORD: <sup>3</sup> He shall separate **himself** from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. <sup>4</sup> All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. <sup>5</sup> All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth **himself** unto the LORD, he shall be holy, *and shall let the locks of the hair of his head grow*. <sup>6</sup> All the days that he separateth **himself** unto the LORD he shall come at no dead body. <sup>7</sup> He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. <sup>8</sup> All the days of his separation he is holy unto the LORD. <sup>9</sup> And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. <sup>10</sup> And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: <sup>11</sup> And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. <sup>12</sup> And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

<sup>13</sup> ¶ And this **is** the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: <sup>14</sup> And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, <sup>15</sup> And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. <sup>16</sup> And the priest shall bring **them** before the LORD, and shall offer his sin offering, and his burnt offering: <sup>17</sup> And he shall offer the ram **for** a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. <sup>18</sup> And the Nazarite shall shave the head of his separation **at** the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put **it** in the fire which

is under the sacrifice of the peace offerings.<sup>19</sup> And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put **them** upon the hands of the Nazarite, after **the hair of his separation** is shaven:<sup>20</sup> And the priest shall wave them for a wave offering before the LORD: this **is** holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.<sup>21</sup> This **is** the law of the Nazarite who hath vowed, **and of** his offering unto the LORD for his separation, beside **that** his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

<sup>22</sup> ¶ And the LORD spake unto Moses, saying,<sup>23</sup> Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,<sup>24</sup> The LORD bless thee, and keep thee:<sup>25</sup> The LORD make his face shine upon thee, and be gracious unto thee:<sup>26</sup> The LORD lift up his countenance upon thee, and give thee peace.<sup>27</sup> And they shall put my name upon the children of Israel; and I will bless them.

7 And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;<sup>2</sup> That the princes of Israel, heads of the house of their fathers, who **were** the princes of the tribes, and were over them that were numbered, offered:<sup>3</sup> And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.<sup>4</sup> And the LORD spake unto Moses, saying,<sup>5</sup> Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.<sup>6</sup> And Moses took the wagons and the oxen, and gave them unto the Levites.<sup>7</sup> Two wagons and four oxen he gave unto the sons of Gershon, according to their service:<sup>8</sup> And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.<sup>9</sup> But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

<sup>10</sup> ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.<sup>11</sup> And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

<sup>12</sup> ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:<sup>13</sup> And his offering **was** one silver charger, the weight thereof **was** an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:<sup>14</sup> One spoon of ten **shekels** of gold, full of incense:<sup>15</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering:<sup>16</sup> One kid of the goats for a sin offering:<sup>17</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Nahshon the son of Amminadab.

<sup>18</sup> ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:<sup>19</sup> He offered **for** his offering one silver charger, the weight whereof **was** an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:<sup>20</sup> One spoon of gold of ten **shekels**, full of incense:<sup>21</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering:<sup>22</sup> One kid of the goats for a sin offering:<sup>23</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Nethaneel the son of Zuar.

<sup>24</sup> ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, **did offer**:<sup>25</sup> His offering **was** one silver charger, the weight whereof **was** an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:<sup>26</sup> One golden spoon of ten **shekels**, full of incense:<sup>27</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering:<sup>28</sup> One kid of the goats for a sin offering:<sup>29</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Eliab the son of Helon.

<sup>30</sup> ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, **did offer**:<sup>31</sup> His offering **was** one silver charger of the weight of an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:<sup>32</sup> One golden spoon of ten **shekels**, full of incense:<sup>33</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering:<sup>34</sup> One kid of the goats for a sin offering:<sup>35</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Elizur the son of Shedeur.

<sup>36</sup> ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, **did offer**:<sup>37</sup> His offering **was** one silver charger, the weight whereof **was** an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:<sup>38</sup> One golden spoon of ten **shekels**, full of incense:<sup>39</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering:<sup>40</sup> One kid of the goats for a sin offering:<sup>41</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Shelumiel the son of Zurishaddai.

pod žrtvovanjem mirovnih daritev.<sup>19</sup> Duhovnik bo vzel kuhano pleče ovna, en nevhajan kolač iz košare in en nekvašen vafelj in položil **jih** bo na roke nazirca, potem ko so **lasje** njegove oddvojitve obriti.<sup>20</sup> Duhovnik jih bo majal **za** majalno daritev pred Gospodom. To **je** sveto za duhovnika, z majalnimi prsmi in plečem vzdiganja. Nató lahko nazirec piše vino.<sup>21</sup> To **je** postava nazirca, ki se je zaobljubil **in od** njegovega daru Gospodu za njegovo oddvojitev, poleg **tega**, kar bo njegova roka doseglja. Glede na zaobljubo, s katero se je zaobljubil, tako mora storiti glede na postavo svoje oddvojitev.«<sup>22</sup>

22 Gospod je spregovoril Mojzesu, rekoč:<sup>23</sup> »Govori Aronu in njegovim sinovom, rekoč: ›Na ta način boste blagoslavljali Izraelove otroke in jim govorili: ›Gospod [naj] te blagoslovi in te varuje. 25 Gospod [naj] stori [da] njegovo obliče zasije nad teboj in ti bo milostljiv. 26 Gospod [naj] dvigne svoje obliče nad teboj in ti da mir.‹ 27 Moje ime bodo polagali na Izraelove otroke; in jaz jih bom blagoslovil.«

7 Pripretilo se je na dan, ko je Mojzes v celoti postavil šotorsko svetišče, ga mazilil, posvetil in vse njegove priprave, oltar in vse njegove posode in jih mazilil ter jih posvetil,<sup>2</sup> da so Izraelovi princi, poglavarji hiše njihovih očetov, ki **so bili** princi rodov in so bili nad tistimi, ki so bili prešteti, darovali.<sup>3</sup> Svojo daritev so prinesli pred Gospoda: šest pokritih vozov in dvanajst volov; voz za dva izmed princev in za vsakogar vol. Privedli so jih pred šotorsko svetišče.<sup>4</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>5</sup> »Vzemi **jih** od njih, da bodo lahko opravljal službo šotorskega svetišča skupnosti, in dal jih boš Lévijevcem, vsakemu možu glede na njegovo službo.«<sup>6</sup> Mojzes je vzel vozove in vole ter jih dal Lévijevcem.<sup>7</sup> Dva vozova in štiri vole je dal Gersónovim sinovom, glede na njihovo službo.<sup>8</sup> Štiri vozove in osem volov je dal Merarjevim sinovom, glede na njihovo službo, pod roko Itamárja, sina duhovnika Arona.<sup>9</sup> Toda Kehátovim sinovom ni dal ničesar, ker **je bila** služba svetišča, **ki** jim je pripadala, takšna, da naj bi nosili na svojih ramenih.

10 Princi so darovali za posvetitev oltarja na dan, ko je bil ta maziljen, torej princi so darovali svojo daritev pred oltarjem.<sup>11</sup> Gospod je rekel Mojzesu: »Darovali bodo svojo daritev, vsak princ na svoj dan, za posvetitev oltarja.«<sup>12</sup>

12 Tisti, ki je svoj dar daroval prvi dan **je bil** Aminadábov sin Nahšón iz Judovega rodu.<sup>13</sup> Njegov dar **je bil** en srebrn pladenj, katerega teža **je bila** sto trideset **seklov**, ena srebrna skleda sedemdesetih **seklov**, po svetiščnem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev,<sup>14</sup> ena žlica iz desetih **seklov** zlata, polna kadila,<sup>21</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev,<sup>22</sup> en kozliček od koz za daritev za greh,<sup>23</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To **je bila** daritev Aminadábovega sina Nahšóna.

18 Drugi dan je daroval Cuárjev sin Netanél, Isahárjev princ.<sup>19</sup> Za svoj dar je daroval en srebrn pladenj, njegova teža **je bila** sto trideset **seklov**, ena srebrna skleda sedemdesetih **seklov**, po svetiščnem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev,<sup>20</sup> ena žlica iz desetih **seklov** zlata, polna kadila,<sup>21</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev,<sup>22</sup> en kozliček od koz za daritev za greh,<sup>23</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To **je bila** daritev Cuárjevega sina Netanéla.

24 Tretji dan je **daroval** Helónov sin Eliáb, princ Zábulonovih otrok.<sup>25</sup> Njegov dar **je bil** en srebrn pladenj, njegova teža **je bila** sto trideset **seklov**, ena srebrna skleda sedemdesetih **seklov**, po svetiščnem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev,<sup>26</sup> ena žlica iz desetih **seklov** zlata, polna kadila,<sup>27</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev,<sup>28</sup> en kozliček od koz za daritev za greh,<sup>29</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To **je bila** daritev Helónovega sina Eliába.

30 Četrти dan je **daroval** Šedeúrjev sin Elicúr, princ Rubenovih otrok.<sup>31</sup> Njegov dar **je bil** en srebrn pladenj, teže sto trideset **seklov**, ena srebrna skleda sedemdesetih **seklov**, po svetiščnem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev,<sup>32</sup> ena žlica iz desetih **seklov** zlata, polna kadila,<sup>33</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev,<sup>34</sup> en kozliček od koz za daritev za greh,<sup>35</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To **je bila** daritev Šedeúrjevega sina Elicúrja.

36 Peti dan je **daroval** Curišádájev sin Šelumiél, princ Simeonovih otrok.<sup>37</sup> Njegov dar **je bil** en srebrn pladenj, njegova teža **je bila** sto trideset **seklov**, ena srebrna skleda sedemdesetih **seklov**, po svetiščnem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev,<sup>38</sup> ena žlica iz desetih **seklov** zlata, polna kadila,<sup>39</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev,<sup>40</sup> en kozliček od koz za daritev za greh,<sup>41</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To **je bila** daritev Curišádájevega sina Šelumiéla.

<sup>42</sup> Šesti dan je **daroval** Deguélov sin Eljasáf, princ Gadovih otrok. <sup>43</sup> Njegov dar je **bil** en srebrn pladenj, teže sto trideset šeklov, ena srebrna skleda sedemdesetih šeklov, po svetiščem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev, <sup>44</sup> ena žlica iz desetih šeklov zlata, polna kadila, <sup>45</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev, <sup>46</sup> en kozliček od koz za daritev za greh, <sup>47</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To je **bila** daritev Deguélovega sina Eljasáfa.

<sup>48</sup> Sedmi dan je **daroval** Amihúdov sin Elišamá, princ Efrájimovih otrok. <sup>49</sup> Njegov dar je **bil** en srebrn pladenj, njegova teža je **bila** sto trideset šeklov, ena srebrna skleda sedemdesetih šeklov, po svetiščem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev, <sup>50</sup> ena žlica iz desetih šeklov zlata, polna kadila, <sup>51</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev, <sup>52</sup> en kozliček od koz za daritev za greh, <sup>53</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To je **bila** daritev Amihúdovega sina Elišamája.

<sup>54</sup> Osmi dan je **daroval** Pedacúrjev sin Gamliél, princ Manásejevih otrok. <sup>55</sup> Njegov dar je **bil** en srebrn pladenj, teže sto trideset šeklov, ena srebrna skleda sedemdesetih šeklov, po svetiščem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev, <sup>56</sup> ena žlica iz desetih šeklov zlata, polna kadila, <sup>57</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev, <sup>58</sup> en kozliček od koz za daritev za greh, <sup>59</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To je **bila** daritev Pedacúrjevega sina Gamliéla.

<sup>60</sup> Deveti dan je **daroval** Gideoníjev sin Abidán, princ Benjamínovih otrok. <sup>61</sup> Njegov dar je **bil** en srebrn pladenj, njegova teža je **bila** sto trideset šeklov, ena srebrna skleda sedemdesetih šeklov, po svetiščem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev, <sup>62</sup> ena žlica iz desetih šeklov zlata, polna kadila, <sup>63</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev, <sup>64</sup> en kozliček od koz za daritev za greh, <sup>65</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To je **bila** daritev Gideoníjevega sina Abidána.

<sup>66</sup> Deseti dan je **daroval** Amišadájev sin Ahiézer, princ Danovih otrok. <sup>67</sup> Njegov dar je **bil** en srebrn pladenj, njegova teža je **bila** sto trideset šeklov, ena srebrna skleda sedemdesetih šeklov, po svetiščem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev, <sup>68</sup> ena žlica iz desetih šeklov zlata, polna kadila, <sup>69</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev, <sup>70</sup> en kozliček od koz za daritev za greh, <sup>71</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To je **bila** daritev Amišadájevega sina Ahiézerja.

<sup>72</sup> Enajsti dan je **daroval** Ohránov sin Pagiél, princ Aserjevih otrok. <sup>73</sup> Njegov dar je **bil** en srebrn pladenj, njegova teža je **bila** sto trideset šeklov, ena srebrna skleda sedemdesetih šeklov, po svetiščem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev, <sup>74</sup> ena žlica iz desetih šeklov zlata, polna kadila, <sup>75</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev, <sup>76</sup> en kozliček od koz za daritev za greh, <sup>77</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To je **bila** daritev Ohránovega sina Pagiéla.

<sup>78</sup> Dvanajsti dan je **daroval** Enánov sin Ahirá, princ Neftálíjevih otrok. <sup>79</sup> Njegov dar je **bil** en srebrn pladenj, njegova teža je **bila** sto trideset šeklov, ena srebrna skleda sedemdesetih šeklov, po svetiščem šeklu; oba izmed njiju polna fine moke, umešane z oljem za jedilno daritev, <sup>80</sup> ena žlica iz desetih šeklov zlata, polna kadila, <sup>81</sup> en mlad bikec, en oven, eno jagnje prvega leta za žgalno daritev, <sup>82</sup> en kozliček od koz za daritev za greh, <sup>83</sup> in za žrtvovanje mirovnih daritev dva vola, pet ovnov, pet kozlov, pet jagnjet prvega leta. To je **bila** daritev Enánovega sina Ahirája. <sup>84</sup> To je **bila** posvetitev oltarja, na dan, ko je bil ta maziljen po Izraelovih princih: dvanajst pladnjev iz srebra, dvanajst srebrnih skled v dvanajst žlic iz zlata. <sup>85</sup> Vsak pladenj iz srebra je **tehtal** sto trideset šeklov, vsaka skleda sedemdeset. Vse srebrne posode so **tehtale** dva tisoč štiristo šeklov, po svetiščem šeklu. <sup>86</sup> Zlatih žlic je **bilo** dvanajst, polnih kadila, **ki so tehtale** po deset šeklov, po svetiščem šeklu. Vsega zlata žlic je **bilo** sto dvajset šeklov. <sup>87</sup> Vseh volov za žgalno daritev je **bilo** dvanajst bikcev, dvanajst ovnov, dvanajst jagnjet prvega leta z njihovo jedilno daritvijo in dvanajst kozličkov od koz za daritev za greh. <sup>88</sup> Vseh volov za žrtvovanje mirovnih daritev je **bilo** štiriindvajset in štirje bikci, sestdeset ovnov, šestdeset kozlov, šestdeset jagnjet prvega leta. To je **bila** posvetitev oltarja, potem ko je bil ta maziljen. <sup>89</sup> Ko je Mojzes odšel v šotorsko svetišče skupnosti, da govoril z njim, potem je slišal glas nekoga, ki mu je govoril od sedeža milosti, ki je **bil** nad skrinjo pričevanja, izmed dveh kerubov; in ta mu je govoril.

**8** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Govori Aronu in mu reci: <sup>1</sup> Ko prižigaš svetilke, bo sedem svetilk dajalo svetobo nasproti

<sup>42</sup> ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, **offered**: <sup>43</sup> His offering **was** one silver charger of the weight of an hundred and thirty **shekels**, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: <sup>44</sup> One golden spoon of ten **shekels**, full of incense: <sup>45</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>46</sup> One kid of the goats for a sin offering: <sup>47</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Eliasaph the son of Deuel.

<sup>48</sup> ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, **offered**: <sup>49</sup> His offering **was** one silver charger, the weight whereof **was** an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: <sup>50</sup> One golden spoon of ten **shekels**, full of incense: <sup>51</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>52</sup> One kid of the goats for a sin offering: <sup>53</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Elishama the son of Ammihud.

<sup>54</sup> ¶ On the eighth day **offered** Gamaliel the son of Pedahzur, prince of the children of Manasseh: <sup>55</sup> His offering **was** one silver charger of the weight of an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: <sup>56</sup> One golden spoon of ten **shekels**, full of incense: <sup>57</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>58</sup> One kid of the goats for a sin offering: <sup>59</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Gamaliel the son of Pedahzur.

<sup>60</sup> ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, **offered**: <sup>61</sup> His offering **was** one silver charger, the weight whereof **was** an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: <sup>62</sup> One golden spoon of ten **shekels**, full of incense: <sup>63</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>64</sup> One kid of the goats for a sin offering: <sup>65</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Abidan the son of Gideoni.

<sup>66</sup> ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, **offered**: <sup>67</sup> His offering **was** one silver charger, the weight whereof **was** an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: <sup>68</sup> One golden spoon of ten **shekels**, full of incense: <sup>69</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>70</sup> One kid of the goats for a sin offering: <sup>71</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Ahiezer the son of Ammishaddai.

<sup>72</sup> ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, **offered**: <sup>73</sup> His offering **was** one silver charger, the weight whereof **was** an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: <sup>74</sup> One golden spoon of ten **shekels**, full of incense: <sup>75</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>76</sup> One kid of the goats for a sin offering: <sup>77</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Pagiel the son of Ocran.

<sup>78</sup> ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, **offered**: <sup>79</sup> His offering **was** one silver charger, the weight whereof **was** an hundred and thirty **shekels**, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: <sup>80</sup> One golden spoon of ten **shekels**, full of incense: <sup>81</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>82</sup> One kid of the goats for a sin offering: <sup>83</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this **was** the offering of Ahira the son of Enan. <sup>84</sup> This **was** the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: <sup>85</sup> Each charger of silver **weighing** an hundred and thirty **shekels**, each bowl seventy: all the silver vessels **weighed** two thousand and four hundred **shekels**, after the shekel of the sanctuary: <sup>86</sup> The golden spoons **were** twelve, full of incense, **weighing** ten **shekels** apiece, after the shekel of the sanctuary: all the gold of the spoons **was** an hundred and twenty **shekels**. <sup>87</sup> All the oxen for the burnt offering **were** twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. <sup>88</sup> And all the oxen for the sacrifice of the peace offerings **were** twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This **was** the dedication of the altar, after that it was anointed. <sup>89</sup> And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that **was** upon the ark of testimony, from between the two cherubims: and he spake unto him.

**8** And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light

over against the candlestick.<sup>3</sup> And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.<sup>4</sup> And this work of the candlestick **was of** beaten gold, unto the shaft thereof, unto the flowers thereof, **was** beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

**5 ¶** And the LORD spake unto Moses, saying,<sup>6</sup> Take the Levites from among the children of Israel, and cleanse them.<sup>7</sup> And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and **so** make themselves clean.<sup>8</sup> Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.<sup>9</sup> And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:<sup>10</sup> And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:<sup>11</sup> And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.<sup>12</sup> And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.<sup>13</sup> And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.<sup>14</sup> Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.<sup>15</sup> And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.<sup>16</sup> For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.<sup>17</sup> For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.<sup>18</sup> And I have taken the Levites for all the firstborn of the children of Israel.<sup>19</sup> And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.<sup>20</sup> And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.<sup>21</sup> And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.<sup>22</sup> And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

**23 ¶** And the LORD spake unto Moses, saying,<sup>24</sup> This *is it* that **belongeth** unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:<sup>25</sup> And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more:<sup>26</sup> But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

**9** And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,<sup>2</sup> Let the children of Israel also keep the passover at his appointed season.<sup>3</sup> In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.<sup>4</sup> And Moses spake unto the children of Israel, that they should keep the passover.<sup>5</sup> And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

**6 ¶** And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:<sup>7</sup> And those men said unto him, We **are** defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?<sup>8</sup> And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

**9 ¶** And the LORD spake unto Moses, saying,<sup>10</sup> Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or **be** in a journey afar off, yet he shall keep the passover unto the LORD.<sup>11</sup> The fourteenth day of the second month at even they shall keep it, **and** eat it with unleavened bread and bitter **herbs**.<sup>12</sup> They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.<sup>13</sup> But the man that **is** clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.<sup>14</sup> And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

svečniku.«<sup>3</sup> Aron je storil tako. Prižgal je svetilke nasproti svečniku, kakor je Gospod zapovedal Mojzesu.<sup>4</sup> To delo svečnika **je bilo iz** kovanega zlata, njegovo telo, do njegovih cvetov, **je bilo kovano** delo, glede na vzorec, ki ga je Gospod pokazal Mojzesu, tako je naredil svečnik.

**5** Gospod je spregovoril Mojzesu, rekoč:<sup>6</sup> »Vzemi Lévijevce izmed Izraelovih otrok in jih očisti.<sup>7</sup> Tako jim boš storil, da jih očististi: nanje poškropi vodo očiščevanja in naj obrijejo vse svoje meso in naj si operejo oblačila in se **tako** očistijo.<sup>8</sup> Potem naj vzamejo mladega bikca z njegovo jedilno daritvijo, **torej** fino moko, umešano z oljem in še enega mladega bikca boš vzel za daritev za greh.<sup>9</sup> Lévijevce boš privedel pred šotorsko svetišče skupnosti in skupaj boš zbral celoten zbor Izraelovih otrok.<sup>10</sup> Lévijevce boš privedel pred Gospoda in Izraelovi otroci bodo svoje roke položili na Lévijevce.<sup>11</sup> Aron bo daroval Lévijevce pred Gospodom **za** daritev Izraelovih otrok, da bodo lahko izvrševali Gospodovo službo.<sup>12</sup> Lévijevci bodo svoje roke položili na glave bikcev in enega boš daroval **za** daritev za greh, drugega pa **za** žgalno daritev Gospodu, da opraviš spravo za Lévijevce.<sup>13</sup> Lévijevce boš postavil pred Arona in pred njegove sinove in jih daroval **za** daritev Gospodu.<sup>14</sup> Tako boš Lévijevce oddvojil izmed Izraelovih otrok in Lévijevci bodo moji.<sup>15</sup> Potem bodo Lévijevci vstopili, da opravljajo službo šotorskoga svetišča skupnosti in ti jih boš očistil in jih daroval **kot** dar.<sup>16</sup> Kajti oni so v celoti dani meni izmed Izraelovih otrok namesto tistega, ki odpre vsako maternico, **celo namesto** prvorjenca izmed vseh Izraelovih otrok sem jih vzel k sebi.<sup>17</sup> Kajti vsi prvorjeni izmed Izraelovih otrok **so** moji, **tako** človek in žival. Na dan, ko sem udaril vsakega prvorjenca v egiptovski deželi, sem jih posvetil zase.<sup>18</sup> Lévijevce sem vzel za vse prvorjence izmed Izraelovih otrok.<sup>19</sup> Izmed Izraelovih otrok sem dal Lévijevce **kakor** darilo Aronu in njegovim otrokom, da opravljajo službo Izraelovih otrok v šotorskem svetišču skupnosti in da opravijo spravo za Izraelove otroke, da tam ne bo nadloge med Izraelovimi otroci, ko se Izraelovi otroci približajo svetišču.«<sup>20</sup> Mojzes, Aron in vsa skupnost Izraelovih otrok so Lévijevcem storili glede na vse, kar je Gospod zapovedal Mojzesu glede Lévijevcev, tako so jim Izraelovi otroci storili.<sup>21</sup> Lévijevci so bili očiščeni in oprali so svoja oblačila in Aron jih je daroval **kakor** daritev pred Gospodom in Aron je zanje opravil spravo, da jih očisti.<sup>22</sup> Potem so Lévijevci vstopili, da opravljajo svojo službo v šotorskem svetišču skupnosti pred Aronom in pred njegovimi sinovi. Kakor je Gospod zapovedal Mojzesu glede Lévijevcev, tako so jim storili.

**23** Gospod je spregovoril Mojzesu, rekoč:<sup>24</sup> »To **je to**, kar **pripada** Lévijevcem: od petindvajset let stari in starejši bodo vstopili, da čakajo na službo šotorskoga svetišča skupnosti,<sup>25</sup> in od starosti petdesetih let bodo prenehali čakati na **njegovo** služenje in ne bodo več služili,<sup>26</sup> temveč bodo služili s svojimi brati v šotorskem svetišču skupnosti, da pazijo na zadolžitev in ne bodo opravljali služenja. Tako boš storil Lévijevcem glede njihove zadolžitve.«

**9** Gospod je spregovoril Mojzesu in Sinajski divjini, v prvem mesecu drugega leta, potem ko so prišli iz egiptovske dežele, rekoč:<sup>2</sup> »Naj Izraelovi otroci tudi pasjo praznujejo ob njem določenemu času.<sup>3</sup> Na štirinajsti dan tega meseca, zvečer, jo boste praznovali ob določenemu času, glede na vse njene zakone in glede na vse njene ceremonije, jo boste praznovali.«<sup>4</sup> In Mojzes je govoril Izraelovim otrokom, da naj praznujejo pasjo.<sup>5</sup> Pasjo so praznovali na štirinajsti dan prvega meseca zvečer v Sinajski divjini. Glede na vse, kar je Gospod zapovedal Mojzesu, tako so Izraelovi otroci storili.

**6** Tam pa so bili neki možje, ki so se omadeževali pri človeškem truplu, da na ta dan niso mogli praznovati pashe in na ta dan so prišli pred Mojzesom in pred Aronom<sup>7</sup> in ti možje so mu rekli: »Omadeževani smo s človeškim truplom. Zakaj smo zadržani, da ne moremo darovali Gospodove daritve ob določenemu času med Izraelovimi otroci?«<sup>8</sup> Mojzes jim je rekel: »Mirno stojte, jaz pa bom poslušal, kaj bo glede vas zapovedal Gospod.«

**9** Gospod je spregovoril Mojzesu, rekoč:<sup>10</sup> »Govori Izraelovim otrokom, rekoč: »Če bo katerikoli moški izmed vas ali izmed vašega potomstva postal nečist zaradi razloga trupla, ali **bo** na potovanju daleč stran, bo vendar praznoval pasjo Gospodu.<sup>11</sup> Štirinajsti dan drugega meseca zvečer jo bodo praznovali **in** jo jedli z nekvašenim kruhom in grenkimi **zelišči**.<sup>12</sup> Od tega ne bodo ničesar pustili do jutra, niti zlomili nobene njegove kosti. Glede na vse odredbe pashe jo bodo praznovali.<sup>13</sup> Toda mož, ki **je** čist in ni na potovanju in se ogiba praznovati pasjo, celo ista duša bo iztrebljena izmed svojega ljudstva. Ker ob določenemu času ni prinesel daru Gospodu, bo ta mož nosil svoj greh.<sup>14</sup> Če bo tujec začasno prebival med vami in bo praznoval pasjo Gospodu, bo takoj storil glede na odredbe pashe in glede na njen določen način. Imeli boste eno odredbo, tako za tujca kakor za tistega, ki je bil rojen v deželi.«

<sup>15</sup> Na dan, ko je bilo šotorsko svetišče vzdignjeno, je oblak pokril šotorsko svetišče, **namreč** šotor pričevanja in zvečer je bilo nad šotorskim svetiščem kakor bi bil to videz ognja do jutra.<sup>16</sup> Vedno je bilo tako; oblak ga je pokrival **podnevi** in videz ognja ponoči.<sup>17</sup> Ko je bil oblak dvignjen od šotorskega svetišča, so za tem Izraelovi otroci odpotovali in na kraju, kjer je oblak obstal, tam so Izraelovi otroci postavili svoje štore.<sup>18</sup> Na Gospodovo zapoved so Izraelovi otroci odpotovali in na Gospodovo zapoved so se utaborili. Kolikor dolgo je oblak ostajal nad šotorskim svetiščem so počivali v svojih šotorih.<sup>19</sup> Ko se je oblak mnogo dni zadrževal nad šotorskim svetiščem, potem so Izraelovi otroci pazili na Gospodovo naročilo in niso odpotovali.<sup>20</sup> In bilo je, ko je bil oblak malo dni nad šotorskim svetiščem; glede na Gospodovo zapoved, so ostajali v svojih štorih in glede na Gospodovo zapoved so odpotovali.<sup>21</sup> In bilo je, ko je oblak ostajal od večera celo do jutra in **da** se je oblak zjutraj dvignil, potem so odpotovali, bodisi **je bilo to** podnevi ali ponoči, ko se je oblak dvignil, so odpotovali.<sup>22</sup> Ali **če je bilo to** dva dni ali mesec ali leto, da je oblak ostajal nad šotorskim svetiščem, ostajajoč nad njim, so Izraelovi otroci ostali v svojih štorih in niso odpotovali, toda ko je bil ta dvignjen, so odpotovali.<sup>23</sup> Na Gospodovo zapoved so počivali v štorih in na Gospodovo zapoved so odpotovali; pazili so na Gospodovo naročilo, na Gospodovo zapoved, po Mojzesovi roki.

**10** Gospod je spregovoril Mojzesu, rekoč:<sup>2</sup> »Naredi si dve srebrni trobenti. Iz celega kosa ju boš izdelal, da ju boste lahko uporabljali za sklic zpora in za potovanje taborov.<sup>3</sup> Ko bodo z njima zatrobili, se bo ves zbor zbral k tebi pri vratih šotorskega svetišča skupnosti.<sup>4</sup> Če bodo trobili **samo** z eno **trobento**, potem se bodo princi, **ki so** poglavariji tisočerih Izraelovih, skupaj zbrali k tebi.<sup>5</sup> Kadar zatrobite alarm, potem bodo tabori, ki taborijo na vzhodnih delih, odšli naprej.<sup>6</sup> Kadar drugič zatrobite alarm, potem se bodo tabori, ki taborijo na južni strani, odpravili na svoje potovanje; zaradi njihovih potovanj bodo trobili alarm.<sup>7</sup> Toda ko naj bi se skupnost zbrala skupaj, boste trobili, toda ne boste razglasili alarme.<sup>8</sup> Aronovi sinovi, duhovniki, bodo trobili s trobentami in oni vam bodo za odredbo na veke skozi vaše rodove.<sup>9</sup> Če greste v vaši deželi na vojno zoper sovražnika, ki vas zatira, potem boste s trobentami trobili alarm in Gospod, vaš Bog, se vas bo spomnil in rešeni boste pred svojimi sovražniki.<sup>10</sup> Tudi na dan vašega veselja in na vaše slovesne dneve in ob začetkih vaših mesecev boste s trobentami trobili nad vašimi žgalnimi daritvami in nad žrtvovanji vaših mirovnih daritev, da vam bodo za spomin pred vašim Bogom. Jaz **sem** Gospod, vaš Bog.«

<sup>11</sup> Prijetilo se je na dvajseti **dan** drugega meseca, v drugem letu, da je bil oblak dvignjen iznad šotorskega svetišča pričevanja.<sup>12</sup> Izraelovi otroci so se odpravili na svoja potovanja iz Sinajske divbine in oblak je obstal v Paranski divini.<sup>13</sup> Prvič so se odpravili na svoje potovanje glede na Gospodovo zapoved, po Mojzesovi roki.

<sup>14</sup> Prvi je odšel prapor tabora Judovih otrok, glede na njihove vojske in nad njegovo vojsko **je bil** Aminadábov sin Nahsón.<sup>15</sup> Nad vojsko rodu Isahárjevih otrok **je bil** Cuárjev sin Netanél.<sup>16</sup> Nad vojsko rodu Zábulonovih otrok **je bil** Helónov sin Eliáb.<sup>17</sup> Šotorsko svetišče je bilo podrto, in Geršónovi sinovi in Meraríjevi sinovi so se odpravili naprej, noseč šotorsko svetišče.

<sup>18</sup> Prapor Rubenovega tabora se je odpravil naprej, glede na njihove vojske in nad njegovo vojsko **je bil** Šedeúrjev sin Elicúr.<sup>19</sup> Nad vojsko rodu Simeonovih otrok **je bil** Curiádájev sin Šelumiél.<sup>20</sup> Nad vojsko rodu Gadovih otrok **je bil** Deguéljev sin Eljasáf.<sup>21</sup> Kehátovci so se odpravili naprej, noseč svetišče, **drugi** pa so postavili šotorsko svetišče preden so ti prisli.

<sup>22</sup> Prapor tabora Efrájimovih otrok se je odpravil naprej glede na njihove vojske in nad njegovo vojsko **je bil** Amihúdov sin Elišamá.<sup>23</sup> Nad vojsko rodu Manásejevih otrok **je bil** Pedacúrjev sin Gamliél.<sup>24</sup> Nad vojsko rodu Benjamínovih otrok **je bil** Gideoniév sin Abidán.

<sup>25</sup> Prapor tabora Danovih otrok se je odpravil naprej, **ki je bil** zadnja straža vseh taborov po njihovih vojskah in nad njegovo vojsko **je bil** Amišadájev sin Ahiézer.<sup>26</sup> Nad vojsko rodu Aserjevih otrok **je bil** Ohránov sin Pagiél.<sup>27</sup> Nad vojsko rodu Neftálijevih otrok **je bil** Enánov sin Ahirá.<sup>28</sup> Takšna **so bila** potovanja Izraelovih otrok glede na njihove vojske, ko so se odpravili naprej.

<sup>29</sup> Mojzes je rekel Hobábu, sinu Midjánca Reguéla, Mojzesovega tasta: »Potujemo proti kraju, o katerem je Gospod rekel: ›Jaz vam ga bom dal.‹ Pridi z nami in mi ti bomo storili dobro, kajti Gospod je dobro govoril glede Izraela.«<sup>30</sup> Ta pa mu je rekel: »Ne bom sel, temveč bom odšel k svoji lastni deželi in k svojemu sorodstvu.«<sup>31</sup> Rekel je: »Ne zapusti nas, prosim te, ker veš kako naj taborimo v divini in ti si nam

<sup>15</sup> ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle, **namely**, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.<sup>16</sup> So it was alway: the cloud covered it **by day**, and the appearance of fire by night.<sup>17</sup> And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.<sup>18</sup> At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.<sup>19</sup> And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.<sup>20</sup> And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.<sup>21</sup> And so it was, when the cloud abode from even unto the morning, and **that** the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.<sup>22</sup> Or **whether it were** two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.<sup>23</sup> At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

**10** And the LORD spake unto Moses, saying,<sup>2</sup> Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.<sup>3</sup> And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.<sup>4</sup> And if they blow **but** with one **trumpet**, then the princes, **which are** heads of the thousands of Israel, shall gather themselves unto thee.<sup>5</sup> When ye blow an alarm, then the camps that lie on the east parts shall go forward.<sup>6</sup> When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.<sup>7</sup> But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.<sup>8</sup> And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.<sup>9</sup> And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.<sup>10</sup> Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I **am** the LORD your God.

<sup>11</sup> ¶ And it came to pass on the twentieth **day** of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.<sup>12</sup> And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.<sup>13</sup> And they first took their journey according to the commandment of the LORD by the hand of Moses.

<sup>14</sup> ¶ In the first **place** went the standard of the camp of the children of Judah according to their armies: and over his host **was** Nahshon the son of Amminadab.<sup>15</sup> And over the host of the tribe of the children of Issachar **was** Nethaneel the son of Zuar.<sup>16</sup> And over the host of the tribe of the children of Zebulun **was** Eliab the son of Helon.<sup>17</sup> And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

<sup>18</sup> ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host **was** Elizur the son of Shedeur.<sup>19</sup> And over the host of the tribe of the children of Simeon **was** Shelumiel the son of Zurishaddai.<sup>20</sup> And over the host of the tribe of the children of Gad **was** Eliasaph the son of Deuel.<sup>21</sup> And the Kohathites set forward, bearing the sanctuary: and **the other** did set up the tabernacle against they came.

<sup>22</sup> ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host **was** Elishama the son of Ammihud.<sup>23</sup> And over the host of the tribe of the children of Manasseh **was** Gamaliel the son of Pedahzur.<sup>24</sup> And over the host of the tribe of the children of Benjamin **was** Abidan the son of Gideoni.

<sup>25</sup> ¶ And the standard of the camp of the children of Dan set forward, **which was** the rereward of all the camps throughout their hosts: and over his host **was** Ahiezer the son of Ammishaddai.<sup>26</sup> And over the host of the tribe of the children of Asher **was** Pagiel the son of Ocram.<sup>27</sup> And over the host of the tribe of the children of Naphtali **was** Ahira the son of Enan.<sup>28</sup> Thus **were** the journeyings of the children of Israel according to their armies, when they set forward.

<sup>29</sup> ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.<sup>30</sup> And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.<sup>31</sup> And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.<sup>32</sup> And it shall be, if

thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

<sup>33</sup> ¶ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. <sup>34</sup> And the cloud of the LORD was upon them by day, when they went out of the camp. <sup>35</sup> And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. <sup>36</sup> And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

**11** And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp. <sup>2</sup> And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched. <sup>3</sup> And he called the name of the place Taberah: because the fire of the LORD burnt among them.

<sup>4</sup> ¶ And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? <sup>5</sup> We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: <sup>6</sup> But now our soul is dried away: there is nothing at all, beside this manna, before our eyes. <sup>7</sup> And the manna was as coriander seed, and the colour thereof as the colour of bdellium. <sup>8</sup> And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. <sup>9</sup> And when the dew fell upon the camp in the night, the manna fell upon it.

<sup>10</sup> ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. <sup>11</sup> And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? <sup>12</sup> Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? <sup>13</sup> Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. <sup>14</sup> I am not able to bear all this people alone, because it is too heavy for me. <sup>15</sup> And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

<sup>16</sup> ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. <sup>17</sup> And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. <sup>18</sup> And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. <sup>19</sup> Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; <sup>20</sup> But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt? <sup>21</sup> And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. <sup>22</sup> Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? <sup>23</sup> And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

<sup>24</sup> ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. <sup>25</sup> And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that when the spirit rested upon them, they prophesied, and did not cease. <sup>26</sup> But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. <sup>27</sup> And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. <sup>28</sup> And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. <sup>29</sup> And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them! <sup>30</sup> And Moses gat him into the camp, he and the elders of Israel.

<sup>31</sup> ¶ And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. <sup>32</sup> And the people stood up all that day, and all that night, and all the next day, and they gathered

lahko namesto oči. <sup>32</sup> In zgodilo se bo, če greš z nami, da, zgodilo se bo, da kakršna bo Gospodova dobrota do nas, isto bomo mi storili tebi.«

<sup>33</sup> Odpravili so se od Gospodove gore tri dni potovanja in skrinja Gospodove zaveze je šla pred njimi na trdnevo potovanje, da zanje poišče počivališče. <sup>34</sup> Gospodov oblak je bil nad njimi podnevi, ko so odšli iz tabora. <sup>35</sup> Kadar je skrinja krenila na pot, se je pripetilo, da je Mojzes rekel: »Vstani Gospod in razkrope naj se tvoji sovražniki in tisti, ki te sovražijo, naj zbežijo pred teboj.« <sup>36</sup> Ko pa je ta počivala, je rekel: »Vrni se, o Gospod, k mnogim Izraelovim tisočerim.«

**11** Ko se je ljudstvo pritoževalo, je to razžalilo Gospoda, in Gospod je to slišal in njegova jeza je bila vžgana in med njimi je zagorel Gospodov ogenj in použil tiste, ki so bili na najbolj oddaljenih delih tabora. <sup>2</sup> Ljudstvo je klical k Mojzesu in ko je Mojzes molil h Gospodu je bil ogenj pogašen. <sup>3</sup> Ime kraja je imenoval Tabera, ker je med njimi gorenje Gospodov ogenj.

<sup>4</sup> Mešana množica, ki je bila med njimi, je čutila poželenje in tudi Izraelovi otroci so ponovno jokali ter rekli: »Kdo nam bo dal za jesti meso?« <sup>5</sup> Spominjam se rib, ki smo jih prosto jedli v Egiptu, kumaric, melon, pora, čebule in česna. <sup>6</sup> Toda naša duša je sedaj izsušena. *Tukaj, pred* našimi očmi, sploh ni ničesar poleg mane. <sup>7</sup> Mana je bila kakor koriandrov seme in njena barva kakor barva bdelija. <sup>8</sup> Ljudstvo je šlo okoli in to nabiralo in mlelo v mlinih ali toklo v možnarju in jo peklo v ponavah in iz nje delalo kolače in njen okus je bil kakor okus svežega olja. <sup>9</sup> Ko je ponoči na tabor padla rosa, je nanj padla mana.

<sup>10</sup> Potem je Mojzes slišal ljudstvo jokati po svojih družinah, vsakega moža pri vratih svojega šotorja. Gospodova jeza je bila silno vžgana; tudi Mojzes je bil razžaljen. <sup>11</sup> Mojzes je rekel Gospodu: »Zakaj si prizadel svojega služabnika? In zakaj nisem našel naklonjenosti v tvojem pogledu, da name polagaš breme vsega tega ljudstva? <sup>12</sup> Ali sem jaz spocel vse to ljudstvo? Mar sem jih rodil, da bi mi rekel: »Nosi jih v svojem naročju, kakor skrbeč oče nosi doječega otroka, v deželo, ki si jo priseljil njihovim očetom?« <sup>13</sup> Od kod naj bi imel meso, da ga dam vsemu temu ljudstvu? Kajti jokajo k meni, rekoč: »Daj nam meso, da bomo lahko jedli.« <sup>14</sup> Vsega tega ljudstva nisem zmožen nositi sam, ker je to zame pretežko. <sup>15</sup> Če tako postopaš z menoj, me ubij, prosim te, brez razmisleka, če sem našel naklonjenost v tvojih očeh in naj ne vidim svoje bednosti.«

<sup>16</sup> Gospod je rekel Mojzesu: »K meni zberi sedemdeset mož izmed Izraelovih starešin, katere poznaš, da so starešine ljudstva in častniki nad njimi; in privedi jih k šotorskemu svetišču skupnosti, da bodo tam lahko stali s teboj. <sup>17</sup> Jaz pa bom prišel dol in tam govoril s teboj. Vzel bom od duha, ki je nad teboj in položil ga bom nanje in s teboj bodo nosili breme ljudstva, da ga ne boš nosil sam. <sup>18</sup> Ljudstvu pa reci: »Posvetite se za jutri in jedli boste meso, kajti jokali ste v Gospodova ušesa, rekoč: »Kdo nam bo dal za jesti meso? Kajti z nami je bilo dobro v Egiptu,« zato vam bo Gospod dal meso in vi boste jedli. <sup>19</sup> Ne boste jedli en dan, niti dva dni, niti pet dni, niti deset dni, niti dvajset dni, <sup>20</sup> temveč cel mesec, dokler to ne pride iz vaših nosnic in vam to postane gnusno, zato ker ste prezirali Gospoda, ki je med vami in ste jokali pred njim, rekoč: »Zakaj smo prišli iz Egipta?« <sup>21</sup> Mojzes je rekel: »Ljudstva, med katerim sem, je šeststo tisoč pešcev, ti pa si rekel: »Jaz jim bom dal mesa, da bodo lahko jedli cel mesec.« <sup>22</sup> Mar bodo tropi in črede umorjeni zaradi njih, da jim zadostijo? Mar se bodo vse morske ribe zanje zbrale skupaj, da jim zadostijo?« <sup>23</sup> Gospod je rekel Mojzesu: »Ali je Gospodova roka postala prekratka? Sedaj boš videl, če se ti bo moja beseda zgodila ali ne.«

<sup>24</sup> Mojzes je odšel ven in ljudstvu povedal Gospodove besede in zbral sedemdeset mož izmed starešin ljudstva in jih postavil naokoli šotorskega svetišča. <sup>25</sup> Gospod je prišel dol v oblaku in mu spregovoril in vzel od duha, ki je bil nad njim in ga dal sedemdesetim starešinam. Pripetilo se je, ko je nad njimi počival duh, da so prerokovali in niso prenehali. <sup>26</sup> Toda tam v taboru sta ostala dva izmed mož, ime enega je bilo Eldád in ime drugega Medád in duh je počival nad njima. *Bila* sta izmed tistih, ki so bili zapisani, toda nista odšla k šotorskemu svetišču, in prerokovala sta v taboru. <sup>27</sup> Tam je pritekel mladenič in povedal Mojzesu ter rekel: »Eldád in Medád prerokujeta v taboru.« <sup>28</sup> Nunov sin Józue, Mojzesov služabnik, eden izmed njegovih mladeničev, je odgovoril in rekel: »Moj gospod Mojzes, prepovej jima.« <sup>29</sup> Mojzes mu je rekel: »Mar si zaradi mene ljubosumen? Da bi Bog dal, da bi bilo vse Gospodovo ljudstvo preroki in da bi Gospod nanje položil svojega duha!« <sup>30</sup> Mojzes se je povzpel v tabor, on in starešine Izraela.

<sup>31</sup> Od Gospoda je izšel veter in od morja prinesel prepelice in *jih* pustil pasti pri taboru, kakor bi bilo dan potovanja na tej strani in kakor bi bilo dan potovanja na oni strani, naokoli tabora in kakor bi jih bilo dva komolca visoko na obliju zemlje. <sup>32</sup> Ljudstvo je stalo pokonci ves da dan in vso to noč in ves naslednji dan in zbiralo prepelice. Kdor

je zbral najmanj je zbral deset tovorov. Razporedili so si *jih* povsod naokoli tabora.<sup>33</sup> Medtem ko *je bilo* meso še vedno med njihovimi zobmi, preden je bilo prežvečeno, je bil Gospodov bes vžgan zoper ljudstvo in Gospod je ljudstvo udaril z zelo veliko nadlogo.<sup>34</sup> Ime tega kraja je imenoval Kibrot-Hattaava, ker so tam pokopali ljudstvo, ki je pozelelo.<sup>35</sup> In ljudstvo je odpotovalo od Kibrot-Hattaave do Hacerótua in ostalo pri Hacerótui.

**12** Mirjam in Aron pa sta govorila zoper Mojzesu zaradi etiopske ženske, ki jo je poročil, kajti poročil je etiopsko žensko.<sup>2</sup> Rekla sta: »Je Gospod resnično govoril samo po Mojzesu? Mar ni govoril tudi po nama?« In Gospod je *to* slišal.<sup>3</sup> (Torej mož Mojzes *je bil* zelo krotak, nad vsemi ljudmi, ki *so bili* na obličju zemlje.)

<sup>4</sup> Gospod je nenadoma spregovoril Mojzesu, Aronu in Mirjam: »Vi trije, pridite ven k šotorskemu svetišču skupnosti.« In ti trije so prišli ven.<sup>5</sup> Gospod je prišel dol v oblačnem stebru in stopil *k* vratom šotorskega svetišča in poklical Arona in Mirjam, in oba sta prišla naprej.<sup>6</sup> Rekel je: »Poslušajta torej moje besede: >Če je med vami prerok, se mu bom *jaz*, Gospod, dal spoznati v videnju *in* mu govoril v sanjah.<sup>7</sup> Moj služabnik Mojzes pa ni tak, on *je* zvest v vsej moji hiši.<sup>8</sup> Z njim bom govoril od ust do ust, celo vidno, ne pa v skrivnostnih govorih, in gledal bo Gospodovo podobnost. Zakaj se torej nista bala govoriti proti mojemu služabniku Mojzesu?«<sup>9</sup> Gospodova jeza je bila vneta zoper njiju in je odsel.

<sup>10</sup> Oblak je odsel od šotorskega svetišča in glej, Mirjam *je postala* gobava, *bela* kakor sneg. Aron pa je pogledal na Mirjam in glej, *bila je* gobava.<sup>11</sup> Aron je rekel Mojzesu: »Ojoj, moj gospod, rotim te, ne položi greha na naju, v čemer sva storila nespametno in v čemer sva gresila.<sup>12</sup> Naj ona ne bo kakor nekdo, *[ki je]* mrtev, katerega meso je na pol použito, ko prihaja iz maternice svoje matere.«<sup>13</sup> Mojzes je klical h Gospodu, rekoč: »Ozdravi jo torej, o Bog, rotim te.«

<sup>14</sup> Gospod je rekel Mojzesu: »Če bi njen oče zgolj pljunil v njen obraz, ali ne bi bila sedem dni osramočena? Naj bo sedem dni zaprta izven tabora in potem naj bo *ponovno* sprejeta.«<sup>15</sup> Mirjam je bila sedem dni zaprta izven tabora in ljudstvo se ni odpravilo, dokler Mirjam ni bila *ponovno* privedena nazaj.<sup>16</sup> Potem se je ljudstvo odpravilo iz Hacerótua in se utaborilo v Paránski divjini.

**13** Gospod je spregovoril Mojzesu, rekoč:<sup>2</sup> »Pošlji može, da bodo lahko preiskali kánaansko deželo, ki jo dajem Izraelovim otrokom. Iz vsakega rodu njihovih očetov boste poslali človeka, vsakega, ki je voditelj med njimi.«<sup>3</sup> Mojzes jih je po Gospodovi zapovedi poslal iz Paránske divjine; vsi tisti možje *so bili* poglavarij Izraelovih otrok.<sup>4</sup> To *so bila* njihova imena: iz Rubenovega rodu Zahúrjev sin Šamúa,<sup>5</sup> iz Simeonovega rodu Horíjev sin Šafát,<sup>6</sup> iz Judovega rodu Jefunéjev sin Kaléb,<sup>7</sup> iz Isahárjevega rodu Jožefov sin Jigál,<sup>8</sup> iz Efrájimovega rodu Nunov sin Hošéa,<sup>9</sup> iz Benjaminodevega rodu Rafújev sin Paltí,<sup>10</sup> § iz Zábulonovega rodu Sodijev sin Gadiél,<sup>11</sup> iz Jožefovega rodu, *namreč* iz Manásejevega rodu Susíjev sin Gadí,<sup>12</sup> iz Danovega rodu Gemalíjev sin Amíel,<sup>13</sup> iz Aserjevega rodu Mihaelov sin Setúr,<sup>14</sup> iz Neftálijevega rodu Vofsíjev sin Nahbí,<sup>15</sup> iz Gadovega rodu Mahíjev sin Geuél,<sup>16</sup> To *so* imena mož, ki jih je Mojzes poslal, da ogledajo deželo. Mojzes je Nunovega sina Hošéa imenoval Ješua.

<sup>17</sup> Mojzes jih je poslal, da ogledajo kánaansko deželo in jim rekel: »Pojdite gor po tej *poti* proti jugu in pojdite gor na goro.<sup>18</sup> Oglejte si deželo, kakšna *je* in ljudstvo, ki prebiva v njej, če *so* močni ali šibki, maloštevilni ali številni,<sup>19</sup> in kakšna *je* dežela, ki v njej prebivajo, bodisi *je* ta dobra ali slaba, in kakšna mesta *so*, ki v njih prebivajo, ali so v šotorih ali v oporiščih,<sup>20</sup> in kakšna *je* dežela, ali *je* ta obilna ali revna, ali je tam les ali ne. In bodite odločnega poguma in prinesite sad dežele.« Torej *bil je* čas prvih sadov grozdja.

<sup>21</sup> Tako so odšli gor in preiskali deželo od Cinske divjine do Rehóba, kakor ljudje pridejo do Hamáta.<sup>22</sup> Povzpeli so se pri jugu in prišli do Hebróna, kjer *so bili* Ahímán, Šešáj in Talmái, Anákovi otroci. (Torej Hebrón je bil zgrajen sedem let pred Coanom v Egiptu.)<sup>23</sup> Prišli so k Eškólskemu potoku in od tam odrezali vejo z enim šopom grozdja in nosili so jo med dvema na palici in prinesli so od granatovcev in od fig.<sup>24</sup> Kraj je bil imenovan potok Eškól zaradi šopa grozdja, ki so ga Izraelovi otroci odrezali od tam.<sup>25</sup> In po štiridesetih dneh so se vrnili iz preiskovanja dežele.

<sup>26</sup> Šli so in prišli k Mojzesu in Aronu in k vsej skupnosti Izraelovih otrok v Paránsko divjino, do Kadeša in jima nazaj prinesli besedo in vsej skupnosti in jim pokazali sad dežele.<sup>27</sup> Povedali so mu in rekli: »Prišli smo do dežele, kamor nas pošiljaš in ta zagotovo teče z mlekom in medom, in to *je* njen sad.<sup>28</sup> Vendar je ljudstvo, ki prebiva v deželi močno in mesta *so* obzidana *in* zelo velika in poleg tega smo tam videli Anákove otroke.<sup>29</sup> Amalečani prebivajo v južni deželi; Hetejci, Jebusejci in Amoréjci prebivajo v gorah, Kánaanci pa prebivajo poleg morja in ob jordanski pokrajini.«<sup>30</sup> Kaléb je ljudstvo pomiril pred Mojzesom in rekel: »Brž pojdimo gor in jo zavzemimo, kajti zelo smo sposobni, da jo premagamo.«<sup>31</sup> Toda možje, ki so odšli z njim, so rekli:

the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.<sup>33</sup> And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.<sup>34</sup> And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.<sup>35</sup> And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

**12** And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.<sup>2</sup> And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.<sup>3</sup> (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

<sup>4</sup> And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.<sup>5</sup> And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.<sup>6</sup> And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.<sup>7</sup> My servant Moses *is* not so, who *is* faithful in all mine house.<sup>8</sup> With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?<sup>9</sup> And the anger of the LORD was kindled against them; and he departed.

<sup>10</sup> And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprosy, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprosy.<sup>11</sup> And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.<sup>12</sup> Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.<sup>13</sup> And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

<sup>14</sup> ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.<sup>15</sup> And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.<sup>16</sup> And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

**13** And the LORD spake unto Moses, saying, <sup>2</sup> Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.<sup>3</sup> And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.<sup>4</sup> And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.<sup>5</sup> Of the tribe of Simeon, Shaphat the son of Hori.<sup>6</sup> Of the tribe of Judah, Caleb the son of Jephunneh.<sup>7</sup> Of the tribe of Issachar, Igal the son of Joseph.<sup>8</sup> Of the tribe of Ephraim, Oshea the son of Nun.<sup>9</sup> Of the tribe of Benjamin, Palti the son of Raphu.<sup>10</sup> Of the tribe of Zebulun, Gaddiel the son of Sodi.<sup>11</sup> Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.<sup>12</sup> Of the tribe of Dan, Ammíel the son of Gemalli.<sup>13</sup> Of the tribe of Asher, Sethur the son of Michael.<sup>14</sup> Of the tribe of Naphtali, Nahbi the son of Vophsí.<sup>15</sup> Of the tribe of Gad, Geuel the son of Machí.<sup>16</sup> These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

<sup>17</sup> ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:<sup>18</sup> And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;<sup>19</sup> And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;<sup>20</sup> And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

<sup>21</sup> ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.<sup>22</sup> And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.)<sup>23</sup> And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.<sup>24</sup> The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.<sup>25</sup> And they returned from searching of the land after forty days.

<sup>26</sup> ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.<sup>27</sup> And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.<sup>28</sup> Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.<sup>29</sup> The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.<sup>30</sup> And Caleb stilled the people before Moses, and said, Let us go up at once, and possess

it; for we are well able to overcome it.<sup>31</sup> But the men that went up with him said, We be not able to go up against the people; for they **are** stronger than we.<sup>32</sup> And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, **is** a land that eateth up the inhabitants thereof; and all the people that we saw in it **are** men of a great stature.<sup>33</sup> And there we saw the giants, the sons of Anak, **which come** of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

**14** And all the congregation lifted up their voice, and cried; and the people wept that night.<sup>2</sup> And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!<sup>3</sup> And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?<sup>4</sup> And they said one to another, Let us make a captain, and let us return into Egypt.

<sup>5</sup> Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

<sup>6</sup> ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, **which were** of them that searched the land, rent their clothes:<sup>7</sup> And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, **is** an exceeding good land.<sup>8</sup> If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.<sup>9</sup> Only rebel not ye against the LORD, neither fear ye the people of the land; for they **are** bread for us: their defence is departed from them, and the LORD **is** with us: fear them not.<sup>10</sup> But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

<sup>11</sup> ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?<sup>12</sup> I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

<sup>13</sup> ¶ And Moses said unto the LORD, Then the Egyptians shall hear **it**, (for thou broughtest up this people in thy might from among them);<sup>14</sup> And they will tell **it** to the inhabitants of this land; **for** they have heard that thou LORD **art** among this people, that thou LORD art seen face to face, and **that** thy cloud standeth over them, and **that** thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

<sup>15</sup> ¶ Now **if** thou shalt kill **all** this people as one man, then the nations which have heard the fame of thee will speak, saying,<sup>16</sup> Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.<sup>17</sup> And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,<sup>18</sup> The LORD **is** longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing **the guilty**, visiting the iniquity of the fathers upon the children unto the third and fourth **generation**.<sup>19</sup> Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

<sup>20</sup> And the LORD said, I have pardoned according to thy word:<sup>21</sup> But **as truly as** I live, all the earth shall be filled with the glory of the LORD.<sup>22</sup> Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;<sup>23</sup> Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:<sup>24</sup> But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.<sup>25</sup> (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

<sup>26</sup> ¶ And the LORD spake unto Moses and unto Aaron, saying,<sup>27</sup> How long **shall I bear with** this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.<sup>28</sup> Say unto them, **As truly as** I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:<sup>29</sup> Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,<sup>30</sup> Doubtless ye shall not come into the land, **concerning** which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.<sup>31</sup> But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.<sup>32</sup> But **as for** you, your carcases, they shall fall in this wilderness.<sup>33</sup> And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.<sup>34</sup> After the number of the days in which ye searched the land, **even** forty days, each day for a year, shall ye bear your iniquities, **even** forty years, and ye shall know my breach of promise.<sup>35</sup> I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

<sup>36</sup> And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander

»Mi nismo zmožni oditi gor zoper ljudstvo, kajti oni **so** močnejši od nas.«<sup>32</sup> Izraelovim otrokom so prinesli zlo poročilo o deželi, katero so preiskali, rekoč: »Dežela skozi katero smo šli, da jo preiščemo, **je** dežela, ki požira svoje prebivalce. Vse ljudstvo, ki smo ga videli v njej, **so** možje velike postave.<sup>33</sup> Tam smo videli velikane, Anákové sinove, **ki so izšli** iz velikanov in mi smo bili v našem pogledu kakor kobilice in takšni smo bili v njihovem pogledu.«

**14** Vsa skupnost je povzdignila svoj glas in zajokala in ljudstvo je to noč jokalo.<sup>2</sup> Vsi Izraelovi otroci so godrnjali zoper Mojzesa in zoper Arona in celotna skupnost jima je rekla: »Da bi Bog dal, da bi umrli v egiptovski deželi! Ali da bi Bog dal, da bi umrli v tej divjini!<sup>3</sup> Zakaj nas je Gospod privedel v to deželo, da pademo pod mečem, da bi bile naše žene in naši otroci plen? Ali ne bi bilo za nas bolje, da se vrnemo v Egipt?«<sup>4</sup> Drug drugemu so rekli: »Postavimo si poveljnika in se vrnimo v Egipt.«

<sup>5</sup> Potem sta Mojzes in Aron padla na svoja obraza pred vsem zborom skupnosti Izraelovih otrok.

<sup>6</sup> Nunov sin Józue in Jefunéjev sin Kaléb, **ki sta bila** izmed tistih, ki sta preiskala deželo, sta pretrgala svoja oblačila<sup>7</sup> in spregovorila vsej skupini Izraelovih otrok, rekoč: »Dežela, skozi katero sva šla, da jo preiščeva, **je** silno dobra dežela.<sup>8</sup> Če se Gospod razveseluje v nas, potem nas bo privedel v to deželo in nam jo izročil; deželo, v kateri tečeta mleko in med.<sup>9</sup> Samo ne uprite se zoper Gospoda, niti se ne bojte ljudstva dežele, kajti oni **so** za nas kruh. Njihova obramba je odšla od njih, Gospod pa **je** z nami. Ne bojte se jih.«<sup>10</sup> Toda vsa skupnost ju je zaukazala kamnati s kamni. In Gospodova slava se je prikazala v šotorskem svetišču skupnosti, pred vsemi Izraelovimi otroci.

<sup>11</sup> Gospod je rekel Mojzesu: »Doklej me bo to ljudstvo **še** dražilo? Kako dolgo bo, preden mi bodo verovali zaradi vseh znamenj, katere sem prikazal med njimi?<sup>12</sup> Udaril jih bom s kužno boleznjivo in jih razdrednil in iz tebe bom naredil večji narod ter mogočnejši kakor so oni.«

<sup>13</sup> Mojzes pa je Gospodu rekel: »Potem bodo Egipčani **to** slišali, (kajti v svoji moći si to ljudstvo privedel izmed njih)<sup>14</sup> in bodo **to** povedali prebivalcem te dežele, **kajti** slišali so, da **si** ti Gospod med tem ljudstvom, da si ti Gospod, viden iz obličja v obličeju in **da** twoj oblak stoji nad njimi in **da** greš pred njimi, podnevi v oblačnem stebru, ponoči pa v ognjenem stebru.

<sup>15</sup> Torej če boš pobil **vse** to ljudstvo kakor enega človeka, potem bodo narodi, ki so slišali o tvjem slovesu, govorili, rekoč: <sup>16</sup> »Ker Gospod tega ljudstva ni mogel privesti v deželo, ki jim jo je prisegel, jih je zato umoril v divjini.«<sup>17</sup> Sedaj te rotim, naj bo moč mojega Gospoda velika, glede na to, kakor si govoril, rekoč: <sup>18</sup> »Gospod **je** potrpežljiv in zelo usmiljen, ki odpušča krivičnost in prestopek in nikakor ne očisti **krivega**, ki obiskuje krivičnost očetov na otrocih do tretjega in četrtega rodu.«<sup>19</sup> Odpusti, rotim te, krivičnost tega ljudstva, glede na veličino svojega usmiljenja in kakor si odpuščal temu ljudstvu, od Egipta, celo do sedaj.«

<sup>20</sup> Gospod je rekel: »Odpustil sem glede na twojo besedo,<sup>21</sup> vendor **kakor** resnično jaz živim, bo vsa zemlja napolnjena z Gospodovo slavo.<sup>22</sup> Ker so vsi tisti ljudje, ki so videli mojo slavo in moje čudeže, ki sem jih storil v Egiptu in v divjini in so me skušali sedaj teh desetkrat in niso prisluhnili mojemu glasu;<sup>23</sup> zagotovo ne bodo videli dežele, ki sem jo prisegel njihovim očetom, niti je ne bo videl nobeden izmed tistih, ki so me dražili.<sup>24</sup> Toda ker je imel moj služabnik Kaléb, v sebi drugega duha in mi je popolnoma sledil, ga bom privedel v deželo, v katero je odšel, in njegovo seme jo bo vzelo v last.<sup>25</sup> (Torej Amálečani in Kánaanci so prebivali v dolini.) Jutri se obrnite in se odpravite v divjino, po poti Rdečega morja.«

<sup>26</sup> Gospod je spregovoril Mojzesu in Aronu, rekoč: <sup>27</sup> »Doklej **bom** **še** **prenašal** to zlo skupnosti, ki godrnja zoper mene? Slišal sem mrmranja Izraelovih otrok, ki mrmrajo zoper mene.<sup>28</sup> Reci jim: »**Kakor resnično** jaz živim,« govoril Gospod, »kakor ste govorili v moja ušesa, tako bom jaz storil vam.<sup>29</sup> Vaša trupla bodo padla v tej divjini in vsi, kar vas je bilo izmed vas prešteh, glede na vaše celotno število, od dvajset let starci in navzgor, ki ste godrnjali zoper mene.<sup>30</sup> Zagotovo ne boste prišli v deželo, **glede** katere sem prisegel, da v njej prebivate, razen Jefunévega sina Kaléba in Nunovega sina Józuenta.<sup>31</sup> Toda vaše malčke, za katere ste rekli, da naj bi bili plen, te bom privedel noter in oni bodo spoznali deželo, katero ste vi prezirali.<sup>32</sup> Toda **kar se tiče** vas, bodo vaša trupla padla v tej divjini.<sup>33</sup> Vaši otroci se bodo štirideset let potikali po divjini in nosili vaša vlačugarstva, dokler ne bodo vaša trupla propadla v divjini.<sup>34</sup> Po številu dni, v katerih ste preiskovali deželo, **torej** štirideset dni, vsak dan za leto, boste nosili svoje krivičnosti, **celo** štirideset let in spoznali boste moj odmik od obljube.<sup>35</sup> Jaz, Gospod, sem rekel: »Zagotovo bom tako storil vsej tej zli skupnosti, ki je skupaj zbrana zoper mene. V tej divjini bodo použiti in tam bodo umrli.«

<sup>36</sup> Možje, ki jih je Mojzes poslal, da preiščejo deželo, ki so se vrnili in vso skupnost pripravili, da je mrmrala zoper njega s prinašanjem

obrekovanja nad deželo,<sup>37</sup> celo ti može, ki so nad deželo prinesli zlo poročilo, so zaradi kuge umrli pred Gospodom.<sup>38</sup> Toda Nunov sin Józue in Jefunéjev sin Kaléb, **ki sta bila** izmed mož, ki so odšli, da preiščejo deželo, sta še **vedno** živel. <sup>39</sup> Mojzes je te stvari povedal vsem Izraelovim otrokom in ljudstvo je silno žalovalo.

<sup>40</sup> Vstali so zgodaj zjutraj in se povzpeli na vrh gore, rekoč: »Glej! Mi **smo tukaj** in šli bomo gor, na kraj, katerega nam je Gospod obljudil, kajti grešili smo.«<sup>41</sup> Mojzes je rekel: »Zakaj sedaj prestopate Gospodovo zapoved? Toda to ne bo uspelo. <sup>42</sup> Ne pojrite gor, kajti Gospoda ni med vami, da ne boste udarjeni pred svojimi sovražniki. <sup>43</sup> Kajti Amalečani in Kánaanci **so** tam pred vami in vi boste padli pod mečem, ker ste obrnjeni proč od Gospoda, zato Gospod ne bo z vami.«<sup>44</sup> Vendar pa so si predrznili, da gredo na vrh hriba. Vendar skrinja Gospodove zaveze in Mojzes nista odšla iz tabora. <sup>45</sup> Potem so prišli dol Amalečani in Kánaanci, ki so prebivali na tem hribu in jih udarili ter porazili, **celo** do Horme.

**15** Gospod je spregovoril Mojzesu, rekoč:<sup>2</sup> »Spregovori Izraelovim otrokom in jim reci: »Ko boste prišli v deželo svojih prebivališč, ki vam jo dajem<sup>3</sup> in boste naredili daritev z ognjem Gospodu, žgalno daritev ali žrtvovanje z izpolnjevanjem zaobljube ali s prostovoljnim darovanjem ali na vaše slovesne praznike, da naredite prijeten vonj Gospodu, od crede ali od tropa,<sup>4</sup> potem bo tisti, ki daruje svoj dar Gospodu, prinesel jedilno daritev desetinke moke, umešane s četrtnino vrča olja.<sup>5</sup> Pripravil bo še četrtnino vrča vina za pitno daritev, z žgalno daritvijo ali žrtvovanjem, za vsako jagnje.<sup>6</sup> Ali za ovna boš pripravil **za** jedilno daritev dve desetinki moke, umešane s tretjino vrča olja.<sup>7</sup> Za pitno daritev boš prinesel polovico vrča vina, **za** prijeten vonj Gospodu.<sup>8</sup> Ko pripravljaš bikca **za** žgalno daritev ali **za** klavno daritev v izpolnjevanju obljube ali mirovnih daritev Gospodu,<sup>9</sup> potem bo z bikcem jedilne daritve prinesel tri desetinke moke, umešane s polovico vrča olja.<sup>10</sup> Za pitno daritev boš prinesel polovico vrča vina, **za** ognjeno daritev, prijetnega vonja Gospodu.<sup>11</sup> Tako bo to storjeno za enega bikca ali za enega ovna ali za jagnje ali kozlička.<sup>12</sup> Glede na število, ki ga boste pripravili, tako boste storili vsakemu glede na njihovo število.<sup>13</sup> Vsi, ki so rojeni iz dežele, bodo te stvari storili na ta način, z darovanjrm ognjene daritve, prijetnega vonja Gospodu.<sup>14</sup> Če tujec začasno prebiva z vami ali kdorkoli **je** med vami v vaših rodovih in bo daroval ognjeno daritev prijetnega vonja Gospodu; kakor počnete vi, tako bo storil on.<sup>15</sup> Ena odredba **naj bo tako** za vas iz skupnosti, kakor tudi za tujca, ki začasno biva z **vami**, odredba na veke za vaše rodove. Kakor **ste** vi, tako naj bo tujec pred Gospodom.<sup>16</sup> Ena postava in en način bo za vas in za tujca, ki začasno biva z vami.«<sup>17</sup>

<sup>17</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>18</sup> »Govori Izraelovim otrokom in jim reci: »Ko pridete v deželo, kamor vas privedem,<sup>19</sup> potem bo, ko jeste od kruha dežele, da boste darovali vzdigovalno daritev Gospodu.<sup>20</sup> Kolač vašega prvega testa boste darovali **za** vzdigovalno daritev. Kakor **delete** vzdigovalno daritev od mlatišča, tako boste to vzdignili.<sup>21</sup> Od vašega prvega testa boste dali Gospodu vzdigovalno daritev v vaših rodovih.

<sup>22</sup> Če pa zaidete in ne obeležujete vseh teh zapovedi, ki jih je Gospod govoril Mojzesu,<sup>23</sup> **celo** vse, kar vam je po Mojzesovi roki zapovedal Gospod, od dneva, ko je Gospod zapovedal **Mojzesu** in odslej med vašimi rodovi,<sup>24</sup> potem bo to, če bo storjeno z nevednostjo, brez vedenja skupnosti, da bo vsa skupnost darovala enega mladega bikca za žgalno daritev, v prijeten vonj Gospodu, z njegovo jedilno daritvijo in njegovo pitno daritvijo, glede na določen način in enega kozlička od koz za daritev za greh.<sup>25</sup> Duhovnik bo opravil spravo za vso skupnost Izraelovih otrok in to jim bo odpuščeno, kajti to **je** nevednost. Prinesli bodo svojo daritev, žrtvovanje, narejeno z ognjem Gospodu in njihovo daritev za greh pred Gospoda, za njihovo nevednost.<sup>26</sup> To bo odpuščeno vsem otrokom Izraelove skupnosti in tujcu, ki začasno biva med njimi, glede na to, da **je bilo** vse ljudstvo v nevednosti.

<sup>27</sup> Če katerakoli duša greši zaradi nevednosti, potem bo privedel kozo prvega leta za daritev za greh.<sup>28</sup> Duhovnik bo opravil spravo za dušo, ki nevedno greši, ko z nevednostjo greši pred Gospodom, da zanjo opravi spravo; in to ji bo odpuščeno.<sup>29</sup> Imeli boste eno postavo za tistega, ki greši zaradi nevednosti, **tako za** tistega, ki je rojen med Izraelovimi otroci, kot za tujca, ki začasno biva med njimi.

<sup>30</sup> Toda duša, ki ravna prepotentno, **ne glede na to, ali je** rojena v deželi ali tujcu, ta ista graja Gospoda; in ta duša bo iztrebljena izmed svojega ljudstva.<sup>31</sup> Ker je prezirala Gospodovo besedo in prelomila njegovo zapoved, bo ta duša popolnoma iztrebljena; njegova krivčnost **bo** nad njim.«<sup>32</sup>

<sup>32</sup> Medtem ko so bili Izraelovi otroci v divjini, so našli moža, ki je na šabatni dan nabiral veje.<sup>33</sup> Tisti, ki so ga našli nabirati veje, so ga privedli k Mojzesu in Aronu in k vsej skupnosti.<sup>34</sup> Dali so ga pod

upon the land,<sup>37</sup> Even those men that did bring up the evil report upon the land, died by the plague before the LORD.<sup>38</sup> But Joshua the son of Nun, and Caleb the son of Jephunneh, **which were** of the men that went to search the land, lived **still**.<sup>39</sup> And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

<sup>40</sup> ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we **be here**, and will go up unto the place which the LORD hath promised: for we have sinned.<sup>41</sup> And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.<sup>42</sup> Go not up, for the LORD **is not** among you; that ye be not smitten before your enemies.<sup>43</sup> For the Amalekites and the Canaanites **are** there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.<sup>44</sup> But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.<sup>45</sup> Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, **even** unto Hormah.

**15** And the LORD spake unto Moses, saying,<sup>2</sup> Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,<sup>3</sup> And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:<sup>4</sup> Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.<sup>5</sup> And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.<sup>6</sup> Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.<sup>7</sup> And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.<sup>8</sup> And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:<sup>9</sup> Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.<sup>10</sup> And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.<sup>11</sup> Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.<sup>12</sup> According to the number that ye shall prepare, so shall ye do to every one according to their number.<sup>13</sup> All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.<sup>14</sup> And if a stranger sojourn with you, or whosoever **be** among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.<sup>15</sup> One ordinance **shall be both** for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.<sup>16</sup> One law and one manner shall be for you, and for the stranger that sojourneth with you.

<sup>17</sup> ¶ And the LORD spake unto Moses, saying,<sup>18</sup> Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,<sup>19</sup> Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.<sup>20</sup> Ye shall offer up a cake of the first of your dough *for* an heave offering: as ye *do* the heave offering of the threshingfloor, so shall ye heave it.<sup>21</sup> Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

<sup>22</sup> ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,<sup>23</sup> **Even** all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded **Moses**, and henceforward among your generations;<sup>24</sup> Then it shall be, if **ought** be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.<sup>25</sup> And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:<sup>26</sup> And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

<sup>27</sup> ¶ And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.<sup>28</sup> And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.<sup>29</sup> Ye shall have one law for him that sinneth through ignorance, **both for** him that is born among the children of Israel, and for the stranger that sojourneth among them.

<sup>30</sup> ¶ But the soul that doeth **ought** presumptuously, **whether he be** born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.<sup>31</sup> Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity **shall be** upon him.

<sup>32</sup> ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.<sup>33</sup> And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the

congregation.<sup>34</sup> And they put him in ward, because it was not declared what should be done to him.<sup>35</sup> And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.<sup>36</sup> And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

<sup>37</sup> ¶ And the LORD spake unto Moses, saying,<sup>38</sup> Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:<sup>39</sup> And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:<sup>40</sup> That ye may remember, and do all my commandments, and be holy unto your God.<sup>41</sup> I **am** the LORD your God, which brought you out of the land of Egypt, to be your God: I **am** the LORD your God.

**16** Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took **men**:<sup>2</sup> And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:<sup>3</sup> And they gathered themselves together against Moses and against Aaron, and said unto them, **Ye take** too much upon you, seeing all the congregation **are** holy, every one of them, and the LORD **is** among them: wherefore then lift ye up yourselves above the congregation of the LORD?<sup>4</sup> And when Moses heard **it**, he fell upon his face:<sup>5</sup> And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who **are** his, and **who is** holy; and will cause **him** to come near unto him: even **him** whom he hath chosen will he cause to come near unto him.<sup>6</sup> This do; Take you censers, Korah, and all his company;<sup>7</sup> And put fire therein, and put incense in them before the LORD to morrow: and it shall be **that** the man whom the LORD doth choose, he **shall be** holy: **ye take** too much upon you, ye sons of Levi.<sup>8</sup> And Moses said unto Korah, Hear, I pray you, ye sons of Levi:<sup>9</sup> Seemeth it **but** a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?<sup>10</sup> And he hath brought thee near to **him**, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?<sup>11</sup> For which cause **both** thou and all thy company **are** gathered together against the LORD: and what is Aaron, that ye murmur against him?

<sup>12</sup> ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:<sup>13</sup> Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?<sup>14</sup> Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.<sup>15</sup> And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.<sup>16</sup> And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:<sup>17</sup> And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each **of you** his censer.<sup>18</sup> And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.<sup>19</sup> And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.<sup>20</sup> And the LORD spake unto Moses and unto Aaron, saying,<sup>21</sup> Separate yourselves from among this congregation, that I may consume them in a moment.<sup>22</sup> And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

<sup>23</sup> ¶ And the LORD spake unto Moses, saying,<sup>24</sup> Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.<sup>25</sup> And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.<sup>26</sup> And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.<sup>27</sup> So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.<sup>28</sup> And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for **I have not done them** of mine own mind.<sup>29</sup> If these men die the common death of all men, or if they be visited after the visitation of all men; **then** the LORD hath not sent me.<sup>30</sup> But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that **appertain** unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

<sup>31</sup> ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that **was** under them:<sup>32</sup> And the earth opened her mouth, and swallowed them up, and their houses, and all the men that **appertained** unto Korah, and all **their** goods.<sup>33</sup> They, and all that **appertained** to them, went down alive into the pit, and the earth closed

stražo, ker ni bilo oznanjeno kaj naj bi mu bilo storjeno.<sup>35</sup> Gospod je rekel Mojzesu: »Mož bo zagotovo usmrčen. Vsa skupnost ga bo zunaj tabora kamnala s kamenjem.«<sup>36</sup> In vsa skupnost ga je odvedla zunaj tabora in ga kamnala s kamenjem in ta je umrl, kakor je Gospod zapovedal Mojzesu.

<sup>37</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>38</sup> »Govori Izraelovim otrokom in jim naroči, da si delajo rese na robovih svojih oblek skozi njihove robove in da na rese robov dajejo moder trak.<sup>39</sup> Ta vam bo za obrobo, da boste lahko pogledali nanjo in se spomnili vseh Gospodovih zapovedi in jih izvrševali, in da ne boste tavali za svojim lastnim srcem in za svojimi lastnimi očmi, za katerimi ste se vlačugali,<sup>40</sup> da se boste lahko spomnili in izpolnjevali vse moje zapovedi in boste sveti svojemu Bogu.<sup>41</sup> Jaz **sem** Gospod, vaš Bog, ki vas je privedel iz egiptovske dežele, da bi bil vaš Bog. Jaz **sem** Gospod, vaš Bog.«

**16** Torej Korah, Jichárjev sin, Kehátov sin, Lévijev sin ter Datán in Abirám, Eliábova sinova in Peletov sin On izmed Rubenovih sinov, so vzeli **može**<sup>2</sup> in se vzdignili pred Mojsesom, z nekaterimi izmed Izraelovih otrok, dvesto petdesetimi princi skupnosti, slavnimi v zboru, možmi z ugledom,<sup>3</sup> in se skupaj zbrali zoper Mojzesa in zoper Arona ter jima rekli: »Preveč **si jemljeta** nase, glede na to, da **je** vsa skupnost sveta, vsakdo izmed njih, in da **je** Gospod med njimi. Zakaj se torej povzdigujeta nad Gospodovo skupnost?«<sup>4</sup> Ko je Mojses **to** slišal, je padel na svoj obraz<sup>5</sup> in goril Korahu in vsej njegovi skupini, rekoč: »Celo jutri bo Gospod pokazal kdo **so** njegovi in **kdo je** svet; in povzročil **mu** bo, da pride bliže k njemu. Celo **tistemu**, ki ga je izbral, bo povzročil, da se približa k njemu.<sup>6</sup> Storite to: ›Vzemite kadilnice, Korah in vsa njegova skupina<sup>7</sup> in jutri dajte vanje ogenj pred Gospodom in nanj položite kadilo. Zgodilo se bo, **da** bo mož, ki ga bo Gospod izbral, ta **bo** svet. Vi si preveč **jemljete** nase, vi Lévijevi sinovi.«<sup>8</sup> Mojses je rekel Korahu: »Poslušajte, prosim vas, vi Lévijevi sinovi. **Ali se vam zdi** le majhna stvar, da vas je Izraelov Bog ločil od Izraelove skupnosti, da vas privede bliže k sebi, da opravlja delo Gospodovega šotorskega svetišča in da stojite pred skupnostjo, da jim služite?<sup>10</sup> Privedel te je blizu **k sebi** in vse twoje brate, Lévijeve sinove s teboj. Ali iščete tudi duhovništvo?<sup>11</sup> Zaradi katerega vzroka **sta tako** ti in vsa twoja skupina zbrani skupaj zoper Gospoda, in kaj **je** Aron, da mrmarite zoper njega?«

<sup>12</sup> Mojses je poslal, da pokliče Datána in Abiráma, Eliábova sinova, ki sta rekla: »Ne bova prišla gor.<sup>13</sup> **Je to** majhna stvar, da si nas privedel gor iz dežele, kjer tečeta mleko in med, da nas ubiješ v divjini, razen da se narediš princu nad nami?<sup>14</sup> Še več, nisi nas privedel v deželo, kjer tečeta mleko in med ali nam dal dedičino polj in vinogradov. Ali boš iztaknil oči teh ljudi? Ne bomo prišli tja gor.«<sup>15</sup> Mojses je bil zelo ogorčen in rekel Gospodu: »Ne spoštuji njihovih daritev. [Nit] enega osla nisem odvzel od njih, niti nisem nič slabega storil enemu izmed njih.«<sup>16</sup> Mojses je rekel Korahu: »Bodite ti in vsa twoja skupina jutri pred Gospodom, ti, oni in Aron.<sup>17</sup> Vsak mož naj vzame svojo kadilnico in vanjo položi kadilo in prinesi jih pred Gospoda, vsak mož svojo kadilnico, dvesto petdeset kadilnic; tudi ti in Aron, vsak **izmed vaju** svojo kadilnico.«<sup>18</sup> Vzeli so vsak mož svojo kadilnico in vanj dali ogenj in nanj položili kadilo in z Mojsesom in Aronom stali v vratih šotorskega svetišča skupnosti.<sup>19</sup> Korah je pri vratih šotorskega svetišča skupnosti zoper njiju zbral vso skupnost in Gospodova slava se je prikazala vsej skupnosti.<sup>20</sup> Gospod je spregovoril Mojzesu in Aronu, rekoč:<sup>21</sup> »Ločita se izmed te skupnosti, da jih lahko v hipu pokončam.«<sup>22</sup> Onadvpa sta padla na svoja obraza in rekla: »O Bog, Bog duhov vsega mesa, ali bo en človek grešil in boš ogorčen nad vso skupnostjo?«

<sup>23</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>24</sup> »Govori skupnosti, rekoč: ›Vzdignite se proč od bližine šotorja Koraha, Datána in Abiráma.«<sup>25</sup> Mojses se je dvignil in odšel k Datánu in Abirámu, in Izraelove starešine so mu sledili.<sup>26</sup> Spregovoril je skupnosti, rekoč: »Odidite, prosim vas, od šotorov teh zlobnežev in ne dotikajte se ničesar njihovega, da ne bi bili použiti v vseh njihovih grehih.«<sup>27</sup> Tako so se na vsaki strani umaknili od šotorja Koraha, Datána in Abiráma. Datán in Abirám pa sta prišla ven in stala v vratih svojih šotorov s svojima ženama, svojimi sinovi in svojimi majhnimi otroci.<sup>28</sup> Mojses je rekel: »S tem boste spoznali, da me je poslal Gospod, da storim vsa ta dela, kajti nisem **jih storil** po svoji lastni pameti.<sup>29</sup> Če ti možje umrejo običajne smrti vseh ljudi, ali če so obiskani po obiskanju vseh ljudi, **potem** me Gospod ni poslal.<sup>30</sup> Toda če Gospod naredi novo stvar in zembla odpre svoja usta in jih požre, z vsem, kar jim **pripada** in gredo hitro dol v jamo, potem boste razumeli, da so ti ljudje izzivali Gospoda.«

<sup>31</sup> Pripetilo se je, ko je končal govorjenje vseh teh besed, da so se tla, ki **so bila** pod njimi, razklala narazen<sup>32</sup> in zembla je odprla svoja usta in jih požrla in njihove hiše in vse ljudi, ki so **pripadali** Korahu in vse **njhove** dobrine.<sup>33</sup> Oni in vsi, ki so **pripadali** k njim, so živi odšli dol v jamo, in zembla se je zaprla nad njimi in izginili so iz skupnosti.

<sup>34</sup> Vsi Izraelci, ki so **bili** naokoli njih, so pobegnili ob njihovem kričanju, kajti rekli so: »Da ne bi zemlja požrla **tudi** nas.«

<sup>35</sup> In prišel je ogenj od Gospoda in použil dvesto petdeset mož, ki so darovali kadilo.

<sup>36</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>37</sup> »Govori Eleazarju, sinu duhovnika Arona, da kadilnice pobere iz gorenja, ogenj pa iztrese daleč proč, kajti te so posvečene. <sup>38</sup> Kadilnice teh grešnikov [**ki so grešili**] zoper svoje lastne duše, naj preoblikujejo v široke plošče za pokritje oltarja, kajti darovali so jih pred Gospodom, zato so posvečene in te bodo znamenje Izraelovim otrokom.« <sup>39</sup> Duhovnik Eleazar je vzel bronaste kadilnice, s katerimi so darovali tisti, ki so bili sežgani in preoblikovane so bile v široke **plošče** za pokritje oltarja, <sup>40</sup> **da bodo** spomin Izraelovim otrokom, da noben tuječ, ki ni od Aronovega semena, ne pride blizu, da bi daroval Gospodu, da ne bo kakor Korah in kakor njegova skupina; kakor mu je po Mojzesovi roki rekел Gospod.

<sup>41</sup> Toda naslednji dan je vsa skupnost Izraelovih otrok mrmrala zoper Mojzes in zoper Arona, rekoč: »Vidva sta ubila Gospodovo ljudstvo.« <sup>42</sup> Pripetilo se je, ko je bila zoper Mojzes in Arona zbrana skupnost, da so pogledali proti šotorskemu svetišču skupnosti in glej, pokrival ga je oblak in prikazala se je Gospodova slava. <sup>43</sup> In Mojzes in Aron sta prišla pred šotorsko svetišče skupnosti.

<sup>44</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>45</sup> »Vzdignita se proč izmed te skupnosti, da jih lahko v hipu použijem.« In onadva sta padla na svoja obraza.

<sup>46</sup> Mojzes je rekel Aronu: »Vzemi kadilnico, daj vanjo ogenj iz oltarja, nanj položi kadilo in hitro pojdi k skupnosti ter opravi spravo zanje, kajti od Gospoda je izšel bes. Začela se je kužna bolezen.« <sup>47</sup> Aron je vzel, kakor je Mojzes zapovedal in stekel na sredo skupnosti. In glej, kuga se je začela med ljudstvom. In nanjo je položil kadilo ter opravil spravo za ljudstvo. <sup>48</sup> Stal je med mrtvimi in živimi in kužna bolezen je obstala. <sup>49</sup> Torej tistih, ki so umrli od kužne bolezni, je bilo štirinajst tisoč sedemsto, poleg tistih, ki so umrli zaradi Korahove zadeve. <sup>50</sup> In Aron se je vrnil k Mojzesu, k vratom šotorskega svetišča skupnosti in kužna bolezen je obstala.

**17** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Govori Izraelovim otrokom in vzemi od vsakega izmed njih palico glede na hišo **njihovih** očetov, od vseh njihovih princev glede na hišo njihovih očetov, dvanajst palic. Ime vsakega moža zapiši na njegovo palico. <sup>3</sup> Aronovo ime boš zapisal na Lévijevo palico, kajti ena palica **bo** za poglavljaja hiše njihovih očetov. <sup>4</sup> § Položil jih boš v šotorsko svetišče skupnosti, pred pričevanje, kjer se bom srečal s teboj. <sup>5</sup> In zgodilo se bo, **da** bo palica moža, katerega bom jaz izbral, zacvetela in naredil bom, da pred menoj prenehajo mrmranja Izraelovih otrok, s čimer so mrmrali zoper vaju.«

<sup>6</sup> Mojzes je spregovoril Izraelovim otrokom in vsak izmed njihovih princev mu je dal palico, za vsakega princa eno, glede na hiše njihovih očetov, **torej** dvanajst palic, in Aronova palica je **bila** med njihovimi palicami. <sup>7</sup> Mojzes je palice položil pred Gospoda v šotorskem svetišču pričevanja.

<sup>8</sup> Pripetilo se je, da je naslednji dan Mojzes odšel v šotorsko svetišče pričevanja in glej, Aronova palica, za Lévijevo hišo, je vzbrstela, pognala brste, pokazala cvetove in obrodila mandlje. <sup>9</sup> Mojzes je vse palice prinesel izpred Gospoda k vsem Izraelovim otrokom. Pogledali so in vsak mož je vzel svojo palico.

<sup>10</sup> Gospod je rekел Mojzesu: »Aronovo palico ponovno prinesi pred pričevanje, da bo kot simbol ohranjena zoper upornike, in njihova mrmranja boš docela odvezel od mene, da ne bodo pomrli.« <sup>11</sup> Mojzes je storil **tako**. Kakor mu je Gospod zapovedal, tako je storil. <sup>12</sup> Izraelovi otroci so govorili Mojzesu, rekoč: »Glej, umiramo, izginjamo, mi vse izginjamo. <sup>13</sup> Kdorkoli prihaja kakorkoli bližu Gospodovega šotorskega svetišča bo umrl. Mar bomo použiti z umirajočimi?«

**18** Gospod je rekel Aronu: »Ti, tvoji sinovi in hiša tvojega očeta s teboj bodo nosili krivičnost svetišča. Ti in tvoji sinovi s teboj boste nosili krivičnost svojega duhovništva. <sup>2</sup> Tudi svoje brate iz Lévievega rodu, rodu tvojega očeta, privedi s seboj, da bodo lahko pridruženi k tebi in ti služili, toda ti in tvoji sinovi s teboj **boste služili** pred šotorskim svetiščem pričevanja. <sup>3</sup> Pazili bodo na twojo zadolžitev in zadolžitev vsega šotorskega svetišča. Samo ne bodo se približali posodam svetišča in oltarju, da ne bi niti oni niti tudi vi ne umrli. <sup>4</sup> Pridruženi bodo k tebi in pazili bodo na zadolžitev šotorskega svetišča skupnosti, za vso službo šotorskega svetišča. Tujec pa se vam ne bo približal. <sup>5</sup> Pazili boste na zadolžitev svetišča in zadolžitev oltarja, da nad Izraelovimi otroci ne bo več besa. <sup>6</sup> Glejte, jaz sem vzel vaše brate, Lévievce, izmed Izraelovih otrok. Vam **so** izročeni **kakor** darilo za Gospoda, da opravljam službo šotorskega svetišča skupnosti. <sup>7</sup> Zato boste ti in tvoji sinovi s teboj, varovali svojo duhovniško službo za vsako oltarno stvar in znotraj zagrinjala; in vi boste služili. Vašo duhovniško službo sem **vam** dal kakor službo darila. Tujec pa, ki pride blizu, bo usmrčen.«

upon them: and they perished from among the congregation. <sup>34</sup> And all Israel that **were** round about them fled at the cry of them: for they said, Lest the earth swallow us up **also**.

<sup>35</sup> And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

<sup>36</sup> ¶ And the LORD spake unto Moses, saying, <sup>37</sup> Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. <sup>38</sup> The censers of these sinners against their own souls, let them make them broad plates **for** a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. <sup>39</sup> And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad **plates for** a covering of the altar: <sup>40</sup> **To be** a memorial unto the children of Israel, that no stranger, which **is** not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

<sup>41</sup> ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. <sup>42</sup> And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. <sup>43</sup> And Moses and Aaron came before the tabernacle of the congregation.

<sup>44</sup> ¶ And the LORD spake unto Moses, saying, <sup>45</sup> Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

<sup>46</sup> ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. <sup>47</sup> And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. <sup>48</sup> And he stood between the dead and the living; and the plague was stayed. <sup>49</sup> Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. <sup>50</sup> And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

**17** And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto the children of Israel, and take of every one of them a rod according to the house of **their** fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. <sup>3</sup> And thou shalt write Aaron's name upon the rod of Levi: for one rod **shall be** for the head of the house of their fathers. <sup>4</sup> And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. <sup>5</sup> And it shall come to pass, **that** the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

<sup>6</sup> ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, **even** twelve rods: and the rod of Aaron **was** among their rods. <sup>7</sup> And Moses laid up the rods before the LORD in the tabernacle of witness.

<sup>8</sup> And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. <sup>9</sup> And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

<sup>10</sup> ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. <sup>11</sup> And Moses did so: as the LORD commanded him, so did he. <sup>12</sup> And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. <sup>13</sup> Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

**18** And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. <sup>2</sup> And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee **shall minister** before the tabernacle of witness. <sup>3</sup> And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. <sup>4</sup> And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. <sup>5</sup> And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. <sup>6</sup> And I, behold, I have taken your brethren the Levites from among the children of Israel: to you **they are** given as a gift for the LORD, to do the service of the tabernacle of the congregation. <sup>7</sup> Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's

office **unto you** as a service of gift: and the stranger that cometh nigh shall be put to death.

**8 ¶** And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. **9** This shall be thine of the most holy things, **reserved** from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, **shall be** most holy for thee and for thy sons. **10** In the most holy **place** shalt thou eat it; every male shall eat it: it shall be holy unto thee. **11** And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. **12** All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee. **13** And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it. **14** Every thing devoted in Israel shall be thine. **15** Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. **16** And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs. **17** But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD. **18** And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. **19** All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

**20 ¶** And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I **am** thy part and thine inheritance among the children of Israel. **21** And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, **even** the service of the tabernacle of the congregation. **22** Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. **23** But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance. **24** But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

**25 ¶** And the LORD spake unto Moses, saying, **26** Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, **even** a tenth **part** of the tithe. **27** And **this** your heave offering shall be reckoned unto you, as though **it were** the corn of the threshingfloor, and as the fulness of the winepress. **28** Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest. **29** Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, **even** the hallowed part thereof out of it. **30** Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. **31** And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation. **32** And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

**19** And the LORD spake unto Moses and unto Aaron, saying, **2** This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, **and** upon which never came yoke: **3** And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and **one** shall slay her before his face: **4** And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: **5** And **one** shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: **6** And the priest shall take cedar wood, and hyssop, and scarlet, and cast **it** into the midst of the burning of the heifer. **7** Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. **8** And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. **9** And a man **that is** clean shall gather up the ashes of the heifer, and lay **them** up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin. **10** And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall

**8** Gospod je spregovoril Aronu: »Glej, dal sem ti tudi zadolžitev mojih vzdigovalnih daritev izmed vseh posvečenih stvari Izraelovih otrok. Tebi sem jih dal zaradi razloga maziljenja in tvojim sinovom, z odredbo na veke. **9** To bodo tvoje najsvetejše stvari, **ohranjene** pred ognjem. Vsak njihov dar, vsaka njihova jedilna daritev in vsaka njihova daritev za greh in vsaka njihova daritev za prestopek, ki mi jih bodo povrnili, **bo** zate in za tvoje sinove najsvetejša. **10** Na najsvetejšem **kraju** boš to jedel. Vsak moški bo to jedel. To ti bo sveto. **11** In to **je** tvoje; vzdigovalna daritev njihovega darila z vsemi majalnimi daritvami Izraelovih otrok. Dal sem jih tebi in tvojim sinovim in tvojim hčeram s teboj, po zakonu na veke; vsak, kdor je v tvoji hiši čist, bo jedel od tega. **12** Najboljše od olja in najboljše od vina in od pšenice, njihove prve sadove, ki jih bodo darovali Gospodu, te sem dal tebi. **13** In karkoli je prvo zrelo v deželi, kar bodo prinesli Gospodu, bo tvoje; vsak, kdor je v tvoji hiši čist, bo jedel **od** tega. **14** Vsaka posvečena stvar v Izraelu, naj bo tvoja. **15** Vsaka stvar, ki odpre maternico v vsem mesu, ki ga prinašajo h Gospodu, **naj bo to** od ljudi ali živali, bo tvoja. Vendar zagotovo odkupi človeškega prvorjenca in odkupil boš prvence nečistih živali. **16** Tiste, ki naj bi bili odkupljeni, mesec dni stare, boš odkupil glede na twoje oceno, za denar petih šeklov, po svetiščnem šeklu, kar **je** dvajset ger. **17** Toda prvenca krave ali prvenca ovce ali prvenca koze ne boš odkupil; oni so sveti. Njihovo kri boš poškrópil na oltar in njihovo tolšo boš sežgal **za** ognjeno daritev, v prijeten vonj Gospodu. **18** Njihovo meso bo tvoje, kakor so tvoje majalne prsi in desno pleče. **19** Vse vzdigovalne daritve svetih stvari, katere Izraelovi otroci darujejo Gospodu, sem dal tebi in tvojim sinovim in tvojim hčeram s teboj, po zakonu na veke. To **je** solna zaveza na veke pred Gospodom, tebi in tvojem potomstvu s teboj.«

**20** Gospod je govoril Aronu: »Ne boš imel dedičine v svoji deželi, niti ne boš imel nobenega deleža med njimi. Jaz **sem** tvoj delež in tvoja dedičina med Izraelovimi otroci. **21** Glej, Lévijevim otrokom sem dal za dedičino vse desetine in Izraelu, za njihovo službo, ki jo služijo, **torej** službo šotorskega svetišča skupnosti. **22** Niti se Izraelovi otroci odslej ne smejo približati šotorskemu svetišču skupnosti, da ne bi nosili greha in umrli. **23** Temveč bodo Lévijevci opravljali službo šotorskega svetišča skupnosti in nosili bodo njihovo krivičnost. **To bo** zakon na veke skozi vaše rodove, da med Izraelovimi otroci ne bodo imeli nobene dedičine. **24** Toda desetine Izraelovih otrok, katere darujejo **kakor** vzdigovalno daritev Gospodu, sem dal v dedičino Lévijevcem. Zato sem jim rekel: »Med Izraelovimi otroci ne bodo imeli nobene dedičine.«»

**25** Gospod je spregovoril Mojzesu, rekoč: **26** »Tako spregovori Lévijevcem in jim povej: ›Kadar od Izraelovih otrok vzamete desetine, katere sem vam od njih dal za vašo dedičino, potem boste od tega darovali vzdigovalno daritev za Gospoda, **celo** deseti **del** desetine. **27** In **ta** vaša vzdigovalna daritev se vam bo štela kakor, da bi **bilo** žito iz mlatišča in kakor polnost vinske stiskalnice. **28** Tako boste tudi vi darovali vzdigovalno daritev Gospodu od vseh vaših desetin, katere prejmete od Izraelovih otrok in od tega boste dali Gospodovo vzdigovalno daritev duhovniku Aronu. **29** Izmed vseh vaših darov bo vsak daroval vzdigovalno daritev Gospodu, od vsega najboljšega od tega, **celo** posvečen del od tega.« **30** Zato jim boš rekel: »Ko ste vzdignili najboljše od tega, potem bo to šteto Lévijevcem kakor donos mlatišča in kakor donos vinske stiskalnice. **31** To boste jedli na vsakem kraju, vi in vaše družine, kajti to **je** vaša nagrada za vašo službo v šotorskem svetišču skupnosti. **32** Zaradi tega ne boste nosili nobenega greha, ko ste vzdignili najboljše od tega. Niti ne boste oskrnili svetih stvari Izraelovih otrok, da ne umrjete.«»

**19** Gospod je spregovoril Mojzesu in Aronu, rekoč: **2** »To **je** odredba postave, ki jo je zapovedal Gospod, rekoč: »Govorita Izraelovim otrokom, da vama privedejo rdečo telico brez madeža, na kateri ni nobene pomanjkljivosti **in** na katero nikoli ni prišel jarem. **3** Izročili jo boste duhovniku Eleazarju, da jo odvede zunaj tabora in **nekdo** jo bo zaklal pred njegovim obrazom. **4** Duhovnik Eleazar bo s svojim prstom vzel od njene krvi in sedemkrat poškropil neposredno pred šotorskim svetiščem skupnosti **5** in **nekdo** bo telico sežgal v njegovem pogledu; njenko kožo, njenome in njeni kri bo sežgal z njenim iztrebkom. **6** Duhovnik bo vzel cedrov les, izop in škrlat in **to** vrgel v sredo goreče telice. **7** Potem bo duhovnik opral svoja oblačila, svoje meso umil v vodi in potem bo prišel v tabor in duhovnik bo nečist do večera. **8** Kdor jo zažiga, bo svoja oblačila opral v vodi in svoje meso okopal v vodi in bo nečist do večera. **9** Človek, **ki je** čist, bo zbral pepel telice in **ga** položil zunaj tabora, na čisto mesto in tam bo hrانjen za skupnost Izraelovih otrok, za vodo oddvojitve. To **je** očiščevanje za greh. **10** Kdor zbrina pepel telice, bo opral svoja oblačila in bo nečist do večera. To bo za Izraelove otroke in tujca, ki začasno prebiva med njimi, zakon na veke.«

<sup>11</sup> Kdor se dotika trupla kateregakoli človeka, bo sedem dni nečist. <sup>12</sup> S to [vodo] se bo očistil na tretji dan in na sedmi dan bo čist. Toda če se ne očisti tretji dan, potem sedmi dan ne bo čist. <sup>13</sup> Kdorkoli se dotika trupla kateregakoli človeka, ki je mrtev in se ne očisti, omadežeju Gospodovo šotorsko svetišče, in ta duša bo iztrebljena iz Izraela. Ker voda oddvojitev ni bila poškropljena nad njim, bo nečist; njegova nečistost je še nad njim. <sup>14</sup> To je postava, če človek umre v šotoru. Vse, kar pride v šotor in vse, kar je v šotoru, bo nečisto sedem dni. <sup>15</sup> Vsaka odprta posoda, ki na sebi nima privezanega pokrivala, je nečista. <sup>16</sup> Kdorkoli se dotakne tistega, ki je na odprtih poljih umorjen z mečen ali trupla ali človeške kosti ali groba, bo sedem dni nečist. <sup>17</sup> Za nečisto *osebo* bodo vzeli pepel sežgane telice očiščevanja za greh in tekoča voda bo vlita k temu v posodo. <sup>18</sup> Čista oseba bo vzela izop in ga pomočila v vodi in ga poškropila po šotoru in po vseh posodah in po osebah, ki so bile tam in na tistega, ki se je dotaknil kosti umorjenega, ali nekoga umorjenega, ali nekoga mrtvega ali groba. <sup>19</sup> Čista *oseba* bo poškropila na nečisto na tretji dan in na sedmi dan. Na sedmi dan se bo mož očistil in opral svoja oblačila in se okopal v vodi in bo zvečer čist. <sup>20</sup> Toda mož, ki bo nečist in se ne bo očistil, ta duša bo iztrebljena izmed skupnosti, ker je omadeževal Gospodovo svetišče. Voda oddvojitev ni bila poškropljena nanj; ta je nečist. <sup>21</sup> To jem bo večen zakon, da kdor škropi vodo oddvojitev, bo opral svoja oblačila; in kdor se dotika vode oddvojitev, bo nečist do večera. <sup>22</sup> Česarkoli se nečista *oseba* dotika, bo nečisto; in duša, ki se *tega* dotika, bo nečista do večera.

**20** Potem so prišli Izraelovi otroci, *torej* celotna skupnost, v puščavo Cin, v prvem mesecu, in ljudstvo je ostalo v Kadešu in Mirjam je tam umrla in bila tam pokopana. <sup>2</sup> Tam pa ni bilo nobene vode za skupnost in skupaj so se zbrali zoper Mojzesom in zoper Arona. <sup>3</sup> Ljudje so se pričkali z Mojzesom in govorili, rekoč: »Da bi Bog dal, da bi umrli, ko so naši bratje umrli pred Gospodom!« <sup>4</sup> In zakaj sta Gospodovo skupnost privedla gor v to divjino, da bi mi in naša živina v njej umrli? <sup>5</sup> In zakaj sta nas pripravila, da pridemo gor iz Egipta, da nas privедeta na ta zloben kraj? To ni kraj semen ali fig ali vinskih trt ali granatnih jabolk, niti ni tukaj nobene vode za pitje. <sup>6</sup> Mojzes in Aron sta od prisotnosti zборa odšla k vratom šotorskega svetišča skupnosti ter padla na svoja obraza in prikazala se jima je Gospodova slava.

<sup>7</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>8</sup> »Vzemi palico in ti in tvoj brat Aron zberita skupaj skupnost in pred njihovimi očmi spregovorita skali in ta bo dala svojo vodo in ti jim boš prinesel vodo iz skale. Tako boš dal piti zboru in njihovim živalim.« <sup>9</sup> Mojzes je vzel palico izpred Gospoda, kakor mu je zapovedal. <sup>10</sup> Mojzes in Aron sta pred skalo zbrala skupnost in jim rekla: »Poslušajte sedaj, vi uporniki, ali vam moreva iz te skale izpeljati vodo?« <sup>11</sup> Mojzes je dvignil svojo roko in s svojo palico dvakrat skalo in voda se je obilno prikazala in skupnost je pila in *tudi* njihove živali.

<sup>12</sup> Gospod pa je spregovoril Mojzesu in Aronu: »Ker mi nista verovala, da bi me izkazala svetega v očeh Izraelovih otrok, zato te skupnosti ne bosta priveda v deželo, ki sem jim jo dal.« <sup>13</sup> To je voda iz Meribe; ker so se Izraelovi otroci preprirali z Gospodom in je bil on posvečen v njih.

<sup>14</sup> Mojzes je k edómskemu kralju poslal poslanec iz Kadeša: »Tako govoriti tvoj brat Izrael: »Ti poznaš vse muke, ki so nas dolele. <sup>15</sup> Kako so naši očetje odšli dol v Egipt in smo dolgo časa prebivali v Egiptu; Egipčani pa so dražili nas in naše očete <sup>16</sup> in ko smo klicali h Gospodu, je slišal naš glas in poslal angelja in nas privadel iz egiptovske dežele. In glej, mi *smo* v Kadešu, v mestu na tvoji najbolj oddaljeni meji. <sup>17</sup> Naj prečkamo, prosim te, skozi tvojo deželo. Ne bomo šli skozi polja ali skozi vinograde, niti ne bomo pili vode iz vodnjakov. Sli bomo po kraljevi *visoki* poti, ne bomo se obrnili k desni roki, niti ne k levi, dokler ne prečkamo tvojih meja.« <sup>18</sup> Edóm pa mu je rekel: »Ne boš prečkal poleg mene, da ne bi jaz z mečem prišel zoper tebe.« <sup>19</sup> Izraelovi otroci so mu rekli: »Sli bomo po visoki poti. In če jaz in moja živina pije od tvoje vode, potem bom plačal zarjo. Samo šel bom, brez da bi *počel* karkoli *drugega* bom šel skozi po svojih stopalih.« <sup>20</sup> Rekel je: »Ne boš šel skozi.« In Edóm je prišel ven zoper njega, z mnogo ljudstvu in z močno roko. <sup>21</sup> Tako je Edóm odklonil dati Izraelu prehod skozi njegovo mejo, zato se je Izrael obrnil proč od njega.

<sup>22</sup> Izraelovi otroci, *torej* celotna skupnost, so potovali od Kadeša in prišli na goro Hor. <sup>23</sup> Gospod je govoril Mojzesu in Aronu na goro Hor, ob meji dežele Edóm, rekoč: <sup>24</sup> »Aron bo zbran k svojemu ljudstvu, kajti ne bo vstopil v deželo, ki sem jo dal Izraelovim otrokom, ker sta se uprla zoper mojo besedo pri vodi Meribe. <sup>25</sup> Vzemi Arona in njegovega sina Eleazarja ter ju privedi gor na goro Hor <sup>26</sup> in slegi Arona

be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

<sup>11</sup> ¶ He that toucheth the dead body of any man shall be unclean seven days.

<sup>12</sup> He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. <sup>13</sup> Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

<sup>14</sup> This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. <sup>15</sup> And every open vessel, which hath no covering bound upon it, is unclean. <sup>16</sup> And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. <sup>17</sup> And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

<sup>18</sup> And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

<sup>19</sup> And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

<sup>20</sup> But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

<sup>21</sup> And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

<sup>22</sup> And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

**20** Then came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. <sup>2</sup> And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. <sup>3</sup> And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! <sup>4</sup> And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? <sup>5</sup> And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

<sup>6</sup> And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces:

and the glory of the LORD appeared unto them.

<sup>7</sup> ¶ And the LORD spake unto Moses, saying, <sup>8</sup> Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. <sup>9</sup> And Moses took the rod from before the LORD, as he commanded him. <sup>10</sup> And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? <sup>11</sup> And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

<sup>12</sup> ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. <sup>13</sup> This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

<sup>14</sup> ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

<sup>15</sup> How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: <sup>16</sup> And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: <sup>17</sup> Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders. <sup>18</sup> And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. <sup>19</sup> And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet. <sup>20</sup> And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. <sup>21</sup> Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

<sup>22</sup> ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor. <sup>23</sup> And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, <sup>24</sup> Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. <sup>25</sup> Take Aaron and Eleazar his son, and bring them

up unto mount Hor: <sup>26</sup> And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there. <sup>27</sup> And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. <sup>28</sup> And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. <sup>29</sup> And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even all the house of Israel*.

**21** And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners. <sup>2</sup> And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. <sup>3</sup> And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

<sup>4</sup> ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. <sup>5</sup> And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. <sup>6</sup> And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

<sup>7</sup> ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. <sup>8</sup> And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. <sup>9</sup> And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

<sup>10</sup> ¶ And the children of Israel set forward, and pitched in Oboth. <sup>11</sup> And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

<sup>12</sup> ¶ From thence they removed, and pitched in the valley of Zared. <sup>13</sup> From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites. <sup>14</sup> Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon, <sup>15</sup> And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab. <sup>16</sup> And from thence *they went to Beer*: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

<sup>17</sup> ¶ Then Israel sang this song, Spring up, O well; sing ye unto it: <sup>18</sup> The princes digged the well, the nobles of the people digged it, by *the direction of the lawgiver*, with their staves. And from the wilderness *they went to Mattanah*: <sup>19</sup> And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: <sup>20</sup> And from Bamoth *in the valley*, that *is* in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

<sup>21</sup> ¶ And Israel sent messengers unto Sihon king of the Amorites, saying, <sup>22</sup> Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: **but** we will go along by the king's **high** way, until we be past thy borders. <sup>23</sup> And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. <sup>24</sup> And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong. <sup>25</sup> And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof. <sup>26</sup> For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. <sup>27</sup> Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared: <sup>28</sup> For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon. <sup>29</sup> Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites. <sup>30</sup> We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

<sup>31</sup> ¶ Thus Israel dwelt in the land of the Amorites. <sup>32</sup> And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

<sup>33</sup> ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. <sup>34</sup> And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. <sup>35</sup> So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

**22** And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

iz njegovih oblačil in jih nadeni na njegovega sina Eleazarja. Aron pa bo zbran *k svojim ljudem* in bo tam umrl. <sup>27</sup> Mojzes je storil kakor je Gospod zapovedal in odšli so na goro Hor pred očmi vse skupnosti. <sup>28</sup> Mojzes je slekel Arona iz njegovih oblačil in jih nadel na njegovega sina Eleazarja in Aron je tam umrl, na vrhu gore, in Mojzes in Eleazar sta prišla dol iz gore. <sup>29</sup> Ko je vsa skupnost videla, da je bil Aron mrtev, so trideset dni žalovali za Aronom, *celó* vsa Izraelova hiša.

**21** Ko je kralj Arád, Káanaanec, ki je prebival na jugu, slišal govorico, da je Izrael prišel po poti oglednikov, potem se je bojeval zoper Izrael in *nekateré* izmed njih prijal kot jetnike. <sup>2</sup> Izrael se je zaobljubil Gospodu in rekel: »Če zares hočeš to ljudstvo izročiti v mojo roko, potem bom popolnoma uničil njihova mesta.« <sup>3</sup> Gospod je prisluhnil Izraelovemu glasu in izročil Káanaance, in popolnoma so jih uničili in njihova mesta in ime kraja je imenoval Horma.

<sup>4</sup> Odpotovali so iz gore Hor po poti Rdečega morja, da obidejo deželo Edóm in duša ljudstva je zaradi poti zelo izgubila pogum. <sup>5</sup> Ljudstvo je govorilo zoper Boga in zoper Mojzesu: »Zakaj sta nas privedla gor iz Egipta, da umremo v divjini? Kajti *tukaj* ni kruha, niti tukaj *ni nobene* vode in naši duši se gabi ta lahek kruh.« <sup>6</sup> Gospod pa je med ljudstvo poslal ognjene kače in te so pikale ljudstvo in mnogo Izraelovega ljudstva je umrlo.

<sup>7</sup> Zato je ljudstvo prišlo k Mojzesu in reklo: »Grešili smo, kajti govorili smo zoper Gospoda in zoper tebe. Moli h Gospodu, da kače odvzame od nas.« In Mojzes je molil za ljudstvo. <sup>8</sup> Gospod je rekel Mojzesu: »Naredi si ognjeno kačo in jo obesi na kol, in zgodilo se bo, da vsak, kdor je pičen, ko pogleda nanjo, bo živel.« <sup>9</sup> Mojzes je naredil kačo iz brona in jo obesil na kol in pripetilo se je, da če je kateregakoli človeka pičila kača, ko je pogledal kačo iz brona, je živel.

<sup>10</sup> Izraelovi otroci so se namerili naprej in se utaborili v Obótu. <sup>11</sup> In odpotovali so iz Obótia in se utaborili pri Ijé Abarímu, v divjini, ki *je* pred Moábom, proti sončnemu vzhodu.

<sup>12</sup> Od tam so odrinili in se utaborili v dolini Zared. <sup>13</sup> Od tam so odrinili in se utaborili na drugi strani Arnóna, ki *je* v divjini, ki prihaja iz pokrajin Amoréjcov, kajti Arnón *je* Moábova meja med Moábom in Amoréjci. <sup>14</sup> § Zato je rečeno v knjigi Gospodovih vojn: »Kaj je storil v Rdečem morju in v potokih Arnóna<sup>15</sup> in pri vodotoku potokov, ki gredo dol k prebivališču Ar in leži na Moábovi meji.« <sup>16</sup> In od tam so *odšli* v Beér, to *je* vodnjak, o katerem je Gospod govoril Mojzesu: »Zberi skupaj ljudstvo in jaz jim bom dal vodo.«

<sup>17</sup> Potem je Izrael zapel to pesem: »Izviraj, o vodnjak. Pojte mu. <sup>18</sup> Princi so kopáli vodnjak, kopáli so ga plemiči izmed ljudstva, po *navodilih* postavodajalca, s svojimi palicami.« In iz divjine *so odšli* k Matánu, <sup>19</sup> in od Matána v Nahaliél, in iz Nahaliéla v Bamót, <sup>20</sup> § in iz Bamóta v dolino, ki *je* v moábski deželi, do vrha Pisge, ki gleda proti Ješimonu.

<sup>21</sup> Izrael je poslal poslanec k Sihónu, kralju Amoréjcov, rekoč: <sup>22</sup> »Pusti mi iti skozi twojo deželo. Ne bomo se obrnili v polja ali v vinograde; ne bomo pili *od* vodá iz vodnja, *temveč* bomo šli vzdolž po kraljevi *visoki* poti, dokler ne bomo prešli tvojih mej.« <sup>23</sup> Sihón pa ni hotel trpeti, da gre Izrael skozi njegove meje, temveč je Sihón zbral vse ljudstvo in odsel ven zoper Izrael v divjino in prišel v Jahac in se bojeval zoper Izrael. <sup>24</sup> Izrael pa ga je udaril z ostrino meča in vzel v last njegovo deželo od Arnóna do Jabóka, celo do Amónovih otrok, kajti meja Amónovih otrok *je bila* trdna. <sup>25</sup> Izrael je zavzel vsa ta mesta in Izrael je prebival v vseh mestih Amoréjcov v Hešbónu in v vseh njegovih vaseh. <sup>26</sup> Kajti Hešbón *je bil* mesto amoréjskega kralja Sihóna, ki se je bojeval zoper prejšnjega moábskega kralja in je vso njegovo deželo vzel iz njegove roke, celo do Arnóna. <sup>27</sup> Zato tisti, ki govorijo v pregovorih, pravijo: »Pridite v Hešbón, naj bo Sihónovo mesto zgrajeno in pripravljeno, <sup>28</sup> kajti ogenj je odšel iz Hešbóna, plamen iz mesta Sihón. Ta je použil Ar Moáb *in* gospodarje visokih krajev Arnóna. <sup>29</sup> Gorje tebi, Moáb! Uničeno si, o ljudstvu Kemoša. Svojim sinovom je dal, da pobegnejo in svoje hčere v ujetništvo Sihónu, kralju Amoréjcem. <sup>30</sup> Streljali smo nanje, Hešbón je uničen celo do Dibóna in opustošili smo jih celo do Nofa, ki *segá* do Médebe.«

<sup>31</sup> Tako je Izrael prebival v deželi Amoréjcov. <sup>32</sup> In Mojzes je poslal, da ogledajo Jaazér in zavzeli so njegove vasi in napodili Amoréjce, ki *so bili* tam.

<sup>33</sup> In obrnili so se ter odšli gor, po poti Bašánski kralj Og je odšel ven zoper njih, on in vse njegovo ljudstvo, da se bojujejo pri Edréi. <sup>34</sup> Gospod je rekel Mojzesu: »Ne boj se ga, kajti izročil sem ga v twojo roko in vse njegovo ljudstvo in njegovo deželo in storil mu boš, kakor si storil Sihónu, kralju Amoréjcem, ki je prebival pri Hešbónu.« <sup>35</sup> Tako so udarili njega, njegove sinove in vse njegovo ljudstvo, dokler nihče ni ostal živ, in njegovo deželo vzeli v last.

**22** Izraelovi otroci so se namerili naprej in se utaborili na moábskih ravninah, na tej strani Jordana, *pri* Jerihu.

<sup>2</sup>Cipórjev sin Balák je videl vse, kar je Izrael storil Amoréjcem. <sup>3</sup>Moáb je bil boleče prestrašen ljudstva, ker jih **je bilo** mnogo in Moáb je bil zaskrbljen zaradi Izraelovih otrok. <sup>4</sup>Moáb je rekel midjánskim starešinam: »Sedaj bo ta skupina polizala vse, **ki so** naokoli nas, kakor vol pomuli poljsko travo.« Cipórjev sin Balák **je bil** ob tistem času kralj Moábcev. <sup>5</sup>Poslal je torej poslanice k Beórvemu sinu Bileámu v Petór, ki **je** poleg reke dežele otrok njegovega ljudstva, da ga pokliče, rekoč: »Glej, tam je ljudstvo prišlo iz Egipta. Glej, pokrivajo obliče zemlje in prebivajo nasproti meni. <sup>6</sup>Pridi torej sedaj, prosim te, prekolni mi to ljudstvo, kajti oni **so** premogočni zame. Morda bom prevladal, **da** jih lahko udarimo in **da** jih lahko napodimo iz dežele, kajti vem, da kogar ti blagosloviš, **je** blagoslovlen in kogar ti prekolneš, je preklet.« <sup>7</sup>Moábske starešine in midjánske starešine so odrinili z nagradami vedeževanja v svoji roki in prišli k Bileámu in mu spregovorili Balákove besede. <sup>8</sup>In ta jim je rekel: »To noč prenočite tukaj in ponovno vam bom prinesel besedo, kakor mi bo Gospod govoril,« in Moábovi princi so ostali z Bileámom. <sup>9</sup>Bog je prišel k Bileámu in rekel: »Kakšni možje **so** tile s teboj?« <sup>10</sup>Bileám je rekel Bogu: »Cipórjev sin Balák, moábski kralj, je poslal k meni, **rekoč:** <sup>11</sup>Glej, **tam je** prišlo ljudstvo iz Egipta, ki pokriva obliče zemlje. Pridi sedaj, prekolni mi jih. Morda jih bom zmožen premagati in jih pognati ven.« <sup>12</sup>Bog pa je rekel Bileám: »Ne boš šel z njimi, ne boš prekrel ljudstva, kajti blagoslovjeni **so**.« <sup>13</sup>Bileám je zjutraj vstal in Balákovim princem rekel: »Pojdite v svojo deželo, kajti Gospod mi odklanja dati dovoljenje, da grem z vami.« <sup>14</sup>Moábski princi so vstali, odšli k Baláku in rekli: »Bileám odklanja, da pride z nami.«

<sup>15</sup>Balák je ponovno poslal prince, več in častitljivejše od onih. <sup>16</sup>Prišli so k Bileámu in mu rekli: »Tako govori Cipórjev sin Balák: »Naj te ničesar, prosim te, ne ovira, da bi prišel k meni, <sup>17</sup>kajti povišal te bom v zelo veliko čast in storil bom kakorkoli mi rečeš. Pridi torej, prosim te, prekolni mi to ljudstvo.« <sup>18</sup>Bileám je odgovoril ter Balákovim služabnikom rekel: »Če bi mi Balák dal svojo hišo, polno srebra in zlata, ne morem iti preko besede od Gospoda, svojega Boga, da storim manj ali več. <sup>19</sup>Zdaj torej, prosim vas, tudi vi ostanite tukaj to noč, da bom lahko vedel, kaj mi bo še povedal Gospod.« <sup>20</sup>Bog je ponoči prišel k Bileámu ter mu rekel: »Če pridejo možje, da te pokličejo, vstani **in** pojdi z njimi, toda reci jim samo besedo, ki ti jo bom jaz rekel, to boš storil.« <sup>21</sup>Bileám je zjutraj vstal, osedlal svojo oslico in se odpravil k moábskim princem.

<sup>22</sup>Božja jeza je bila vžgana, ker je odšel in Gospodov angel je stal na poti za nasprotnika zoper njega. Torej jahal je na svoji oslici in dva njegova služabnika **sta bila** z njim. <sup>23</sup>In oslica je zagledala Gospodovega angela stati na poti in njegov meč je bil izvlečen v njegovi roki in oslica se je obrnila stran iz poti in odšla na polje. Bileám pa je udaril oslico, da jo obrne na pot. <sup>24</sup>Toda Gospodov angel je stal na stezi vinogradov, zid pa **je bil** na tej strani in zid na oni strani. <sup>25</sup>Ko je oslica zagledala Gospodovega angela, se je pritisnila k zidu in Bileámovu stopalo zmečkala ob zid in ta jo je ponovno udaril. <sup>26</sup>Gospodov angel je šel naprej in stal na ozkem kraju, kjer na **bilo** nobene poti, da bi se obrnil k desni roki ali k levi. <sup>27</sup>Ko je oslica zagledala Gospodovega angela, je pod Bileámom padla dol in Bileámovega jeza je bila vžgana in oslico je udaril s palico. <sup>28</sup>Gospod pa je oslici odprl usta in ta je Bileám rekla: »Kaj sem ti storila, da si me že trikrat udaril?« <sup>29</sup>Bileám je rekel oslici: »Ker si me zasmehovala. Če bi bil tukaj, v moji roki meč, bi te sedaj že ubil.« <sup>30</sup>Oslica pa je Bileám rekla: »Ali nisem twoja oslica, na kateri si jahal, odkar **sem bila** twoja, do današnjega dne? Sem imela kdaj navado, da ti tako storim?« Rekel je: »Ne.« <sup>31</sup>Potem je Gospod Bileám odprl oči in zagledal je Gospodovega angela, stoečega na poti in njegov meč je bil izvlečen v njegovi roki. Sklonil je svojo glavo in padel plosko na svoj obraz. <sup>32</sup>Gospodov angel mu je rekel: »Zakaj si potem že trikrat udaril svojo oslico? Glej, odšel sem ven, da se ti zoperstavim, ker je **tvoja** pot sprevržena pred menoj, <sup>33</sup>oslica pa me je zagledala in se že trikrat obrnila od mene. Razen če se ne bi obrnila od mene, bi te sedaj torej zagotovo ubil, njo pa rešil živo.« <sup>34</sup>Bileám je rekel Gospodovemu angelu: »Grešil sem, kajti nisem vedel, da zoper mene stojiš na poti. Sedaj torej, če te je to razzalilo, se bom ponovno vrnil nazaj.« <sup>35</sup>Gospodov angel je Bileám rekel: »Pojdi z možmi, toda samo besedo, ki ti jo jaz govorim, to boš govoril.« Tako je Bileám odšel z Balákovimi princi.

<sup>36</sup>Ko je Balák slišal, da je Bileám prišel, je odšel ven, da ga pospremi v mesto Moáb, ki **je** na meji Arnóna, ki **je** skrajna pokrajina. <sup>37</sup>Balák je rekel Bileámu: »Ali nisem iskreno poslal k tebi, da te pokličem? Čemu nisi prišel k meni? Mar te zares ne zmorem povišati k časti?« <sup>38</sup>Bileám je rekel Baláku: »Glej, prišel sem k tebi. Imam zdaj sploh moč, da karkoli povem? Besedo, ki jo Bog polaga v moja usta, to bom govoril.« <sup>39</sup>Bileám je odšel z Balákom in prišla sta v Kirját Hucót. <sup>40</sup>Balák je daroval vola in ovco in poslal k Bileámu in k princem, ki **so bili** z njim. <sup>41</sup>Pripetilo se je naslednji dan, da je Balák vzel Bileáma in

<sup>2</sup>¶ And Balak the son of Zippor saw all that Israel had done to the Amorites. <sup>3</sup>And Moab was sore afraid of the people, because they **were** many: and Moab was distressed because of the children of Israel. <sup>4</sup>And Moab said unto the elders of Midian, Now shall this company lick up all **that are** round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor **was** king of the Moabites at that time. <sup>5</sup>He sent messengers therefore unto Balaam the son of Beor to Pethor, which **is** by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: <sup>6</sup>Come now therefore, I pray thee, curse me this people; for they **are** too mighty for me: peradventure I shall prevail, **that** we may smite them, and **that** I may drive them out of the land: for I wot that he whom thou blessest **is** blessed, and he whom thou cursest is cursed. <sup>7</sup>And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. <sup>8</sup>And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam. <sup>9</sup>And God came unto Balaam, and said, What men **are** these with thee? <sup>10</sup>And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, **saying**, <sup>11</sup>Behold, **there is** a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. <sup>12</sup>And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they **are** blessed. <sup>13</sup>And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. <sup>14</sup>And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

<sup>15</sup>¶ And Balak sent yet again princes, more, and more honourable than they. <sup>16</sup>And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: <sup>17</sup>For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. <sup>18</sup>And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. <sup>19</sup>Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. <sup>20</sup>And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, **and** go with them; but yet the word which I shall say unto thee, that shalt thou do. <sup>21</sup>And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

<sup>22</sup>¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants **were** with him. <sup>23</sup>And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. <sup>24</sup>But the angel of the LORD stood in a path of the vineyards, a wall **being** on this side, and a wall on that side. <sup>25</sup>And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. <sup>26</sup>And the angel of the LORD went further, and stood in a narrow place, where **was** no way to turn either to the right hand or to the left. <sup>27</sup>And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. <sup>28</sup>And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? <sup>29</sup>And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. <sup>30</sup>And the ass said unto Balaam, **Am** not I thine ass, upon which thou hast ridden ever since **I was** thine unto this day? was I ever wont to do so unto thee? And he said, Nay. <sup>31</sup>Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. <sup>32</sup>And the angel of the LORD said unto him, Wherfore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because **thy** way is perverse before me: <sup>33</sup>And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. <sup>34</sup>And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. <sup>35</sup>And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balák.

<sup>36</sup>¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which **is** in the border of Arnon, which **is** in the utmost coast. <sup>37</sup>And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? <sup>38</sup>And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. <sup>39</sup>And Balaam went with Balak, and they came unto Kirjath-huzoth. <sup>40</sup>And Balak offered oxen and sheep, and sent to Balaam, and to the princes that **were** with him. <sup>41</sup>And it came to pass

on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

**23** And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. <sup>2</sup> And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram. <sup>3</sup> And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. <sup>4</sup> And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram. <sup>5</sup> And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. <sup>6</sup> And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. <sup>7</sup> And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel. <sup>8</sup> How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied? <sup>9</sup> For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. <sup>10</sup> Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his! <sup>11</sup> And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether. <sup>12</sup> And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

<sup>13</sup> And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

<sup>14</sup> ¶ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar. <sup>15</sup> And he said unto Balak, Stand here by thy burnt offering, while I meet the *Lord* yonder. <sup>16</sup> And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. <sup>17</sup> And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? <sup>18</sup> And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: <sup>19</sup> God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? <sup>20</sup> Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it. <sup>21</sup> He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. <sup>22</sup> God brought them out of Egypt; he hath as it were the strength of an unicorn. <sup>23</sup> Surely *there* is no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! <sup>24</sup> Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

<sup>25</sup> ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all. <sup>26</sup> But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

<sup>27</sup> ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. <sup>28</sup> And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. <sup>29</sup> And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. <sup>30</sup> And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

**24** And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. <sup>2</sup> And Balaam lifted up his eyes, and he saw Israel abiding in *his tents* according to their tribes; and the spirit of God came upon him. <sup>3</sup> And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: <sup>4</sup> He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a *trance*, but having his eyes open: <sup>5</sup> How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! <sup>6</sup> As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. <sup>7</sup> He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. <sup>8</sup> God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows. <sup>9</sup> He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

<sup>10</sup> ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times. <sup>11</sup> Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. <sup>12</sup> And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, <sup>13</sup> If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak? <sup>14</sup> And now, behold, I go unto

ga privadel gor na Báalov visok kraj, da bi od tam lahko videl skrajni del ljudstva.

**23** Bileám je rekel Baláku: »Tukaj mi zgradi sedem oltarjev in mi pripravi sedem volov ter sedem ovnov.« <sup>2</sup> Balák je storil kakor je Bileám govoril, in Balák in Bileám sta na *vsakem* oltarju darovala bikca in ovna. <sup>3</sup> Bileám je rekel Baláku: »Stoj pri svoji žgalni daritvi, jaz pa bom šel. Morda bo prišel Gospod, da me sreča in karkoli mi pokaže, ti bom povedal.« In odšel je na visok kraj. <sup>4</sup> Bog je srečal Bileáma in ta mu je rekel: »Pripravil sem sedem oltarjev in na *vsakem* oltarju sem daroval bikca in ovna.« <sup>5</sup> Gospod je v Bileámovi usta položil besedo ter rekel: »Vrni se k Baláku in tako boš govoril.« <sup>6</sup> Vrmil se je k njemu in glej, ta je stal poleg svoje žgalne daritve, on in vsi Moábovi princi. <sup>7</sup> Vzel je njegovo prispopobo ter rekel: »Moábski kralj Balák me je privadel iz Aráma, iz vzhodnih gora, *rekoč*: »Pridi, prekolni mi Jakoba in pridi izzivat Izraela.« <sup>8</sup> Kako naj prekolnem, kogar Bog ni preklev? Kako naj izzivam, *kogar* Gospod ni izzival? <sup>9</sup> Kajti od vrha skal ga vidim in od hribov ga gledam. Glej, ljudstvo bo prebivalo samo in ne bo šteto med narode. <sup>10</sup> Kdo lahko prešteje Jakobov prah in število četrtine Izraela? Naj umrem smrt pravičnega in naj bo moj zadnji konec podoben njegovemu!« <sup>11</sup> Balák pa je rekel Bileámu: »Kaj si mi storil? Vzel sem te, da prekolnes moje sovražnike in glej, ti si *jih* vse skupaj blagoslovil.« <sup>12</sup> Ta je odgovoril in rekel: »Mar ne moram paziti, da govorim to, kar je Gospod položil v moja usta?«

<sup>13</sup> Balák mu je rekel: »Pridi, prosim te, z menoj na drug kraj, od koder jih lahko vidiš. Videl boš le njihov skrajni del, ne boš pa videl vseh, in od tam mi jih prekolni.«

<sup>14</sup> Privedel ga je na polje Zofim, k vrhu Pisge in zgradil sedem oltarjev in na *vsakem* oltarju daroval bikca in ovna. <sup>15</sup> Baláku je rekel: »Stoj tukaj pri svoji žgalni daritvi, medtem ko tam srečam Gospoda.«

<sup>16</sup> Gospod je srečal Bileáma in v njegova usta položil besedo ter rekel: »Ponovno pojdi k Baláku in tako povej.« <sup>17</sup> Ko je prišel k njemu, glej, je ta stal pri svoji žgalni daritvi in princi Moába z njim. In Balák mu je rekel: »Kaj je Gospod govoril?« <sup>18</sup> Ta je vzel njegovo prispopobo ter rekel: »Vstani, Balák in poslušaj; prisluhnji mi, ti, Cípórjev sin. <sup>19</sup> Bog ni človek, da bi legal; niti človeški sin, da bi se moral kesati. Je rekel in *tega* ne bi storil? Je govoril in ali tega ne bi dobro naredil? <sup>20</sup> Glej, prejel sem *zapoved*, da blagoslovim in on je blagoslovil in tega ne morem razveljaviti. <sup>21</sup> Ni zagledal krivičnosti v Jakobu, niti ni videl pverzernosti v Izraelu. Gospod, njegov Bog, je z njim in krik kralja je med njimi. <sup>22</sup> Bog jih je privedel iz Egipta; moč ima, kakor bi bila moč od samoroga. <sup>23</sup> Zagotovo *tam* ni izrekanja uroka zoper Jakoba, niti *tam* ni nobenega vedeževanja zoper Izraela. Glede na ta čas bo to rečeno o Jakobu in o Izraelu; »Kaj je Bog storil!« <sup>24</sup> Glej, ljudstvo bo vstalo kakor velik lev in se dvignilo kakor mlad lev. On se ne bo ulegel, dokler ne je *od plena* in ne piye krvi umorjenega.«

<sup>25</sup> Balák je rekel Bileámu: »Niti jih sploh ne preklinja, niti jih sploh ne blagoslavljaj.« <sup>26</sup> Toda Bileám je odgovoril in rekel Baláku: »Mar ti nisem rekel, *rekoč*: »Vse, kar Gospod govoriti, to moram storiti?«

<sup>27</sup> Balák je rekel Bileámu: »Pridi, prosim te, privedel te bom na drug kraj. Morda bo to ugajalo Bogu, da mi jih boš od tam preklev.« <sup>28</sup> § In Balák je privedel Bileáma na vrh Peóra, ki gleda proti Ješimonu. <sup>29</sup> Bileám je rekel Baláku: »Tukaj mi zgradi sedem oltarjev in tukaj mi pripravi sedem bikcev in sedem ovnov.« <sup>30</sup> Balák je storil kakor je Bileám rekel in na *vsakem* oltarju daroval bikca in ovna.

**24** Ko je Bileám videl, da je to ugajalo Gospodu, da blagoslovil Izraela, ni odšel kakor ob drugih časih, da išče za izrekanji urokov, temveč je svoj obraz nameril proti divjini. <sup>2</sup> Bileám je povzdignil svoje oči in videl Izraela prebivati v *svojih šotorih* glede na svoje rodove in duh od Boga je prišel nadenj. <sup>3</sup> Vzel je njegovo prispopobo in rekel: »Bileám, Beórvjev sin, je rekel in mož, katerega oči so odprte, je rekel. <sup>4</sup> Rekel je tisti, ki je slišal besede od Boga, ki je videl vizijo Vsemogočnega pasti v *videnje*, toda svoje oči je imel odprte. <sup>5</sup> Kako ljubki so tvoji šotori, o Jakob *in* tvoja šotorska svetišča, o Izrael! <sup>6</sup> Kakor se doline širijo naprej, kakor vrtovi pri rečnem bregu, kakor drevesa aloje, ki jih je Gospod zasadil *in* kakor cedrova drevesa poleg vodá. <sup>7</sup> Vodo bo izlil iz svojih veder in njegovo seme *bo* na mnogih vodah in njegov kralj bo višji kakor Agág in njegovo kraljestvo bo povisan. <sup>8</sup> Bog ga je privedel iz Egipta; imel je kakor bi bila moč samoroga. Pojedel bo narode svojih sovražnikov in njihove kosti bo zlomil in *jih* prebodel s svojimi puščicami. <sup>9</sup> Leži, ulegel se je kakor lev in kakor velik lev. Kdo ga bo razvnel? Blagoslovjen je kdor te blagoslavlja in preklet je kdor te preklinja.«

<sup>10</sup> Balákova jeza je bila vžgana zoper Bileáma in svoji roki je udaril skupaj in Balák je rekel Bileámu: »Poklical sem te, da prekolnes moje sovražnike in glej, ti si *jih* vse skupaj trikrat blagoslovil. <sup>11</sup> Zato sedaj pobegni k svojemu kraju, Mislij sem te povisati k veliki časti; toda glej, Gospod te je zadržal pred častjo.« <sup>12</sup> Bileám je rekel Baláku: »Mar nisem govoril tudi tvojim poslancem, ki si jih pošiljal k meni, *rekoč*: <sup>13</sup> Če bi mi Balák dal svojo hišo, polno srebra in zlata, ne morem preko Gospodove zapovedi, da storim *ali* dobro ali slabo iz svojega lastnega mišljenja, *temveč* bom govoril to, kar govorí Gospod?« <sup>14</sup> In sedaj,

glej, grem k svojemu ljudstvu. Pridi **torej in** oznanil ti bom kaj bo to ljudstvo storilo tvojemu ljudstvu v zadnjih dneh.«

<sup>15</sup> Vzel je njegovo prisopodo in rekel: »Bileam, Beórjev sin, je rekel in mož, katerega oči so odprte, je rekel: <sup>16</sup> »Rekel je ta, ki je slišal besede od Boga in poznal spoznanje Najvišjega, **ki** je videl videnje Vsemogočnega, padajoč v *trans*, toda z odprtimi očmi.<sup>17</sup> Videl ga bom, toda ne sedaj. Gledal ga bom, toda ne **[od]** blizu. Prišla bo Zvezda iz Jakoba v Žezlo bo vstalo iz Izraela in udarilo bo Moábove vogale in uničilo vse Setove otroke.<sup>18</sup> Edóm bo posest, tudi Seir bo posest za svoje sovražnike, Izrael pa bo delal junaško.<sup>19</sup> Iz Jakoba bo prišel tisti, ki bo imel gospostvo in uničil bo tistega, ki preostaja iz mesta.«

<sup>20</sup> Ko je pogledal na Amáleka, je vzel njegovo prisopodo ter rekel: »Amálek **je bil** prvi izmed narodov, toda njegov zadnji konec **bo**, da bo uničen na veke.«<sup>21</sup> Pogledal je na Kenéjce in vzel njegovo prisopodo ter rekel: »Trdno je twoje bivališče in svoje gnezdo postavljaš v skalo.<sup>22</sup> Vendar bo Kenéjec opustošen, dokler te Asúr ne bo odvedel ujetega.«<sup>23</sup> Vzel je njegovo prisopodo in rekel: »Ojoj, kdo bo živel, ko Bog to dela!<sup>24</sup> Ladje **bodo prisle** iz pokrajin Kitéjcev in prizadele Asúr in Eber in tudi on bo uničen na veke.«<sup>25</sup> Bileam je vstal, odšel in se vrnil na svoj kraj in tudi Balák je odšel svojo pot.

**25** Izrael je prebival v Šítimu in ljudstvo se je pričelo vlačugati z moábskimi hčerami.<sup>2</sup> Ljudstvo so poklicali k žrtvovanjem njihovih bogov, in ljudstvo je jedlo in se priklonilo njihovim bogovom.<sup>3</sup> Izrael se je pridružil Bál Peórju in Gospodova jeza je bila vžgana zoper Izrael. <sup>4</sup> Gospod je rekel Mojzesu: »Vzemi vse poglavarje ljudstva in jih obesi pred Gospodom, nasproti soncu, da se bo kruta Gospodova jeza lahko odvrnila od Izraela.«<sup>5</sup> Mojzes je rekel Izraelovim sodnikom: »Vsak naj ubije svoje može, ki so bili pridruženi Bál Peórju.«

<sup>6</sup> Glej, eden izmed Izraelovih otrok je prišel in k svojim bratom privedel midjánsko žensko pred očmi Mojzesu in pred očmi vse skupnosti Izraelovih otrok, ki **so jokali pred** vrati šotorskega svetišča skupnosti.<sup>7</sup> Ko je Pinhás, sin Eleazarja, sin duhovnika Arona, **to** videl, je vstal izmed skupnosti in v svojo roko vzel kopje<sup>8</sup> in odšel za Izraelovim možem v šotor in oba izmed njiju prebodel, Izraelovega moškega in žensko je prebodel skozi njen trebuš. Tako je bila kuga ustavljena pred Izraelovimi otroci.<sup>9</sup> Teh, ki so v kugi umrli, je bilo štiriindvajset tisoč.

<sup>10</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>11</sup> »Pinhás, sin Eleazarja, sin duhovnika Arona, je moj bes odvrnil proč od Izraelovih otrok, medtem ko je bil med njimi goreč zaradi mene, da ne bi jaz v svoji ljubosumnosti použil Izraelovih otrok.<sup>12</sup> Zato reci: »Glej, dam mu svojo zavezo miru<sup>13</sup> in imel jo bo in njegovo seme za njim, **celó** zavezo večnega duhovništva, ker je bil goreč za svojega Boga in opravil spravo za Izraelove otroke.«<sup>14</sup> Torej ime Izraelca, ki je bil umorjen, **torej** tistega, ki je bil umorjen z Midjánko, **je bilo** Salújev sin Zimri, princ glavne hiše med Simeonovci.<sup>15</sup> Ime midjánske ženske, ki je bila umorjena, **je bilo** Kozbí, hči Cura. On **je bil** poglavar nad ljudstvom in vodja hiše v Midjánu.

<sup>16</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>17</sup> »Jezite Midjánce in jih udarite,<sup>18</sup> kajti jezili so vas z svojimi zvijačami, s katerimi so vas preslepili v zadavi Peórja in v zadavi Kozbí, hčere midjánskega princa, njihove sestre, ki je bila umorjena na dan nadloge zaradi Peorja.«

**26** Pripetilo se je po kugi, da je Gospod spregovoril Mojzesu in Eleazarju, sinu duhovnika Arona, rekoč:<sup>2</sup> »Popišite glave vse skupnosti Izraelovih otrok, od dvajsetih let starosti in naprej, po vseh njihovih očetnih hišah, vse, ki so v Izraelu zmožni, da gredo na vojno.<sup>3</sup> Mojzes in duhovnik Eleazar sta z njimi spregovorila na moábskih ravninah, pri Jordanu, **blizu** Jerihe, rekoč:<sup>4</sup> »Popišite glave ljudstva, od dvajsetih let starosti in naprej,« kakor je Gospod zapovedal Mojzesu in Izraelovim otrokom, ki so odšli iz egiptovske dežele.

<sup>5</sup> Ruben, najstarejši Izraelov sin. Rubenovi otroci: Hénoh, **iz katerega prihaja** družina Hénochovcev, iz Palúja družina Palújevcv.<sup>6</sup> Iz Hecróna družina Hecrónovcev, iz Karmíja družina Karmíjevcv.<sup>7</sup> To so družine Rubenovcev in tistih, ki so bili izmed njih presteti, je bilo triinštirideset tisoč sedemsto trideset.<sup>8</sup> Palújevi sinovi: Eliáb.<sup>9</sup> Eliábovi sinovi: Nemuel, Datán in Abíram. To **sta bila tista** Datán in Abíram, **ki sta bila** slavna v skupnosti, ki sta se pričkala zoper Mojzesu in zoper Arona v Korahovi skupini, ko so se pričkali zoper Gospoda<sup>10</sup> in zemlja je odprla svoja usta ter ju požrla skupaj s Korahom, ko je ta skupina umrla, ko je ogenj použil dvesto petdeset mož in postali so znamenje.<sup>11</sup> Vendar Korahovi otroci niso umrli.

<sup>12</sup> § Simeonovi sinovi po njihovih družinah: iz Nemuélja družina Nemuélovcev, iz Jamina družina Jamínovcev, iz Jahína družina Jahínovcev,<sup>13</sup> iz Zerahia družina Zerahovcev, iz Šaúla družina Šaúlovcev.<sup>14</sup> To **so** družine Simeoncev, dvaindvajset tisoč dvesto.

<sup>15</sup> Gadovi otroci po njihovih družinah: od Cefóna družina Cefónovcev, od Hagijske družina Hagijscev, od Šunija družina Šunijevcev,<sup>16</sup> od Oznijske družine Oznijscev.

my people: come **therefore, and** I will advertise thee what this people shall do to thy people in the latter days.

<sup>15</sup> ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: <sup>16</sup> He hath said, which heard the words of God, and knew the knowledge of the most High, **which** saw the vision of the Almighty, falling **into a trance**, but having his eyes open: <sup>17</sup> I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. <sup>18</sup> And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. <sup>19</sup> Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

<sup>20</sup> ¶ And when he looked on Amalek, he took up his parable, and said, Amalek **was** the first of the nations; but his latter end **shall be** that he perish for ever. <sup>21</sup> And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. <sup>22</sup> Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. <sup>23</sup> And he took up his parable, and said, Alas, who shall live when God doeth this! <sup>24</sup> And ships **shall come** from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. <sup>25</sup> And Balaam rose up, and went and returned to his place: and Balak also went his way.

**25** And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. <sup>2</sup> And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. <sup>3</sup> And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. <sup>4</sup> And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. <sup>5</sup> And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

<sup>6</sup> ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who **were** weeping **before** the door of the tabernacle of the congregation. <sup>7</sup> And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw **it**, he rose up from among the congregation, and took a javelin in his hand; <sup>8</sup> And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. <sup>9</sup> And those that died in the plague were twenty and four thousand.

<sup>10</sup> ¶ And the LORD spake unto Moses, saying,<sup>11</sup> Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. <sup>12</sup> Wherefore say, Behold, I give unto him my covenant of peace: <sup>13</sup> And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. <sup>14</sup> Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. <sup>15</sup> And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

<sup>16</sup> ¶ And the LORD spake unto Moses, saying,<sup>17</sup> Vex the Midianites, and smite them: <sup>18</sup> For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

**26** And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,<sup>2</sup> Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. <sup>3</sup> And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan **near** Jericho, saying,<sup>4</sup> **Take the sum of the people**, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

<sup>5</sup> ¶ Reuben, the eldest son of Israel: the children of Reuben; Hanoch, **of whom cometh** the family of the Hanochites: of Pallu, the family of the Palluites: <sup>6</sup> Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. <sup>7</sup> These **are** the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. <sup>8</sup> And the sons of Pallu; Eliab. <sup>9</sup> And the sons of Eliab; Nemuel, and Dathan, and Abíram. This **is that** Dathan and Abíram, **which were** famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: <sup>10</sup> And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. <sup>11</sup> Notwithstanding the children of Korah died not.

<sup>12</sup> ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: <sup>13</sup> Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. <sup>14</sup> These **are** the families of the Simeonites, twenty and two thousand and two hundred.

<sup>15</sup> ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the

Shunites: <sup>16</sup> Of Ozni, the family of the Oznites: of Eri, the family of the Erites: <sup>17</sup> Of Arod, the family of the Arodites: of Areli, the family of the Arelites. <sup>18</sup> These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

<sup>19</sup> ¶ The sons of Judah **were** Er and Onan: and Er and Onan died in the land of Canaan. <sup>20</sup> And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites. <sup>21</sup> And the sons of Pharez were; of Hezron, the family of the Hezonites: of Hamul, the family of the Hamulites. <sup>22</sup> These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

<sup>23</sup> ¶ Of the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites: <sup>24</sup> Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. <sup>25</sup> These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

<sup>26</sup> ¶ Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. <sup>27</sup> These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

<sup>28</sup> ¶ The sons of Joseph after their families **were** Manasseh and Ephraim. <sup>29</sup> Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead **came** the family of the Gileadites. <sup>30</sup> These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: <sup>31</sup> And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: <sup>32</sup> And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

<sup>33</sup> ¶ And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad **were** Mahlah, and Noah, Hoglah, Milcah, and Tirzah. <sup>34</sup> These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

<sup>35</sup> ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. <sup>36</sup> And these *are* the sons of Shuthelah: of Eran, the family of the Eranites. <sup>37</sup> These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

<sup>38</sup> ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: <sup>39</sup> Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. <sup>40</sup> And the sons of Bela were Ard and Naaman: *of* Ard, the family of the Ardites: *and* of Naaman, the family of the Naamites. <sup>41</sup> These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

<sup>42</sup> ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families. <sup>43</sup> All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

<sup>44</sup> ¶ Of the children of Asher after their families: of Jimna, the family of the Jimmites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. <sup>45</sup> Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. <sup>46</sup> And the name of the daughter of Asher *was* Sarah. <sup>47</sup> These *are* the families of the sons of Asher according to those that were numbered of them; **who were** fifty and three thousand and four hundred.

<sup>48</sup> ¶ Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: <sup>49</sup> Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. <sup>50</sup> These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred. <sup>51</sup> These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

<sup>52</sup> ¶ And the LORD spake unto Moses, saying, <sup>53</sup> Unto these the land shall be divided for an inheritance according to the number of names. <sup>54</sup> To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. <sup>55</sup> Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. <sup>56</sup> According to the lot shall the possession thereof be divided between many and few.

<sup>57</sup> ¶ And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. <sup>58</sup> These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. <sup>59</sup> And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom **her mother** bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. <sup>60</sup> And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. <sup>61</sup> And Nadab and Abihu died, when they offered strange fire before the LORD. <sup>62</sup> And those that were numbered of them *were* twenty and three thousand, all males from a month

družina Oznijevcev, od Erija družina Eríjevcev, <sup>17</sup> od Aróda družina Aródovcev, od Arelija družina Arelijevcev. <sup>18</sup> To **so** družine Gadovih otrok glede na tiste, ki so bili izmed njih preščeti, štirideset tisoč petsto.

<sup>19</sup> Judova sinova **sta bila** Er in Onán, in Er in Onán sta umrla v kánaanski deželi. <sup>20</sup> Judovi sinovi po njihovih družinah so bili: od Šelája družina Šelájevcev, od Pareca družina Parecovcev, od Zeraha družina Zerahovcev. <sup>21</sup> Parecovi sinovi so bili: od Hecróna družina Hecrónovcev, od Hamúla družina Hamúlovcev. <sup>22</sup> To **so** Judove družine, glede na tiste, ki so bili izmed njih preščeti, šestinsedemdeset tisoč petsto.

<sup>23</sup> Od Isáhárjevih sinov po njihovih družinah: **od** Tolá družina Tolájevcev, od Puvá družina Puvájevcev, <sup>24</sup> od Jašúba družina Jašúbovcev, od Šimróna družina Šimrónovcev. <sup>25</sup> To **so** družine Isáhárja, glede na tiste, ki so bili izmed njih preščeti, šestinsedemdeset tisoč tristo.

<sup>26</sup> Od Zábulonovih sinov po njihovih družinah: od Sereda družina Seredovcev, od Elóna družina Elónovcev, od Jahleela družina Jahleelovcev. <sup>27</sup> To **so** družine Zábulonovcev, glede na tiste, ki so bili izmed njih preščeti, šestdeset tisoč petsto.

<sup>28</sup> Jožefova sinova po svojih družinah **sta bila** Manáše in Efrájim. <sup>29</sup> Od Manásejevih sinov: od Mahírja družina Mahírjevcev in Mahír je zaplodil Gileáda. Iz Gileáda **je izšla** družina Gileádcev. <sup>30</sup> To **so** Gileádovi sinovi: **od** Iezerja družina Iezerjevcev, od Heleka družina Helekovcev <sup>31</sup> in **od** Asriéla družina Asriélovcev in **od** Sihem družina Sihemcev <sup>32</sup> in **od** Šemidája družina Šemidájevcev in **od** Heferja družina Heferjevcev.

<sup>33</sup> Celohád, sin Heferja, pa ni imel sinov, temveč hčere in imena Celohádovih hčera **so bila** Mahla, Noa, Hogla, Milka in Tirca. <sup>34</sup> To **so** Manásejeve družine in tistih, ki so bili izmed njih preščeti, dvainpetdeset tisoč sedemsto.

<sup>35</sup> To **so** Efrájimovi sinovi po njihovih družinah: od Šutélaha družina Šutélahovcev, od Beherja družina Beherjevcev, od Tahana družina Táhanovcev. <sup>36</sup> To **so** Šutélahovi sinovi: od Erána družina Eránovcev.

<sup>37</sup> To **so** družine Efrájimovih sinov glede na tiste, ki so bili izmed njih preščeti, dvaintrideset tisoč petsto. To **so** Jožefovi sinovi po njihovih družinah.

<sup>38</sup> Benjaminovi sinovi po njihovih družinah: od Bela družina Bélovcev, od Ašbélja družina Ašbélovcev, od Ahíráma družina Ahírámovcev, <sup>39</sup> od Šufáma družina Šufámovcev, od Hufáma družina Hufámovcev. <sup>40</sup> Belova sinova sta bila Ard in Naamán: **od** Arda družina Arđovcev **in** od Naamána družina Naamánovcev. <sup>41</sup> To **so** Benjaminovi sinovi po svojih družinah in tistih, ki so bili izmed njih preščeti, **je bilo** petinštirideset tisoč šeststo.

<sup>42</sup> To **so** Danovi sinovi po svojih družinah: od Šuháma družina Šuhámovcev. To **so** Danove družine po svojih družinah. <sup>43</sup> Vseh družin Šuhámovcev, glede na tiste, ki so bili izmed njih preščeti, **je bilo** štiriinšestdeset tisoč štiristo.

<sup>44</sup> Od Aserjevih otrok po svojih družinah: od Jimnája družina Jimnájevcev, od Jišvíja družina Jišvíjevcev, od Berijája družina Berijájevcev. <sup>45</sup> Berijájevi sinovi: od Heberja družina Heberjevcev, od Malkiéla družina Malkiélovcev. <sup>46</sup> Ime Aserjeve hčere **je bilo** Sara. <sup>47</sup> To **so** družine Aserjevih sinov glede na tiste, ki so bili izmed njih preščeti, **katerih je bilo** triinpetdeset tisoč štiristo.

<sup>48</sup> Od Neftálíjevih sinov po svojih družinah: od Jahceela družina Jahceélovcev, od Gunija družina Guníjevcev, <sup>49</sup> od Jecerja družina Jecerjevcev, od Šiléma družina Šilémovcev. <sup>50</sup> To **so** Neftálíjeve družine glede na svoje družine. Tistih, ki so bili izmed njih preščeti, **je bilo** petinštirideset tisoč štiristo. <sup>51</sup> Ti **so bili** preščeti izmed Izraelovih otrok, šeststo en tisoč sedemsto trideset.

<sup>52</sup> Gospod je spregovoril Mojzesu, rekoc: <sup>53</sup> »Tem bo dežela razdeljena v dedičino, glede na število imen. <sup>54</sup> Mnogim boš dal več dedičine in maloštevilnim boš dal manj dedičine. Vsakomur bo njegova dedičina dana glede na tiste, ki jih je preščel. <sup>55</sup> Vendar naj bo dežela razdeljena z žrebom. Dedujejo naj glede na imena rodov svojih očetov. <sup>56</sup> Njihova posest bo glede na žreb razdeljena med številne in maloštevilne.«

<sup>57</sup> To **so** tisti, ki so bili preščeti izmed Lévijevcev po njihovih družinah: iz Geršóna družina Geršónovcev, iz Kehátja družina Kehátovcev, iz Merarija družina Merarijevcev. <sup>58</sup> To **so** družine Lévijevcev: družina Libníjevcev, družina Hebróncev, družina Mahlíjevcev, družina Mušíjevcev, družina Kórahovcev. In Kehát je zaplodil Amráma. <sup>59</sup> Ime Amrámove žene **je bilo** Johébeda, Lévijeva hči, katero je **njeni mati** rodila Leviju v Egiptu, in Amrámu je rodila Arona, Mojzesu in njuno sestro Mirjam. <sup>60</sup> Aronu so bili rojeni Nadáb, Abihu, Eleazar in Itamár. <sup>61</sup> Nadáb in Abihu sta umrla, ko sta pred Gospodom darovala tuj ogenj. <sup>62</sup> Tistih, ki so bili izmed njih preščeti, je bilo triindvajset tisoč, vseh moških

starih en mesec in več, kajti niso bili prešteti izmed Izraelovih otrok, ker jim ni bila dana dediščina med Izraelovimi otroci.

<sup>63</sup>To so tisti, ki sta jih preštela Mojzes in duhovnik Eleazar, ki sta Izraelove otroke preštela na moábskih ravninah pri Jordanu, blizu Jerihe. <sup>64</sup>Toda med temi ni bilo moža izmed njih, katerega Mojzes in duhovnik Aron ne bi preštela, ko so v Sinajski divjini šteli Izraelove otroke. <sup>65</sup>Kajti Gospod je o njih rekel: »Zagotovo bodo umrli v divjini.« In tam izmed njih ni ostalo nobenega moža razen Jefunéjevega sina Kaléba in Nunovega sina Józueta.

**27** Potem so prisle hčere Celofháda, sinú Heferja, sinú Gileáda, sinú Mahírja, sinú Manáseja, od družin Jožefovega sina Manáseja, in to so imena hčera: Mahla, Noa, Hogla, Milka in Tirca. <sup>2</sup>Obstale so pred Mojzesom, pred duhovnikom Eleazarjem, pred princi in vso skupnostjo, pri vratih šotorskega svetišča skupnosti, rekoč: <sup>3</sup>»Naš oče je umrl v divjini in ni bil v skupini tistih, ki so se zbrali skupaj zoper Gospoda, v Korahovi skupini, temveč je umrl v svojem lastnem grehu in ni imel sinov. <sup>4</sup>Zakaj bi bilo ime našega očeta odpravljeno od njegove družine, ker ni imel sina? Dajte nam torej posest med brati našega očeta.« <sup>5</sup>Mojzes je njihovo zadevo privedel pred Gospoda.

<sup>6</sup>Gospod je spregovoril Mojzesu, rekoč: <sup>7</sup>»Celofhádove hčere gorovijo pravilno. Zagotovo jim boš dal posest dediščine med brati njihovih očetov in povzročil jim boš, da bo dediščina njihovega očeta prešla k njim. <sup>8</sup>Izraelovim otrokom boš govoril, rekoč: »Če mož umre in nima sina, potem boste njegovi dediščini povzročili, da preide na njegovo hčer. <sup>9</sup>Če pa nima hčere, potem boste njegovo dediščino dali njegovim bratom. <sup>10</sup>In če nima bratov, potem boste njegovo dediščino dali bratom njegovega očeta. <sup>11</sup>In če njegov oče nima bratov, potem boste njegovo dediščino dali njegovemu sorodniku, ki je poleg njega, iz njegove družine in ta jo bo vzel v last in to bo Izraelovim otrokom zakon razsodbe,« kakor je Gospod zapovedal Mojzesu.

<sup>12</sup>Gospod je rekel Mojzesu: »Povzpi se gor na to goro Abarím in poglej deželo, ki sem jo dal Izraelovim otrokom. <sup>13</sup>Ko jo boš videl, boš tudi ti zbran k svojemu ljudstvu, kakor je bil zbran tvoj brat Aron. <sup>14</sup>Kajti uprla ste se zoper mojo zapoved v Cinski puščavi, v prepriku skupnosti, da me izkažeta svetega pri vodi, pred njihovimi očmi, to je vodi iz Meribe v Kadešu, v Cinski divjini.«

<sup>15</sup>Mojzes je spregovoril Gospodu, rekoč: <sup>16</sup>»Naj Gospod, Bog duhov vsega mesa, postavi moža nad skupnost, <sup>17</sup>ki bo lahko odhajal pred njimi in ki bo lahko prihajal pred njimi in ki jih bo lahko vodil ven in ki jih bo lahko privedel noter, da Gospodova skupnost ne bo kakor ovce, ki nimajo pastirja.«

<sup>18</sup>Gospod je rekel Mojzesu: »Vzemi si Nunovega sina Józueta, moža, v katerem je duh in svojo roko položi nanj <sup>19</sup>in ga postavi pred duhovnika Eleazarja in pred vso skupnost in mu daj zadolžitev v njihovih očeh. <sup>20</sup>Nekaj od svoje časti boš položil nanj, da bo vsa skupnost Izraelovih otrok lahko poslušna. <sup>21</sup>Ta bo stal pred duhovnikom Eleazarjem, ki bo zanj pred Gospodom iskal nasvet po razsodbi urima. Na njegovo besedo bodo odhajali ven in na njegovo besedo bodo prihajali noter, tako on kot vsi Izraelovi otroci z njim, celo vsa skupnost.« <sup>22</sup>Mojzes je storil kakor mu je Gospod zapovedal. Vzel je Józuenta in ga postavil pred duhovnika Eleazarja in pred vso skupnost <sup>23</sup>in svoji roki položil nanj in mu dal zadolžitev, kakor je Gospod zapovedal po Mojzesovi roki.

**28** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup>»Zapovej Izraelovim otrokom in jim reci: »Mojo daritev in moj kruh za moja žrtvovanja, narejena z ognjem, meni v prijeten vonj, boste obeleževali, da mi jih darujete v njihovem pravšnjem obdobju.« <sup>3</sup>Rekel jim boš: »To je ognjena daritev, katero boste darovali Gospodu: dve jagnjeti prvega leta, brez madeža, dan za dnem, za nenehno žgalno daritev. <sup>4</sup>Eno jagnje boš daroval zjutraj in drugo jagnje boš daroval zvečer <sup>5</sup>in desetino škafa moke za jedilno daritev, pomešanega s četrtnico vrča iztolčenega olja. <sup>6</sup>To je nenehna žgalna daritev, ki je bila odrejena na gori Sinaj, za prijeten vonj, žrtvovanje, narejeno z ognjem, Gospodu. <sup>7</sup>Njegova pitna daritev bo četrtnica vrča za eno jagnje. Na svetem kraju boš povzročil, da bo močno vino izlito Gospodu za pitno daritev. <sup>8</sup>Drugo jagnje boš daroval zvečer. To boš daroval kakor jutranjo jedilno daritev in kakor njegovo pitno daritev, žrtvovanje, narejeno z ognjem, prijetnega vonja Gospodu.

<sup>9</sup>Na šabatni dan dve jagnjeti prvega leta, brez madeža in dve desetinki moke za jedilno daritev, umešano z oljem in njegovo pitno daritev. <sup>10</sup>To je žgalna daritev vsakega šabata, poleg nenehne žgalne daritve in njegove pitne daritve.

<sup>11</sup>Ob začetkih vaših mesecev boste darovali žgalno daritev Gospodu: dva mlada bikca, enega ovna, sedem jagnjet prvega leta brez madeža, <sup>12</sup>in tri desetinke moke za jedilno daritev, umešane z oljem za enega bikca, in dve desetinki moke za jedilno daritev, umešane z oljem za enega ovna, <sup>13</sup>in več desetink moke, umešane z oljem za jedilno daritev enega jagnjeta, za žgalno daritev prijetnega vonja, žrtvovanje,

old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

<sup>63</sup>¶ These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. <sup>64</sup>But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. <sup>65</sup>For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

**27** Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. <sup>2</sup>And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, <sup>3</sup>Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons. <sup>4</sup>Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father. <sup>5</sup>And Moses brought their cause before the LORD.

<sup>6</sup>¶ And the LORD spake unto Moses, saying, <sup>7</sup>The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. <sup>8</sup>And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. <sup>9</sup>And if he have no daughter, then ye shall give his inheritance unto his brethren. <sup>10</sup>And if he have no brethren, then ye shall give his inheritance unto his father's brethren. <sup>11</sup>And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

<sup>12</sup>¶ And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. <sup>13</sup>And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. <sup>14</sup>For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

<sup>15</sup>¶ And Moses spake unto the LORD, saying, <sup>16</sup>Let the LORD, the God of the spirits of all flesh, set a man over the congregation, <sup>17</sup>Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

<sup>18</sup>¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; <sup>19</sup>And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. <sup>20</sup>And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. <sup>21</sup>And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he and all the children of Israel with him, even all the congregation. <sup>22</sup>And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: <sup>23</sup>And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

**28** And the LORD spake unto Moses, saying, <sup>2</sup>Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season. <sup>3</sup>And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. <sup>4</sup>The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; <sup>5</sup>And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. <sup>6</sup>It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. <sup>7</sup>And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. <sup>8</sup>And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

<sup>9</sup>¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: <sup>10</sup>This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

<sup>11</sup>¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; <sup>12</sup>And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; <sup>13</sup>And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet

savour, a sacrifice made by fire unto the LORD.<sup>14</sup> And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.<sup>15</sup> And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

<sup>16</sup> And in the fourteenth day of the first month *is* the passover of the LORD.<sup>17</sup> And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.<sup>18</sup> In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*.<sup>19</sup> But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:<sup>20</sup> And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;<sup>21</sup> A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:<sup>22</sup> And one goat *for* a sin offering, to make an atonement for you.<sup>23</sup> Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.<sup>24</sup> After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.<sup>25</sup> And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

<sup>26</sup> ¶ Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:<sup>27</sup> But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;<sup>28</sup> And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,<sup>29</sup> A several tenth deal unto one lamb, throughout the seven lambs;<sup>30</sup> And one kid of the goats, to make an atonement for you.<sup>31</sup> Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

**29** And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.<sup>2</sup> And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:<sup>3</sup> And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,<sup>4</sup> And one tenth deal for one lamb, throughout the seven lambs:<sup>5</sup> And one kid of the goats *for* a sin offering, to make an atonement for you:<sup>6</sup> Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

<sup>7</sup> ¶ And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:<sup>8</sup> But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:<sup>9</sup> And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,<sup>10</sup> A several tenth deal for one lamb, throughout the seven lambs:<sup>11</sup> One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

<sup>12</sup> ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:<sup>13</sup> And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:<sup>14</sup> And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,<sup>15</sup> And a several tenth deal to each lamb of the fourteen lambs:<sup>16</sup> And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

<sup>17</sup> ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:<sup>18</sup> And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:<sup>19</sup> And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

<sup>20</sup> ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;<sup>21</sup> And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:<sup>22</sup> And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

<sup>23</sup> ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:<sup>24</sup> Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:<sup>25</sup> And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

<sup>26</sup> ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:<sup>27</sup> And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their

narejeno z ognjem, Gospodu.<sup>14</sup> Njihove pitne daritve bo polovica vrča vina za bikca in tretjina vrča za ovna in četrtna vrča za jagnje. To je žgalna daritev vsakega meseca za vse mesece leta.<sup>15</sup> Darovan bo en kozliček od koz za daritev za greh Gospodu, poleg nenehne žgalne daritve in njegove pitne daritve.

<sup>16</sup> Na štirinajsti dan prvega meseca *je* Gospodova pasha.<sup>17</sup> Na petnajsti dan tega meseca *je* praznovanje. Sedem dni se bo jedlo nekvašen kruh.

<sup>18</sup> Na prvi dan *bo* sveti sklic. *Na ta dan* ne boste počeli nobene vrste hlapčevskega dela,<sup>19</sup> temveč boste darovali žrtvovanje, narejeno z ognjem *za* žgalno daritev Gospodu: dva mlada bikca, enega ovna in sedem jagnjet prvega leta; ti vam bodo brez pomanjkljivosti.<sup>20</sup> Njihova jedilna daritev *bo* moka, umešana z oljem: tri desetinke boste darovali za bikca in dve desetinki za ovna,<sup>21</sup> več desetink boš daroval za vsako jagnje, za vseh sedem jagnjet<sup>22</sup> in enega kozla *za* daritev za greh, da za vas opravi spravo.<sup>23</sup> Te boste darovali poleg jutranje žgalne daritve, ki *je* za nenehno žgalno daritev.<sup>24</sup> Na ta način boste darovali vsak dan, sedem dni, hrano žrtvovanja, narejeno z ognjem, prijetnega vonja Gospodu. To bo darovano poleg nenehne žgalne daritve in njegove pitne daritve.<sup>25</sup> Na sedmi dan boste imeli sveti sklic. Nobenega hlapčevskega dela ne boste opravljali.

<sup>26</sup> Tudi na dan prvih sadov, ko prinesete Gospodu novo jedilno daritev, po *preteklu* vaših tednov, boste imeli sveti sklic. Nobenega hlapčevskega dela ne boste opravljali,<sup>27</sup> temveč boste darovali žgalno daritev v prijeten vonju Gospodu: dva mlada bikca, enega ovna, sedem jagnjet prvega leta<sup>28</sup> in njihovo jedilno daritev iz moke, umešane z oljem, tri desetinke za enega bikca, dve desetinki za enega ovna,<sup>29</sup> več desetink za eno jagnje, za sedem jagnjet,<sup>30</sup> *in* enega kozlička od koz, da za vas opravi spravo.<sup>31</sup> Darovali *jih* boste poleg nenehne žgalne daritve in njegove jedilne daritve (le-ti vam bodo brez pomanjkljivosti) in njihovih pitnih daritev.

**29** V sedmem mesecu, na prvi *dan* meseca, boste imeli sveti sklic. **29** Nobenega hlapčevskega dela ne boste opravljali. To vam je dan trobentanja.<sup>2</sup> Darovali boste žgalno daritev v prijeten vonju Gospodu: enega mladega bikca, enega ovna *in* sedem jagnjet prvega leta brez pomanjkljivosti<sup>3</sup> in njihova jedilna daritev *bo iz* moke, umešane z oljem, tri desetinke za bikca *in* dve desetinki za ovna<sup>4</sup> in ena desetinka za eno jagnje, za sedem jagnjet,<sup>5</sup> in enega kozlička od koz *za* daritev za greh, da za vas opravi spravo,<sup>6</sup> poleg mesečne žgalne daritve, njene jedilne daritve, dnevne žgalne daritve, njene jedilne daritve in njihovih pitnih daritev, glede na njihov način, za prijeten vonj, žrtvovanje, narejeno z ognjem, Gospodu.

<sup>7</sup> Na deseti dan sedmega meseca boste imeli sveti sklic in prizadeli boste svoje duše. *Ta dan* ne boste opravljali nobenega dela,<sup>8</sup> temveč boste darovali žgalno daritev Gospodu v prijeten vonju: enega mladega bikca, enega ovna in sedem jagnjet prvega leta, ki vam bodo brez pomanjkljivosti,<sup>9</sup> in njihova jedilna daritev *bo iz* moke, umešane z oljem, tri desetinke za bikca *in* dve desetinki za enega ovna,<sup>10</sup> nekaj desetink za eno jagnje, za sedem jagnjet,<sup>11</sup> enega kozlička od koz *za* daritev za greh, poleg spravne daritve za greh in nenehne žgalne daritve in njegove jedilne daritve in njihovih pitnih daritev.

<sup>12</sup> Na petnajsti dan sedmega meseca boste imeli sveti sklic. Nobenega hlapčevskega dela ne boste opravljali in sedem dni boste imeli praznovanje Gospodu.<sup>13</sup> Darovali boste žgalno daritev, žrtvovanje, narejeno z ognjem, prijetnega vonja Gospodu: trinajst mladih bikcev, dva ovna *in* štirinajst jagnjet prvega leta; ti bodo brez pomanjkljivosti.<sup>14</sup> Njihova jedilna daritev *bo* moka, umešana z oljem, tri desetinke vsakemu bikcu izmed trinajstih bikcev, dve desetinki vsakemu ovnu izmed dveh ovnov,<sup>15</sup> in nekaj desetink za vsako izmed štirinajstih jagnjet<sup>16</sup> in enega kozlička od koz *za* daritev za greh, poleg nenehne žgalne daritve, njegove jedilne daritve in njegove pitne daritve.

<sup>17</sup> Na drugi dan *boste darovali* dvanajst mladih bikcev, dva ovna, štirinajst jagnjet prvega leta brez madeža,<sup>18</sup> in njihova jedilna daritev in njihove pitne daritve za bikce, za ovne in za jagnjeta *bodo* glede na njihovo število, po načinu:<sup>19</sup> enega kozlička od koz *za* daritev za greh, poleg nenehne žgalne daritve in njegovih jedilnih daritev in njihovih pitnih daritev.

<sup>20</sup> Na tretji dan enajst bikcev, dva ovna *in* štirinajst jagnjet prvega leta brez pomanjkljivosti<sup>21</sup> in njihova jedilna daritev in njihove pitne daritve za bikce, za ovne in za jagnjeta *bodo* glede na njihovo število, po načinu:<sup>22</sup> enega kozla *za* daritev za greh, poleg nenehne žgalne daritve in njegove jedilne daritve in njegove pitne daritve.

<sup>23</sup> Na četrtri dan deset bikcev, dva ovna *in* štirinajst jagnjet prvega leta brez pomanjkljivosti.<sup>24</sup> Njihova jedilna daritev in njihove pitne daritve za bikce, za ovne in za jagnjeta *bodo* glede na njihovo število, po načinu:<sup>25</sup> enega kozlička od koz *za* daritev za greh, poleg nenehne žgalne daritve, njegove jedilne daritve in njegove pitne daritve.

<sup>26</sup> Na peti dan devet bikcev, dva ovna *in* štirinajst jagnjet prvega leta brez madeža<sup>27</sup> in njihova jedilna daritev in njihove pitne daritve za bikce, za ovne in za jagnjeta *bodo* glede na njihovo število, po načinu:

<sup>28</sup> enega kozla **za** daritev za greh, poleg nenehne žgalne daritve in njegove jedilne daritve in njegove pitne daritve.

<sup>29</sup> Na šesti dan osem bikcev, dva ovna **in** štirinajst jagnjet prvega leta brez pomanjkljivosti <sup>30</sup> in njihova jedilna daritev in njihove pitne daritve za bikce, za ovne in za jagnjeta **bodo** glede na njihovo število, po načinu: <sup>31</sup> enega kozla **za** daritev za greh, poleg nenehne žgalne daritve, njegove jedilne daritve in njegove pitne daritve.

<sup>32</sup> Na sedmi dan sedem bikcev, dva ovna **in** štirinajst jagnjet prvega leta brez pomanjkljivosti <sup>33</sup> in njihova jedilna daritev in njihove pitne daritve za bikce, za ovne in za jagnjeta **bodo** glede na njihovo število, po načinu: <sup>34</sup> enega kozla **za** daritev za greh, poleg nenehne žgalne daritve, njegove jedilne daritve in njegove pitne daritve.

<sup>35</sup> Na osmi dan boste imeli slovesen zbor. Nobenega hlapčevskega dela ne boste opravljali **ta dan**, <sup>36</sup> temveč boste žrtvovali žgalno daritev, žrtvovanje, narejeno z ognjem, prijetnega vonja Gospodu: enega bikca, enega ovna, sedem jagnjet prvega leta brez pomanjkljivosti. <sup>37</sup> Njihova jedilna daritev in njihove pitne daritve za bikca, za ovna in za jagnjeta **bodo** glede na njihovo število, po načinu: <sup>38</sup> enega kozla **za** daritev za greh, poleg nenehne žgalne daritve in njegove pitne daritve. <sup>39</sup> Te **stvari** boste storili Gospodu na vaše določene praznike, poleg vaših zaobljub in vaših prostovoljnih daritev za vaše žgalne daritve, za vaše jedilne daritve, za vaše pitne daritve in za vaše mirovne daritve. « <sup>40</sup> Mojzes je Izraelovim otrokom povedal glede na vse, kar je Gospod zapovedal Mojzesu.

**30** Mojzes je spregovoril poglavljarem rodrov glede Izraelovih otrok, rekoč: »To **je** stvar, ki jo je Gospod zapovedal. <sup>2</sup> Če se mož zaobljubi Gospodu zaobljubo ali priseže prisego, da svojo dušo zaveže z vezjo, ne bo prelomil svoje besede; storil bo glede na vse, kar je izšlo iz njegovih ust.

<sup>3</sup> Če se tudi ženska zaobljubi Gospodu zaobljubo in se zaveže z vezjo, **ko je** v hiši svojega očeta, v svoji mladosti, <sup>4</sup> in njen oče sliši njeno zaobljubo in njeno vez, s katero je zavezala svojo dušo in bo njen oče ob njej ohranil svoj mir, potem bodo vse njene zaobljube veljale in vsaka vez, s katero je zavezala svojo dušo, bo veljala. <sup>5</sup> Toda če ji njen oče brani na dan, ko to sliši, niti ena izmed njenih zaobljub ali izmed njenih vezi, s katerimi je zvezala svojo dušo, ne bo veljala in Gospod ji bo oprostil, ker ji je njen oče branil. <sup>6</sup> Če pa je sploh imela soproga, ko se je zaobljubila ali izustila iz svojih ustnic, s čimer je zavezala svojo dušo <sup>7</sup> in je njen soprog **to** slišal in je ob njej ohranil svoj mir na dan, ko je **to** slišal, potem bodo njene zaobljube veljale in njene vezi, s katerimi je zavezala svojo dušo, bodo veljale. <sup>8</sup> Toda če ji njen soprog brani na dan, ko **to** sliši, potem bo naredil njeno zaobljubo, s katero se je zaobljubila in to, ki jo je izrekla s svojimi ustnicami, s katero je zavezala svojo dušo, brez učinka in Gospod ji bo oprostil. <sup>9</sup> Toda vsaka zaobljuba vdove in tiste, ki je ločena, s katero so zavezale svoje duše, bo veljala zoper njo. <sup>10</sup> Če se je zaobljubila v hiši svojega soproga ali je svojo dušo zavezala z vezjo prisegi <sup>11</sup> in je njen soprog **to** slišal in ob njej ohranil svoj mir **in** ji ni branil, potem bodo vse njene zaobljube veljale in vsaka vez, s katero je zavezala svojo dušo, bo veljala. <sup>12</sup> Toda če jih je njen soprog popolnoma izničil na dan, ko **jih** je slišal, **potem** karkoli je izšlo iz njenih ustnic glede njenih zaobljub ali glede vezi njene duše, ne bo veljalo. Njen soprog jih je izničil in Gospod ji bo oprostil. <sup>13</sup> Vsako zaobljubo in vsako prisego, ki zadeva dušo, lahko njen soprog uveljavlja ali izniči. <sup>14</sup> Toda če iz dneva v dan njen soprog ob njej povsem ohrani svoj mir, potem je vzpostavil vse njene zaobljube ali vse njene vezi, ki so na njej. Potrjuje jih, ker je ohranil svoj mir ob njej na dan, ko **jih** je slišal. <sup>15</sup> Toda če jih bo na katerikoli način izničil, potem ko **jih** je slišal, potem bo nosil njeno krivičnost. « <sup>16</sup> To **so** zakoni, ki jih je Gospod zapovedal Mojzesu, med moškim in njegovo ženo, med očetom in njegovo hčerjo, **ki je še** v svoji mladosti, v hiši svojega očeta.

**31** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Maščuj se Midjáncem **za** Izraelove otroke, potem boš pridružen svojemu ljudstvu. «

<sup>3</sup> Mojzes je spregovoril ljudstvu, rekoč: »Oborožite nekatere izmed vas za vojno in naj gredo zoper Midjánce in se maščujejo nad Midjánom za Gospoda. <sup>4</sup> Po tisoč iz vsakega rodu, po vseh Izraelovih rodovih, boste poslali v vojno. « <sup>5</sup> Tako so bili izročeni iz tisočerih Izraelovih, po tisoč iz **vsakega** rodu, dvanajst tisoč oboroženih za vojno. <sup>6</sup> Mojzes jih je poslal v vojno, tisoč iz **vsakega** rodu, njih in Pinhásu, sina duhovnika Eleazarja, v vojno s svetimi pripravami in trobentami, da trobijo v njegovi roki.

<sup>7</sup> Bojevali so se zoper Midjánce, kakor je Gospod zapovedal Mojzesu in vse moške usmrtili. <sup>8</sup> Usmrtili so midjánske kralje, poleg ostalih izmed tistih, ki so bili umorjeni, **namreč** Evija, Rekema, Curja, Hura in Reba, pet midjánskih kraljev. Tudi Beórjevega sina Bileáma so umorili z mečem. <sup>9</sup> Izraelovi otroci so zajeli vse midjánske ženske in njihove malčke kot ujetnike in vzeli plen iz vseh njihovih mest in vse njihove tropce in vse njihove dobrine. <sup>10</sup> Z ognjem so požgali vsa njihova mesta, v katerih so prebivali in vse njihove lepe gradove. <sup>11</sup> Vzeli so vse blago in ves plen, **tako** od ljudi kakor od živali. <sup>12</sup> Ujetnike, plen in ukrazeno blago so privedli k Mojzesu in duhovniku Eleazarju in k skupnosti

number, after the manner: <sup>28</sup> And one goat **for** a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

<sup>29</sup> ¶ And on the sixth day eight bullocks, two rams, **and** fourteen lambs of the first year without blemish: <sup>30</sup> And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, **shall be** according to their number, after the manner: <sup>31</sup> And one goat **for** a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

<sup>32</sup> ¶ And on the seventh day seven bullocks, two rams, **and** fourteen lambs of the first year without blemish: <sup>33</sup> And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, **shall be** according to their number, after the manner: <sup>34</sup> And one goat **for** a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

<sup>35</sup> ¶ On the eighth day ye shall have a solemn assembly: ye shall do no servile work **therein**: <sup>36</sup> But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish: <sup>37</sup> Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, **shall be** according to their number, after the manner: <sup>38</sup> And one goat **for** a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. <sup>39</sup> These **things** ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. <sup>40</sup> And Moses told the children of Israel according to all that the LORD commanded Moses.

**30** And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This **is** the thing which the LORD hath commanded. <sup>2</sup> If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

<sup>3</sup> If a woman also vow a vow unto the LORD, and bind herself by a bond, **being** in her father's house in her youth; <sup>4</sup> And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. <sup>5</sup> But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. <sup>6</sup> And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; <sup>7</sup> And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. <sup>8</sup> But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. <sup>9</sup> But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. <sup>10</sup> And if she vowed in her husband's house, or bound her soul by a bond with an oath; <sup>11</sup> And her husband heard it, and held his peace at her, **and** disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. <sup>12</sup> But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. <sup>13</sup> Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. <sup>14</sup> But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which **are** upon her: he confirmeth them, because he held his peace at her in the day that he heard them. <sup>15</sup> But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity. <sup>16</sup> These **are** the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, **being** yet in her youth in her father's house.

**31** And the LORD spake unto Moses, saying, <sup>2</sup> Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

<sup>3</sup> And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. <sup>4</sup> Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. <sup>5</sup> So there were delivered out of the thousands of Israel, a thousand of **every** tribe, twelve thousand armed for war. <sup>6</sup> And Moses sent them to the war, a thousand of **every** tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

<sup>7</sup> And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. <sup>8</sup> And they slew the kings of Midian, beside the rest of them that were slain; **namely**, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. <sup>9</sup> And the children of Israel took **all** the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. <sup>10</sup> And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. <sup>11</sup> And they took all the spoil, and all the prey, **both** of men and of beasts. <sup>12</sup> And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation

of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

<sup>13</sup> ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. <sup>14</sup> And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle. <sup>15</sup> And Moses said unto them, Have ye saved all the women alive? <sup>16</sup> Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. <sup>17</sup> Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. <sup>18</sup> But all the women children, that have not known a man by lying with him, keep alive for yourselves. <sup>19</sup> And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day. <sup>20</sup> And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

<sup>21</sup> ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses; <sup>22</sup> Only the gold, and the silver, the brass, the iron, the tin, and the lead, <sup>23</sup> Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water. <sup>24</sup> And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

<sup>25</sup> ¶ And the LORD spake unto Moses, saying, <sup>26</sup> Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: <sup>27</sup> And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: <sup>28</sup> And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep: <sup>29</sup> Take *it* of their half, and give it unto Eleazar the priest, *for* an heave offering of the LORD. <sup>30</sup> And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD. <sup>31</sup> And Moses and Eleazar the priest did as the LORD commanded Moses. <sup>32</sup> And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, <sup>33</sup> And threescore and twelve thousand beeves, <sup>34</sup> And threescore and one thousand asses, <sup>35</sup> And thirty and two thousand persons in all, of women that had not known man by lying with him. <sup>36</sup> And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: <sup>37</sup> And the LORD's tribute of the sheep was six hundred and threescore and fifteen. <sup>38</sup> And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve. <sup>39</sup> And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one. <sup>40</sup> And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons. <sup>41</sup> And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses. <sup>42</sup> And of the children of Israel's half, which Moses divided from the men that warred, <sup>43</sup> (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep, <sup>44</sup> And thirty and six thousand beeves, <sup>45</sup> And thirty thousand asses and five hundred, <sup>46</sup> And sixteen thousand persons;) <sup>47</sup> Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

<sup>48</sup> ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: <sup>49</sup> And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us. <sup>50</sup> We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. <sup>51</sup> And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels. <sup>52</sup> And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. <sup>53</sup> (*For* the men of war had taken spoil, every man for himself.) <sup>54</sup> And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

**32** Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle; <sup>2</sup> The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, <sup>3</sup> Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, <sup>4</sup> Even the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: <sup>5</sup> Wherefore, said

Izraelovih otrok, k taboru na moábskih ravninah, ki *so* pri Jordanu, blizu Jerihe.

<sup>13</sup> Mojzes, duhovnik Eleazar in vsi princi skupnosti so odšli naprej, da jih srečajo zunaj tabora. <sup>14</sup> Mojzes je bil ogorčen nad častniki vojske, *nad* tisočniki in stotniki, ki so prišli iz bitke. <sup>15</sup> Mojzes jim je rekel: »Ali ste vse ženske resili žive? <sup>16</sup> Glejte, te so po Bileámovem nasvetu Izraelovim otrokom storile, da so v zadevi Peórja zagrešili prekršek zoper Gospoda in tam je bila kuga med Gospodovo skupnostjo. <sup>17</sup> Zdaj torej ubijte vsakega fanta izmed malčkov in ubijte vsako žensko, ki je spoznala moškega z ležanjem z njim. <sup>18</sup> Toda vse deklice, ki niso spoznale moškega z ležanjem z njim, zase obdržite žive. <sup>19</sup> Zunaj tabora ostanite sedem dni. Kdorkoli je ubil katerokoli osebo in kdorkoli se je dotaknil kateregakoli umorjenega, na tretji in na sedmi dan očistite *oboje*, sebe in vaše ujetnice. <sup>20</sup> Očistite vso *vašo* obleko in vse, kar je narejeno iz kož in vse delo iz kozje *dlake* in vse stvari, narejene iz lesa.«

<sup>21</sup> Duhovnik Eleazar je rekel bojevnikom, ki so odšli v bitko: »To je odredba postavke, ki jo je Gospod zapovedal Mojzesu: <sup>22</sup> samo zlato, srebro, bron, žezezo, kositer in svinec, <sup>23</sup> vsako stvar, ki lahko prenese ogenj, *jo* boste pripravili iti skozi ogenj in ta bo čista. Kljub temu bo ta očiščena z vodo oddvojitve. Vse, kar pa ne prenese ognja, boste vlekli skozi vodo. <sup>24</sup> Na sedmi dan boste oprali svoja oblačila in boste čisti in potem se boste vrnili v tabor.«

<sup>25</sup> Gospod je spregovoril Mojzesu, rekoč: <sup>26</sup> »Ti, duhovnik Eleazar in vodje očetov skupnosti popišite plen, ki je bil zajet, *oboje*, *od* ljudi in od živali. <sup>27</sup> Plen razdeli na dva dela: med tiste, ki so se vojskovali z njimi, ki so šli ven na bitko in med vso skupnost. <sup>28</sup> Dajatev davka Gospodu od bojevnikov, ki so šli v bitko: ena duša od petstotih, *tako* od oseb, kakor od goveda, od oslov in od ovc, <sup>29</sup> *to* vzemi od njihove polovice in daj duhovniku Eleazarju *za* Gospodovo vzdigovalno daritev.

<sup>30</sup> Od polovice, [*ki pripada*] Izraelovim otrokom, boš vzel en delež od petdeset, od oseb, od goveda, od oslov in od tropov, od vseh vrst živali in jih daj Lévijevcem, ki skrbijo za Gospodovo šotorsko svetišče.« <sup>31</sup> Mojzes in duhovnik Eleazar sta storila kakor je Gospod zapovedal Mojzesu. <sup>32</sup> Plena, *ki je* ostal od plena, ki so ga bojevnikи zajeli, je bilo šeststo petinsedemdeset tisoč ovac, <sup>33</sup> dvainsedemdeset tisoč govedi, <sup>34</sup> enainšestdeset tisoč oslov, <sup>35</sup> dvaintrideset tisoč žensk, ki niso spoznale moškega z ležanjem z njim. <sup>36</sup> Polovica, *ki je bila* delež tistih, ki so odšli na vojno, je bila po številu tristo sedemintrideset tisoč petsto ovac <sup>37</sup> in Gospodov davek od ovac je bil šeststo petinsedemdeset.

<sup>38</sup> Goveda *je bilo* šestintrideset tisoč. Od tega *je bil* Gospodov davek dvainsedemdeset. <sup>39</sup> Oslov *je bilo* trideset tisoč petsto. Od tega *je bil* Gospodov davek enainšestdeset. <sup>40</sup> Oseb *je bilo* šestnajst tisoč. Od tega *je bil* Gospodov davek dvaintrideset oseb. <sup>41</sup> Mojzes je dal davek, *ki je bil* Gospodova vzdigovalna daritev, duhovniku Eleazarju, kakor je Gospod zapovedal Mojzesu. <sup>42</sup> Od polovice, [*ki pripada*] Izraelovim otrokom, ki jo je Mojzes oddvojil od tistih, ki so se bojevali <sup>43</sup> (torej polovice, *ki je pripada* skupnosti, je bilo tristo sedemintrideset tisoč petsto ovac, <sup>44</sup> šestintrideset tisoč govedi, <sup>45</sup> trideset tisoč petsto oslov, <sup>46</sup> in šestnajst tisoč oseb), <sup>47</sup> celo od polovice, [*ki pripada*] Izraelovim otrokom, je Mojzes vzel en delež od petdesetih, *tako* od ljudi kakor od živali in jih dal Lévijevcem, ki so skrbeli za Gospodovo šotorsko svetišče, kakor je Gospod zapovedal Mojzesu.

<sup>48</sup> Častniki, ki *so bili* nad tisočnjami vojske, poveljniki nad tisočimi in poveljniki nad stotimi, so se približali Mojzesu <sup>49</sup> in Mojzesu rekli: »Tvoji služabniki so prešteli bojevниke, ki *so* pod nami in ne manjka nihče izmed nas. <sup>50</sup> Mi smo torej prinesli dar za Gospoda, kar je vsak mož dobil dragocenosti iz zlata, verižice, zapestnice, prstane, uhane in ogllice, da za naše duše opravijo spravo pred Gospodom.« <sup>51</sup> Mojzes in duhovnik Eleazar sta od njih vzel zlato, *turej* vse izdelane dragocenosti. <sup>52</sup> Vsega zlata daritve, ki so jo Gospodu darovali poveljniki nad tisočimi in poveljniki nad stotimi, je bilo šestnajst tisoč sedemsto petdeset šeklov. <sup>53</sup> (*Kajti* bojevnički so vzeli plen, vsak mož zase.) <sup>54</sup> Mojzes in duhovnik Eleazar sta vzela zlato od poveljnnikov nad tisočimi in poveljniki nad stotimi in ga prinesla v šotorsko svetišče skupnosti *za* spomin Izraelovim otrokom pred Gospodom.

**32** Torej Rubenovi in Gadovi otroci so imeli veliko množico živine in ko so zagledali deželo Jazér in deželo Gileád, glej, [*ta*] kraj *je bil* kraj za živino, <sup>2</sup> so Gadovi otroci in Rubenovi otroci prišli in spregovorili Mojzesu, duhovniku Eleazarju in princem skupnosti, rekoč: <sup>3</sup> »Atarót, Dibón, Jazér, Nimrá, Hešbón, Elál, Sebmá, Nébó in Beón <sup>4</sup> *torej* dežela, ki jo je Gospod udaril pred Izraelovo skupnostjo, *je* dežela živine in tvoji služabniki imajo živino.« <sup>5</sup> Zatorej so rekli:

»Če smo našli milost v tvojem pogledu, naj bo ta dežela dana tvojim služabnikom za posest *in* ne odvedi nas čez Jordan.«

<sup>6</sup> Mojzes je Gadovim otrokom in Rubenovim otrokom rekel: »Mar bodo vaši bratje šli na vojno, vi pa boste tukaj sedeli? <sup>7</sup> Zakaj odvračate srce Izraelovih otrok od tega, da bi šli čez, v deželo, ki jim jo je dal Gospod? <sup>8</sup> Tako so storili vaši očetje, ko sem jih poslal iz Kades Barnée, da pogledajo deželo. <sup>9</sup> Kajti ko so odšli gor, v dolino Eškól in videli deželo, so odvrnili srca Izraelovih otrok, da naj ne bi šli v deželo, ki jim jo je dal Gospod. <sup>10</sup> Isti čas je bila vžgana Gospodova jeza in prisegel je, rekoč: <sup>11</sup> Zagotovo ne bo nihče izmed mož, ki so prišli gor iz Egipta, od dvajset let starih in navzgor, videl dežele, ki sem jo prisegel Abrahamu, Izaku in Jakobu, ker mi niso popolnoma sledili, <sup>12</sup> razen Jefunéjevega sina Kaléba, Kenázovca in Nunovega sina Józueta, kajti onadva sta popolnoma sledila Gospodu. <sup>13</sup> Gospodova jeza je bila vžgana zoper Izrael in primoral jih je, da so se štirideset let klatili po divjini, dokler ni bil použit ves rod, ki je počel zlo v Gospodovih očeh. <sup>14</sup> In glejte, vzdignjeni ste na mesta vaših očetov, zarod grešnikov, da še povečate Gospodovo kruto jezo zoper Izraela. <sup>15</sup> Kajti če se odvrnete od njega, jih bo ponovno pustil v divjini in vi boste unicili vse to ljudstvo.«

<sup>16</sup> Približali so se k njemu in rekli: »Tukaj bomo zgradili ovčje staje za našo živino in mesta za naše malčke, <sup>17</sup> toda mi sami bomo pohiteli, da gremo oboroženi pred Izraelovimi otroci, dokler jih ne privedemo na njihov kraj in naši malčki bodo zaradi prebivalcev dežele prebivali v utrjenih mestih. <sup>18</sup> Ne bomo se vrnili v naše hiše, dokler vsak mož izmed Izraelovih otrok ne podeduje svoje dedičnine. <sup>19</sup> Kajti ne bomo jo podedovali s tistimi na tamkajšnji strani Jordana ali naprej, ker nam je naša dedičina pripadla na tej strani Jordana proti vzhodu.«

<sup>20</sup> Mojzes jim je rekel: »Če boste storili to stvar, če boste šli oboroženi za vojno pred Gospodom <sup>21</sup> in boste vsi izmed vas šli oboroženi čez Jordan pred Gospodom, dokler on pred seboj ne prežene svojih sovražnikov, <sup>22</sup> in bo dežela podvržena pred Gospodom, potem se boste vrnili in boste brez krvide pred Gospodom in pred Izraelom in ta dežela bo vaša posest pred Gospodom. <sup>23</sup> Toda če ne boste tako storili, glejte, ste grešili zoper Gospoda in bodite prepričani, da vas bo vaš greh našel. <sup>24</sup> Zgradite vaša mesta za vaše malčke in staje za vaše ovce in storite to, kar je izšlo iz vaših ust.« <sup>25</sup> Gadovi otroci in Rubenovi otroci so spregovorili Mojzesu, rekoč: »Tvoji služabniki bodo storili kakor moj gospod zapoveduje. <sup>26</sup> Naši malčki, naše žene, naši tropi in vsa naša živilna bo tam, v mestih Gileáda, <sup>27</sup> toda tvoji služabniki pojdejo preko, vsak mož oborožen za vojno pred Gospodom, da se bojuje, kakor pravi moj gospod.«

<sup>28</sup> Tako je glede njih Mojzes zapovedal duhovniku Eleazarju, Nunovemu sinu Józuetu in vodjem očetov rodov Izraelovih otrok. <sup>29</sup> Mojzes jim je rekel: »Če bodo Gadovi otroci in Rubenovi otroci z vami šli prek Jordana, vsak mož oborožen za boj, pred Gospodom in bo dežela podjavljena pred vami, potem jim boste dali za posest deželo Gileád, <sup>30</sup> toda če ne bodo z vami prečkali oboroženi, bodo imeli posesti med vami v kánaanski deželi.« <sup>31</sup> Gadovi otroci in Rubenovi otroci so odgovorili, rekoč: »Kakor je Gospod rekel svojim služabnikom, tako bomo storili. <sup>32</sup> Prešli bomo oboroženi pred Gospodom v kánaansko deželo, da bo posest naše dedičnine, na tej strani Jordana, *Iahko* naša.« <sup>33</sup> Mojzes jim je dal, *torej* Gadovim otrokom, Rubenovim otrokom in polovici rodu Jožefovega sina Manáseja, kraljestvo amoréjskega kralja Sihóna in kraljestvo bašánskega kralja Oga, deželo z njenimi mesti v pokrajini, *celo* mesta dežele naokoli.

<sup>34</sup> Gadovi otroci so zgradili Dibón, Atarót, Aroér, <sup>35</sup> Atrót, Šofán, Jaazér, Jogbóho, <sup>36</sup> Bet Nimro Bet Harám, utrjena mesta in staje za ovce. <sup>37</sup> Rubenovi otroci so zgradili Hešbón, Elalé, Kirjatájm, <sup>38</sup> Nebó, Báal Meón (njihova imena so spremenili) in Sibmo, in dali druga imena mestom, ki so jih zgradili. <sup>39</sup> Otroci Manásejevega sina Mahírja so odšli do Gileáda, ga zavzeli in razlastili Amoréjce, ki so *bili* v njem. <sup>40</sup> Mojzes je dal Gileád Manásejevemu sinu Mahíru in ta je tam prebival. <sup>41</sup> Manásejev sin Jair je odšel in zavzel njihova majhna mesta in jih imenoval Havot Jair. <sup>42</sup> Nobah je odšel in zavzel Kenát in njegove vasi ter ga po svojem lastnem imenu imenoval Nobah.

**33** To so potovanja Izraelovih otrok, ki so odšli naprej iz egiptovske dežele, s svojimi vojskami, pod Mojzesovo in Áronovo roko. <sup>2</sup> Mojzes je po Gospodovi zapovedi zapisal njihova odhajanja, glede na njihova potovanja, in to so njihova potovanja glede na njihova odhajanja. <sup>3</sup> V prvem mesecu so se odpravili iz Ramesesa, na petnajsti dan prvega meseca. Naslednji dan po pashi so Izraelovi otroci odšli ven z dvignjeno roko pred očmi vseh Egipčanov. <sup>4</sup> Kajti Egipčani so pokopali vse svoje prvorjenice, ki jih je Gospod udaril med njimi. Tudi nad njihovimi bogovi je Gospod izvršil sodbe. <sup>5</sup> Izraelovi otroci so se odpravili iz Ramesesa in se utaborili v Sukótou. <sup>6</sup> Odrinili so iz Sukótou in se utaborili v Etámu, ki je na robu divjine. <sup>7</sup> Odpravili so se iz Etáma in se ponovno obrnili k Pi Hahirótou, ki je pred Báal Cefónom

they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

<sup>6</sup> ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? <sup>7</sup> And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? <sup>8</sup> Thus did your fathers, when I sent them from Kadesh-barnea to see the land. <sup>9</sup> For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. <sup>10</sup> And the LORD's anger was kindled the same time, and he sware, saying, <sup>11</sup> Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: <sup>12</sup> Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD. <sup>13</sup> And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. <sup>14</sup> And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. <sup>15</sup> For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

<sup>16</sup> ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: <sup>17</sup> But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. <sup>18</sup> We will not return unto our houses, until the children of Israel have inherited every man his inheritance. <sup>19</sup> For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

<sup>20</sup> ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, <sup>21</sup> And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, <sup>22</sup> And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. <sup>23</sup> But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. <sup>24</sup> Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. <sup>25</sup> And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. <sup>26</sup> Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: <sup>27</sup> But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

<sup>28</sup> So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: <sup>29</sup> And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: <sup>30</sup> But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. <sup>31</sup> And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do. <sup>32</sup> We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours. <sup>33</sup> And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

<sup>34</sup> ¶ And the children of Gad built Dibon, and Ataroth, and Aroer, <sup>35</sup> And Atroth, Shophan, and Jaazer, and Jogbehah, <sup>36</sup> And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep. <sup>37</sup> And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, <sup>38</sup> And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded. <sup>39</sup> And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it. <sup>40</sup> And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. <sup>41</sup> And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair. <sup>42</sup> And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

**33** These *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. <sup>2</sup> And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out. <sup>3</sup> And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. <sup>4</sup> For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments. <sup>5</sup> And the children of Israel removed from Rameses, and pitched in Succoth. <sup>6</sup> And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness. <sup>7</sup> And they removed from Etham, and turned again unto Pi-hahiroth, which

is before Baal-zephon: and they pitched before Migdol. <sup>8</sup> And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. <sup>9</sup> And they removed from Marah, and came unto Elim: and in Elim **were** twelve fountains of water, and threescore and ten palm trees; and they pitched there. <sup>10</sup> And they removed from Elim, and encamped by the Red sea. <sup>11</sup> And they removed from the Red sea, and encamped in the wilderness of Sin. <sup>12</sup> And they took their journey out of the wilderness of Sin, and encamped in Dophkah. <sup>13</sup> And they departed from Dophkah, and encamped in Alush. <sup>14</sup> And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. <sup>15</sup> And they departed from Rephidim, and pitched in the wilderness of Sinai. <sup>16</sup> And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah. <sup>17</sup> And they departed from Kibroth-hattaavah, and encamped at Hazereth. <sup>18</sup> And they departed from Hazereth, and pitched in Rithmah. <sup>19</sup> And they departed from Rithmah, and pitched at Rimmon-parez. <sup>20</sup> And they departed from Rimmon-parez, and pitched in Libnah. <sup>21</sup> And they removed from Libnah, and pitched at Rissah. <sup>22</sup> And they journeyed from Rissah, and pitched in Kehelathah. <sup>23</sup> And they went from Kehelathah, and pitched in mount Shapher. <sup>24</sup> And they removed from mount Shapher, and encamped in Haradah. <sup>25</sup> And they removed from Haradah, and pitched in Makheloth. <sup>26</sup> And they removed from Makheloth, and encamped at Tahath. <sup>27</sup> And they departed from Tahath, and pitched at Tarah. <sup>28</sup> And they removed from Tarah, and pitched in Mithcah. <sup>29</sup> And they went from Mithcah, and pitched in Hashmonah. <sup>30</sup> And they departed from Hashmonah, and encamped at Moseroth. <sup>31</sup> And they departed from Moseroth, and pitched in Bene-jaakan. <sup>32</sup> And they removed from Bene-jaakan, and encamped at Hor-hagidgad. <sup>33</sup> And they went from Hor-hagidgad, and pitched in Jotbathah. <sup>34</sup> And they removed from Jotbathah, and encamped at Ebronah. <sup>35</sup> And they departed from Ebronah, and encamped at Ezion-gaber. <sup>36</sup> And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh. <sup>37</sup> And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. <sup>38</sup> And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. <sup>39</sup> And Aaron *was* an hundred and twenty and three years old when he died in mount Hor. <sup>40</sup> And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. <sup>41</sup> And they departed from mount Hor, and pitched in Zalmonah. <sup>42</sup> And they departed from Zalmonah, and pitched in Punon. <sup>43</sup> And they departed from Punon, and pitched in Oboth. <sup>44</sup> And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab. <sup>45</sup> And they departed from Iim, and pitched in Dibon-gad. <sup>46</sup> And they removed from Dibon-gad, and encamped in Almon-diblathaim. <sup>47</sup> And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. <sup>48</sup> And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho. <sup>49</sup> And they pitched by Jordan, from Beth-jesimoth *even unto* Abel-shittim in the plains of Moab.

<sup>50</sup> ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, <sup>51</sup> Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; <sup>52</sup> Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: <sup>53</sup> And ye shall dispossess **the inhabitants** of the land, and dwell therein: for I have given you the land to possess it. <sup>54</sup> And ye shall divide the land by lot for an inheritance among your families: **and** to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's **inheritance** shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. <sup>55</sup> But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. <sup>56</sup> Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

**34** And the LORD spake unto Moses, saying, <sup>2</sup> Command the children of Israel, and say unto them, When ye come into the land of Canaan; (*this is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:) <sup>3</sup> Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: <sup>4</sup> And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon: <sup>5</sup> And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. <sup>6</sup> And **as for** the western border, ye shall even have the great sea for a border: this shall be your west border. <sup>7</sup> And this shall be your north border: from the great sea ye shall point out for you mount Hor: <sup>8</sup> From mount Hor ye shall point out **your border** unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

<sup>9</sup> ¶ And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border. <sup>10</sup> And ye shall point out your east border from Hazar-enan to Shepham: <sup>11</sup> And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend,

in se utaborili pred Migdólam. <sup>8</sup> Odrinili so izpred Pi Hahiróta in prešli skozi sredo morja v divjino in odšli na tridnevno potovanje in Etámsko divjino in se utaborili v Mari. <sup>9</sup> Odpravili so se iz Mare in prišli v Elím in v Elímu **je bilo** dvanaest vodnih studencev in sedemdeset palmovih dreves in tam so se utaborili. <sup>10</sup> Odpravili so se iz Elíma in se utaborili pri Rdečem morju. <sup>11</sup> Odpravili so se od Rdečega morja in se utaborili v Sinski divjini. <sup>12</sup> Šli so na svoje potovanje iz Sinske divjine in se utaborili v Dofki. <sup>13</sup> Odrinili so iz Dofke in se utaborili v Alúšu. <sup>14</sup> Odpravili so se iz Alúša in se utaborili pri Refidímu, kjer ni bilo vode za ljudstvo, da pije. <sup>15</sup> Odrinili so iz Refidíma in se utaborili v Sinajski divjini. <sup>16</sup> Odpravili so se iz Sinajske puščave in se utaborili pri Kibrot-Hattaavi. <sup>17</sup> Odpravili so se iz Kibrot-Hattaave in se utaborili pri Hacerótu. <sup>18</sup> Odpravili so se iz Haceróta in se utaborili v Ritmi. <sup>19</sup> Odpravili so se iz Ritme in se utaborili pri Rimón Perecu. <sup>20</sup> Odpotovali so iz Rimón Pereca in se utaborili v Libni. <sup>21</sup> Odpravili so se iz Libne in se utaborili pri Risi. <sup>22</sup> Odpotovali so iz Risi in se utaborili v Keheláti. <sup>23</sup> Odšli so iz Keheláte in se utaborili na gori Šefer. <sup>24</sup> Odpravili so se iz gore Šefer in se utaborili v Harádi. <sup>25</sup> Odpravili so se iz Haráde in se utaborili v Makhelótu. <sup>26</sup> Odpravili so se iz Makhelóta in se utaborili pri Tahatu. <sup>27</sup> Odpotovali so od Tahata in se utaborili pri Tarahu. <sup>28</sup> Odpravili so se od Taraha in se utaborili v Mitki. <sup>29</sup> Odšli so iz Mitke in se utaborili v Hašmóni. <sup>30</sup> Odpotovali so iz Hašmóne in se utaborili pri Moserótu. <sup>31</sup> Odrinili so iz Moseróta in se utaborili v Bené Jaakánu. <sup>32</sup> Odpravili so se iz Bené Jaakána in se utaborili pri Hor Hagidgadu. <sup>33</sup> Odšli so iz Hor Hagidgada in se utaborili v Jotbáti. <sup>34</sup> Odpravili so se iz Jotbáte in se utaborili pri Abróni. <sup>35</sup> Odrinili so iz Abrónie in se utaborili pri Ecjón Geberju. <sup>36</sup> Odpravili so se iz Ecjón Geberja in se utaborili v Cinski divjini, ki **je** Kadeš. <sup>37</sup> Odpravili so se iz Kadeša in se utaborili na gori Hor, na robu edómske dežele. <sup>38</sup> Duhovnik Aron je odšel gor na goro Hor, po Gospodovi zapovedi in tam, v štiridesetem letu, potem ko so Izraelovi otroci prišli iz egiptovske dežele, umrl, na prvi **dan** petega meseca. <sup>39</sup> Aron **je bil** star sto triindvajset let, ko je umrl na gori Hor. <sup>40</sup> Kralj Arád, Káanaec, ki je prebival na jugu káanaanske dežele, je slišal o prihajanju Izraelovih otrok. <sup>41</sup> Odpravili so se iz gore Hor in se utaborili v Calmónu. <sup>42</sup> Odšli so iz Calmónie in se utaborili v Punónu. <sup>43</sup> Odšli so iz Punónie in se utaborili v Obótu. <sup>44</sup> Odšli so iz Obótia in se utaborili v Ijé Abarímu, na moábski meji. <sup>45</sup> Odšli so iz Ijíma in se utaborili v Dibón Gadu. <sup>46</sup> Odpravili so se iz Dibón Gada in se utaborili v Almón Diblatájemi. <sup>47</sup> Odpravili so se iz Almón Diblatájeme in se utaborili na gorovju Abaríma, pred Nebójem. <sup>48</sup> Odrinili so z gorovja Abaríma in se utaborili na moábskih ravninah pri Jordanu, **blizu** Jerihe. <sup>49</sup> Utaborili so se pri Jordanu, od Bet Ješimóta **celo** do Abél Štíma, na moábskih ravninah.

<sup>50</sup> In Gospod je spregovoril Mojzesu na moábskih ravninah poleg Jordana, **blizu** Jerihe, rekoč: <sup>51</sup> »Govori Izraelovim otrokom in jim reci: ›Ko prečkate Jordan, v káanaansko deželo, <sup>52</sup> potem boste izpred sebe napodili vse prebivalce dežele, uničili vse njihove slike, uničili vse njihove ulite podobe, docela uničili vse njihove visoke kraje <sup>53</sup> in razlastili boste **prebivalce** dežele in prebivali v njej, kajti dal sem vam deželo, da jo zavzamete. <sup>54</sup> Deželo boste razdelili z žrebom za dedičino med vašimi družinami **in** številčnejšemu boste dali več dedičine in maloštivelnemu boste dali manj dedičine. **Dedičina** vsakogar bo na kraju, kjer pade njegov žreb. Dedovali boste glede na rodove vaših očetov. <sup>55</sup> Toda če izpred sebe ne boste napodili prebivalce dežele, potem se bo zgodilo, da **bodo** tisti, ki jih boste izmed njih pustili, bodice v vaših očeh in trni v vaših bokih in vas bodo dražili v deželi, v kateri prebivate. <sup>56</sup> Poleg tega se bo zgodilo, **da** vam bom storil, kakor sem mislil storiti njim.««

**34** Gospod je spregovoril Mojzesu, rekoč: <sup>2</sup> »Zapovej Izraelovim otrokom in jim reci: ›Ko pridete v káanaansko deželo (to **je** deželo, ki vam bo pripadla v dedičino, **torej** káanaansko deželo z njenimi pokrajinami), <sup>3</sup> potem bo twoja južna četrtna od Cinske divjine, vzdolž edómske pokrajine in vaša južna meja bo skrajna obala slanega morja proti vzhodu <sup>4</sup> in vaša meja se bo od juga obrnila k vzpetini Akrabim in šla do Cina in šla bo naprej od juga do Kadeš Barnée in šla naprej do Hacár Adárja in šla naprej k Acmónu <sup>5</sup> in meja bo šla po ovinkih od Acmóna do egiptovske reke in izhodi te bodo pri morju. <sup>6</sup> Glede zahodne meje, za mejo boste torej imeli véliko morje. To bo vaša zahodna meja. <sup>7</sup> In to bo vaša severna meja: od vélikega morja si jo pokažite na goro Hor, <sup>8</sup> od gore Hor boste **vašo mejo** pokazali do vstopa v Hamát in izhodi meje bodo pri Cedádu

<sup>9</sup> in meja bo šla naprej k Zifrónu in njeni izhodi bodi pri Hacár Enánu. To bo vaša severna meja. <sup>10</sup> Vašo vzhodno mejo boste pokazali od Hacár Enána do Sefáma <sup>11</sup> in pokrajina bo šla dol od Sefáma k Ribli na vzhodni strani Ajina in meja se bo spustila in segla bo do strani Kinéretskega

morja proti vzhodu<sup>12</sup> in meja bo šla dol do Jordana in njeni izhodi bodo pri slanem morju. To bo vaša dežela z njenimi pokrajinami naokoli.«<sup>13</sup> Mojzes je Izraelovim otrokom zapovedal, rekoč: »To je dežela, ki jo boste podedovali z žrebom, katero je Gospod zapovedal dati devetim rodovom in polovici rodu,<sup>14</sup> kajti rod Rubenovih otrok, glede na hišo njihovih očetov in rod Gadovih otrok, glede na hišo njihovih očetov, sta prejela svojo dediščino in polovica Manásejevega rodu je prejela svojo dediščino.<sup>15</sup> Dva rodova in pol rodu so že prejeli svojo dediščino na tej strani Jordana, blizu Jerihe, vzhodno proti sončnemu vzhodu.«

<sup>16</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>17</sup> »To sta imeni mož, ki vam bosta razdelila deželo: duhovnik Eleazar in Nunov sin Józue.<sup>18</sup> Vzeli boste enega princa od vsakega rodu, da deželo razdelite po dediščini.<sup>19</sup> Imena mož so ta: iz Judovega rodu Kaléb, Jefunéjev sin.<sup>20</sup> Iz rodu Simeonovih otrok Amihúdov sin Šemuél.<sup>21</sup> Iz Benjaminovega rodu Kislonov sin Eliadá.<sup>22</sup> Princ rodu Danovih otrok, Jogljev sin Bukí.<sup>23</sup> Princ izmed Jožefovih otrok za rod Manásejevih otrok, Efódov sin Haniél.<sup>24</sup> Princ iz rodu Efrajimovih otrok, Šiftánov sin Kemuel.<sup>25</sup> Princ iz rodu Zábulonovih otrok, Parnáhov sin Elicafán.<sup>26</sup> Princ iz rodu Isahárjevih otrok, Azánov sin Paltiél.<sup>27</sup> Princ iz rodu Aserjevih otrok, Šelomíjev sin Ahihúd.<sup>28</sup> Princ iz rodu Neftálijevih otrok Amihúdov sin Pedahél.<sup>29</sup> To so tisti, ki jim je Gospod zapovedal, da Izraelovim otrokom razdelijo dediščino v kánaanski deželi.«

**35** Gospod je spregovoril Mojzesu na moábskih ravninah, poleg Jordana, blizu Jerihe, rekoč:<sup>2</sup> »Zapovej Izraelovim otrokom, da dajo Lévijevcem dediščino njihovih posestnih mest, da prebivajo v njih. Lévijevcem boste dali tudi predmestja za mesta okoli njih.<sup>3</sup> Mesta bodo imeli, da prebivajo v njih, njihova predmestja pa bodo za njihovo živino, za njihove dobrine in za vse njihove živali.<sup>4</sup> Predmestja mest, ki jih boste dali Lévijevcem, bodo segala od mestnega obzidja navzven, tisoč komolcev naokoli.<sup>5</sup> Izmerili boste mesto od zunaj, na vzhodni strani dva tisoč komolcev, na južni strani dva tisoč komolcev, na zahodni strani dva tisoč komolcev in na severni strani dva tisoč komolcev, in mesto bo v sredi. To jim bodo predmestja mest.<sup>6</sup> Med mesti, ki jih boste dali Lévijevcem, bo tam šest mest za zatočišče, ki jih boste določili za ubijalca, da bo lahko pobegnil tja. In tem boste dodali dvainštirideset mest.<sup>7</sup> Tako bo vseh mest, ki jih boste dali Lévijevcem, osemintištirideset mest. Te boste dali z njihovimi predmestji.<sup>8</sup> Mesta, ki jih boste dali, bodo od posesti Izraelovih otrok, od tistih, ki imajo mnogo, boste dali mnogo, toda od tistih, ki imajo malo, boste dali malo. Vsak bo od svojih mest Lévijevcem dal glede na njegovo dediščino, ki jo deduje.«

<sup>9</sup> Gospod je spregovoril Mojzesu, rekoč:<sup>10</sup> »Govori Izraelovim otrokom in jim reci: Ko boste čez Jordan prešli v kánaansko deželo,<sup>11</sup> potem si boste določili mesta, da bodo za vas zavetna mesta, da tja lahko pobegne ubijalec, ki nemamerno ubije katerokoli osebo.<sup>12</sup> Ta vam bodo mesta za zatočišče pred maščevalcem, da ubijalec ne umre, dokler stoji pred skupnostjo v sodbi.<sup>13</sup> Od teh mest, ki jih boste dali, boste šest mest imeli za zatočišče.<sup>14</sup> Dali boste tri mesta na tej strani Jordana in tri mesta v kánaanski deželi, ki bodo zavetna mesta.<sup>15</sup> Teh šest mest bo zatočišče, tako za Izraelove otroke in za tujca in za začasnega prebivalca med njimi, da vsak, kdor nemamerno ubije katerokoli osebo, lahko pobegne tja.<sup>16</sup> Če ga udari z želesno pripravo, tako da ta umre, je morilec. Morilec bo zagotovo usmrčen.<sup>17</sup> Če ga udari z metom kamna, s katerim lahko umre in ta umre, je morilec. Morilec bo zagotovo usmrčen.<sup>18</sup> Ali če ga udari z ročnim orožjem iz lesa, s katerim ta lahko umre in ta umre, je morilec. Morilec bo zagotovo usmrčen.<sup>19</sup> Sam krvni maščevalec naj ubije morilca. Ko ga sreča, ga bo ubil.<sup>20</sup> Toda če ga sune iz sovraštva ali se nanj zažene s prežanjem iz zasede, da ta umre,<sup>21</sup> ali ga v mržnji udari s svojo roko, da ta umre; kdor ga je udaril, bo zagotovo usmrčen, kajti morilec je. Krvni maščevalec naj morilca ubije, ko ga sreča.<sup>22</sup> Toda če ga je nenadoma sunil brez mržnje ali je brez prežanja v zasedi nanj vrgel kakršnokoli stvar,<sup>23</sup> ali s kakršnimkoli kamnom, s katerim lahko človek umre, pa ga ni videl in ga je vrgel nanj, da umre in ni bil njegov sovražnik, niti ni iskal njegove škode,<sup>24</sup> potem bo glede teh sodb skupnost sodila med ubijalcem in krvnim maščevalcem<sup>25</sup> in skupnost bo ubijalca osvobodila iz roke krvnega maščevalca in skupnost ga bo povrnila v mesto njegovega zatočišča, kamor je pobegnil in ta bo ostal v njem do smrti vélikega duhovnika, ki je bil maziljen s svetim oljem.<sup>26</sup> Toda če bo ubijalec kadarkoli prišel izven meje mesta svojega zatočišča, kamor je pobegnil<sup>27</sup> in ga krvni maščevalce najde zunaj meje mesta njegovega zatočišča in krvni maščevalce ubije ubijalca, ne bo kriv krv,<sup>28</sup> ker bi do smrti vélikega duhovnika moral ostati v mestu svojega zatočišča. Toda po smrti vélikega duhovnika se bo ubijalec lahko vrnil v deželo svoje posesti.<sup>29</sup> Torej te stvari vam bodo za zakon sodbe skozi vaše robove v

and shall reach unto the side of the sea of Chinnereth eastward:<sup>12</sup> And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.<sup>13</sup> And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:<sup>14</sup> For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance:<sup>15</sup> The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.

<sup>16</sup> And the LORD spake unto Moses, saying,<sup>17</sup> These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.<sup>18</sup> And ye shall take one prince of every tribe, to divide the land by inheritance.<sup>19</sup> And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.<sup>20</sup> And of the tribe of the children of Simeon, Shemuel the son of Ammihud.<sup>21</sup> Of the tribe of Benjamin, Elidad the son of Chislón.<sup>22</sup> And the prince of the tribe of the children of Dan, Bukki the son of Jogli.<sup>23</sup> The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.<sup>24</sup> And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphian.<sup>25</sup> And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.<sup>26</sup> And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.<sup>27</sup> And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.<sup>28</sup> And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.<sup>29</sup> These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

**35** And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,<sup>2</sup> Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.<sup>3</sup> And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.<sup>4</sup> And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.<sup>5</sup> And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.<sup>6</sup> And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.<sup>7</sup> So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs.<sup>8</sup> And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

<sup>9</sup> ¶ And the LORD spake unto Moses, saying,<sup>10</sup> Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;<sup>11</sup> Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.<sup>12</sup> And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.<sup>13</sup> And of these cities which ye shall give six cities shall ye have for refuge.<sup>14</sup> Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.<sup>15</sup> These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.<sup>16</sup> And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.<sup>17</sup> And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.<sup>18</sup> Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.<sup>19</sup> The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.<sup>20</sup> But if he thrust him of hatred, or hurl at him by laying of wait, that he die;<sup>21</sup> Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.<sup>22</sup> But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,<sup>23</sup> Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm:<sup>24</sup> Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:<sup>25</sup> And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.<sup>26</sup> But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;<sup>27</sup> And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:<sup>28</sup> Because he should have remained in the city of his refuge

until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.<sup>29</sup> So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.<sup>30</sup> Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to *cause him* to die.<sup>31</sup> Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.<sup>32</sup> And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.<sup>33</sup> So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.<sup>34</sup> Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

**36** And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:<sup>2</sup> And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.<sup>3</sup> And if they be married to any of the sons of the **other** tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.<sup>4</sup> And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

<sup>5</sup> And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.<sup>6</sup> This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.<sup>7</sup> So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.<sup>8</sup> And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.<sup>9</sup> Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.<sup>10</sup> Even as the LORD commanded Moses, so did the daughters of Zelophehad:<sup>11</sup> For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:<sup>12</sup> And they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.<sup>13</sup> These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

vseh vaših prebivališčih.<sup>30</sup> Kdorkoli ubije katerokoli osebo, bo morilec usmrčen po ustih prič. Toda ena priča ne bo pričevala zoper katerokoli osebo, **da bi ji povzročila**, da ta umre.<sup>31</sup> Poleg tega ne boste sprejeli nobene odkupnine za življenje morilca, ki **je** kriv smrti, temveč bo ta zagotovo usmrčen.<sup>32</sup> Nobene odkupnine ne boste jemali za tistega, ki je pobegnil k mestu svojega zatocišča, da bi ta lahko ponovno prišel, da prebiva v deželi, do smrti duhovnika.<sup>33</sup> Tako ne boste oskrnili dežele, v kateri **ste**, kajti kri omadežuje deželo in dežela ne more biti očiščena krvi, ki je v njej prelita, razen po krvi tistega, ki jo je prelil.<sup>34</sup> Ne omadežujte torej dežele, ki jo boste poselili, v kateri prebivam, kajti jaz, Gospod, prebivam med Izraelovimi otroci.«

**36** Približali so se poglavariji očetov družin Gileádovih otrok, sinú Mahírja, sinú Manáseja, iz družin Jožefovih sinov in spregovorili pred Mojzesom in pred princi, poglavariji očetov Izraelovih otrok<sup>2</sup> in rekli: »Gospod je zapovedal mojemu gospodu, naj Izraelovim otrokom da deželo za dediščino po žrebu in mojemu gospodu je bilo zapovedano od Gospoda, naj da dediščino našega brata Celofháda njegovim hčeram.<sup>3</sup> Če bodo poročene h kateremukoli izmed sinov iz **drugih** rodov Izraelovih otrok, potem bo njihova dediščina vzeta od dediščine naših očetov in predana bo v dediščino rodu, kamor so sprejete. Tako bo to vzeto od žreba naše dediščine.<sup>4</sup> Ko bo jubile Izraelovih otrok, potem bo njihova dediščina položena v dediščino rodu kamor so sprejete. Tako bo njihova dediščina odvzeta od dediščine rodu naših očetov.«

<sup>5</sup> Mojzes je Izraelovim otrokom zapovedal glede na Gospodovo besedo, rekoč: »Rod Jožefovih sinov je dobro rekel.<sup>6</sup> To **je** stvar, ki jo je Gospod zapovedal glede Celofhádovih hčera, rekoč: »Naj se poroče s komer mislijo, da je najbolje, samo k družini rodu njihovega očeta se bodo poročile.<sup>7</sup> Tako dediščina Izraelovih otrok ne bo prešla od roda k rodu, kajti vsak izmed Izraelovih otrok se bo držal k dediščini rodu svojih očetov.<sup>8</sup> Vsaka hči, ki ima v lasti dediščino v kateremkoli rodu Izraelovih otrok, bo žena enemu iz družine rodu njenega očeta, da bodo Izraelovi otroci lahko uživali vsak človek dediščino svojih očetov.<sup>9</sup> Niti dediščina ne bo prešla od **enega** rodu k drugemu rodu, temveč bo vsak izmed rodov Izraelovih otrok sebe držal k svoji lastni dediščini.<sup>10</sup> Celo kakor je Gospod zapovedal Mojzesu, tako so Celofhádove hčere storile,<sup>11</sup> kajti Mahla, Tirca, Hogla, Mílka in Noa, Celofhádove hčere, so se poročile k sinovom bratov njihovega očeta<sup>12</sup> **in** poročene so bile v družine sinov Manáseja, Jožefovega sina in njihova dediščina je ostala v rodu družine njihovega očeta.<sup>13</sup> To **so** zapovedi in sodbe, ki jih je Gospod po Mojzesovi roki zapovedal Izraelovim otrokom na moábskih ravninah pri Jordanu, **blizu** Jerihe.

## Peta Mojzesova knjiga, imenovana Devteronomij

1 To so besede, ki jih je Mojzes govoril vsemu Izraelu na tej strani Jordana, v divjini, na ravnini nasproti Rdečemu **morju**, med Paránom, Tofelom, Labánom, Hacerótom in Di Zahábom.<sup>2</sup> (*Tam je enajstdnevno potovanje* od Horeba, po poti gorovja Seír do Kadeš Barnée.)<sup>3</sup> V štiridesetem letu, v enajstem mesecu, na prvi **dan** meseca, se je pripetilo **da** je Mojzes spregovoril Izraelovim otrokom glede vsega, kar mu je Gospod dal njim v zapoved, <sup>4</sup> potem, ko je umoril amoréjskega kralja Sihóna, ki je prebival v Hešbónu in bašánskega kralja Oga, ki je prebival pri Aštarótu v Edréiju,<sup>5</sup> na tej strani Jordana, v moábski deželi, je Mojzes pričel oznanjati to postavo, rekoč:<sup>6</sup> »Gospod, naš Bog, nam je spregovoril na Horebu, rekoč: ›Dovolj dolgo ste prebivali na tej gori. <sup>7</sup> Obrnite se in pojrite na potovanje in pojrite h gori Amoréjcov in k vsem **krajem** blizu nje, na ravnini, na hrribih, v dolini, na jugu in ob morski obali, k deželi Kánaancev in k Libanonu, k veliki reki, reki Evfrat.<sup>8</sup> Glejte, pred vas sem postavil deželo. Vstopite in vzemite v last deželo, ki jo je Gospod prisegel vašim očetom, Abrahamu, Izaku in Jakobu, da jo da njim in njihovemu semenu za njimi.«

<sup>9</sup> Ob tistem času sem vam govoril, rekoč: ›Nisem vas zmožen nositi sam.<sup>10</sup> Gospod, vaš Bog, vas je pomnožil in glejte, vas **je** ta dan kakor zvezd neba zaradi množice.<sup>11</sup> (Gospod, Bog vaših očetov, naj vas naredi tisočkrat toliko kot vas **je** in vas blagoslovi, kot vam je obljudil!)<sup>12</sup> Kako lahko jaz sam nosim vašo obremenitev, vaše breme in vaš prepir?<sup>13</sup> Vzemite si modre može, razumne in poznane med vašimi rodovi in jaz jih bom naredil voditelje nad vami.<sup>14</sup> Odgovorili ste mi in rekli: ›Stvar, ki si jo govoril, **je za nas** dobra, da [**jo**] storimo.‹<sup>15</sup> Tako sem vzel vodilne izmed vaših rodov, modre može in poznane in jih naredil poglavarje nad vami, tisočnike, stotnike, petdesetnike, desetnike in častnike med vašimi rodovi.<sup>16</sup> Ob tistem času sem zadolžil vaše sodnike, rekoč: ›Prisluhnite **pravdam** med vašimi brati in pravično sodite med **vsakim** možem, njegovim bratom in tujcem, **ki je** z njim.<sup>17</sup> Pri sodbi se ne boste ozirali na osebe; **temveč** boste prisluhnili tako majhnemu kakor velikemu. Ne boste se bali obličja človeka, kajti razsodba **je** Božja. Zadevo pa, ki je za vas pretežka, **to** prinesete k meni in ji bom prisluhnili.‹<sup>18</sup> Ob tistem času sem vam zapovedal vse stvari, katere naj bi storili.

<sup>19</sup> Ko smo odpotovali od Horeba, smo odšli skozi vso to veliko in strašno divjino, ki ste jo videli po poti gore Amoréjcov, kakor nam je Gospod, naš Bog, zapovedal, in prišli smo do Kadeš Barnée.<sup>20</sup> Rekel sem vam: ›Prišli ste h gori Amoréjcov, ki nam jo daje Gospod, naš Bog.<sup>21</sup> Glej, Gospod, tvoj Bog je predte postavil deželo. Pojdí gor **in si jo** vzemi v last, kakor ti je rekel Gospod, Bog tvojih očetov. Ne boj se, niti ne izgubi poguma.‹

<sup>22</sup> Približali ste si mi, vsak izmed vas in rekli: ›Pred nami bomo poslali može in preiskali bodo deželo in nam ponovno prinesli besedo, po kateri poti moramo iti gor in katera mesta bomo prišli.‹<sup>23</sup> Govor mi je ugajal, in izmed vas sem vzel dvanašt mož, enega iz rodu<sup>24</sup> in obrnili so se in odšli gor na goro in prišli v dolino Eškól in jo preiskali.<sup>25</sup> V svoje roke so vzeli od sadu dežele in **to** prinesli dol k nam in nam ponovno prinesli besedo ter rekli: ›To **je** dobra dežela, ki nam jo daje Gospod, naš Bog.‹<sup>26</sup> Vendari niste hoteli iti gor, temveč [**ste se**] uprli zoper zapoved Gospoda, vašega Boga.<sup>27</sup> V svojih šotorih ste godrnjali in rekli: ›Zato, ker nas je Gospod sovražil, nas je privedel naprej, ven iz egiptovske dežele, da nas izroči v roke Amoréjcov, da nas uničijo.<sup>28</sup> Kam naj gremo gor? Naši bratje so našemu srcu vzeli pogum, rekoč: ›Ljudstvo **je** večje in višje kakor smo mi. Mesta **so** velika in ograjena do neba, in poleg tega smo tam videli Anákove sinove.‹<sup>29</sup> Potem sem vam rekel: ›Ne boidite zaprepadeni, niti se jih ne bojte.<sup>30</sup> Gospod, vaš Bog, ki gre pred vami, se bo boril za vas, glede na vse, kar je pred vašimi očmi za vas storil v Egiptu<sup>31</sup> in v divjini, kjer si videl kako te je nosil Gospod, tvoj Bog, kakor mož nosi svojega sina, na vsej poti kamor ste odšli, dokler niste prišli na ta kraj.‹<sup>32</sup> Vendari v tej stvari niste verovali Gospodu, svojemu Bogu,<sup>33</sup> ki je pred vami odšel na pot, da vam poišče prostor, da **na njem** postavite vaše štore, v ognju ponoči, da vam pokaže po kateri pot naj bi šli, in v oblaku podnevi.<sup>34</sup> Gospod je slišal glas vaših besed in bil ogorčen ter prisegel, rekoč:<sup>35</sup> ›Zagotovo ne bo noben izmed teh mož tega zlega rodu videl te dobre dežele, katero sem prisegel, da jo dam vašim očetom,<sup>36</sup> razen Jefunéjevega sina Kaléba; on jo bo videl in njemu bom dal deželo, po kateri je stopal in njegovim otrokom, ker je v celoti sledil Gospodu.‹<sup>37</sup> Prav tako je bil Gospod zaradi vas jezen name, rekoč: ›Ti tudi ne boš vstopil vanjo.<sup>38</sup> Toda Nunov sin Józue, ki stoji pred teboj, on bo vstopil tja. Ohrabri ga, kajti Izraelu bo povzročil, da jo podeduje.<sup>39</sup> Poleg tega bodo vaši malčki, za katere ste rekli, da bi morali biti plen in vaši otroci, ki na ta dan niso imeli spoznanja med dobrim in zlom, oni bodo vstopili tja in njim jo bom dal in oni jo bodo vzeli v last.<sup>40</sup> Toda **kar se tiče** vas, se obrnite

## The Fifth Book of Moses, called Deuteronomy

1 These **be** the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red **sea**, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. <sup>2</sup> (*There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.*)<sup>3</sup> And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;<sup>4</sup> After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:<sup>5</sup> On this side Jordan, in the land of Moab, began Moses to declare this law, saying,<sup>6</sup> The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:<sup>7</sup> Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.<sup>8</sup> Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

<sup>9</sup> ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:<sup>10</sup> The LORD your God hath multiplied you, and, behold, ye **are** this day as the stars of heaven for multitude.<sup>11</sup> (The LORD God of your fathers make you a thousand times so many more as ye **are**, and bless you, as he hath promised you!)<sup>12</sup> How can I myself alone bear your cumbrance, and your burden, and your strife?<sup>13</sup> Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.<sup>14</sup> And ye answered me, and said, The thing which thou hast spoken *is good for us* to do.<sup>15</sup> So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.<sup>16</sup> And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every man* and his brother, and the stranger *that is* with him.<sup>17</sup> Ye shall not respect persons in judgment; *but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it.*<sup>18</sup> And I commanded you at that time all the things which ye should do.

<sup>19</sup> ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.<sup>20</sup> And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.<sup>21</sup> Behold, the LORD thy God hath set the land before thee: go up **and** possess **it**, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

<sup>22</sup> ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.<sup>23</sup> And the saying pleased me well: and I took twelve men of you, one of a tribe:<sup>24</sup> And they turned and went up into the mountain, and came unto the valley of Eshkol, and searched it out.<sup>25</sup> And they took of the fruit of the land in their hands, and brought **it** down unto us, and brought us word again, and said, **It is** a good land which the LORD our God doth give us.<sup>26</sup> Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:<sup>27</sup> And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.<sup>28</sup> Whither shall we go up? our brethren have discouraged our heart, saying, The people **is** greater and taller than we; the cities **are** great and walled up to heaven; and moreover we have seen the sons of the Anakims there.<sup>29</sup> Then I said unto you, Dread not, neither be afraid of them.<sup>30</sup> The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;<sup>31</sup> And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.<sup>32</sup> Yet in this thing ye did not believe the LORD your God,<sup>33</sup> Who went in the way before you, to search you out a place to pitch your tents **in**, in fire by night, to shew you by what way ye should go, and in a cloud by day.<sup>34</sup> And the LORD heard the voice of your words, and was wroth, and sware, saying,<sup>35</sup> Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,<sup>36</sup> Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.<sup>37</sup> Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.<sup>38</sup> But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.<sup>39</sup> Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it,

and they shall possess it.<sup>40</sup> But as for you, turn you, and take your journey into the wilderness by the way of the Red sea. <sup>41</sup> Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. <sup>42</sup> And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies. <sup>43</sup> So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill. <sup>44</sup> And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah. <sup>45</sup> And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you. <sup>46</sup> So ye abode in Kadesh many days, according unto the days that ye abode there.

**2** Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days. <sup>2</sup> And the LORD spake unto me, saying, <sup>3</sup> Ye have compassed this mountain long enough: turn you northward. <sup>4</sup> And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: <sup>5</sup> Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession. <sup>6</sup> Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. <sup>7</sup> For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing.

<sup>8</sup> And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. <sup>9</sup> And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession. <sup>10</sup> The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; <sup>11</sup> Which also were accounted giants, as the Anakims; but the Moabites call them Emims. <sup>12</sup> The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them. <sup>13</sup> Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered. <sup>14</sup> And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them. <sup>15</sup> For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

<sup>16</sup> ¶ So it came to pass, when all the men of war were consumed and dead from among the people, <sup>17</sup> That the LORD spake unto me, saying, <sup>18</sup> Thou art to pass over through Ar, the coast of Moab, this day: <sup>19</sup> And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession. <sup>20</sup> (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; <sup>21</sup> A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: <sup>22</sup> As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: <sup>23</sup> And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

<sup>24</sup> ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle. <sup>25</sup> This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

<sup>26</sup> ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, <sup>27</sup> Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. <sup>28</sup> Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; <sup>29</sup> (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us. <sup>30</sup> But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appears this day. <sup>31</sup> And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. <sup>32</sup> Then Sihon came out against us, he and all his people, to fight at Jahaz. <sup>33</sup> And the LORD our God delivered him before us; and we smote him, and his sons, and all his people. <sup>34</sup> And we took all his cities at that time, and utterly destroyed

in pojrite na potovanje v divjino, po poti Rdečega morja. <sup>41</sup> Potem ste mi odgovorili in rekli: »Grešili smo zoper Gospoda, šli bomo gor in se borili, glede na vse, kar nam je zapovedal Gospod, naš Bog. In ko ste si opasali vsak mož svoje bojno orožje, ste bili pripravljeni, da greste gor na hrib. <sup>42</sup> Gospod mi je rekel: »Reci jim: »Ne pojrite gor, niti se ne bojujte, kajti jaz nisem med vami, da ne bi bili udarjeni pred svojimi sovražniki.« <sup>43</sup> Tako sem vam govoril, pa niste hoteli slišati, temveč [ste se] uprli zoper Gospodovo zapoved in prepotentno odšli na hrib. <sup>44</sup> Amorejci, ki prebivajo na tej gori, so prišli ven zoper vas in vas preganjali kakor počnejo čebele in vas uničili in Seirju, celo do Horme. <sup>45</sup> Vrnili ste se in jokali pred Gospodom, toda Gospod ni hotel prisluhniti vašemu glasu, niti nagniti ušesa k vam. <sup>46</sup> Tako ste mnogo dni ostali v Kadešu, glede na dneve, ko ste ostajali tam.

**2** Potem smo se obrnili in šli na svoje potovanje v divjino, ob poti Rdečega morja, kakor mi je Gospod govoril in mnogo dni smo obkrožali gorovje Seír. <sup>2</sup> In Gospod mi je spregovoril, rekoč: <sup>3</sup> Dovolj dolgo ste obkrožali to goro, obrnite se proti severu. <sup>4</sup> Zapovej ljudstvu, rekoč: »Sli boste skozi pokrajino vaših bratov, Ezavovih otrok, ki prebivajo v Seíru in oni se vas bodo bali, zato dobro pazite nase. <sup>5</sup> Ne vmešavajte se vanje, kajti ne bom vam dal od njihove dežele, ne, niti za širino stopala ne, ker sem gorovje Seír izročil za posest. <sup>6</sup> Od njih boste hrano kupovali za denar, da boste lahko jedli in od njih boste tudi vodo kupovali za denar, da boste lahko pili. <sup>7</sup> Kajti Gospod, tvój Bog, te je blagoslovil pri vseh delih twoje roke. Pozna twojo hojo skozi to veliko divjino. Teh štirideset let je bil Gospod, tvój Bog, s teboj; mikatršnega pomanjkanja nisi trpel.«

<sup>8</sup> Ko smo šli mimo naših bratov, Ezavovih otrok, ki so prebivali v Seíru, skozi pot ravnine od Eláta in od Ecjón Geberja, smo se obrnili in prešli po poti moábske divjine. <sup>9</sup> Gospod mi je rekel: »Moábcev ne spravi v tegobo, niti se z njimi ne spoprimi v boju, kajti njihove dežele ti ne bom dal v last, ker sem Ar dal Lotovim otrokom za posest. <sup>10</sup> Emejci so v njej prebivali v preteklih časih, veliko, številno in visoko ljudstvo, kakor Anákovci, <sup>11</sup> ki so bili tudi prišteti med velikane, kakor Anákovci, toda Moábci so jih imenovali Emejci. <sup>12</sup> Tudi Horéjci so poprej prebivali v Seíru, toda Ezavovi otroci so jih pregnali, ko so jih uničili pred seboj in prebivali namesto njih, kakor je Izrael storil v deželi njihove posesti, ki jim jo je dal Gospod. <sup>13</sup> Sedaj se vzdignite, <sup>sem rekel</sup> in se odpravite čez potok Zered. <sup>14</sup> In šli smo preko potoka Zered. <sup>14</sup> Časa, v katerem smo prišli iz Kadeš Barnée, dokler nismo prešli preko potoka Zered, je bilo osemintrideset let, dokler ni pomr ves rod bojevnikov izmed vojske, kakor jim je prisegel Gospod. <sup>15</sup> Kajti zares je bila Gospodova roka zoper njih, da jih uniči izmed vojske, dokler niso bili použiti.

<sup>16</sup> Tako se je pripetilo, ko so bili vsi bojevniki izmed ljudstva použiti in mrtvi, <sup>17</sup> da mi je Gospod spregovoril, rekoč: <sup>18</sup> »Danes boš prešel skozi Ar, moábsko pokrajino <sup>19</sup> in ko prideš blizu, nasproti Amónovih otrok, jih ne spravi v tegobo, niti se ne vmešavaj vanje, kajti od dežele Amónovih otrok ti ne bom dal nobene posesti, ker sem jo dal Lotovim otrokom za posest. <sup>20</sup> (Tudi ta je bila šteta [za] deželo velikanov. Tam so v starih časih prebivali velikani. Amónci so jih imenovali Zamzuméjce, <sup>21</sup> veliko, številno in visoko ljudstvo, kakor Anákovci. Toda Gospod jih je uničil pred njimi in oni so jih nasledili in prebivali namesto njih, <sup>22</sup> kakor je storil Ezavovim otrokom, ki so prebivali v Seíru, ko je pred njimi uničil Horéjce. Le-ti so jih nasledili in celo do tega dne prebivali namesto njih. <sup>23</sup> § Avéjce, ki so prebivali v Haserimu, celo do Gaze, so Kaftorejci, ki so izšli iz Kaftorja, uničili in prebivali namesto njih.)

<sup>24</sup> ,Dvignite se, pojrite na potovanje in prečkajte reko Arnón. Glej, v twojo roko sem izročil Amorejca Sihóna, kralja v Hešbónu in njegovo deželo. Pričnite jo jemati in last in se z njim spoprimite v bitki. <sup>25</sup> Danes bom pričel pred teboj spuščati grozo in strah nad narode, ki so pod celotnim nebom, ki bodo slišali poročilo o tebi in bodo treptali in bodo zaradi tebe v tesnobi.«

<sup>26</sup> In odposlal sem poslanec iz divjine Kedemót k Sihónu, kralju v Hešbónu, z besedami miru, rekoč: <sup>27</sup> »Naj grem skozi twojo deželo. Šel bom vzdolž visoke poti, ne bom se obrnil niti k desni roki niti k levi.

<sup>28</sup> Hrano mi boš prodajal za denar, da bom lahko jedel in vodo mi [boš] dajal za denar, da bom lahko pil, samo na svojih stopalih bom šel skozi <sup>29</sup> (kakor so mi storili Ezavovi otroci, ki prebivajo v Seíru in Moábci, ki prebivajo v Aru), dokler ne bom šel čez Jordan v deželo, ki nam jo daje Gospod, naš Bog. <sup>30</sup> Toda Sihón, kralj v Hešbónu, nam ni dovolil iti mimo njega, kajti Gospod, tvój Bog, je zakrknil njegovega duha in njegovo srce naredil trdovratno, da bi ga lahko izročil v twojo roko, kakor se kaže ta dan. <sup>31</sup> Gospod mi je rekel: »Glej, pred teboj sem ti pričel dajati Sihóna in njegovo deželo. Prični jo jemati in last, da boš lahko podedoval njegovo deželo. <sup>32</sup> Potem je zoper nas prišel ven Sihón, on in njegovo ljudstvo, da se borijo pri Jahacu. <sup>33</sup> Gospod, naš Bog, ga je pred nami izročil in udarili smo njega, njegove sinove

in vse njegovo ljudstvo.<sup>34</sup> Ob tistem času smo zavzeli vsa njegova mesta in popolnoma uničili moške, ženske in malčke iz vsakega mesta. Nobenega nismo pustili ostati.<sup>35</sup> Samo živino smo si vzeli za plen in ukradeno blago mest, ki smo jih zavzeli.<sup>36</sup> Od Aroērja, ki je pri bregu reke Arnón in **od** mesta, ki je pri reki, celo do Gileáda, tam ni bilo niti enega mesta premičnega za nas. Gospod, naš Bog, jih je vsa izročil nam.<sup>37</sup> Samo v deželu Amónovih otrok nisi prišel **niti** v noben kraj reke Jabók niti v gorska mesta niti v katerakoli, ki nam jih je Gospod, naš Bog, prepovedal.

**3** Potem smo se obrnili in odšli gor po poti do Bašána in bašánski kralj. **3** Og je prišel zoper nas, on in vse njegovo ljudstvo, da se bojuje pri Edréi.<sup>2</sup> Gospod mi je rekел: »Ne boj se ga, kajti jaz bom izročil njega, vse njegovo ljudstvo in njegovo deželo, v tvojo roko in ti mu boš storil, kakor si storil Sihónu, kralju Amoréjcev, ki je prebival pri Hešbónu.«<sup>3</sup> Tako je Gospod, naš Bog, v naše roke izročil tudi bašánskega kralja Oga in vse njegovo ljudstvo in udarjali smo ga, dokler mu nihče ni preostal.<sup>4</sup> Ob tistem času smo zavzeli vsa njegova mesta. Tam ni bilo mesta, ki ga ne bi vzeli od njih, šestdeset mest, celotno področje Argoba, Ogovo kraljestvo v Bašánu.<sup>5</sup> Vsa ta mesta **so bila** ograjena z visokimi zdovi, velikimi vrati in zapahi, poleg zelo veliko neobzidanih krajev.<sup>6</sup> Popolnoma smo jih uničili, kakor smo storili hešbónskemu kralju Sihónu. Popolnoma smo uničili moške, ženske in otroke vsakega mesta.<sup>7</sup> Toda vso živino in ukradeno blago mest smo si vzeli za plen.<sup>8</sup> Ob tistem času smo iz roke dveh kraljev Amoréjcev vzeli deželo, ki je **bila** na tej strani Jordana, od reke Arnón do gore Hermon<sup>9</sup> (Hermon, **katero** Sidónci imenujejo Sirjón, Amoréjci pa jo imenujejo Senír) )<sup>10</sup> vsa mesta ravnine, ves Gileád in ves Bašán, do Salhe in Edréi, mesta Ogovega kraljestva v Bašánu.<sup>11</sup> Kajti samo bašánski kralj Og je preostal od preostanka velikanov. Glej, ogrodje njegove postelje **je bila** posteljno ogrodje iz želeta. **Mar** ni ta v Rabi Amónovih sinov? Devet komolcev **je bila** njena dolžina in štiri komolce njena širina, po moškem komolcu.

<sup>12</sup> To deželo, **ki** smo jo ob tistem času vzeli v last od Aroērja, ki je ob reki Arnón in polovico gore Gileád in njena mesta, sem dal Rubenovcem in Gádovcem.<sup>13</sup> Preostanek Gileáda in ves Bašán, **ki je** Ogovo kraljestvo, sem dal polovici Manásejevega rodu in vse področje Argoba, z vsem Bašánom, ki je bil imenovan dežela velikanov.<sup>14</sup> Jair, sin Manáseja, je zavzel vso Argovo deželo do pokrajin Gešurja in Maahčanov, in imenoval jih je po svojem imenu Bašán Havot Jair do današnjega dne.<sup>15</sup> In jaz sem Gileád izročil Mahíru.<sup>16</sup> Rubenovcem in Gádovcem sem dal od Gileáda celo do reke Arnón, polovico doline in mejo celo do reke Jabók, **ki je** meja Amónovih otrok;<sup>17</sup> tudi ravnino in Jordan in **njegovo** pokrajinu od Kinéreta, **celo** do morja ravnine, **celo** slanega morja, vzhodno pod Ašdód-Pisgo.

<sup>18</sup> Ob tem času sem vam zapovedal, rekoč: »Gospod, vaš Bog, vam je to deželo dal v last. Čeznjo boste prešli oboroženi pred svojimi brati, Izraelovimi otroci, vsemi, **ki so** primerni za vojno.<sup>19</sup> Toda vaše žene, vaši malčki in vaša živina (**kajti** vem, da imate mnogo živine), bodo ostali v vaših mestih, ki sem vam jih dal,<sup>20</sup> dokler Gospod ne da počitka vašim bratom, prav tako kakor vam in **dokler** tudi oni ne vzamejo v last deželo, ki jim jo je Gospod, vaš Bog, dal onkraj Jordana. In **potem** se boste vrnil, vsak mož k svoji posesti, ki sem vam jo dal.<sup>21</sup>

<sup>21</sup> Ob tistem času sem Józuetu zapovedal, rekoč: »Tvoje oči so videle vse, kar je Gospod, tvoj Bog, storil tema dvema kraljema. Tako bo Gospod storil vsem kraljestvom, ki jih vzameš v last.<sup>22</sup> Ne boste se jih bali, kajti za vas se bo boril Gospod, vaš Bog.«<sup>23</sup> Ob tistem času sem prosil Gospoda, rekoč: »O Gospod Bog, svojim služabnikom si začel kazati svojo veličino in svojo mogočno roko, kajti kakšen Bog **je tam** v nebesih ali na zemlji, ki lahko stori glede na tvoja dela in glede na twojo moč?<sup>25</sup> Prosim te, naj grem preko in vidim dobro deželo, ki je onkraj Jordana, to dobro goro in Libanon.<sup>26</sup> Toda Gospod je bil zaradi vas ogorčen name in me ni hotel uslušati. Gospod mi je rekel: »Naj ti to zadošča. Ne govori mi več o tej zadevi.<sup>27</sup> Povzpmi se na vrh Pisge in povzdigni svoje oči proti proti zahodu, proti severu, proti jugu in proti vzhodu in glej **to** s svojimi očmi, kajti ne boš šel preko tega Jordana.<sup>28</sup> Toda zadolži Józuetu, ga ohrabri in okrépi, kajti on bo pred tem ljudstvom šel preko in povzročil jim bo, da podedujejo deželo, ki jo boš videl.<sup>29</sup> Tako smo ostali v dolini nasproti Bet Peórja.

Zdaj torej prisluhni, o Izrael, zakonom in sodbam, katere vas učim, **4** da **jih** izpolnjujete, da boste lahko živel, vstopili in vzeli v last deželo, ki vam jo daje Gospod, Bog vaših očetov.<sup>2</sup> Ne boste dodajali besedi, ki sem vam jo zapovedal, niti ne boste zmanjševali **kaj** od nje, da bi lahko ohranjali zapovedi Gospoda, svojega Boga, ki sem vam jih zapovedal.<sup>3</sup> Vaše oči so videle kaj je Gospod storil zaradi Bál Peórja. Zaradi vseh mož, ki so sledili Bál Peórju, jih je Gospod, tvoj Bog, uničil izmed vas.<sup>4</sup> Toda vi, ki ste se trdno držali Gospoda, svojega Boga, **ste** danes živi, vsakdo izmed vas.<sup>5</sup> Glejte, učil sem vas zakonov in sodb, celo kakor mi je Gospod, moj Bog, zapovedal, da naj bi storili v deželi, kamor greste, da jo vzamete v last.<sup>6</sup> Torej **jih** ohranjajte in izpolnjujte, kajti to **je** vaša modrost in vaše razumevanje v očeh

the men, and the women, and the little ones, of every city, we left none to remain:<sup>35</sup> Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.<sup>36</sup> From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:<sup>37</sup> Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

**3** Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.<sup>2</sup> And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.<sup>3</sup> So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.<sup>4</sup> And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.<sup>5</sup> All these cities **were** fenced with high walls, gates, and bars; beside unwall towns a great many.<sup>6</sup> And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.<sup>7</sup> But all the cattle, and the spoil of the cities, we took for a prey to ourselves.<sup>8</sup> And we took at that time out of the hand of the two kings of the Amorites the land that **was** on this side Jordan, from the river of Arnon unto mount Hermon; <sup>9</sup> (Which Hermon the Sidonians call Sirion; and the Amorites call it Shemir;) <sup>10</sup> All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.<sup>11</sup> For only Og king of Bashan remained of the remnant of giants; behold, his bedstead **was** a bedstead of iron; **is** it not in Rabbath of the children of Ammon? nine cubits **was** the length thereof, and four cubits the breadth of it, after the cubit of a man.

<sup>12</sup> And this land, **which** we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.<sup>13</sup> And the rest of Gilead, and all Bashan, **being** the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.<sup>14</sup> Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.<sup>15</sup> And I gave Gilead unto Machir.<sup>16</sup> And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, **which is** the border of the children of Ammon;<sup>17</sup> The plain also, and Jordan, and the coast **thereof**, from Chinnereth even unto the sea of the plain, **even** the salt sea, under Ashdót-pisgah eastward.

<sup>18</sup> ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all **that are** meet for the war.<sup>19</sup> But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you;<sup>20</sup> Until the LORD have given rest unto your brethren, as well as unto you, and **until** they also possess the land which the LORD your God hath given them beyond Jordan: and **then** shall ye return every man unto his possession, which I have given you.

<sup>21</sup> ¶ And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.<sup>22</sup> Ye shall not fear them: for the LORD your God he shall fight for you.<sup>23</sup> And I besought the LORD at that time, saying, <sup>24</sup> O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God **is there** in heaven or in earth, that can do according to thy works, and according to thy might?<sup>25</sup> I pray thee, let me go over, and see the good land that **is** beyond Jordan, that goodly mountain, and Lebanon.<sup>26</sup> But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.<sup>27</sup> Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold **it** with thine eyes: for thou shalt not go over this Jordan.<sup>28</sup> But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.<sup>29</sup> So we abode in the valley over against Beth-peor.

Now therefore hearken, O Israel, unto the statutes and unto the judgments, **4** which I teach you, for to do **them**, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.<sup>2</sup> Ye shall not add unto the word which I command you, neither shall ye diminish **ought** from it, that ye may keep the commandments of the LORD your God which I command you.<sup>3</sup> Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.<sup>4</sup> But ye that did cleave unto the LORD your God **are** alive every one of you this day.<sup>5</sup> Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.<sup>6</sup> Keep therefore and do **them**; for this **is** your wisdom and your understanding in the sight of the nations, which

shall hear all these statutes, and say, Surely this great nation **is** a wise and understanding people.<sup>7</sup> For what nation **is there so** great, who **hath** God **so** nigh unto them, as the LORD our God **is in all things that** we call upon him **for?**<sup>8</sup> And what nation **is there so** great, that hath statutes and judgments **so** righteous as all this law, which I set before you this day?<sup>9</sup> Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;<sup>10</sup> **Specially** the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and **that** they may teach their children.<sup>11</sup> And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.<sup>12</sup> And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only **ye heard** a voice.<sup>13</sup> And he declared unto you his covenant, which he commanded you to perform, **even** ten commandments; and he wrote them upon two tables of stone.

<sup>14</sup> ¶ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.<sup>15</sup> Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day **that** the LORD spake unto you in Horeb out of the midst of the fire:<sup>16</sup> Lest ye corrupt **yourselves**, and make you a graven image, the similitude of any figure, the likeness of male or female,<sup>17</sup> The likeness of any beast that **is on** the earth, the likeness of any winged fowl that flieth in the air,<sup>18</sup> The likeness of any thing that creepeth on the ground, the likeness of any fish that **is in** the waters beneath the earth:<sup>19</sup> And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, **even** all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.<sup>20</sup> But the LORD hath taken you, and brought you forth out of the iron furnace, **even out** of Egypt, to be unto him a people of inheritance, as **ye are** this day.<sup>21</sup> Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee **for an inheritance:**<sup>22</sup> But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.<sup>23</sup> Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, **or** the likeness of any **thing**, which the LORD thy God hath forbidden thee.<sup>24</sup> For the LORD thy God **is** a consuming fire, **even** a jealous God.

<sup>25</sup> ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt **yourselves**, and make a graven image, **or** the likeness of any **thing**, and shall do evil in the sight of the LORD thy God, to provoke him to anger:<sup>26</sup> I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong **your** days upon it, but shall utterly be destroyed.<sup>27</sup> And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.<sup>28</sup> And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.<sup>29</sup> But if from thence thou shalt seek the LORD thy God, thou shalt find **him**, if thou seek him with all thy heart and with all thy soul.<sup>30</sup> When thou art in tribulation, and all these things are come upon thee, **even** in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;<sup>31</sup> (For the LORD thy God **is** a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.<sup>32</sup> For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and **ask** from the one side of heaven unto the other, whether there hath been **any such thing** as this great thing **is**, or hath been heard like it?<sup>33</sup> Did **ever** people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?<sup>34</sup> Or hath God assayed to go **and** take him a nation from the midst of **another** nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?<sup>35</sup> Unto thee it was shewed, that thou mightest know that the LORD he **is** God; **there is** none else beside him.<sup>36</sup> Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou hearest his words out of the midst of the fire.<sup>37</sup> And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;<sup>38</sup> To drive out nations from before thee greater and mightier than thou **art**, to bring thee in, to give thee their land **for an inheritance**, as **it is** this day.<sup>39</sup> Know therefore this day, and consider **it** in thine heart, that the LORD he **is** God in heaven above, and upon the earth beneath: **there is** none else.<sup>40</sup> Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong **thy** days upon the earth, which the LORD thy God giveth thee, for ever.

<sup>41</sup> ¶ Then Moses severed three cities on this side Jordan toward the sunrising;

<sup>42</sup> That the slayer might flee thither, which should kill his neighbour unawares,

narodov, ki bodo slišali vse te zakone in rekli: »Zagotovo **je** ta veliki narod modro in razumevajoče ljudstvo.«<sup>7</sup> Kajti kateri narod **je tam tako** velik, ki ima Boga **tako** blizu njim, kakor **je** Gospod, naš Bog, v vseh **stvareh**, **za katere** kličemo k njemu?<sup>8</sup> In kateri narod **je tam tako** velik, ki ima zakone in sodbe **tako** pravične, kot je vsa ta postava, ki jo danes postavljam pred vas?<sup>9</sup> Samo pazi nase in marljivo varuj svojo dušo, da ne pozabiš stvari, ki so jih videle tvoje oči in da vse dni tvojega življenja ne odidejo od tvojega srca, temveč poučuj svoje sinove in svojih sinov sinove,<sup>10</sup> **posebej [o]** dnevu, ko si stal pred Gospodom, svojim Bogom, na Horebu, ko mi je Gospod rekel: »Zberi mi skupaj ljudstvo in pripravil jih bom slišati moje besede, da se me bodo lahko naučili batи vse dni, ki jih bodo živelii na zemlji in **da** bodo lahko učili svoje otroke.«<sup>11</sup> In približali ste se ter stali pod goro in gora je gorela z ognjem do srede neba, s temo, oblaki in gosto temo.<sup>12</sup> Gospod vam je spregovoril iz srede ognja. Slišali ste glas besed, toda nobene podobnosti niste videli, samo glas **ste slišali**.<sup>13</sup> Naznani vam je svojo zavezo, katero vam je zapovedal, da jo opravljate, **torej** deset zapovedi, in napisal jih je na dve kamnitni plošči.

<sup>14</sup> Gospod mi je ob tistem času zapovedal, da vas učim zakone in sodbe, da jih boste lahko izpolnjevali v deželi, kamor greste, da jo vzamete v last.<sup>15</sup> Zato torej dobro pazite nase, kajti nobene vrste podobnosti niste videli na dan, **ko** vam je Gospod govoril na Horebu iz srede ognja,<sup>16</sup> da **se** ne bi izpridili in si naredili rezane podobe, podobnost kakršnekoli postave, podobnost moškega ali ženske,<sup>17</sup> podobnost katerekoli živali, ki **je** na zemlji, podobnost katerekoli krilate perjadi, ki leti po zraku,<sup>18</sup> podobnost katerekoli stvari, ki se plazi po tleh, podobnost katerekoli ribe, ki **je** v vodah pod zemljо,<sup>19</sup> in da ne bi povzdignil svojih oči k nebui in ko zagledaš sonce, luno in zvezde, **celо** vso vojsko neba, da ne bi bil zapeljan, da jih obožuješ in jim služiš, katere je Gospod, tvor Bog, razdelil vsem narodom pod celotnim nebom.<sup>20</sup> Toda Gospod vas je vzel in vas privedel naprej iz železne talilne peči, **torej** iz Egipta, da mu boste ljudstvo dediščine, kakor **ste** ta dan.<sup>21</sup> Nadalje je bil zaradi vas Gospod jezen nad menoj in prisegel, da naj ne bi šel preko Jordana in da naj ne bi vstopil v to dobro deželo, ki ti jo Gospod, tvor Bog, daje **v dediščino**,<sup>22</sup> temveč moram umreti v tej deželi, ne smem iti čez Jordan. Toda vi boste šli čez in tisto dobro deželo vzelci v last.<sup>23</sup> Pazite nase, da ne bi pozabili zaveze Gospoda, svojega Boga, ki jo je sklenil z vami in si naredili rezane podobe **ali** podobnost katerekoli **stvari**, ki ti jo je Gospod, tvor Bog, prepovedal.<sup>24</sup> Kajti Gospod, tvor Bog, **je** požirajoč ogenj, **celо** ljubosumen Bog.

<sup>25</sup> Ko boš zaplodil otroke in otrok otroke in boste dolgo ostali v deželi in **se** boste izpridili in naredili rezano podobo **ali** podobnost katerekoli **stvari** in boste počeli zlo v očeh Gospoda, svojega Boga, da ga dražite k jezi,<sup>26</sup> pokličem nebo in zemljo, da ta dan pričujeta zoper vas, da boste kmalu popolnoma izginili iz dežele, v katero ste šli prek Jordana, da jo vzamete v last. Ne boste podaljšali **svojih** dni na njej, temveč boste popolnoma uničeni.<sup>27</sup> Gospod vas bo razkropil med narode in malo vas bo ostalo po številu med pogani, kamor vas bo vodil Gospod.<sup>28</sup> Tam boste služili bogovom, delu človeških rok, lesu in kamnu, ki niti ne vidita niti ne slišita, ne jesti niti ne vonjata.<sup>29</sup> Toda če boš od tam iskal Gospoda, svojega Boga, **ga** boš našel, če ga iščeš z vsem svojim srcem in z vso svojo dušo.<sup>30</sup> Ko si v stiski in vse te stvari pridejo nadte, **torej** v zadnjih dneh, če se obrneš h Gospodu, svojemu Bogu in boš poslušen njegovemu glasu<sup>31</sup> (kajti Gospod, tvor Bog, **je** usmiljen Bog) te ne bo zapustil niti uničil niti pozabil zaveze tvojih očetov, ki jim jo je prisegel.<sup>32</sup> Kajti vprašaj sedaj o dneh, ki so minili, ki so bili pred teboj, od dneva, ko je Bog na zemlji ustvaril moža in **vprašaj** od ene strani neba do druge, ali je bila tam **kakršna koli takšna stvar**, kot **je** ta velika stvar, ali je bila slišati podobno?<sup>33</sup> Mar je **kdajkoli** ljudstvo slišalo glas Boga govoriti iz srede ognja, kakor si slišal ti, in je živel?<sup>34</sup> Mar je Bog poskušal iti **in** si vzeti narod iz srede **drugega** naroda, s preizkušnjami, znamenji, čudeži, vojno, mogočno roko, z iztegnjenim laktom in z velikimi strahotami, glede na vse, kar je Gospod, vaš Bog, storil za vas in Egiptu, pred vašimi očmi?<sup>35</sup> Tebi je bilo pokazano, da bi lahko vedel, da Gospod, on **je** Bog. **Tam** ni nobenega drugega poleg njega.<sup>36</sup> Iz nebes ti je dal, da slišiš njegov glas, da bi te lahko poučil, in na zemlji ti je pokazal svoj velik ogenj in ti slišiš njegove besede iz srede ognja.<sup>37</sup> Ker je vzljubil tvoje očete, zato je izbral tvoje seme za njimi in te privedel ven in njegovem pogledu, s svojo mogočno močjo iz Egipta,<sup>38</sup> da izpred tebe napodi narode, večje in mogočnejše kakor si **ti**, da te privede noter, da ti da njihovo deželo **v dediščino**, kakor **je to** ta dan.<sup>39</sup> Vedi torej danes in preudari **to** v svojem srcu, da Gospod, on **je** Bog, v nebesih zgoraj in na zemlji spodaj. **Tam** ni nobenega drugega.<sup>40</sup> Ohranjal boš torej njegove zakone in njegove zapovedi, ki ti jih danes zapovedujem, da bo lahko šlo dobro s teboj in s tvojimi otroci za teboj in da lahko podaljšaš **svoje** dneve na zemlji, ki ti jo daje Gospod, tvor Bog, na veke.«

<sup>41</sup> Potem je Mojes oddvojil tri mesta na tej strani Jordana proti sončnemu vzhodu,<sup>42</sup> da bi ubijalec, ki bi nemerno ubil svojega

bližnjega in ga v preteklih časih ni sovražil, lahko pobegnil tja, in da bežeč v eno izmed teh mest lahko ostane živ.<sup>43</sup> **Namreč** Becer v divjini, na ravnini dežele Rubenovcev in Ramót v Gileádu od Gádovcev in Golán v Bašánu od Manásejcev.

<sup>44</sup> To je postava, ki jo je Mojzes postavil pred Izraelove otroke. <sup>45</sup> To so pričevanja, zakoni in sodbe, ki jih je Mojzes govoril Izraelovim otrokom, po tem, ko so izšli iz Egipta,<sup>46</sup> na tej strani Jordana, v dolini nasproti Bet Peórja, v deželi amoréjskega kralja Sihóna, ki je prebival v Hešbónu, katerega so Mojzes in Izraelovi otroci udarili potem ko so izšli iz Egipta.<sup>47</sup> Vzeli so v last njegovo deželo in deželo bašanskega kralja Oga, dveh kraljev Amoréjev, ki sta bila na tej strani Jordana, proti sončnemu vzhodu;<sup>48</sup> od Aroérja, ki je ob bregu reke Arnón, celo do gore Sion, ki je Hermon<sup>49</sup> in vso ravnino na tej strani Jordana proti vzhodu, celo do morja ravnine, pod izviri Pisge.

**5** Mojzes je sklical ves Izrael in jim rekel: »Poslušaj, o Izrael, zakone in sodbe, ki jih ta dan govorim v vaša ušesa, da se jih lahko naučite in jih ohranjate in jih izvršujete.<sup>2</sup> Gospod, naš Bog, je z nami sklenil zavezo na Horebu.<sup>3</sup> Gospod te zaveze ni sklenil z nasimi oceti, temveč z nami, **torej** nami, ki smo, vsi izmed nas, ta dan tukaj živi.<sup>4</sup> Gospod je s teboj govoril iz obličja v obličje, na gori, iz srede ognja<sup>5</sup> (ob tistem času sem stal med Gospodom in vami, da bi vam pokazal Gospodo besedo, kajti vi ste se zaradi ognja bali in niste šli gor na goro), rekoč:

<sup>6</sup> [1] Jaz sem Gospod, twoj Bog, ki te je privedel iz egiptovske dežele, iz hiše sužnosti. <sup>7</sup> [2] Pred menoj ne boš imel nobenih drugih bogov. <sup>8</sup> Sebi ne boš naredil **nobene** rezane podobe **ali** kakršnekoli podobnosti **katerokoli stvari**, ki je v nebesih zgoraj ali ki je na zemlji spodaj ali ki je v vodah pod zemljo.<sup>9</sup> Ne boš se jim priklanjal, niti jim služil, kajti jaz, Gospod, twoj Bog, **sem** ljubosumen Bog, ki obiskujem krivičnost očetov na otrocih do tretjega in četrtega **rodu** teh, ki me sovražijo<sup>10</sup> in izkazujem usmiljenje tisočim tistih, ki me ljubijo in varujejo moje zapovedi.<sup>11</sup> [3] Ne boš v prazno vzel imena Gospoda, svojega Boga, kajti Gospod ne bo brez krivde držal **tistega**, ki v prazno jemlje njegovo ime.<sup>12</sup> [4] Varuj šabatni dan, da ga posvečuješ, kakor ti je zapovedal Gospod, twoj Bog.<sup>13</sup> Šest dni se boš trudil in opravljal vse svoje delo,<sup>14</sup> toda sedmi dan je šabat Gospodu, vjemenu Bogu. **Na [ta dan]** ne boš opravljal nobenega dela, ne ti, niti tvoj sin, niti tvoja hči, niti tvoj sluga, niti tvoja dekla, niti tvoj vol, niti tvoj osel, niti nobena izmed tvoje živine, niti tvoj tujec, ki je znotraj tvojih velikih vrat, da lahko tvoj sluga in tvoja dekla počivata kakor ti.<sup>15</sup> Spominjam pa se, da si bil služabnik v egiptovski deželi in **da** te je Gospod, twoj Bog, od tam privedel z mogočno roko in iztegnjenim laktom. Zato ti je Gospod, twoj Bog, zapovedal, da izvajaš šabatni dan.

<sup>16</sup> [5] Spoštuj svojega očeta in svojo mater, kakor ti je zapovedal Gospod, twoj Bog, da bodo tvoji dnevi lahko podaljšani in da ti bo dobro šlo v deželi, ki ti jo daje Gospod, twoj Bog.<sup>17</sup> [6] Ne boš ubil.<sup>18</sup> [7] Niti ne boš zagrešil zakonolomstva.<sup>19</sup> [8] Niti ne boš kradel.<sup>20</sup> [9] Niti ne boš pričal po krivem zoper svojega bližnjega.<sup>21</sup> [10] Niti si ne bož želel žene svojega bližnjega, niti ne boš hlepel [**po**] hiši svojega bližnjega, [**po**] njegovem polju ali [**po**] njegovem slugi ali [**po**] njegovi dekli, [**po**] njegovem volu ali [**po**] njegovem oslu ali [**po**] katerokoli **stvari**, ki je [**od**] twojega bližnjega.<sup>22</sup>

<sup>22</sup> Te besede je Gospod govoril vsemu zboru na gori, iz srede ognja, iz oblaka in iz goste teme, z močnim glasom. In ni več dodal. Napisal jih je na dve kamnitki plošči in mi ju izročil.

<sup>23</sup> Prijetilo se je, ko ste iz srede teme zaslišali glas (kajti gora je gorela z ognjem), da ste se mi približali, **celo** vsi poglavariji vaših rodov in vaše starešine<sup>24</sup> in ste rekli: »Glej, Gospod, naš Bog, nam je pokazal svojo slavo in svojo veličino in iz srede ognja smo slišali njegov glas. Ta dan smo videli, da Bog govorí z možem in ta živi.<sup>25</sup> Zdaj torej zakaj naj bi umrli? Kajti ta velik ogenj nas bo použil. Če še naprej slišimo glas Gospoda, našega Boga, potem bomo umrli.<sup>26</sup> Kajti kdo je **tam od** vsega mesa, ki je iz srede ognja slišal govoriti glas živega Boga, kakor smo mi in je živel?<sup>27</sup> Ti pojdi blizu in prisluhnji vsemu, kar bo rekel Gospod, naš Bog in spregovori nam vse, kar ti bo govoril Gospod, naš Bog in mi bomo **temu** prisluhnili in **to** storili.<sup>28</sup> Gospod je slišal glas vaših besed, ko ste mi govorili in Gospod mi je rekел: »Slišal sem glas besed tega ljudstva, ki so ti jih govorili. Dobro so povedali vse, kar so govorili.<sup>29</sup> O da bi bilo takšno srce v njih, da bi se me bali in se vedno držali vseh mojih zapovedi, da bi bilo lahko dobro z njimi in z njihovimi otroci na veke!<sup>30</sup> Pojd, reci jim: »Ponovno se vrnite v svoje štore.<sup>31</sup> Toda kar se tebe tiče, ti ostani tukaj, poleg mene in govoril ti bom vse zapovedi, zakone in sodbe, katere jih boš učil, da **jih** bodo lahko izpolnjevali v deželi, ki sem jim jo dal, da jo vzamejo v last.<sup>32</sup> Obeleževali boste torek, da delate kakor vam je zapovedal Gospod, vaš Bog. Ne boste se odvrnili vstran, ne k desni roki ne k levi.<sup>33</sup> Hodili boste po vseh poteh, katere vam je zapovedal Gospod, vaš Bog, da boste lahko živel in **da bo lahko** dobro z vami in **da** boste lahko podaljšali **svoje** dni v deželi, ki jo boste vzeli v last.

and hated him not in times past; and that fleeing unto one of these cities he might live:<sup>43</sup> **Namely**, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

<sup>44</sup> ¶ And this is the law which Moses set before the children of Israel:<sup>45</sup> These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,<sup>46</sup> On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:<sup>47</sup> And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising;<sup>48</sup> From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon,<sup>49</sup> And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

**5** And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.<sup>2</sup> The LORD our God made a covenant with us in Horeb.<sup>3</sup> The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.<sup>4</sup> The LORD talked with you face to face in the mount out of the midst of the fire,<sup>5</sup> (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

<sup>6</sup> ¶ I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.<sup>7</sup> Thou shalt have none other gods before me.<sup>8</sup> Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:<sup>9</sup> Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,<sup>10</sup> And shewing mercy unto thousands of them that love me and keep my commandments.<sup>11</sup> Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.<sup>12</sup> Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.<sup>13</sup> Six days thou shalt labour, and do all thy work:<sup>14</sup> But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.<sup>15</sup> And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

<sup>16</sup> ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.<sup>17</sup> Thou shalt not kill.<sup>18</sup> Neither shalt thou commit adultery.<sup>19</sup> Neither shalt thou steal.<sup>20</sup> Neither shalt thou bear false witness against thy neighbour.<sup>21</sup> Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

<sup>22</sup> ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

<sup>23</sup> And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;<sup>24</sup> And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.<sup>25</sup> Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.<sup>26</sup> For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?<sup>27</sup> Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.<sup>28</sup> And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.<sup>29</sup> O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!<sup>30</sup> Go say to them, Get you into your tents again.<sup>31</sup> But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.<sup>32</sup> Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.<sup>33</sup> Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

**6** Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it: <sup>2</sup> That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

<sup>3</sup> ¶ Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

<sup>4</sup> Hear, O Israel: The LORD our God *is* one LORD: <sup>5</sup> And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. <sup>6</sup> And these words, which I command thee this day, shall be in thine heart: <sup>7</sup> And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. <sup>8</sup> And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. <sup>9</sup> And thou shalt write them upon the posts of thy house, and on thy gates. <sup>10</sup> And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, <sup>11</sup> And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; <sup>12</sup> Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. <sup>13</sup> Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. <sup>14</sup> Ye shall not go after other gods, of the gods of the people which *are* round about you; <sup>15</sup> (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

<sup>16</sup> ¶ Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.

<sup>17</sup> Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. <sup>18</sup> And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, <sup>19</sup> To cast out all thine enemies from before thee, as the LORD hath spoken. <sup>20</sup> And when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? <sup>21</sup> Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: <sup>22</sup> And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: <sup>23</sup> And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. <sup>24</sup> And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day. <sup>25</sup> And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

**7** When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; <sup>2</sup> And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: <sup>3</sup> Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. <sup>4</sup> For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. <sup>5</sup> But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. <sup>6</sup> For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. <sup>7</sup> The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: <sup>8</sup> But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. <sup>9</sup> Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; <sup>10</sup> And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. <sup>11</sup> Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

<sup>12</sup> ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: <sup>13</sup> And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy

Torej to *so* zapovedi, zakoni in sodbe, katere je Gospod, vaš Bog, **6** zapovedal, da vas učim, da *jih* boste lahko izpolnjevali v deželi, kamor greste, da jo vzamete v last, <sup>2</sup> da se boš lahko bal Gospoda, svojega Boga, da boš ohranjaj vse njegove zakone in njegove zapovedi, ki sem ti jih zapovedal: ti, tvoj sin in sin tvojega sina, vse dni tvojega življenja in da bodo tvoji dnevi lahko podaljšani.

<sup>3</sup> Poslušaj torej, o Izrael in obeležuj, da *to* storiš, da bo lahko dobro s teboj in da boš lahko mogočno povečan, kakor ti je obljudil Gospod, Bog tvojih očetov, v deželi, kjer tečeta mleko in med.

<sup>4</sup> Poslušaj, o Izrael: »Gospod, naš Bog, *je* edini Gospod <sup>5</sup> in ljubil boš Gospoda, svojega Boga, z vsem svojim srcem in z vso svojo dušo in z vso svojo močjo. <sup>6</sup> In te besede, ki sem ti jih danes zapovedal, bodo v tvojem srcu. <sup>7</sup> In ti jih boš marljivo učil svoje otroke in boš govoril o njih, ko sediš v svoji hiši, ko hodiš po poti, ko se uležeš in ko vstajaš.

<sup>8</sup> Privezal si jih boš za znamenje na svojo roko in te bodo kot načelek med tvojimi očmi. <sup>9</sup> Napisal jih boš na podboje svoje hiše in na svoja velika vrata. <sup>10</sup> In zgodilo se bo, ko te bo Gospod, tvoj Bog, privedel v deželo, ki jo je priseljek tvojim očetom, Abrahamu, Izaku in Jakobu, da ti da velika in čedna mesta, ki jih nisi zgradil <sup>11</sup> in hiše, polne vseh dobrih *stvari*, ki jih nisi napolnil in izkopane vodnjake, ki jih nisi izkopal, vinograde in oljke, ki jih nisi zasadil; ko jih boš jedel in boš sit, <sup>12</sup> potem se pazi, da ne pozabiš Gospoda, ki te je privedel iz egiptovske dežele, iz hiše sužnosti. <sup>13</sup> Bal se boš Gospoda, svojega Boga in mu služil in prisegal pri njegovem imenu. <sup>14</sup> Ne boste šli za drugimi bogovi, bogovi ljudstev, ki *so* naokoli vas <sup>15</sup> (kajti Gospod, tvoj Bog, *je* med vami ljubosumen Bog), da ne bi bila zoper tebe vžgana jeza Gospoda, tvojega Boga in te uniči iz obličja zemlje.

<sup>16</sup> Ne boste skušali Gospoda, svojega Boga, kakor ste *ga* skušali v Masi.

<sup>17</sup> Marljivo boste varovali zapovedi Gospoda, svojega Boga, njegova pričevanja in njegove zakone, ki ti jih je zapovedal. <sup>18</sup> Storil boš *to*, kar *je* prav in dobro v Gospodovih očeh, da bo lahko dobro s teboj in da lahko vstopiš in vzameš v last dobro deželo, ki jo je Gospod priseljek tvojim očetom, <sup>19</sup> da pred teboj prežene vse tvoje sovražnike, kakor je govoril Gospod. <sup>20</sup> In ko te tvoj sin sprašuje v času, ki pride, rekoč: »Kaj pomenijo pričevanja, zakoni in sodbe, ki vam jih je zapovedal Gospod, naš Bog?« <sup>21</sup> Potem boš svojemu sinu rekel: »V Egiptu smo bili faraonovi sužnji in Gospod nas je z mogočno roko privedel iz Egipta. <sup>22</sup> Gospod je pred našimi očmi nad Egiptom, nad faraonom in nad vso njegovo hišo pokazal znamenja in čudeže, velika in boleča <sup>23</sup> in nas odvedel od tam, da bi nas lahko privedel noter, da nam da deželo, ki jo je priseljek našim očetom. <sup>24</sup> Gospod nam je zapovedal, da izvršujemo vse te zakone, da se vedno bojimo Gospoda, našega Boga, za naše dobro, da nas lahko ohrani žive, kakor *je to* na ta dan. <sup>25</sup> In to bo naša pravičnost, če obeležujemo vse te zapovedi pred Gospodom, našim Bogom, kakor nam je zapovedal.«

**7** Ko te bo Gospod, tvoj Bog, privedel v deželo, kamor greš, da jo vzameš v last in je pred teboj pregnal mnoge narode: Hetejce, Girgašejce, Amoréjce, Kánaance, Perizéjce, Hirvájce in Jebusejce, sedem narodov, večje in mogočnejše kakor ti, <sup>2</sup> in ko jih bo Gospod, tvoj Bog, izročil pred teboj, jih boš udaril *in* popolnoma uničil. Nobene zaveze ne boš sklenil s njimi, niti jim ne izkaži usmiljenja, <sup>3</sup> niti z njimi ne boš sklepal porok. Svoje hčere ne boš dal njegovemu sinu niti njegove hčere ne boš vzel k svojemu sinu. <sup>4</sup> Kajti tvojega sina bodo odvrnile od sledenja meni, da bi lahko služile drugim bogovom. Tako bo zoper tebe vžgana Gospodova jeza in te nenadoma uniči. <sup>5</sup> Temveč boste tako postopali z njimi: uničili boste njihove oltarje in razbili njihove podobe in posekali njihove ašere in njihove rezane podobe sežgali z ognjem. <sup>6</sup> Kajti ti *si* sveto ljudstvo Gospodu, svojemu Bogu, Gospod, tvoj Bog, te je izbral, da mu boš posebno ljudstvo, nad vsemi ljudstvi, ki *so* na obličju zemlje. <sup>7</sup> Gospod svoje ljubezni ni naravnal na vas niti vas ni izbral, ker ste bili številnejši kot katerokoli ljudstvo, kajti *bilo* vas je najmanj izmed vseh ljudstev, <sup>8</sup> temveč, ker vas je Gospod ljubil in ker je želet držati prisego, ki jo je priseljek vašim očetom, vas je Gospod izpeljal z mogočno roko in vas odkupil iz hiše sužnosti, iz roke faraona, egiptovskega kralja. <sup>9</sup> Vedi torej, da Gospod, tvoj Bog, on *je* Bog, zvesti Bog, ki ohranja zavezo in usmiljenje s tistimi, ki ga ljubijo in ohranjajo njegove zapovedi tisočim rodovom. <sup>10</sup> Tistim pa, ki ga sovražijo, poplača k njihovemu obrazu, da jih uniči. Ne bo počasen do tistega, ki ga sovraži; poplačal mu bo v njegov obraz. <sup>11</sup> Torej boš varoval zapovedi, zakone in sodbe, ki sem ti jih ta dan zapovedal, da jih izvršuješ.

<sup>12</sup> Kjerko se bo to pripetilo, če prishluhnete tem sodbam in jih varujete in jih izpolnjujete, da ti bo Gospod, tvoj Bog, varoval zavezo in usmiljenje, ki ga je priseljek tvojim očetom. <sup>13</sup> Ljubil te bo, te blagoslavil in te namnožil. Blagoslavil bo tudi sad tvoje maternice in sad tvoje dežele, tvoje žito, tvoje vino in tvoje olje, narast tvojega goveda in trope tvojih ovc, v deželi, katero je priseljek tvojim očetom, da ti jo

da.<sup>14</sup> Blagoslovjen boš nad vsemi ljudstvi. Med vami ne bo jalovega moškega ali ženske ali med vašo živino.<sup>15</sup> Gospod bo od tebe odvrnil vso bolezen in nobene izmed teh zlih egipovskih bolezni, ki jih poznaš, ne bo položil nadte, temveč jih bo položil na vse *tiste*, ki te sovražijo.<sup>16</sup> Použil boš vsa ljudstva, ki ti jih bo izročil Gospod, tvoj Bog. Tvoje oko nad njimi ne bo imelo nobenega usmiljenja. Niti ne boš sluzil njihovim bogovom, kajti to ti *bo* zanka.<sup>17</sup> Če boš v svojem srcu rekel: »Ti narodi so številnejši kakor jaz; kako jih lahko razlastim?<sup>18</sup> Ne boš se jih bal, *temveč* se boš dobro spomnil kaj je Gospod, tvoj Bog, storil faraonu in vsemu Egipcu;<sup>19</sup> velike preizkušnje, ki so jih videle tvoje oči, znamenja, čudeže, mogočno roko in iztegnjen laket, s čimer te je izpeljal Gospod, tvoj Bog. Tako bo Gospod, tvoj Bog, storil vsem ljudstvom, ki se jih bojiš.<sup>20</sup> Poleg tega bo Gospod, tvoj Bog, mednje poslal sršene dokler ne bodo tisti, ki so preostali in se skrivajo pred teboj, uničeni.<sup>21</sup> Pred njimi ne boš zgrožen, kajti Gospod, tvoj Bog, *je* med vami mogočen in strašen Bog.<sup>22</sup> In Gospod, tvoj Bog, bo te narode po malo in malo odstranil pred teboj. Ne boš jih mogel naenkrat použiti, da ne bi poljske zveri narasle nad teboj.<sup>23</sup> § Toda Gospod, tvoj Bog, jih bo izročil tebi in uničeval jih boš z mogočnim uničenjem, dokler ne bodo uničeni.<sup>24</sup> Njihove kralje bo izročil v tvojo roko in njihovo ime boš uničil izpod neba. Noben človek ne bo zmožen obstati pred teboj, dokler jih ne uničiš.<sup>25</sup> Rezane podobe njihovih bogov boste sežgali z ognjem. Ne boš hlepel po srebru ali zlatu, *ki je* na njih, niti si *ga* ne vzemi k sebi, da ne bi bil v tem ujet, kajti to *je* ogabnost Gospodu, tvojemu Bogu.<sup>26</sup> Niti v svojo hišo ne prinašaj gnušobe, da ne bi bil preklet, kakor je ona, *temveč* naj se ti skrajno gnuši in skrajno jo zaničuj, kajti to *je* prekleta stvar.

**8** Vse zapovedi, ki sem ti jih ta dan zapovedal, boste obeleževali, da jih izvršujete, da boste lahko živel, se množili in vstopili in vzeli v last deželo, ki jo je Gospod prisegel vašim očetom.<sup>2</sup> Spomnil se boš celotne poti, po kateri te je Gospod, tvoj Bog, teh štirideset let vodil po divjini, da te poniža *in* te preizkus, da spozna kaj *je bilo* v tvojem srcu, bodisi se boš držal njegovih zapovedi ali ne.<sup>3</sup> Ponižal te je in ti dopustil, da si bil lačen in te hranil z mano, ki je nisi poznal, niti je niso poznali tvoji očetje, da bi ti on lahko dal spoznati, da človek ne živi samo od kruha, temveč človek živi od vsake *beseede*, ki izhaja iz Gospodovih ust.<sup>4</sup> Teh štirideset let se tvojaobleka na tebi ni postarala niti tvoje stopalo ni oteklo.<sup>5</sup> V svojem srcu boš tudi preudaril, da kakor mož kara svojega sina, *tako* Gospod, tvoj Bog, kara tebe.<sup>6</sup> Zatorej boš varoval zapovedi Gospoda, svojega Boga, da hodiš po njegovih potekih in da se ga bojiš.<sup>7</sup> Kajti Gospod, tvoj Bog, te vodi v dobro deželo, deželo vodnih potokov, studencev in globin, ki privrejo iz dolin in hribov;<sup>8</sup> deželo pšenice, ječmena, trt, figovih dreves in granatnih jabolk; deželo olivnega olja in medu;<sup>9</sup> deželo, v kateri boš jedel kruh brez pomanjkanja, v njej ti ne bo primanjkovalo nobene *stvari*; deželo, katere kamni so žezezo in iz katerih hribov lahko kopljše bron.

<sup>10</sup> Ko se naješ in si sit, potem boš blagoslovil Gospoda, svojega Boga, zaradi dobre dežele, ki ti jo je dal.<sup>11</sup> Pazi se, da ne pozabiš Gospoda, svojega boga, da se ne bi držal njegovih zapovedi, njegovih sodib in njegovih zakonov, ki sem ti jih zapovedal ta dan,<sup>12</sup> da se ne bi, *ko* se naješ in si sit in si zgradoljubke hiše in prebival v *njih*;<sup>13</sup> in *ko* se tvoji tropi in tvoje črede pomnožijo in je pomnoženo tvoje srebro in tvoje zlato in je pomnoženo vse, kar imaš;<sup>14</sup> tvoje srce ne povzdigne in pozabiš na Gospoda, svojega Boga, ki te je privedel iz egipovske dežele, iz hiše sužnosti,<sup>15</sup> ki te je vodil skozi to veliko in strašno divjino, *v kateri so bile* ognjene kače, škorpijoni in suša, kjer ni *bilo* vode; ki ti je vodo privedel iz kremenčeve skale;<sup>16</sup> ki te je v divjini hranil z mano, katere tvoji očetje niso poznali, da bi te lahko ponižal in da bi te lahko preizkusil, da ti v tvojem zadnjem koncu stori dobro.<sup>17</sup> In ti bi rekel v svojem srcu: »Moja moč in mogočnost *moje* roke mi je pridobila to premoženje.<sup>18</sup> Ampak se boš spominjal Gospoda, svojega Boga, kajti on *je ta*, ki ti daje moč, da pridobiš premoženje, da lahko on vzpostavi svojo zavezo, ki jo je prisegel tvojim očetom, kakor *je to* da dan.<sup>19</sup> Zgodilo pa se bo, če sploh pozabite na Gospoda, svojega Boga in hodite za drugimi bogovi in jim služite in jih obožujete, ta dan pričujem zoper vas, da se boste zagotovo pogubili.<sup>20</sup> Kakor narodi, ki jih Gospod uničuje pred vašim obrazom, tako se boste pogubili, ker niste hoteli biti poslušni glasu Gospoda, svojega Boga.

**9** Poslušaj, o Izrael: »Danes prečkaš Jordan, da vstopiš in vzameš v last narode, večje in močnejše kakor ti, velika mesta in ograjena do neba,<sup>2</sup> veliko in visoko ljudstvo, otroke Anákovcev, katere poznaš in *o katerih* si slišal *reči*: »Kdo lahko stoji pred Anákovimi otroci!<sup>3</sup> Razumi torej ta dan, da *je* Gospod, tvoj Bog, tisti, ki gre preko pred teboj. *Kakor* požirajoč ogenj jih bo uničil in on jih bo privedel dol, pred tvoj obraz. Tako jih boš pognal ven in jih hitro uničil, kakor ti je rekel Gospod.<sup>4</sup> Ne govori v svojem srcu, potem ko jih je Gospod, tvoj Bog, spodil izpred tebe, rekoč: »Zaradi moje pravičnosti me je Gospod privedel, da vzamem v last to deželo, temveč jih je zaradi zlobnosti teh narodov Gospod pognal izpred tebe.<sup>5</sup> Ne greš, da zaradi svoje pravičnosti ali zaradi poštenosti svojega srca vzameš v last

fathers to give thee.<sup>14</sup> Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.<sup>15</sup> And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.<sup>16</sup> And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.<sup>17</sup> If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?<sup>18</sup> Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;<sup>19</sup> The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.<sup>20</sup> Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.<sup>21</sup> Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.<sup>22</sup> And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.<sup>23</sup> But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.<sup>24</sup> And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.<sup>25</sup> The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.<sup>26</sup> Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

**8** All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.<sup>2</sup> And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.<sup>3</sup> And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.<sup>4</sup> Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.<sup>5</sup> Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.<sup>6</sup> Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.<sup>7</sup> For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;<sup>8</sup> A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;<sup>9</sup> A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

<sup>10</sup> When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.<sup>11</sup> Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:<sup>12</sup> Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;<sup>13</sup> And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;<sup>14</sup> Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;<sup>15</sup> Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;<sup>16</sup> Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;<sup>17</sup> And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.<sup>18</sup> But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.<sup>19</sup> And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.<sup>20</sup> As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

**9** Hear, O Israel: Thou *art* to pass over Jordan this day, to go in to possess *nations* greater and mightier than thyself, cities great and fenced up to heaven,<sup>2</sup> A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!<sup>3</sup> Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.<sup>4</sup> Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.<sup>5</sup> Not for thy righteousness, or for the uprightness of

thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. <sup>6</sup>Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

<sup>7</sup> ¶ Remember, **and** forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. <sup>8</sup>Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. <sup>9</sup>When I was gone up into the mount to receive the tables of stone, **even** the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: <sup>10</sup>And the LORD delivered unto me two tables of stone written with the finger of God; and on them **was written** according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. <sup>11</sup>And it came to pass at the end of forty days and forty nights, **that** the LORD gave me the two tables of stone, **even** the tables of the covenant. <sup>12</sup>And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted **themselves**; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. <sup>13</sup>Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it **is** a stiffnecked people: <sup>14</sup>Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. <sup>15</sup>So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant **were** in my two hands. <sup>16</sup>And I looked, and, behold, ye had sinned against the LORD your God, **and** had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. <sup>17</sup>And I took the two tables, and cast them out of my two hands, and brake them before your eyes. <sup>18</sup>And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. <sup>19</sup>For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also. <sup>20</sup>And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. <sup>21</sup>And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, **and** ground it very small, **even** until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. <sup>22</sup>And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. <sup>23</sup>Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. <sup>24</sup>Ye have been rebellious against the LORD from the day that I knew you. <sup>25</sup>Thus I fell down before the LORD forty days and forty nights, as I fell down **at the first**; because the LORD had said he would destroy you. <sup>26</sup>I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. <sup>27</sup>Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: <sup>28</sup>Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. <sup>29</sup>Yet they **are** thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

**10** At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. <sup>2</sup>And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. <sup>3</sup>And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. <sup>4</sup>And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. <sup>5</sup>And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

<sup>6</sup> ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. <sup>7</sup>From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

<sup>8</sup> ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. <sup>9</sup>Wherefore Levi hath no part nor inheritance with his brethren; the LORD **is** his inheritance, according as the LORD thy God promised him. <sup>10</sup>And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, **and** the LORD would not destroy thee. <sup>11</sup>And the LORD said

njihovo deželo, temveč zaradi zlobnosti teh narodov jih je Gospod, tvój Bog, pognal izpred tebe in da lahko izpolni besedo, ki jo je Gospod prisegel twojim očetom, Abrahamu, Izaku in Jakobu. <sup>6</sup>Razumi torej, da ti Gospod, tvój Bog, te dobre zemlje ne daje v posest zaradi twoje pravičnosti, kajti ti **si** trdovratno ljudstvo.

<sup>7</sup> Zapomni si **in** ne pozabi kako si v divjini do besa dražil Gospoda, svojega Boga. Od dneva, ko si odšel iz egiptovske dežele, dokler niste prišli na ta kraj, ste bili uporni zoper Gospoda. <sup>8</sup>Tudi na Horebu ste do besa izzivali Gospoda, tako da je bil Gospod nad vami jezen, da vas uniči. <sup>9</sup>Ko sem odšel gor na goro, da prejemam kamniti plošči, **torej** plošči zaveze, ki jo je Gospod sklenil z vami, potem sem na gori ostal štirideset dni in štirideset noči, niti nisem jedel kruha niti pil vode. <sup>10</sup>In Gospod mi je izročil dve kamniti plošči, popisani z Božjim prstom. Na njima **je bilo napisano** glede na vse besede, ki jih je Gospod z vami govoril na gori, iz srede ognja, na dan zbora. <sup>11</sup>Ob koncu štiridesetih dni in štiridesetih noči se je pripetilo, **da** mi je Gospod dal dve kamniti plošči, **torej** plošči zaveze. <sup>12</sup>Gospod mi je rekel: »Vstani, hitro se spusti od tukaj, kajti tvoje ljudstvo, ki si jih privedel iz Egipta, se **je** izpridilo. Hitro se se obrnil proč iz poti, ki sem jim jo zapovedal. Naredili so si ulito podobo.« <sup>13</sup>Nadalje mi je Gospod spregovoril, rekoč: »Videl sem to ljudstvo in glej, to **je** trdovratno ljudstvo.« <sup>14</sup>Pusti me pri miru, da jih lahko uničim in njihovo ime izbršem izpod neba. Iz tebe pa bom naredil narod, mogočnejši in večji kakor oni.« <sup>15</sup>Tako sem se obrnil in prišel dol iz gore in gora je gorela z ognjem in dve tabli zaveze **sta bili** v mojih dveh rokah. <sup>16</sup>Pogledal sem in glej, grešili ste zoper Gospoda, svojega Boga **in** si naredili ulito tele. Hitro ste se obrnili proč iz poti, ki vam jo je zapovedal Gospod. <sup>17</sup>Vzel sem dve plošči in ju vrgel iz svojih dveh rok ter ju razbil pred vašimi očmi. <sup>18</sup>In padel sem dol pred Gospodom, kakor prvič, štirideset dni in štirideset noči. Niti nisem jedel kruha niti nisem pil vode zaradi vseh vaših grehov, ki ste jih z zlobnim početjem zagrešili v Gospodovih očeh, da ga izzivate k jezi. <sup>19</sup>Kajti bal sem se jeze in silnega nezadovoljstva, s katerim je bil Gospod ogorenč zoper vas, da vas uniči. Toda Gospod mi je tudi ob tistem času prisluhnil. <sup>20</sup>Gospod je bil zelo jezen nad Aronom, da bi ga uničil, jaz pa sem isti čas molil za Arona. <sup>21</sup>Vzel sem vaš greh, tele, ki ste ga naredili in ga sežgal z ognjem in ga potepal **in ga** zelo drobno zmlel, dokler ni bil ta majhen kakor prah, in njegov prah sem vrgel v potok, ki se spušča iz gore. <sup>22</sup>In pri Tabéri, pri Masi in pri Kibrot-Hattaavi ste do besa izzivali Gospoda. <sup>23</sup>Podobno, ko vas je Gospod poslal iz Kadeš Barnée, rekoč: »Pojdite gor in vzemite v last deželo, ki sem vam jo dal.« Potem ste se uprli zoper zapoved Gospoda, svojega Boga in mu niste verjeli niti niste prisluhnili njegovemu glasu. <sup>24</sup>Od dneva, ko sem vas spoznal, ste bili uporni zoper Gospoda. <sup>25</sup>Tako sem padel dol pred Gospodom, štirideset dni in štirideset noči, kakor sem **prvič** padel dol, ker je Gospod rekel, da vas bo uničil. <sup>26</sup>Molil sem torej h Gospodu in rekel: »O Gospod Bog, ne uniči svojega ljudstva in svoje dediščine, katero si odkupil preko svoje veličine, katero si s svojo mogočno roko privedel iz Egipta.« <sup>27</sup>Spomni se svojih služabnikov: Abrahama, Izaka in Jakoba. Ne glej na trmoglavost teh ljudi niti k njihovi zlobnosti niti k njihovemu grehu, <sup>28</sup>da ne bi dežela, od koder si nas privedel, rekla: »Ker jih Gospod ni bil zmožen privesti v deželo, ki jim jo je objljubil in ker jih je sovražil, jih je privedel ven, da jih pobije v divjini.« <sup>29</sup>Vendar **so** tvoje ljudstvo in tvoja dediščina, ki si jih izpeljal s svojo mogočno močjo in s svojim iztegnjenim laktom.«

**10** Ob tistem času mi je Gospod rekel: »Izsekaj si dve kamniti plošči, **iz** podobni prvima in pridi gor k meni na goro in si naredi skrinjo iz lesa. <sup>2</sup>Na tabli bom zapisal besede, ki so bile na prvih tablah, ki si ju razbil in položil ju boš v skrinjo.« <sup>3</sup>In naredil sem skrinjo **iz** akacievega lesa in izsekal dve kamniti plošči, podobni prvima in odšel gor na goro in v svoji roki sem imel dve tabli. <sup>4</sup>Na tabli je zapisal deset zapovedi, glede na prvo pisanje, ki vam jih je Gospod govoril na gori iz srede ognja na dan zbora. In Gospod mi ju je dal. <sup>5</sup>Obrnil sem se in prišel dol iz gore in tabli položil v skrinjo, ki sem jo naredil, in tam sta, kakor mi je Gospod zapovedal.

<sup>6</sup> Izraelovi otroci so odšli na svoje potovanje od Beeróta Jaakánovih otrok v Moséru. Tam je Aron umrl in tam je bil pokopan in namesto njega je v duhovniški službi služil njegov sin Eleazar. <sup>7</sup>Od tam so odpotovali v Gidgád in iz Gidgáda v Jotbáto, deželo rek vodá.

<sup>8</sup> Ob tistem času je Gospod ločil Lévijev rod, da nosi skrinjo Gospodove zaveze, da stoji pred Gospodom, da mu služijo in da blagoslovljajo v njegovem imenu, do današnjega dne. <sup>9</sup>Zato Levi nima deleža niti dediščine s svojimi brati; Gospod **je** njegova dediščina, kakor mu je objljubil Gospod, tvój Bog. <sup>10</sup>In ostal sem na gori, kakor prvič, štirideset dni in štirideset noči in Gospod mi je prisluhnil tudi ob tistem času **in** Gospod te ni hotel uničiti. <sup>11</sup>Gospod mi je rekel: »Vstani, odpravi

se na *svoje* potovanje pred ljudstvom, da lahko vstopijo in vzamejo v last deželo, katero sem prisegel njihovim očetom, da jim jo dam.<sup>12</sup>

<sup>12</sup> In sedaj, Izrael, kaj Gospod, twoj Bog, zahteva od tebe, razen, da se bojiš Gospoda, svojega Boga, da hodiš po vseh njegovih poteh, da ga ljubiš, da služiš Gospodu, svojemu Bogu, z vsem svojim srcem in z vso svojo dušo.<sup>13</sup> Da varuješ Gospodove zapovedi in njegove zakone, ki ti jih ta dan zapovedujem in tvoje dobro?<sup>14</sup> Glej, nebo in nebesa nebesa so od Gospoda, tvojega Boga, *tudi* zemlja z vsem, kar je na njej.<sup>15</sup> Samo Gospod je imel zadovoljstvo v tvojih očetih, da jih vzljubi in izbral je njihovo seme za njimi, *torej* vas, izmed vseh ljudstev, kakor je to ta dan.<sup>16</sup> Obrežite torej prednjo kožico vašega srca in ne bodite več trdrovratni.<sup>17</sup> Kajti Gospod, vaš Bog, je Bog bogov in Gospod gospodov in veliki Bog, mogočen in strašen, ki se ne ozira na osebe, niti ne sprejema nagrade.<sup>18</sup> Izvaja sodbo sirote in vdove in ljubi tujca v tem, da mu daje hrano in oblačilo.<sup>19</sup> Ljubite torej tujca, kajti tujci ste bili v egiptovski deželi.<sup>20</sup> Bal se boš Gospoda, svojega Boga. Njemu boš služil in k njemu se boš trdno pridružil in prisegal pri njegovem imenu.<sup>21</sup> On je tvoja hvala in on je tvoj Bog, ki je zate storil te velike in strašne stvari, katere so videle tvoje oči.<sup>22</sup> Tvoji očetje so odšli dol v Egipt s sedemdesetimi osebami in sedaj te je Gospod, tvoj Bog, naredil kakor zvezd neba zaradi množice.

**11** Zato boš torej ljubil Gospoda, svojega Boga in dnevno ohranjal njegovo zadolžitev, njegove zakone, njegove sodbe in njegove zapovedi.<sup>2</sup> In vedi ta dan, kajti nisem *govoril* z otroci, ki niso vedeli in ki niso videli kaznovanja Gospoda, vašega Boga, njegove veličine, njegove mogočne roke, njegovega iztegnjenega laka,<sup>3</sup> njegovih čudežev in njegovih dejanj, ki jih je v sredi Egipta storil faraonu, egiptovskemu kralju in vsej njegovi deželi<sup>4</sup> in kaj je on storil egiptovski vojski, njihovim konjem in njihovim bojnim vozovom; kako je vodo Rdečega morja primoral, da jih preplavi, medtem ko so vas zasledovali in *kako* jih je Gospod uničil do današnjega dne,<sup>5</sup> in kaj vam je storil v divjini, dokler niste prišli na ta kraj,<sup>6</sup> in kaj je storil Datánu in Abíramu, sinovoma Rubenovega sina Eliába; kako je zemlja odprla svoja usta in požrla njiju, njune družine, njune šotore in vse njuno imetje, ki je *bilo* v njuni posesti, v sredi vsega Izraela,<sup>7</sup> toda vaše oči so videle vsa velika Gospodova dejanja, ki jih je storil.

<sup>8</sup> Zatorej boste ohranjali vse zapovedi, ki sem vam jih ta dan zapovedal, da boste lahko močni in vstopite in se polastite dežele, kamor greste, da jo vzamete v last<sup>9</sup> in da boste lahko podaljšali *svoje* dneve v deželi, ki jo te Gospod prisegel vašim očetom, da jo da njim in njihovemu semenu, deželo, kjer tečeta mleko in med.

<sup>10</sup> Kajti dežela, kamor vstopaš, da jo vzameš v last, ni kakor egiptovska dežela, od koder ste izšli, kjer si sejal svoje seme in *jo* s svojim stopalom namakal kakor zeliščni vrt,<sup>11</sup> temveč *je* dežela, kamor greste, da jo vzamete v last, dežela hribov in dolin *in* pitne vode od dežja z neba,<sup>12</sup> dežela, za katero skrbi Gospod, tvoj Bog; oči Gospoda, tvojega Boga, so vedno na njej, od začetka leta, celo do konca leta.

<sup>13</sup> In zgodilo se bo, če boste marljivo prisluhnili mojim zapovedim, ki sem vam jih ta dan zapovedal, da ljubite Gospoda, svojega Boga in da mu služite z vsem svojim srcem in z vso svojo dušo,<sup>14</sup> da *vam* bom dal dežja vaše dežele v njegovem pravšnjem obdobju, prvi dež in pozni dež, da boš lahko zbral svoje žito in svoje vino in svoje olje.<sup>15</sup> In poslal bom travo na tvoja polja za tvojo živino, da boš lahko jedel in bil sit.<sup>16</sup> Pazite nase, da vaše srce ne bo zavedeno in se odvrnete in služite drugim bogovom in jih obožujete<sup>17</sup> in bi se *potem* zoper vas vžgal Gospodov bes in on zapre nebo, da tam ne bo dežja in da dežela ne obrodi svojega sadu in *da se ne bi* hitro pogubili iz dobre dežele, katero vam daje Gospod.

<sup>18</sup> Zatorej boste te moje besede položili v svoje srce in v svojo dušo in si jih prizvezali za znamenje na svojo roko, da bodo lahko kakor načelki med vašimi očmi.<sup>19</sup> In vi jih boste učili vaše otroke, govoreč o njih, ko sediš v svoji hiši in ko hodiš po poti, ko se uležeš in ko vstajaš.<sup>20</sup> Napisal jih boš na podboje svoje hiše in na svoja velika vrata,<sup>21</sup> da bodo vaši dnevi lahko pomnoženi in dnevi vaših otrok v deželi, katero je Gospod prisegel vašim očetom, da jim jo da, kakor dneve nebes na zemlji.

<sup>22</sup> Kajti če boste marljivo varovali vse te zapovedi, ki sem vam jih zapovedal, da jih storite, da ljubite Gospoda, svojega Boga, da hodite po vseh njegovih poteh in da se ga trdno držite,<sup>23</sup> potem bo Gospod vse te narode izgnal izpred vas in vi se boste polastili večjih narodov in mogočnejših kakor ste vi.<sup>24</sup> Vsak kraj, na katerega bodo stopili podplati vaših stopal, bo vaš; od divjine in Libanona, od reke, reke Evfrata, celo do najbolj oddaljenega morja bo vaša pokrajina.<sup>25</sup> Tam noben človek ne bo mogel obstati pred vami, *kajti* Gospod, vaš Bog, bo položil strah pred vami in grozo nad vso deželo, po kateri boste stopali, kakor vam je reklo.

<sup>26</sup> Glejte, ta dan sem pred vas postavil blagoslov in prekletstvo. Blagoslov, če ubogate zapovedi Gospoda, svojega Boga, ki sem vam jih ta dan zapovedal<sup>28</sup> in prekletstvo, če ne boste ubogali zapovedi Gospoda, svojega Boga, temveč se boste odvrnili iz poti, ki sem vam

unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I swear unto their fathers to give unto them.

<sup>12</sup> ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,<sup>13</sup> To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?<sup>14</sup> Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth *also*, with all that therein *is*.<sup>15</sup> Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.<sup>16</sup> Circumcise therefore the foreskin of your heart, and be no more stiffnecked.<sup>17</sup> For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:<sup>18</sup> He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.<sup>19</sup> Love ye therefore the stranger: for ye were strangers in the land of Egypt.<sup>20</sup> Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.<sup>21</sup> He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.<sup>22</sup> Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

**11** Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.<sup>2</sup> And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,<sup>3</sup> And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;<sup>4</sup> And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;<sup>5</sup> And what he did unto you in the wilderness, until ye came into this place;<sup>6</sup> And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:<sup>7</sup> But your eyes have seen all the great acts of the LORD which he did.

<sup>8</sup> Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;<sup>9</sup> And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

<sup>10</sup> ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:<sup>11</sup> But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:<sup>12</sup> A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

<sup>13</sup> ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,<sup>14</sup> That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.<sup>15</sup> And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.<sup>16</sup> Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;<sup>17</sup> And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

<sup>18</sup> ¶ Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.<sup>19</sup> And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.<sup>20</sup> And thou shalt write them upon the door posts of thine house, and upon thy gates:<sup>21</sup> That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

<sup>22</sup> ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;<sup>23</sup> Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

<sup>24</sup> Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.<sup>25</sup> There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

<sup>26</sup> ¶ Behold, I set before you this day a blessing and a curse;<sup>27</sup> A blessing, if ye obey the commandments of the LORD your God, which I command you this day:<sup>28</sup> And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to

go after other gods, which ye have not known.<sup>29</sup> And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.<sup>30</sup> **Are** they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?<sup>31</sup> For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.<sup>32</sup> And ye shall observe to do all the statutes and judgments which I set before you this day.

**12** These **are** the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.<sup>2</sup> Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:<sup>3</sup> And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.<sup>4</sup> Ye shall not do so unto the LORD your God.

<sup>5</sup> But unto the place which the LORD your God shall choose out of all your tribes to put his name there, **even** unto his habitation shall ye seek, and thither thou shalt come:<sup>6</sup> And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:<sup>7</sup> And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.<sup>8</sup> Ye shall not do after all **the things** that we do here this day, every man whatsoever **is** right in his own eyes.<sup>9</sup> For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.<sup>10</sup> But **when** ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and **when** he giveth you rest from all your enemies round about, so that ye dwell in safety;<sup>11</sup> Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:<sup>12</sup> And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that **is** within your gates; forasmuch as he hath no part nor inheritance with you.<sup>13</sup> Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:<sup>14</sup> But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.<sup>15</sup> Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.<sup>16</sup> Only ye shall not eat the blood; ye shall pour it upon the earth as water.

<sup>17</sup> ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:<sup>18</sup> But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that **is** within thy gates: and thou shalt rejoice before the LORD thy God in all that thou putttest thine hands unto.<sup>19</sup> Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

<sup>20</sup> ¶ When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.<sup>21</sup> If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.<sup>22</sup> Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat **of** them alike.<sup>23</sup> Only be sure that thou eat not the blood: for the blood **is** the life; and thou mayest not eat the life with the flesh.<sup>24</sup> Thou shalt not eat it; thou shalt pour it upon the earth as water.<sup>25</sup> Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do **that which is** right in the sight of the LORD.<sup>26</sup> Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:<sup>27</sup> And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.<sup>28</sup> Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest **that which is** good and right in the sight of the LORD thy God.

<sup>29</sup> ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;<sup>30</sup> Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.<sup>31</sup> Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods;

jo ta dan zapovedal, da greste za drugimi bogovi, ki jih niste poznali.<sup>29</sup> In zgodilo se bo, ko te bo Gospod, tvor Bog, privedel v deželo, kamor greš, da jo vzameš v last, da boš položil blagoslov na goro Garizim in prekletstvo na goro Ebál.<sup>30</sup> **Ali** nista na drugi strani Jordana, ob poti, kjer sonce zahaja v kánaanski deželi, ki prebivajo v nerodovitni ravnini nasproti Gilgálu, poleg Moréjevih ravnin?<sup>31</sup> Kajti šli boste čez Jordan, da vstopite, da vzmetete v last deželo, ki vam jo daje Gospod, vaš Bog in vzeli jo boste v last in prebivali v njej.<sup>32</sup> In obeležili boste, da storite vse zakone in sodbe, ki sem jih ta dan postavil pred vas.

**12** To **so** zakoni in sodbe, ki jih boste obeležili, da jih počnete v deželi, katero ti daje Gospod, Bog vaših očetov, da jo vzmetete v last, vse dni, ko živite na zemlji.<sup>2</sup> Vse kraje, na katerih so narodi, ki jih boste vzeli v last, služili svojim bogovom na visokih gorah, na hribih in pod vsakim zelenim drevesom, boste popolnoma uničili.<sup>3</sup> Porušili boste njihove oltarje, zlomili njihove stebre, njihove ašere sežgali z ognjem, posekali boste rezane podobe njihovih bogov in njihova imena uničili iz tega kraja.<sup>4</sup> Tako ne boste storili Gospodu, vašemu Bogu.

<sup>5</sup> Toda na kraj, ki ga bo Gospod, vaš Bog, izbral izmed vseh vaših rodov, da tam položi svoje ime, **celó** k njegovemu prebivališču boste sledili in tja boš prišel<sup>6</sup> in tja boste prinašali vaše žgalne daritve, vaše klavne daritve, vaše desetine, vzdigovalne daritve vaše roke, vaše zaobljube, vaše prostovoljne daritve in prvence od vaših čred in od vaših tropov<sup>7</sup> in tam boste jedli pred Gospodom, vašim Bogom in veselili se boste v vsem, k čemur položite svojo roko, vi in vaše družine, v čemer te je Gospod, tvor Bog, blagoslovil.<sup>8</sup> Ne boste počeli po vseh **stvareh**, ki jih mi ta dan delamo tukaj, vsak mož karkoli **je** pravilno v njegovih lastnih očeh.<sup>9</sup> Kajti doslej niste prišli k počitku in k dedičini, katero vam daje Gospod, vaš Bog.<sup>10</sup> Toda **ko** greste čez Jordan in prebivate v deželi, katero vam daje Gospod, vaš Bog, da jo podedujete in **ko** vam daje počitek pred vsemi vašimi sovražniki naokoli, tako da varno prebivate,<sup>11</sup> potem bo tam kraj, ki ga bo Gospod, vaš Bog, izbral, da svojemu imenu povzroči, da prebiva tam. Tja boste prinesli vse, kar sem vam zapovedal: vaše žgalne daritve, vaše klavne daritve, vaše desetine, vzdigovalno daritve vaše roke in vso vašo izbiro zaobljub, ki ste jih zaobljubili Gospodu,<sup>12</sup> in veselili se boste pred Gospodom, vašim Bogom, vi in vaši sinovi, vaše hčere, služabniki, vaše dekle in Lévijevci, ki **je** znotraj vsojih velikih vrat, ker nima ne deleža, ne dedičine s teboj.<sup>13</sup> Pazi nase, da ne daruješ svojih žgalnih daritve na vsakem kraju, ki ga vidiš,<sup>14</sup> temveč na kraju, ki ga bo Gospod izbral v enim izmed vsojih rodov, tam boš daroval svoje žgalne daritve in tam boš počel vse, kar ti zapovem.<sup>15</sup> Vendar v vseh svojih velikih vratih lahko zakolješ in ješ meso, karkoli tvoja duša poželi, glede na blagoslov Gospoda, tvojega Boga, ki ti ga je dal. Nečisti in čisti lahko jé od tega, kakor od srnjaka in kakor od jelena.<sup>16</sup> Samo krvi ne boste jedli; kakor vodo jo boste izlili na zemljo.

<sup>17</sup> Znotraj svojih velikih vrat ne smeš jesti desetine od svojega žita ali od svojega vina ali od svojega olja ali prvence svojih čred ali od svojega tropa, niti karkoli od svojih zaobljub, ki si jih zaobljubili, niti svojih prostovoljnih daritev ali vzdigovalne daritve svoje roke,<sup>18</sup> temveč jih moraš jesti pred Gospodom, svojim Bogom, na kraju, ki ga bo Gospod, tvor Bog, izbral, ti in tvoj sin, tvoja hči, tvoj sluga, tvoja dekla in Lévijevci, ki **je** znotraj vsojih velikih vrat, in veselil se boš pred Gospodom, svojim Bogom, v vsem k čemur priložiš svoji roki.<sup>19</sup> Pazi nase, da ne zapustiš Lévijevca tako dolgo, kot živiš na zemlji.

<sup>20</sup> Ko bo Gospod, tvor Bog, povečal tvojo mejo, kakor ti je obljudil in boš rekel: »Jedel bom meso,« ker tvoja duša hrepeni, da bi jedla meso; lahko ješ meso, karkoli tvoja duša poželi.<sup>21</sup> Če je kraj, ki ga je izbral Gospod, tvor Bog, da tam položi svoje ime, predaleč od tebe, potem boš zaklal od svoje črede in od svojega tropa, ki ti ga je dal Gospod, kakor sem ti zapovedal in v svojih velikih vratih boš jedel karkoli tvoja duša poželi.<sup>22</sup> Celo kakor se pojesta srnjak in jelen, tako jih boš ti pojedel. Nečisti in čisti bosta enako jedla **od** njih.<sup>23</sup> Samo bodi odločen, da ne ješ krvi, kajti kri **je** življenje in življenja ne smeš jesti z mesom.<sup>24</sup> Ne boš je jedel. Kakor vodo jo boš izlil na zemljo.<sup>25</sup> Ne boš je jedel, da bo lahko dobro s teboj in s tvojimi otroci za teboj, ko boš delal **to**, **kar je** pravilno v Gospodovih očeh.<sup>26</sup> Samo svoje svete stvari, ki jih imaš in svoje zaobljube boš vzel in šel na kraj, ki ga bo Gospod izbral<sup>27</sup> in daroval boš svoje žgalne daritve, meso in kri, na oltarju Gospoda, svojega Boga. In kri tvojih klavnih daritev bo izlita na oltar Gospoda, tvojega Boga in jedel boš meso.<sup>28</sup> Obeležuj in poslušaj vse te besede, ki sem ti jih zapovedal, da bo lahko dobro s teboj in s tvojimi otroci za teboj na veke, ko delaš **to**, **kar je** dobro in pravilno v očeh Gospoda, tvojega Boga.

<sup>29</sup> Ko bo Gospod, tvor Bog, izpred tebe uničil narode, kamor greš, da jih vzameš v last in jih zasedeš in prebivaš v njihovi deželi,<sup>30</sup> pazi nase, da ne boš ujet s tem, da jim slediš, potem ko so bili uničeni izpred tebe, da ne povprašuješ po njihovih bogovih, rekoč: »Kako so ti narodi služili svojim bogovom? Celo jaz bom počel podobno.«<sup>31</sup> Ne boš tako počel Gospodu, svojemu Bogu, kajti vsako ogabnost Gospodu, ki jo on sovraži, so počeli svojim bogovom, kajti celo svoje sinove in

svoje hčere so v ognju sežigali svojim bogovom.<sup>32</sup> Katerokoli stvar ti zapovem, obeležuj, da jo storiš. K temu ne boš dodal, niti od tega ne boš jemal.

**13** Če tam med vami vstane prerok ali sanjač sanj in ti daje znamenje ali čudež<sup>2</sup> in se znamenje ali čudež, o katerem ti je govoril zgodi, rekoč: »Pojdimo za drugimi bogovi, ki jih nisi poznal in jim služimo,«<sup>3</sup> ne boš prisluhnil besedam tega preroka ali tega sanjača sanj, kajti Gospod, vaš Bog, vas preizkuša, da bi spoznal ali ljubite Gospoda, svojega Boga, z vsem svojim srcem in vso svojo dušo.<sup>4</sup> Hodili boste za Gospodom, svojim Bogom in se ga bali in varovali njegove zapovedi in ubogali njegov glas in mu boste služili in se trdno pridružili k njemu.<sup>5</sup> Tisti prerok ali tisti sanjač sanj pa bo usmrčen, zato ker je govoril, da vas odvrne od Gospoda, vašega Boga, ki vas je privedel iz egiptovske dežele in vas odkupil iz hiše sužnosti, da bi te sunil iz poti, ki ti jo je Gospod, tvoj Bog, zapovedal, da hodiš po njej. Tako boš zlo iztrebil proč iz svoje srede.

<sup>6</sup> Če te tvoj brat, sin twoje matere ali tvoj sin ali tvoja hči ali žena twojega naročja ali tvoj prijatelj, ki je kakor twoja lastna duša, na skrivaj privabi, rekoč: »Pojdimo in služimo drugim bogovom,« ki jih nisi poznal ne ti, niti tvoji očetje,<sup>7</sup> namreč bogovom ljudstev, ki so naokoli tebe, blizu tebe ali daleč od tebe, od enega konca zemlje celo do drugega konca zemlje,<sup>8</sup> se ne boš strinjal z njim, niti mu prisluhnili, niti se ga tvoje oko ne bo usmililo, niti ne boš prizanesel, niti mu ne boš prikrival,<sup>9</sup> temveč ga boš zagotovo ubil. Twoja roka bo prva nad njim, da ga položi v smrt in zatem roka vsega ljudstva.<sup>10</sup> Kamnala ga boš s kamni, da umre, ker je iskal, da te pahne proč od Gospoda, twojega Boga, ki te je privedel iz egiptovske dežele, iz hiše sužnosti.<sup>11</sup> In ves Izrael bo slišal in se bal in nobene takšne zlobnosti, kot je ta, ne bo več storil med vami.

<sup>12</sup> Če boš slišal reči v nem izmed svojih mest, katera ti je Gospod, tvoj Bog, dal, da prebivaš tam, rekoč:<sup>13</sup> »Neki možje, Beliáovi otroci, so odšli ven izmed vas in zavedli prebivalce svojega mesta, rekoč: »Pojdimo in služimo drugim bogovom,« ki jih niste poznali.«<sup>14</sup> Potem boš povprašal in naredil preiskavo in marljivo spraševal, in glej, če je to res in je stvar gotova: da je med vami narejena takšna ogabnost,<sup>15</sup> potem boš prebivalce tega mesta zagotovo udaril z ostrimo meča, ga skrajno uničil in vse, kar je v njem in njegovo živino, z ostrino meča.<sup>16</sup> Ves njegov plen boš zbral na sredi njegove ulice in mesto popolnoma sežgal z ognjem in ves njegov plen, za Gospoda, svojega Boga, in le-to bo kup na veke; ne bo ponovno zgrajeno.<sup>17</sup> Tvoje roke se ne bo trdno pridružilo ničesar od preklete stvari, da se bo Gospod lahko odvrnil od okrutnosti svoje jeze in ti izkazal usmiljenje in imel sočutje nad teboj in te pomnožil, kakor je prisegel tvojim očetom,<sup>18</sup> ko boš prisluhnili glasu Gospoda, svojega Boga, da varuješ vse njegove zapovedi, ki sem ti jih ta dan ukazal, da delaš to, kar je pravilno v očeh Gospoda, twojega Boga.

**14** Vi ste otroci Gospoda, svojega Boga. Ne boste se rezali niti naredili katerekoli plešavosti med svojimi očmi zaradi mrtvega.<sup>2</sup> Kajti ti si sveto ljudstvo Gospoda, svojega Boga in Gospod te je izbral, da bi mu bil izvoljeno ljudstvo nad vsemi narodi, ki so na zemlji.

<sup>3</sup> Ne boš jedel kakršnekoli gusnus stvari.<sup>4</sup> To so živali, katere boš jedel: vol, ovca, koza,<sup>5</sup> jelen, srnjak, damjak, divja koza, antilopa, divji vol in gams.<sup>6</sup> Vsako žival, ki deli kopito in ima parklje razklane na dvoje in prežvekuje med živalmi, to boste jedli.<sup>7</sup> Vendar teh ne boste jedli izmed teh, ki prežvekujejo ali izmed teh, ki delijo kopito, kot so kamela, zajec in kuneč, kajti prežvekujejo, toda ne delijo kopita, zato so vam nečista.<sup>8</sup> In svinjo, ker ta deli kopito, vendar ne prežvekuje, ta vam je nečista. Ne boste jedli od njihovega mesa, niti se ne boste dotaknili njihovega mrtvega trupla.

<sup>9</sup> Te boste jedli od vsega, kar je v vodah: jedli boste vse, ki imajo plavuti in luske.<sup>10</sup> Karkoli pa nima plavuti in lusk ne smete jesti, to vam je nečisto.

<sup>11</sup> Jedli boste od vseh čistih ptic.<sup>12</sup> Toda ti so tisti, od katerih ne boste jedli: oreł, brkati ser, ribji oreł,<sup>13</sup> črni škarnik, kragulj, jastreb po njegovi vrsti,<sup>14</sup> vsak krokar po njegovi vrsti,<sup>15</sup> sova, nočni sokol, kukavica, sokol po njegovi vrsti,<sup>16</sup> majhna sova, velika sova, labod,<sup>17</sup> pelikan, egiptovski jastreb, kormoran,<sup>18</sup> štoklja, čaplja po svoji vrsti, smrdokavra in netopir.<sup>19</sup> Vsaka plazeča stvar, ki leti, vam je nečista, teh naj se ne jé.<sup>20</sup> Toda od vse čiste perjadi lahko jeste.

<sup>21</sup> Od nobene stvari, ki pogine sama od sebe, ne boste jedli. Dal jo boš tujcu, ki je v tvojih velikih vratih, da bo to lahko jedel, oziroma jo lahko prodaš neznancu, kajti ti si sveto ljudstvo Gospodu, svojemu Bogu. Kozlička ne boš kuhal v mleku njegove matere.

<sup>22</sup> Resnično boš desetinil ves donos svojega semena, katerega ti polje prinaša leto za letom.<sup>23</sup> Pred Gospodom, svojim Bogom, na kraju, ki ga je on izbral, da tam namesti svoje ime, boš jedel desetino svojega žita, svojega vina, svojega olja in prvence svojih čred in svojih tropov, da se lahko naučiš vedno batiti se Gospoda, svojega Boga.<sup>24</sup> Če pa je

for even their sons and their daughters they have burnt in the fire to their gods.<sup>32</sup> What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

**13** If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,<sup>2</sup> And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;<sup>3</sup> Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.<sup>4</sup> Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.<sup>5</sup> And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn **you** away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

<sup>6</sup> ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;<sup>7</sup> Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;<sup>8</sup> Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:<sup>9</sup> But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.<sup>10</sup> And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.<sup>11</sup> And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

<sup>12</sup> ¶ If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,<sup>13</sup> Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;<sup>14</sup> Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;<sup>15</sup> Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.<sup>16</sup> And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.<sup>17</sup> And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;<sup>18</sup> When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

**14** Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.<sup>2</sup> For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

<sup>3</sup> ¶ Thou shalt not eat any abominable thing.<sup>4</sup> These are the beasts which ye shall eat: the ox, the sheep, and the goat,<sup>5</sup> The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.<sup>6</sup> And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.<sup>7</sup> Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.<sup>8</sup> And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

<sup>9</sup> ¶ These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:<sup>10</sup> And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

<sup>11</sup> ¶ Of all clean birds ye shall eat.<sup>12</sup> But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,<sup>13</sup> And the glede, and the kite, and the vulture after his kind,<sup>14</sup> And every raven after his kind,<sup>15</sup> And the owl, and the night hawk, and the cuckow, and the hawk after his kind,<sup>16</sup> The little owl, and the great owl, and the swan,<sup>17</sup> And the pelican, and the gier eagle, and the cormorant,<sup>18</sup> And the stork, and the heron after her kind, and the lapwing, and the bat.<sup>19</sup> And every creeping thing that lieth is unclean unto you: they shall not be eaten.<sup>20</sup> But of all clean fowls ye may eat.

<sup>21</sup> ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

<sup>22</sup> Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.<sup>23</sup> And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.<sup>24</sup> And if the way

be too long for thee, so that thou art not able to carry it; **or** if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: <sup>25</sup> Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: <sup>26</sup> And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, <sup>27</sup> And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

<sup>28</sup> ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates: <sup>29</sup> And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which **are** within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

**15** At the end of **every** seven years thou shalt make a release. <sup>2</sup> And this **is** the manner of the release: Every creditor that lendeth **ought** unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release. <sup>3</sup> Of a foreigner thou mayest exact *it again*: but **that** which is thine with thy brother thine hand shall release; <sup>4</sup> Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it: <sup>5</sup> Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. <sup>6</sup> For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

<sup>7</sup> ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: <sup>8</sup> But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, **in that** which he wanteth. <sup>9</sup> Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. <sup>10</sup> Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. <sup>11</sup> For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

<sup>12</sup> ¶ **And** if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. <sup>13</sup> And when thou sendest him out free from thee, thou shalt not let him go away empty: <sup>14</sup> Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: **of that** wherewith the LORD thy God hath blessed thee thou shalt give unto him. <sup>15</sup> And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. <sup>16</sup> And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; <sup>17</sup> Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. <sup>18</sup> It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant **to thee**, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

<sup>19</sup> ¶ All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. <sup>20</sup> Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. <sup>21</sup> And if there be **any** blemish therein, **as if it be** lame, or blind, **or have** any ill blemish, thou shalt not sacrifice it unto the LORD thy God. <sup>22</sup> Thou shalt eat it within thy gates: the unclean and the clean **person shall eat it** alike, as the roebuck, and as the hart. <sup>23</sup> Only thou shalt not eat the blood thereof: thou shalt pour it upon the ground as water.

**16** Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. <sup>2</sup> Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. <sup>3</sup> Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, **even** the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. <sup>4</sup> And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there **any thing** of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. <sup>5</sup> Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: <sup>6</sup> But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at

pot zate predolga, tako da tega ne moreš nesti, **ali** če je kraj, ki ga bo Gospod, twoj Bog, izbral, da tam postavi svoje ime, predaleč od tebe, ko te je Gospod, twoj Bog, blagoslovil, <sup>25</sup> potem boš **to** spremenil v denar in denar povezal v svojo roko in boš šel na kraj, ki ga bo Gospod, twoj Bog, izbral, <sup>26</sup> in ti boš ta denar dal za karkoli twoja duša poželi. Za vole ali za ovce ali za vino ali za močno pijaco ali za karkoli, kar twoja duša poželi in jedel boš tam pred Gospodom, svojim Bogom in veselil se boš ti in twoja družina <sup>27</sup> in Lévivec, ki **je** znotraj tvojih velikih vrat. Ne boš ga zapustil, kajti on nima niti deleža niti dediščine s teboj.

<sup>28</sup> Ob koncu treh let boš prinesel vso desetino svojega pridelka istega leta in **to** boš položil znotraj svojih velikih vrat <sup>29</sup> in Lévivec (ker nima niti deleža niti dediščine s teboj) in tujec, sirota in vdova, ki **so** znotraj tvojih velikih vrat, bodo prišli, jedli in bodo nasičeni, da te Gospod, twoj Bog, lahko blagoslovi pri vsem delu twoje roke, ki ga počneš.

**15** Ob koncu **vsakih** sedmih let boš naredil odpust. <sup>2</sup> To **je** način odpusta. Vsak upnik, ki posoja, **mora** svojemu bližnjemu **to** odpustiti. **Tega** ne bo terjal od svojega bližnjega ali od svojega brata, ker je to imenovano Gospodov odpust. <sup>3</sup> Od tujca lahko **to ponovno** zahtevaš, toda **kar** je tvoje, s tvojim bratom, bo tvoja roka odpustila, <sup>4</sup> razen ko med vami ne bo nobenega revnega, kajti Gospod te bo silno blagoslovil v deželi, ki ti jo daje Gospod, twoj Bog, **za** dediščino, da jo vzameš v last, <sup>5</sup> samo če previdno prisluhneš glasu Gospoda, svojega Boga, da obeležuješ izpolnjevanje vseh teh zapovedi, ki sem ti jih ta dan zapovedal. <sup>6</sup> Kajti Gospod, twoj Bog, te blagoslavlja, kakor ti je obljubil in posojal boš mnogim narodom, toda ti si ne boš izposojal in kraljeval boš nad mnogimi narodi, toda oni ne bodo kraljevali nad teboj.

<sup>7</sup> Če je med vami revež enega izmed tvojih bratov znotraj katerihkoli izmed tvojih velikih vrat, v tvoji deželi, ki ti jo daje Gospod, twoj Bog, ne boš zakrknil svojega srca, niti svoje roke zaprl pred svojim revnim bratom, <sup>8</sup> temveč mu boš na široko odprl svojo roko in zagotovo mu boš posodil dovolj za njegovo potrebo, **v tem**, kar mu manjka. <sup>9</sup> Pazi se, da ne bi bilo misli v tvojem zlobnem srcu, rekoč: »Sedmo leto, leto odpusta, se približuješ in je tvoje oko zlobno zoper tvojega revnega brata in mu ničesar ne daš in on zoper tebe kliče h Gospodu in to ti bo greh. <sup>10</sup> Zagotovo mu boš dal in tvoje srce ne bo užaloščeno, ko mu daješ, zato ker te bo za to stvar Gospod, twoj Bog, blagoslovil v vseh tvojih delih in v vsem, k čemer boš položil svojo roko. <sup>11</sup> Kajti revni ne bo nikoli izginil iz dežele. Zatorej ti zapovedujem, rekoč: »Svojo roko boš na široko odprl svojem bratu, svojemu revnemu in svojemu pomoči potrebнемu v svoji deželi.«

<sup>12</sup> **In** če ti bo prodan tvoj brat, Hebrejec ali Hebrejka in ti služi šest let, ga boš potem v sedmem letu od sebe pustil svobodnega. <sup>13</sup> In ko ga svobodnega pošleš od sebe, mu ne boš pustil, da gre proč prazen. <sup>14</sup> Velikodušno ga boš opremil iz svojega tropa in iz svojega mlatišča in iz svoje vinske stiskalnice. Dal mu boš **od tegu**, s čimer te je Gospod, twoj Bog, blagoslovil. <sup>15</sup> Spomnil se boš, da si bil suženj v egiptovski deželi in Gospod, twoj Bog, te je odkupil, zato ti danes zapovedujem to stvar. <sup>16</sup> Zgodilo se bo, če ti reče: »Ne bom šel proč od tebe,« ker ljubi tebe in tvojo hišo, ker mu je dobro s teboj, <sup>17</sup> potem boš vzel šilo in **ga** na vratih prebodel skozi njegovo uho in on bo tvoj služabnik na veke. In prav tako boš podobno storil svoji dekli. <sup>18</sup> Ne bo se ti zdelo težko, ko ga svobodnega pošleš proč od sebe, kajti vreden **ti** je bil dvojnega najetege služabnika, v tem ko ti je služil šest let, in Gospod, twoj Bog, te bo blagoslovil v vsem, kar delaš.

<sup>19</sup> Vse prvence, ki pridejo iz tvoje črede in iz tvojega tropa, boš posvetil Gospodu, svojemu Bogu. Nobenega dela ne boš opravljal s prvencem svojega bikca, niti strigel prvenca svoje ovce. <sup>20</sup> **To** boš leto za letom jedel pred Gospodom, svojim Bogom, ti in twoja družina, na kraju, ki ga bo Gospod izbral. <sup>21</sup> In če je na njem kakršnakoli pomanjkljivost **kakor**, **če je** hrom ali slep **ali** ima kakršnokoli bolezensko pomanjkljivost, ga ne boš žrtvoval Gospodu, svojemu Bogu. <sup>22</sup> Jedel ga boš znotraj svojih velikih vrat. Nečista in čista **oseba ga bo jedla** enako kakor srnjaka in kakor jelena. <sup>23</sup> Samo njegove krví ne boš jedel. Na tla jo boš izlil kakor vodo.

**16** Obeležujte mesec abib in praznujte pasho Gospodu, svojemu Bogu, kajti v mesecu abibu te je Gospod, twoj Bog, pomoči privadel iz Egipta. <sup>2</sup> Torej boš žrtvoval pasho Gospodu, svojemu Bogu, od tropa in črede, na kraju, ki ga bo Gospod, twoj Bog, izbral, da tam postavi svoje ime. <sup>3</sup> Zraven ne boš jedel nobenega kvašenega kruha. Sedem dni boš zraven jedel nekvašen kruh, **celo** kruh stiske, kajti v naglici si prisel iz egiptovske dežele, da se vse dni svojega življenja lahko spominjaš dneva, ko si prišel ven iz egiptovske dežele. <sup>4</sup> S teboj, v vseh tvojih pokrajinh, sedem dni ne bo videti nobenega kvašenega kruha niti naj tam ne ostane **nobene stvari** od mesa, katerega žrtvuješ zvečer prvega dne, čez noč do jutra. <sup>5</sup> Ne smež žrtvovati pashe, ki ti jo daje Gospod, twoj Bog, znotraj katerihkoli izmed tvojih velikih vrat, <sup>6</sup> temveč na kraju, ki ti ga bo Gospod, twoj Bog, izbral, da tja postavi svoje ime, tam boš zvečer žrtvoval pasho ob sončnem zahodu, ob času,

ko si prišel ven iz Egipta.<sup>7</sup> To **boš** spekel in jedel na kraju, katerega bo izbral Gospod, tvoj Bog, zjutraj pa se boš obrnil in šel v svoje štore. <sup>8</sup> Šest dni boš jedel nekvašen kruh in na sedmi dan **bo** slovesen zbor Gospodu, tvojemu Bogu. **V tem [dnevnu]** ne boš opravljjal nobenega dela.

<sup>9</sup> Sedem tednov si boš štel, začni šteti sedem tednov od **tistega časa**, ko v žito pričenjaš **postavljeni** srp.<sup>10</sup> Praznik tednov Gospodu, svojemu Bogu, boš ohranjaj z obiljem prostovoljne daritve twoje roke, ki jo boš dal Gospodu, svojemu Bogu, glede na to, kakor te je Gospod, tvoj Bog, blagoslovil.<sup>11</sup> Veselil se boš pred Gospodom, svojim Bogom, ti in tvój sin, twoja hči, tvoj sluga, twoja dekla, Lévijevet, ki je znotraj twojih velikih vrat in tujec, sirota ter vdova, ki so med vami, na mestu, ki ga bo Gospod, tvoj Bog, izbral, da tam postavi svoje ime.<sup>12</sup> Spominjal se boš, da si bil suženj v Egiptu in obeleževal in izvajal boš vse te zakone.

<sup>13</sup> Sedem dni boš obeleževal šotorski praznik, potem ko si spravil svoje žito in svoje vino.<sup>14</sup> Ob svojem prazniku se boš veselil ti in tvój sin, twoja hči, tvoj sluga, twoja dekla, Lévijevet in tujec, sirota ter vdova, ki so znotraj twojih velikih vrat.<sup>15</sup> Sedem dni boš praznoval slovesen praznik Gospodu, svojemu Bogu, na mestu, ki ga bo Gospod izbral, ker te bo Gospod, tvoj Bog, blagoslovil pri vsem twojem donosu in v vseh delih twojih rok, zato se boš zagotovo veselil.

<sup>16</sup> Trikrat letno se bodo vsi twoji možje prikazali pred Gospodom, tvojim Bogom, na kraju, katerega bo izbral: na praznik nekvašenega kruha, na praznik tednov in na šotorski praznik. Pred Gospodom se ne bodo prikazali prazni.<sup>17</sup> Vsak moški **bo dal** kakor je zmožen, glede na blagoslov Gospoda, tvojega Boga, ki ti ga je dal.

<sup>18</sup> Znotraj vseh svojih velikih vratih si boš postavil sodnike in častnike, ki ti jih daje Gospod, tvoj Bog, po tvójih rodovih in ljudstvu bodo sodili s pravično sodbo.<sup>19</sup> Ne boš spreveračal sodbe, ne boš se oziral na osebe niti ne boš jemal daru, kajti dar zasplopljuje oči modrega in spreverača besede pravičnega.<sup>20</sup> Temu, kar je povsem pravično, boš sledil, da boš lahko živel in podedoval deželo, ki ti jo daje Gospod, tvoj Bog.

<sup>21</sup> Ne boš si sadil nasada kakršnihkoli dreves blizu oltarja Gospoda, svojega Boga, ki si ga boš naredil.<sup>22</sup> Niti si ne boš postavljal **kakršnekoli** podobe; kar Gospod, tvoj Bog, sovrža.

**17** Gospodu, svojemu Bogu, ne boš žrtvoval **nobenega** bika ali ovce, na kateri je pomanjkljivost **ali** kakršnakoli slabá stvar, kajti to je ogabnost Gospodu, tvojemu Bogu.

<sup>2</sup> Če se med vami najdetra mož ali ženska, znotraj katerihkoli izmed tvójih velikih vrat, ki ti jih daje Gospod, tvoj Bog, ki sta storila zlobnost v očeh Gospoda, tvojega Boga, v tem, da sta prestopala njegovo zavezo<sup>3</sup> in sta šla in služila drugim bogovom in jih oboževala ali sonce ali luno ali katerokoli vojsko neba, česar nisem zapovedal<sup>4</sup> in ti je to povedano in si **o tem** slišal in marljivo poizvedoval in glej, **če je** resnično **in** je stvar gotova, da je v Izraelu narejena takšna ogabnost,<sup>5</sup> potem boš tega moža ali to žensko, ki sta zagrešila to zlobno stvar, pripeljal naprej, k svojim velikim vratom, **torej** tistega moža ali tisto žensko in ju boš kamnal s kamni, dokler ne umreta.<sup>6</sup> Po ustih dveh ali treh prič bo tisti, ki je vreden smrti, usmrčen, **toda** po ustih ene priče ne bo usmrčen.<sup>7</sup> Roke prič bodo prve nad njim, da ga usmrtilo in potem roke vsega ljudstva. Tako boš odstranil zlo izmed vas.

<sup>8</sup> Če tam vstane zadeva, v sodbi zate pretežka, med krvjo in krvjo, med izgovorom in izgovorom, med udarcem in udarcem, **ki so** zadeve polemike znotraj twojih velikih vrat, potem se boš vzdignil in se povzpel na kraj, ki ga bo Gospod, tvoj Bog, izbral<sup>9</sup> in prišel boš k duhovnikom Lévijevcem in k sodniku, ki bo v tistih dneh in povprašal in pokazali ti bodo razsodbo sodbe.<sup>10</sup> Storil boš glede na razsodbo, ki ti jo bodo pokazali tisti, iz tistega kraja, ki ga bo Gospod izbral in obeleževal boš, da storis glede na vse, o čemer te obvestijo.<sup>11</sup> Storil boš glede na razsodbo postave, katero te bodo naučili in glede na sodbo, ki ti jo bodo povedali. Ne boš se odklonil od obsodbe, ki ti jo bodo pokazali, ne **na** desno roko niti ne **na** levo.<sup>12</sup> Mož pa, ki bo delal prepotentno in ne bo prisluhnil duhovniku, ki tam stoji, da služi pred Gospodom, tvojim Bogom ali sodniku, celo tisti mož bo umrl, in ti se boš iz Izraela znebil zla.<sup>13</sup> In vse ljudstvo bo slišalo in se balo in ne bo več prepotentno ravnalo.

<sup>14</sup> Ko si prišel v deželo, ki ti jo daje Gospod, tvoj Bog in jo boš vzel v last in boš prebival v njej in boš rek: »Nad seboj si bom postavil kralja, kakor **je** pri vseh narodih naokoli mene,«<sup>15</sup> boš vsekakor za kralja nad seboj postavil **tistega**, katerega bo izbral Gospod, tvoj Bog. **Enega** izmed svojih bratov boš postavil za kralja nad seboj. Nad seboj ne smes postaviti tujca, ki ni tvoj brat.<sup>16</sup> Toda ta si ne bo množil konj niti ljudstvu ne bo povzročil, da se vrne v Egipt, z namenom, da bi množil konje, ker kakor ti je Gospod rek: »Odslej se ne boš več vrnil po tisti poti.<sup>17</sup> Niti si k sebi ne bo množil žená, da njegovega srca ne odvrnejo

the going down of the sun, at the season that thou camest forth out of Egypt.

<sup>7</sup> And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. <sup>8</sup> Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

<sup>9</sup> ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from **such time as** thou beginnest **to put** the sickle to the corn.

<sup>10</sup> And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give **unto the Lord thy God**, according as the LORD thy God hath blessed thee:<sup>11</sup> And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maid servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.<sup>12</sup> And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

<sup>13</sup> ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:<sup>14</sup> And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maid servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.<sup>15</sup> Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

<sup>16</sup> ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:<sup>17</sup> Every man **shall give** as he is able, according to the blessing of the LORD thy God which he hath given thee.

<sup>18</sup> ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.<sup>19</sup> Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.<sup>20</sup> That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

<sup>21</sup> ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.<sup>22</sup> Neither shalt thou set thee up **any** image; which the LORD thy God hateth.

**17** Thou shalt not sacrifice unto the LORD thy God **any** bullock, or sheep, wherein is blemish, **or** any evilefavouredness: for that *is* an abomination unto the LORD thy God.

<sup>2</sup> ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,<sup>3</sup> And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;<sup>4</sup> And it be told thee, and thou hast heard **of it**, and enquired diligently, and, behold, **it be true**, **and** the thing certain, **that** such abomination is wrought in Israel:<sup>5</sup> Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, **even** that man or that woman, and shalt stone them with stones, till they die.<sup>6</sup> At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; **but** at the mouth of one witness he shall not be put to death.<sup>7</sup> The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

<sup>8</sup> ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, **being** matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;<sup>9</sup> And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:<sup>10</sup> And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:<sup>11</sup> According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, **to the right hand**, nor **to the left**.<sup>12</sup> And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.<sup>13</sup> And all the people shall hear, and fear, and do no more presumptuously.

<sup>14</sup> ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;<sup>15</sup> Thou shalt in any wise set **him** king over thee, whom the LORD thy God shall choose: **one** from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.<sup>16</sup> But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.<sup>17</sup> Neither shall he multiply wives

to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. <sup>18</sup> And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of **that which is** before the priests the Levites: <sup>19</sup> And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: <sup>20</sup> That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, **to the right hand, or to the left:** to the end that he may prolong **his** days in his kingdom, he, and his children, in the midst of Israel.

**18** The priests the Levites, **and** all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. <sup>2</sup> Therefore shall they have no inheritance among their brethren: the LORD **is** their inheritance, as he hath said unto them.

<sup>3</sup> ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether **it be** ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. <sup>4</sup> The firstfruit **also** of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. <sup>5</sup> For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

<sup>6</sup> ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose: <sup>7</sup> Then he shall minister in the name of the LORD his God, as all his brethren the Levites **do**, which stand there before the LORD. <sup>8</sup> They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

<sup>9</sup> ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. <sup>10</sup> There shall not be found among you **any one** that maketh his son or his daughter to pass through the fire, **or** that useth divination, **or** an observer of times, or an enchanter, or a witch, <sup>11</sup> Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. <sup>12</sup> For all that do these things **are** an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. <sup>13</sup> Thou shalt be perfect with the LORD thy God. <sup>14</sup> For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee **so to do**.

<sup>15</sup> ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; <sup>16</sup> According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. <sup>17</sup> And the LORD said unto me, They have well **spoken that** which they have spoken. <sup>18</sup> I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. <sup>19</sup> And it shall come to pass, **that** whosoever will not hearken unto my words which he shall speak in my name, I will require **it** of him. <sup>20</sup> But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. <sup>21</sup> And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? <sup>22</sup> When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that **is** the thing which the LORD hath not spoken, **but** the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

**19** When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; <sup>2</sup> Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. <sup>3</sup> Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

<sup>4</sup> ¶ And this **is** the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; <sup>5</sup> As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lightheth upon his neighbour, that he die; he shall flee unto one of those cities, and live: <sup>6</sup> Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he **was not** worthy of death, inasmuch as he hated him not in time past. <sup>7</sup> Wherefore I command thee, saying, Thou shalt separate three cities for thee. <sup>8</sup> And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; <sup>9</sup> If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: <sup>10</sup> That innocent blood be not shed in thy land, which the LORD thy God giveth thee **for** an inheritance, and so blood be upon thee.

<sup>11</sup> ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: <sup>12</sup> Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. <sup>13</sup> Thine

stran, niti k sebi ne bo silno pomnožil srebra in zlata. <sup>18</sup> In zgodilo se bo, ko sedi na prestolu svojega kraljestva, da si bo zapisal prepis te postave v knjigo iz **te, ki je** pred duhovniki Lévijevci, <sup>19</sup> in ta bo z njim in iz nje bo bral vse dni svojega življenja, da se bo lahko učil bati se Gospoda, svojega Boga, da ohranja vse besede te postave in te zakone, da jih izvršuje, <sup>20</sup> da njegovo srce ne bo povzdignjeno nad njegove brate in da se ne obrne proč od zapovedi, **k** desni roki ali **k** levi, z namenom, da lahko podaljša **svoje** dni v svojem kraljestvu, on in njegovi otroci, v sredi Izraela.

**18** Duhovniki Lévijevci **in** ves Lévijev rod ne bodo imeli niti deleža niti dediščine z Izraelom. Jedli bodo Gospodove daritve, narejene z ognjem in **[od]** njegove dediščine. <sup>2</sup> Zato ne bodo imeli dediščine med svojim brati. Gospod **je** njihova dediščina, kakor jim je rekел.

<sup>3</sup> In to bo pripadlo duhovniku od ljudstva, od tistih, ki darujejo klavno daritev, bodisi **je to** vol ali ovca; in duhovniku bodo dali pleče, dve ličnici in vamp. <sup>4</sup> Tudi prve sadove svojega žita, svojega vina, svojega olja in prvo runo svojih ovc mu boš dal. <sup>5</sup> Kajti Gospod, tvoj Bog, ga je izbral izmed vseh tvojih rodov, da stoji, da služi v Gospodovem imenu, njemu in njegovim sinovom na veke.

<sup>6</sup> Če pride Lévijevec od katerihkoli izmed tvojih velikih vrat, ven iz vsega Izraela, kjer je začasno bival in pride z vso željo svojega uma na kraj, ki ga bo Gospod izbral, <sup>7</sup> potem bo služil v imenu Gospoda, svojega Boga, kakor **počno** vsi njegovi bratje Lévijevci, ki stojojo tam pred Gospodom. <sup>8</sup> Za jesti bodo imeli podobne obroke, poleg tega, kar pride od prodaje imetja njegovega očeta.

<sup>9</sup> Ko prideš v deželo, ki ti jo daje Gospod, tvoj Bog, se ne boš naučil ravnati po gnušobah teh narodov. <sup>10</sup> Naj ne bo najti med vami **nikogar**, ki primora svojega sina ali svojo hčer, da gre skozi ogenj **ali** da uporablja vedeževanje **ali** astrologa ali uročevalca ali čarovnico <sup>11</sup> ali zaklinjevalca ali posvetovalca z osebnimi duhovi ali čarovnika ali rotilca duhov umrilih. <sup>12</sup> Kajti vsi ti, ki počno te stvari, **so** gnušoba Gospodu in zaradi teh gnušob jih bo Gospod, tvoj Bog, pognal izpred tebe. <sup>13</sup> Popoln boš z Gospodom, svojim Bogom. <sup>14</sup> Kajti ti narodi, ki se jih boš polastil, so poslušali astrologe in vedeževalce, toda kar se tebe tičete, ti Gospod, tvoj Bog, ni dopustil, da **tako počnes**.

<sup>15</sup> Gospod, tvoj Bog, ti bo iz tvoje srede, izmed tvojih bratov, obudil Preroka, podobnega meni. Njemu boste prisluhnili, <sup>16</sup> glede na vse, kar si na Horebu želel od Gospoda, svojega Boga, na dan zборa, rekoč: »Naj ne poslušam ponovno glasu Gospoda, svojega Boga, niti naj ne vidim več tega velikega ognja, da ne umrem.« <sup>17</sup> Gospod mi je rekel: »Dobro so **govorili to**, kar so govorili.« <sup>18</sup> Vzdignil jim bom preroka izmed njihovih bratov, podobnega tebi in svoje besede bom položil v njegova usta in govoril jim bo vse, kar mu bom zapovedal. <sup>19</sup> In zgodilo se bo, **da** kdorkoli ne bo prisluhnil mojim besedam, ki jih bo govoril v mojem imenu, bom **to** zahteval od njega. <sup>20</sup> Toda prerok, ki si bo predpriznal govoriti besedo v mojem imenu, ki mu je nisem zapovedal govoriti ali ki bo govoril v imenu drugih bogov, celo ta prerok bo umrl. <sup>21</sup> In če v svojem srcu rečeš: »Kako bomo spoznali besedo, katere Gospod ni govoril?« <sup>22</sup> Kadar prerok spregovori v Gospodovem imenu, če stvar ne sledi, niti se ne zgodi, to **je** stvar, ki je Gospod ni rekel, **temveč** je prerok to prepotentno govoril. Ne boš se ga bal.

**19** Kadar je Gospod, tvoj Bog, iztrebil narode, katerih deželo ti daje Gospod, tvoj Bog in jih naslediš, prebivaš v njihovih mestih in v njihovih hišah, <sup>2</sup> si boš v sredi svoje dežele, ki ti jo Gospod, tvoj Bog, daje v last, oddvojil tri mesta. <sup>3</sup> Pripravil si boš pot in na tri dele razdelil pokrajine svoje dežele, ki ti jo daje Gospod, tvoj Bog, da jo podeduješ, da lahko vsak ubijalec pobegne tja.

<sup>4</sup> In to **je** primer ubijalca, ki bo pobegnil tja, da bo lahko živel: Kdorkoli nevede ubije svojega bližnjega, katerega v preteklem času ni sovražil, <sup>5</sup> kot ko gre mož s svojim bližnjim v gozd, da sekata les in njegova roka zamahne udarec s sekiro, da poseka drevo in glava zdrsne iz toporišča in pada na njegovega bližnjega, da ta umre, bo pobegnil v eno izmed teh mest in živel, <sup>6</sup> da ne bi krvni maščevalce zasledoval ubijalca, medtem ko je njegovo srce vroče in ga dohitel, ker je dolga pot in ga ubil medtem ko ta ni **bil** vreden smrti, ker ga v preteklem času ni sovražil. <sup>7</sup> Zato ti zapovedujem, rekoč: »Zase si boš oddvojil tri mesta.« <sup>8</sup> Če Gospod, tvoj Bog, poveča svoje pokrajino, kakor je prisegel tvojim očetom in ti da vso deželo, katero je obljudil dati tvojim očetom; <sup>9</sup> če boš ohranjil vse te zapovedi, ki ti jih ta dan zapovedujem, da jih izvršuješ, da ljubiš Gospoda, svojega Boga in da vedno hodiš po njegovih poteh, potem si boš poleg teh treh dodal še tri mesta, <sup>10</sup> da nedolžna kri ne bo prelita v tvoji deželi, ki ti jo daje v dediščino Gospod, tvoj Bog in bi bila **tako** na tebi kri.

<sup>11</sup> Toda če katerikoli mož sovraži svojega bližnjega in nanj preži v zasedi in se dvigne zoper njega in ga smrtno udari, da ta umre in pobegne v eno izmed teh mest, <sup>12</sup> potem bodo starešine njegovega mesta poslali in ga dobili od tam in ga izročili v roko krvnega maščevalca,

da bo ta lahko umrl.<sup>13</sup> Tvoje oko se ga ne bo usmililo, temveč boš iz Izraela odstranil **krivdo** nedolžne krvi, da bo lahko dobro s teboj.

<sup>14</sup> Ne boš odstranil mejnika svojega bližnjega, katerega so od starih časov postavili v twojo dediščino, katero boš podedoval v deželi, ki jo Gospod, tvoj Bog, daje v last.

<sup>15</sup> Ena priča se ne bo dvignila zoper človeka zaradi katerekoli krivičnosti ali zaradi kateregakoli greha, s katerimkoli grehom je grešil. Zadeva se bo potrdila pri ustih dveh prič ali pri ustih treh prič.

<sup>16</sup> Če kriva priča vstane zoper kateregakoli, da priča zoper njega **to, kar je** napačno,<sup>17</sup> potem bosta oba človeka, med katerima **je** polemika, stala pred Gospodom, pred duhovniki in sodniki, ki bodo v tistih dneh<sup>18</sup> in sodniki bodo naredili marljivo zasljevanje. Glej, **če je** priča kriva priča **in** je lažno pričevala zoper svojega brata,<sup>19</sup> potem mu boste storili kakor je sam mislil storiti svojemu bratu. Tako boste izmed vas iztrebili zlo.<sup>20</sup> Tisti, ki preostanejo, bodo slišali in se bali in odslej med vami ne bodo več zagrešili nobenega takšnega zla.<sup>21</sup> Tvoje oko se ne bo usmililo, **temveč bo** življenje **šlo** za življenje, oko za oko, zob za zob, roka za roko, stopalo za stopalo.

**20** Ko greš ven na boj zoper svoje sovražnike in vidiš konje in bojne vozove **in** ljudstvo, številnejše od tebe, se jih ne boj, kajti Gospod, tvoj Bog, **je** s teboj, ki te je privedel gor iz egiptovske dežele.<sup>2</sup> In zgodilo se bo, ko se približate k bitki, da bodo pristopili duhovniki in spregovorili ljudstvu<sup>3</sup> ter jim rekli: »Prisluhni, o Izrael, danes se približujete bitki zoper svoje sovražnike. Naj vaša srca ne slabijo, ne bojte se in ne trepetajte, niti zaradi njih ne bodite prestrašeni,<sup>4</sup> kajti Gospod, vaš Bog, **je** ta, ki gre z vami, da se za vas bori zoper vaše sovražnike, da vas reši.«

<sup>5</sup> Častniki bodo ljudstvu govorili, rekoč: »Kateri mož **je tam**, ki je zgradil novo hišo in je ni posvetil? Naj ta gre in se vrne k svoji hiši, da v bitki ne umre in je ne posveti drug moški.<sup>6</sup> In kateri mož **je ta**, ki je zasadil vinograd in **še** ni jedel od njega? **Tudi** ta naj gre in se vrne k svoji hiši, da v bitki ne umre in drug moški ne je od njega.<sup>7</sup> In kateri mož **je tam**, ki je zaročil ženo in je še ni vzel? Naj gre in se vrne k svoji hiši, da v bitki ne umre in je ne vzame drug moški.<sup>8</sup> Častniki bodo naprej govorili ljudstvu in bodo rekli: »Kateri moški **je tam**, ki je bojazljiv in boječ? Naj gre in se vrne k svoji hiši, da ne bo srce njegovih bratov oslabelo takoj kakor njegovo srce.«<sup>9</sup> Zgodilo se bo, ko bodo častniki končali govorjenje ljudstvu, da bodo postavili poveljnike vojsk, da vodijo ljudstvo.

<sup>10</sup> Ko prideš blizu mesta, da se borиш zoper njega, potem mu razglasí mir.<sup>11</sup> Zgodilo se bo, če ti ta naredi odgovor miru in ti odpre, potem se bo zgodilo, **da ti** bodo vsi ljudje, **ki so** najdeni notri, postali davkoplakevalci in ti bodo služili.<sup>12</sup> Če pa s teboj ne bo sklenilo miru, temveč se bo zoper tebe vojskovalo, potem ga boš oblegal<sup>13</sup> in ko ga Gospod, tvoj Bog, izroči v twoje roke, boš vsakega tamkajšnjega moškega udaril z ostrino meča.<sup>14</sup> Toda ženske, malčke, živino in vse, kar je v mestu, **torej** ves njegov plen, boš vzel k sebi in jedel boš plen svojih sovražnikov, ki ti ga je dal Gospod, tvoj Bog.<sup>15</sup> Tako boš storil vsem mestom, **ki so** zelo daleč od tebe, ki niso od mest teh narodov.<sup>16</sup> Toda od mest teh ljudstev, ki ti jih Gospod, tvoj Bog, da **za** dediščino, ne boš ohranil živega ničesar, kar diha,<sup>17</sup> temveč jih boš popolnoma uničil, **namreč** Hetejce, Amoréjce, Kánaance, Perizéjce, Hivéjce in Jebusejce, kakor ti je zapovedal Gospod, tvoj Bog,<sup>18</sup> da te ne naučijo delati po vseh svojih ogabnostih, ki so jih storili svojim bogovom. Tako bi grešili zoper Gospoda, svojega Boga.

<sup>19</sup> Ko boš dolgo časa oblegal mesto in se vojskoval zoper njega, da ga zavzameš, ne boš uničil njegovih dreves s tem, da bi nadnje privedel sekiro, kajti od njih lahko ješ in ne boš jih posekal, da bi **jih** uporabil pri obleganju (kajti poljsko drevo **je** življenje človeku).<sup>20</sup> Uničil in posekal boš le drevesa, za katera veš, da niso drevesa za hrano. Zoper mesto, ki se bojuje s teboj, boš zgradil branike, dokler ne bo podjamljeno.

**21** Če je **nekdo** najden ubit na polju, katerega ti Gospod, tvoj Bog, daje v last, ležeč na polju **in** se ne ve kdo ga je umoril,<sup>2</sup> potem bodo prišli twoje starešine in twoji sodniki in bodo izmerili **[razdaljo]** do mesta, ki **so** naokoli tega, ki je umorjen.<sup>3</sup> Zgodilo se bo, **da** mesto, **ki je** bliže umorjenemu človeku, celo starešine tega mesta bodo vzeli telico, s katero še niso delali **in** ki še ni vlekla jarma<sup>4</sup> in starešine tega mesta bodo telico privedli dol v valovito dolino, ki ni niti obdelana niti posejana in tam, v dolini, bodo telici zlomili vrat<sup>5</sup> in duhovniki, sinovi Lévijevcev, se bodo približali, kajti njih je Gospod, tvoj Bog, izbral, da mu služijo in da blagoslavlajo v Gospodovem imenu, in po njihovi besedi bo vsaka polemika in vsak udarec **preizkušen**<sup>6</sup> in vse starešine tega mesta, **ki je** bliže umorjenemu človeku, si bodo svoje roke umili nad telico, ki je obglavljen v dolini<sup>7</sup> in odgovorili bodo ter rekli: »Naše roke niso prelile te krvi, niti naše oči **tega** niso videle.<sup>8</sup> Bodи usmiljen, o Gospod, svojemu ljudstvu Izraelu, katerega si odkupil in ne polagaj nedolžne krvi na svoje ljudstvo Izrael, ki je najbliže.<sup>9</sup> In kri

eye shall not pity him, but thou shalt put away *the guilt of innocent blood from Israel*, that it may go well with thee.

<sup>14</sup> ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

<sup>15</sup> ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

<sup>16</sup> ¶ If a false witness rise up against any man to testify against him **that which is** wrong; <sup>17</sup> Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; <sup>18</sup> And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; <sup>19</sup> Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. <sup>20</sup> And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. <sup>21</sup> And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

**20** When thou goest out to battle against thine enemies, and seest horses, and chariots, **and** a people more than thou, be not afraid of them: for the LORD thy God **is** with thee, which brought thee up out of the land of Egypt. <sup>2</sup> And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, <sup>3</sup> And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; <sup>4</sup> For the LORD your God **is** he that goeth with you, to fight for you against your enemies, to save you.

<sup>5</sup> ¶ And the officers shall speak unto the people, saying, What man **is there** that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. <sup>6</sup> And what man **is he** that hath planted a vineyard, and hath not *yet* eaten of it? let him **also** go and return unto his house, lest he die in the battle, and another man eat of it. <sup>7</sup> And what man **is there** that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. <sup>8</sup> And the officers shall speak further unto the people, and they shall say, What man **is there** that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. <sup>9</sup> And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

<sup>10</sup> ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it. <sup>11</sup> And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, **that** all the people **that is** found therein shall be tributaries unto thee, and they shall serve thee. <sup>12</sup> And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

<sup>13</sup> And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: <sup>14</sup> But the women, and the little ones, and the cattle, and all that is in the city, **even** all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. <sup>15</sup> Thus shalt thou do unto all the cities **which are** very far off from thee, which **are** not of the cities of these nations. <sup>16</sup> But of the cities of these people, which the LORD thy God doth give thee **for** an inheritance, thou shalt save alive nothing that breatheth: <sup>17</sup> But thou shalt utterly destroy them; **namely**, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: <sup>18</sup> That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

<sup>19</sup> ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field **is** man's **life**) to employ **them** in the siege: <sup>20</sup> Only the trees which thou knowest that they **be** not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

**21** If **one** be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, **and** it be not known who hath slain him:<sup>2</sup> Then thy elders and thy judges shall come forth, and they shall measure unto the cities which **are** round about him that is slain: <sup>3</sup> And it shall be, **that** the city **which is** next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, **and** which hath not drawn in the yoke; <sup>4</sup> And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: <sup>5</sup> And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be **tried**: <sup>6</sup> And all the elders of that city, **that are** next unto the slain **man**, shall wash their hands over the heifer that is beheaded in the valley: <sup>7</sup> And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. <sup>8</sup> Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. <sup>9</sup> So shalt thou put

away the *guilt* of innocent blood from among you, when thou shalt do *that* which is right in the sight of the LORD.

<sup>10</sup> ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, <sup>11</sup> And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; <sup>12</sup> Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; <sup>13</sup> And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. <sup>14</sup> And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

<sup>15</sup> ¶ If a man have two wives, one beloved, and another hated, and they have born him children, **both** the beloved and the hated; and *if* the firstborn son be hers that was hated: <sup>16</sup> Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, **which is indeed** the firstborn: <sup>17</sup> But he shall acknowledge the son of the hated **for** the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

<sup>18</sup> ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: <sup>19</sup> Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; <sup>20</sup> And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; **he is** a glutton, and a drunkard. <sup>21</sup> And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

<sup>22</sup> ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: <sup>23</sup> His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee **for** an inheritance.

**22** Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. <sup>2</sup> And if thy brother **be** not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. <sup>3</sup> In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

<sup>4</sup> ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift **them** up again.

<sup>5</sup> ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so **are** abomination unto the LORD thy God.

<sup>6</sup> ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, **whether they be** young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: <sup>7</sup> But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong **thy** days.

<sup>8</sup> ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

<sup>9</sup> ¶ Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

<sup>10</sup> ¶ Thou shalt not plow with an ox and an ass together.

<sup>11</sup> ¶ Thou shalt not wear a garment of divers sorts, **as** of woollen and linen together.

<sup>12</sup> ¶ Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest **thyself**.

<sup>13</sup> ¶ If any man take a wife, and go in unto her, and hate her, <sup>14</sup> And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: <sup>15</sup> Then shall the father of the damsel, and her mother, take and bring forth **the tokens** of the damsel's virginity unto the elders of the city in the gate: <sup>16</sup> And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; <sup>17</sup> And, lo, he hath given occasions of speech **against her**, saying, I found not thy daughter a maid; and yet these **are the tokens** of my daughter's virginity. And they shall spread the cloth before the elders of the city. <sup>18</sup> And the elders of that city shall take that man and chastise him; <sup>19</sup> And they shall amerce him in an hundred **shekels** of silver, and give **them** unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. <sup>20</sup> But if this thing be true, **and the tokens** of virginity be not found for the damsel: <sup>21</sup> Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her

im bo odpuščena. <sup>9</sup> Tako boš izmed sebe odvzel **krivdo** nedolžne krvi, ko boš storil **to, kar je** pravilno v Gospodovih očeh.

<sup>10</sup> Ko greš naprej v vojno zoper svoje sovražnike in ti jih Gospod, tvój Bog, izroči v tvoje roke in si jih zajel kot ujetnike <sup>11</sup> in vidiš med ujetniki lepo žensko in imaš do nje poželenje, da bi jo imel za svojo ženo, <sup>12</sup> potem jo boš privedel domov, v svojo hišo. Ona si bo obrila svojo glavo in postrigla svoje nohte <sup>13</sup> in iz sebe bo odložila oblačila svojega ujetništva in ostala bo v tvoji hiši in cel mesec bo objokovala svojega očeta in svojo mater. Potem bo šel noter k njej in boš njen soprog in ona bo tvoja žena. <sup>14</sup> In zgodilo se bo, če z njo ne boš imel veselja, potem jo boš pustil oditi kamor ona hoče. Toda, ker si jo ponižal, je nikakor ne boš prodal za denar, iz nje ne boš naredil trgovskega blaga.

<sup>15</sup> Če ima mož dve ženi, eno ljubljeno in drugo osovraženo in sta mu rodili otroke, **obe**, ljubljena in osovražena in **če** je prvorojenec od tiste, ki je bila osovražena, <sup>16</sup> potem se bo zgodilo, ko daje svojim sinovom podedovati **to, kar ima, da** ne sme narediti sina ljubljene prvorojenca pred sinom osovražene, **ki je zares** prvorojenec, <sup>17</sup> temveč bo sina osovražene priznal **za** prvorojenca s tem, da mu da dvojni delež od vsega, kar ima, kajti on **je** začetek njegove moči; pravica prvorojenca **je** njegova.

<sup>18</sup> Če ima človek trmoglavega in upornega sina, ki noče ubogati glas svojega očeta ali glasu svoje matere in ko sta ga karala, **da** ju noče poslušati, <sup>19</sup> potem naj ga njegov oče in njegova mati primeta in ga privedeta k starešinam njegovega mesta in k velikim vratom njegovega kraja <sup>20</sup> in starešinam mesta bosta rekla: »Ta najin sin **je** trmoglav in uporen, noče ubogati najinega glasu. Požeruh **je** in pjanec.« <sup>21</sup> In vsi ljudje iz njegovega mesta ga bodo kamnali s kamni, da ta umre. Tako boš zlo odstranil proč izmed vas in ves Izrael bo slišal in se bal.

<sup>22</sup> Če je moški zagrešil greh, vreden smrti in bo usmrčen in ga obesiš na drevo, <sup>23</sup> naj njegovo truplo ne ostane vso noč na drevesu, temveč ga boš vsekakor tisti dan pokopal (kajti ta, ki je obešen, **je** preklet od Boga), da tvoja dežela, katero ti Gospod, tvój Bog, daje **za** dedičino, ne bo omadeževana.

**22** Vola svojega brata ali njegovo ovco ne boš gledal zaiti in se skril pred njimi. V vsakem primeru jih boš ponovno privedel k svojemu bratu. <sup>2</sup> Če tvoj brat ni blizu tebe ali če ga ne poznaš, potem jo boš privedel v svojo lastno hišo in ta bo s teboj, dokler je tvoj brat ne gre iskat in mu jo boš ponovno vrnil. <sup>3</sup> Na podoben način boš storil z njegovim oslom in tako boš storil z njegovim oblačilom in z vsemi izgubljenimi stvarmi svojega brata, ki jih je izgubil in si jih našel, boš podobno storil. Ne smeš se skriti.

<sup>4</sup> Osla svojega brata ali njegovega vola ne boš gledal pasti dol ob poti in se skril pred njima. Zagotovo mu boš pomagal, da **jh** ponovno dvigne.

<sup>5</sup> Zenska ne bo nosila tega, kar pripada moškemu niti moški ne bo oblekel ženskega oblačila, kajti vsi, ki tako delajo, **so** ogabnost Gospodu, tvójemu Bogu.

<sup>6</sup> Če se ptičje gnezdo znajde pred teboj na poti, na kateremkoli drevesu ali na tleh, **bodisi so** mladiči ali jajca in mati sedi na mladičih ali na jajcih, ne boš vzel samice z mladiči, <sup>7</sup> temveč boš vsekakor pustil mater oditi in k sebi vzel mlade, da bo lahko dobro s teboj in **da** lahko podaljšaš **svoje dni**.

<sup>8</sup> Ko gradiš novo hišo, potem boš naredil obzidek za svojo streho, da nad svojo hišo ne privedeš krvi, če katerikoli mož pade od tam.

<sup>9</sup> § Svojega vinograda ne boš sejal z različnimi semenji, da ne bi bil sad tvojega semena, ki si ga posejal in sad vinograda omadeževan.

<sup>10</sup> Ne boš oral z volom in oslom skupaj.

<sup>11</sup> Ne boš nosil obleke različnih vrst, **kakor** iz volne in lanu, skupaj.

<sup>12</sup> Sebi boš naredil rese na štirih četrtnah tvoje suknce, s katero se **pokrivaš**.

<sup>13</sup> Če katerikoli moški vzame ženo in gre noter k njej in jo zasovraži in da priložnost za opravljanje zoper njo in nadnjo privede zlo ime ter reče: »Vzel sem to žensko in ko sem prišel do nje, je nisem našel device,« <sup>15</sup> potem bosta oče gospodične in njena mati vzela in k starešinam v mestnih velikih vratih prinesla **znamenja** devištvia gospodične <sup>16</sup> in oče gospodične bo starešinam rekel: »Svojo hčer sem dal temu možu za ženo, ta pa jo sovraži <sup>17</sup> in glejte, dal je priložnosti za opravljanje zoper njo, rekoč: »Tvoje hčere nisem našel device.« Vendar **so to znamenja** devištvia moje hčere.« In obleko bosta razgrnila pred starešinami mesta. <sup>18</sup> In starešine tega mesta bodo vzele tega moškega in ga kaznovale <sup>19</sup> in kaznovali ga bodo s sto **šekli** srebra in **jh** dali očetu gospodične, ker je nad Izraelovo devico privedel zlo ime in ona bo njegova žena vse svoje dni je ne sme odsloviti. <sup>20</sup> Toda če je ta stvar resnična **in simboli** devištvia za gospodično niso bili najdeni, <sup>21</sup> potem bo gospodično privedel ven k vratom hiše njenega očeta in ljudje iz njenega mesta jo bodo kamnali s kamni, da ta umre. Ker je storila

neumnost v Izraelu, da igra vlačugo v hiši svojega očeta. Tako boš izmed vas odstranil zlo.

<sup>22</sup> Če je moški najden, da leži z žensko, poročeno s soprogom, potem bosta oba umrla, **oba**, tako moški, ki je ležal z žensko in ženska. Tako boš zlo odstranil iz Izraela.

<sup>23</sup> Če je gospodična, **ki je** devica, zaročena k soprogu in jo moški najde v mestu in leži z njo, <sup>24</sup> potem boš oba privedel ven, k velikim vratom tega mesta in kamnali juoste s kamenjem, da umreta. Gospodično, ker ni kričala, **kljub temu, da je bila** v mestu in moškega, ker je ponižal ženo svojega bližnjega. Tako boš izmed vas odstranil zlo.

<sup>25</sup> Toda če moški najde zaročeno gospodično na polju in jo moški prisili in leži z njo, potem naj umre samo moški, ki je ležal z njo. <sup>26</sup> Toda gospodični ne boš ničesar storil. **Tam**, na gospodični, ni nobenega greha, **vrednegra** smrti, kajti kakor ko se moški vzdiguje zoper svojega bližnjega in ga ubije, celo takšna **je** ta zadeva, <sup>27</sup> kajti našel jo je na polju **in** zaročena gospodična je vpila, pa ni **bilo** nikogar, da jo reši.

<sup>28</sup> Če moški najde gospodično, **ki je** devica, ki ni zaročena in jo prime in leži z njo in ju najdejo, <sup>29</sup> tedaj naj moški, ki je ležal z njo, očetu od gospodične izroči petdeset **šeklov** srebra in ona bo njegova žena; ker jo je ponižal, je vse svoje dni ne sme odsloviti.

<sup>30</sup> Mož ne bo vzel žene svojega očeta, niti odkril krajca očetovega oblačila.

**23** Kdor je ranjen v modih ali ima odrezan ud, ne bo vstopil v Gospodovo skupnost. <sup>2</sup> Mešanec ne bo vstopil v Gospodovo skupnost. Celo do njegovega desetega rodu ne bo vstopil v Gospodovo skupnost. <sup>3</sup> Amóneč ali Moábec ne bosta vstopila v Gospodovo skupnost. Celo do njunega desetega rodu ne bosta vstopila v Gospodovo skupnost na veke, <sup>4</sup> ker vas niso srečali s kruhom in vodo na poti, ko ste izšli iz Egipta in ker so zoper tebe najeli Beórjevega sina Bileáma iz Petórja v Mezopotamiji, da te prekolne. <sup>5</sup> Kljub temu Gospod, tvój Bog, ni hotel prisluhniti Bileámu, temveč ti je Gospod, tvój Bog, prekletstvo obrnil v blagoslov, ker te je Gospod, tvój Bog, ljubil. <sup>6</sup> Vse svoje dni na veke ne boš iskal njihovega miru niti njihovega uspevanja.

<sup>7</sup> Ne boš preziral Edómca, kajti on **je** tvoj brat. Ne boš preziral Egipčana, kajti tujec si bil v njegovi deželi. <sup>8</sup> Otroci, ki so rojeni od njih, bodo v Gospodovo skupnost vstopili v svojem tretjem rodu.

<sup>9</sup> Ko gre vojska naprej, zoper twoje sovražnike, potem se varuj pred vsakim zlobno stvarjo.

<sup>10</sup> Če je med vami kakršenkoli moški, ki ni čist zaradi razloga nečistosti, ki se mu pripeti ponoc, potem se bo ločil ven iz tabora, ne bo prišel znatno v tabora. <sup>11</sup> Temveč bo tako, ko prihaja večer, da **se** bo umil z vodo in ko sonce zaide bo **ponovno** prišel v tabor.

<sup>12</sup> Imel boš tudi kraj zunaj tabora, kamor boš šel, da se oddvojiš. <sup>13</sup> Na svojem orožju boš imel lopatico in zgodilo se bo, ko se boš zunaj olajšal, boš s tem kopal in se obrnil nazaj in pokril to, kar pride od tebe, <sup>14</sup> kajti Gospod, tvój Bog, hodi v sredi twojega tabora, da te reši in da pred teboj izroči twoje sovražnike. Zato bo tvoj tabor svet, da on v tebi ne vidi nobene nečiste stvari in se ne odvrne od tebe.

<sup>15</sup> Služabnika, ki je pred svojim gospodarjem pobegnil k tebi, ne boš izročil njegovemu gospodarju. <sup>16</sup> Prebival bo s teboj, **torej** med vami, na tistem kraju, ki ga bo izbral, v enih izmed twojih velikih vrat, kjer mu je najbolj všeč. Ne boš ga zatiral.

<sup>17</sup> Tam ne bo nobene vlačuge izmed Izraelovih hčera niti posvečenega vlačugarja med Izraelovimi sinovi. <sup>18</sup> Ne boš prinesel najemnine vlačuge ali pasjega plačila v hišo Gospoda, svojega Boga, za kakršnokoli prisego, kajti celo oboje **je** ogabnost Gospodu, twojemu Bogu.

<sup>19</sup> Svojemu bratu ne boš posojal za obresti; obresti od denarja, obresti od živeža, obresti od katerekoli stvari, ki je posojena za obresti. <sup>20</sup> Tuju lahko posodiš za obresti, toda svojemu bratu ne boš posojal za obresti, da te Gospod, twoj Bog, lahko blagoslovi v vsem, česar se loti twoja roka v deželi kamor greš, da jo vzameš v last.

<sup>21</sup> Ko boš zaobljubil zaobljubo Gospodu, svojemu Bogu, se ne boš obiral, da to plačaš, kajti Gospod, tvój Bog, bo to zagotovo zahteval od tebe in to bi bil greh v tebi. <sup>22</sup> Toda če opustiš, da se zaobljubiš, potem v tebi ne bo greha. <sup>23</sup> To, kar je odšlo iz twojih ustnic, boš ohranjal in izvēdel, **celó** prostovoljno daritev, glede na to, kot si zaobljubil Gospodu, svojemu Bogu, kar si zaobljubil s svojimi ustimi.

<sup>24</sup> Ko prideš v vinograd svojega bližnjega, potem lahko na svojo lastno željo do sitega ješ grozdje, toda **nobenega** ne boš položil v svojo posodo. <sup>25</sup> Ko prideš v stopeče žito svojega bližnjega, potem lahko s svojo roko trgaš klasje, toda s srpom ne boš zamahnil v stopeče žito svojega bližnjega.

**24** Kadar si moški vzame ženo in jo poroči in se pripeti, da ona ne najde naklonjenosti v njegovih očeh, ker je v njej našel nekaj nečistega, potem naj ji napiše ločitveni list in ji **ga** da v njeni roki in jo pošlje ven iz svoje hiše. <sup>2</sup> Ko je odšla iz njegove hiše, lahko gre in

with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

<sup>22</sup> ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, **both** the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

<sup>23</sup> ¶ If a damsels **that is** a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; <sup>24</sup> Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsels, because she cried not, **being** in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

<sup>25</sup> ¶ But if a man find a betrothed damsels in the field, and the man force her, and lie with her: then the man only that lay with her shall die: <sup>26</sup> But unto the damsels thou shalt do nothing; **there is** in the damsels no sin **worthy** of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: <sup>27</sup> For he found her in the field, **and** the betrothed damsels cried, and **there was** none to save her.

<sup>28</sup> ¶ If a man find a damsels **that is** a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; <sup>29</sup> Then the man that lay with her shall give unto the damsels's father fifty **shekels** of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

<sup>30</sup> ¶ A man shall not take his father's wife, nor discover his father's skirt.

**23** He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. <sup>2</sup> A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. <sup>3</sup> An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: <sup>4</sup> Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. <sup>5</sup> Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. <sup>6</sup> Thou shalt not seek their peace nor their prosperity all thy days for ever.

<sup>7</sup> ¶ Thou shalt not abhor an Edomite; for he **is** thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. <sup>8</sup> The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

<sup>9</sup> ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

<sup>10</sup> ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: <sup>11</sup> But it shall be, when evening cometh on, he shall wash **himself** with water: and when the sun is down, he shall come into the camp **again**.

<sup>12</sup> ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad: <sup>13</sup> And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: <sup>14</sup> For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

<sup>15</sup> ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: <sup>16</sup> He shall dwell with thee, **even** among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

<sup>17</sup> ¶ There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. <sup>18</sup> Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

<sup>19</sup> ¶ Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: <sup>20</sup> Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

<sup>21</sup> ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. <sup>22</sup> But if thou shalt forbear to vow, it shall be no sin in thee. <sup>23</sup> That which is gone out of thy lips thou shalt keep and perform; **even** a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

<sup>24</sup> ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put **any** in thy vessel. <sup>25</sup> When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

**24** When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorce, and give **it** in her hand, and send her out of his house. <sup>2</sup> And when she is departed out of his house,

she may go and be another man's *wife*.<sup>3</sup> And if the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;<sup>4</sup> Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

<sup>5</sup> ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: **but** he shall be free at home one year, and shall cheer up his wife which he hath taken.

<sup>6</sup> ¶ No man shall take the nether or the upper millstone to pledge: for he taketh **a man's** life to pledge.

<sup>7</sup> ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

<sup>8</sup> ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, **so** ye shall observe to do. <sup>9</sup> Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

<sup>10</sup> ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. <sup>11</sup> Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. <sup>12</sup> And if the man be poor, thou shalt not sleep with his pledge: <sup>13</sup> In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

<sup>14</sup> ¶ Thou shalt not oppress an hired servant **that is** poor and needy, **whether he be** of thy brethren, or of thy strangers that **are** in thy land within thy gates: <sup>15</sup> At his day thou shalt give **him** his hire, neither shall the sun go down upon it; for he **is** poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee. <sup>16</sup> The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

<sup>17</sup> ¶ Thou shalt not pervert the judgment of the stranger, **nor** of the fatherless; nor take a widow's raiment to pledge: <sup>18</sup> But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

<sup>19</sup> ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands. <sup>20</sup> When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. <sup>21</sup> When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow. <sup>22</sup> And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

**25** If there be a controversy between men, and they come unto judgment, that **the judges** may judge them; then they shall justify the righteous, and condemn the wicked. <sup>2</sup> And it shall be, if the wicked man **be** worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. <sup>3</sup> Forty stripes he may give him, **and** not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

<sup>4</sup> ¶ Thou shalt not muzzle the ox when he treadeth out **the corn**.

<sup>5</sup> ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. <sup>6</sup> And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. <sup>7</sup> And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. <sup>8</sup> Then the elders of his city shall call him, and speak unto him: and if he stand to *it*, and say, I like not to take her; <sup>9</sup> Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. <sup>10</sup> And his name shall be called in Israel, The house of him that hath his shoe loosed.

<sup>11</sup> ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: <sup>12</sup> Then thou shalt cut off her hand, thine eye shall not pity **her**.

<sup>13</sup> ¶ Thou shalt not have in thy bag divers weights, a great and a small.

<sup>14</sup> Thou shalt not have in thine house divers measures, a great and a small.

<sup>15</sup> But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. <sup>16</sup> For all that do such things, **and** all that do unrighteously, **are** an abomination unto the LORD thy God.

<sup>17</sup> ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; <sup>18</sup> How he met thee by the way, and smote the hindmost

postane **žena** drugega moškega.<sup>3</sup> Če jo zadnji mož sovraži in ji napiše ločitveni list in *ji* ga da v njeno roko in jo pošlje ven iz svoje hiše, ali če zadnji soprog, ki jo je vzel, **da bi** bila njegova žena, umre,<sup>4</sup> je njen prejšnji soprog, ki jo je poslal proč, ne sme ponovno vzeti, da bi bila njegova žena, potem ko **je** omadeževana, kajti to **je** ogabnost pred Gospodom in ti deželi, ki ti jo daje Gospod, tvoj Bog, **za** dedičino, ne bo povzročil, da greši.

<sup>5</sup> Ko si je mož vzel novo ženo, ne bo šel ven na vojno, niti ne bo obremenjen s kakršnimkoli poslom, **temveč** bo eno leto doma svoboden in bo razveseljeval svojo ženo, ki jo je vzel.

<sup>6</sup> Noben človek ne bo za jamstvo vzel spodnji ali zgornji mlnski kamen, kajti za jamstvo jemlje **človeško** življene.

<sup>7</sup> Če je mož najden, da krade kateregakoli izmed svojih bratov, Izraelovih otrok in iz njega dela trgovsko blago ali ga proda, potem bo ta tat umrl, in ti boš izmed vas iztrebil zlo.

<sup>8</sup> Pazi na nadlogo gobavosti, da marljivo obeležuješ in delaš glede na vse, kar te bodo Lévijevci učili. Kakor sem jim zapovedal **tako** boste vi obeleževali, da delate. <sup>9</sup> Spominjam se, kaj je Gospod, tvoj Bog, storil Mirjam na poti potem, ko ste izšli iz Egipta.

<sup>10</sup> Kadar karkoli posodiš svojemu bratu, ne boš šel v njegovo hišo, da bi dobil svoje jamstvo. <sup>11</sup> Stal boš zunaj in mož, kateremu si posodil, bo jamstvo prinesel ven k tebi. <sup>12</sup> Če **je** mož reven, ne boš spal z njegovim jamstvom.<sup>13</sup> V vsakem primeru mu boš ponovno izročil jamstvo, ko sonce zaide, da bo lahko spal v svojem lastnem oblačilu in te blagoslovil in to bi pravičnost pred Gospodom, tvojim Bogom.

<sup>14</sup> Ne boš zatiral najetega služabnika, **ki je** reven in pomoči potreben, **bodisi je** od tvojih bratov ali od tvojih tujcev, ki **so** v tvoji deželi, znotraj tvojih velikih vrat. <sup>15</sup> Na njegov dan **mu** boš dal njegovo najemnino, niti ne bo sonce zašlo nad le-to, kajti on **je** reven in nanjo naravnava svoje srce, da ne bi zoper tebe klical h Gospodu in bi bil tebi to greh. <sup>16</sup> Očetje ne bodo usmrčeni zaradi otrok niti ne bodo otroci usmrčeni zaradi očetov. Vsak mož bo usmrčen za svoj lasten greh.

<sup>17</sup> Ne boš izkrivil sodbe tujcu **niti** siroti, niti za jamstvo ne jemlji vdovinega oblačila,<sup>18</sup> temveč se boš spominjal, da si bil suženj v Egiptu in Gospod, tvoj Bog, te je odkupil od tam. Zato ti zapovedujem, da to stvar storiš.

<sup>19</sup> Ko na svojem polju požanješ svojo žetev in si snop pozabil na polju, ne boš ponovno šel, da ga vzameš. Ta bo za tujca, siroto in vdovo, da te Gospod, tvoj Bog, lahko blagosloví pri vsem delu tvojih rok. <sup>20</sup> Kadar klatiš svojo oljko, ne boš ponovno šel preko vej. To bo za tujca, siroto in vdovo.<sup>21</sup> Kadar nabiraš grozdje iz svojega vinograda, ne boš kasneje paberkoval. To bo za tujca, siroto in vdovo. <sup>22</sup> Spominjal se boš, da si bil suženj v egiptovski deželi, zato ti zapovedujem, da to stvar storiš.

**25** Če je polemika med ljudmi in pridejo na sodbo, da bi jim **sodniki** lahko sodili, potem bodo opravičili pravičnega in obsodili zlobnega.

<sup>2</sup> Zgodilo se bo, če **bo** zloben človek vreden, da bi bil pretepen, da mu bo sodnik povzročil, da se uleže in da bo z določenim številom udarcev pretepen pred njegovim obrazom, glede na njegovo krvido. <sup>3</sup> Štirideset udarcev mu lahko naloži **in** ne prekorači, da se ti b bo pretepel z mnogimi udarci nad temi.

<sup>4</sup> Ne boš zavezal gobca volu, kadar mane **žito**.

<sup>5</sup> Če bratje prebivajo skupaj in eden izmed njih umre in nima otroka, se žena mrtvega ne bo poročila zunaj, s tujcem. Njen svak bo šel noter k njej in jo vzel k sebi za ženo in ji izpolnil dolžnost soprogovega brata. <sup>6</sup> Zgodilo se bo, **da** bo prvorjenec, katerega ona rodi, nasledil ime njegovega brata, **ki je** mrtev, da njegovo ime ne bo izbrisano iz Izraela. <sup>7</sup> Če pa mož ne mara vzeti svakinje, potem naj gre žena njegovega brata gor k velikim vratom do starešin in reče: »Brat mojega soproga odklanja, da bi svojemu bratu vzdignil ime v Izraelu; noče izpolniti dolžnosti brata mojega soproga.« <sup>8</sup> Potem ga bodo starešine njegovega mesta poklicali in mu govorili. **Če** pa se **temu** zoperstavi in reče: »Ne maram je vzeti,« <sup>9</sup> potem bo žena njegovega brata prišla k njemu v prisotnosti starešin in sezula njegov čevelj iz njegovega stopala in pljunila v njegov obraz in odgovorila ter rekla: »Tako bo storjeno tistemu možu, ki noče graditi hiše svojega brata.« <sup>10</sup> Njegovo ime bo v Izraelu imenovan: »Hiša tistega, ki je sezut.«

<sup>11</sup> Kadar se možje skupaj prepirajo drug z drugim in se žena enega približa, da bi svojega soproga osvobodila iz roke tistega, ki ga udarja in iztegne svojo roko, da ga zgrabi za njegove genitalije, <sup>12</sup> potem boš odsekal njeno roko, tvoje oko se **je** ne bo usmililo.

<sup>13</sup> V svoji torbi ne boš imel različnih uteži, velike in male. <sup>14</sup> V svoji hiši ne boš imel različnih mer, velike in male. <sup>15</sup> **Temveč** boš imel popolno in pravično utež, popolno in pravično mero boš imel, da bodo tvoji dnevi lahko podaljšani v deželi, ki ti jo daje Gospod, tvoj Bog. <sup>16</sup> Kajti vsi, ki počno takšne stvari **in** vsi, ki počno nepravično, **so** ogabnost Gospodu, tvojemu Bogu.

<sup>17</sup> Spomni se kaj ti je po poti storil Amálek, ko ste izšli iz Egipta,

<sup>18</sup> kako te je srečal po poti in udaril najbolj zadnje od tebe, **torej** vse,

*kar je bilo* slabotno za teboj, ko si bil ti slaboten in utrujen, on pa se ni bal Boga.<sup>19</sup> Zato bo, ko ti bo Gospod, tvoj Bog, dal počitek pred vsemi tvojimi sovražniki naokoli, v deželi, ki ti jo daje Gospod, tvoj Bog, za dediščino, da jo vzameš v last, da boš izpod neba izbrisal spomin na Amaleka. *Tega* ne boš pozabil.

**26** Zgodilo se bo, ko prideš v deželo, ki ti jo v dediščino daje Gospod, tvoj Bog in jo vzameš v last in v njej prebivaš,<sup>2</sup> da boš vzel od prvega izmed vseh sadov zemlje, ki ga boš prinesel iz svoje dežele, ki ti jo daje Gospod, tvoj Bog in boš to položil v košaro in boš šel na kraj, ki ga bo izbral Gospod, tvoj Bog, da tam postavi svoje ime.<sup>3</sup> Šel boš k duhovniku, ki bo v tistih dneh ter mu rekel: »Ta dan izpovedujem Gospodu, tvojemu Bogu, da sem prišel v deželo, ki jo je Gospod prizegel našim očetom, da nam jo da.«<sup>4</sup> Duhovnik bo iz twoje roke vzel košaro in jo postavil dol pred oltar Gospoda, tvojega Boga.<sup>5</sup> Govoril boš in pred Gospodom, svojim Bogom, rekel: »Moj oče je bil Sirec, pripravljen, da umre in odšel je dol v Egipt in tam začasno prebival s peščico in tam postal narod, velik, mogočen in gosto naseljen,<sup>6</sup> Egipčani pa so z nami postopali zlobno in nas prizadeli in na nas polozili trdo suženjstvo.<sup>7</sup> Ko smo klicali h Gospodu, Bogu našim očetom, je Gospod slišal naš glas in pogledal na našo stisko in naš trud in naše zatiranje<sup>8</sup> in Gospod nas je iz Egipta izpeljal z mogočno roko, z iztegnjenim laktom, z veliko strahoto, z znamenji in čudeži<sup>9</sup> in nas privedel na ta kraj in nam da to deželo, celo deželo, kjer tečeta mleko in med.<sup>10</sup> Sedaj glej, prinesel sem prve sadove dežele, ki si jo ti, o Gospod, dal meni.« To boš postavil pred Gospoda, svojega Boga in oboževal boš pred Gospodom, svojim Bogom<sup>11</sup> in veselil se boš v vsaki dobri *stvari*, ki jo je Gospod, tvoj Bog, dal tebi in twoji hiši, ti in Lévijevci in tujec, ki je med vami.

<sup>12</sup> Ko si končal desetinjenje vseh desetin svojega narasta v tretjem letu, ki je leto desetinjenja in si to dal Lévijevcu, tujcu, siroti in vdovi, da lahko jedo znotraj svojih velikih vrat in so nasičeni,<sup>13</sup> potem boš rekel pred Gospodom, svojim Bogom: »Odnesel sem posvečene stvari iz svoje hiše in jih prav takoj izročil Lévijevcu, tujcu, siroti in vdovi, glede na vse twoje zapovedi, ki si mi jih zapovedali. Nisem prekršil svojih zapovedi, niti jih nisem pozabila.<sup>14</sup> V svojem žalovanju nisem jedel od tega, niti nisem vzel proč *karkoli* za *kakršnokoli* nečisto uporabo, niti nisem dal *karkoli* od tega za mrtvega, temveč sem prisluhnil glasu Gospoda, svojega Boga in storil glede na vse, kar si mi zapovedal.<sup>15</sup> Poglej navzdol iz svojega svetega prebivališča, iz nebes in blagoslovi svoje ljudstvo Izrael in deželo, ki si nam jo dal, kakor si prizegel našim očetom, deželo, kjer tečeta mleko in med.«

<sup>16</sup> Ta dan ti je Gospod, tvoj Bog, zapovedal, da izpolnjuješ te zakone in sodbe. Ti jih boš torej ohranjaj in izvrševal z vsem svojim srcem in z vso svojo dušo.<sup>17</sup> Ta dan si govoril Gospodu, da bi bil twoj Bog in da bi hodil po njegovih poteh, ohranjaj njegove zakone, njegove zapovedi, njegove sodbe in da bi prisluhnil njegovemu glasu<sup>18</sup> in Gospod ti je ta dan odgovoril, da bi bil njegovo izvoljeno ljudstvo, kakor ti je obljudil in da bi varoval vse njegove zapovedi<sup>19</sup> in da bi te naredil visjega nad vsemi narodi, ki jih je naredil, v hvali, v imenu, v časti in da bi bil lahko sveto ljudstvo Gospodu, svojemu Bogu, kakor je govoril.«

**27** Mojzes je z Izraelovimi starešinami ljudstvu zapovedal, rekoč:  
»Ohranjajte vse zapovedi, ki vam jih ta dan zapovedujem.<sup>2</sup> In zgodilo se bo na dan, ko boste čez Jordan prečkali v deželo, ki ti jo daje Gospod, tvoj Bog, da si boš postavil velike kamne in jih pobelil z apnom<sup>3</sup> in nanje boš zapisal vse besede te postave, ko si prečkal, da si lahko vstopil v deželo, ki ti jo daje Gospod, tvoj Bog, deželo, kjer tečeta mleko in med, kakor ti je obljudil Gospod, Bog svojih očetov.<sup>4</sup> Zatorej bo, ko boste odšli čez Jordan, da boste postavili te kamne, ki sem vam jih zapovedal ta dan, na gori Ebál in jih pobelili z apnom.<sup>5</sup> Tam boš zgradil oltar Gospodu, svojemu Bogu, oltar iz kamnov. *Nobenega* želesnega orodja ne boš dvignil nadnjen.<sup>6</sup> Iz celih kamnov boš zgradil oltar Gospodu, svojemu Bogu in na njem boš daroval žgalne daritve Gospodu, svojemu Bogu.<sup>7</sup> Daroval boš mirovne daritve in tam boš jedel in se veselil pred Gospodom, svojim Bogom.<sup>8</sup> Na kamne boš zelo jasno napisal vse besede te postave.«

<sup>9</sup> Mojzes in duhovniki, Lévijevci, so vsemu Izraelu spregovorili, rekoč: »Pazi in prisluhnji, o Izrael. Ta dan si postal ljudstvo Gospoda, svojega Boga.<sup>10</sup> Ubogal boš torej glas Gospoda, svojega Boga in izvrševal njegove zapovedi in njegove zakone, ki ti jih ta dan zapovedujem.«

<sup>11</sup> Mojzes je ta isti dan ljudstvu naročil, rekoč:<sup>12</sup> »Ti bodo stali na gori Garizím, da blagoslovijo ljudstvo, ko pridete čez Jordan: Simeon, Levi, Juda, Isahár, Jožef in Benjamin.<sup>13</sup> In ti bodo stali na gori Ebál, da preklinjajo: Ruben, Gad, Aser, Zábulon, Dan in Neftáli.

<sup>14</sup> Lévijevci bodo z močnim glasom govorili in rekli vsem Izraelovim možem:<sup>15</sup> »Preklet budi mož, ki dela *kakršnokoli* rezano ali ulito

of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.<sup>19</sup> Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

**26** And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein;<sup>2</sup> That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.<sup>3</sup> And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.<sup>4</sup> And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.<sup>5</sup> And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:<sup>6</sup> And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:<sup>7</sup> And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:<sup>8</sup> And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:<sup>9</sup> And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.<sup>10</sup> And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:<sup>11</sup> And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

<sup>12</sup> ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;<sup>13</sup> Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:<sup>14</sup> I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.<sup>15</sup> Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

<sup>16</sup> ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.<sup>17</sup> Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:<sup>18</sup> And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;<sup>19</sup> And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

**27** And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.<sup>2</sup> And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:<sup>3</sup> And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.<sup>4</sup> Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.<sup>5</sup> And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.<sup>6</sup> Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:<sup>7</sup> And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.<sup>8</sup> And thou shalt write upon the stones all the words of this law very plainly.

<sup>9</sup> ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.<sup>10</sup> Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

<sup>11</sup> ¶ And Moses charged the people the same day, saying,<sup>12</sup> These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:<sup>13</sup> And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

<sup>14</sup> ¶ And the Levites shall speak, and say unto all the men of Israel with a loud voice,<sup>15</sup> Cursed be the man that maketh any graven or molten image,

an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret place. And all the people shall answer and say, Amen.<sup>16</sup> Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.<sup>17</sup> Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.<sup>18</sup> Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.<sup>19</sup> Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.<sup>20</sup> Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.<sup>21</sup> Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.<sup>22</sup> Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.<sup>23</sup> Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.<sup>24</sup> Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.<sup>25</sup> Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.<sup>26</sup> Cursed *be* he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

**28** And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:<sup>2</sup> And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.<sup>3</sup> Blessed *shalt* thou be in the city, and blessed *shalt* thou be in the field.<sup>4</sup> Blessed *shall* be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.<sup>5</sup> Blessed *shall* be thy basket and thy store.<sup>6</sup> Blessed *shalt* thou be when thou comest in, and blessed *shalt* thou be when thou goest out.<sup>7</sup> The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.<sup>8</sup> The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.<sup>9</sup> The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.<sup>10</sup> And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.<sup>11</sup> And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.<sup>12</sup> The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.<sup>13</sup> And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:<sup>14</sup> And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

**15** ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:<sup>16</sup> Cursed *shalt* thou be in the city, and cursed *shalt* thou be in the field.<sup>17</sup> Cursed *shall* be thy basket and thy store.<sup>18</sup> Cursed *shalt* be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.<sup>19</sup> Cursed *shalt* thou be when thou comest in, and cursed *shalt* thou be when thou goest out.<sup>20</sup> The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.<sup>21</sup> The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.<sup>22</sup> The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.<sup>23</sup> And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.<sup>24</sup> The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.<sup>25</sup> The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.<sup>26</sup> And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.<sup>27</sup> The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.<sup>28</sup> The LORD shall smite thee with madness, and blindness, and astonishment of heart:<sup>29</sup> And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.<sup>30</sup> Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.<sup>31</sup> Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored

podobo, ogabnost Gospodu, delo rok rokodelca in jo postavi na skrit kraj.<sup>32</sup> In vse ljudstvo bo odgovorilo in reklo: »Amen.<sup>16</sup> Preklet *bodi* kdor prezira svojega očeta ali svojo mater.<sup>33</sup> In vse ljudstvo bo reklo: »Amen.<sup>17</sup> Preklet *bodi* kdor odstranja mejnik svojega bližnjega.<sup>34</sup> In vse ljudstvo bo reklo: »Amen.<sup>18</sup> Preklet *bodi* kdor slepega pripravi, da zade iz poti.<sup>35</sup> In vse ljudstvo bo reklo: »Amen.<sup>19</sup> Preklet *bodi* kdor izkrivila sodbo tujca, sirote in vdove.<sup>36</sup> In vse ljudstvo bo reklo: »Amen.<sup>20</sup> Preklet *bodi* kdor leži z ženo svojega očeta, ker je odkril krajec očetovega oblačila.<sup>37</sup> In vse ljudstvo bo reklo: »Amen.<sup>21</sup> Preklet *bodi* kdor leži s katerokoli vrsto živali.<sup>38</sup> In vse ljudstvo bo reklo: »Amen.<sup>22</sup> Preklet *bodi* kdor leži s svojo sestro, hčerjo svojega očeta ali hčerjo svoje matere.<sup>39</sup> In vse ljudstvo bo reklo: »Amen.<sup>23</sup> Preklet *bodi* kdor leži s svojo tašco.<sup>40</sup> In vse ljudstvo bo reklo: »Amen.<sup>24</sup> Preklet *bodi* kdor na skrivnem udarja svojega bližnjega.<sup>41</sup> In vse ljudstvo bo reklo: »Amen.<sup>25</sup> Preklet *bodi* kdor jemlje nagrado, da ubije nedolžno osebo.<sup>42</sup> In vse ljudstvo bo reklo: »Amen.<sup>26</sup> Preklet *bodi* kdor ne potruje vseh besed te postave, da bi jih izpolnjeval.<sup>43</sup> In vse ljudstvo bo reklo: »Amen.<sup>44</sup>

**28** Zgodilo se bo, če bo še marljivo prisluhnil glasu Gospoda, svojega Boga, da obeležuješ in da izpolnjuješ vse njegove zapovedi, ki sem ti jih zapovedal ta dan, da te bo Gospod, tvoj Bog, postavil visoko, nad vse narode zemlje<sup>2</sup> in vsi ti blagoslovni bodo prišli nadte in te dosegli, če bo še prisluhnil glasu Gospoda, svojega Boga.<sup>3</sup> Blagoslovjen boš v mestu in blagoslovjen boš na polju.<sup>4</sup> Blagoslovjen bo sad twojega telesa in sad twojih tal in sad twoje živine, prireja twojega goveda in tropov twojih ovc.<sup>5</sup> Blagoslovljena bo tvoja košara in twoja shramba.<sup>6</sup> Blagoslovjen boš, ko prihajaš in blagoslovjen boš, ko odhajaš.<sup>7</sup> Gospod bo twojim sovražnikom, ki se dvignejo zoper tebe, povzročil da bodo udarjeni pred twojim obrazom. Zoper tebe bodo prišli po eni poti, pred teboj bodo pobegnili po sedmih poteh.<sup>8</sup> Gospod bo zapovedal blagoslov nad teboj in twojih skladisih in vsemu temu, česar se loti twoja roka, in blagoslovil te bo v deželi, ki ti jo daje Gospod, tvoj Bog.<sup>9</sup> Gospod te bo utrdil sebi za sveto ljudstvo, kakor ti je prisegel, če boš ohranjaj zapovedi Gospoda, svojega Boga in hodil po njegovih poteh.<sup>10</sup> Vse ljudstvo zemlje bo videlo, da si imenovan po Gospodovem imenu in se te bodo bali.<sup>11</sup> Gospod te bo storil obilnega v dobrinah, v sadu twojega telesa in v prireji twoje živine in v sadu twojih tal, v deželi, ki jo je Gospod prisegel twojim očetom, da ti jo da.<sup>12</sup> Gospod ti bo odprl svojo dobro zakladnico, nebo, da daje dež twoji deželi v svojem obdobju in da blagoslovni vse delo twoje roke in posojal boš mnogim narodom, ti pa si ne boš izposojal.<sup>13</sup> Gospod te bo naredil za glavo in ne za rep. Ti boš samo zgoraj in ne boš spodaj, če boš prisluhnil zapovedim Gospoda, svojega Boga, ki sem ti jih zapovedal ta dan, da jih obeležuješ in izpolnjuješ<sup>14</sup> in ne boš šel stran od katerekoli izmed besed, ki sem ti jih ta dan zapovedal, ne k desni roki, ne k levi, da bi šel za drugimi bogovi, da jim služiš.

**15** Temveč se bo zgodilo, če ne boš prisluhnil glasu Gospoda, svojega Boga, da obeležuješ izvrševati vse njegove zapovedi in njegove zakone, ki sem ti jih ta dan zapovedal, da bodo nadte prišla vsa ta prekletstva in te dohitela.<sup>16</sup> Preklet boš v mestu in preklet boš na polju.<sup>17</sup> Preklet bo tvoj koš in tvoja shramba.<sup>18</sup> Preklet bo sad twojega telesa in sad twoje dežele, priраст twojega goveda in tropov twojih ovc.<sup>19</sup> Preklet boš, ko prihajaš in preklet boš, ko odhajaš.<sup>20</sup> Gospod bo nadte poslal prekletstvo, draženje in grajo v vsem, česar se lotiš s svojo roko, da bi storil, dokler ne boš uničen in dokler hitro ne premineš; zaradi zlobnosti svojih dejanj, s katerimi si me zapustil.<sup>21</sup> Gospod bo storil, da se te bo trdno oklenila kužna bolezni, dokler te ne použije iz dežele, kamor greš, da jo vzameš v last.<sup>22</sup> Gospod te bo udaril s sušico, z vročino, z vnetjem in z izjemno vročico, z mečem, s kvarjenjem in s plesnijo; in preganjale te bodo dokler ne premineš.<sup>23</sup> Tvoje nebo, ki je nad twojo glavo, bo bron in zemlja, ki je pod teboj, bo žezezo.<sup>24</sup> Gospod bo dež twoje dežele spremenil v prašek in prah. Ž neba bo padal nadte, dokler ne boš uničen.<sup>25</sup> Gospod ti bo povzročil, da boš udarjen pred svojimi sovražniki. Po eni poti boš šel ven zoper njih in po sedmih poteh boš bežal pred njimi in odstranjen boš v vsa kraljestva zemlje.<sup>26</sup> Tvoje truplo bo hrana vsej perjadi neba in zemeljskim živalim in noben človek jih ne bo odganjal.<sup>27</sup> Gospod te bo udaril z egiptovskimi mehurji, s hemoroidi, s krasto in s srbečico, od katerih ne moreš biti ozdravljen.<sup>28</sup> Gospod te bo udaril z norostjo, slepoto in osuplostjo srca.<sup>29</sup> Opoldan boš tipal, kakor slepi tipa v temi in ne boš uspeval na svojih poteh in vselej boš samo zatiran in plenjen in noben človek te ne bo rešil.<sup>30</sup> Zarocil boš žensko, z njo pa bo ležal drug moški. Zgradil boš hišo, pa ne boš prebival v njej. Zasadil boš vinograd, pa ne boš obiral njegovega grozdja.<sup>31</sup> Tvoj vol bo zaklan pred twojimi očmi, pa od njega ne boš jedel. Tvoj osel bo nasilno vzeti izpred twojega obraza, pa ne bo povrnjen k tebi. Tvoje ovce bodo dane twojim sovražnikom in nikogar ne boš imel, da jih reši.<sup>32</sup> Tvoji sinovi in twoje oči bodo gledale in s hrepnenjem ves dan koprnele po njih, pa v twoji roki ne bo nobene moči.<sup>33</sup> Sad twoje dežele

in vse twoje trude bo narod, ki ga ne poznaš, požrl in ti boš vedno samo zatiran in zdrobljen.<sup>34</sup> Tako da boš besen zaradi prizora svojih oči, ki ga boš videl.<sup>35</sup> Gospod te bo v kolenih in v nogah udaril zbolečimi mehurji, ki ne morejo biti ozdravljeni, od podplata tvojega stopala do vrha twoje glave.<sup>36</sup> Gospod in tvoj kralj, ki si ga boš postavil nadse, te bo privedel k narodu, ki ga nisi poznal niti ti niti twoji očetje in tam boš služil drugim bogovom, lesu in kamnu.<sup>37</sup> Postal boš osuplost, pregovor in tarča posmeha med vsemi narodi, kamor te bo vodil Gospod.<sup>38</sup> Na polje boš nosil obilje semena, zbral pa ga boš **le** malo, kajti to bo požrla letiča kobilica.<sup>39</sup> Sadil boš vinograde in **jih** obrezoval, toda niti ne boš pil **od** vina, niti nabiral **grozdja**, kajti ličinke jih bodo pojedle.<sup>40</sup> Po vseh svojih pokrajinh boš imel oljke, toda **sebe** ne boš mazil z oljem, ker bodo twoje oljke odvrgle **svoj sad**.<sup>41</sup> Zaplodil boš sinove in hčere, toda ne boš jih užival, ker bodo šli v ujetništvo.<sup>42</sup> Vsa twoja drevesa in sad twoje dežele bo požrla letiča kobilica.<sup>43</sup> Tujec, ki je znotraj tebe se bo zelo visoko povzpel nadte, ti pa se boš spustil zelo nizko.<sup>44</sup> Posojal ti bo, ti pa njemu ne boš posojal. On bo glava, ti pa rep.

<sup>45</sup> Poleg tega bodo nadte prišla vsa ta prekletstva in te zasledovala in doseglja, dokler ne boš uničen, ker nisi prisluhnil glasu Gospoda, svojega Boga, da ohranja njegove zapovedi in njegove zakone, ki ti jih je zapovedal.<sup>46</sup> Ta bodo na tebi za znamenje in za čudo in nad tvojim semenom na veke.<sup>47</sup> Ker zaradi obilja vseh **stvari** nisi služil Gospodu, svojemu Bogu, z radostjo in z veseljem srca,<sup>48</sup> zato boš služil svojim sovražnikom, ki jih bo Gospod poslal zoper tebe, v lakoti, v žeji, v nagoti in v pomanjkanju vseh **stvari** in na tvoj vrat bo položil žezele jarem, dokler te ne uniči.<sup>49</sup> Gospod bo zoper tebe od daleč privedel narod, od konca zemlje, **tako naglo** kakor leti orel. Narod, katerega jezika ne boš razumel,<sup>50</sup> narod krutega obličja, ki se ne bo oziral na osebo starca, niti mladim izkazoval naklonjenosti.<sup>51</sup> Jedel bo sad twoje živine in sad twoje dežele, dokler ne boš uničen, ki ti **tudi** ne bo pustil **niti** žita, vina ali olja **ali** prirasta tvojega goveda ali tropov tvojih ovc, dokler te ne uniči.<sup>52</sup> Oblegal te bo v vseh tvojih velikih vratih, dokler se tvoji visoki in mogočni utrjeni zidovi, v katere si zaupal, ne zrušijo po vsej tvoji deželi in oblegal te bo v vseh tvojih velikih vratih, po vsej tvoji deželi, ki ti jo je dal Gospod, tvoj Bog.<sup>53</sup> Jedel boš sad svojega lastnega telesa, meso svojih sinov in svojih hčera, ki ti jih je dal Gospod, tvoj Bog, ob obleganju in v tesnobi, s katero te bodo stiskali tvoji sovražniki,<sup>54</sup> **tako da** bo oko moža, **ki je** med vami nežen in zelo prefinjen, hudobno proti svojemu bratu in proti ženi svojega naročja in proti preostanku svojih otrok, ki jih bo pustil,<sup>55</sup> tako da nikomur izmed njih ne bo dal mesa svojih otrok, ki jih bo jedel, ker mu ob obleganju in v tesnobi, s katero te bodo stiskali tvoji sovražniki in vznemirjali v vseh tvojih velikih vratih, ničesar ne bo preostalo.<sup>56</sup> Oko nežne in prefinjene ženske med vami, ki zaradi prefinjenosti in nežnosti ne bi niti poskusila postaviti podplata svojega stopala na tla, bo hudobno napram soprogu svojega naročja in napram svojemu sinu in napram svoji hčeri<sup>57</sup> in napram svojemu otročičku, ki pride ven izmed njenih stopal in napram svojim otrokom, ki jih bo nosila, kajti na skrivaj jih bo jedla zaradi pomanjkanja vseh stvari, ob obleganju in tesnobi, s katerim te bo tvoj sovražnik stiskal znotraj twojih velikih vrat.<sup>58</sup> Če ne boš obeleževal, da storиш vse besede te postave, ki so zapisane v tej knjigi, da bi se lahko bal tega slavnega in strašnega imena, GOSPODA, SVOJEGA BOGA,<sup>59</sup> tedaj bo Gospod naredil twoje nadloge in nadloge tvojega semena težke, **celo** velike nadloge in dolgo trajajoče in boleče bolezni in dolgo trajajoče.<sup>60</sup> Poleg tega bo nadte privedel vse egiptovske bolezni, katerih si se bal in te se te bodo trdno držale.<sup>61</sup> Prav tako vsako bolezen in vsako nadlogo, ki ni zapisana v knjigi te postave, tudi te bo Gospod privedel nadte, dokler ne boš uničen.<sup>62</sup> Vas pa bo ostalo le malo po številu, medtem ko vas je bilo zaradi množice kakor zvezd neba, ker nisi hotel ubogati glasu Gospoda, svojega Boga.<sup>63</sup> Zgodilo se bo, **da** kakor se je Gospod nad vami veselil, da vam stori dobro in vas množi, tako se bo Gospod nad vami veselil, da vas uniči in da vas privede v nič in vi boste izrvani iz dežele, kamor greš, da jo vzameš v last.<sup>64</sup> Gospod te bo razkropil med vsa ljudstva, od enega konca zemlje, celo do drugega in tam boš služil drugim bogovom, ki jih nisi poznal ne ti, ne twoji očetje, **celo** lesu in kamnu.<sup>65</sup> Med tistimi narodi ne boš našel nobenega olajšanja, niti podplat tvojega stopala ne bo imel počitka, temveč ti bo tam Gospod dal trepetajoče srce, pešajoče oči in umsko bolest<sup>66</sup> in twoje življenje bo pred teboj viselo v dvomu in bal se boš podnevi in ponoči in nobene gotovosti svojega življenja ne boš imel.<sup>67</sup> Zjutraj boš rekel: »Da bi Bog dal, da bi bil večer!« In zvečer boš rekel: »Da bi Bog dal, da bi bilo jutro!« Zaradi strahu svojega srca, s katerim se boš bal in zaradi pogleda svojih oči, katerega boš gledal.<sup>68</sup> Gospod te bo z ladjami ponovno privedel v Egipt, po poti, o kateri sem ti govoril: »Ne boš

to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.<sup>69</sup> Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long; and *there shall be* no might in thine hand.<sup>70</sup> The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:<sup>71</sup> So that thou shalt be mad for the sight of thine eyes which thou shalt see.<sup>72</sup> The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.<sup>73</sup> The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.<sup>74</sup>

<sup>75</sup> And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.<sup>76</sup> Thou shalt carry much seed out into the field, and shalt gather *but little* in; for the locust shall consume it.<sup>77</sup> Thou shalt plant vineyards, and dress *them*, but shalt neither drink of the wine, nor gather *the grapes*; for the worms shall eat them.<sup>78</sup> Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.<sup>79</sup> Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.<sup>80</sup> All thy trees and fruit of thy land shall the locust consume.<sup>81</sup> The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.<sup>82</sup> He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

<sup>83</sup> Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:<sup>84</sup> And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.<sup>85</sup> Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all **things**:<sup>86</sup> Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all **things**: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.<sup>87</sup> The LORD shall bring a nation against thee from far, from the end of the earth, **as swift** as the eagle flieth; a nation whose tongue thou shalt not understand;<sup>88</sup> A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young;<sup>89</sup> And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.<sup>90</sup> And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.<sup>91</sup> And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:<sup>92</sup> So that the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:<sup>93</sup> So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.<sup>94</sup> The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,<sup>95</sup> And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all **things** secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.<sup>96</sup> If thou wilst not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;<sup>97</sup> Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.<sup>98</sup> Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.<sup>99</sup> Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.<sup>100</sup> And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.<sup>101</sup> And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.<sup>102</sup> And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.<sup>103</sup> And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:<sup>104</sup> And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:<sup>105</sup> In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.<sup>106</sup> And the LORD shall bring thee into Egypt again with ships, by the

way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

**29** These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

<sup>2</sup> ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; <sup>3</sup> The great temptations which thine eyes have seen, the signs, and those great miracles: <sup>4</sup> Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. <sup>5</sup> And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. <sup>6</sup> Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God. <sup>7</sup> And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: <sup>8</sup> And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. <sup>9</sup> Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

<sup>10</sup> ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, <sup>11</sup> Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: <sup>12</sup> That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: <sup>13</sup> That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. <sup>14</sup> Neither with you only do I make this covenant and this oath; <sup>15</sup> But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day: <sup>16</sup> (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; <sup>17</sup> And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:) <sup>18</sup> Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; <sup>19</sup> And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: <sup>20</sup> The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. <sup>21</sup> And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: <sup>22</sup> So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; <sup>23</sup> *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: <sup>24</sup> Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger? <sup>25</sup> Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: <sup>26</sup> For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them: <sup>27</sup> And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: <sup>28</sup> And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day. <sup>29</sup> The secret *things* belong unto the LORD our God: but those *things which are* revealed belong unto us and to our children for ever, that we may do all the words of this law.

**30** And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee, <sup>2</sup> And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; <sup>3</sup> That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. <sup>4</sup> If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: <sup>5</sup> And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. <sup>6</sup> And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. <sup>7</sup> And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. <sup>8</sup> And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. <sup>9</sup> And the LORD

je več videl.« Tam boste prodani svojim sovražnikom za sužnje in sužnjice in noben mož *vas* ne bo kupil.

**29** To so besede zaveze, ki jo je Gospod zapovedal Mojzesu, da jo z Izraelovimi otroci sklene v moábski deželi, poleg zaveze, ki jo je z njimi sklenil na Horebu.

<sup>2</sup> Mojzes je klical vsemu Izraelu in jim rekel: »Videli ste vse, kar je Gospod storil pred vašimi očmi v egiptovski deželi faraonu in vsem njegovim služabnikom in vsej njegovi deželi, <sup>3</sup> velike preizkušnje, ki so jih videle twoje oči, znamena in tiste velike čudeže. <sup>4</sup> Vendar vam Gospod do tega dne ni dal srca, da zaznate, oči, da vidite in ušesa, da slišite. <sup>5</sup> Jaz sem vas štirideset let vodil po divjini. Vaša oblačila se na vas niso postarala in tvoj čevelj na tvojem stopalu se ni postaral. <sup>6</sup> Niste jedli kruha, niti pili vina ali močne pijače, da bi lahko spoznali, da jaz *sem* Gospod, vaš Bog. <sup>7</sup> In ko ste prišli na ta kraj sta Sihón, kralj v Hešbónu in bašánski kralj Og, prišla ven zoper nas v bitko in mi smo ju udarili. <sup>8</sup> Zavzeli smo njuno deželo in jo izročili v dedičino Rubenovcem, Gádovcem in polovici Manásejevega rodu. <sup>9</sup> Varujte torej besede te zaveze in jih izvršujte, da boste lahko uspevali v vsem svojem delu.

<sup>10</sup> Vsi izmed vas ta dan stojite pred Gospodom, vašim Bogom: vaši poveljniki vaših rodov, vaše starešine in vaši častniki, *z* vsemi Izraelovimi možmi, <sup>11</sup> vaši malčki, vaše žene in tvoj tuječ, ki *je* v tvojem taboru, od sekalca tvojega lesa, do prinašalca tvoje vode, <sup>12</sup> da bi vstopil v zavezo z Gospodom, svojim Bogom in v njegovo prisego, ki jo je Gospod, tvoj Bog, ta dan sklenil s teboj, <sup>13</sup> da bi te ta dan lahko osnoval za svoje ljudstvo *in da* bi ti bil on lahko Bog, kakor ti je rekel in kakor je prisegel tvojim očetom, Abrahamu, Izaku in Jakobu. <sup>14</sup> Niti te zaveze in te prisige ne sklepam samo s teboj, <sup>15</sup> temveč s *tistim*, ki ta dan stoji tukaj z nami pred Gospodom, našim Bogom in tudi s *tistim*, ki ga ta dan ni tukaj z nami <sup>16</sup> (kajti veste kako smo prebivali v egiptovski deželi in kako smo prišli skozi narode, mimo katerih ste šli <sup>17</sup> in ste videli njihove ogabnosti in njihove malike, les in kamen, srebro in zlato, ki *so bili* med njimi) <sup>18</sup> da ne bi bilo med vami moža ali ženske ali družine ali rodu, katerega srce se ta dan obrača od Gospoda, našega Boga, da gre *in* služi bogovom teh narodov, da ne bi bilo med vami korenine, ki obrodi žolč in pelin <sup>19</sup> in zgodi se, ko sliši besede tega prekletstva, da se blagosloví v svojem srcu, rekoč: »Imel bom mir, čeprav hodim v zamisli svojega srca, da žeji dodajam pjanost.« <sup>20</sup> Gospod mu ne bo prizanesel, temveč se bosta potem Gospodova jeza in njegova ljubosumnost kadili zoper tega človeka in vsa prekletstva, ki so zapisana v tej knjigi, bodo legla nanj in Gospod bo njegovo ime izbrisal izpod neba. <sup>21</sup> Gospod ga bo izmed vseh Izraelovih rodov oddvojil v zlo, glede na vsa prekletstva zaveze, ki so zapisana v tej knjigi postave, <sup>22</sup> tako da bodo rekli prihajajočemu rodu tvojih otrok, ki bodo vstali za vami in tuječu, ki bo prišel iz daljne dežele, ko bodo videli nadloge te dežele in bolezni, ki jih je Gospod položil nanjo <sup>23</sup> *in da* je njegova celotna dežela žeplo, sol *in* gorenenje, *da* ta ni posejana niti ne vzbrsti niti nobena trava ne raste na njej, kakor razdejanje Sódome, Gomóre, Adme in Cebojíma, katere je Gospod uničil v svoji jezi in v svojem besu. <sup>24</sup> Celo vsi narodi bodo rekli: »Zakaj je Gospod tako storil tej deželi? Kaj *pomeni* gorenje te velike jeze?« <sup>25</sup> Potem bodo možje rekli: »Ker so zapustili zavezo Gospoda, Boga svojih očetov, ki jo je z njimi sklenil, ko jih je privedel ven iz egiptovske dežele, <sup>26</sup> kajti šli so in služili drugim bogovom in jih oboževali, bogovom, ki jih niso poznali *in katere* jim on ni dal <sup>27</sup> in Gospodova jeza je bila vžgana zoper to deželo, da nadnjo privede vsa prekletstva, ki so zapisana v tej knjigi. <sup>28</sup> Gospod jih je v jezi izkoreninil iz njihove dežele, v besu, v velikem ogorčenju in jih vrgel v drugo deželo, kakor *je to* ta dan.« <sup>29</sup> Skrivne stvari pripadajo Gospodu, našemu Bogu, toda tiste *stvari, ki so razodeli, pripadajo* nam in našim otrokom na veke, da lahko storimo vse besede te postave.

**30** Zgodilo se bo, ko vse te stvari pridejo nadte, blagoslov in prekletstvo, ki sem ga postavljal predte in si *jh* boš priklical v um med vsemi narodi, kamor te je Gospod, tvoj Bog, pregnal <sup>2</sup> in se boš vrnil h Gospodu, svojemu Bogu in ubogal njegov glas glede na vse, kar sem ti ta dan zapovedal, tebi in tvojim otrokom, z vsem svojim srcem in z vso svojo dušo, <sup>3</sup> da bo potem Gospod, tvoj Bog, obrnil tvoje ujetništvo in imel sočutje nad teboj in te bo vrnil in zbral od vseh narodov, kamor te je Gospod, tvoj Bog, razkropil. <sup>4</sup> Če bo *kdorkoli* izmed tvojih izgnan do skrajnih *delov* neba, te bo od tam zbral Gospod, tvoj Bog in te privedel od tam. <sup>5</sup> Gospod, tvoj Bog, te bo privedel v deželo, katero so tvoji očetje vzeli v last in vzel jo boš v last in storil ti bo dobro in te bolj pomnožil kot tvoje očete. <sup>6</sup> Gospod, tvoj Bog, bo obrezal tvoje srce in srce tvojega semena, da ljubiš Gospoda, svojega Boga, z vsem svojim srcem in z vso svojo dušo, da boš lahko živel. <sup>7</sup> Gospod, tvoj Bog, bo vsa te prekletstva položil na tvoje sovražnike in na tiste, ki te sovražijo, ki so te preganjali. <sup>8</sup> Vrnil se boš in ubogal Gospodov glas in izpolnjeval vse njegove zapovedi, ki sem ti jih ta dan zapovedal. <sup>9</sup> In Gospod, tvoj Bog, te bo storil obilnega v vsakem delu

tvoje roke, v sadu twojega telesa, v prijeji tvoje živine in v sadu twoje dežele, tebi v dobro, kajti Gospod se bo, tebi v dobro, ponovno veselil nad teboj, kakor se je veselil nad twojimi očeti,<sup>10</sup> če boš prisluhnil glasu Gospoda, svojega Boga, da ohranjaš njegove zapovedi in njegove zakone, ki so zapisani v knjigi te postave **in** če se obrneš h Gospodu, svojemu Bogu, z vsem svojim srcem in z vso svojo dušo.

<sup>11</sup> Kajti ta zapoved, ki sem ti jo ta dan zapovedal, ta ni skrita pred teboj, niti ni daleč proč.<sup>12</sup> Ta ni v nebesih, da bi lahko rekel: »Kdo bo za nas šel gor do nebes in jo privede k nam, da bi jo lahko slišali in izpolnjevali?«<sup>13</sup> Niti to ni prek morja, da bi lahko rekel: »Kdo bo za nas šel čez morje in jo privede k nam, da bi jo lahko slišali in izpolnjevali?«<sup>14</sup> Temveč **je** beseda zelo blizu tebe, v tvojih ustih in v tvojem srcu, da jo lahko izpolniš.

<sup>15</sup> Poglej, predte sem ta dan postavil življenje in dobro ter smrt in zlo, <sup>16</sup> v tem, da sem ti ta dan zapovedal, da ljubiš Gospoda, svojega Boga, da hodiš po njegovih poteh in varuješ njegove zapovedi, njegove zakone in njegove sodbe, da boš lahko živel in se množil in Gospod, tvoj Bog, te bo blagoslovil v deželi kamor greš, da jo vzameš v last.<sup>17</sup> Toda če se tvoje srce odvrne, tako da ne boš prisluhnil, temveč boš odveden proč in slavil druge bogove in jim služil,<sup>18</sup> ti ta dan naznanjam, da se boš zagotovo pogubil **in da** ne boš podaljšal **svojih** dni in deželi, kamor greš čez Jordan, da jo vzameš v last.<sup>19</sup> Danes kličem nebo in zemljo za pričo zoper tebe, **da** sem predte postavil življenje in smrt, blagoslov in prekletstvo. Zato izberi življenje, da boš lahko živel tako ti, kakor tvoje seme,<sup>20</sup> da lahko ljubiš Gospoda, svojega Boga **in** da lahko ubogaš njegov glas in da se lahko trdno pridružiš k njemu, kajti on **je** tvoje življenje in dolžina tvojih dni, da boš lahko prebival v deželi, ki jo je Gospod prizigel tvojim očetom, Abrahamu, Izaku in Jakobu, da jim jo da.«

**31** Mojzes je odšel in te besede spregovoril vsemu Izraelu.<sup>2</sup> Rekel **jim** je: »Jaz **sem** ta dan star sto dvajset let. Ne morem več hoditi ven in vstopati noter. Tudi Gospod mi je rekel: »Ti ne boš šel preko tega Jordana.«<sup>3</sup> Gospod, tvoj Bog, bo šel preko pred teboj **in** on bo izpred tebe uničil te narode in ti jih boš vzel v last **in** Józue, on bo šel preko pred teboj, kakor je rekel Gospod.<sup>4</sup> Gospod jim bo storil kakor je storil Sihónu in Ogu, kraljema Amoréjcov in njuni deželi, katera je uničil.<sup>5</sup> Gospod ju bo izročil pred tvoj obraz, da jima boš lahko storil glede na vse zapovedi, ki sem ti jih zapovedal.<sup>6</sup> Bodи močan in odločnega poguma, ne boj se, niti se jih ne plaši, kajti Gospod, tvoj Bog, on **je ta**, ki gre s teboj; ne bo te razočaral, niti te ne bo zapustil.«

<sup>7</sup> Mojzes je zaklical k Józuetu in mu pred očmi vsega Izraela rekel: »Bodi močan in odločnega poguma, kajti s tem ljudstvom moraš iti v deželo, ki jo je Gospod prizigel njihovim očetom, da jim jo da; in ti jim boš povzročil, da jo podedujejo.<sup>8</sup> Gospod, on **je ta**, ki gre pred teboj. S teboj bo, ne bo te razočaral, niti te ne bo zapustil. Ne boj se niti ne bodi zaprepaden.«

<sup>9</sup> Mojzes je zapisal to postavo in jo izročil duhovnikom, sinovom Léijevcev, ki so nosili skrinijo Gospodove zaveze v vsem Izraelovim starešinam.<sup>10</sup> Mojzes jim je zapovedal, rekoč: »Ob koncu **vsakih** sedmih let, na slovesno leto odpusta, na šotorski praznik,<sup>11</sup> ko pride ves Izrael, da se prikaže pred Gospodom, tvojim Bogom, na kraju, ki ga bo on izbral, boš to postavo bral pred vsem Izraelom v njihovo uho.<sup>12</sup> Skupaj zberi ljudstvo, može, žene, otroke in tvojega tujca, ki je znotraj tvojih velikih vratih, da lahko slišijo in da se lahko naučijo in se bojijo Gospoda, svojega Boga in obeležujejo, da storijo vse besede te postave<sup>13</sup> **in da** njihovi otroci, ki niso poznali **ničesar**, lahko slišijo in se naučijo batiti se Gospoda, vašega Boga, tako dolgo kot vi živite v deželi, kamor greste prek Jordana, da jo vzamete v last.«

<sup>14</sup> Gospod je rekel Mojzesu: »Glej, približujejo se tvoji dnevi, ko moraš umrijeti. Poklici Jozueta in se postavita v šotorskem svetišču skupnosti, da mu lahko dam naročilo.« Mojzes in Józue sta odšla in se postavila v šotorskem svetišču skupnosti.<sup>15</sup> Gospod se je prikazal v šotorskem svetišču, v oblačnem stebri in oblačni steber je stal nad vrati šotorskega svetišča.

<sup>16</sup> Gospod je rekel Mojzesu: »Glej, zaspal boš s svojimi očeti in to ljudstvo se bo vzdignilo in se šlo vlačugat za bogovi tujcev dežele, v katero gredo, **da bi bili** med njimi in zapustili me bodo in prelomili mojo zavezo, ki sem jo sklenil z njimi.<sup>17</sup> Potem bo na tisti dan moja jeza vneta zoper njih in zapustil jih bom in svoj obraz bom skril pred njimi in použiti bodo in številna zla in težave jih bodo zadele, tako da bodo na tisti dan rekli: »Ali niso nad nas prišla ta zla, ker med nami ni našega Boga?«<sup>18</sup> Na tisti dan bom zagotovo skril svoj obraz zaradi vseh hudobij, ki jih bodo naredili v tem, da so se obrnili k drugim bogovom.<sup>19</sup> Zdaj torej zapišite to pesem za vas in jo učite Izraelove otroke. Položite jo v njihova usta, da bo ta pesem lahko priča zame zoper Izraelove otroke.<sup>20</sup> Kajti, ko jih bom privedel v deželo, ki sem jo prizigel njihovim očetom, kjer tečeta mleko in med in bodo jedli in se nasitili in postali debeli, potem se bodo obrnili k drugim bogovom in jim služili in me izzivali in prelomili mojo zavezo.<sup>21</sup> Zgodilo se bo,

thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:<sup>10</sup> If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, **and** if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

<sup>11</sup> ¶ For this commandment which I command thee this day, it **is** not hidden from thee, neither **is** it far off.<sup>12</sup> It **is** not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?<sup>13</sup> Neither **is** it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?<sup>14</sup> But the word **is** very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

<sup>15</sup> ¶ See, I have set before thee this day life and good, and death and evil;<sup>16</sup> In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.<sup>17</sup> But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;<sup>18</sup> I denounce unto you this day, that ye shall surely perish, **and that** ye shall not prolong **your** days upon the land, whither thou passest over Jordan to go to possess it.<sup>19</sup> I call heaven and earth to record this day against you, **that** I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:<sup>20</sup> That thou mayest love the LORD thy God, **and** that thou mayest obey his voice, and that thou mayest cleave unto him: for he **is** thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

**31** And Moses went and spake these words unto all Israel.<sup>2</sup> And he said **unto them, I am** an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.<sup>3</sup> The LORD thy God, he will go over before thee, **and** he will destroy these nations from before thee, and thou shalt possess them: **and** Joshua, he shall go over before thee, as the LORD hath said.<sup>4</sup> And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.<sup>5</sup> And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.<sup>6</sup> Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he **it is** that doth go with thee; he will not fail thee, nor forsake thee.

<sup>7</sup> ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.<sup>8</sup> And the LORD, he **it is** that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

<sup>9</sup> ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.<sup>10</sup> And Moses commanded them, saying, At the end of **every** seven years, in the solemnity of the year of release, in the feast of tabernacles,<sup>11</sup> When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.<sup>12</sup> Gather the people together, men, and women, and children, and thy stranger that **is** within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:<sup>13</sup> And **that** their children, which have not known **any thing**, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

<sup>14</sup> ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.<sup>15</sup> And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

<sup>16</sup> ¶ And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go **to be** among them, and will forsake me, and break my covenant which I have made with them.<sup>17</sup> Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God **is** not among us?<sup>18</sup> And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.<sup>19</sup> Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.<sup>20</sup> For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke

me, and break my covenant.<sup>21</sup> And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

<sup>22</sup> ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.<sup>23</sup> And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

<sup>24</sup> ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,<sup>25</sup> That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,<sup>26</sup> Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.<sup>27</sup> For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

<sup>28</sup> ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.<sup>29</sup> For I know that after my death ye will utterly corrupt **yourselves**, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.<sup>30</sup> And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

**32** Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.<sup>2</sup> My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:<sup>3</sup> Because I will publish the name of the LORD: ascribe ye greatness unto our God.<sup>4</sup> **He is** the Rock, his work **is** perfect: for all his ways **are** judgment: a God of truth and without iniquity, just and right **is** he.<sup>5</sup> They have corrupted themselves, their spot **is not the spot** of his children: **they are** a perverse and crooked generation.<sup>6</sup> Do ye thus requite the LORD, O foolish people and unwise?<sup>7</sup> is not he thy father **that** hath bought thee? hath he not made thee, and established thee?

<sup>7</sup> ¶ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.<sup>8</sup> When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.<sup>9</sup> For the LORD's portion **is** his people; Jacob **is** the lot of his inheritance.<sup>10</sup> He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.<sup>11</sup> As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:<sup>12</sup> So the LORD alone did lead him, and **there was no strange god with him.**<sup>13</sup> He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;<sup>14</sup> Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

<sup>15</sup> ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered **with fatness**; then he forsook God **which** made him, and lightly esteemed the Rock of his salvation.<sup>16</sup> They provoked him to jealousy with strange **gods**, with abominations provoked they him to anger.<sup>17</sup> They sacrificed unto devils, not to God; to gods whom they knew not, to new **gods that** came newly up, whom your fathers feared not.<sup>18</sup> Of the Rock **that** begat thee thou art unmindful, and hast forgotten God that formed thee.

<sup>19</sup> And when the LORD saw **it**, he abhorred **them**, because of the provoking of his sons, and of his daughters.<sup>20</sup> And he said, I will hide my face from them, I will see what their end **shall be**: for they **are** a very froward generation, children in whom **is** no faith.<sup>21</sup> They have moved me to jealousy with **that which is** not God; they have provoked me to anger with their vanities: and I will move them to jealousy with **those which are** not a people; I will provoke them to anger with a foolish nation.<sup>22</sup> For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.<sup>23</sup> I will heap mischiefs upon them; I will spend mine arrows upon them.<sup>24</sup> **They shall be** burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.<sup>25</sup> The sword without, and terror within, shall destroy both the young man and the virgin, the sucking **also with** the man of gray hairs.

<sup>26</sup> I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:<sup>27</sup> Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, **and** lest they should say, Our hand **is** high, and the LORD hath not done all this.<sup>28</sup> For they **are** a nation void of counsel, neither **is there any** understanding in them.<sup>29</sup> O that they were wise, **that** they understood this, **that** they would consider their latter end!<sup>30</sup> How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?<sup>31</sup> For their rock **is** not as our Rock, even our enemies themselves **being judges**.<sup>32</sup> For their vine **is** of the vine of Sodom, and of the fields of

ko jih bodo doletela mnoga zla in stiske, da bo ta pesem pričala zoper njih kakor priča, kajti ta ne bo pozabljena iz ust njihovega semena, kajti jaz poznam njihove zamislji, s katerimi hodijo naokoli, celo sedaj, preden sem jih privedel v deželo, ki sem jim jo prisegel.«

<sup>22</sup> Zato je Mojzes isti dan napisal to pesem in jo učil Izraelove otroke.

<sup>23</sup> Nunovemu sinu Józuetu je dal zadolžitev in rekel: »Bodi močan in odločnega poguma, kajti ti boš Izraelove otroke privedel v deželo, ki sem jim jo prisegel in jaz bom s teboj.«

<sup>24</sup> Pripetilo se je, ko je Mojzes končal s pisanjem besed te postave v knjigo, dokler niso bile dokončane,<sup>25</sup> da je Mojzes zapovedal Lévijevcem, ki so nosili skrinjo Gospodove zaveze, rekoč: <sup>26</sup> »Vzemite to knjigo postave in jo postavite v stran skrinje zaveze Gospoda, vašega Boga, da bo ta lahko tam za pričo zoper tebe.<sup>27</sup> Kajti poznam tvoj upor in tvoj trdi vrat. Glej, medtem ko sem z vami ta dan še živ, ste bili uporni zoper Gospoda in koliko bolj po moji smrti?«

<sup>28</sup> Zberite k meni vse starešine vaših rodov in vaših častnikov, da lahko te besede govorim v njihova ušesa in klicem nebo in zemljo, da pričata zoper njih.<sup>29</sup> Kajti vem, da **se** boste po moji smrti popolnoma izpridili in odvrnilsi od poti, ki sem vam jo zapovedal in zlo vas bo zadelo v zadnjih dneh, ker boste počeli zlo v Gospodovih očeh, da ga dražite k jezi skozi dela vaših rok.<sup>30</sup> Mojzes je na ušesa vse Izraelove skupnosti govoril besede te pesmi, dokler se niso končale.

**32** »Pazljivo prisluhni, o ti nebo, jaz pa bom govoril in sliši, o zemlja, besede mojih ust.<sup>2</sup> Moj nauk bo kapljal kakor dež, moj govor bo rosil kakor rosa, kakor dežek na nežno zelišče in kakor nalivi na travo,<sup>3</sup> ker bom razglasil Gospodovo ime. Veličino pripisite našemu Bogu.<sup>4</sup> **On je** Skala, njegovo delo **je** popolno, kajti vse njegove poti **so** sodba. Bog resnice in brez krivičnosti, pravičen in iskren **je** on.<sup>5</sup> Izpridili so se, njihov madež ni **madež** njegovih otrok. Sprevržen in sprjeni rod **so**.<sup>6</sup> Ali tako poplačate Gospodu, o nespametno in ne-modro ljudstvo? **Mar** ni on tvoj oče, **ki** te je kupil? Mar te ni on naredil in te postavil?

<sup>7</sup> Spomnite se dni od davnine, preudarite leta mnogih rodov. Vprašajte svojega očeta in vam bo pokazal, svoje starešine in ti bodo povedali.

<sup>8</sup> Ko je Najvišji narodom razdelil njihovo dediščino, ko je ločil Adamove sinove, je ljudstvu postavil meje, glede na število Izraelovih otrok.<sup>9</sup> Kajti Gospodov delež **je** njegovo ljudstvo; Jakob **je** žreb njegove dediščine.

<sup>10</sup> Našel ga je v zapuščeni deželi in opustošeni, tuleči divjini. Vodil ga je naokrog, poučeval ga je, ga varoval kakor punčico svojega očesa.

<sup>11</sup> Kakor orlica vzpodbuja svoje gnezdo, frfota nad svojimi mladiči, široko razširja svoje peruti, jih jemlje in nosi na svojih perutih,<sup>12</sup> **tako** ga je Gospod sam vodil in **tam** z njim ni **bilo** tujega boga.<sup>13</sup> Dal mu je jahati na visokih krajih zemlje, da bi lahko jedel donos od polj in storil mu je, da sesa med iz skale in olje iz kremenčeve skale,<sup>14</sup> maslo goveda in mleko ovc, s tolščo jagnjet in ovni bašanske pasme in koze, z najbogatejšo notranjostjo zrna in pil si čisto kri grozdnih jagod.

<sup>15</sup> Toda Ješurún se je odebelil in brcal. Postal si debel, postal si gost, pokrit si z **maščobo**. Potem je zapustil Boga, **ki** ga je naredil in preziral Skalo rešitev svoje duše.<sup>16</sup> S tujimi **bogovi** so ga dražili do ljubosumnosti, z ogabnostmi so ga izzivali k jezi.<sup>17</sup> Žrtovali so hudičem, ne pa Bogu, bogovom, ki jih niso poznali, novim **bogovom**, **ki** so se na novo pojavili, katerih se vaši očetje niso bali.<sup>18</sup> Nisi mislil na Skalo, **ki** te je spočela in pozabil si Boga, ki te je oblikoval.

<sup>19</sup> Ko je Gospod **to** videl, **jih** je zaničeval, ker so ga njegovi sinovi in njegove hčere jezili.<sup>20</sup> Rekel je: »Svoj obraz bom skril pred njimi, videl bom kakšen **bo** njihov konec, kajti zelo kljubovalen rod so, otroci, v katerih ni vere.<sup>21</sup> Ganili so me do ljubosumja s **tem, kar** ni Bog; s svojimi ničevnostmi so me izzivali k jezi. Do ljubosumja jih bom ganil s **tistimi**, **ki** niso ljudstvo; k jezi jih bom izzival z nespametnim narodom.

<sup>22</sup> Kajti v moji jezi je vžgan ogenj in gorel bo do najnižjega pekla in použil bo zemljo z njenim narastom in vžgal bo temelje gora.<sup>23</sup> Nanje bom nakopičil vragolije, nanje bom poslal svoje puščice.<sup>24</sup> Izčrpani **bodo** z lakoto in požrti z gorečo vročino in z grenkim uničenjem. Nadnje bom poslal tudi zobe zveri, sstrupom kač, **[ki se plazijo po]** prahu.<sup>25</sup> Meč zunaj in strahota znotraj bo uničila tako mladeniča kot devico, **tudi** dojenčka z možem sivih las.«

<sup>26</sup> Rekel sem: »Razkropil jih bom v kote in storil bom, da spomin nanje zbledi med ljudmi.<sup>27</sup> Mar ni bilo, da sem se bal sovražnikovega besa, da se ne bi njihovi nasprotniki čudno obnašali **in** da ne bi rekli: »Naša roka **je** visoko in Gospod ni storil vsega tega.«<sup>28</sup> Kajti oni **so** narod brez preudarnosti, niti **ni nobenega** razumevanja v njih.<sup>29</sup> O da bi bili modri, **da** bi to razumeli, **da** bi preudarili svoj zadnji konec!

<sup>30</sup> Kako naj jih eden prežene tisoč in dva pripravita deset tisoč da bežijo, razen, da jih je njihova Skala prodala in jih je Gospod izročil?<sup>31</sup> Kajti njihova skala ni kakor naša Skala, celo sami naši sovražniki **so** sodniki.<sup>32</sup> Kajti njihova trta **je** iz sódomske trte in iz gomórskih polj.

Njihovo grozdje **je** grozdje žolča, njihovi grozdi **so** grenki.<sup>33</sup> Njihovo vino **je** stup zmajev in krut stup kober.<sup>34</sup> **Mar** ni to prihranjen v shrambi z menoj **in** zapečateno med mojimi zakladi?<sup>35</sup> Meni **pripada** maščevanje in povračilo. Njihovo stopalo bo zdrsmilo ob **pravem** času, kajti dan njihove katastrofe **je** pri roki in stvari, ki bodo prišle nadnje, hitijo.<sup>36</sup> Kajti Gospod bo sodil svoje ljudstvo in se pokesal zaradi svojih služabnikov, ko vidi, da je **njihova** moč odšla in **tam** ni nikogar zaprtega ali preostalega.<sup>37</sup> Rekel bo: »Kje **so** njihovi bogovi, **njihova** skala, v katero so zaupali,<sup>38</sup> ki so jedli tolščo svojih klavnih daritev **in** pilo vino svojih pitnih daritev? Naj vstanejo in vam pomagajo **in** bodo vaša zaščita.

<sup>39</sup> Poglej sedaj, da sem jaz, **celo** jaz sam in **tukaj** ni boga z menoj. Jaz ubijam in jaz oživljam; jaz ranim in jaz ozdravljam. Niti **tam** ni **nobenega**, ki lahko osvobodi iz moje roke.<sup>40</sup> Kajti svojo roko dvignem do neba in rečem: »Jaz živim na veke.«<sup>41</sup> Če nabrusim svoj lesketajoči meč in moja roka zgrabi sodbo, bom povrnil maščevanje svojim sovražnikom in nagradil tiste, ki me sovražijo.<sup>42</sup> Svoje puščice bom opijanil s krvjo in moj meč bo žrl meso **in to** s krvjo umorjenih in ujetnikov, od začetka maščevanj nad sovražnikom.<sup>43</sup> Veselite se, o vi narodi, z njegovim ljudstvom, kajti maščeval bo kri svojih služabnikov in povrnil bo maščevanje svojim nasprotnikom in usmiljen bo do svoje dežele **in** do svojega ljudstva.«

<sup>44</sup> Mojzes je prišel in vse besede te pesmi spregovoril v ušeja ljudstva, on in Nunov sin Hošea.<sup>45</sup> Mojzes je končal govorjenje vseh teh besed vsemu Izraelu.<sup>46</sup> Rekel jim je: »Nastavite vaša srca k vsem besedam, ki jih ta dan pričujem med vami, katere boste zapovedali svojim otrokom, da jih obeležujejo, da jih storijo, vse besede te postave.<sup>47</sup> Kajti to za vas ni prazna stvar, ker to **je** vaše življenje in zaradi te stvari boste podaljšali **svoje** dni v deželi, kamor greste čez Jordan, da jo vzamete v last.«<sup>48</sup> Gospod je ta isti dan spregovoril Mojzesu, rekoč:<sup>49</sup> »Povzpn si na to gorovje Abarim, **na** goro Nebó, ki **je** v deželi Moáb, ki **je** nasproti Jerihe in poglej kánaansko deželo, ki jo dajem Izraelovim otrokom v posest.<sup>50</sup> Umri na gori, kamor se povzpneš in bodi zbran k svojemu ljudstvu, kakor je tvoj brat Aron umrl na gori Hor in je bil zbran k svojemu ljudstvu,<sup>51</sup> ker sta grešila zoper mene med Izraelovimi otroci pri vodah Meriba [**v**] Kadešu, v Cinski divjini, ker me nista izkazala svetega v sredi Izraelovih otrok.<sup>52</sup> Vendar boš deželo videl pred **seboj**, toda ne boš šel tja, v deželo, ki sem jo dal Izraelovim otrokom.«

**33** To **je** blagoslov, s katerim je Mojzes, Božji mož, pred svojo smrtjo blagoslovil Izraelove otroke.<sup>2</sup> Rekel je: »Gospod je prišel iz Sinaja in se iz Seírja dvignil k njim. On sije iz gore Parán in prišel je z deset tisočimi svetih. Iz njegove desnice **je šla** zanje ognjena postava.<sup>3</sup> Da, ljubil je ljudstvo. Vsi njegovi sveti **so** v tvoji roki in usedli so se pri tvojih stopalih; **vsak** bo prejel od tvojih besed.<sup>4</sup> Mojzes nam je zapovedal postavo, **torej** dediščino Jakobove skupnosti.<sup>5</sup> In on je bil kralj v Ješurúnu, ko so se zbrali skupaj poglavarji ljudstva **in** so bili Izraelovi rodovi zbrani skupaj.

<sup>6</sup> Naj Ruben živi in ne umre in naj njegovih mož **ne** bo malo.«

<sup>7</sup> To **je blagoslov** za Juda. Rekel je: »Prisluhni, Gospod, Judovemu glasu in privedi ga k svojemu ljudstvu. Naj mu njegove roke zadoščajo in ti **mu** bodi pomoč pred njegovimi sovražniki.«

<sup>8</sup> O Lévíju je rekel: »Naj bosta tvoj Tumím in tvoj Urím s tvojim svetim, katerega si preizkusil pri Masi **in** s katerim si se preprial pri vodah Meribe,<sup>9</sup> ki je svojemu očetu in svoji materi rekel: »Nisem ga videl.« Niti ni priznal svojih bratov niti spoznal svojih lastnih otrok, kajti obeležili so tvojo besedo in se držali tvoje zaveze.<sup>10</sup> Jakoba bodo učili tvojih sodb in Izraela tvoje postave. Pred teboj bodo postavili kadilo in celotno žgalno daritev na tvoj oltar.<sup>11</sup> Blagoslovi Gospod njegovo imetje in sprejmi delo njegovih rok. Skozi ledja udari tiste, ki vstajajo zoper njega in izmed tistih, ki ga sovražijo, da ne vstanejo ponovno.«

<sup>12</sup> In o BenjamINU je rekel: »Ljubljen od Gospoda bo varno prebival pri njem **in** Gospod ga bo ves dan pokrival in prebival bo med njegovimi rameni.«

<sup>13</sup> O Jožefu je rekel: »Njegova dežela **naj bo** blagoslovljena od Gospoda, za dragocene stvari z neba in za roso in za globino, ki leži spodaj<sup>14</sup> in za dragocene sadje, **porojeno** s soncem in za dragocene stvari, navržene z luno<sup>15</sup> in za vodilne stvari starodavnih gora in za dragocene stvari trajnih hribov<sup>16</sup> in za dragocene stvari zemlje in njene polnosti in **za** dobro voljo tistega, ki je prebival v grmu. Naj nad Jožefovo glavo pride **blagoslov** in na vrh glave tistega, **ki je bil** ločen od svojih bratov.<sup>17</sup> Njegova slava **je podobna** prvencu njegovega bikca in njegovi rogov **so podobni** rogovom samorogov. Z njimi bo suval ljudstvo skupaj h koncem zemlje, in oni **so** deset tisoči Efráimov in oni **so** deset tisoči Manásejevi.«

<sup>18</sup> O Zábulonu je rekel: »Veseli se Zábulon v svojem odhajanju in Isahár v svojih šotorih.<sup>19</sup> Ljudstvo bosta klicala h gori. Tam bodo darovali klavne daritve pravičnosti, kajti sesali bodo **od** obilja morij in **od** zakladov, skritih v pesku.«

Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:<sup>33</sup> Their wine *is* the poison of dragons, and the cruel venom of asps.<sup>34</sup> Is not this laid up in store with me, *and* sealed up among my treasures?<sup>35</sup> To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.<sup>36</sup> For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there* is none shut up, or left.<sup>37</sup> And he shall say, Where *are* their gods, *their* rock in whom they trusted,<sup>38</sup> Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection. Deu

<sup>39</sup> See now that I, **even I, am** he, and **there is** no god with me: I kill, and I make alive; I wound, and I heal: neither **is there any** that can deliver out of my hand.<sup>40</sup> For I lift up my hand to heaven, and say, I live for ever.<sup>41</sup> If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.<sup>42</sup> I will make mine arrows drunk with blood, and my sword shall devour flesh; **and that** with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.<sup>43</sup> Rejoice, O ye nations, **with** his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, **and** to his people.

<sup>44</sup> ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.<sup>45</sup> And Moses made an end of speaking all these words to all Israel:<sup>46</sup> And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.<sup>47</sup> For it is not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.<sup>48</sup> And the LORD spake unto Moses that selfsame day, saying,<sup>49</sup> Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:<sup>50</sup> And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:<sup>51</sup> Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.<sup>52</sup> Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

**33** And this **is** the blessing, wherewith Moses the man of God blessed the children of Israel before his death.<sup>2</sup> And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand **went** a fiery law for them.<sup>3</sup> Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.<sup>4</sup> Moses commanded us a law, **even** the inheritance of the congregation of Jacob.<sup>5</sup> And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

<sup>6</sup> ¶ Let Reuben live, and not die; and let **not** his men be few.

<sup>7</sup> ¶ And this **is the blessing** of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

<sup>8</sup> ¶ And of Levi he said, *Let thy Thummim and thy Urim be* with thy holy one, whom thou didst prove at Massah, **and with** whom thou didst strive at the waters of Meribah;<sup>9</sup> Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.<sup>10</sup> They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.<sup>11</sup> Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

<sup>12</sup> ¶ And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; **and the Lord** shall cover him all the day long, and he shall dwell between his shoulders.

<sup>13</sup> ¶ And of Joseph he said, Blessed of the LORD **be** his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,<sup>14</sup> And for the precious fruits **brought forth** by the sun, and for the precious things put forth by the moon,<sup>15</sup> And for the chief things of the ancient mountains, and for the precious things of the lasting hills,<sup>16</sup> And for the precious things of the earth and fulness thereof, and **for** the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.<sup>17</sup> His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

<sup>18</sup> ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.<sup>19</sup> They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck **of** the abundance of the seas, and **of** treasures hid in the sand.

<sup>20</sup> ¶ And of Gad he said, Blessed **be** he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. <sup>21</sup> And he provided the first part for himself, because there, **in** a portion of the lawgiver, **was he** seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

<sup>22</sup> ¶ And of Dan he said, Dan **is** a lion's whelp: he shall leap from Bashan.

<sup>23</sup> ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

<sup>24</sup> ¶ And of Asher he said, **Let** Asher **be** blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. <sup>25</sup> Thy shoes **shall be** iron and brass; and as thy days, **so shall** thy strength **be**.

<sup>26</sup> ¶ **There is** none like unto the God of Jeshurun, **who** rideth upon the heaven in thy help, and in his excellency on the sky. <sup>27</sup> The eternal God **is thy** refuge, and underneath **are** the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy **them**. <sup>28</sup> Israel then shall dwell in safety alone: the fountain of Jacob **shall be** upon a land of corn and wine; also his heavens shall drop down dew. <sup>29</sup> Happy **art** thou, O Israel: who **is** like unto thee, O people saved by the LORD, the shield of thy help, and who **is** the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

**34** And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that **is** over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, <sup>2</sup> And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, <sup>3</sup> And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. <sup>4</sup> And the LORD said unto him, This **is** the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

<sup>5</sup> ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. <sup>6</sup> And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

<sup>7</sup> ¶ And Moses **was** an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

<sup>8</sup> ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping **and** mourning for Moses were ended.

<sup>9</sup> ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

<sup>10</sup> ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, <sup>11</sup> In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, <sup>12</sup> And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

<sup>20</sup> O Gadu je rekel: »Blagoslovjen **bodi** kdor povečuje Gad. Ta prebiva kakor lev in trga laket s tēmenom. <sup>21</sup> Prvi del si je priskrbel zase, ker **je bil** tam, v deležu postavodajalca, dokončan; in prišel je s poglavarij ljudstva, izvršil je Gospodovo pravičnost in njegove sodbe z Izraelom.«

<sup>22</sup> O Danu je rekel: »Dan **je** levji mladič. Poskakoval bo iz Bašana.«

<sup>23</sup> O Neftaliju je rekel: »O Neftali, nasičen z naklonjenostjo in poln Gospodovega blagoslova. Ti poseduj zahod in jug.«

<sup>24</sup> O Aserju je rekel: »Aser **naj bo** blagoslovjen z otroci. Sprejemljiv naj bo svojim bratom in na jajo stopalo omoči v olju. <sup>25</sup> Tvoji čevlji **bodo** žezezo in bron in kakor tvoji dnevi, **takšna bo** tvoja moč.«

<sup>26</sup> Nobenega ni podobnega Ješurúnovemu Bogu, **ki** jaha na nebesih v tvojo pomoč in v svoji odličnosti na nebu. <sup>27</sup> Večen Bog **je tvoje** zatocišče in spodaj **so** večne roke in on bo izpred tebe sunil sovražnika in rekel bo: »Uniči **jih**.« <sup>28</sup> Potem bo Izrael sam prebival na varnem. Jakovov studenec **bo** na deželi žita in vina; tudi njegovo nebo bo kapljalo roso. <sup>29</sup> Srečen **si** ti, o Izrael. Kdo **je** tebi podoben, o ljudstvo, rešeno po Gospodu, ščitu tvoje pomoči in kdo **je** meč tvoje odličnosti! In tvoji sovražniki ti bodo najdeni kot lažnivci, in teptal jih boš na njihovih visokih krajinah.«

**34** Mojzes se je iz moábskih ravnin dvignil na goro Nebó, k vrhu Pisge, ki **je** nasproti Jerihe. In Gospod mu je pokazal vso deželo Gileád, do Dana <sup>2</sup> in ves Neftali, Efrájimo in Manásejevo deželo in vso Judovo deželo, do skrajnega morja, <sup>3</sup> in jug in ravnino jerihonske doline, mesto palmovih dreves, do Coarja. <sup>4</sup> Gospod mu je rekel: »To **je** dežela, ki sem jo prisegel Abrahamu, Izaku in Jakobu, rekoč: »Dal jo bom tvojemu semenu.« Dal sem ti, da **jo** vidiš s svojimi očmi, toda ne boš šel tja preko.«

<sup>5</sup> Tako je Gospodov služabnik Mojzes umrl tam v moábski deželi, glede na Gospodovo besedo. <sup>6</sup> Pokopal ga je v dolini, v moábski deželi nasproti Bet Peorja, toda noben človek ne pozna njegovega mavzoleja do današnjega dne.

<sup>7</sup> Mojzes **je bil** star sto dvajset let, ko je umrl. Njegovo oko ni bilo zatemnjeno, niti se njegova naravna sila ni zmanjšala.

<sup>8</sup> Izraelovi otroci so na moábskih ravninah trideset dni jokali za Mojzesom; tako so bili dnevi jokanja **in** žalovanja za Mojzesom končani.

<sup>9</sup> Nunov sin Józue pa je bil poln duha modrosti, kajti Mojzes je nanj položil svoji roki in Izraelovi otroci so mu prisluhnili in storili kakor je Gospod zapovedal Mojzesu.

<sup>10</sup> In od takrat v Izraelu ni vstal prerok, podoben Mojzesu, katerega je Gospod poznal iz obličja v obličje, <sup>11</sup> v vseh znamenjih in čudežih, ki mu jih je Gospod poslal, da jih v egiptovski deželi stori faraonu in vsem njegovim služabnikom in vsej njegovi deželi <sup>12</sup> in v vsej tisti mogočni roki in vsej veliki strahoti, ki jo je Mojzes pokazal pred očmi vsega Izraela.

## Jozuetova knjiga

**1** Torej po smrti Mojzesu, Gospodovega služabnika, se je pripetilo, da je Gospod spregovoril Nunovemu sinu Józuetu, Mojzesovemu služabniku, rekoč: <sup>2</sup> »Moj služabnik Mojzes je mrtev. Sedaj torej vstani, pojdi čez ta Jordan, ti in vse to ljudstvo, in deželo, ki jo dajem njim, **torej** Izraelovim otrokom. <sup>3</sup> Vsak kraj, na katerega bo stopil podplat twojega stopala, to sem ti dal, kakor sem rekel Mojzesu. <sup>4</sup> Od divjine in tega Libanona, celo do velike reke, reke Evfrat, vso deželo Hetecev in do velikega morja proti zahajanju sonca, bo vaša pokrajina. <sup>5</sup> Tam noben mož ne bo zmožen obstati pred teboj vse dni twojega življenja. Kakor sem bil z Mojzesom, **tako** bom s teboj. Ne bom te razočaral, niti te ne bom zapustil. <sup>6</sup> Bodi močan in odločnega poguma, kajti temu ljudstvu boš v dedičino razdelil deželo, za katero sem prisegel njihovim očetom, da jim jo dam. <sup>7</sup> Samo močan budi in zelo pogumen, da boš lahko obeležil, da storiš glede na vso postavo, ki ti jo je moj služabnik Mojzes zapovedal. Ne obrni se od nje ne **k** desni roki ne **k** levi, da boš lahko uspeval kamorkoli greš. <sup>8</sup> Ta knjiga postave ne bo odšla od twojih ust, temveč boš o njej premisljeval podnevi in ponoči, da boš lahko obeležil, da storiš glede na vse to, kar je zapisano v njej, kajti takrat boš naredil svojo pot uspešno in takrat boš imel dober uspeh. <sup>9</sup> Mar ti nisem jaz zapovedal? Bodi močan in odločnega poguma. Ne bodi prestrašen, niti ne bodi zaprepaden, kajti Gospod, tvój Bog, **je** s teboj kamorkoli greš.«

<sup>10</sup> Potem je Józue zapovedal častnikom ljudstva, rekoč: <sup>11</sup> »Preidite skozi vojsko in zapovljite ljudstvu, rekoč: »Pripravite svoj živež, kajti v treh dneh boste šli preko tega Jordana, da vstopite, da vzamete v last deželo, ki vam jo daje Gospod, vaš Bog, da jo vzamete v last.««

<sup>12</sup> Rubenovcem in Gádovcem in polovici Manásejevega rodu pa je Józue spregovoril, rekoč: <sup>13</sup> »Spomnite se besede, ki vam jo je zapovedal Gospodov služabnik Mojzes, rekoč: »Gospod, vaš Bog, vam je dal počitek in vam je dal to deželo.« <sup>14</sup> Vaše žene, vaši malčki in vaša živilna bodo ostali v deželi, ki vam jo je dal Mojzes na tej strani Jordana, toda vi boste pred vašimi brati prečkali oboroženi, vsi močni junaški možje in jim pomagali, <sup>15</sup> dokler Gospod ne da vašim bratom počitek, kakor **ga je dal** vam in tudi oni ne vzamejo v last dežele, ki jim jo daje Gospod, vaš Bog. Potem se boste vrnili v deželo vaše posesti in jo uživali, katero vam je dal Gospodov služabnik Mojzes na tej strani Jordana, proti sončnemu vzhodu.«

<sup>16</sup> Józuetu so odgovorili, rekoč: »Vse, kar nam zapoveduješ, bomo storili in kamor nas pošlješ, bomo šli. <sup>17</sup> Glede na to, kakor smo Mojzesu prisluhnili v vseh stvareh, tako bomo prisluhnili tebi. Samo Gospod, tvój Bog, naj bo s teboj, kakor je bil z Mojzesom. <sup>18</sup> Kdorkoli **je ta**, ki se upre zoper twojo zapoved in ne bo prisluhnil twojim besedam v vsem, kar mu zapoveš, bo usmrčen. Samo močan budi in odločnega poguma.«

**2** Nunov sin Józue je iz Šítima na skrivaj poslal ogledovat dva moža, rekoč: »Pojdita, poglejta deželo, celo Jericho.« Odšla sta ter prišla v hišo pocestnice, po imenu Rahába in tam prenočila. <sup>2</sup> Kralju Jerihe je bilo povedano, rekoč: »Glej, nočoj sta prišla sèm moža izmed Izraelovih otrok, da preiščeta deželo.« <sup>3</sup> Kralj Jerihe je poslal k Rahábi, rekoč: »Privedi naprej moža, ki sta prišla k tebi, ki sta vstopila v twojo hišo, kajti prišla sta, da bi preiskala vso deželo.« <sup>4</sup> Ženska je vzela dva moža ter ju skrila in rekla takto: »K meni sta prišla moža, toda nisem vedela od kod **sta bila**. <sup>5</sup> Pripetilo se je **okoli časa** zapiranja velikih vrat, ko je bilo temno, da sta moža odšla ven. Kam sta moža odšla, ne vem. Hitro ju zasledujte, kajti dohiteli ju boste.« <sup>6</sup> Toda ona ju je privredila na streho hiše in ju skrila s stebli lana, katera je razvrstila po strehi. <sup>7</sup> Možje so ju zasledovali po poti k Jordanu, k prehodom in takoj, ko so tisti, ki so ju zasledovali, odšli ven, so zaprli velika vrata.

<sup>8</sup> Preden sta se ulegla, je prišla k njima na streho <sup>9</sup> in možema rekla: »Vem, da vam je Gospod dal to deželo in da je vaša strahota padla na nas in da vsi prebivalci dežele zaradi vas slabijo. <sup>10</sup> Kajti slišali smo, kako je Gospod za vas posušil vode Rdečega morja, ko ste prišli iz Egipta, in kaj ste storili dvema kraljema Amorjevcem, ki **sta bila** na drugi strani Jordana, Sihónu in Ogu, katera ste popolnoma uničili. <sup>11</sup> Takoj, ko smo slišali **te stvari**, so se naša srca stopila, niti tam zaradi vas ni ostalo nič več poguma v kateremkoli človeku, kajti Gospod, vaš Bog, on **je** Bog v nebesih zgoraj in na zemlji spodaj. <sup>12</sup> Ždaj torej, prosim vaju, pripešita mi pri Gospodu, ker sem vama izkazala prijaznost, da bosta tudi vidva izkazala prijaznost hiši mojega očeta in mi dala zanesljivo znamenje. <sup>13</sup> In **da** boste mojega očeta rešili živega in mojo mati, moje brate, moje sestre in vse, kar imajo in naša življenja osvobodili pred smrtno.« <sup>14</sup> Moža sta ji odgovorila: »Najina življenja za vaša, če ne izušti te naše stvari. Žgodilo se bo, ko nam Gospod da deželo, da bomo s teboj postopali prijazno in zvesto.« <sup>15</sup> Potem ju je po vrv spustila skozi okno, kajti njena hiša **je bila** na mestnem obzidju in prebivala je na obzidju. <sup>16</sup> Rekla jima je: »Spravita se do gore, da vaju ne bi srečali zasledovalci in tam se skrivajta tri dni, dokler se zasledovalci ne vrnejo in potem lahko gresta svojo pot.« <sup>17</sup> Moža sta ji rekla: »Midva **bova**

## The Book of Joshua

**1** Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, <sup>2</sup> Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, **even** to the children of Israel. <sup>3</sup> Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. <sup>4</sup> From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. <sup>5</sup> There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, **so** I will be with thee: I will not fail thee, nor forsake thee. <sup>6</sup> Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. <sup>7</sup> Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or **to the left**, that thou mayest prosper whithersoever thou goest. <sup>8</sup> This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. <sup>9</sup> Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God **is** with thee whithersoever thou goest.

<sup>10</sup> ¶ Then Joshua commanded the officers of the people, saying, <sup>11</sup> Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

<sup>12</sup> ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, <sup>13</sup> Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. <sup>14</sup> Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; <sup>15</sup> Until the LORD have given your brethren rest, as **he hath given** you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

<sup>16</sup> ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. <sup>17</sup> According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. <sup>18</sup> Whosoever **he be** that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

**2** And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. <sup>2</sup> And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. <sup>3</sup> And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. <sup>4</sup> And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they **were**: <sup>5</sup> And it came to pass **about the time** of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. <sup>6</sup> But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. <sup>7</sup> And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

<sup>8</sup> ¶ And before they were laid down, she came up unto them upon the roof; <sup>9</sup> And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. <sup>10</sup> For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that **were** on the other side Jordan, Sihon and Og, whom ye utterly destroyed. <sup>11</sup> And as soon as we had heard **these things**, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he **is** God in heaven above, and in earth beneath. <sup>12</sup> Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: <sup>13</sup> And **that** ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. <sup>14</sup> And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. <sup>15</sup> Then she let them down by a cord through the window: for her house **was** upon the town wall, and she dwelt upon the wall. <sup>16</sup> And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

<sup>17</sup> And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear. <sup>18</sup> Behold, *when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.* <sup>19</sup> And it shall be, *that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.* <sup>20</sup> And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. <sup>21</sup> And she said, According unto your words, so *be it*. And she sent them away, and they departed: and she bound the scarlet line in the window.

<sup>22</sup> And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

<sup>23</sup> ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: <sup>24</sup> And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

**3** And Joshua rose early in the morning: and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. <sup>2</sup> And it came to pass after three days, that the officers went through the host; <sup>3</sup> And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. <sup>4</sup> Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore. <sup>5</sup> And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you. <sup>6</sup> And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

<sup>7</sup> ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, *so I will be with thee.* <sup>8</sup> And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

<sup>9</sup> ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. <sup>10</sup> And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Gergashites, and the Amorites, and the Jebusites. <sup>11</sup> Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. <sup>12</sup> Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. <sup>13</sup> And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.

<sup>14</sup> ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; <sup>15</sup> And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) <sup>16</sup> That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho. <sup>17</sup> And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

**4** And it came to pass, when all the people were clean passed over Jordan, **4** that the LORD spake unto Joshua, saying, <sup>2</sup> Take you twelve men out of the people, out of every tribe a man, <sup>3</sup> And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. <sup>4</sup> Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: <sup>5</sup> And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: <sup>6</sup> That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* ye by these stones? <sup>7</sup> Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever. <sup>8</sup> And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where

brez krvide glede te tvoje prisege, s katero si naju prisegla. <sup>18</sup> Glej, *ko* pridemo v deželo, boš to škrlatno vrv privezala na okno, skozi katerega si naju spustila dol in domov k sebi boš privedla svojega očeta, svojo mater, svoje brate in vso družino svojega očeta. <sup>19</sup> In zgodilo se bo, *da* kdorkoli bo šel ven skozi vrata tvoje hiše na ulico, *bo* njegova kri na njegovi glavi, midva pa *bova* brez krvide. In kdorkoli bo s teboj v hiši, njegova kri *bo* na najini glavi, če bo *katerakoli* roka nad njim. <sup>20</sup> Če iztusiš to našo stvar, potem bova prosta tvoje prisege, s katero si naju primorala priseči.« <sup>21</sup> Rekla je: »Glede na vajine besede, tako *naj bo* to.« Poslala ju je proč in sta odšla in na okno je privezala škrlatno vrv.

<sup>22</sup> Odšla sta in prišla h gori ter tam ostala tri dni, dokler se zasledovalci niso vrnili. Zasledovalci so *ju* iskali po vsej poti, *toda* niso ju našli.

<sup>23</sup> Tako sta se oba moža vrnila in spustila z gore, šla čez in prišla k Nunovemu sinu Józuetu in mu povedala vse *stvari*, ki so se jima pripetile. <sup>24</sup> Józuetu sta rekla: »Resnično, Gospod je v naše roke izročil vso deželo, kajti celo vsi prebivalci dežele zaradi nas slabijo.«

**3** Józue je zgodaj zjutraj vstal in odpravili so se iz Šitim ter prišli k Jordanu, on in vsi Izraelovi otroci in tam so prenočili, preden so šli čez. <sup>2</sup> Po treh dneh se je pripetilo, da so častniki šli skozi vojsko <sup>3</sup> in zapovedali ljudstvu, rekoč: »Ko zagledate skrinjo zaveze Gospoda, svojega Boga in duhovnike in Lévijevce, ki jo nosijo, potem se boste odpravili iz vašega kraja in šli za njo. <sup>4</sup> Vendar naj bo med vami in njo prazen prostor, okoli dva tisoč komolcev po meri. Ne pride bliže k njej, da boste lahko poznali pot, po kateri morate iti, kajti poprej še niste šli po *tej* poti.« <sup>5</sup> Józue je rekel ljudstvu: »Posvetite se, kajti jutri bo Gospod med vami delal čudež.« <sup>6</sup> Duhovnikom je Józue spregovoril, rekoč: »Dvignite skrinjo zaveze in pojrite čez pred ljudstvom.« In dvignili so skrinjo zaveze in odšli pred ljudstvom.

<sup>7</sup> Gospod je rekel Józuetu: »Ta dan te bom pričel poveličevati pred očmi vsega Izraela, da bodo lahko vedeli, da kakor sem bil z Mojzesom, *tako* bom s teboj.« <sup>8</sup> Duhovnikom, ki nosijo skrinjo zaveze, boš zapovedal, rekoč: »Ko pride k robu jordanske vode, boste mirno stali v Jordanu.«

<sup>9</sup> Izraelovim otrokom je Józue rekel: »Pridite sèm in prisluhnite besedam Gospoda, svojega Boga.« <sup>10</sup> Józue je rekel: »S tem boste spoznali, da *je* med vami živi Bog in *da* bo on čisto gotovo pred vami napadil Kánaance, Hetejce, Hivéjce, Perizéjce, Girgaséjce, Amoréjce in Jebusejce. <sup>11</sup> Glejte, skrinja zaveze Gospoda vse zemlje, gre preko, pred vami, v Jordan. <sup>12</sup> Zdaj torej vzemite dvanajst mož izmed Izraelovih rodov, iz vsakega rodu moža. <sup>13</sup> Zgodilo se bo, takoj ko bodo podplati stopal duhovnikov, ki nosijo skrinjo Gospoda, Gospoda vse zemlje, počivali v vodah Jordana, *da* bodo vode Jordana odrezane *od* vod, ki prihajajo dol od zgoraj in bodo stale na kupu.«

<sup>14</sup> In pripetilo se je, ko se je ljudstvo odpravilo od svojih šotorov, da gredo čez Jordan in so duhovniki pred ljudstvom nosili skrinjo zaveze <sup>15</sup> in ko so tisti, ki so nosili skrinjo, prišli k Jordanu in so bila stopala duhovnikov, ki so nosili skrinjo, omočena v rob vode (kajti Jordan ves čas žetve preplavlja vse svoje bregove), <sup>16</sup> da so vode, ki so prihajale dol od zgoraj, stale *in* se vzdignile na kup, zelo daleč od mesta Adám, ki *je* poleg Caretna. Tiste, ki so prihajale dol k morju ravnine, *torej* slanemu morju, so odtekle *in* bile odrezane in ljudstvo je šlo čez prav nasproti Jerihi. <sup>17</sup> Duhovniki, ki so nosili skrinjo Gospodove zaveze, so trdno stali na suhih tleh v sredi Jordana in vsi Izraelci so šli čez po suhih tleh, dokler ni vse ljudstvo šlo čez Jordan.

<sup>18</sup> Pripetilo se je, ko je vse ljudstvo dokončalo prehod čez Jordan, **4** da je Gospod spregovoril Józuetu, rekoč: <sup>2</sup> »Vzemi dvanajst mož izmed ljudstva, iz vsakega rodu moža <sup>3</sup> in jim zapovej, rekoč: »Iz sredje Jordana, iz kraja, kjer so trdno stala stopala duhovnikov, vzemite dvanajst kamnov in odnesli jih boste s seboj prek [Jordana] in jih pustili na kraju za nastanitev, kjer boste to noč prenočili.« <sup>4</sup> Potem je Józue poklical dvanajst mož, ki jih je postavil izmed Izraelovih otrok, iz vsakega rodu moža <sup>5</sup> in Józue jim je rekel: »Pojdite čez pred skrinjo Gospoda, svojega Boga, v sredo Jordana in vsak izmed vas naj na svojo ramo vzame kamen, glede na število rodov Izraelovih otrok, <sup>6</sup> da bo to lahko znamenje med vami, *da* ko vaši otroci vprašajo *svoje starše*, v času, ki pride, rekoč: »Kaj *mislite* s temi kamni?« <sup>7</sup> Potem jim boste odgovorili: »Da so bile vode Jordana odrezane pred skrinjo Gospodove zaveze. Ko je ta šla čez Jordan, so bile jordanske vode odsekane in ti kamni bodo Izraelovim otrokom v spomin na veke.« <sup>8</sup> Izraelovi otroci so storili kakor je Józue zapovedal in iz sredje Jordana vzeli dvanajst kamnov, kakor je Gospod govoril Józuetu, glede na število rodov Izraelovih otrok in jih s seboj odnesli preko [Jordana] na kraj, kjer so prenočili in tam so jih odložili. <sup>9</sup> Józue je dvanajst kamnov

postavil v sredo Jordana, na kraj, kjer so stala stopala duhovnikov, ki so nosili skrinjo zaveze in tam so do današnjega dne.

<sup>10</sup> Kajti duhovniki, ki so nosili skrinjo, so stali v sredi Jordana, dokler ni bila končana vsaka stvar, ki jo je Gospod zapovedal Józuetu, da spregovori ljudstvu, glede na vse, kar je Mojzes zapovedal Józuetu in ljudstvo je pohitelno in šlo čez. <sup>11</sup> Pripetilo se je, ko je vse ljudstvo dokončalo prehod čez [Jordan], da je šla čez skrinja in duhovniki v prisotnosti ljudstva. <sup>12</sup> Rubenovi otroci, Gadovi otroci in polovica Manasejevega rodu so oboroženi šli čez pred Izraelovimi otroci, kakor jim je govoril Mojzes. <sup>13</sup> Okoli štirideset tisoč pripravljenih za vojno je šlo čez pred Gospodom v bitko k ravninam Jerihe.

<sup>14</sup> Na ta dan je Gospod poveličal Józuetu v očeh vsega Izraela in oni so se ga bali, kakor so se bali Mojzes, vse dni njegovega življenja. <sup>15</sup> Gospod je spregovoril Józuetu, rekoč: <sup>16</sup> »Zapovej duhovnikom, ki nosijo skrinjo pričevanja, da pridejo gor, ven iz Jordana.« <sup>17</sup> Józue je torej zapovedal duhovnikom, rekoč: »Pridite gor iz Jordana.« <sup>18</sup> Pripetilo se je, ko so duhovniki, ki so nosili skrinjo Gospodove zaveze, prišli gor iz srede Jordana **in** so bili podplati duhovniških stopal dvignjeni na suho zemljo, da so se vode Jordana vrstile na svoj kraj in stekle čez vse svoje bregove, kakor **so počeple** poprej.

<sup>19</sup> In ljudstvo je prišlo gor iz Jordana na deseti **dan** prvega meseca ter se utaborilo v Gilgálu, na vzhodni meji Jerihe.

<sup>20</sup> Tistih dvanajst kamnov, ki so jih vzeli iz Jordana, je Józue postavil v Gilgálu. <sup>21</sup> Izraelovim otrokom je spregovoril, rekoč: »Ko bodo vaši otroci vprašali svoje očete, v času, ki pride, rekoč: „Kaj **pomenijo** ti kamni?« <sup>22</sup> Potem boste svojim otrokom dali vedeti, rekoč: »Izrael je po suhih tleh prešel preko tega Jordana.« <sup>23</sup> Kajti Gospod, vaš Bog, je izpred vas posušil vode Jordana, dokler niste prešli čez, kakor je Gospod, vaš Bog, storil Rdečemu morju, ki ga je posušil pred nami, dokler nismo prešli čez, <sup>24</sup> da bi vsa ljudstva zemlje lahko poznala Gospodovo roko, da je **ta** mogočna, da se boste lahko na veke bali Gospoda, svojega Boga.«

**5** Pripetilo se je, ko so vsi kralji Amoréjcov, ki **so bili** na zahodni strani Jordana in vsi kralji Kánaancev, ki **so bili** poleg morja, slišali, da je Gospod izpred Izraelovih otrok posušil vode Jordana, dokler nismo prešli čez, da se je njihovo srce stopilo, niti ni bilo več tam v njih duha zaradi Izraelovih otrok.

<sup>2</sup> Ob tistem času je Gospod rekel Józuetu: »Naredi si ostre nože in ponovno, drugič, obreži Izraelove otroke.« <sup>3</sup> Józue si je naredil ostre nože in Izraelove otroke obrezal na hribu prednjih kožic. <sup>4</sup> In to je razlog, zakaj je Józue obrezal. Vse ljudstvo, ki je prišlo iz Egipta, **ki so bili moški, torej** vsi bojevniki, so umrli po poti v divjini, potem ko so prišli iz Egipta. <sup>5</sup> Torej vse ljudstvo, ki je izšlo, je bilo obrezano. Toda vsega ljudstva, **ki je bilo** rojeno po poti v divjini, ko so izšli iz Egipta, **njih** niso obrezali. <sup>6</sup> Kajti Izraelovi otroci so štirideset let hodili po divjini, dokler ni bilo vse ljudstvo, **ki so bili** bojevniki, ki so prišli iz Egipta, použito, ker niso ubogali Gospodovega glasu, katerim je Gospod prisegel, da jim ne bo pokazal dežele, ki jo je Gospod prisegel njihovim očetom, da nam jo bo dal, deželo, kjer tečeta mleko in med. <sup>7</sup> Njihove otroke, **katere** je dvignil namesto njih, te je Józue obrezal, kajti bili so neobrezani, ker jih po poti niso obrezali. <sup>8</sup> Pripetilo se je, ko so naredili obrezo vsega ljudstva, da so ostali na svojih prostorih v taboru, dokler niso okrevali. <sup>9</sup> Gospod je rekel Józuetu: »Danes sem od tebe odvalil egiptovsko grajo.« Žaradi tega se ime kraja imenuje Gilgál do današnjega dne.

<sup>10</sup> Izraelovi otroci so se utaborili v Gilgálu in na štirinajsti dan meseca žečer praznavali pasho na ravninah Jerihe. <sup>11</sup> Naslednji dan po pashi so jedli od starega žita dežele, nekvašene kolache in praženo **žito**, na prav isti dan.

<sup>12</sup> Mana je prenehala naslednji dan, potem ko so jedli od starega žita dežele, niti Izraelovi otroci niso imeli več mane, temveč so tisto leto jedli od sadov kánaanske dežele.

<sup>13</sup> Pripetilo se je, ko je bil Józue pri Jerihi, da je povzdignil svoje oči in pogledal in glej, nasproti njega je stal mož z izvlečenim mečem v svoji roki. Józue je odšel k njemu ter mu rekel: »Ali si za nas ali za naše nasprotnike?«

<sup>14</sup> Odgovoril je: »Ne, temveč **kot**oveljnik Gospodove vojske; sedaj sem prišel.« Józue je padel na svoj obraz k zemlji in oboževal ter mu rekel: »Kaj pravi moj gospod svojemu služabniku?« <sup>15</sup> Poveljnik Gospodove vojske je Józuetu rekel: »Sezuj svoj čevelj s svojega stopala, kajti kraj, na katerem stojiš, **je svet**.« In Józue je storil tako.

**6** Torej Jeriha je bila strogo zaprta zaradi Izraelovih otrok. Nihče ni odšel ven in nihče ni prišel noter. <sup>2</sup> Gospod je rekel Józuetu: »Poglej, v twojo roko sem izročil Jeriho in njenega kralja **in** močne junaške može. <sup>3</sup> Obdali boste mesto, vsi **vi** bojevniki **in** enkrat obhodili mesto. Tako boste počeli šest dni. <sup>4</sup> Sedem duhovnikov bo pred skrinjo nosilo sedem šofarjev iz ovnovih rogov, in sedmi dan boste sedemkrat

they lodged, and laid them down there. <sup>9</sup> And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

<sup>10</sup> ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over. <sup>11</sup> And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people. <sup>12</sup> And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: <sup>13</sup> About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

<sup>14</sup> ¶ On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. <sup>15</sup> And the LORD spake unto Joshua, saying, <sup>16</sup> Command the priests that bear the ark of the testimony, that they come up out of Jordan. <sup>17</sup> Joshua therefore commanded the priests, saying, Come ye up out of Jordan. <sup>18</sup> And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, **and** the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as **they did** before.

<sup>19</sup> ¶ And the people came up out of Jordan on the tenth **day** of the first month, and encamped in Gilgal, in the east border of Jericho.

<sup>20</sup> And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. <sup>21</sup> And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What **mean** these stones? <sup>22</sup> Then ye shall let your children know, saying, Israel came over this Jordan on dry land. <sup>23</sup> For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: <sup>24</sup> That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

**5** And it came to pass, when all the kings of the Amorites, which **were** on the side of Jordan westward, and all the kings of the Canaanites, which **were** by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

<sup>2</sup> ¶ At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. <sup>3</sup> And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. <sup>4</sup> And this is the cause why Joshua did circumcise: All the people that came out of Egypt, **that were** males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. <sup>5</sup> Now all the people that came out were circumcised: but all the people **that were** born in the wilderness by the way as they came forth out of Egypt, **them** they had not circumcised. <sup>6</sup> For the children of Israel walked forty years in the wilderness, till all the people **that were** men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey. <sup>7</sup> And their children, **whom** he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. <sup>8</sup> And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. <sup>9</sup> And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

<sup>10</sup> ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. <sup>11</sup> And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched **corn** in the selfsame day.

<sup>12</sup> ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

<sup>13</sup> ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, **Art** thou for us, or for our adversaries? <sup>14</sup> And he said, Nay; but **as** captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

<sup>15</sup> And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest **is** holy. And Joshua did so.

**6** Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. <sup>2</sup> And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, **and** the mighty men of valour. <sup>3</sup> And ye shall compass the city, all ye men of war, **and** go round about the city once. Thus shalt thou do six days. <sup>4</sup> And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day

ye shall compass the city seven times, and the priests shall blow with the trumpets. <sup>5</sup> And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

<sup>6</sup> ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. <sup>7</sup> And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

<sup>8</sup> ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

<sup>9</sup> ¶ And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and blowing with the trumpets. <sup>10</sup> And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout. <sup>11</sup> So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

<sup>12</sup> ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD. <sup>13</sup> And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets. <sup>14</sup> And the second day they compassed the city once, and returned into the camp: so they did six days. <sup>15</sup> And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. <sup>16</sup> And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

<sup>17</sup> ¶ And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. <sup>18</sup> And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. <sup>19</sup> But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD. <sup>20</sup> So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. <sup>21</sup> And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. <sup>22</sup> But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. <sup>23</sup> And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. <sup>24</sup> And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. <sup>25</sup> And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

<sup>26</sup> ¶ And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. <sup>27</sup> So the LORD was with Joshua; and his fame was *noised* throughout all the country.

**7** But the children of Israel committed a trespass in the accursed thing: for <sup>1</sup> Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel. <sup>2</sup> And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. <sup>3</sup> And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few. <sup>4</sup> So there went up thither of the people about three thousand men: and they fled before the men of Ai. <sup>5</sup> And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

<sup>6</sup> ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads. <sup>7</sup> And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! <sup>8</sup> O Lord, what shall I say, when Israel turneth their

obkrožili mesto in duhovniki bodo zatrobili s šofarji. <sup>5</sup> In zgodilo se bo, da ko bodo z ovnovim rogom naredili dolgo *trobljenje in* ko zaslische zvok šofarja, naj vse ljudstvo zavpije z velikim krikom in mestno obzidje bo plosko padlo dol in ljudstvo se bo povzpelo, vsak človek naravnost pred seboj.«

<sup>6</sup> Nunov sin Józue je poklical duhovnike ter jim rekel: »Vzdignite skrinjo zaveze in sedem duhovnikov naj pred Gospodovo skrinjo nosi sedem šofarjev iz ovnovih rogov.« <sup>7</sup> Ljudstvu pa je rekel: »Pojdite naprej in obkrožite mesto in naj tisti, ki je oborožen, gre naprej pred Gospodovo skrinjo.«

<sup>8</sup> Pripetilo se je, ko je Józue govoril ljudstvu, da je sedem duhovnikov, nosečih sedem šofarjev iz ovnovih rogov, šlo naprej pred Gospodom in trobilo s šofarji in skrinja Gospodove zaveze jim je sledila.

<sup>9</sup> Oboroženi možje so šli pred duhovniki, ki so trobili na šofarje in zadnja straža je prišla za skrinjo. *Duhovniki* pa so hodili in trobili s šofarji. <sup>10</sup> Józue je zapovedal ljudstvu, rekoč: »Ne boste kričali niti naredili nobenega hrupa z vašim glasom niti ne bo *nobena* beseda izšla iz vaših ust do dneva, ko vam zapovem kričati; potem boste kričali.« <sup>11</sup> Tako je Gospodova skrinja obkrožila mesto, *ga* enkrat obhodila in prišli so v tabor in prenočili v taboru.

<sup>12</sup> Józue je vstal zgodaj zjutraj in duhovniki so dvignili Gospodovo skrinjo. <sup>13</sup> Sedem duhovnikov, ki so pred Gospodovo skrinjo nosili sedem šofarjev iz ovnovih rogov, je nenehno hodilo naprej in trobilo s šofarji in oboroženi možje so šli pred njimi, toda zadnja straža je prišla za Gospodovo skrinjo, *duhovniki* hodeč naprej in trobeč s šofarji.

<sup>14</sup> Drugi dan so enkrat obkrožili mesto in se vrnili v tabor. Tako so počeli šest dni. <sup>15</sup> Na sedmi dan se je pripetilo, da so vstali zgodaj, ob jutranjem svitanju in na isti način sedemkrat obkrožili mesto. Samo ta dan so mesto obkrožili sedemkrat. <sup>16</sup> Pripetilo se je sedmič, ko so duhovniki zatrobili s šofarji, da je Józue rekel ljudstvu: »Kričite, kajti Gospod vam je dal mesto.

<sup>17</sup> Mesto bo preklet Gospodu, *celo* to in vse, kar *je* v njem. Samo pocestnica Rahába bo živelá, ona in vsi, ki *so* z njo v hiši, ker je skrila poslanca, ki smo ju poslali. <sup>18</sup> Vi pa *se* zagotovo zadržite pred prekleti stvarjo, da *se* ne bi naredili preklete, ko vzamete od preklete stvari in naredite tabor Izraelcev prekletstvo in ga vznemirite. <sup>19</sup> Toda vse srebro, zlato in posode iz brona in žezele *so* posvečene Gospodu. Pridejo naj v Gospodovo zakladnico. <sup>20</sup> Tako je ljudstvo zakričalo, ko so *duhovniki* zatrobili s šofarji in pripetilo se je, ko je ljudstvo zaslilo zvok šofarja in je ljudstvo zavpilo z velikim krikom, da je obzidje plosko padlo dol, tako da je ljudstvo odšlo gor v mesto, vsak mož naravnost pred seboj in zavzeli so mesto. <sup>21</sup> Popolnomo so uničili vse, kar *je bilo* v mestu, tako moškega kakor žensko, mladega, starega, vola, ovco in osla, z ostrino meča. <sup>22</sup> Toda Józue je rekel dvema možema, ki sta ogledovala deželo: »Pojdita v hišo pocestnice in od tam privedita žensko in vse, kar ima, kakor sta ji prisegla.« <sup>23</sup> Mladeniča, ki sta bila oglednika, sta vstopila in privedita ven Rahábo, njenega očeta, njene mater, njene brate in vse, kar je imela in ven sta privedla vse njenega sorodstvo in jih pustila zunaj tabora Izraelcev. <sup>24</sup> Mesto pa so požgali z ognjem in vse, kar *je bilo* v njem. Samo srebro, zlato in posode iz brona in iz žezeza, so dali v zakladnico Gospodove hiše. <sup>25</sup> Józue je rešil pocestnico Rahábo živo in družino njenega očeta in vse, kar je imela. V Izraelu prebiva do današnjega dne, ker je skrila poslanca, ki ju je Józue poslal, da ogledata Jeriho.

<sup>26</sup> Ob tistem času *jih* je Józue zaprisegel, rekoč: »Preklet *bodi* mož pred Gospodom, ki dvigne in pozida to mesto Jeriho. Njen temelj bo položil v svojem prvorojencu in v njegovem najmlajšem *sinu* bo postavljen njena velika vrata.« <sup>27</sup> Tako je bil Gospod z Józuetom in njegova slava je bila *razglasena* po vsej deželi.

**7** Toda Izraelovi otroci so zagrešili prekršek v prekleti stvari, kajti <sup>1</sup> Ahán, sin Karmíja, sin Zabdija, sin Zeraha, iz Judovega rodu, je vzel od preklete stvari in Gospodova jeza je bila vžgana zoper Izraelove otoke. <sup>2</sup> Józue je poslal mož iz Jerihe v Aj, ki *je poleg* Bet Avena, na vzhodni strani Betela in jim spregovoril, rekoč: »Pojdite gor in poglejte deželo.« Možje so odšli gor in pogledali Aj. <sup>3</sup> Vrnili so se k Józuetu in mu rekli: »Naj ne gre gor vse ljudstvo; temveč naj gre gor okoli dva ali tri tisoč mož in naj udarijo Aj; *in* ne primoraj vsega ljudstva, da se trudi tja, kajti *le* malo jih *je*.« <sup>4</sup> Tako jih je odšlo tja gor izmed ljudstva okoli tri tisoč mož, in ti so pobegnili pred možmi iz Aje. <sup>5</sup> Možje iz Aje so jih izmed njih udarili šestintrideset mož, kajti pregnali so jih *izpred* velikih vrat, *celo* do Šebaríma in jih udarili pri hitenju dol, zato so se srca ljudstva stopila in postala kakor voda.

<sup>6</sup> Józue je pred Gospodovo skrinjo raztrgal svoja oblačila in padel na svoj obraz k zemlji do večera, on in Izraelove starešine in na svoje glave so si posuli prah. <sup>7</sup> Józue je rekel: »Ojoj, o Gospod Bog, čemu si to ljudstvo sploh privelen čez Jordan, da nas izročiš v roko Amoréjcov, da nas uničijo? Bog daj, da bi bili zadovoljni in prebivali na drugi strani Jordana! <sup>8</sup> O Gospod, kaj naj rečem, ko Izrael obrača svoje hrble pred

svojimi sovražniki! <sup>9</sup> Kajti Kánaanci in vsi prebivalci dežele bodo slišali o tem in nas bodo obkrožili naokoli in naše ime iztrebili z zemlje in kaj boš storil svojemu velikemu imenu?«

<sup>10</sup> Gospod je rekel Józuetu: »Dvigni se, zakaj tako ležiš na svojem obrazu? <sup>11</sup> Izrael je grešil in prav tako so prekršili mojo zavezo, ki sem jim jo zapovedal, kajti vzel si so celo od preklete stvari in tudi kradli in tudi prikrivali so in to so si postavili celo med svoje lastne stvari. <sup>12</sup> Zato Izraelovi otroci niso mogli obstati pred svojimi sovražniki, temveč so obrnili svoje hrble pred svojimi sovražniki, ker so bili prekleti. Niti jaz ne bom več z vami, razen če ne uničite prekletega izmed vas. <sup>13</sup> Vstani, posveti ljudstvo in reci: »Posvetite se za jutrišnji dan, kajti tako govorji Gospod, Izraelov Bog: »V vaši sredi je prekleta stvar, o Izrael. Ne moreš stati pred svojimi sovražniki, dokler izmed sebe ne odstranite preklete stvari. <sup>14</sup> Zato boste zjutraj privedeni glede na vaše rodove. In zgodilo se bo, da bo rod, katerega Gospod vzame, prišel glede na njegove družine, in družina, ki jo bo Gospod vzel, bo prišla po svojih gospodinjstvih, in gospodinjstvo, ki ga bo Gospod vzel, bo prišlo mož za možem. <sup>15</sup> Zgodilo se bo, da kdor je vzet s prekleti stvarjo, bo sežgan z ognjem, on in vse, kar ima, ker je prekršil Gospodovo zavezo in ker je izvršil neumnost v Izraelu.««

<sup>16</sup> Tako je Józue zgodaj zjutraj vstal in Izraela privadel po njihovih rodrovih in izbran je bil Judov rod. <sup>17</sup> Privedel je Judovo družino in izbrana je bila Zerahova družina. Privedel je družino Zerahovcev, moškega za moškim in izbran je bil Zabdi. <sup>18</sup> Privedel je njegovo gospodinjstvo, moškega za moškim in izbran je bil Ahán, sin Karmija, sin Zabdija, sin Zeraha, iz Judovega rodu. <sup>19</sup> Józue je rekel Ahánu: »Moj sin, izkaži, prosim te, slavo Gospodu, Izraelovemu Bogu in mu naredi priznanje in povej mi torej kaj si storil. Tega ne skrivaj pred menoj. <sup>20</sup> Ahán je odgovoril Józuetu in rekel: »Zares, grešil sem zoper Gospoda, Izraelovega Boga in tako in tako sem storil. <sup>21</sup> Ko sem med pleni zagledal lepo babilonsko obleko in dvesto šeklov srebra in klin iz zlata, težak petdeset šeklov, potem sem zahlepel [po] njih in jih vzel. Glej, skriti so v zemlji, v sredi mojega šotorja in srebro pod tem.«

<sup>22</sup> Tako je Józue poslal poslanca in stekla sta v šotor in glej, to je bilo skrito v njegovem šotoru in srebro pod tem. <sup>23</sup> Vzeli so jih iz srede šotorja in jih prinesli k Józuetu in k vsem Izraelovim otrokom in jih položili pred Gospoda. <sup>24</sup> Józue in ves Izrael z njim, je vzel Zerahovega sina Ahána, srebro, obleko, klin iz zlata, njegove sinove, njegove hčere, njegove vole, njegove osle, njegove ovce, njegov šotor in vse, kar je imel in odvedli so jih v dolino Ahór. <sup>25</sup> Józue je rekel: »Zakaj si nas spravil v težave? Gospod te bo ta dan spravil v težave.« In ves Izrael ga je kamnal s kamni in jih sežgal z ognjem, potem ko so jih kamnali s kamni. <sup>26</sup> Nad njim so dvignili velik kup kamenja do tega dne. Tako se je Gospod obrnil od okrutnosti svoje jeze. Zato je bilo ime tega kraja imenovano Dolina Ahór do tega dne.

**8** Gospod je rekel Józuetu: »Ne boj se, niti ne bodi zaprepaden. S seboj vzemi vse bojno ljudstvo in se dvigni, pojdi gor do Aja. Glej, v two roko sem izročil ajskega kralja, njegovo ljudstvo, njegovo mesto in njegovo deželo. <sup>2</sup> Aju in njegovemu kralju boš storil, kakor si storil Jerihu in njenemu kralju. Samo njegov plen in njegovo živino si boste zaplenili. Zadaj za mestom si postavi zasedo.«

<sup>3</sup> Tako je Józue vstal in vse bojno ljudstvo, da gredo gor zoper Aj. Józue je izbral trideset tisoč močnih junaških mož in jih ponoči odposlal. <sup>4</sup> Zapovedal jim je, rekoč: »Glejte, prezali boste v zasedi zoper mesto, torej za mestom. Ne pojrite zelo daleč od mesta, temveč vsi bodite pripravljeni. <sup>5</sup> Jaz in vse ljudstvo, ki je z menoj, se bomo približali mestu in zgodilo se bo, ko bodo prišli ven zoper nas, kakor prvič, da bomo pobegnili pred njimi, <sup>6</sup> (kajti prišli bodo ven za nami) dokler jih ne bomo pritegnili iz mesta, kajti rekli bodo: »Pred nami bežijo kakor prvič.« Zato bomo pobegnili pred njimi. <sup>7</sup> Potem boste vstali iz zasede in se polastili mesta, kajti Gospod, vaš Bog, ga bo izročil in vašo roko. <sup>8</sup> Zgodilo se bo, ko boste zavzeli mesto, da boste požgali mesto. Glede na Gospodovo zapoved boste storili. Poglejte, zapovedal sem vam.«

<sup>9</sup> Józue jih je torej poslal naprej in odšli so, da ležijo v zasedi in ostanejo med Betelom in Ajem, na zahodni strani Aja. Toda Józue je to noč prenočil med ljudstvom. <sup>10</sup> Józue je vstal zgodaj zjutraj, prešel ljudstvo in odšel gor, on in Izraelovi starešine, pred ljudstvo Aja. <sup>11</sup> Vse ljudstvo, celo bojno ljudstvo, ki je bilo z njim, je odšlo gor, se približalo, prišlo pred mesto in se utaborilo na severni strani Aja. Torej tam je bila dolina med njimi in Ajem. <sup>12</sup> Vzel je okoli pet tisoč mož in jih postavil, da ležijo v zasedi med Betelom in Ajem, na zahodni strani mesta. <sup>13</sup> Ko so postavili ljudstvo, torej vso vojsko, ki je bila na severu mesta in svoje prežalce v zasedi na zahodni strani mesta, je to noč Józue odšel v sredo doline.

<sup>14</sup> Ko je kralj Aja to videl, se je pripetilo, da so pohiteli in zgodaj vstali in možje iz mesta so odšli ven zoper Izraela, da se bojujejo, on in vse njegovo ljudstvo, ob določenem času pred ravnino. Toda ni vedel, da

backs before their enemies! <sup>9</sup> For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

<sup>10</sup> ¶ And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? <sup>11</sup> Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. <sup>12</sup> Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. <sup>13</sup> Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. <sup>14</sup> In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. <sup>15</sup> And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

<sup>16</sup> ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: <sup>17</sup> And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: <sup>18</sup> And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. <sup>19</sup> And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. <sup>20</sup> And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: <sup>21</sup> When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

<sup>22</sup> ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. <sup>23</sup> And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD. <sup>24</sup> And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. <sup>25</sup> And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. <sup>26</sup> And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

**8** And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land. <sup>2</sup> And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

<sup>3</sup> ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. <sup>4</sup> And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: <sup>5</sup> And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, <sup>6</sup> (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. <sup>7</sup> Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. <sup>8</sup> And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

<sup>9</sup> ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people. <sup>10</sup> And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. <sup>11</sup> And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai. <sup>12</sup> And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city. <sup>13</sup> And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

<sup>14</sup> ¶ And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that

**there were** liers in ambush against him behind the city.<sup>15</sup> And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.<sup>16</sup> And all the people that **were** in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.<sup>17</sup> And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.<sup>18</sup> And the LORD said unto Joshua, Stretch out the spear that **is** in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that **he had** in his hand toward the city.<sup>19</sup> And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.<sup>20</sup> And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.<sup>21</sup> And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.<sup>22</sup> And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

<sup>23</sup> And the king of Ai they took alive, and brought him to Joshua.<sup>24</sup> And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.<sup>25</sup> And **so** it was, **that** all that fell that day, both of men and women, **were** twelve thousand, **even** all the men of Ai.<sup>26</sup> For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.<sup>27</sup> Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.<sup>28</sup> And Joshua burnt Ai, and made it an heap for ever, **even** a desolation unto this day.<sup>29</sup> And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, **that remaineth** unto this day.

<sup>30</sup> ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,<sup>31</sup> As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up **any** iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

<sup>32</sup> ¶ And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.<sup>33</sup> And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.<sup>34</sup> And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.<sup>35</sup> There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

**9** And it came to pass, when all the kings which **were** on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard **thereof**,<sup>2</sup> That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

<sup>3</sup> ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,<sup>4</sup> They did work wilyly, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;<sup>5</sup> And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry **and** mouldy.<sup>6</sup> And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.<sup>7</sup> And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?<sup>8</sup> And they said unto Joshua, We **are** thy servants. And Joshua said unto them, Who **are** ye? and from whence come ye?<sup>9</sup> And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,<sup>10</sup> And all that he did to the two kings of the Amorites, that **were** beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which **was** at Ashtaroth.<sup>11</sup> Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We **are** your servants: therefore now make ye a league with us.<sup>12</sup> This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:<sup>13</sup> And these bottles of wine, which we filled, **were** new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.<sup>14</sup> And the men took of their victuals, and asked not *counsel* at the mouth of the LORD.

**so bili** za mestom zoper njega prežalci v zasedi.<sup>15</sup> Józue in ves Izrael so se naredili kakor bi bili poraženi pred njimi in pobegnili so po poti divjine.<sup>16</sup> Vse ljudstvo, ki **je bilo** v Aju, je bilo sklicano skupaj, da jih zasledujejo. Zasledovali so Józuetu in bili so pritegnjeni proč iz mesta.<sup>17</sup> V Aju ali v Betelu ni ostal niti mož, ki ne bi odsel ven za Izraelom in mesto so pustili odprto in sledili za Izraelom.<sup>18</sup> Gospod je rekel Józuetu: »Iztegni sulico, ki **je** v tvoji roki, zoper Aj, kajti jaz ga bom dal v twojo roko.« Józue je zoper mesto iztegnil sulico, ki **jo je imel** v svoji roki.<sup>19</sup> Zaseda je hitro vstala iz svojega kraja in stekli so takoj, ko je iztegnil svojo roko. Vstopili so v mesto, ga zavzeli, pohiteli in mesto začgali.<sup>20</sup> Ko so možje iz Aja pogledali za seboj, so videli in glej, dim iz mesta se je dvigoval proti nebu in niso imeli moči, da pobegnejo to pot ali tisto pot. Ljudstvo, ki je bežalo k divjini, se je obrnilo nazaj proti zasledovalcem.<sup>21</sup> Ko je Józue in ves Izrael videl, da je zaseda zavzela mesto in da se iz mesta dviguje dim, potem so se ponovno obrnili in usmrtili može iz Aja.<sup>22</sup> In drugi so izšli iz mesta zoper njih. Tako so bili v sredi Izraela, nekateri na tej strani in nekateri na oni strani, in udarili so jih tako, da nobenega izmed njih niso pustili ostati ali pobegniti.

<sup>23</sup> Kralja Aja so prijeli živega in ga privedli pred Józuetu.<sup>24</sup> Ko je Izrael naredil konec pobijanju vseh prebivalcev Aja na polju, v divjini, kjer so jih zasledovali in ko so vsi padli pod ostrino meča, dokler niso bili použiti, se je pripetilo, da so se vsi Izraelci vrnili v Aj in ga udarili z ostrino meča.<sup>25</sup> Bilo je **tako, da je bilo** vseh, ki so ta dan padli, tako mož in žensk, dvanajst tisoč, **torej** vsi može iz Aja.<sup>26</sup> Kajti Józue svoje roke, s katero je iztegnil sulico, ni potegnil nazaj, dokler ni popolnomoč uničil vseh prebivalcev Aja.<sup>27</sup> Samo živino in ukradeno blago iz mesta si je Izrael vzel za plen, glede na Gospodovo besedo, ki jo je zapovedal Józuetu.<sup>28</sup> Józue je požgal Aj in ga naredil kup na veke, opustošenje do današnjega dne.<sup>29</sup> Ajskega kralja je obesil na drevo do večera in takoj, ko je sonce zašlo, je Józue zapovedal, da njegovo truplo vzamejo dol iz drevesa in ga odvržejo pri vhodu velikih vrat mesta in nad njim naložijo velik kup kamenja, **ki ostaja** do tega dne.

<sup>30</sup> Potem je Józue zgradil oltar Gospodu, Izraelovemu Bogu, na gori Ebál,<sup>31</sup> kakor je Gospodov služabnik Mojzes zapovedal Izraelovim otrokom, kakor je to zapisano v knjigi Mojzesove postave, oltar iz celih kamnov, nad katere noben človek ni dvignil **nobenega** želeta in na njem so darovali žgalne daritve Gospodu in žrtvovali mirovne daritve.

<sup>32</sup> Na kamne je napisal prepis iz Mojzesove postave, ki jo je napisal v prisotnosti Izraelovih otrok.<sup>33</sup> Ves Izrael, njihove starešine, častniki in njihovi sodniki, so stali na tej strani skrinje in na oni strani, pred duhovniki Lévijevci, ki so nosili skrinjo Gospodove zaveze, kakor tudi tujec, kakor ta, ki je bil rojen med njimi. Polovica izmed njih nasproti gore Garizím in polovica izmed njih nasproti gore Ebál, kakor je Gospodov služabnik Mojzes prej zapovedal, da bodo blagoslovili izraelsko ljudstvo.<sup>34</sup> Potem je bral vse besede iz postave, blagoslove in prekletstva, glede na vse, kar je zapisano v knjigi postave.<sup>35</sup> Ni bilo besede od vsega, kar je Mojzes zapovedal, česar Józue ni prebral pred vso Izraelovo skupnostjo, z ženskami, malčki in tujci, ki so bili seznanjeni med njimi.

**Pripetilo** se je, ko so vsi kralji, ki **so bili** na tej strani Jordana, v hribih, v dolinah in po vseh pokrajinhah vélakega morja nasproti Libanonu, Hetejci, Amoréjci, Kánaanci, Perizéjci, Hivéjci in Jebusejci, slišali **o tem**,<sup>2</sup> da so se zbrali skupaj, da se soglasno bojujejo z Józuetom in z Izraelom.

<sup>3</sup> Ko so prebivalci Gibeóna slišali kaj je Józue storil Jerihi in Aju,<sup>4</sup> so prebrisano storili in odšli ter se naredili kakor, da so bili predstavniki in na svoje osle dali stare vreče in vinske mehove, stare in raztrgane ter jih povezali<sup>5</sup> in stare čevlje, zakrpane na njihovih stopalih in stare oblike na njih in ves kruh njihove popotnice je bil suh **in drobljiv**.<sup>6</sup> Odšli so k Józuetu v tabor pri Gilgálu, in rekli njemu in Izraelovim možem: »Prišli smo iz daljne dežele, zdaj torej sklenite zavezo z nami.«<sup>7</sup> Možje iz Israela so rekli Hivéjem: »Morda prebivate med nami in kako naj sklenemo zavezo z vami?«<sup>8</sup> Ti so Józuetu rekli: »Mi **sno** twoji služabniki.« Józue jim je rekel: »Kdo **ste**? In od kod ste prišli?«<sup>9</sup> Rekli so mu: »Iz zelo oddaljene dežele so prišli twoji služabniki zaradi imena Gospoda, twojega Boga, kajti slišali smo sloves o njem in vse, kar je storil v Egiptu<sup>10</sup> in vse, kar je storil dvema kraljema Amoréjcev, ki **sta bila** onkraj Jordana, hešbónskemu kralju Sihónu in bašánskemu kralju Ogu, ki **je bil** pri Aštarótu.<sup>11</sup> Zato so nam naši starešine in vsi prebivalci dežele govorili, rekoč: »S seboj vzemite živež za potovanje in pojrite, da jih srečate in jim recite: »Mi **sno** vaši služabniki, zato zdaj sklenite zavezo z nami.«<sup>12</sup> Ta naš kruh smo vzeli še vročega **za** našo popotnico iz naših hiš na dan, ko smo šli, da gremo k vam, toda sedaj, glejte, je ta suh in drobljiv.<sup>13</sup> Ti vinski mehovi, ki smo jih napolnili, **so bili** novi, in glejte, raztrgani so. Te naše oblike in naši čevlji so postali starci zaradi razloga zelo dolgega potovanja.<sup>14</sup> Možje so vzeli od njihovega živeža, niso pa vprašali **za nasvet** pri Gospodovih ustih.

<sup>15</sup> Józue je z njimi sklenil mir in z njimi sklenil zavezo, da jih pusti žive, in princi skupnosti so jim prisegli.

<sup>16</sup> Pripetilo pa se je ob koncu treh dni, potem ko so z njimi sklenili zavezo, da so slišali, da **so bili** njihovi sosedje in **da** so prebivali med njimi. <sup>17</sup> Izraelovi otroci so odpotovali in na tretji dan prišli v njihova mesta. Torej njihova mesta **so bila** Gibeón, Kefira, Beerót in Kirját Jearím. <sup>18</sup> Izraelovi otroci jih niso udarili, ker so jim princi skupnosti prisegli pri Gospodu, Izraelovemu Bogu. In vsa skupnost je godrnjala zoper prince. <sup>19</sup> Toda vsi princi so vsej skupnosti rekli: »Prisegli smo jim pri Gospodu, Izraelovemu Bogu. Sedaj se jih torej ne smemo dotakniti. <sup>20</sup> To jim bomo storili. Celo žive jih bomo pustili, da ne bi bil nad nami bes zaradi prisege, ki smo jim jo prisegli.« <sup>21</sup> Princi so jim rekli: »Naj živijo, toda naj bodo drvarji in prinašalci vode vsej skupnosti,« kakor so jim princi obljudili.

<sup>22</sup> Józue jih je dal poklicati in jim spregovoril, rekoč: »Zakaj ste nas preslepili, rekoč: »Mi **smo** zelo daleč od vas,« ko prebivate med nami? <sup>23</sup> Zdaj **ste** torej prekleti in nihče izmed vas naj ne bo prost pred tem, da bi bili sužnji, drvarji in prinašalci vode za hišo mojega Boga.« <sup>24</sup> Józuetu so odgovorili in rekli: »Ker je bilo tvojem služabnikom zagotovo povedano to, kako je Gospod, tvoj Bog, zapovedal svojemu služabniku Mojzesu, da vam da vso deželo in da pred seboj uničite vse prebivalce dežele, zato smo bili zaradi vasboleč prestrašeni za naša življenja in smo storili to stvar. <sup>25</sup> In sedaj, glej, mi **smo** v tvoji roki. Kakor se ti zdi dobro in pravilno, da nam storиш, storiš.« <sup>26</sup> Tako jim je storil in jih osvobodil iz roke Izraelovih otrok, da jih niso pobili. <sup>27</sup> Józue jih je ta dan naredil za drvarje in prinašalce vode za skupnost in za Gospodov oltar, celo do tega dne, na kraju, ki bi ga izbral.

**10** Pripetilo se je torej, ko je jeruzalemski kralj Adoní Cedek slišal kako je Józue zavzel Aj in ga popolnoma uničil; kakor je storil Jerihi in njenemu kralju, tako je storil Aju in njegovemu kralju; in kako so prebivalci Gibeóna sklenili mir z Izraelom in so bili med njimi; <sup>2</sup> da so se silno bali, ker **je bil** Gibeón veliko mesto, kakor eno izmed kraljevskih mest in ker **je bil** večji kakor Aj in vsi njihovi možje **so bili** mogočni. <sup>3</sup> Zato je jeruzalemski kralj Adoní Cedek poslal k Hohámu, kralju in Hebrónu in Pirámu, kralju in Jarmútú, kralju in Lahíšu in Debíru, kralju in Eglónu, rekoč: <sup>4</sup> »Pridite gor k meni in mi pomagajte, da bomo lahko udarili Gibeón, kajti ta je sklenil mir z Józuetom in z Izraelovimi otroci.« <sup>5</sup> Zato se je pet kraljev izmed Amoréjcov, kralj iz Jeruzalema, kralj iz Hebróna, kralj iz Jarmútá, kralj iz Lahíša in kralj iz Eglóna, zbralo skupaj in odšlo gor, oni in vse njihove vojske in se utaborili pred Gibeónom in začeli vojno zoper njega.

<sup>6</sup> Možje iz Gibeóna so poslali k Józuetu, v tabor pri Gilgálu, rekoč: »Ne odtegni svoje roke od svojih služabnikov. Hitro pridi gor k nam in nas reši in nam pomagaj, kajti vsi kralji Amoréjcov, ki prebivajo po gorah, so skupaj zbrani zoper nas.«

<sup>7</sup> Tako se je Józue vzpel iz Gilgála, on in vse bojno ljudstvo z njim in vsi močni junaški možje.

<sup>8</sup> Gospod je rekel Józuetu: »Ne boj se jih, kajti izročil sem jih v two roko. Niti mož izmed njih ne bo obstal pred teboj.« <sup>9</sup> Józue je torej nenadoma prišel k njim **in** vso noč so hodili gor od Gilgála. <sup>10</sup> Gospod jih je porazil pred Izraelom ter jih pri Gibeónu usmrtil z velikim pobojem in jih zasledoval na poti, ki gre gor do Bet Horóna in jih udarjal do Azéke in proti Makédi. <sup>11</sup> Ko so bežali izpred Izraela **in** so bili pri spuščanju dol k Bet Horónu, se je pripetilo, da je Gospod z neba nanje metal velike kamne do Azéke in so umrli. **Bilo jih** je več, ki so umrli od kamnite toče, kakor **tistih**, ki so jih Izraelovi otroci usmrtili z mečem.

<sup>12</sup> Potem je Józue spregovoril Gospodu na dan, ko je pred Izraelovimi otroci Gospod izročil Amoréjce in rekel pred očmi Izraela: »Sonce, ti stoj mirno nad Gibeónom in ti luna v dolini Ajalon.« <sup>13</sup> Sonce je stalо mirno in luna je obstala, dokler se ljudstvo ni maščevalo nad svojimi sovražniki. **Mar** ni to zapisano v Jasherjevi knjigi? Tako je sonce mirno stalо na sredi neba in priblžno cel dan ni pohitelo, da bi zašlo. <sup>14</sup> Pred tem, niti za tem ni bilo takšnega dne, da bi Gospod prisluhnil glasu moža, kajti Gospod se je bojeval za Izrael.

<sup>15</sup> Józue se je vrnil in ves Izrael z njim, k taboru pri Gilgálu. <sup>16</sup> Toda teh pet kraljev je pobegnilo in se skrilo v votlini pri Makédi. <sup>17</sup> To je bilo povedano Józuetu, rekoč: »Pet kraljev je najdenih skritih v votlini pri Makédi.« <sup>18</sup> Józue je rekel: »Na odprtino votline zavalite velike kamne in poleg postavite može, da jih varujejo. <sup>19</sup> Ne stojte, **temveč** sledite za vašimi sovražniki in udarite najbolj zadnje izmed njih. Ne trpite, da vstopijo v svoja mesta, kajti Gospod, vaš Bog, jih je izročil v vaš roko.« <sup>20</sup> Pripetilo se je, ko so Józue in Izraelovi otroci z zelo velikim pokolom, dokler niso bili použiti, naredili konec njihovemu pobijanju, da je preostanek, **ki** je preostal izmed njih, vstopil v utrjena mesta. <sup>21</sup> In vse ljudstvo se je v miru vrnilo k taboru, k Józuetu, pri Makédi. Nihče ni svojega jezika premaknil zoper kateregakoli izmed Izraelovih otrok. <sup>22</sup> Potem je Józue rekel: »Odprite odprtino votline in teh pet kraljev privedeite k meni, ven iz votline.« <sup>23</sup> Storili so tako in iz

<sup>15</sup> And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

<sup>16</sup> ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they **were** their neighbours, and **that** they dwelt among them. <sup>17</sup> And the children of Israel journeyed, and came unto their cities on the third day. Now their cities **were** Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. <sup>18</sup> And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. <sup>19</sup> But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. <sup>20</sup> This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. <sup>21</sup> And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

<sup>22</sup> ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We **are** very far from you; when ye dwell among us? <sup>23</sup> Now therefore ye **are** cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. <sup>24</sup> And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. <sup>25</sup> And now, behold, we **are** in thine hand: as it seemeth good and right unto thee to do unto us, do. <sup>26</sup> And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. <sup>27</sup> And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

**10** Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; <sup>2</sup> That they feared greatly, because Gibeon **was** a great city, as one of the royal cities, and because it **was** greater than Ai, and all the men thereof **were** mighty. <sup>3</sup> Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, <sup>4</sup> Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. <sup>5</sup> Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

<sup>6</sup> ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

<sup>7</sup> So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

<sup>8</sup> ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. <sup>9</sup> Joshua therefore came unto them suddenly, **and** went up from Gilgal all night. <sup>10</sup> And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. <sup>11</sup> And it came to pass, as they fled from before Israel, **and** were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: **they were** more which died with hailstones than **they** whom the children of Israel slew with the sword.

<sup>12</sup> ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. <sup>13</sup> And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. <sup>14</sup> And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

<sup>15</sup> ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal. <sup>16</sup> But these five kings fled, and hid themselves in a cave at Makkedah. <sup>17</sup> And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. <sup>18</sup> And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: <sup>19</sup> And stay ye not, **but** pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand. <sup>20</sup> And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest **which** remained of them entered into fenced cities. <sup>21</sup> And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. <sup>22</sup> Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. <sup>23</sup> And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king

of Hebron, the king of Jarmuth, the king of Lachish, *and the king of Eglon.*  
<sup>24</sup> And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.  
<sup>25</sup> And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight. <sup>26</sup> And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.  
<sup>27</sup> And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

<sup>28</sup> ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. <sup>29</sup> Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: <sup>30</sup> And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

<sup>31</sup> ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: <sup>32</sup> And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

<sup>33</sup> ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

<sup>34</sup> ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: <sup>35</sup> And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish. <sup>36</sup> And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: <sup>37</sup> And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

<sup>38</sup> ¶ And Joshua returned, and all Israel with him, to Debir; and fought against it: <sup>39</sup> And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

<sup>40</sup> ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded. <sup>41</sup> And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. <sup>42</sup> And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel. <sup>43</sup> And Joshua returned, and all Israel with him, unto the camp to Gilgal.

**11** And it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, <sup>2</sup> And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, <sup>3</sup> *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon in the land of Mizpeh. <sup>4</sup> And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many. <sup>5</sup> And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

<sup>6</sup> ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire. <sup>7</sup> So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. <sup>8</sup> And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. <sup>9</sup> And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

<sup>10</sup> ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. <sup>11</sup> And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not any left to breathe: and he burnt Hazor with fire. <sup>12</sup> And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, as Moses the servant of the LORD commanded. <sup>13</sup> But *as for* the cities that stood still in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn. <sup>14</sup> And all the spoil of these

votline so k njemu privedli teh pet kraljev, kralja iz Jeruzalema, kralja iz Hebróna, kralja iz Jarmúta, kralja iz Lahíša **in** kralja iz Eglóna. <sup>24</sup> Ko so te kralje privedli k Józuetu, se je pripetilo, da je Józue dal poklicati vse Izraelove može in rekel poveljnikom bojevnikov, ki so odšli z njim: »Pridite bliže, položite svoja stopala na vravto teh kraljev.« Približali so se in svoja stopala položili na njihove vravtove. <sup>25</sup> Józue jim je rekel: »Ne bojte se, niti ne bodite zaprepadieni, bodite močni in odločnega poguma, kajti tako bo Gospod storil vsem vašim sovražnikom, zoper katere se borite.« <sup>26</sup> Potem jih je Józue udaril, jih usmrtil in jih obesil na pet dreves; in do večera so viseli na drevesih. <sup>27</sup> Ob času zahajanja sonca pa se je pripetilo, **da** je Józue zapovedal in so jih sneli iz dreves in jih vrgli v votlino, v kateri so bili skriti in na ustje votline so položili velike kamne, **ki ostajajo** do točno tega dne.

<sup>28</sup> Ta dan je Józue zavzel Makédo in jo udaril z ostrino meča in njenega kralja je popolnoma uničil, njih in vse duše, ki **so bile** tam. Nikogar ni pustil ostati. Kralju v Makédi pa je storil, kakor je storil kralju v Jerihi. <sup>29</sup> Potem je Józue in ves Izrael z njim, prešel od Makéde v Libno in se boril zoper Libno. <sup>30</sup> Tudi njo je Gospod izročil in njenega kralja, v Izraelovo roko. Udaril jo je z ostrino meča in vse duše, ki **so bile** v njej. Nikogar ni pustil preostati v njej, toda njenemu kralju je storil kakor je storil kralju Jerihe.

<sup>31</sup> Józue in ves Izrael z njim, je prešel od Libne do Lahíša in se utaboril zoper njega in se boril zoper njega. <sup>32</sup> Gospod je Lahíš izročil v Izraelovo roko, katerega so zavzeli na drugi dan in ga udaril z ostrino meča in vse duše, ki **so bile** tam, glede na vse, kar je storil Libni.

<sup>33</sup> Potem je prišel gor Horám, kralj v Gezerju, da pomaga Lahíšu, in Józue je udaril njega in njegovo ljudstvo, dokler nikogar ni pustil preostati.

<sup>34</sup> Iz Lahíša je Józue prešel do Eglóna in ves Izrael z njim in utaborili so se zoper njega in se borili zoper njega. <sup>35</sup> Zavzeli so ga na ta dan in ga udarili z ostrino meča in vse duše, ki **so bile** tam, je ta dan popolnoma uničil, glede na vse, kar je storil Lahíšu. <sup>36</sup> Józue in ves Izrael z njim, je odšel gor od Eglóna, do Hebróna in so se borili zoper njega, <sup>37</sup> ga zavzeli in udarili z ostrino meča in njihovega kralja in vsa njihova mesta in vse duše, ki **so bile** v njem. Nikogar ni pustil preostati, glede na vse, kar je storil Eglónu, temveč ga je popolnoma uničil in vse duše, ki **so bile** v njem.

<sup>38</sup> Józue se je vrnil in ves Izrael z njim, do Debírja in se boril zoper njega <sup>39</sup> in ga zavzel in njegovega kralja in vsa njegova mesta. Udarili so jih z ostrino meča in popolnoma uničili vse duše, ki **so bile** v njem. Nikogar ni pustil preostati. Kakor je storil Hebrónu, tako je storil Debíru in njegovemu kralju, kakor je storil tudi Libni in njenemu kralju.

<sup>40</sup> Tako je Józue udaril vso hribovito deželo, južno [**deželo**], [**deželo**] dolin, izvirov in vse njihove kralje. Ničesar ni pustil preostati, temveč je popolnoma uničil vse, kar je dihalo, kakor je zapovedal Gospod, Izraelov Bog. <sup>41</sup> Józue jih je udarjal od Kadeš Barnée, celo do Gaze in vso Gošensko pokrajino, celo do Gibeóna. <sup>42</sup> Vse te kralje in njihove dežele je Józue zavzel naenkrat, ker se je Gospod, Izraelov Bog, boril za Izrael. <sup>43</sup> In Józue se je vrnil in ves Izrael z njim, v tabor h Gilgálu.

Pripetilo se je, ko je Jabín, kralj Izacórja, slišal **te stvari**, da je **11** poslal k Jobábu, kralju Madóna in h kralju Šimróna in h kralju Ahšáfa <sup>2</sup> in h kraljem, ki **so bili** na severu gora in na ravninah južno od Kinérota in v dolino in na meje Dora na zahodu <sup>3</sup> **in h** Kánaancem na vzhodu in na zahodu in **k** Amoréjcem in k Hetejcem in k Perizéjcem in k Jebusejcem po gorah in **k** Hivéjcem pod Hermonom v deželi Micpa. <sup>4</sup> In odšli so ven, oni in vse njihove vojske z njimi, mnogo ljudstva, po številu celo kakor peska, ki **je** na morski obali, s konji in zelo mnogimi bojnimi vozovi. <sup>5</sup> Ko so se vsi ti kralji srečali skupaj, so prišli in se skupaj utaborili pri vodah Meróma, da se borijo zoper Izrael.

<sup>6</sup> Gospod je rekel Józuetu: »Ne bodi prestrašen zaradi njih, kajti jutri ob tem času jih bom vse umorjene izročil pred Izraela. Njihovim konjem boš prerezal Ahilove teticte in njihove bojne vozove sežgal z ognjem.« <sup>7</sup> Tako je zoper njih nenadoma prišel Józue in vse bojno ljudstvo z njim pri vodah Meróma in padli so nanje. <sup>8</sup> Gospod jih je izročil v roko Izraela, ki jih je udaril in pregnal do vélikega Sidóna in do Misrefót Majima in vzhodno k dolini Micpe in udarjali so jih, dokler niso pustili nikogar preostati. <sup>9</sup> Józue jim je storil, kakor mu je Gospod zaukazal. Njihovim konjem je prerezal Ahilove teticte in njihove bojne vozove zažgal z ognjem.

<sup>10</sup> Józue se je ob tistem času obrnil nazaj in zavzel Hacór in njihovega kralja udaril z mečem, kajti Hacór je bil prej poglavlar vseh tistih kraljestev. <sup>11</sup> Vse duše, ki **so bile** v njem, so udarili z ostrino meča; popolnoma so **jih** uničili, tam ni ostal nihče, da diha. In Hacór je požgal z ognjem. <sup>12</sup> Vsa mesta tistih kraljev in vse kralje izmed njih je Józue zajel in jih udaril z ostrino meča **in jih** popolnoma uničil, kakor je zapovedal Gospodov služabnik Mojzes. <sup>13</sup> Toda **kar se tiče** mest, ki so mirovala v svoji moči, pa Izrael ni požgal nobenega izmed njih, razen samo Hacór; **ki ga** je požgal Józue. <sup>14</sup> Ves plen teh mest in živino so si

Izraelovi otroci vzeli za plen, toda vsakega človeka so udarili z ostrino meča, dokler jih niso uničili, niti niso pustili nobenega da diha.

<sup>15</sup> Kakor je Gospod zapovedal svojemu služabniku Mojzesu, tako je Mojzes zapovedal Józuetu in tako je storil Józue. Ničesar ni pustil nestorjenega, od vsega, kar je Gospod zapovedal Mojzesu. <sup>16</sup> Tako je Józue zavzel vso tisto deželo, hribe in vso južno deželo, vso deželo Gošen, dolino in ravnino, Izraelovo goro in dolino te iste, <sup>17</sup> *torej* od gore Halak, ki gre gor k Seirju, celo do Bála Gada v libanonski dolini pod goro Hermon. Zajel je vse njihove kralje, jih udaril in usmrtil. <sup>18</sup> Józue je dolgo časa bojeval vojno z vsemi tistimi kralji. <sup>19</sup> Tam ni bilo mesta, ki bi z Izraelovimi otroci sklenilo mir, razen Hivéjcov, prebivalcev Gibeóna. Vse *druge* so zavzeli v bitki. <sup>20</sup> Kajti to je bilo od Gospoda, da zakrkne njihova srca, da bi prišli v boj zoper Izrael, da bi jih lahko popolnoma uničil **in** da ne bi imeli naklonjenosti, temveč da bi jih lahko uničil, kakor je Gospod zapovedal Mojzesu.

<sup>21</sup> Ob tistem času je prišel Józue in iztrebil Anákovce iz gora, iz Hebróna, iz Debírja, iz Anába, iz vseh Judovih gora in iz vseh Izraelovih gora. Józue jih je popolnoma uničil z njihovimi mesti. <sup>22</sup> Nobeden izmed Anákovcev ni ostal v deželi Izraelovih otrok. Ostali so samo v Gazi, Gatu in v Ašdódu. <sup>23</sup> Tako je Józue zavzel celotno deželo, glede na vse, kar je Gospod rekel Mojzesu, in Józue jo je dal za dediščino Izraelu, glede na njihove oddelke po njihovih rodovih. In dežela je počivala pred vojno.

**12** Torej to so kralji dežele, ki so jo Izraelovi otroci udarili in njihovo deželo vzeli v last na drugi strani Jordana, proti sončnemu vzhodu, od reke Arnón, do gore Hermon in vso ravnino na vzhodu: <sup>2</sup> amórski kralj Sihón, ki je prebival v Hešbónu **in** vladal od Aroérja, ki *je* na bregu reke Arnón in od sredine reke in od polovice Gileáda, celo do reke Jabób, *kar je* meja Amónovih otrok; <sup>3</sup> in od ravnine do Kinérotskega morja na vzhodu in do ravninskega morja, *torej* slanega morja na vzhodu, pot do Bet Ješimóta in od juga pod Ašdód-Pisgo.

<sup>4</sup> § Pokrajina bašánskega kralja Oga, *ki je bila* od preostanka velikanov, ki so prebivali pri Aštarótu in pri Edréi <sup>5</sup> in je kraljeval na gori Hermon, v Salhi in po vsem Bašánu, do meje Gešuréjcov in Maahčánov in polovice Gileáda, meje Sihóna, kralja v Hešbónu. <sup>6</sup> Te so udarili Gospodov služabnik Mojzes in Izraelovi otroci. Gospodov služabnik Mojzes jo je dal v posest Rubenovcem in Gádovcem in polovici Manásejevega rodu.

<sup>7</sup> Ti so kralji dežele, ki so jo Józue in Izraelovi otroci udarili na tej strani Jordana na zahodu, od Bála Gada, v dolini Libanon, celo do gore Halak, ki gre gor k Seirju, ki jo je Józue izročil Izraelovim rodovom **za** posest, glede na njihove oddelke; <sup>8</sup> po gorah, po dolinah, po ravninah, po izvirih, po divjini in po južni deželi: Hetejce, Amoréjce in Kánaance, Perizéjce, Hivéjce in Jebusejce.

<sup>9</sup> Kralj Jerihe, eden; kralj Aja, ki *je* poleg Betela, eden; <sup>10</sup> kralj Jeruzalema, eden; kralj Hebróna, eden; <sup>11</sup> kralj Jarmúta, eden; kralj Lahíša, eden; <sup>12</sup> kralj Eglóna, eden; kralj Gezerja, eden; <sup>13</sup> kralj Debírja, eden; kralj Gederja, eden; <sup>14</sup> kralj Horme, eden; kralj Aráda, eden; <sup>15</sup> kralj Libne, eden; kralj Aduláma, eden; <sup>16</sup> kralj Makéde, eden; kralj Betela, eden; <sup>17</sup> kralj Tapiúaha, eden; kralj Heferja, eden; <sup>18</sup> kralj Aféka, eden; kralj Lašaróna, eden; <sup>19</sup> kralj Madóna, eden; kralj Hacórja, eden; <sup>20</sup> kralj Šimróna Meróna, eden; kralj Ahšáfe, eden; <sup>21</sup> kralj Taanáha, eden; kralj Megíde, eden; <sup>22</sup> kralj Kedeša, eden; kralj Jokneáma pri Karmelu, eden; <sup>23</sup> kralj Dora na Dorovi pokrajini, eden; kralj narodov Gilgála, eden; <sup>24</sup> kralj Tirce, eden; vseh kraljev enaintrideset.

**13** Torej Józue je bil star **in** zvrhan v letih in Gospod mu je rekel: »Star si **in** zvrhan v letih in tam ostaja še zelo veliko dežele, da bi bila posedova. <sup>2</sup> To *je* dežela, ki je še ostala: vse meje Filistejev in ves Gešur, <sup>3</sup> od Šihórja, ki *je* pred Egiptom, celo do mej severno od Ekróna, *ki je* štet h Kánaancem; pet filistejskih knezov: Gazejci, Ašdóci, Aškelónci, Gitéjci in Ekrónci; tudi Avéjci; <sup>4</sup> od juga, vsa dežela Kánaancev in Mara, ki *je* poleg Sidóncev, do Aféka, do meja Amoréjcov <sup>5</sup> in dežela Gebálcev in ves Libanon proti sončnemu vzhodu, od Bála Gada pod goro Hermon do vstopa v Hamát. <sup>6</sup> Vse prebivalce hribovite dežele, od Libanona do Misrefót Majima **in** vse Sidónce bom jaz napodil izpred Izraelovih otrok. Samo razdeli jo z žrebom Izraelcem v dediščino, kakor sem ti zapovedal.

<sup>7</sup> Zdaj torej razdeli to deželo za dediščino vsem devetim rodovom in polovici Manásejevega rodu, <sup>8</sup> s katerimi so Rubenovci in Gádovci prejeli svojo dediščino, ki jim jo je dal Mojzes, onkraj Jordana proti vzhodu, *torej* kakor jim je dal Gospodov služabnik Mojzes: <sup>9</sup> od Aroérja, ki *je* na bregu reke Arnón in mesta, ki *je* na sredi reke in vso ravnino Médebo do Dibóna; <sup>10</sup> in vsa mesta amórskega kralja Sihóna, ki je kraljeval v Hešbónu, do meja Amónovih otrok; <sup>11</sup> Gileád in mejo Gešuréjcov in Maahčánov in vse gore Hermona in ves Bašán, do Salhe;

cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

<sup>15</sup> ¶ As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses. <sup>16</sup> So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; <sup>17</sup> Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. <sup>18</sup> Joshua made war a long time with all those kings. <sup>19</sup> There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. <sup>20</sup> For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

<sup>21</sup> ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. <sup>22</sup> There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained. <sup>23</sup> So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

**12** Now these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east: <sup>2</sup> Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon; <sup>3</sup> And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah:

<sup>4</sup> ¶ And the coast of Og king of Bashan, *which was* of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, <sup>5</sup> And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon. <sup>6</sup> Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

<sup>7</sup> ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions; <sup>8</sup> In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

<sup>9</sup> ¶ The king of Jericho, one; the king of Ai, which *is* beside Beth-el, one; <sup>10</sup> The king of Jerusalem, one; the king of Hebron, one; <sup>11</sup> The king of Jarmuth, one; the king of Lachish, one; <sup>12</sup> The king of Eglon, one; the king of Gezer, one; <sup>13</sup> The king of Debir, one; the king of Geder, one; <sup>14</sup> The king of Hormah, one; the king of Arad, one; <sup>15</sup> The king of Libnah, one; the king of Adullam, one; <sup>16</sup> The king of Makkedah, one; the king of Beth-el, one; <sup>17</sup> The king of Tappuah, one; the king of Hepher, one; <sup>18</sup> The king of Aphek, one; the king of Lasharon, one; <sup>19</sup> The king of Madon, one; the king of Hazor, one; <sup>20</sup> The king of Shimron-meron, one; the king of Achshaph, one; <sup>21</sup> The king of Taanach, one; the king of Megiddo, one; <sup>22</sup> The king of Kedesh, one; the king of Jokneam of Carmel, one; <sup>23</sup> The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; <sup>24</sup> The king of Tirzah, one: all the kings thirty and one.

**13** Now Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed. <sup>2</sup> This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri, <sup>3</sup> From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekonites; also the Avites: <sup>4</sup> From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites: <sup>5</sup> And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath. <sup>6</sup> All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

<sup>7</sup> Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, <sup>8</sup> With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them; <sup>9</sup> From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibón; <sup>10</sup> And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; <sup>11</sup> And Gilead, and the border of the Geshurites and

Maachathites, and all mount Hermon, and all Bashan unto Salcah; <sup>12</sup> All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out. <sup>13</sup> Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day. <sup>14</sup> Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire **are** their inheritance, as he said unto them.

<sup>15</sup> ¶ And Moses gave unto the tribe of the children of Reuben **inheritance** according to their families. <sup>16</sup> And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba; <sup>17</sup> Heshbon, and all her cities that **are** in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon, <sup>18</sup> And Jahazah, and Kedemoth, and Mephaath, <sup>19</sup> And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley, <sup>20</sup> And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth, <sup>21</sup> And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

<sup>22</sup> ¶ Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them. <sup>23</sup> And the border of the children of Reuben was Jordan, and the border *thereof*. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof. <sup>24</sup> And Moses gave **inheritance** unto the tribe of Gad, *even* unto the children of Gad according to their families. <sup>25</sup> And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah; <sup>26</sup> And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir; <sup>27</sup> And in the valley, Betharam, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward. <sup>28</sup> This is the inheritance of the children of Gad after their families, the cities, and their villages.

<sup>29</sup> ¶ And Moses gave **inheritance** unto the half tribe of Manasseh: and *this was the possession* of the half tribe of the children of Manasseh by their families. <sup>30</sup> And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which **are** in Bashan, threescore cities: <sup>31</sup> And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, **were pertaining** unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families. <sup>32</sup> These **are the countries** which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward. <sup>33</sup> But unto the tribe of Levi Moses gave not **any** inheritance: the LORD God of Israel **was** their inheritance, as he said unto them.

**14** And these **are the countries** which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. <sup>2</sup> By lot **was** their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and **for** the half tribe. <sup>3</sup> For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them. <sup>4</sup> For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell **in**, with their suburbs for their cattle and for their substance. <sup>5</sup> As the LORD commanded Moses, so the children of Israel did, and they divided the land.

<sup>6</sup> ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenelite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea. <sup>7</sup> Forty years old **was** I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart. <sup>8</sup> Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. <sup>9</sup> And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. <sup>10</sup> And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while **the children of Israel** wandered in the wilderness: and now, lo, I **am** this day fourscore and five years old. <sup>11</sup> As yet I **am as** strong this day as I **was** in the day that Moses sent me: as my strength **was** then, even so **is** my strength now, for war, both to go out, and to come in. <sup>12</sup> Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims **were** there, and **that** the cities **were great and fenced**: if so be the LORD **will be** with me, then I shall be able to drive them out, as the LORD said. <sup>13</sup> And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. <sup>14</sup> Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenelite unto this day, because that he wholly followed the LORD God of Israel. <sup>15</sup> And the name of Hebron before **was** Kirjath-arba; **which Arba was** a great man among the Anakims. And the land had rest from war.

<sup>12</sup> § vse Ogovo kraljestvo v Bašánu, ki je kraljeval v Aštarótu in v Edréi, ki je ostalo od preostanka velikanov, kajti te je Mojzea udaril in jih vrgel ven. <sup>13</sup> Kljub temu Izraelovi otroci niso pregnali Gešurejcev, niti Maahčánov, temveč Gešurejci in Maahčáni prebivajo med Izraelci do tega dne. <sup>14</sup> Samo Lévijevemu rodu ni dal nobene dediščine. Daritve Gospoda, Izraelovega Boga, narejene z ognjem, **so** njihova dediščina, kakor jim je rekел.

<sup>15</sup> Mojzes je dal rodu Rubenovih otrok **dediščino** glede na njihove družine. <sup>16</sup> Njihova pokrajina je bila od Aroérja, ki **je** na bregu reke Arnón in mesto, ki **je** na sredi reke in vsa ravnina pri Médebi: <sup>17</sup> Hesbón in vsa njegova mesta, ki **so** na ravnini; Dibón in Bamót Báal in Bet Báal Meón, <sup>18</sup> Jahac, Kedemót, Mefáat, <sup>19</sup> Kirjatájim, Sibmo in Ceret Šahar na gori doline, <sup>20</sup> Bet Peór, Ašdód-Pisgo, Bet Ješimót <sup>21</sup> in vsa mesta ravnine in vse kraljestvo amorejskega kralja Sihóna, ki je kraljeval v Hešbónu, katerega je Mojzes udaril z midjánskimi princi Evijem, Rekemom, Curjem, Hurom in Rebom, **ki so bili** sihónski vojvode, prebivajoči v deželi.

<sup>22</sup> Tudi Beórjevega sina Bileáma, napovedovalca usode, so Izraelovi otroci ubili z mečem med tistimi, ki so jih umorili. <sup>23</sup> Meja Rubenovih otrok je bil Jordan in **njegova** meja. To **je bila** dediščina Rubenovih otrok po njihovih družinah, mestih in njihovih vaseh. <sup>24</sup> Mojzes je dediščino izročil Gadovemu rodu, **torej** Gadovim otrokom, glede na njihove družine. <sup>25</sup> Njihova pokrajina je bila Jazér in vsa mesta Gileáda in polovica dežele Amónovih otrok, do Aroérja, ki **je** pred Rabo; <sup>26</sup> in od Hešbóna do Ramát Micpéja in Betoníma in od Mahanájima do meje Debirja; <sup>27</sup> v dolini pa Betharam, Bet Nimra, Sukót in Cafón, preostanek kraljestva hešbónskega kralja Sihóna, Jordan in **njegova** meja, **celó** do roba Kinéretskega morja na drugi strani Jordana proti vzhodu. <sup>28</sup> To **je** dediščina Gadovih otrok po njihovih družinah, mestih in njihovih vaseh.

<sup>29</sup> Mojzes je dal **dediščino** polovici Manásejevega rodu. To **je bila posest** polovice rodu Manásejevih otrok po njihovih družinah. <sup>30</sup> Njihovo ozemlje je bilo od Mahanájima, ves Bašán, celotno kraljestvo bašánskega kralja Oga in vsa Jaírova mesta, ki **so** v Bašánu, šestdeset mest. <sup>31</sup> Polovica Gileáda, Aštarót in Edréi, mesta Ogovega kraljestva v Bašánu, **so pripadla** otrokom Mahírja, Manásejevega sina, **celo** do polovice Mahírjevih otrok po njihovih družinah. <sup>32</sup> To **so dežele**, ki jih je Mojzes razdelil in dediščino na moábskih planjavah, na drugi strani Jordana, pri Jerihi, proti vzhodu. <sup>33</sup> Toda Lévijevemu rodu Mojzes ni dal **nobene** dediščine. Gospod, Izraelov Bog, **je bil** njihova dediščina, kakor jim je rekel.

**14** To **so dežele**, ki so jih Izraelovi otroci podedovali v kánaanski deželi, ki so jim jo duhovnik Eleazar, Nunov sin Józue in poglavarji očetov rodov Izraelovih otrok razdelili in dediščino. <sup>2</sup> Njihova dediščina **je bila** po žrebu, kakor je Gospod zapovedal po Mojzesovi roki, za devet rodov in **za** polovico rodu. <sup>3</sup> Kajti Mojzes je na drugi strani Jordana dal dediščino dvema rodovoma in polovici rodu, toda Lévijevcem med njimi ni dal nobene dediščine. <sup>4</sup> Kajti od Jožefovih otrok sta bila dva rodovala, Manáse in Efrájim. Zato v deželi niso dali nobenega deleža Lévijevcem, razen mest, da prebivajo v **njih**, z njihovimi predmetnimi za njihovo živino in za njihovo imetje. <sup>5</sup> Kakor je Gospod zapovedal Mojzesu, tako so Izraelovi otroci storili in razdelili so deželo.

<sup>6</sup> Potem so Judovi otroci prišli k Józuetu v Gilgál in Jefunéjev sin Kaléb, Kenázovec, mu je rekel: »Ti poznaš stvar, ki jo je Gospod rekel Božjemu možu Mojzesu glede mene in tebe v Kadeš Barnéi. <sup>7</sup> Stirideset let mi **je bilo**, ko me je Gospodov služabnik Mojzes poslal iz Kadeš Barnée, da ogledam deželo in ponovno sem mu prinesel besedo, kakor **je bila ta** v mojem srcu. <sup>8</sup> Kljub temu so moji bratje, ki so z menoj odšli gor, ljudstvu stopili srce, toda jaz sem v celoti sledil Gospodu, svojemu Bogu. <sup>9</sup> Mojzes je na ta dan prisegel, rekoč: »Zagotovo bo dežela, ki si jo pomendral s svojimi stopali, tvoja dediščina in tvojih otrok na veke, ker si v celoti sledil Gospodu, mojemu Bogu.« <sup>10</sup> Sedaj, glej, Gospod me je obdržal živega, kakor je rekel, teh petinštirideset let, celo odkar je Gospod spregovoril to besedo Mojzesu, medtem ko so Izraelovi **otroci** tavalji po divjini. Sedaj, glej, jaz **sem** danes star petinosemdeset let. <sup>11</sup> Še danes **sem tako** močan, kakor **sem bil** na dan, ko me je poslal Mojzes. Kakršna **je bila** moja moč takrat, celo takšna **je** moja moč za vojno zdaj, tako za odhajanje kakor za prihajanje. <sup>12</sup> Zdaj mi torej daj to goro, o kateri je Gospod govoril na tisti dan, kajti na tisti dan si slišal kako **so bili** tam Anákovci in **da so bila** mesta velika **in** ograjena. Če bo tako, da bo Gospod z menoj, potem jih bom zmožen pognati ven, kakor je rekel Gospod. <sup>13</sup> Józue ga je blagoslovil in Jefunéjevemu sinu Kalébu v dediščino izročil Hebrón. <sup>14</sup> Hebrón je torej postal dediščina Jefunéjevega sina Kaléba, Kenázovca, do tega dne, zato ker je v celoti sledil Gospodu, Izraelovemu Bogu. <sup>15</sup> Ime Hebróna **je bilo** prej Kirját Arba; **ta Arba je bil** velik mož med Anákovci. In dežela je imela počitek pred vojno.

**15** To je bil torej žreb rodu Judovih otrok po njihovih družinah, celo do meje Edóma, Cinska divjina proti jugu je bila najskrajnejši del južne pokrajine.<sup>2</sup> Njihova južna meja je bila od obale slanega morja, od zaliva, ki gleda proti jugu<sup>3</sup> in ta je šla ven k južni strani Maleš-Akrabíma in šla vzdolž Cina in se dvignila na južno stran do Kadeš Barnée in šla vzdolž Hecróna in se dvignila do Adárja in po ovinkih šla do Karkoja.<sup>4</sup> Od tam je ta šla proti Acmónu in šla ven k egiptovski reki in izhodi te pokrajine so bili pri morju. To bo vaša južna pokrajina.<sup>5</sup> Vzhodna meja je bila slano morje, celo do konca Jordana. In njihova meja na severni četrtini je bila od morskega zaliva pri najbolj oddaljenem delu Jordana.<sup>6</sup> Meja se je dvignila k Bet Hogli in šla vzdolž ob severu Bet Arábe in meja se je dvignila do kamna Rubenovega sina Bohana.<sup>7</sup> Meja se je iz doline Ahór dvignila proti Debíru in tako proti severu, zroč proti Gilgálu, to je preden se vzpneš k Adumímu, ki je na južni strani reke. Meja je šla proti vodam En Šemeša in njihovi izhodi so bili pri En Rogelu.<sup>8</sup> § Meja se je dvignila pri dolini sina Hinómovega k južni strani Jebusejev; isti je Jeruzalem. Meja se je dvignila k vrhu gore, ki leži pred Hinómovo dolino proti zahodu, ki je pri koncu doline velikanov proti severu<sup>9</sup> in meja je bila potegnjena od vrha hriba k vodnemu studencu Neftóaha in šla ven k mestom gore Efróna in meja je bila potegnjena k Baáli, ki je Kirját Jearím.<sup>10</sup> Meja je od Baále zavila proti zahodu, na gorovje Seír in šla vzdolž, do pobočja gore Jearim, ki je Kesalón, na severno stran in se spustila dol k Bet Šemešu in šla naprej do Timme.<sup>11</sup> Meja je šla ven k severni strani Ekróna in meja je bila potegnjena k Šíkarónu in šla vzdolž do gore Baálo in šla ven k Jabneéli; in izhodi meje so bili pri morju.<sup>12</sup> Zahodna meja je bila do velikega morja in njegove pokrajine. To je pokrajina Judovih otrok naokoli, glede na njihove družine.

<sup>13</sup> Jefunéjevemu sinu Kalébu je dal delež med Judovimi otroci, glede na Gospodovo zapoved Józuetu, torej mesto Arba, Anákovega očeta, ki je mesto Hebrón. <sup>14</sup> Kaléb je od tam pregnal tri Anákove sinove: Šézája, Ahimána in Talmája, Anákove otroke. <sup>15</sup> Od tam je odšel gor k prebivalcem Debírja. Ime Debírja je bilo prej Kirját Sefer.

<sup>16</sup> Kaléb je rekel: »Kdor udari Kirját Sefer in ga zavzame, njemu bom dal svojo hčer Ahszo za ženo.« <sup>17</sup> Zavzel ga je Kenázov sin Otnié, Kalébov brat in dal mu je svojo hčer Ahszo za ženo.<sup>18</sup> Pripetilo se je, ko je prišla k njemu, da ga je primorala, da prosi od svojega očeta polje in razjahala je svojega osla in Kaléb ji je rekel: »Kaj hočeš?« <sup>19</sup> Ta je odgovorila: »Daj mi blagoslov, kajti dal si mi južno deželo; daj mi tudi vodne izvire.« In dal ji je gornje izvire in spodnje izvire.

<sup>20</sup> To je dediščina rodu Judovih otrok glede na njihove družine. <sup>21</sup> Najbolj oddaljena mesta rodu Judovih otrok proti pokrajini Edóm, proti jugu, so bila: Kabceél, Eder, Jagúr,<sup>22</sup> Kina, Dímón, Adáda,<sup>23</sup> Kedeš, Hácór, Jítán, <sup>24</sup> Zif, Telem, Bealót,<sup>25</sup> Hacór, Hadáta, Kerijót in Hecrón, ki je Hácór,<sup>26</sup> Amám, Šemaá, Moládaj,<sup>27</sup> Hacár Gada, Hesmón, Bet Pelet,<sup>28</sup> Hacár Šuál, Beerséba, Bizjótja,<sup>29</sup> Baála, Ijm, Ecem,<sup>30</sup> Eltolád, Kesil, Hormá,<sup>31</sup> Ciklág, Madmaná, Sansána,<sup>32</sup> Lebaót, Sílhím, Ajin in Rímón. Vseh mest je devetindvajset, z njihovimi vasmi. <sup>33</sup> In v dolini Eštaól, Cora, Ašna,<sup>34</sup> Zanóah, En Ganím, Tapúah, Enájim,<sup>35</sup> Jarmút, Adulám, Sohó, Azéka,<sup>36</sup> Šaarájim, Aditájim, Gedéra in Gederotaim, štirinajst mest z njihovimi vasmi. <sup>37</sup> Cenán, Hadáša, Migdál Gad,<sup>38</sup> Dilán, Micpa, Jokteél,<sup>39</sup> Lahiš, Bockát, Eglón,<sup>40</sup> Kabón, Lahmás, Kitliš,<sup>41</sup> Gederót, Bet Dagón, Naáma in Makéda; šestnajst mest z njihovimi vasmi. <sup>42</sup> Libna, Eter, Ašán,<sup>43</sup> Jiftáh, Ašna, Necib,<sup>44</sup> Keila, Ahzib in Marešá; devet mest z njihovimi vasmi. <sup>45</sup> Ekrón z njegovimi mesti in njegovimi vasmi. <sup>46</sup> Od Ekróna, celo do morja, vse kar leži blizu Ašdóda, z njegovimi vasmi. <sup>47</sup> Ašdód z njegovimi mesti in njegovimi vasmi, Gaza s svojimi mesti in svojimi vasmi, do egiptovske reke in velikega morja in njegove meje.

<sup>48</sup> Na gorah: Šamír, Jatír, Sohó,<sup>49</sup> Dana, Kirját Sana, ki je Debír,<sup>50</sup> Anáb, Esphemá, Aním,<sup>51</sup> Gošen, Holón in Gilo, enajst mest z njihovimi vasmi. <sup>52</sup> Aráb, Dumá, Ešán,<sup>53</sup> Janúm, Bet Tapúah, Aféka,<sup>54</sup> Humta, Kirját Arba, ki je Hebrón in Ciór, devet mest z njihovimi vasmi. <sup>55</sup> Maón, Karmel, Zif, Juta,<sup>56</sup> Jezréel, Jokdeám, Zanóah,<sup>57</sup> Kajin, Gibeí in Timna, deset mest z njihovimi vasmi. <sup>58</sup> Halhúl, Bet Cur, Gedór,<sup>59</sup> Maarát, Bet Anót in Eltekón, šest mest z njihovimi vasmi. <sup>60</sup> Kirját Bál, ki je Kirját Jearím in Raba, dve mesti z njunimi vasmi. <sup>61</sup> V divjini Bet Arába, Midín, Seháha,<sup>62</sup> Nibšán, Solno mesto in En Gedi, šest mest z njihovimi vasmi.

**15** This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast. <sup>2</sup> And their south border was from the shore of the salt sea, from the bay that looketh southward: <sup>3</sup> And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: <sup>4</sup> From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast. <sup>5</sup> And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan: <sup>6</sup> And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben: <sup>7</sup> And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel: <sup>8</sup> And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward: <sup>9</sup> And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim: <sup>10</sup> And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah: <sup>11</sup> And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea. <sup>12</sup> And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

<sup>13</sup> ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron. <sup>14</sup> And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. <sup>15</sup> And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

<sup>16</sup> ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. <sup>17</sup> And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. <sup>18</sup> And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou? <sup>19</sup> Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

<sup>20</sup> This is the inheritance of the tribe of the children of Judah according to their families. <sup>21</sup> And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,<sup>22</sup> And Kinah, and Dimonah, and Adadah,<sup>23</sup> And Kedes, and Hazor, and Ithnan,<sup>24</sup> Ziph, and Telem, and Bealoth,<sup>25</sup> And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,<sup>26</sup> Amam, and Shema, and Moladah,<sup>27</sup> And Hazar-gaddah, and Heshmon, and Beth-palet,<sup>28</sup> And Hazar-shual, and Beer-sheba, and Bizjothjah,<sup>29</sup> Baalah, and Iim, and Azem,<sup>30</sup> And Eltolad, and Chesil, and Hormah,<sup>31</sup> And Ziklag, and Madmannah, and Sansannah,<sup>32</sup> And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages: <sup>33</sup> And in the valley, Eshtaol, and Zoreah, and Ashnah,<sup>34</sup> And Zanoah, and En-gannim, Tappuah, and Enam,<sup>35</sup> Jarmuth, and Adullam, Socoh, and Azekah,<sup>36</sup> And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages: <sup>37</sup> Zenan, and Hadashah, and Migdal-gad,<sup>38</sup> And Dilean, and Mizpeh, and Joktheel,<sup>39</sup> Lachish, and Bozkath, and Eglon,<sup>40</sup> And Cabbon, and Lahmam, and Kithlish,<sup>41</sup> And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:<sup>42</sup> Libnah, and Ether, and Ashan,<sup>43</sup> And Jiphtah, and Ashnah, and Nezib,<sup>44</sup> And Keilah, and Achzib, and Mareshah; nine cities with their villages:<sup>45</sup> Ekron, with her towns and her villages:<sup>46</sup> From Ekron even unto the sea, all that lay near Ashdod, with their villages:<sup>47</sup> Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof:

<sup>48</sup> ¶ And in the mountains, Shamir, and Jattir, and Socoh,<sup>49</sup> And Dannah, and Kirjath-sannah, which is Debir,<sup>50</sup> And Anab, and Esphemoh, and Anim,<sup>51</sup> And Gošhen, and Holon, and Giloh; eleven cities with their villages:<sup>52</sup> Arab, and Dumah, and Eshean,<sup>53</sup> And Janum, and Beth-tappuah, and Aphekah,<sup>54</sup> And Humtah, and Kirjath-arba, which is Hebron, and Zior; nine cities with their villages:<sup>55</sup> Maon, Carmel, and Ziph, and Juttah,<sup>56</sup> And Jezreel, and Jokdeam, and Zanah,<sup>57</sup> Cain, Gibeah, and Timnah; ten cities with their villages:<sup>58</sup> Halhul, Beth-zur, and Gedor,<sup>59</sup> And Maarah, and Beth-anoth, and Eltekon; six cities with their villages:<sup>60</sup> Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages:<sup>61</sup> In the wilderness, Beth-arabah, Middin, and Secakah,<sup>62</sup> And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.

<sup>63</sup> ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

**16** And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el. <sup>2</sup> And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth, <sup>3</sup> And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea. <sup>4</sup> So the children of Joseph, Manasseh and Ephraim, took their inheritance.

<sup>5</sup> ¶ And the border of the children of Ephraim according to their families was **thus**: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper; <sup>6</sup> And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah; <sup>7</sup> And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. <sup>8</sup> The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families. <sup>9</sup> And the separate cities for the children of Ephraim **were** among the inheritance of the children of Manasseh, all the cities with their villages. <sup>10</sup> And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

**17** There was also a lot for the tribe of Manasseh; for he **was** the firstborn of Joseph; **to wit**, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan. <sup>2</sup> There was also **a lot** for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these **were** the male children of Manasseh the son of Joseph by their families.

<sup>3</sup> ¶ But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these **are** the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. <sup>4</sup> And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father. <sup>5</sup> And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which **were** on the other side Jordan; <sup>6</sup> Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

<sup>7</sup> ¶ And the coast of Manasseh was from Asher to Michmethah, that **lieth** before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah. <sup>8</sup> Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh **belonged** to the children of Ephraim; <sup>9</sup> And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim **are** among the cities of Manasseh: the coast of Manasseh also **was** on the north side of the river, and the outgoings of it were at the sea: <sup>10</sup> Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. <sup>11</sup> And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries. <sup>12</sup> Yet the children of Manasseh could not drive out *the inhabitants* of those cities; but the Canaanites would dwell in that land. <sup>13</sup> Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

<sup>14</sup> And the children of Joseph spake unto Joshua, saying, Why hast thou given me **but** one lot and one portion to inherit, seeing I **am** a great people, forasmuch as the LORD hath blessed me hitherto? <sup>15</sup> And Joshua answered them, If thou **be** a great people, **then** get thee up to the wood **country**, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. <sup>16</sup> And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, **both** they who **are** of Beth-shean and her towns, and **they** who **are** of the valley of Jezreel. <sup>17</sup> And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou **art** a great people, and hast great power: thou shalt not have one lot **only**: <sup>18</sup> But the mountain shall be thine; for it **is** a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, **and** though they **be** strong.

**18** And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

<sup>2</sup> And there remained among the children of Israel seven tribes, which had not yet received their inheritance. <sup>3</sup> And Joshua said unto the children of Israel, How long **are** ye slack to go to possess the land, which the LORD God of your fathers hath given you? <sup>4</sup> Give out from among you three men for **each** tribe: and I will send them, and they shall rise, and go through the land,

<sup>63</sup> Kar se tiče Jebusejcev, prebivalcev Jeruzalema, jih Judovi otroci niso mogli pognati ven, temveč so Jebusejci prebivali z Judovimi otroci pri Jeruzalemu do današnjega dne.

**16** Žreb Jožefovih otrok je padel od Jordana pri Jerihi, do vode Jerihe iz Betela v Luz in gre vz dolž do meja Arkičanov k Atarotu <sup>3</sup> in se spusti zahodno, k pokrajini Jaflétovcev, do pokrajine spodnjega Bet Horóna in do Gezerja in njeni izhodi so pri morju. <sup>4</sup> Tako sta Jožefova otroka, Manáše in Efrájim, vzela svojo dediščino.

<sup>5</sup> Meja Efrájimovih sinov, glede na njihove družine, je bila **takšna**, torej meja njihove dediščine na vzhodni strani je bil Atrót Adár, do gornjega Bet Horóna <sup>6</sup> in meja je šla ven proti morju v Mihmetát na severni strani in meja je šla naokoli proti vzhodu v Taanát Šilo in šla poleg njega na vzhodu do Janóaha <sup>7</sup> in se spustila od Janóaha k Atarotu in k Naári in prišla k Jerihi in izšla pri Jordanu. <sup>8</sup> Meja je potekala od Tapúaha proti zahodu, k reki Kano in njeni izhodi so bili pri morju. To je dediščina rodu Efrájimovih otrok po njihovih družinah. <sup>9</sup> Oddvojena mesta za Efrájimove otroke **so bila** med dediščino Manásejevih otrok, vsa mesta z njihovimi vasmi. <sup>10</sup> Niso pa pregnali Kánaancev, ki so prebivali v Gezerju, temveč so Kánaanci prebivali med Efrájimci do današnjega dne in služili podvrženi plačevanju davka.

**17** Tam je bil tudi žreb za Manásejev rod, kajti on **je bil** Jožefov prvorjenec. **Namreč** zaradi Manásejevega prvorjenca Mahírja, Gileádovega očeta, ker je bil bojevnik, zato je imel Gileád in Bašán. <sup>2</sup> Tam je bil tudi **žreb** za preostanek Manásejevih otrok po njihovih družinah za otroke Abiézerja in za otroke Heleka in za otroke Asriéla in za otroke Sihema in za otroke Heferja in za otroke Šemidája. To **so bili** dečki Manáseja, Jožefovega sina po njihovih družinah.

<sup>3</sup> Toda Celofhád, sin Heferja, sin Gileáda, sin Mahírja, sin Manáseja, ni imel sinov, temveč hčere. To **so** imena njegovih hčera: Mahla, Noa, Hogla, Milka in Tircá. <sup>4</sup> Prišle so blizu, pred duhovnika Eleazarja in pred Nunovega sina Józuenta in pred prince, rekoč: »Gospod je zapovedal Mojzesu, da nam daste dediščino med našimi brati.« Zato jim je glede na Gospodovo zapoved dal dediščino med brati njihovega očeta. <sup>5</sup> Tam je padlo deset deležev Manáseju, poleg gileádske in bašánske dežele, ki **sta bili** na drugi strani Jordana, <sup>6</sup> kajti Manásejeve hčere so imele dediščino med njegovimi sinovi. Preostanek Manásejevih sinov pa je imel deželo Gileád.

<sup>7</sup> Manásejeva pokrajina je bila od Aserja do Mihmetáta, ki **leži** pred Sihemom. Meja je potekala vz dolž desne roke do prebivalcev En Tapúaha. <sup>8</sup> **Torej** Manáše je imel deželo Tapúah, toda Tapúah na Manásejevi meji **je pripadal** Efrájimovim otrokom <sup>9</sup> in pokrajina se je spustila k reki Kano, južno od reke; ta Efrájimova mesta **so** med Manásejevimi mesti. Tudi Manásejeve pokrajine **so bile** na severni strani reke in njihovi izhodi so bili pri morju. <sup>10</sup> Proti jugu **je bilo** Efrájimovo in proti severu **je bilo** Manásejevo in morje je njegova meja in na severu sta se srečala v Aserju in na vzhodu in Isahárju. <sup>11</sup> Manáše je imel v Isahárju in v Aserju Bet Šeán in njegova mesta, Jibleám in njegova mesta, prebivalce Dora in njegova mesta, prebivalce En Dora in njegova mesta, prebivalce Taanáha in njegova mesta in prebivalce Megídá ter njegova mesta, **torej** tri dežele. <sup>12</sup> Vendar Manásejevi otroci niso mogli napoditi **prebivalcev** teh mest, temveč so v tej deželi hoteli prebivati Kánaanci. <sup>13</sup> Vendar se je pripetilo, ko so Izraelovi otroci postali močni, da so Kánaance podvrgli davku, toda niso jih popolnoma pognali ven.

<sup>14</sup> Jožefovi otroci so spregovorili Józuetu, rekoč: »Zakaj si mi dal, da podelujem **samo** en žreb in en delež, glede na to, da **sem** veliko ljudstvo, ker me je Gospod doslej blagoslavljal?« <sup>15</sup> Józue jim je odgovoril: »Če si veliko ljudstvo, **potem** se digni v gozdнато **deželo** in tam posekaj zase, v deželi Perizéjev in velikanov, če je gora Efrájim zate preočka.« <sup>16</sup> Jožefovi otroci so rekli: »Hrib ni dovolj za nas in vsi Kánaanci, ki prebivajo v dolinski deželi, imajo vozove iz železa, **tako tisti**, ki **so** iz Bet Šeána in njegovih mest in **tisti**, ki **so** iz doline Jezreél.« <sup>17</sup> Józue je spregovoril Jožefovi hiši, **torej** Efrájimu in Manáseju, rekoč: »Ti si veliko ljudstvo in imaš veliko moč. Ne boš imel samo enega deleža. <sup>18</sup> Toda gora bo tvoja, kajti **je les** in ti ga boš posekal in dohodek od tega bo tvoj, kajti napodil boš Kánaance, čeprav imajo železne vozove **in čeprav** **so** močni.«

**18** Celotna skupnost Izraelovih otrok se je zbrala skupaj pri Šílu in tam postavila šotorsko svetišče skupnosti. In dežela je bila podjarmljena pred njimi.

<sup>2</sup> Tam je med Izraelovimi otroci ostalo sedem rodov, ki še niso prejeli svoje dediščine. <sup>3</sup> Józue je rekel Izraelovim otrokom: »Doklej **se** obirate, da greste, da vzmetete v last deželo, ki vam jo je dal Gospod, Bog vaših očetov? <sup>4</sup> Dajte izmed vas tri može za **vsak** rod in poslal jih bom in vstali bodo in sli skozi deželo in jo opisali glede na njihovo dediščino in

**ponovno** bodo prišli k meni.<sup>5</sup> To bodo razdelili na sedem delov. Juda bo ostal v svojih pokrajinah na jugu in Jožefova hiša bo ostala v svojih pokrajinah na severu.<sup>6</sup> Vi boste torej opisali deželo v sedmih delih in **opis** prinesli sèm k meni, da lahko mecem žrebe za vas tukaj pred Gospodom, našim Bogom.<sup>7</sup> Toda Lévijevci nimajo deleža med vami, kajti Gospodovo duhovništvo je njihova dediščina. Gad, Ruben in polovica Manásejevega rodu so prejeli svojo dediščino onkraj Jordana, na vzhodu, ki jim jo je dal Gospodov služabnik Mojzes.«

<sup>8</sup> Možje so vstali ter odšli stran in Józue jim je naročil, da gredo, da opišejo deželo, rekoč: »Pojdite in hodite skozi deželo in jo opišite in ponovno pridite k meni, da bom tukaj v Šilu za vas lahko vrgel žrebe pred Gospodom.«<sup>9</sup> Možje so odšli in šli skozi deželo in jo v knjigi opisali po mestih v sedmih delih in **ponovno** prišli k Józuetu, k vojski pri Šilu.

<sup>10</sup> Józue je zanje v Šilu metal žrebe pred Gospodom in tam je Józue Izraelovim otrokom razdelil deželo glede na njihove oddelke.

<sup>11</sup> Žreb rodu Benjaminovih otrok je prišel gor glede na njihove družine in pokrajina njihovega žreba je prišla naprej med Judovimi otroki in Jožefovimi otroki.<sup>12</sup> Njihova meja na severni strani je bila od Jordana in meja je šla gor k strani Jerihe na severni strani in se dvigala skozi gore proti zahodu in njeni izhodi so bili pri divjini Bet Aven.<sup>13</sup> Meja je od tam šla preko, proti Luzu, k strani Luza, ki **je** Betel, proti jugu in meja se je spustila k Atrot Adárju, blizu hriba, ki **leži** na južni strani spodnjega Bet Horóna.<sup>14</sup> Meja je bila potegnjena **od tam** in obdana vogal morja proti jugu, od hriba, ki **leži** pred Bet Horónom proti jugu in njihovi izhodi so bili pri Kirját Báalu, ki **je** Kirját Jearím, mesto Judovih otrok. To **je bila** zahodna četrtnina. <sup>15</sup> Južna četrtnina **je bila** od konca Kirját Jearima in meja se je nadaljevala na zahod in izšla pri izviru vodá Neftóaha<sup>16</sup> in meja se je spustila k vznožju gore, ki **leži** pred dolino sina Hinómovega **in** ki **je** v dolini velikanov na severu in se spustila k Hinómovi dolini, k strani Jebúsa na jugu in se spustila k En Rogelu<sup>17</sup> in potegnjena je bila od severa in šla naprej k En Šemešu in šla naprej proti Gelilótu, ki **je** nasproti vzpona k Adumímu in se spustila h kamnu Rubenovega sina Bohana<sup>18</sup> in šla naprej proti strani nasproti Arábi proti severu in se spustila k Arábi.<sup>19</sup> Meja je šla vzdolž strani Bet Hogle proti severu in izhodi meje so bili pri severnem zalivu slanega morja, pri južnem koncu Jordana. To **je bila** južna pokrajina.<sup>20</sup> Jordan je bil njegova meja na vzhodni strani. To **je bila** dediščina Benjaminovih otrok, po njihovih pokrajinah naokoli, glede na njihove družine.<sup>21</sup> Torej mesta rodov Benjaminovih otrok glede na njihove družine so bila Jeriha, Bet Hogla, dolina Kecíc,<sup>22</sup> Bet Arába, Cemarájim, Betel,<sup>23</sup> Avím, Para, Ofrá,<sup>24</sup> Kefár Amoní, Ofní in Gaba, dvanajst mest z njihovimi vasmi.<sup>25</sup> Gibeón, Rama, Beerót,<sup>26</sup> Micpa, Kefíra, Moca,<sup>27</sup> Rekem, Jirpeél, Tarála,<sup>28</sup> Cela, Elef, Jebús, kar **je** Jeruzalem, Gíbea **in** Kirját, štirinajst mest z njihovimi vasmi. To **je** dediščina Benjaminovih otrok glede na njihove družine.

**19** Drugi žreb je prišel naprej k Simeonu, **torej** za rod Simeonovih otrok glede na njihove družine in njihova dediščina je bila znotraj dediščine Judovih otrok.<sup>2</sup> V svoji dediščini so imeli Beeršebo, ali Šebo in Moladáj,<sup>3</sup> Hacár Šuál, Baálo, Écem,<sup>4</sup> Eltolád, Betúl, Hormo,<sup>5</sup> Ciklág, Bet Markabót, Hacár Susa,<sup>6</sup> Bet Lebaót in Šaruhén, trinajst mest in njihove vasi.<sup>7</sup> Ajin, Rimón, Eter in Ašán, štiri mesta in njihove vasi.<sup>8</sup> Vse vasi, ki **so bile** naokoli teh mest do Baalát Beéra, južnega Ramáta. To **je** dediščina rodu Simeonovih otrok glede na njihove družine.<sup>9</sup> Od deleža Judovih otrok **je bila** dediščina Simeonovih otrok, kajti delež Judovih otrok je bil zanje prevelik, zato so imeli Simeonovi otroci dediščino znotraj njihove dediščine.

<sup>10</sup> Tretji žreb je prišel za Zábulonove otroke glede na njihove družine in meja njihove dediščine je bila do Sarida.<sup>11</sup> Njihova meja se je dvignila proti morju in Maráli in segla do Dabéseta in segla do reke, ki **je** pred Jokneámom<sup>12</sup> in se obrnila od Saríde vzhodno proti vzhajanju sonca, k meji Kislot Tabora in potem je šla ven do Daberáta in šla gor k Jaffi<sup>13</sup> in od tam je šla vzdolž, na vzhodu do Gat Heferja k Et Kacínu in šla ven k Rimón-metoarju do Nea<sup>14</sup> in meja ga je obdala na severni strani do Hanatóna. Njeni izhodi so v dolini Jiftáh El.<sup>15</sup> Katát, Nahál, Šimrón, Jidála in Betlehem, dvanajst mest z njihovimi vasmi.<sup>16</sup> To **je** dediščina Zábulonovih otrok glede na njihove družine, ta mesta z njihovimi vasmi.

<sup>17</sup> Četrti žreb je izšel za Isahárja, za Isahárjeve otroke glede na njihove družine.<sup>18</sup> Njihova meja je bila proti Jezeélu, Kesulótu, Sunému,<sup>19</sup> Hafarájimu, Siónu, Anaharátu,<sup>20</sup> Rabítu, Kišjónu, Ebetu,<sup>21</sup> Remetu, En Ganímu, En Hadu, Bet Pacécu<sup>22</sup> in pokrajina sega do

and describe it according to the inheritance of them; and they shall come **again** to me.<sup>5</sup> And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.<sup>6</sup> Ye shall therefore describe the land **into** seven parts, and bring **the description** hither to me, that I may cast lots for you here before the LORD our God.<sup>7</sup> But the Levites have no part among you; for the priesthood of the LORD **is** their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

<sup>8</sup> ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.<sup>9</sup> And the men went and passed through the land, and described it by cities into seven parts in a book, and came **again** to Joshua to the host at Shiloh.

<sup>10</sup> ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

<sup>11</sup> ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.<sup>12</sup> And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.<sup>13</sup> And the border went over from thence toward Luz, to the side of Luz, which **is** Beth-el, southward; and the border descended to Ataroth-adar, near the hill that **lieth** on the south side of the nether Beth-horon.<sup>14</sup> And the border was drawn **thence**, and compassed the corner of the sea southward, from the hill that **lieth** before Beth-horón southward; and the goings out thereof were at Kirjath-baal, which **is** Kirjath-jearim, a city of the children of Judah: this **was** the west quarter.<sup>15</sup> And the south quarter **was** from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:<sup>16</sup> And the border came down to the end of the mountain that **lieth** before the valley of the son of Hinnom, **and** which **is** in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,<sup>17</sup> And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which **is** over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,<sup>18</sup> And passed along toward the side over against Arabah northward, and went down unto Arabah:<sup>19</sup> And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this **was** the south coast.<sup>20</sup> And Jordan was the border of it on the east side. This **was** the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.<sup>21</sup> Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,<sup>22</sup> And Beth-arabah, and Zemaraim, and Beth-el,<sup>23</sup> And Avim, and Parah, and Ophrah,<sup>24</sup> And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:<sup>25</sup> Gibeon, and Ramah, and Beeroth,<sup>26</sup> And Mizpeh, and Chephirah, and Mozah,<sup>27</sup> And Rekem, and Irpeel, and Taralah,<sup>28</sup> And Zelah, Eleph, and Jebusi, which **is** Jerusalem, Gibeath, **and** Kirjath; fourteen cities with their villages. This **is** the inheritance of the children of Benjamin according to their families.

**19** And the second lot came forth to Simeon, **even** for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.<sup>2</sup> And they had in their inheritance Beer-sheba, or Sheba, and Moladah,<sup>3</sup> And Hazar-shual, and Balah, and Azem,<sup>4</sup> And Eltolad, and Bethul, and Hormah,<sup>5</sup> And Ziklag, and Beth-marcaboth, and Hazar-susah,<sup>6</sup> And Beth-lebaoth, and Sharuhén; thirteen cities and their villages:<sup>7</sup> Ain, Remmon, and Ether, and Ashan; four cities and their villages:<sup>8</sup> And all the villages that **were** round about these cities to Baalath-beer, Ramath of the south. This **is** the inheritance of the tribe of the children of Simeon according to their families.<sup>9</sup> Out of the portion of the children of Judah **was** the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

<sup>10</sup> ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:<sup>11</sup> And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that **is** before Jokneam;<sup>12</sup> And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,<sup>13</sup> And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;<sup>14</sup> And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:<sup>15</sup> And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.<sup>16</sup> This **is** the inheritance of the children of Zebulun according to their families, these cities with their villages.

<sup>17</sup> ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.<sup>18</sup> And their border was toward Jezreel, and Chesulloth, and Shunem,<sup>19</sup> And Hapharaim, and Shion, and Anaharath,<sup>20</sup> And Rabbith, and Kishion, and Abez,<sup>21</sup> And Remeth, and En-gannim,

and En-haddah, and Beth-pazzez; <sup>22</sup> And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. <sup>23</sup> This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

<sup>24</sup> ¶ And the fifth lot came out for the tribe of the children of Asher according to their families. <sup>25</sup> And their border was Helkath, and Hali, and Beten, and Achshaph, <sup>26</sup> And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath; <sup>27</sup> And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, <sup>28</sup> And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon; <sup>29</sup> And then the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib: <sup>30</sup> Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. <sup>31</sup> This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

<sup>32</sup> ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families. <sup>33</sup> And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: <sup>34</sup> And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising. <sup>35</sup> And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, <sup>36</sup> And Adamah, and Ramah, and Hazor, <sup>37</sup> And Kedesh, and Edrei, and En-hazor, <sup>38</sup> And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. <sup>39</sup> This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

<sup>40</sup> ¶ And the seventh lot came out for the tribe of the children of Dan according to their families. <sup>41</sup> And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh, <sup>42</sup> And Shaalabbin, and Ajalon, and Jethlah, <sup>43</sup> And Elon, and Thimmathah, and Ekron, <sup>44</sup> And Eltekeh, and Gibbethon, and Baalath, <sup>45</sup> And Jehud, and Bene-berak, and Gath-rimmon, <sup>46</sup> And Me-jarkon, and Rakkon, with the border before Japho. <sup>47</sup> And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. <sup>48</sup> This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

<sup>49</sup> ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: <sup>50</sup> According to the word of the LORD they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein. <sup>51</sup> These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

**20** The LORD also spake unto Joshua, saying, <sup>2</sup> Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: <sup>3</sup> That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. <sup>4</sup> And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. <sup>5</sup> And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. <sup>6</sup> And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

<sup>7</sup> ¶ And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. <sup>8</sup> And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. <sup>9</sup> These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

**21** Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; <sup>2</sup> And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. <sup>3</sup> And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs. <sup>4</sup> And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and

Tabora, Šahacúma in Bet Šemeša. Izhodi njihove meje so bili pri Jordanu, šestnajst mest z njihovimi vasmi. <sup>23</sup> To je dediščina rodu Isahárjevih otrok glede na njihove družine, mesta in njihove vasi.

<sup>24</sup> Peti žreb je izšel za rod Aserjevih otrok glede na njihove družine. <sup>25</sup> Njihova meja je bila Helkát, Halí, Beten, Ahšáf, <sup>26</sup> Alaméleh, Amád in Mišál in sega do Karmela proti zahodu in do Šihór Libnáta <sup>27</sup> in se obrača proti sončnemu vzhodu do Bet Dagóna in seže do Zábulona in k dolini Jiftáh El, proti severni strani Bet Emeka in Negiéla in gre ven na levi roki do Kabúla, <sup>28</sup> § Hebróna, Rehóba, Hamóna in Kane, celo k velikemu Sidónu <sup>29</sup> in potem se pokrajina obrne k Rami in k močnemu mestu Tir in pokrajina se obrne k Hosi. Njeni izhodi so pri morju od pokrajine do Ahzíba. <sup>30</sup> Tudi Uma, Afék in Rehób, dvaindvajset mest z njihovimi vasmi. <sup>31</sup> To je dediščina rodu Aserjevih otrok glede na njihove družine, ta mesta z njihovimi vasmi.

<sup>32</sup> Šesti žreb je izšel za Neftálijeve otroke, torej za Neftálijeve otroke glede na njihove družine. <sup>33</sup> § Njihova pokrajina je bila od Helefa in Alóna do Caananíma in Adame, Nekeba in Jabneélá k Lakú in njeni izhodi so bili pri Jordanu. <sup>34</sup> Potem se pokrajina obrne proti zahodu k Aznót Taboru in od tam gre k Hukóku in sega do Zábulona na južni strani in do Aserja na zahodni strani in do Juda nad Jordanom proti sončnemu vzhodu. <sup>35</sup> Utrjena mesta so Cidim, Cer, Hamát, Rakát, Kinéret, <sup>36</sup> Adáma, Rama, Hácór, <sup>37</sup> Kedes, Edréi, En Hacór, <sup>38</sup> Jirón, Migdál El, Horém, Bet Anát in Bet Šemeš. Devetnajst mest z njihovimi vasmi. <sup>39</sup> To je dediščina rodu Neftálijevih otrok glede na njihove družine, mesta in njihove vasi.

<sup>40</sup> In sedmi žreb je izšel za rod Danovih otrok glede na njihove družine. <sup>41</sup> Pokrajina njihove dediščine je bila Cora, Eštaól, Ir Šemeš, <sup>42</sup> Šaalbím, Ajalón, Jitla, <sup>43</sup> Elón, Timna, Ekrón, <sup>44</sup> Eltekeh, Gibetón, Baálát, <sup>45</sup> Jehúd, Bené Berák, Gat Rimón, <sup>46</sup> § Me Jarkón in Rakon z mejo pred Jafo. <sup>47</sup> Pokrajina Danovih otrok je zanje izpadla premajhna, zato so Danovi otroci odšli gor, da se bojujejo zoper Lešem, ga zavzeli, ga udarili z ostrino meča, ga vzeli v last in tam prebivali in Lešem imenovali Dan, po imenu njihovega očeta Dana. <sup>48</sup> To je dediščina rodu Danovih otrok glede na njihove družine, ta mesta z njihovimi vasmi.

<sup>49</sup> Ko so naredili konec razdeljevanju dežele za dediščino po njihovih pokrajinah, so Izraelovi otroci dali med njimi dediščino Nunovemu sinu Józuetu. <sup>50</sup> Glede na Gospodovo besedo so mu dali mesto, ki je prosil, torej Timná Séráh na gori Efrájim in zgradil je mesto ter tam prebival. <sup>51</sup> To so dediščine, ki so jih duhovnik Eleazar, Nunov sin Józue in poglavari očetov rodov Izraelovih otrok v Šílu z žrebom razdelili v dediščino pred Gospodom, pri vratih šotorskega svetišča skupnosti. Tako so naredili konec razdeljevanju dežele.

**20** Gospod je spregovoril tudi Józuetu, rekoč: <sup>2</sup> »Govori Izraelovim otrokom, rekoč: Za vas izločite zavetna mesta, o katerih sem ti govoril po Mojzesovi roki, <sup>3</sup> da ubijalec, ki nemameno in nevede ubije katerokoli osebo, lahko pobegne tja in ta bodo vaše zatočišče pred krvnim maščevalcem. <sup>4</sup> Ko bo tisti, ki pobegne v eno izmed teh mest, stal pri vhodu velikih vrat mesta in bo svojo zadevo oznanil v ušesa starešin tega mesta, ga bodo vzeli k sebi v mesto in mu dali prostor, da bo lahko prebival med njimi. <sup>5</sup> Če ga krvni maščevalec zasleduje, potem ubijalca ne bodo izročili v njegovo roko, ker je nevede udaril svojega bližnjega in ga predtem ni sovražil. <sup>6</sup> Prebival bo v tem mestu, dokler ne bo stal pred skupnostjo za sodbo in do smrti vélikega duhovnika, ki bo v tistih dneh. Potem se bo ubijalec vrnil in prišel v svoje lastno mesto in v svojo lastno hišo v mesto, iz katerega je pobegnil.«

<sup>7</sup> Določili so Kedeš v Galileji, na gori Neftáli in Sihem na gori Efrájim in Kirját Arbo, ki je Hebrón, na Judovi gori. <sup>8</sup> Na drugi strani Jordana, pri Jerihi, proti vzhodu, so v divjini, na ravnini, določili Becer od Rubenovega rodu in Ramót v Gileádu od Gadovega rodu in Golán v Bašánu od Manásejevega rodu. <sup>9</sup> To so bila mesta, določena za vse Izraelove otroke in za tujca, ki začasno biva med njimi, da kdorkoli nenamerno ubije katerokoli osebo, lahko pobegne tja in ne umre po roki krvnega maščevalca, dokler ta stoji pred skupnostjo.

**21** Potem so se približali poglavarji očetov Lévijevcev k duhovniku Eleazarju in k Nunovemu sinu Józuetu in k poglavarjem očetov rodov Izraelovih otrok <sup>2</sup> in jim govorili pri Šílu v kánaanski deželi, rekoč: »Gospod je po Mojzesovi roki zapovedal, da nam daste mesta, da prebivamo v [njih], z njihovimi predmestji, za našo živino.« <sup>3</sup> Izraelovi otroci so na Gospodovo zapoved dali Lévijevcem od svoje dediščine ta mesta in njihova predmestja. <sup>4</sup> Žreb je izšel za družine Kehátovcev in otroci duhovnika Arona, ki so bili izmed Lévijevcev, so imeli po žrebu od Judovega rodu, od Simeonovega rodu in od Benjaminovega

rodu trinajst mest.<sup>5</sup> Preostali Kehátovi otroci **so imeli** po žrebu deset mest od družin iz Efrájimovega rodu, iz Danovega rodu in iz polovice Manásejevega rodu.<sup>6</sup> Geršónovi otroci **so imeli** po žrebu trinajst mest od Isahárjevega rodu, od Aserjevega rodu, od Neftálijevega rodu in od polovice Manásejevega rodu v Bašánu.<sup>7</sup> Meraríjevi otroci po njihovih družinah **so imeli** dvanajst mest od Rubenovega rodu, od Gadovega rodu in od Zábúlonovega rodu.<sup>8</sup> Izraelovi otroci so po žrebu dali Lévijevcem ta mesta z njihovimi predmestji, kakor je Gospod zapovedal po Mojzesovi roki.

<sup>9</sup> Ta mesta so dali od Judovega rodu in od Simeonovega rodu, ta mesta, ki so **tukaj** omenjena po imenu,<sup>10</sup> katera so imeli Aronovi otroci, **ki so** iz družine Kehátovcev, **ki so bili** izmed Lévijevih otrok, kajti njihov je bil prvi žreb.<sup>11</sup> Dali so jim mesto Arbá od Anákovega očeta; to **mesto je** Hebrón na hriboviti Judovi **deželi**, s predmestji okoli njega.<sup>12</sup> Toda polja mesta in njegove vasi so dali Jefunéjevemu sinu Kalébu za njegovo posest.

<sup>13</sup> Tako so dali otrokom duhovnika Arona Hebrón z njegovimi predmestji, **da bi bil** zavetno mesto za ubijalca in Libno z njenimi predmestji,<sup>14</sup> Jatir z njegovimi predmestji, Eštemóa z njenimi predmestji,<sup>15</sup> Holón z njegovimi predmestji, Debír z njegovimi predmestji,<sup>16</sup> Ajín z njegovimi predmestji, Juto z njenimi predmestji **in** Bet Šeméz z njegovimi predmestji; devet mest od teh dveh rodov.<sup>17</sup> Iz Benjaminovega rodu Gibeón z njegovimi predmestji, Gebo z njenimi predmestji,<sup>18</sup> Anatót z njegovimi predmestji in Almon z njegovimi predmestji; štiri mesta.<sup>19</sup> Vseh mest Aronovih otrok, duhovnikov, **je bilo** trinajst mest z njihovimi predmestji.

<sup>20</sup> Družine Kehátovih otrok, Lévijevci, ki so ostali izmed Kehátovih otrok, celo oni so imeli mesta od svojega žreba od Efrájimovega rodu.<sup>21</sup> Kajti dali so jim Sihem z njegovimi predmestji na gori Efrájim, **da bo** zavetno mesto za ubijalca, Gezer z njegovimi predmestji,<sup>22</sup> Kibcáiym z njegovimi predmestji in Bet Horón z njegovimi predmestji; štiri mesta.<sup>23</sup> Od Danovega rodu, Elteké z njegovimi predmestji, Gibetón z njegovimi predmestji,<sup>24</sup> Ajalon z njegovimi predmestji in Gat Rimón z njegovimi predmestji; štiri mesta.<sup>25</sup> Od polovice Manásejevega rodu Taanáh z njegovimi predmestji in Gat Rimón z njegovimi predmestji; dve mesti.<sup>26</sup> Vseh mest **je bilo** deset, z njihovimi predmestji za družine Kehátovih otrok, ki so preostali.

<sup>27</sup> Geršónovim otrokom iz družin Lévijevcev, iz **druge** polovice rodu Manáseja, **so dali** Golán v Bašánu z njegovimi predmestji, **da bo** zavetno mesto za ubijalca in Beastero z njenimi predmestji; dve mesti.<sup>28</sup> Iz Isahárjevega rodu Kišón z njegovimi predmestji, Daberát z njegovimi predmestji,<sup>29</sup> Jarmút z njegovimi predmestji in En Ganím z njegovimi predmestji; štiri mesta.<sup>30</sup> Iz Aserjevega rodu Mišál z njegovimi predmestji, Abdón z njegovimi predmestji,<sup>31</sup> Helkát z njegovimi predmestji in Rehób z njegovimi predmestji; štiri mesta.<sup>32</sup> Iz Neftálijevega rodu Kedeš v Galileji z njegovimi predmestji, **da bo** zavetno mesto za ubijalca, Hamót Dor z njegovimi predmestji in Kartán z njegovimi predmestji; tri mesta.<sup>33</sup> Vseh mest Geršónovcev, glede na njihove družine, **je bilo** trinajst mest z njihovimi predmestji.

<sup>34</sup> Družinam Meraríjevih otrok, preostanku Lévijevcev iz Zábúlonovega rodu, Jokneám z njegovimi predmestji, Kartán z njegovimi predmestji,<sup>35</sup> Dimno z njenimi predmestji in Nahalál z njegovimi predmestji; štiri mesta.<sup>36</sup> Iz Rubenovega rodu Becer z njegovimi predmestji, Jahac z njegovimi predmestji,<sup>37</sup> Kedemót z njegovimi predmestji in Mefáat z njegovimi predmestji; štiri mesta.<sup>38</sup> Iz Gadovega rodu Ramót v Gileádu z njegovimi predmestji, **da bo** zavetno mesto za ubijalca, Mahanájim z njegovimi predmestji,<sup>39</sup> Hešbón z njegovimi predmestji in Jazér z njegovimi predmestji; skupaj štiri mesta.<sup>40</sup> Tako je bilo vseh mest za Meraríjeve otroke po njihovih družinah, ki so bili preostanek družin Lévijevcev, **po njihovem** žrebu, dvanajst mest.<sup>41</sup> Vseh mest Lévijevcev, znotraj posesti Izraelovih otrok **je bilo** osemnajstirideset mest z njihovimi predmestji.<sup>42</sup> Ta mesta so bila vsako s svojimi predmestji naokoli njih; tako **so bila** vsa ta mesta.

<sup>43</sup> Gospod je dal Izraelu vso deželo, ki jo je prisegel, da jo da njihovim očetom in vzelci so jo v last in v nej prebivali.<sup>44</sup> Gospod jim je dal počitek naokoli, glede na vse, kar je prisegel njihovim očetom in pred njimi ni obstal niti mož izmed vseh njihovih sovražnikov; Gospod je vse njihove sovražnike izročil v njihovo roko.<sup>45</sup> Tam ni manjkala nobena dobra stvar, ki jo je Gospod govoril Izraelovi hiši; vse so se izpolnile.

**22** Potem je Józue poklical Rubenovce, Gádovce in polovico Manásejevega rodu<sup>2</sup> ter jim rekel: »Držali ste se vsega, kar vam je Gospodov služabnik Mojzes zapovedal in moj glas ste ubogali v vsem, kar sem vam zapovedal.<sup>3</sup> Te mnoge dni do tega dne niste zapustili svojih bratov, temveč ste skrbeli za zapoved Gospoda, vašega Boga.<sup>4</sup> Sedaj je Gospod, vaš Bog, dal počitek vašim bratom, kakor jim je obljudil, zato se sedaj vrnite in se odpravite v svoje štore **in** v deželo svoje posesti, ki vam jo je dal Gospodov služabnik Mojzes na drugi strani Jordana.<sup>5</sup> Toda marljivo pazite, da izpolnite zapoved in

out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.<sup>5</sup> And the rest of the children of Kohath **had** by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.<sup>6</sup> And the children of Gershon **had** by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.<sup>7</sup> The children of Merari by their families **had** out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.<sup>8</sup> And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

<sup>9</sup> ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are **here** mentioned by name,<sup>10</sup> Which the children of Aaron, *being* of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot.<sup>11</sup> And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill country of Judah, with the suburbs thereof round about it.<sup>12</sup> But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

<sup>13</sup> ¶ Thus they gave to the children of Aaron the priest Hebron with her suburbs, **to be** a city of refuge for the slayer; and Libnah with her suburbs,<sup>14</sup> And Jattir with her suburbs, and Eshtemoa with her suburbs,<sup>15</sup> And Holon with her suburbs, and Debir with her suburbs,<sup>16</sup> And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs, nine cities out of those two tribes.<sup>17</sup> And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,<sup>18</sup> Anathoth with her suburbs, and Almon with her suburbs; four cities.<sup>19</sup> All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

<sup>20</sup> ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.<sup>21</sup> For they gave them Shechem with her suburbs in mount Ephraim, **to be** a city of refuge for the slayer; and Gezer with her suburbs,<sup>22</sup> And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.<sup>23</sup> And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,<sup>24</sup> Ajalon with her suburbs, Gath-rimmon with her suburbs; four cities.<sup>25</sup> And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.<sup>26</sup> All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

<sup>27</sup> ¶ And unto the children of Gershon, of the families of the Levites, out of the **other** half tribe of Manasseh **they gave** Golán in Bashan with her suburbs, **to be** a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.<sup>28</sup> And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,<sup>29</sup> Jarmuth with her suburbs, En-gannim with her suburbs; four cities.<sup>30</sup> And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,<sup>31</sup> Helkath with her suburbs, and Rehob with her suburbs; four cities.<sup>32</sup> And out of the tribe of Naphtali, Kedes in Galilee with her suburbs, **to be** a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.<sup>33</sup> All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

<sup>34</sup> ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,<sup>35</sup> Dimnah with her suburbs, Nahalal with her suburbs; four cities.<sup>36</sup> And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,<sup>37</sup> Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.<sup>38</sup> And out of the tribe of Gad, Ramoth in Gilead with her suburbs, **to be** a city of refuge for the slayer; and Mahanaim with her suburbs,<sup>39</sup> Heshbon with her suburbs, Jazer with her suburbs; four cities in all.<sup>40</sup> So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, *were* by their lot twelve cities.<sup>41</sup> All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.<sup>42</sup> These cities were every one with their suburbs round about them: thus *were* all these cities.

<sup>43</sup> ¶ And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.<sup>44</sup> And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.<sup>45</sup> There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

**22** Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,<sup>2</sup> And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:<sup>3</sup> Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.<sup>4</sup> And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, **and** unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.<sup>5</sup> But take diligent heed to do the commandment

and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.<sup>6</sup> So Joshua blessed them, and sent them away: and they went unto their tents.

<sup>7</sup> ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,<sup>8</sup> And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

<sup>9</sup> ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

<sup>10</sup> ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

<sup>11</sup> ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.<sup>12</sup> And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.<sup>13</sup> And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,<sup>14</sup> And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.

<sup>15</sup> ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,<sup>16</sup> Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?<sup>17</sup> Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,<sup>18</sup> But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.<sup>19</sup> Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.<sup>20</sup> Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

<sup>21</sup> ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,<sup>22</sup> The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day.)<sup>23</sup> That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it*,<sup>24</sup> And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?<sup>25</sup> For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.<sup>26</sup> Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:<sup>27</sup> But *that it may be* a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.<sup>28</sup> Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.<sup>29</sup> God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

<sup>30</sup> ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.<sup>31</sup> And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us, because ye

postavo, ki vam jo je zapovedal Gospodov služabnik Mojzes, da ljubite Gospoda, svojega Boga in da hodite po vseh njegovih poteh in se držite njegovih zapovedi in da se mu trdno pridružite in mu služite z vsem svojim srcem in z vso svojo dušo.»<sup>6</sup> Tako jih je Józue blagoslovil in jih poslal proč; in odšli so k svojim šotorom.

<sup>7</sup> Torej *eni* polovici Manásejevega rodu je Mojzes dal *posest* v Bašánu, toda *drugi* njegovi polovici je Józue dal *[posest]* med njihovimi brati na tej strani Jordana proti zahodu. Ko je Józue tudi njih poslal proč, v njihove štore, tedaj jih je blagoslovil<sup>8</sup> in jim govoril, rekoč: »V svoje štore se vrnite z mnogimi bogastvi in z zelo veliko živine, s srebrom in z zlatom, z bronom in z železom in z zelo mnogimi oblačili. Plen vaših sovražnikov razdelite s svojimi brati.«

<sup>9</sup> Rubenovi otroci in Gadovi otroci in polovica Manásejevega rodu se je vrnila in odpotovala od Izraelovih otrok iz Šila, ki *je* v kánaanski deželi, da gredo v deželo Gileád, k zemlji njihove posesti, katero so vzeli v last, glede na Gospodovo besedo, po Mojzesovi roki.

<sup>10</sup> Ko so prišli k mejam Jordana, ki *so* v kánaanski deželi, so Rubenovi otroci in Gadovi otroci in polovica Manásejevega rodu tam zgradili oltar pri Jordanu, na pogled velik oltar.

<sup>11</sup> Izraelovi otroci so slišali reči: »Glejte, Rubenovi otroci, Gadovi otroci in polovica Manásejevega rodu so zgradili oltar nasproti kánaanski deželi, na mejah Jordana, ob prehodu Izraelovih otrok.«<sup>12</sup> Ko so Izraelovi otroci slišali *o tem*, se je celotna skupnost Izraelovih otrok skupaj zbrala pri Šilu, da gredo gor, da se vojskujejo proti njim.<sup>13</sup> Izraelovi otroci so k Rubenovim otrokom, h Gadovim otrokom in k polovici Manásejevega rodu v deželo Gileád poslali Pinhás, sina duhovnika Eleazarja<sup>14</sup> in z njim deset princev, iz vsake vodilne hiše princa, po vseh Izraelovih rodovih in vsak *je bil* poglavlar svoje očetovske hiše med tisočerimi Izraelovimi.

<sup>15</sup> Prišli so k Rubenovim otrokom, h Gadovim otrokom in k polovici Manásejevega rodu, v deželo Gileád in z njimi govorili, rekoč:<sup>16</sup> »Tako govoriti celotna Gospodova skupnost: »Kakšen prekršek *je* to, kar ste zagrešili zoper Izraelovega Boga, da se ta dan odvračate od sledenja Gospodu, v tem, da ste si zgradili oltar, da bi se ta dan lahko upri zoper Gospoda?<sup>17</sup> Mar je krivičnost Peórja premajhna za nas, od katere do tega dne nismo očiščeni, čeprav je bila nadloga v Gospodovi skupnosti,<sup>18</sup> temveč da ste se ta dan moralni odvrniti od sledenja Gospodu? Zgodilo se bo, *glede na to, da* ste se ta dan uprli zoper Gospoda, da bo jutri ogorčen nad celotno Izraelovo skupnostjo.<sup>19</sup> Vendar, če *je* dejela vaše posesti nečista, *potem* prečkajte v deželo Gospodove posesti, v kateri prebiva Gospodovo štorsko svetišče in vzemite posest med nami, toda ne uprite se zoper Gospoda, niti se ne uprite zoper nas v tem, da si gradite oltar poleg oltarja Gospoda, našega Boga.<sup>20</sup> Mar ni Zerahov sin Ahán zagrešil prekršek v prekleti stvari in je bes padel na vso Izraelovo skupnost? In ta mož v svoji krivičnosti ni umrl sam.«

<sup>21</sup> Potem so Rubenovi otroci, Gadovi otroci in polovica Manásejevega rodu odgovorili in rekli poglavarjem tisočerih Izraelovih:<sup>22</sup> »Gospod, Bog bogov, Gospod, Bog bogov, on ve in Izrael bo vedel. Če *je to* v uporu ali če je v prestopku zoper Gospoda (ta dan nas ne reši),<sup>23</sup> da smo si zgradili oltar, da se obrnemo od sledenja Gospodu, ali če na njem darujemo žgalno daritev ali jedilno daritev ali če na njem žrtvujejo mirovne daritve, naj sam Gospod *to zahteva*<sup>24</sup> in če nismo *to raje* storili zaradi strahu pred to stvarjo, rekoč: »V času, ki pride, bodo vaši otroci lahko govorili našim otrokom, rekoč: »Kaj imate z Gospodom, Izraelovim Bogom?«<sup>25</sup> Kajti Gospod je naredil Jordan za mejo med nami in vami, vi Rubenovi otroci in Gadovi otroci, vi nimate deleža v Gospodu.«<sup>26</sup> Tako bodo vaši otroci naredili našim otrokom, da se prenehajo batiti Gospoda.<sup>27</sup> Zato smo rekli: »Pripravimo se, da si zgradimo oltar, ne za žgalno daritev, niti za klavno daritev,<sup>27</sup> temveč, *da bo ta lahko* priča med nami in vami in našimi rodovi za nami, da bomo lahko pred njim opravljali Gospodovo službo z našimi žgalnimi daritvami, našimi klavnimi daritvami in z našimi mirovnimi daritvami,« da v času, ki pride, vaši otroci ne bodo mogli reči našim otrokom: »Vi nimate deleža v Gospodu.«<sup>28</sup> Zato smo rekli, da bo tako, ko bodo *tako* rekli nam ali našim rodovom, v času, ki pride, da bomo lahko *ponovno* rekli: »Glejte vzorec Gospodovega oltarja, ki so ga naredili naši očetje, niti za žgalne daritve, niti za klavne daritve, temveč je *ta* priča med vami in nami.«<sup>29</sup> Bog ne daj, da bi se uprli zoper Gospoda in se ta dan obrnili od sledenja Gospodu, da zgradimo oltar za žgalne daritve, za jedilne daritve ali za klavne daritve, poleg oltarja Gospoda, našega Boga, ki *je* pred njegovim štorskim svetiščem.«

<sup>30</sup> Ko so duhovnik Pinhás in princi skupnosti in poglavarji tisočerih Izraelovih, ki *so bili* z njim, slišali besede, ki so jih Rubenovi otroci, Gadovi otroci in Manásejevi otroci govorili, jim je to ugajalo.<sup>31</sup> In Pinhás, sin duhovnika Eleazarja, je rekel Rubenovim otrokom, Gadovim otrokom in Manásejevim otrokom: »Ta dan smo zaznali, da *je* med nami Gospod, zato ker tega prekrška niste zagrešili zoper Gospoda. Sedaj ste Izraelove otrocke osvobodili iz Gospodove roke.«

<sup>32</sup> Pinhás, sin duhovnika Eleazarja in princi so se vrnili od Rubenovih otrok in od Gadovih otrok iz dežele Gileád v kánaansko deželo, k Izraelovim otrokom in jim ponovno prinesli besedo.<sup>33</sup> Stvar je ugajala Izraelovim otrokom in Izraelovi otroci so blagoslovili Boga in niso nameravali iti gor zoper njih v bitko, da bi uničili deželo, v kateri so prebivali otroci Rubena in Gada.<sup>34</sup> Rubenovi otroci in Gadovi otroci pa so oltar imenovali **Ed**, kajti ta **bo** priča med nami, da Gospod **je** Bog.

**23** Pripetilo se je, dolgo časa po tem, ko je Gospod dal počitek Izraelu pred vsemi njegovimi sovražniki naokoli, da je Józue postal star **in** zvrhan v starosti.<sup>2</sup> Józue je dal poklicati ves Izrael **in** po njihove starešine, po njihove poglavarje, po njihove sodnike, po njihove častnike ter jim rekel: »Star sem **in** zvrhan v starosti.<sup>3</sup> Videli ste vse, kar je Gospod, vaš Bog, zaradi vas storil vsem tem narodom, kajti Gospod, vaš Bog, **je** ta, ki se je boril za vas.<sup>4</sup> Glejte, z žrebom sem vam razdelil vse te narode, ki preostajajo, da bodo dediščina za vaše rodove, od Jordana, z vsemi narodi, ki sem jih iztrebil, celo do velikega morja proti zahodu.<sup>5</sup> Gospod, vaš Bog, jih bo pregnal izpred vas in jih pognal iz vašega pogleda in vi boste vzeli v last njihovo deželo, kakor vam je Gospod, vaš Bog, obljubil.<sup>6</sup> Bodite torej zelo pogumni, da se držite in da storite vse, kar je zapisano v knjigi Mojzesove postave, da se ne obrnete vstran od tam ne **k** desni roki ne **k** levi,<sup>7</sup> da ne pridete med te narode, te, ki preostajajo med vami, niti ne omenjajte imena njihovih bogov, niti ne povzročajte, da prisegate **pri njih**, niti jim ne služite, niti se jim ne priklanjajte,<sup>8</sup> temveč se trdno pridružite Gospodu, vašemu Bogu, kakor ste storili ta dan.<sup>9</sup> Kajti Gospod je izpred vas pregnal velike in močne narode, toda **glede** vas, noben človek ni mogel obstati pred vami do tega dne.<sup>10</sup> En mož med vami jih bo pregnal tisoč, kajti Gospod, vaš Bog, **on je ta**, ki se bori za vas, kakor vam je obljubil.

<sup>11</sup> Pazite torej nase, da ljubite Gospoda, svojega Boga.<sup>12</sup> Sicer će boste na kakršenkoli način šli nazaj in se trdno pridružili preostanku teh narodov, **torej** tem, ki ostajajo med vami in boste z njimi sklepali poroke in šli noter k njim in oni k vam,<sup>13</sup> zagotovo vedite, da Gospod, vaš Bog, izpred vas ne bo več pregnal **nobenega izmed** teh narodov, temveč vam bodo zanke, pasti in nadloge na vaših straneh in trni v vaših očeh, dokler ne izginete iz te dobre dežele, ki vam jo je dal Gospod, vaš Bog.<sup>14</sup> Glejte, ta dan grem pot vse zemlje in vi veste v vseh vaših sрih in v vseh vaših dušah, da se ni izjalovila niti ena od vseh dobrih stvari, ki jih je Gospod, vaš Bog, govoril glede vas. Vse so se vam zgodile **in** niti ena stvar od tega se ni izjalovila.<sup>15</sup> Zato se bo zgodilo, **da** kakor vse dobre stvari, ki so prišle nad vas, ki vam jih je Gospod, vaš Bog, obljubil, tako bo Gospod nad vas privedel vse zle stvari, dokler vas ne uniči iz te dobre dežele, ki vam jo je dal Gospod, vaš Bog.<sup>16</sup> Ko ste prekršili zavezo Gospoda, svojega Boga, ki vam jo je zapovedal in šli ter služili drugim bogovom in se jim priklanjali, potem bo zoper vas vžgana Gospodova jeza in hitro boste izginili iz dobre dežele, katero vam je dal.«

**24** Józue je vse Izraelove rodove zbral v Sihem in dal poklicati po Izraelove starešine, po njihove poglavarje, po njihove sodnike in po njihove častnike in postavili so se pred Bogom.<sup>2</sup> Józue je vsemu ljudstvu rekel: »Tako govorji Gospod, Izraelov Bog: ›Vaši ocetje so v starih časih prebivali na drugi strani veleréke, **torej** Terah, Abrahamov oče in Nahórjev oče in služili drugim bogovom.<sup>3</sup> Vzel sem vašega očeta Abrahama iz druge strani veleréke in ga vodil skozi vso kánaansko deželo in pomnožil njegovo seme in mu dal Izaka.<sup>4</sup> Izaku sem dal Jakoba in Ezava. Ezavu sem dal gorovje Seir, da ga vzame v last, toda Jakob in njegovi otroci so odšli dol v Egipt.<sup>5</sup> Poslal sem tudi Mojzesa in Arona in Egipt udaril z nadlogami, glede na to, kar sem storil med njimi in potem sem vas privedel ven.<sup>6</sup> Vaše ocete sem privedel iz Egipta in prišli ste k morju. Egipčani so vaše ocete zasledovali z bojnim vozovi in konjeniki do Rdečega morja.<sup>7</sup> Ko so klicali h Gospodu, je med vas in Egipčane postavil temo in nadnje privedel morje in jih pokril. Vaše oči so videle, kar sem storil v Egiptu in v divjini ste prebivali dolgo obdobje.<sup>8</sup> Privedel sem vas v deželo Amoréjcov, ki so prebivali na drugi strani Jordana. Borili so se z vami in izročil sem jih v vašo roko, da bi lahko vzeli v last njihovo deželo in uničil sem jih izpred vas.<sup>9</sup> Potem je Balák, Cipórjev sin, moábski kralj, vstal in se bojeval zoper Izrael in poslal ter poklical Beórjevega sina Bileáma, da vas prekolne,<sup>10</sup> toda nisem hotel prisluhniti Bileámu, zato vas je mirno blagoslovil. Tako sem vas osvobodil iz njegove roke.<sup>11</sup> Odšli ste čez Jordan in prišli do Jerihe. Zoper vas so se borili možje iz Jerihe [**in**] Amoréjci, Perizéjci, Kánaanci, Hetejci, Girgašejci, Hivéjci in Jebusejci in izročil sem jih v vašo roko.<sup>12</sup> Pred vami sem poslal sršena, ki jih je pregnal izpred vas, **celo** dva kralja Amoréjcov, **toda** ne s tvojim mečem, niti ne s tvojim lokom.<sup>13</sup> Dal sem vam deželo, za katero se niste trudili in mesta, ki jih niste zgradili in vi prebivate v njih in jeste od vinogradov in oljčnih nasadov, ki jih niste sadili.«

have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

<sup>32</sup> ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.<sup>33</sup> And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.<sup>34</sup> And the children of Reuben and the children of Gad called the altar **Ed**: for it shall be a witness between us that the LORD **is** God.

**23** And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old **and** stricken in age.<sup>2</sup> And Joshua called for all Israel, **and** for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old **and** stricken in age:<sup>3</sup> And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God **is** he that hath fought for you.<sup>4</sup> Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.<sup>5</sup> And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.<sup>6</sup> Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom **to the right hand or to the left**:<sup>7</sup> That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear **by them**, neither serve them, nor bow yourselves unto them:<sup>8</sup> But cleave unto the LORD your God, as ye have done unto this day.<sup>9</sup> For the LORD hath driven out from before you great nations and strong: but **as for you**, no man hath been able to stand before you unto this day.<sup>10</sup> One man of you shall chase a thousand: for the LORD your God, he **it is** that fighteth for you, as he hath promised you.

<sup>11</sup> Take good heed therefore unto yourselves, that ye love the LORD your God.<sup>12</sup> Else if ye do in any wise go back, and cleave unto the remnant of these nations, **even** these that remain among you, and shall make marriages with them, and go in unto them, and they to you:<sup>13</sup> Know for a certainty that the LORD your God will no more drive out **any of** these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.<sup>14</sup> And, behold, this day I **am** going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, **and** not one thing hath failed thereof.<sup>15</sup> Therefore it shall come to pass, **that** as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.<sup>16</sup> When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

**24** And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.<sup>2</sup> And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, **even** Terah, the father of Abraham, and the father of Nachor: and they served other gods.<sup>3</sup> And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.<sup>4</sup> And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.<sup>5</sup> I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.<sup>6</sup> And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.<sup>7</sup> And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.<sup>8</sup> And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.<sup>9</sup> Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:<sup>10</sup> But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.<sup>11</sup> And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.<sup>12</sup> And I sent the hornet before you, which drove them out from before you, **even** the two kings of the Amorites; **but** not with thy sword, nor with thy bow.<sup>13</sup> And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

<sup>14</sup> ¶ Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

<sup>15</sup> And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that **were** on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. <sup>16</sup> And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; <sup>17</sup> For the LORD our God, he **is** that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: <sup>18</sup> And the LORD drove out from before us all the people, even the Amorites which dwelt in the land: **therefore** will we also serve the LORD; for he **is** our God. <sup>19</sup> And Joshua said unto the people, Ye cannot serve the LORD: for he **is** an holy God; he **is** a jealous God; he will not forgive your transgressions nor your sins. <sup>20</sup> If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. <sup>21</sup> And the people said unto Joshua, Nay; but we will serve the LORD. <sup>22</sup> And Joshua said unto the people, Ye **are** witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We **are** witnesses. <sup>23</sup> Now therefore put away, **said he**, the strange gods which **are** among you, and incline your heart unto the LORD God of Israel. <sup>24</sup> And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey. <sup>25</sup> So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

<sup>26</sup> ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that **was** by the sanctuary of the LORD. <sup>27</sup> And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. <sup>28</sup> So Joshua let the people depart, every man unto his inheritance.

<sup>29</sup> ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, **being** an hundred and ten years old. <sup>30</sup> And they buried him in the border of his inheritance in Timnath-serah, which **is** in mount Ephraim, on the north side of the hill of Gaash. <sup>31</sup> And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

<sup>32</sup> ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. <sup>33</sup> And Eleazar the son of Aaron died; and they buried him in a hill **that pertained to** Phinehas his son, which was given him in mount Ephraim.

<sup>14</sup> Zdaj se torej bojte Gospoda in mu služite v iskrenosti in resnici in odstranite bogove, katerim so služili vaši očetje na drugi strani veleréke in v Egiptu in služite Gospodu.

<sup>15</sup> Če pa se vam to zdi zlo, da služite Gospodu, ta dan izberite komu boste služili: ali bogovom, ki so jim služili vaši očetje, ki **so bili** na drugi strani veleréke, ali bogovom Amorejcev, v cigar deželi prebivate. Toda kar se tiče mene in moje hiše, mi bomo služili Gospodu.« <sup>16</sup> Ljudstvo je odgovorilo in reklo: »Bog ne daj, da bi zapustili Gospoda, da služimo drugim bogovom, <sup>17</sup> kajti Gospod, naš Bog, on **je ta**, ki je nas in naše očete privedel gor iz egiptovske dežele, iz hiše sužnosti in ki je storil ta velika znamenja na našem pogledu in nas varoval po vsej poti, po kateri smo šli in med vsem ljudstvom, skozi katerega smo šli. <sup>18</sup> Gospod je izpred nas pregnal vse ljudstvo, celo Amorejce, ki prebivajo v deželi. **Zato** bomo tudi služili Gospodu, kajti on **je** naš Bog.« <sup>19</sup> Józue je rekel ljudstvu: »Ne morete služiti Gospodu, kajti on **je** svet Bog; ljubosumen Bog **je**; ne bo odpustil vaših prestopkov niti vaših grehov. <sup>20</sup> Če zapustite Gospoda in služite tujim bogovom, potem se bo obrnil in vas prizadel in vas použil, potem ko vam je storil dobro.« <sup>21</sup> Ljudstvo je Józuetu reklo: »Ne, temveč bomo služili Gospodu.« <sup>22</sup> Józue je ljudstvu rekel: »Vi **ste** priče zoper vas same, da ste izbrali Gospoda, da mu služite.« Rekli so: »**Mi smo** priče.« <sup>23</sup> »Zdaj torej odstranite,« **je rekел**, »tuje bogove, ki **so** med vami in svoje srce nagnite h Gospodu, Izraelovemu Bogu.« <sup>24</sup> Ljudstvo je Józuetu reklo: »Gospodu, našemu Bogu, bomo služili in njegov glas bomo ubogali.« <sup>25</sup> Tako je Józue tega dne sklenil zavezo z ljudstvom in jim postavil zakon in odredbo v Sihemu.

<sup>26</sup> Józue je te besede zapisal v knjigo Božje postave in vzel velik kamen in ga tam postavil pod hrast, ki **je bil** poleg Gospodovega svetišča. <sup>27</sup> Józue je vsemu ljudstvu rekel: »Glejte, ta kamen nam bo priča, kajti ta je slišal vse Gospodove besede, ki nam jih je govoril. Ta vam bo zato priča, da ne bi zatajili svojega Boga.« <sup>28</sup> Tako je Józue ljudstvu pustil oditi, vsakemu možu v svojo dediščino.

<sup>29</sup> Po vseh teh stvareh se je pripetilo, da je Nunov sin Józue, Gospodov služabnik, umrl, star sto deset let. <sup>30</sup> Pokopali so ga na mejni njegove dediščine, v Timnát Serahu, ki **je** na gori Efrájim, na severni strani Gáassevega hriba. <sup>31</sup> Izrael je služil Gospodu vse Józuetove dni in vse dni starešin, ki so preživeli Józueteta in ki so poznali vsa Gospodova dela, ki jih je storil za Izrael.

<sup>32</sup> Jožefove kosti, ki so jih Izraelovi otroci prinesli gor iz Egipta, so pokopali v Sihemu, na parseli zemlje, ki jo je Jakob kupil od sinov Hamórja, Sihemovega očeta, za sto koščkov srebra in ta je postala dediščina Jožefovih otrok. <sup>33</sup> Aronov sin Eleazar je umrl in pokopali so ga na hribu, **ki priprada** njegovemu sinu Pinhásu, ki mu je bil dan na gori Efrájim.

## Knjiga sodnikov

1 Torej po Józuetovi smrti se je pripetilo, da so Izraelovi otroci vprašali Gospoda, rekoč: »Kdo bo za nas najprej šel gor zoper Kánaance, da se bori zoper njih?« <sup>2</sup>Gospod je rekel: »Juda bo šel gor. Glejte, deželo sem izročil v njegovo roko.« <sup>3</sup>Juda je svojemu bratu Simeonu rekel: »Pridi gor z menoj v moj žreb, da se bova lahko borila zoper Kánaance in prav tako bom tudi jaz šel s teboj v tvoj žreb.« Tako je Simeon odšel z njim. <sup>4</sup>Juda je odšel gor in Gospod je Kánaance in Perizéje izročil in njuno roko in izmed njih sta v Bezeku usmrtila deset tisoč mož. <sup>5</sup>V Bezeku sta našla Adoní Bezek in se borila zoper njega ter usmrtila Kánaance in Perizéjce. <sup>6</sup>Toda Adoní Bezek je pobegnil in sledila sta za njim, ga ujela ter odsekala njegova palca in velika prsta na njegovih stopalih. <sup>7</sup>Adoní Bezek je rekel: »Sedemdeset kraljev, ki imajo odsekane svoje palce in svoje palce na stopalih, je *svojo hrano* pobiralo pod mojo mizo. Kakor sem jaz storil, takoj mi je Bog poplačal.« In odvedla sta ga v Jeruzalem in tam je umrl. <sup>8</sup>Torej Judovi otroci so se borili zoper Jeruzalem, ga zavzeli, udarili z ostrino meča in zažgali mest.

<sup>9</sup>Potem so Judovi otroci odšli dol, da se borijo zoper Kánaance, ki prebivajo na gori, na jugu in v dolini. <sup>10</sup>Juda je odšel zoper Kánaance, ki prebivajo v Hebrónu (torej ime Hebróna *je bilo* prej Kirját Arba) in usmrtili so Šešája, Ahimána in Talmája. <sup>11</sup>Od tam je odšel zoper prebivalce Debírja. Ime Debírja pa *je bilo* prej Kirját Sefer. <sup>12</sup>Kaléb je rekel: »Kdor udari Kirját Sefer in ga zavzame, njemu bom dal svojo hčer Ahso za ženo.« <sup>13</sup>Zavzel ga je Kenázov sin Otniél, Kalébov mlajši brat in dal mu je svojo hčer Ahso za ženo. <sup>14</sup>Ko je prišla *k njemu* se je pripetilo, da ga je primorala, da prosi od svojega očeta polje in razjahala je *svojega* osla in Kaléb ji je rekel: »Kaj hočeš?« <sup>15</sup>Rekla mu je: »Daj mi blagoslov, kajti dal si mi južno deželo; daj mi tudi vodne izvire.« In Kaléb ji je dal gornje izvire in spodnje izvire.

<sup>16</sup>Otroci Kenéjca, Mojzesovega tasta, so z Judovimi otroci odšli gor iz mesta palmovih dreves v Judovo divjino, ki *leži* na jugu Aráda in odšli so ter prebivali med ljudstvom. <sup>17</sup>Juda je odšel s svojim bratom Simeonom in usmrtili so Kánaance, ki naseljujejo Cefát in ga popolnoma uničili. Ime mesta se je imenovalo Horma. <sup>18</sup>Juda je zavzel tudi Gazo z njenimi pokrajinami, Aškelón z njegovimi pokrajinami in Ekrón z njegovimi pokrajinami. <sup>19</sup>Gospod je bil z Judom in napodil je *prebivalce* gore, toda ni mogel napoditi prebivalcev doline, ker so imeli železne vozove. <sup>20</sup>Hebrón so dali Kalébu, kakor je rekel Mojzes, in od tam je izgnal tri Anákove sinove.

<sup>21</sup>Benjaminovi otroci pa niso napodili Jebusejcev, ki so naseljevali Jeruzalem, temveč Jebusejci prebivajo z Benjaminovimi otroci v Jeruzalem do današnjega dne.

<sup>22</sup>Jožefova hiša, tudi oni so se dvignili zoper Betel in Gospod *je bil* z njimi. <sup>23</sup>Jožefova hiša je poslala, da razišče Betel. (Torej ime mesta *je bilo* prej Luz.) <sup>24</sup>Ogledniki so videli moža priti iz mesta in mu rekli: »Pokaži nam, prosimo te, vhod v mesto, mi pa ti bomo izkazali usmiljenje.« <sup>25</sup>Ko jim je ta pokazal vhod v mesto, potem so mesto udarili z ostrino meča, toda spustili so moža in vso njegovo družino. <sup>26</sup>Mož je odšel v deželo Hetejcev, zgradil mesto in njegovo ime imenoval Luz, kar *je* njegovo ime do današnjega dne.

<sup>27</sup>Niti Manáše ni napodil *prebivalcev* Bet Šeána in njegovih mest, niti Taanáha in njegovih mest, niti prebivalcev Dora in njegovih mest, niti prebivalcev Jibleáma in njegovih mest, niti prebivalcev Megídja in njenih mest, temveč so Kánaanci hoteli prebivati v tej deželi. <sup>28</sup>Pripetilo se je, ko je bil Izrael močan, da so Kánaance podvrgli davku, niso pa jih popolnoma pognali ven.

<sup>29</sup>Niti ni Efrájim napodil Kánaancev, ki prebivajo v Gezerju, temveč Kánaanci prebivajo med njimi v Gezerju.

<sup>30</sup>Niti ni Zábulon napodil prebivalcev Kitróna, niti prebivalcev Nahalóla, temveč so Kánaanci prebivali med njimi in postali so davkopalčevalci.

<sup>31</sup>Niti ni Aser napodil prebivalcev Aka, niti prebivalcev Sidóna, niti Ahalaba, niti Ahzíba, niti Helbe, niti Aféke, niti Rehóba, <sup>32</sup>temveč so Aserjevcji prebivali med Kánaanci, prebivalci dežele, kajti niso jih pognali ven.

<sup>33</sup>Niti ni Neftáli napodil prebivalcev Bet Šemeša, niti prebivalcev Bet Anáta, temveč je prebival med Kánaanci, prebivalci dežele. Kljub temu so jim prebivalci Bet Šemeša in Bet Anáta postali davkopalčevalci. <sup>34</sup>Amoréjci pa so Danove otroke potisnili na goro, kajti niso jim hoteli pustiti, da pridejo dol k dolini, <sup>35</sup>temveč so Amoréjci hoteli prebivati na gori Heres v Ajalonu in v Šaalbímu. Vendar je roka Jožefove hiše prevladala, tako da so postali davkopalčevalci. <sup>36</sup>Pokrajina Amoréjcev *je bila* od vzpona k Akrabímu, od skale in navzgor.

## The Book of Judges

1 Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them? <sup>2</sup>And the LORD said, Judah shall go up: behold, I have delivered the land into his hand. <sup>3</sup>And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him. <sup>4</sup>And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men. <sup>5</sup>And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. <sup>6</sup>But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. <sup>7</sup>And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died. <sup>8</sup>Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

<sup>9</sup>¶ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley. <sup>10</sup>And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai. <sup>11</sup>And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher: <sup>12</sup>And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. <sup>13</sup>And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife. <sup>14</sup>And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her ass*; and Caleb said unto her, What wilt thou? <sup>15</sup>And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

<sup>16</sup>¶ And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people. <sup>17</sup>And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah. <sup>18</sup>Also Judah took Gaza with the coast thereof, and Askelen with the coast thereof, and Ekron with the coast thereof. <sup>19</sup>And the LORD was with Judah; and he drove out *the inhabitants* of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. <sup>20</sup>And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

<sup>21</sup>And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

<sup>22</sup>¶ And the house of Joseph, they also went up against Beth-el: and the LORD *was* with them. <sup>23</sup>And the house of Joseph sent to descry Beth-el. (Now the name of the city before was Luz.) <sup>24</sup>And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy. <sup>25</sup>And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. <sup>26</sup>And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

<sup>27</sup>¶ Neither did Manasseh drive out *the inhabitants* of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land. <sup>28</sup>And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

<sup>29</sup>¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

<sup>30</sup>¶ Neither did Zebulon drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

<sup>31</sup>¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: <sup>32</sup>But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

<sup>33</sup>¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them. <sup>34</sup>And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: <sup>35</sup>But the Amorites would dwell in mount Heres in Ajalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries. <sup>36</sup>And the coast of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

**2** And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. **2** And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? **3** Wherefore I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and their gods shall be a snare unto you. **4** And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. **5** And they called the name of that place Bochim: and they sacrificed there unto the LORD.

**6** ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. **7** And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. **8** And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. **9** And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash. **10** And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

**11** ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim: **12** And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger. **13** And they forsook the LORD, and served Baal and Ashtaroth.

**14** ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. **15** Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

**16** ¶ Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. **17** And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so. **18** And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. **19** And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

**20** ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; **21** I also will not henceforth drive out any from before them of the nations which Joshua left when he died: **22** That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not. **23** Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

**3** Now these *are* the nations which the LORD left, to prove Israel by them, **even as many of Israel as** had not known all the wars of Canaan; **2** Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; **3** *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. **4** And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

**5** ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: **6** And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. **7** And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

**8** ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years. **9** And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother. **10** And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim. **11** And the land had rest forty years. And Othniel the son of Kenaz died.

**12** ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. **13** And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed

**2** Gospodov angel je prišel gor od Gilgála k Bohímu in rekel: »Primoral sem vas iti gor, ven iz Egipa in vas privedel v deželo, ki sem jo prisegel vašim očetom. Rekel sem: ›Nikoli ne bom prelomil svoje zaveze z vami. **2** In vi ne boste sklenili nobene zaveze s prebivalci te dežele; zrušili boste njihove olтарje.« Toda niste ubogali mojega glasu. Zakaj ste to storili?« **3** Zato sem tudi rekel: ›Ne bom jih pognal izpred vas, temveč vam bodo **kakor trni** na vaših straneh in njihovi bogovi vam bodo zanka.« **4** Pripetilo se je, ko je Gospodov angel te besede povedal vsem Izraelovim otrokom, da je ljudstvo povzdignilo svoj glas in zajokalo. **5** Ime tega kraja so imenovali Bohim in tam so darovali Gospodu.

**6** Ko je Józue pustil ljudstvu oditi, so Izraelovi otroci odšli, vsak mož v svojo dediščino, da deželo vzamejo v last. **7** Ljudstvo je služilo Gospodu vse Józuetove dni in vse dni starešin, ki so preživeli Józuetu, ki so videli vsa velika Gospodova dela, ki jih je storil za Izrael. **8** Nunov sin Józue, Gospodov služabnik, je umrl, star sto deset let. **9** Pokopali so ga na meji njegove dediščine, v Timnát Heresu, na gori Efrájim, na severni strani Gáaševega hriba. **10** Tudi ves ta rod je bil zbran k svojim očetom in tam je za njimi vstal drug rod, ki ni poznal Gospoda, niti še ne del, ki jih je ta storil za Izrael.

**11** Izraelovi otroci so poceli zlo v Gospodovih očeh in služili Báalom. **12** Zapustili so Gospoda, Boga svojih očetov, ki jih je privedel iz egipovske dežele in sledili drugim bogovom, bogovom ljudstev, ki so **bili** okoli njih, se jim priklanjali in Gospoda izzivali k jezi. **13** Zapustili so Gospoda in služili Báalu in Astarti.

**14** Gospodova jeza je bila vroča zoper Izrael in izročil jih je v roke plenilcev, ki so jih oplenili in jih prodal v roke njihovih sovražnikov naokoli, tako da ne bi mogli več obstati pred svojimi sovražniki. **15** Kamorkoli so odšli, je bila zoper njih Gospodova roka za zlo, kakor je Gospod rekel in kakor jím je Gospod prisegel. Bili so silno stiskani.

**16** Kljub temu je Gospod dvignil sodnike, ki so jih osvobajali iz roke tistih, ki so jih plenili. **17** Vendar niso hoteli prisluhniti svojim sodnikom, temveč so se odšli vlačugat za drugimi bogovi in se jim priklanjali. Hitro so se obrnili iz poti, po kateri so hodili njihovi očetje z uboganjem Gospodovih zapovedi, **toda** oni niso tako storili. **18** Ko jim je Gospod dvignil sodnike, potem je bil Gospod s sodnikom in jih vse sodnikove dni osvobajal iz roke njihovih sovražnikov, kajti to je pokesalo Gospoda zaradi njihovega stokanja, zaradi razloga tistih, ki so jih zatirali in jih slabili. **19** Pripetilo pa se je, ko je bil sodnik mrtev, **da so se** vrnili in se izpridili bolj kakor njihovi očetje v sledenju drugim bogovom, da jim služijo in se jim priklanjajo. Niso odnehalo od svojih lastnih početij, niti od svoje trmoglave poti.

**20** Gospodova jeza je bila vroča zoper Izrael in rekel je: »Zato, ker je to ljudstvo prekršilo mojo zavezo, ki sem jo zapovedal njihovim očetom in niso prisluhnili mojemu glasu, **21** odslej tudi jaz pred njimi ne bom podil kateregakoli izmed narodov, ki jih je pustil Józue, ko je umrl, **22** da bom lahko po njih preizkusil Izraela, če se bodo držali Gospodove poti, da hodijo po njej, kakor so se **je** držali njihovi očetje ali ne.« **23** Zato je Gospod pustil tiste narode, brez da bi jih naglo pognal ven, niti jih ni izročil v Józuetovo roko.

**3** Torej to **so** narodi, ki jih je pustil Gospod, da z njimi preizkusí Izraela, **torej** tiste *iz Izraela*, ki niso poznali vseh kánaanskih vojn, **2** samo da bi rodovi Izraelovih otrok lahko vedeli, da jih naučijo vojne, vsaj tiste, ki prej niso ničesar vedeli o tem, **3** *namreč* pet filistejskih knezov in vse Kánaance, Sidónce in Hivéjce, ki so prebivali na gori Libanon, od gore Báal Hermon, do vhoda v Hamát. **4** Bili so, da z njimi preizkusí Izraela, da spozna, ali bodo prisluhnili Gospodovim zapovedim, ki jih je po Mojzesovi roki zapovedal njihovim očetom.

**5** Izraelovi otroci so prebivali med Kánaanci, Hetejci, Amoréjci, Perizéjci, Hivéjci in Jebusejci **6** in jemali so njihove hčere, da so postale njihove žene in svoje hčere so dajali njihovim sinovom in služili njihovim bogovom. **7** Izraelovi otroci so poceli zlo v Gospodovih očeh in pozabili Gospoda, svojega Boga, ter služili Báalom in ašeram.

**8** Zato je bila Gospodova jeza vroča zoper Izrael in jih je prodal v roko Kušán Rišatájima, kralja Mezopotamije in Izraelovi otroci so osem let služili Kušán Rišatájimu. **9** Ko so Izraelovi otroci vpili h Gospodu, je Gospod Izraelovim otrokom dvignil osvoboditelja, ki jih je osvobodil, Kenázovega sina Otniéla, Kalébovega mlajšega brata. **10** Gospodov Duh je prišel nadenj in sodil je Izraelu in odšel ven na vojsko in Gospod je izročil Kušán Rišatájima, kralja Mezopotamije, v njegovo roko in njegova roka je prevladala zoper Kušán Rišatájima. **11** Dežela je imela štirideset let počitek in Kenázov sin Otniel je umrl.

**12** Izraelovi otroci pa so ponovno poceli zlo v Gospodovih očeh in Gospod je zoper Izraela okrepil moábskega kralja Eglóna, ker so poceli zlo v Gospodovih očeh. **13** K sebi je zbral otroke Amóna in Amáleka ter odšel in udaril Izrael in v last vzel mesto palmovih dreves. **14** Tako

so Izraelovi otroci osemnajst let služili moáskemu kralju Eglónu.  
 15 Toda ko so Izraelovi otroci klicali h Gospodu, jim je Gospod dvignil osvoboditelja, Gerájevega sina Ehúda, Benjaminovca, moža, ki je bil levičen in po njem so Izraelovi otroci poslali darilo moáskemu kralju Eglónu.  
 16 Toda Ehúd si je naredil bodalo, ki je imelo dve ostrini, komolec dolgo in opasal si ga je pod svoje oblacilo, na svoje desno stegno.  
 17 In prinesel je darilo moáskemu kralju Eglónu. Eglón pa je **bil** zelo debel mož.  
 18 Ko je končal s ponujanjem darila, je ljudstvo, ki je nosilo darilo, odpodal proč.  
 19 Toda on sam se je ponovno obrnil od klesancev, ki so **bili** pri Gilgálu in rekel: »Zate imam skrivno naročilo, o kralj.« Ta je rekel: »Molči.« In vši, ki so stali pri njem, so odšli od njega.  
 20 Ehúd je prišel k njemu in ta je sedel v poletni dvorani, ki jo je imel samo zase. Ehúd je rekel: »Zate imam sporocilo od Boga.« In ta je vstal iz *svojega* sedeža.  
 21 Ehúd je svojo levo roko iztegnil naprej, vzel bodalo s svojega desnega stegna in ga zabodel v njegov trebuh.  
 22 § Tudi ročaj je šel noter za rezilom in maščoba se je zaprla na rezilu, tako da bodala ni mogel izvleči iz njegovega trebuba in ven je prišla umazanija.  
 23 Potem je Ehúd šel naprej skozi preddverje ter za seboj zaprl vrata dvorane in jih zaklenil.  
 24 Ko je odsel ven, so prišli njegovi služabniki in glej, ko so videli, da **so bila** vrata dvorane zaklenjena, so rekli: »Zagotovo v svoji poletni sobi pokriva svoja stopala.«  
 25 Obotavljalni so se dokler jih ni postal sram in glej, vrat dvorane ni odprl. Zato so vzeli ključ in **jih** odprli in glej, njihov gospod **je** mrtev ležal na zemlji.  
 26 Ehúd pa je pobegnil, medtem ko so se zadrževali in šel onkraj klesancev in pobegnil v Seiro.  
 27 Pripetilo se je, ko je prišel, da je na gori Efrájim zatobil na šofar in Izraelovi otroci so se z njim spustili iz gore in on [*sam*] je bil pred njimi.  
 28 Rekel jim je: »Sledite za menoj, kajti Gospod je vaše sovražnike Moábce izročil v vašo roko.« Odšli so dol za njim in zavzeli jordanske prehode proti Moábu in nobenemu človeku niso pustili iti čez.  
 29 Ob tistem času so iz Moába usmrtili okoli deset tisoč mož, vse krepke in vse junaške može; in tam ni utekel niti [*en*] človek.  
 30 Tako je bil tisti dan Moáb podjarmljen pod Izraelovo roko. In dežela je imela osemdeset let počitek.

<sup>31</sup> Za njim je bil Anátov sin Šamgár, ki je z volovsko palico z bodico izmed Filistejcev usmrtil šeststo mož. Tudi on je osvobodil Izraela.

**4** Ko je bil Ehúd mrtev, so Izraelovi otroci ponovno počeli zlo v Gospodovih očeh. Gospod jih je prodal v roko káanaškega kralja Jabína, ki je kraljeval v Hacóru, katerega poveljnik vojske **je bil** Siserá, ki je prebival v Haróšetu poganan. Izraelovi otroci so vpili h Gospodu, kajti imel je devetsto bojnih vozov iz železa in dvajset let je mogočno zatiralo Izraelove otroke.

<sup>4</sup> Ob tistem času je Izraelu sodila prerokinja Debóra, Lapidótova žena. <sup>5</sup> Prebivala je pod Debórinim palmovim drevesom med Ramo in Betelom, na gori Efrájim in Izraelovi otroci so prihajali gor k njej za sodbo. <sup>6</sup> Poslala je in poklicala Abinóamovega sina Baráka iz Kedeš-Neftálíja in mu rekla: »Ali ni Gospod, Izraelov Bog, zapovedal, **rekoč**: »Pojdi in odpravi se proti gori Tabor in s seboj vzemi deset tisoč mož izmed Neftálíjevih otrok?« <sup>7</sup> K tebi, k reki Kišón, bom pritegnila Siserája, poveljnika Jabínove vojske, z njegovimi bojnimi vozovi in njegovo množico in izročila ga bom v twojo roko.« <sup>8</sup> Barák ji je rekel: »Če boš šla z menoj, potem bom šel, če pa ne boš šla z menoj, **potem** ne bom šel.« <sup>9</sup> Rekla je: »Zagotovo bom šla s teboj, vendar potovanje, na katerega greš, ne bo v twojo čast, kajti Gospod bo Siserája prodal v roko ženske.« Debóra je vstala in z Barákom odšla v Kedes.

<sup>10</sup> Barák je v Kedeš poklical Zábulona in Neftálíja in ta je odšel gor z deset tisoč možmi ob svojih stopalih in Debóra je z njim odšla gor. <sup>11</sup> Torej Kenéjec Heber, **ki je bil** izmed otrok Mojzesovega tasta Hobába, se je oddvojil od Kenéjevc in si svoj šotor postavil na ravnini Caananím, ki je pri Kedešu. <sup>12</sup> Siseráju so naznaniли, da je Abinóamov sin Barák odšel gor h gori Tabor. <sup>13</sup> Siserá je zbral skupaj vse svoje bojne vozove, devetsto zelenih bojnih vozov in vse ljudstvo, ki **je bilo** z njim, od Haróšeta pogananov do reke Kišón. <sup>14</sup> Debóra je rekla Baráku: »Vstani, kajti to **je** dan, na katerega je Gospod izročil Siserája v twojo roko. Ali ni Gospod šel ven pred teboj?« Tako je Barák odšel dol iz gore Tabor in deset tisoč mož za njim. <sup>15</sup> Gospod je pred Barákom z ostrino meča porazil Siserája, vse **njegove** bojne vozove in vso **njegovo** vojsko, tako da se je Siserá spustil iz *svojega* bojnega voza in pobegnil na svojih stopalih. <sup>16</sup> Toda Barák je zasledoval bojne vozove in vojsko do Haróšeta pogananov in vsa Siserájeva vojska je padla na ostrino meča in niti mož ni preostal.

<sup>17</sup> Vendar je Siserá na svojih stopalih pobegnil proč k šotoru Jaéle, žene Kenéjeva Heberja, kajti mir **je bil** med Jabínom, kraljem Hacóra in hišo Kenéjeva Heberja.

<sup>18</sup> Jaéla je odšla ven, da spreča Siserája ter mu rekla: »Zavij noter, moj gospod, zavij noter k meni. Ne boj se.« Ko je zavil noter, k njej v šotor, ga je pokrila z ogrinjalom. <sup>19</sup> Rekel ji je: »Daj mi, prosim te, piti malo vode, kajti žejen sem.« Odprila je meh mleka, mu dala piti in ga pokrila. <sup>20</sup> Ponovno ji je rekel: »Stoj v vratih šotoru in zgodišo se bo, ko pride katerikoli mož in od tebe poizveduje in reče: »Ali je tam kakšen mož, da boš rekla: »Ne.« <sup>21</sup> Potem je Heberjeva žena Jaéla vzela šotorski klin

the city of palm trees. <sup>14</sup> So the children of Israel served Eglon the king of Moab eighteen years. <sup>15</sup> But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab. <sup>16</sup> But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. <sup>17</sup> And he brought the present unto Eglon king of Moab: and Eglon was a very fat man. <sup>18</sup> And when he had made an end to offer the present, he sent away the people that bare the present. <sup>19</sup> But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him. <sup>20</sup> And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat. <sup>21</sup> And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: <sup>22</sup> And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. <sup>23</sup> Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them. <sup>24</sup> When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber. <sup>25</sup> And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth. <sup>26</sup> And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. <sup>27</sup> And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them. <sup>28</sup> And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. <sup>29</sup> And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man. <sup>30</sup> So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

<sup>31</sup> ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

**4** And the children of Israel again did evil in the sight of the LORD, when Ehud was dead. <sup>2</sup> And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Siserá, which dwelt in Harosheth of the Gentiles. <sup>3</sup> And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

<sup>4</sup> ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. <sup>5</sup> And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. <sup>6</sup> And she sent and called Barák the son of Abinoam out of Kedes-naphtali, and said unto him, Hath not the LORD God of Israel commanded, **saying**, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? <sup>7</sup> And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. <sup>8</sup> And Barák said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, **then** I will not go. <sup>9</sup> And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barák to Kedes.

<sup>10</sup> ¶ And Barák called Zebulun and Naphtali to Kedes; and he went up with ten thousand men at his feet: and Deborah went up with him. <sup>11</sup> Now Heber the Kenite, **which was** of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedes. <sup>12</sup> And they shewed Sisera that Barák the son of Abinoam was gone up to mount Tabor. <sup>13</sup> And Sisera gathered together all his chariots, **even** nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. <sup>14</sup> And Deborah said unto Barák, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barák went down from mount Tabor, and ten thousand men after him. <sup>15</sup> And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barák; so that Sisera lighted down off his chariot, and fled away on his feet. <sup>16</sup> But Barák pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

<sup>17</sup> Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for **there was** peace between Jabin the king of Hazor and the house of Heber the Kenite.

<sup>18</sup> ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. <sup>19</sup> And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. <sup>20</sup> Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. <sup>21</sup> Then Jael Heber's wife

took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. <sup>22</sup> And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples. <sup>23</sup> So God subdued on that day Jabin the king of Canaan before the children of Israel. <sup>24</sup> And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

**5** Then sang Deborah and Barak the son of Abinoam on that day, saying, <sup>2</sup>Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. <sup>3</sup>Hear, O ye kings; give ear, O ye princes; I, **even I**, will sing unto the LORD; I will sing *praise* to the LORD God of Israel. <sup>4</sup>LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. <sup>5</sup>The mountains melted from before the LORD, **even** that Sinai from before the LORD God of Israel.

**6** In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. <sup>7</sup>*The inhabitants* of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. <sup>8</sup>They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel? <sup>9</sup>My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. <sup>10</sup>Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. <sup>11</sup>*They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, **even** the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

<sup>12</sup> Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. <sup>13</sup>Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty. <sup>14</sup>Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. <sup>15</sup>And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *were* great thoughts of heart. <sup>16</sup>Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *were* great searchings of heart. <sup>17</sup>Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. <sup>18</sup>Zebulun and Naphtali *were* a people *that* jeopardized their lives unto the death in the high places of the field. <sup>19</sup>The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. <sup>20</sup>They fought from heaven; the stars in their courses fought against Sisera. <sup>21</sup>The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. <sup>22</sup>Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones. <sup>23</sup>Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

<sup>24</sup>Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. <sup>25</sup>He asked water, **and** she gave **him** milk; she brought forth butter in a lordly dish. <sup>26</sup>She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. <sup>27</sup>At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. <sup>28</sup>The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? <sup>29</sup>Her wise ladies answered her, yea, she returned answer to herself, <sup>30</sup>Have they not sped? have they *not* divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that* take the spoil? <sup>31</sup>So let all thine enemies perish, O LORD: but let them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

**6** And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. <sup>2</sup>And the hand of Midian prevailed against Israel: **and** because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds. <sup>3</sup>And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; <sup>4</sup>And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. <sup>5</sup>For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it. <sup>6</sup>And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

in v svojo roko vzela kladivo in potiho odšla k njemu in klin zabila v njegova sènca in ga pritrdila k tlom, kajti trdno je zaspal in bil je izmučen. Tako je umrl. <sup>22</sup> Glej, ko je Barák zasledoval Siserája, je Jaéla prišla ven, da ga sreča ter mu rekla: »Pridi in pokazala ti bom moža, ki ga iščeš.« Ko je vstopil v njen *šotor*, glej, Siserá je ležal mrtev in klin *je bil* v njegovih sencih. <sup>23</sup>Tako je Bog na ta dan pred Izraelovimi otroci podjarmil kánaanskega kralja Jabína. <sup>24</sup>Roka Izraelovih otrok je uspevala in prevladaла zoper kánaanskega kralja Jabína, dokler niso uničili kánaanskega kralja Jabína.

**5** Potem sta Debóra in Abinóamov sin Barák tisti dan zapela, rekoč: <sup>2</sup>»Hvalite Gospoda za maščevanje Izraela, ko se je ljudstvo voljno darovalo. <sup>3</sup>Poslušajte, o vi kralji, pazljivo prisluhnite, o vi princi. Jaz, **celo** jaz, bom prepevala Gospodu. Prepevala bom *hvalo* Gospodu, Izraelovemu Bogu. <sup>4</sup>Gospod, ko si šel iz Seírja, ko si korakal ven iz edómskega polja, je zemlja trepetala in nebo je kapljalo, tudi oblaki so kapljali vodo. <sup>5</sup>Gore so se topile pred Gospodom, **celo** tisti Sinaj pred Gospodom, Izraelovim Bogom.

<sup>6</sup>V dneh Anátovega sina Šamgárja, v dneh Jaéle, so bile glavne ceste prazne in popotniki so hodili po stranskih poteh. <sup>7</sup>*Prebivalci* vasi so prenehali, prenehali so v Izraelu, dokler nisem vstala jaz, Debóra, ki sem vstala, mati v Izraelu. <sup>8</sup>§ Izbrali so nove bogove. Potem *je bila* vojna v velikih vratih. Ali sta bila ščit ali sulica videna med štiridesetimi tisoči v Izraelu? <sup>9</sup>Moje srce *je [nagnjeno]* k Izraelovim voditeljem, ki so se voljno darovali med ljudstvom. Blagoslovljajte Gospoda. <sup>10</sup>Govorite, vi, ki jahate na belih oslih, vi, ki sedite na sodbi in hodite po poti. <sup>11</sup>*Tisti, ki so bili osvobojeni* pred hrupom lokostrelcev na krajinah zajemanj vode, bodo tam ponavljalni Gospodova pravična dejanja, **celo** pravična dejanja *do prebivalcev* njegovih vasi v Izraelu. Potem bo Gospodovo ljudstvo šlo dol k velikim vratom.

<sup>12</sup>Prebudi se, prebudi se, Debóra. Prebudi se, prebudi se, izusti pesem. Vstani Barák in vodi svoje ujetno utješte, ti, Abinóamov sin. <sup>13</sup>Potem je naredil tistega, ki preostane, da ima gospodstvo nad plemiči izmed ljudstva. Gospod me je naredil, da imam gospodstvo nad mogočnimi. <sup>14</sup>Iz Efrájima *je bila tam* korenina tistih zoper Amáleka. Za teboj, Benjamin, med tvojim ljudstvom. Iz Mahírja so prišli dol voditelji in iz Zábulona tisti, ki vlečejo pisalo pisca. <sup>15</sup>Isahájevi princi *so bili* z Debóro, celo Isahár in tudi Barák. Peš je bil poslan v dolino. Zaradi Rubenovih oddelkov *so bile* velike misli srca. <sup>16</sup>Zakaj ostajaš med ovčjimi stajami, da poslušaš blejanje tropov? Zaradi Rubenovih oddelkov *so bila* velika preiskovanja srca. <sup>17</sup>Gileád je prebival onkrat Jordana in zakaj je Dan ostal v ladjah? Aser je nadaljeval na morski obali in prebival v svojih vrzelih. <sup>18</sup>Zábulon in Neftáli *sta bila* ljudstvi, *ki sta* izpostavili svoja življenga smrti na visokih krajinah polja. <sup>19</sup>Kralji so prišli *in* se bojevali, potem so se pri vodah Megída v Taanáhu bojevali kánaanski kralji; nobenega dobička od denarja niso vzeli. <sup>20</sup>Vojskovali so se z neba. Zvezde na svojih orbitah so se bojevale zoper Siserája. <sup>21</sup>Reka Kišón jih je odplavila, ta starodavna reka, reka Kišón. O moja duša, pomendrala si moč. <sup>22</sup>Potem so bila konjska kopita zlomljena zaradi razloga drvenj, drvenj nijihovih mogočnih. <sup>23</sup>Prekolnite Meróz, je rekel Gospodov angel, grenko prekolnite njegove prebivalce, ker niso prišli na pomoč Gospodu, na pomoč Gospodu zoper mogočnega.«

<sup>24</sup>Blagoslovljena nad ženami naj bo Jaéla, žena Kenéjca Heberja, blagoslovljena nad ženami naj bo v šotoru. <sup>25</sup>Prosil je vode *in* dala **mu** je mleko. V gosposki skledi je prinesla maslo. <sup>26</sup>Svojo roko je iztegnila h klinu in svojo desnico k delavčevemu kladivu in s kladivom je udarila Siserája, zdrobila mu je glavo, ko jo je predrila in udarila skozi njegova sènca. <sup>27</sup>Ob njenih stopalih se je upognil, padel je, ulegel se je. Ob njenih stopalih se je upognil, padel je. Kjer se je upognil, tam je mrtev padel dol. <sup>28</sup>Siserájeva mati je pogledala skozi okno in zaklicala skozi mrežo: »Zakaj se njegov bojni voz *tako* dolgo mudi? Zakaj se mudijo kolesa njegovih bojnih vozov?« <sup>29</sup>Njene modre gospe so ji odgovorile, da, sebi je vrnila odgovor: <sup>30</sup>»Ali niso pohiteli? Ali **niso** razdelili plena; vsakemu možu gospodijočno *ali* dve. Siseráju plen številnih barv, plen številnih barv vezenine, številnih barv vezenine na obeh straneh, *primerne* za vratove *tistih, ki jemljejo* plen.« <sup>31</sup>Tako naj vsi twoji sovražniki propadejo, o Gospod, toda *naj bodo* tisti, ki ga ljubijo, kakor sonce, ko vzide v svoji moči.« In dežela je imela štirideset let počitek.

**6** Izraelovi otroci so v Gospodovih očeh počeli zlo in Gospod jih je *[za]* sedem let izročil v roko Midjáncev. <sup>2</sup>Roka Midjáncev je prevladała zoper Izraela *in* zaradi Midjáncev so si Izraelovi otroci naredili jame, ki *so* v gorah, votline in oporišča. <sup>3</sup>Bilo je *tako*, ko je Izrael sejal, da so prišli gor Midjánči, Amalečani in otroci vzhoda, celo ti so prišli gor zoper njih <sup>4</sup>in se utaborili zoper njih in uničili donos zemlje, dokler ne prideš do Gaze in za Izrael niso pustili nobene oskrbe, niti ovce, niti vola, niti osla. <sup>5</sup>Kajti gor so prišli s svojo živino in svojimi šotori in prišli so kakor kobilice zaradi množice, *kajti* tako njih kakor njihovih kamel je bilo brez števila in vstopili so v deželo, da jo uničijo. <sup>6</sup>Zaradi Midjáncev je bil Izrael silno obubožan in Izraelovi otroci so klicali h Gospodu.

<sup>7</sup> Prijetilo se je, ko so zaradi Midjáncov Izraelovi otroci klicali h Gospodu, <sup>8</sup> da je Gospod k Izraelovim otrokom poslal preroka, ki jim je rekel: »Tako govoriti Gospod, Izraelov Bog: »Privadel sem vas gor iz Egipta, vas izpeljal iz hiše sužnosti, <sup>9</sup> vas osvobodil iz roke Egipčanov in iz roke vseh, ki so vas zatirali in jih pregnal izpred vas in vam dal njihovo deželo<sup>10</sup> ter vam rekel: »Jaz **sem** Gospod, vaš Bog. Ne bojte se bogov Amoréjcov, v katerih deželi prebivate.« Toda niste ubogali mojega glasu.«

<sup>11</sup> Prišel je Gospodov angel in sedel pod hrast, ki **je bil** v Ofri, ki **je pripadal** Abiérjevcu Joášu. Njegov sin Gideón je pri vinski stiskalnici mlatil pšenico, da *jo* skrije pred Midjánci. <sup>12</sup> Prikazal se mu je Gospodov angel ter mu rekel: »Gospod **je** s teboj, mogočen, hraber mož.« <sup>13</sup> Gideón mu je rekel: »O moj Gospod, če je z nami Gospod, zakaj nas je potem vse to doletelo? In kje **so** vsi njegovi čudeži, o katerih so nam povedali naši očetje, rekoč. »Ali nas ni Gospod privadel gor iz Egipta? Toda sedaj nas je Gospod zapustil in nas izročil v roke Midjáncov.« <sup>14</sup> Gospod je pogledal nanj in rekel: »Pojdi v tej svoji moči in ti boš Izraela rešil iz roke Midjáncov. Ali te nisem jaz poslal?« <sup>15</sup> Rekel mu je: »O moj Gospod, s čim bom rešil Izraela? Glej, moja družina je **revna** v Manáseju in jaz **sem** najmanjši v očetovi hiši.« <sup>16</sup> Gospod mu je rekel: »Zagotovo bom jaz s teboj in Midjáncev boš udaril kakor en mož.« <sup>17</sup> Ta mu je rekel: »Če sem torej našel milost v tvojem pogledu, potem mi pokaži znamenje, da ti govoris z menom.« <sup>18</sup> Ne odidi od tukaj, prosim te, dokler ne pridem k tebi in prinesem svoje darilo in **ga** postavim predte.« Rekel je: »Ostal bom, dokler ponovno ne prideš.«

<sup>19</sup> Gideón je vstopil in pripravil kozlička in nekvašene kolače iz škafa moke. Meso je položil v košaro, juho v lonec in **to** prinesel ven k njemu pod hrast in **to** ponudil. <sup>20</sup> Angel od Boga mu je rekel: »Vzemi meso in nekvašene kolače ter **jih** položi na to skalo in izlij juho.« In tako je storil.

<sup>21</sup> Potem je Gospodov angel iztegnil konec palice, ki **je bila** v njegovi roki in se dotaknil mesa in nekvašenih kolačev. In iz skale se je dvignil ogenj in použil meso ter nekvašene kolače. Potem je Gospodov angel odsel iz njegovega pogleda. <sup>22</sup> Ko je Gideón zaznal, da **je bil** to Gospodov angel, je Gideón rekel: »Ojoj, o Gospod Bog! Ker sem videl Gospodovega angela iz obličja v obličje.« <sup>23</sup> Gospod mu je rekel: »Mir ti **bodi**, ne boj se. Ne boš umrl.« <sup>24</sup> Potem je Gideón tam zgradil oltar Gospodu in ga imenoval Jahve-šalom. Do današnjega dne **je** ta še vedno v Ofri Abiérjevec.

<sup>25</sup> Prijetilo se je isto noč, da mu je Gospod rekel: »Vzemi mladega bikca od svojega očeta, celo drugega bikca starosti sedmih let in zruši Bálov oltar, ki ga ima tvoj oče in posekaj ašero, ki **je** poleg njega <sup>26</sup> in zgradi oltar Gospodu, svojemu Bogu, na vrhu te skale, na določenem kraju in vzemi drugega bikca in daruj žgalno daritev z lesom ašere, ki jo boš posekal.« <sup>27</sup> Potem je Gideón vzel deset mož izmed svojih služabnikov in storil kakor mu je Gospod rekel. Bilo je **tako**, ker se je bal očetove družine in mož mesta, da **tega** ni mogel storiti podnevi, da je **to** storil ponocni.

<sup>28</sup> Ko so možje mesta zgodaj zjutraj vstali, glej, Bálov oltar je bil podprt in ašera, ki je bila poleg njega, je bila posekana in drugi bikci je bil darovan na oltarju, **ki je bil** zgrajen. <sup>29</sup> Drug drugemu so rekli: »Kdo je storil to stvar?« Ko so poizvedovali in spraševali, so rekli: »To stvar je storil Joášev sin Gideón.« <sup>30</sup> Potem so možje iz mesta Joášu rekli: »Privedi svojega sina ven, da bo lahko umrl, ker je podrtl Bálov oltar in ker je posekal ašero, ki **je bila** poleg njega.« <sup>31</sup> Joáš je rekel vsem, ki so stali zoper njega: »Mar se boste potegovali za Báala? Ali ga boste vi rešili? Kdor se bo potegoval zanj, naj bo usmrčen medtem, **ko je še** jutro. Če je on bog, naj se poteguje sam zase, ker je **nekdo** podrtl njegov oltar.« <sup>32</sup> Zato ga je na ta dan imenoval Jerubáál, rekoč: »Naj Báal navaja dokaze zoper njega, ker je zrušil njegov oltar.«

<sup>33</sup> Potem so se skupaj zbrali vsi Midjánci, Amálečani in otroci vzhoda, odšli preko in se utaborili v dolini Jezreél. <sup>34</sup> Toda Gospodov Duh je prišel nad Gideóna in ta je zatrobil na šofar in Abiérz je bil zbran za njim. <sup>35</sup> Poslal je poslanec po vsem Manáseju, ki je bil tudi zbran za njim. Poslal je poslanec k Aserju, k Zábulonu in k Neftáliju in prišli so gor, da jih srečajo.

<sup>36</sup> Gideón je rekel Bogu: »Če hočeš po moi roki rešiti Izraela, kakor si rekel, <sup>37</sup> glej, bom na tla položil ovčje runo **in** če bo rosa samo na runu in **bo** vsa zemlja poleg suha, potem bom vedel, da hočeš po moi roki rešiti Izraela, kakor si rekel.« <sup>38</sup> In bilo je tako, kajti naslednji dan je zgodaj vstal in iz runa iztisnil roso, polno skledico vode. <sup>39</sup> Gideón je rekel Bogu: »Tvoja jeza naj se ne vname zoper mene in govoril bom samo še tokrat. Naj dokážem, prosim te, samo še tokrat z runom. Naj bo sedaj suho samo na runu, po vsej zemlji pa naj bo rosa.« <sup>40</sup> Bog je to noč storil tako, kajti bilo je suho samo na runu, rosa pa je bila po vsej zemlji.

**7** Potem je Jerubáál, ki **je** Gideón in vse ljudstvo, ki **je bilo** z njim, vstalo zgodaj in se utaborilo poleg vodnjaka Haród, tako da je bila vojska Midjáncov na njihovi severni strani, v dolini pri Moréjevem

<sup>7</sup> ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, <sup>8</sup> That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; <sup>9</sup> And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land; <sup>10</sup> And I said unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

<sup>11</sup> ¶ And there came an angel of the LORD, and sat under an oak which **was** in Ophrah, that **pertained** unto Joash the Abi-ezrite: and his son Gideón threshed wheat by the winepress, to hide *it* from the Midianites. <sup>12</sup> And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour. <sup>13</sup> And Gideón said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where **be** all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. <sup>14</sup> And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? <sup>15</sup> And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house. <sup>16</sup> And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. <sup>17</sup> And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. <sup>18</sup> Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again.

<sup>19</sup> ¶ And Gideón went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*. <sup>20</sup> And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

<sup>21</sup> ¶ Then the angel of the LORD put forth the end of the staff that **was** in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. <sup>22</sup> And when Gideón perceived that he **was** an angel of the LORD, Gideón said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. <sup>23</sup> And the LORD said unto him, Peace **be** unto thee; fear not: thou shalt not die. <sup>24</sup> Then Gideón built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it **is** yet in Ophrah of the Abi-ezrites.

<sup>25</sup> ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that **is** by it: <sup>26</sup> And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. <sup>27</sup> Then Gideón took ten men of his servants, and did as the LORD had said unto him: and **so** it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

<sup>28</sup> ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that **was** by it, and the second bullock was offered upon the altar **that was** built. <sup>29</sup> And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing. <sup>30</sup> Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that **was** by it. <sup>31</sup> And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst **it is yet** morning: if he **be** a god, let him plead for himself, because **one** hath cast down his altar. <sup>32</sup> Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

<sup>33</sup> ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreél. <sup>34</sup> But the Spirit of the LORD came upon Gideón, and he blew a trumpet; and Abi-ezer was gathered after him. <sup>35</sup> And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulon, and unto Naphtali; and they came up to meet them.

<sup>36</sup> ¶ And Gideón said unto God, If thou wilt save Israel by mine hand, as thou hast said, <sup>37</sup> Behold, I will put a fleece of wool in the floor; **and** if the dew be on the fleece only, and **it be** dry upon all the earth **beside**, then shall I know that thou wilt save Israel by mine hand, as thou hast said. <sup>38</sup> And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. <sup>39</sup> And Gideón said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. <sup>40</sup> And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

**7** Then Jerubbaal, who **is** Gideón, and all the people that **were** with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

<sup>2</sup> And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. <sup>3</sup> Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. <sup>4</sup> And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. <sup>5</sup> So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. <sup>6</sup> And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. <sup>7</sup> And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place. <sup>8</sup> So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

<sup>9</sup> ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. <sup>10</sup> But if thou fear to go down, go thou with Phurah thy servant down to the host: <sup>11</sup> And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host. <sup>12</sup> And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude. <sup>13</sup> And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. <sup>14</sup> And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

<sup>15</sup> ¶ And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

<sup>16</sup> And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. <sup>17</sup> And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do. <sup>18</sup> When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the LORD, and of Gideon.*

<sup>19</sup> ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands. <sup>20</sup> And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, *The sword of the LORD, and of Gideon.* <sup>21</sup> And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. <sup>22</sup> And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, *and* to the border of Abel-meholah, unto Tabbath.

<sup>23</sup> And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

<sup>24</sup> ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. <sup>25</sup> And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

**8** And the men of Ephraim said unto him, Why hast thou served us thus, *that* thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply. <sup>2</sup> And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer? <sup>3</sup> God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

<sup>4</sup> ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them*. <sup>5</sup> And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

<sup>6</sup> ¶ And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army? <sup>7</sup> And Gideon

hribu. <sup>2</sup> Gospod je rekel Gideónu: »Ljudstva, ki je s teboj, *je* zame preveč, da bi Midjánce izročil v njihove roke, da se ne bi Izrael poveličeval zoper mene, rekoč: »Moja lastna roka me je rešila.« <sup>3</sup> Zdaj torej pojdi, razglasí v ušesa ljudstva, rekoč: »Kdorkoli *je* boječ in se boji, naj se vrne in zgodaj odide z gore Gileád.« In tam se jih je izmed ljudstva vrnilo dvaindvajset tisoč, ostalo pa jih je deset tisoč. <sup>4</sup> Gospod je rekel Gideónu: »Ljudstva *je* še preveč. Privedi jih dol k vodi in tam ti jih bom preizkusil.« Zgodilo se bo, *da* o komer ti rečem: »Ta bo šel s teboj,« bo ta isti šel s teboj; in o komer ti rečem: »Ta ne bo šel s teboj,« ta isti ne bo šel. « <sup>5</sup> Tako je ljudstvo privedel dol k vodi in Gospod je rekel Gideónu: »Kdorkoli s svojim jezikom sreba vodo, kakor sreba pes, tega boš postavil poleg sebe, podobno vsakega, ki poklekne dol na svoja kolena, da bi pil.« <sup>6</sup> Število tistih, ki so srebal s *pričavljanjem* svoje roke k svojim ustom, je bilo tristo mož, toda vsi ostali izmed ljudstva so se upognili na svoja kolena, da pijejo vodo. <sup>7</sup> Gospod je rekel Gideónu: »S tristo možmi, ki so srebal, vas bom rešil in Midjánce izročil v twojo roko. Vse *preostalo* ljudstvo pa naj gre vsak mož k svojemu kraju.« <sup>8</sup> Tako je ljudstvo in svojo roko vzelo živež in svoje šofarje, ves *preostanek* Izraela pa je vsakega moža poslal k svojemu šotoru in obdržal tistih tristo mož. Midjánska vojska pa je bila pod njim v dolini.

<sup>9</sup> Iste noči se je pripetilo, da mu je Gospod rekel: »Vstan, spusti se k vojski, kajti izročil sem jo v twojo roko. <sup>10</sup> Toda če se bojiš iti dol, pojdi dol k vojski s svojim služabnikom Purájem. <sup>11</sup> Slišal boš kaj gororijo. Potem se bodo twoje roke okrepile, da greš dol k vojski.« Potem je s svojim služabnikom Purájem odšel dol k zunanjim izmed oboroženih mož, ki so *bili* v vojski. <sup>12</sup> Midjánci in Amalečani in vsi otroci vzhoda pa so ležali povprek po dolini, zaradi množice podobni kobilicam in njihovih kamel *je bilo* zaradi množice brez števila, kakor peska ob morski obali. <sup>13</sup> Ko je Gideón prišel, glej, *je bil tam* mož, ki je svojemu tovarišu povedal sanje ter rekel: »Glej, sanjal sem sanje in glej, kolač ječmenovega kruha se je privalil v midjánsko vojsko, prišel k šotoru in ga udaril, da je ta padel in ga prevrnil, da je ležal postrani.« <sup>14</sup> Njegov tovariš je odgovoril in rekel: »To ni nič drugega kakor meč Gideóna, Joásevega sina, moža iz Izraela, *kajti* v njegovo roko je Bog izročil Midjánce in vso vojsko.«

<sup>15</sup> Bilo je *tako*, ko je Gideón slišal pripovedovanje sanj in njen razlag, da je oboževal, se vrnil v Izraelovo vojsko in rekel: »Vstanite, kajti Gospod je v vašo roko izročil midjánsko vojsko.«

<sup>16</sup> Tristo mož je razdelil *na* tri skupine in v roko vsakega moža položil šofar s praznimi lončenimi vrči in svetilkami znotraj vrčev. <sup>17</sup> Rekel jim je: »Glejte mene in storite podobno. In glejte, ko pridem k robu tabora, se bo zgodilo, *da* kakor storim jaz, boste tako storili tudi vi. <sup>18</sup> Ko zatrobim s šofarjem, jaz in vsi tisti, ki so z menoj, potem tudi vi zatrobite s šofarji na vsaki strani tabora in recite: »Meč od Gospoda in od Gideóna.«

<sup>19</sup> Tako so Gideón in sto mož, ki so *bili* z njim, prišli k robu tabora na začetku srednje straže in imeli so ravno sveče postavljeno stražo. Zatrobili so na šofarje in razbili lončene vrče, ki so *bili* v njihovih rokah. <sup>20</sup> Tri skupine so trobile na šofarje in razbile lončene vrče in držale svetilke v svojih levicah in šofarje v svojih desnicah, da z *njimi* trobijo in kričali: »Meč od Gospoda in od Gideóna.« <sup>21</sup> Stali so vsak mož na svojem mestu okoli tabora in vsa vojska je stekla, kričala in pobegnila. <sup>22</sup> Tristo *[jih]* je trobilo na šofarje in Gospod je torej po vsej vojski naravnal meč vsakega moža zoper svojega tovariša in vojska je pobegnila do Bet Šite v Cerédi *in* do meje Abél Mehóle, do Tabáta.

<sup>23</sup> Izraelovi možje so se zbrali skupaj iz Neftálija, iz Aserja, iz vsega Manáseja in zasledovali Midjánce.

<sup>24</sup> Gideón je poslal poslance po vsej gori Efrájim, rekoč: »Pridite dol zoper Midjánce in pred njimi zasedite vode do Bet Bare in Jordana.« Potem so se vsi Efrájimovi možje zbrali skupaj in zasedli vode do Bet Bare in Jordana. <sup>25</sup> Zajeli so dva princa izmed Midjáncov, Oréba in Zeéba. Oréba so usmrtili na Orébovi skali, Zeéba pa so usmrtili na Zeébovi vinski stiskalnici in zasledovali Midjánce ter glavi Oréba in Zeéba prinesli Gideónu, na drugo stran Jordana.

**8** Možje iz Efrájima so mu rekli: »Zakaj si nam tako služil, da nas nisi poklical, ko si odhajal, da bi se bojeval z Midjánci?« In ostro so se pričkali z njim. <sup>2</sup> Rekel jim je: »Kaj sem torej storil v primerjavi z vami? *Mar* ni Efrájimovo paberkanje boljše kakor Abiézerjeva trgatev? <sup>3</sup> Bog je v vaše roke izročil midjánska princa, Oréba in Zeéba. Kaj sem bil jaz zmožen storiti v primerjavi z vami?« Potem, ko jim je torekel, se je njihova jeza zoper njega zmanjšala.

<sup>4</sup> Gideón je prišel do Jordana *ter* ga prečkal, on in tristo mož, ki so *bili* z njim, slabotni, vendor so *jih* zasledovali. <sup>5</sup> Možem iz Sukótja je rekel: »Dajte, prosim vas, hlebe kruha ljudstvu, ki mi sledi, kajti oslabeli so in jaz zasledujem midjánska kralja Zebaha in Calmunája.«

<sup>6</sup> Princi iz Sukótja so rekli: »*Mar* so roke Zebaha in Calmunája sedaj v tvoji roki, da bi tvoji vojski dali kruha?« <sup>7</sup> Gideón je rekel: »Torej

ko Gospod Zebaha in Calmunája izroči v mojo roko, potem bom vaše meso raztrgal s trnjem iz divjine in z osatom.«

<sup>8</sup> Od tam je odšel gor do Penuela in jim podobno govoril. Ljudje iz Penuela so **mu** odgovorili podobno kot ljudje iz Sukóta. <sup>9</sup> Govoril je tudi ljudem iz Penuela, rekoč: »Ko ponovno pridem v miru, bom porušil ta stolp.«

<sup>10</sup> Torej Zebah in Calmunáj **sta bila** v Karkórju in njune vojske z njima, okoli petnajst tisoč **mož**, vsi, ki so preostali od vseh vojsk otrok vzhoda, kajti tam je padlo sto dvajset tisoč mož, ki so izdirali meč.

<sup>11</sup> Gideón je odšel gor po poti tistih, ki so prebivali v šotorih vzhodno od Nobaha in Jogbóhe in udaril vojsko, kajti vojska je bila brezskrbna. <sup>12</sup> Ko sta Zebah in Calmunáj pobegnila, ju je zasledoval in zajel dva midjánska kralja, Zebaha in Calmunája ter porazil vso vojsko.

<sup>13</sup> Joášev sin Gideón se je vrnil iz bitke preden **je vzšlo** sonce. <sup>14</sup> Ujel je mladenciča izmed ljudi iz Sukóta in od njega poizvedel in ta mu je opisal prince iz Sukóta in njihove starešine, **celó sedeminsedemdeset mož**. <sup>15</sup> Prišel je k možem iz Sukóta in rekel: »Glejte Zebaha in Calmunája, s katerima ste me ošteli, rekoč: »Mar **so** roke Zebaha in Calmunája sedaj v tvoji roki, da naj bi dali kruha tvojim možem, **ki so izmučeni**.« <sup>16</sup> Zgrabil je mestne starešine in trnje iz divjine in osat ter z njimi učil može iz Sukóta. <sup>17</sup> Podrl je stolp v Penuelu in usmrtil može iz mesta.

<sup>18</sup> Potem je Zebahu in Calmunáju rekel: »Kakšne vrste možje **so bili tisti**, ki sta jih usmrtila pri Taboru?« Odgovorila sta: »Takšni so **bili**, kot si **ti**. Vsakdo je bil podoben kraljevemu otroku.« <sup>19</sup> Rekel je: »**Bili** so moji bratje, **celó** sinovi moje matere. **Kakor** živi Gospod, če bi jih rešila žive, vaju ne bi ubil.« <sup>20</sup> Svojemu prvorojencu Jeterju je rekel: »Vstani **in** ju ubij.« Toda mladostnik ni izvlekel svojega meča, kajti bal se je, ker je **bil** še mladostnik. <sup>21</sup> Potem sta Zebah in Calmunáj rekla: »Vstani ti in padi na naju, kajti kakršen **je mož**, **takšna je** njegova moč.« Gideón je vstal in usmrtil Zebaha in Calmunája in odvzel ornamehte, ki **so bili** na vratovih njunih kamel.

<sup>22</sup> Potem so možje iz Izraela rekli Gideónu: »Ti vladaj nad nami, oba, ti in tvoj sin in tudi sin tvojega sina, kajti osvobodil si nas iz roke Midjáncev.« <sup>23</sup> Gideón jim je rekel: »Jaz ne bom vladal nad vami, niti ne bom sin vladal nad vami. Gospod bo vladal nad vami.«

<sup>24</sup> Gideón jim je rekel: »Od vas bi želel prošnjo, da bi mi dal vsak mož uhane od svojega plena.« (Kajti imeli so zlate uhane, ker **so bili** Izmaelci.) <sup>25</sup> Odgovorili so: »Voljno **jih** bomo dali.« Razširili so obleko in nanjo je vsak mož vrgel uhane od svojega plena. <sup>26</sup> Teža zlatih uhanov, ki jih je zahteval, je bila tisoč sedemsto **šeklov** zlata, poleg ornamentov in obeskov za ušesa in škrlatnega oblačila, ki **je bil** na midjánskih kraljih in poleg verižic, ki **so bile** okoli vratov njihovih kamel. <sup>27</sup> Gideón je iz njih naredil efód in ga dal v svoje mesto, v Ofro. Ves Izrael se je odšel tja vlačugat za njim. Ta stvar je postala zanka Gideónu in njegovi hiši.

<sup>28</sup> Tako je bil Midján podjavljen pred Izraelovimi otroci, tako da niso več vzdignili svojih glav. In dežela je bila v Gideónovih dneh v spokojnosti štirideset let.

<sup>29</sup> Joášev sin Jerubáál je odšel in prebival v svoji lastni hiši. <sup>30</sup> Gideón je imel sedemdeset sinov, rojenih od njegovega telesa, kajti imel je mnogo žena. <sup>31</sup> Njegova priležnica, ki **je bila** v Sihemu, mu je prav tako rodila sina, čigar ime je imenoval Abiméleh.

<sup>32</sup> Joášev sin Gideón je umrl v dobri visoki starosti in bil pokopan v mavzoleju njegovega očeta Joáša v Ofri Abiézerjevcv. <sup>33</sup> Takoj, ko je bil Gideón mrtev, se je pripetilo, da so se Izraelovi otroci ponovno obrnili in se šli vlačugat za Báali in si naredili Baal-berita za svojega boga. <sup>34</sup> Izraelovi otroci se niso spominjali Gospoda, svojega Boga, ki jih je osvobodil iz rok vseh njihovih sovražnikov na vsaki strani <sup>35</sup> niti niso izkazali prijaznosti Jerubálovemu hiši, **namreč** Gideónu, glede na vso dobro, ki jo je izkazal Izraelu.

**9** Jerubálov sin Abiméleh je šel do Sihema, do bratov svoje matere, rekoč: <sup>2</sup> »Govorite, prosim vas, na ušesa vsem sihemskim gospodarjem: »Ali **je** za vas bolje, da vsi Jerubálovi sinovi, **katerih je** sedemdeset oseb, kraljujejo nad vami ali da nad vami kraljuje eden? Spomnite se tudi, da **sem** jaz vaša kost in vaše meso.« <sup>3</sup> Bratje njegove matere so vse te besede o njem govorili v ušesa vseh sihemskih gospodarjev in njihova srca nagnili, da sledijo Abimélehu, kajti rekli so: »On **je** naš brat.« <sup>4</sup> Iz hiše Baal-berita so mu dali sedemdeset **koščkov** srebra, s katerimi je Abiméleh najel prazno-glave in nepomembne osebe, ki so mu sledili. <sup>5</sup> Odsel je v hišo svojega očeta pri Ofri in na enem kamnu usmrtl svoje brate, Jerubálove sinove, ki jih je bilo sedemdeset oseb. Kljub temu pa je ostal najmlajši Jerubálov sin Jotám, kajti ta se je skril. <sup>6</sup> Vsi sihemske gospodarje so se zbrali skupaj in vsa Milójeva hiša in odšli ter Abiméleha postavili za kralja pri ravninskem stebru, ki **je bil** v Sihemu.

said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.

<sup>8</sup> ¶ And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered **him**. <sup>9</sup> And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

<sup>10</sup> ¶ Now Zebah and Zalmunna **were** in Karkor, and their hosts with them, about fifteen thousand **men**, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

<sup>11</sup> ¶ And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

<sup>12</sup> And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

<sup>13</sup> ¶ And Gideon the son of Joash returned from battle before the sun **was up**, <sup>14</sup> And caught a young man of the men of Succoth, and enquired of him:

and he described unto him the princes of Succoth, and the elders thereof, **even** threescore and seventeen men. <sup>15</sup> And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men **that are weary**? <sup>16</sup> And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. <sup>17</sup> And he beat down the tower of Penuel, and slew the men of the city.

<sup>18</sup> ¶ Then said he unto Zebah and Zalmunna, What manner of men **were they** whom ye slew at Tabor? And they answered, As thou **art**, so **were** they; each one resembled the children of a king. <sup>19</sup> And he said, They **were** my brethren, **even** the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you. <sup>20</sup> And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth. <sup>21</sup> Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man **is**, so **is** his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that **were** on their camels' necks.

<sup>22</sup> ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. <sup>23</sup> And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

<sup>24</sup> ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they **were** Ishmaelites.) <sup>25</sup> And they answered, We will willingly give **them**. And they spread a garment, and did cast therein every man the earrings of his prey. <sup>26</sup> And the weight of the golden earrings that he requested was a thousand and seven hundred **shekels** of gold; beside ornaments, and collars, and purple raiment that **was** on the kings of Midian, and beside the chains that **were** about their camels' necks. <sup>27</sup> And Gideon made an ephod thereof, and put it in his city, **even** in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

<sup>28</sup> ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

<sup>29</sup> ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

<sup>30</sup> And Gideon had threescore and ten sons of his body begotten: for he had many wives. <sup>31</sup> And his concubine that **was** in Shechem, she also bare him a son, whose name he called Abimelech.

<sup>32</sup> ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-erezites. <sup>33</sup> And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. <sup>34</sup> And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side: <sup>35</sup> Neither shewed they kindness to the house of Jerubbaal, **namely**, Gideon, according to all the goodness which he had shewed unto Israel.

**9** And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, <sup>2</sup> Speak, I pray you, in the ears of all the men of Shechem, Whether **is** better for you, either that all the sons of Jerubbaal, **which are** threescore and ten persons, reign over you, or that one reign over you? remember also that I **am** your bone and your flesh. <sup>3</sup> And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother. <sup>4</sup> And they gave him threescore and ten **pieces** of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him. <sup>5</sup> And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, **being** threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. <sup>6</sup> And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that **was** in Shechem.

<sup>7</sup> ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. <sup>8</sup> The trees went forth **on a time** to anoint a king over them; and they said unto the olive tree, Reign thou over us. <sup>9</sup> But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? <sup>10</sup> And the trees said to the fig tree, Come thou, *and* reign over us. <sup>11</sup> But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? <sup>12</sup> Then said the trees unto the vine, Come thou, *and* reign over us. <sup>13</sup> And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? <sup>14</sup> Then said all the trees unto the bramble, Come thou, *and* reign over us. <sup>15</sup> And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. <sup>16</sup> Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; <sup>17</sup> (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: <sup>18</sup> And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) <sup>19</sup> If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you: <sup>20</sup> But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. <sup>21</sup> And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

<sup>22</sup> ¶ When Abimelech had reigned three years over Israel, <sup>23</sup> Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: <sup>24</sup> That the cruelty **done** to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren. <sup>25</sup> And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech. <sup>26</sup> And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. <sup>27</sup> And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. <sup>28</sup> And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is not he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? <sup>29</sup> And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

<sup>30</sup> ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. <sup>31</sup> And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee. <sup>32</sup> Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field: <sup>33</sup> And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find occasion.

<sup>34</sup> ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies. <sup>35</sup> And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait. <sup>36</sup> And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men. <sup>37</sup> And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenum. <sup>38</sup> Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is not this* the people that thou hast despised? go out, I pray now, and fight with them. <sup>39</sup> And Gaal went out before the men of Shechem, and fought with Abimelech. <sup>40</sup> And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, even unto the entering of the gate. <sup>41</sup> And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. <sup>42</sup> And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. <sup>43</sup> And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them. <sup>44</sup> And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the* people that *were* in the fields, and slew them. <sup>45</sup> And Abimelech

<sup>7</sup> Ko so **to** povedali Jotámu, je ta odšel in se postavil na vrhu gore Garizim, povzdignil svoj glas, zavpil in jim rekel: »Prisluhnite mi, vi sihemski gospodarji, da bo Bog lahko prisluhnihil vam. <sup>8</sup> Drevesa so šla naprej **ob času**, da mazilijo kralja nad seboj in rekla so oljki: »Kraljuj nad nami. <sup>9</sup> Toda oljka jim je rekla: »Mar naj zapustim svojo mastnost, s katero po meni častijo Boga in človeka in grem, da bi bila povišana nad drevesa?« <sup>10</sup> Drevesa so rekla figovemu drevesu: »Ti pridi **in** kraljuj nad nami. <sup>11</sup> Toda figovo drevo jim je reklo: »Mar naj zapustim svojo sladkost in svoj dober sad in grem, da bi bilo povišano nad drevesa?« <sup>12</sup> Potem so drevesa rekla trti: »Ti pridi **in** kraljuj nad nami.« <sup>13</sup> Trta pa jim je rekla: »Mar naj zapustim svoje vino, ki razveseljuje Boga in človeka in grem, da naj bi bila povišana nad drevesa?« <sup>14</sup> Potem so vsa drevesa rekla trnovemu grmu: »Ti pridi **in** kraljuj nad nami.« <sup>15</sup> Trnov grm je rekel drevesom: »Če me resnično mazilite za kralja nad seboj, **potem** pridite **in** svoje zaupanje položite v mojo senco, in če ne, naj ogenj pride iz trnovega grma in použije libanonske cedre.« <sup>16</sup> Zdaj torej, če ste storili resnično in iskreno v tem, da ste si postavili Abiméleha za kralja in če ste dobro postopali z Jerubáalom in njegovo hišo in mu storili glede na ravnanje njegovih rok <sup>17</sup> (kajti moj oče se je bojeval za vas in v ospredju tvegal svoje življenje in vas osvobodil iz roke Midjácev <sup>18</sup> in ste ta dan vstali zoper hišo mojega očeta in umorili njegove sinove, sedemdeset oseb na enem kamnu in postavili Abiméleha, sina njegove dekle, za kralja nad sihemskimi gospodarji, ker *je* vaš brat). <sup>19</sup> Če ste torej ta dan resnično in iskreno postopali z Jerubáalom in njegovo hišo, **potem** se veselite z Abimélehom in naj se tudi on veseli z vami. <sup>20</sup> Toda če ne, naj ogenj pride od Abiméleha in pogoltnje sihemski gospodarje in Milojevo hišo. In ogenj naj pride od sihemskih gospodarjev in od Milójeve hiše in pozre Abiméleha. <sup>21</sup> Jotám je stekel proč, pobegnil in odšel v Beér in tam prebival zaradi strahu pred svojim bratom Abimélehom.

<sup>22</sup> Ko je Abimélech tri leta kraljeval nad Izraelom, <sup>23</sup> je potem Bog med Abiméleha in sihemski gospodarje poslal zlega duha in sihemski gospodarji so zahrbtno postopali z Abimélehom, <sup>24</sup> da bi ta krutost, storjena sedemdesetim Jerubálovim sinovom lahko prišla in bi bila njihova kri položena na njihovega brata Abiméleha, ki jih je umoril in na sihemski gospodarje, ki so mu pomagali pri morjenju njegovih bratov. <sup>25</sup> Sihemski gospodarji so zanj postavili prežalce v zasedi na vrhu gora in ti so oropali vse, ki so mimo njih prišli po tej poti, in to je bilo povedano Abimélehu. <sup>26</sup> Ebedov sin Gáál je prišel s svojimi brati in odšel preko v Sihem in sihemski gospodarji so svoje zaupanje položili vanj. <sup>27</sup> Odšli so ven na polja in obrali svoje vinograde in tlačili **grozje** in se veselili in odšli v hišo svojega boga, jedli, pili in preklinali Abiméleha. <sup>28</sup> Ebedov sin Gáál je rekel: »Kdo *je* Abimélech in kdo *je* Sihem, da bi mu služili? **Mar** ni **on** Jerubálov sin? In Zebúl njegov častnik? Služite možem Sihemovega očeta Hamórja, kajti zakaj bi mi služili njemu? <sup>29</sup> Bog daj, da bi bilo to ljudstvo pod mojo roko! Potem bi odstranil Abiméleha.« In Abimélehu je rekel: »Okrepni svojo vojsko in pridi ven.«

<sup>30</sup> Ko je Zebúl, vladar mesta, slišal besede Ebedovega sina Gáala, je bila njegova jeza vžgana. <sup>31</sup> Na skrivnem je poslal poslanice k Abimélehu, rekoč: »Glej, Ebedov sin Gáál in njegovji bratje so prišli v Sihem in glej, zoper tebe utrjujejo mesto. <sup>32</sup> Zdaj se torej dvigni ponoči ti in ljudstvo, ki *je* s teboj in na polju prežite v zasedi <sup>33</sup> in zgodilo se bo, **da** zjutraj, takoj ko bo sonce vzšlo, da boš zgodaj vstal in se nameril na mesto. In glej, **ko** bodo on in ljudstvo, ki *je* z njim, prišli ven zoper tebe, potem jim boš lahko storil kakor boš našel priložnost.«

<sup>34</sup> Abimélech je ponoči vstal in vse ljudstvo, ki *je* **bilo** z njim in so v štirih skupinah zoper Sihem. <sup>35</sup> Ebedov sin Gáál je odšel ven in stal v vhodu velikih vrat mesta. Abimélech in ljudstvo, ki *je* **bilo** z njim, pa je vstalo od prežanja. <sup>36</sup> Ko je Gáál zagledal ljudstvo, je rekel Zebúlu: »Glej, tam prihaja ljudstvo dol iz vrha gorovja.« Zebúl mu je rekel: »Senco gorovja vidiš, kakor **bi bili** možje.« <sup>37</sup> Gáál je ponovno spregovoril in rekel: »Vidiš, tam prihaja dol ljudstvo po sredi deže in druga skupina prihaja vzdolž ravnine Maonim.« <sup>38</sup> Potem mu je Zebúl rekel: »Kje **so** sedaj tvoja usta, s katerimi praviš: »Kdo *je* Abimélech, da bi mu služili? **Mar** ni to ljudstvo, katerega si preziral? Pojd sedaj ven, prosim te in se bori z njimi.« <sup>39</sup> Gáál je odšel ven pred sihemskimi gospodarji in se boril z Abimélehom. <sup>40</sup> Abimélech ga je pregnal in ta je pobegnil pred njim in mnogi so bili zrušeni **in ranjeni**, **celo** do vhoda velikih vrat. <sup>41</sup> Abimélech je prebival pri Arúmi, Zebúl pa je vrgel ven Gáala in njegove brate, da ne bi prebivali v Sihemu. <sup>42</sup> Naslednji dan se je pripetilo, da je ljudstvo odšlo ven na polje in povedali so Abimélehu. <sup>43</sup> Ta je vzel ljudstvo in jih razdelil v tri skupine. Na polju so prezali v zasedi in glej, ljudstvo **je** prišlo ven iz mesta. Vstal je zoper njih in jih udaril. <sup>44</sup> Abimélech in skupina, ki *je* **bila** z njim, je pohitela naprej in stala na vhodu velikih vrat mesta in dve **drugi** skupini sta stekli nad vse **ljudstvo**, ki *je* **bilo** na poljh in jih usmrtili. <sup>45</sup> Abimélech se je ves tisti dan boril zoper mesto, zavel mesto, usmrtil ljudstvo, ki *je* **bilo** v njem, premagal mesto in ga potresel s soljo.

<sup>46</sup> § Ko so vsi gospodarji sihemskega stolpa **to** slišali, so vstopili v trdnjavo hiše boga Berita. <sup>47</sup> To je bilo povedano Abimélehu, da so bili vsi gospodarji sihemskega stolpa zbrani skupaj. <sup>48</sup> Abimélech se je povzpel na goro Calmón, on in vse ljudstvo, ki **je bilo** z njim in Abimélech je v svojo roko vzel sekiro, odsekal vejo iz dreves, jo vzel in **jo** položil na svojo ramo in rekel ljudstvu, ki **je bilo** z njim: »Kar ste videli storiti mene, pohitite **in** storite kakor sem **storil** jaz.« <sup>49</sup> Podobno je vse ljudstvo odsekalo vsak svojo vejo, sledilo Abimélehu, **jih** položili k trdnjavi in začeli trdnjavo nad njimi. Tako da so umrli tudi vsi ljudje iz sihemskega stolpa, okoli tisoč mož in žena.

<sup>50</sup> Potem je Abimélech odšel v Tebéc, se utaboril zoper Tebéc in ga zavzel. <sup>51</sup> Toda tam, znotraj mesta, je bil močan stolp in tja so pobegnili vsi možje in žene in vsi iz mesta in **ga** za seboj zaprli in se spravili na vrh stolpa. <sup>52</sup> Abimélech je prišel k stolpu, se boril zoper njega in se približal vratom stolpa, da bi ga začpal z ognjem. <sup>53</sup> Neka ženska je kos mlinskega kamna vrgla na Abimélechovo glavo in razbila njegovo lobanje. <sup>54</sup> Potem je naglo zaklical k mladeniču, svojemu nosilcu bojne opreme in mu rekel: »Izvleci svoj meč in me usmerti, da ne bodo ljudje o meni rekli: ›Ubila ga je ženska.‹« In njegov mladenič ga je prebodel in ta je umrl. <sup>55</sup> Ko so možje iz Izraela videli, da je bil Abimélech mrtev, so odšli vsak mož na svoj kraj.

<sup>56</sup> Tako je Bog povrnil Abimélechovo zlobnost, ki jo je storil svojemu očetu z umorom svojih sedemdesetih bratov <sup>57</sup> in vse zlo sihemskeh ljudi je Bog povrnil na njihove glave in nadnje je prišlo prekletstvo Jerubálovega sina Jotáma.

**10** Za Abimélehom je vstal Tolá, sin Puvája, sinú Dodója, mož iz Isáhárja, da brani Izrael. Prebival je v Šamíru, na gori Efrájim.

<sup>2</sup> Izraelu je sodil triindvajset let in umrl ter bil pokopan v Šamíru.

<sup>3</sup> Za njim je vstal Gileádec Jaír in Izraelu sodil dvaindvajset let. <sup>4</sup> Imel je trideset sinov, ki so jahali na trideset osličjih žrebethih in imeli so trideset mest, ki se imenujejo Havot Jaír do tega dne, ki **so** v deželi Gileád. <sup>5</sup> Jaír je umrl in bil pokopan v Kamónu.

<sup>6</sup> Izraelovi otroci pa so v Gospodovih očeh ponovno počeli zlo in služili Báalom, Astarti, bogovom Sirije, bogovom Sidóna, bogovom Moába, bogovom Amónovih otrok in bogovom Filistejcov in zapustili so Gospoda in mu niso služili. <sup>7</sup> Gospodova jeza je bila vroča zoper Izrael in prodal jih je v roke Filistejcov in v roke Amónovih otrok. <sup>8</sup> Tisto leto so tlačili in zatirali Izraelove otroke; osemnajst let, vse Izraelove otroke, ki **so bili** na drugi strani Jordana, v deželi Amoréjcov, ki **je** v Gileádu. <sup>9</sup> Poleg tega so Amónovi otroci prečkali Jordan, da se borijo tudi zoper Juda, zoper Benjamina in zoper Efrájimovo hišo, tako, da je bil Izrael silno stiskan.

<sup>10</sup> Izraelovi otroci so vpili h Gospodu, rekoč: »Grešili smo zoper tebe, zato ker smo zapustili našega Boga in služili tudi Báalom.« <sup>11</sup> Gospod je Izraelovim otrokom rekel: »**Mar vas** nisem **osvobodil** pred Egipčani in pred Amoréjci, pred Amónovimi otroci in pred Filistejci!« <sup>12</sup> Tudi Sidónci, Amalečani in Maonci so vas zatirali in kliali ste k meni in osvobodil sem vas iz njihove roke. <sup>13</sup> Vendar ste me zapustili in služili drugim bogovom, zato vas ne bom več osvobajal. <sup>14</sup> Pojdite in jokajte k bogovom, ki ste jih izbrali. Naj vas oni osvobodijo v času vaše stiske.«

<sup>15</sup> Izraelovi otroci so rekli Gospodu: »Grešili smo. Stóri nam karkoli se ti zdi dobro. Prosimo te, samo osvobi nas ta dan.« <sup>16</sup> Izmed sebe so odstranili tuje bogove in služili Gospodu. Njegova duša je bila užaloščena zaradi Izraelove bede. <sup>17</sup> Potem so bili Amónovi otroci zbrani skupaj in se utaborili v Micpi. <sup>18</sup> Ljudstvo **in** gileádski princi so drug drugemu rekli: »Kateri mož **je ta**, ki se bo pričel boriti zoper Amónove otroke? Ta bo poglavar nad vsemi prebivalci Gileáda.«

**11** Torej Gileádec Jefte je bil mogočen hraber človek in **bil je** sin pocestnice; in Gileád je zaplodil Jefteja. <sup>2</sup> Gileádova žena mu je rodila sinove in sinovi njegove žene so zrasli in pregnali Jefteja ter mu rekli: »Ne boš dedoval v hiši našega očeta, kajti ti **si** sin tuje ženske.« <sup>3</sup> Potem je Jefte pobegnil pred svojimi brati in prebival v deželi Tob. Tam pa so bili k Jefteju zbrani praznoglavi možje in z njim odšli ven.

<sup>4</sup> In pripetilo se je tekom časa, da so Amónovi otroci začeli vojno zoper Izrael. <sup>5</sup> Bilo je tako, da ko so Amónovi otroci začeli vojno zoper Izrael, so starešine iz Gileáda odšli, da Jefteja pripeljejo iz dežele Tob. <sup>6</sup> Jefteju so rekli: »Pridi in bodi naš poveljnik, da se bomo lahko borili z Amónovimi otroci.« <sup>7</sup> Jefte je rekel starešinam iz Gileáda: »Ali me niste sovražili in pregnali iz hiše mojega očeta? Zakaj ste prišli k meni sedaj, ko ste v stiski?« <sup>8</sup> Starše iz Gileáda so Jefteju rekli: »Zato se sedaj ponovno obračamo k tebi, da boš lahko šel z nami in se boril zoper Amónove otroke in boš naš poglavar nad vsemi prebivalci

fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.

<sup>46</sup> ¶ And when all the men of the tower of Shechem heard **that**, they entered into an hold of the house of the god Berith. <sup>47</sup> And it was told Abimelech, that all the men of the tower of Shechem were gathered together. <sup>48</sup> And Abimelech gat him up to mount Zalmon, he and all the people that **were** with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid **it** on his shoulder, and said unto the people that **were** with him, What ye have seen me do, make haste, **and** do as I **have done**. <sup>49</sup> And all the people likewise cut down every man his bough, and followed Abimelech, and put **them** to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

<sup>50</sup> ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it. <sup>51</sup> But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut **it** to them, and gat them up to the top of the tower. <sup>52</sup> And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. <sup>53</sup> And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. <sup>54</sup> Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. <sup>55</sup> And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

<sup>56</sup> ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: <sup>57</sup> And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbáaal.

**10** And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim. <sup>2</sup> And he judged Israel twenty and three years, and died, and was buried in Shamir.

<sup>3</sup> ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years. <sup>4</sup> And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which **are** in the land of Gilead. <sup>5</sup> And Jair died, and was buried in Camon.

<sup>6</sup> ¶ And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. <sup>7</sup> And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. <sup>8</sup> And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that **were** on the other side Jordan in the land of the Amorites, which **is** in Gilead. <sup>9</sup> Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

<sup>10</sup> ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. <sup>11</sup> And the LORD said unto the children of Israel, **Did not I deliver you** from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? <sup>12</sup> The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. <sup>13</sup> Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. <sup>14</sup> Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

<sup>15</sup> ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. <sup>16</sup> And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel. <sup>17</sup> Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. <sup>18</sup> And the people **and** princes of Gilead said one to another, What man is **he** that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

**11** Now Jephthah the Gileadite was a mighty man of valour, and he **was** the son of an harlot: and Gilead begat Jephthah. <sup>2</sup> And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou **art** the son of a strange woman. <sup>3</sup> Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

<sup>4</sup> ¶ And it came to pass in process of time, that the children of Ammon made war against Israel. <sup>5</sup> And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: <sup>6</sup> And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon. <sup>7</sup> And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? <sup>8</sup> And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our

head over all the inhabitants of Gilead.<sup>9</sup> And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?<sup>10</sup> And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.<sup>11</sup> Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

<sup>12</sup> ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?<sup>13</sup> And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those **lands** again peaceably.<sup>14</sup> And Jephthah sent messengers again unto the king of the children of Ammon:<sup>15</sup> And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:<sup>16</sup> But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;<sup>17</sup> Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken **thereto**. And in like manner they sent unto the king of Moab: but he would not **consent**: and Israel abode in Kadesh.<sup>18</sup> Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon **was** the border of Moab.<sup>19</sup> And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.<sup>20</sup> But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.<sup>21</sup> And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.<sup>22</sup> And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.<sup>23</sup> So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?<sup>24</sup> Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.<sup>25</sup> And now **art** thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,<sup>26</sup> While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that **be** along by the coasts of Arnon, three hundred years? why therefore did ye not recover **them** within that time?<sup>27</sup> Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.<sup>28</sup> Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

<sup>29</sup> ¶ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over **unto** the children of Ammon.<sup>30</sup> And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,<sup>31</sup> Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.

<sup>32</sup> ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.<sup>33</sup> And he smote them from Aroer, even till thou come to Minnith, **even** twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

<sup>34</sup> ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she **was his** only child; beside her he had neither son nor daughter.<sup>35</sup> And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.<sup>36</sup> And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, **even** of the children of Ammon.<sup>37</sup> And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.<sup>38</sup> And he said, Go. And he sent her away **for** two months: and she went with her companions, and bewailed her virginity upon the mountains.<sup>39</sup> And it came to pass at the end of two months, that she returned unto her father, who did with her **according** to his vow which he had vowed: and she knew no man. And it was a custom in Israel,<sup>40</sup> **That** the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

**12** And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.<sup>2</sup> And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.<sup>3</sup> And when I saw that

Gileáda.<sup>4</sup> <sup>9</sup>Jefte je rekel starešinam iz Gileáda: »Če me ponovno privedete domov, da se borim zoper Amónove otroke in jih Gospod izroči pred meno, ali bom vaš poglavar?« <sup>10</sup>Starešine iz Gileáda so rekli Jefteju: »Gospod bodi priča med nami, če ne storimo tako glede na twoje besede.« <sup>11</sup>Potem je Jefte odšel s starešinami iz Gileáda in ljudstvo ga je postavilo za poglavarja in poveljnika nad njimi in Jefte je vse svoje besede izrekel pred Gospodom v Micpi.

<sup>12</sup> Jefte je poslal poslanec h kralju Amónovih otrok, rekoč: »Kaj imaš z meno, da si prišel zoper mene, da se boriš v moji deželi?«

<sup>13</sup> Kralj Amónovih otrok je Jeftejevim poslancem odgovoril: »Ker je Izrael odvzel mojo deželo, ko so prišli gor iz Egipta, od Arnóna, celo do Jabóka in do Jordana. Sedaj torej ponovno miroljubno povrni te **dežeze**.« <sup>14</sup>Jefte je ponovno poslal poslanec h kralju Amónovih otrok <sup>15</sup>in mu rekel: »Tako govori Jefte: »Izrael ni odvzel moábske dežele, niti dežele Amónovih otrok,<sup>16</sup> temveč ko je Izrael prišel gor iz Egipta in skozi divjino hodil do Rdečega morja in prišel do Kadeša,<sup>17</sup> potem je Izrael poslal poslanec k edómskemu kralju, rekoč: »Pusti mi, prosim te, iti skozi twojo deželo.« Toda edómski kralj **temu** ni hotel prisluhniti. In na podoben način so poslali k moábskemu kralju. Toda ta ni hotel **privoliti** in Izrael je ostal v Kadešu.<sup>18</sup> Potem so šli vzdolž skozi divjino in obkrožili edómsko deželo in moábsko deželo in prišli pri vzhodni strani moábske dežele in se utaborili na drugi strani Arnóna, toda niso prišli znotraj moábske meje, kajti Arnón **je bil** moábska meja.<sup>19</sup> Izrael je poslal poslanec k Sihónu, kralju Amoréjcev, hešbónskemu kralju. Izrael mu je rekel: »Naj gremo, prosim te, skozi twojo deželo na moj kraj.« <sup>20</sup>Toda Sihón ni zaupal Izraelu, da gre skozi njegovo pokrajino, temveč je Sihón zbral skupaj vse svoje ljudstvo, se utaboril v Jahacu in se boril zoper Izrael.<sup>21</sup> Gospod, Izraelov Bog, je Sihóna in vse njegovo ljudstvo izročil v roko Izraelcev in ti so jih udarili. Tako je Izrael vzel v last vso deželo Amoréjcev, prebivalcev tiste dežele.<sup>22</sup> V last so vzeli vse pokrajine Amoréjcev, od Arnóna, celo do Jabóka in od divjine, celo do Jordana.<sup>23</sup> Tako je torej Gospod, Izraelov Bog, Amoréjce razlastil izpred svojega ljudstva Izraela in ti naj bi to vzel v last?<sup>24</sup> Ali ne boš vzel v last tega, kar ti tvoj bog Kemoš daje v last? Tako kogarkoli bo Gospod, naš Bog, napodil izpred nas, te bomo vzeli v last.<sup>25</sup> In sedaj ali **si** ti kakorkoli boljši kakor Balák, Cipórjev sin, moábski kralj? Ali se je on kdaj preprial zoper Izrael, ali se je kdaj boril zoper njih,<sup>26</sup> medtem ko je Izrael tristo let prebival v Hešbónu in njegovih mestih, v Aroérju in njegovih mestih in v vseh mestih, ki so vzdolž ob pokrajinh Arnóna? Zakaj **jih** torej niste povrnili znotraj tega časa?<sup>27</sup> Zato nisem grešil zoper tebe, temveč mi ti delaš krivico, da se vojskuješ zoper mene. Gospod, Sodnik, naj bo danes sodnik med Izraelovi otroci in Amónovimi otroci.« <sup>28</sup>Vendar kralj Amónovih otrok ni prisluhnil Jeftejevim besedam, katere mu je poslal.

<sup>29</sup> Potem je Gospodov Duh prišel nad Jefteja in ta je prečkal Gileád in Manáše in šel čez Micpo v Gileádu in iz Micpe v Gileádu prečkal **k** Amónovim otrokom.<sup>30</sup> Jefte je prisegel zaobljubo Gospodu in rekel: »Če mi boš čisto gotovo izročil Amónove sinove v moje roke,<sup>31</sup> potem se bo zgodilo, da kdorkoli pride naprej od vrat moje hiše, da bi me srečal, ko se v miru vrnem od Amónovih otrok, bo zagotovo Gospodov in daroval ga bom za žgalno daritev.«

<sup>32</sup> Tako je Jefte prešel preko k Amónovim otrokom, da se bori zoper njih in Gospod jih je izročil v njegove roke.<sup>33</sup> Udaril jih je od Aroérja, celo dokler ne prideš v Minit, **celo** dvajset mest in do ravnine vinogradov, z zelo velikim pokolom. Tako so bili Amónovi otroci podjarmljeni pred Izraelovi otroci.

<sup>34</sup> Jefte je prišel v Micpo, k svoji hiši in glej, njegova hiši je prišla ven, da ga sreča s tamburini in s plesi. Ona pa **je bila njegov** edini otrok. Poleg nje ni imel niti sina niti hčere.<sup>35</sup> Pripetilo se je, ko jo je zagledal, da je pretrgal svoja oblačila in rekel: »Ojoj, moja hiši! Zelo si me potrla in ti si ena izmed tistih, ki me vznemirijo, kajti svoja usta sem odprli h Gospodu in se ne morem obrniti nazaj.« <sup>36</sup> Rekla mu je: »Moj oče, če si svoja usta odprli h Gospodu, mi stori glede na to, kar je prišlo iz tvojih ust, kakor se je Gospod zate maščeval na tvojih sovražnikih, na Amónovih otrocih.« <sup>37</sup> Svojemu očetu je rekla: »Naj mi bo storjena ta stvar. Dva meseca me pusti samo, da lahko grem gor in dol po gorah in objokujem svoje devištvo, jaz in moje priateljice.« <sup>38</sup> Rekel je: »Pojdi.« In **za** dva meseca jo je poslal proč in odšla je s svojimi družabnicami ter po gorah objokovala svoje devištvo.<sup>39</sup> Pripetilo se je ob koncu dveh mesecev, da se je vrnila k svojemu očetu, ki je z njo storil **glede** na svojo zaobljubo, ki jo je prisegel. Nobenega moškega ni spoznala. In to je bil zakon v Izraelu,<sup>40</sup> **da** so Izraelove hčere vsako leto odšle, da štiri dni v letu objokujejo hčer Gileádca Jefteja.

**12** Možje iz Efrájima so se zbrali skupaj in odšli proti severu in rekli Jefteju: »Zakaj prehajaš preko, da se boris zoper Amónove otroke, nas pa nisi poklical, da gremo s teboj? Nad teboj bomo twojo hišo požgali zognjem.« <sup>2</sup>Jefte jim je rekel: »Jaz in moje ljudstvo smo bili v velikem boju z Amónovimi otroci in ko sem vas poklical me niste osvobodili iz njihovih rok.<sup>3</sup> Ko sem videl, da **me** niste osvobodili,

sem svoje življenje vzel v svoje roke in šel preko, proti Amónovim otrokom in Gospod jih je izročil v mojo roko. Zakaj ste torej vi ta dan prišli gor do mene, da se borite zoper mene?«<sup>4</sup> Potem je Jefte zbral skupaj vse gileádske može in se bojeval z Efrájimom in gileádski može so udarili Efrájim, ker so rekli: »Vi Gileádčani ste ubežniki iz Efrájima med Efrájimci in Manásejci.«<sup>5</sup> Gileádčani so pred Efrájimci zavzeli jordanske prehode. In bilo je *tako*, da ko so tisti Efrájimci, ki so pobegnili, rekli: »Naj grem preko,« da so mu gileádski može rekli: »Ali si Efrájimec?« Če je rekel: »Ne,«<sup>6</sup> potem so mu rekli: »Reci sedaj Sibólet« in je rekel »Sibólet,« kajti *tega* ni mogel pravilno naglasiti. Potem so ga prijeli in usmrtili pri jordanskih prehodih in tam jih je ob tistem času izmed Efrájimcev padlo dvainštirideset tisoč.<sup>7</sup> Jefte je Izraelu sodil šest let. Potem je Gileádčan Jefte umrl in bil pokopan v *enem izmed* mest Gileáda.

<sup>8</sup> Za njim je Izraelu sodil Ibcán iz Betlehema. <sup>9</sup> Ta je imel trideset sinov in trideset hčera, *ki* jih je poslal naokrog in za svoje sinove je vzel trideset hčera od drugod. Izraelu je sodil sedem let.<sup>10</sup> Potem je Ibcán umrl in je bil pokopan pri Betlehemu.

<sup>11</sup> Za njim je Izraelu sodil Zábulonec Elón. Izraelu je sodil deset let.<sup>12</sup> Zábulonec Elón je umrl in je bil pokopan v Ajalonu, v deželi Zábulon.

<sup>13</sup> Za njim je Izraelu sodil Abdón, sin Piratónca Hiléla. <sup>14</sup> Ta je imel štirideset sinov in trideset nečakov, ki so jahali na sedemdeset osličjih žrebetih. Izraelu je sodil osem let.<sup>15</sup> Abdón, sin Piratónca Hiléla, je umrl in je bil pokopan v Piratónu, v deželi Efrájim, na gori Amalečanov.

**13** Izraelovi otroci so ponovno počeli zlo v Gospodovih očeh in Gospod jih je za štirideset let izročil v roko Filistejcev.

<sup>2</sup> Tam pa je bil nek mož iz Core, iz družine Danovcev, katerega ime je *bilo* Manóah. Njegova žena pa *je bila* jalova in ni rodila.<sup>3</sup> Gospodov angel se je prikazal ženski in ji rekel: »Glej torej, jalova *si* in ne rojevaš, toda spočela boš in rodila sina.«<sup>4</sup> Zdaj se torej pazi, prosim te in ne pij ne vina ne močne pijače in ne jej nobene nečiste *stvari*,<sup>5</sup> kajti glej, spočela boš in rodila sina in nobena britev ne bo prišla na njegovo glavo, kajti otrok bo od maternice nazirec Bogu in on bo pričel Izraela osvobajati iz roke Filistejcev.«

<sup>6</sup> Potem je ženska prišla in svojemu soprogu povedala, rekoč: »Božji mož je prišel k meni in njegovo obličeje *je bilo* podobno obličju Božjega angelja, zelo strašno. Toda nisem ga vprašala od kje *je bil*, niti mi ni povedal svojega imena,<sup>7</sup> toda rekel mi je: »Glej, spočela boš in rodila sina. Sedaj ne pij ne vina niti močne pijače, tudi ne jej nobene nečiste *stvari*, kajti otrok bo od maternice nazirec Bogu do dneva svoje smrti.«<sup>8</sup>

<sup>8</sup> Potem je Manóah rotil Gospoda in rekel: »O moj Gospod, naj Božji mož, katerega si poslal, ponovno pride k nama in naju pouči kaj bova storila otroku, ki bo rojen.«<sup>9</sup> Bog je prisluhnil Manóahovemu glasu in Božji angel je ponovno prišel k ženski medtem ko je sedela na polju, toda njen soprog Manóah ni *bil* z njo.<sup>10</sup> Ženska je pohitela, stekla in pokazala svojemu soprogu ter mu rekla: »Glej, mož se mi je prikazal, ki je prišel k meni *oni* dan.«<sup>11</sup> Manóah je vstal in odšel za svojo ženo in prišel k možu ter mu rekel: »Ali si ti mož, ki govorji ženski?« Rekel je: »Jaz *sem*.«<sup>12</sup> Manóah je rekel: »Sedaj naj se tvoje besede zgodijo. Kako naj določiva otroku in *kako* mu bova storila?«<sup>13</sup> Gospodov angel je Manóahu rekel: »Pred vsem, kar sem rekel ženski, naj se ona pazi.<sup>14</sup> Ne sme jesti nobene *stvari*, ki prihaja od vina, niti naj ne pije vina ali močne pijače niti naj ne jé nobene nečiste *stvari*; vsega, kar sem ji zapovedal, naj se drži.«

<sup>15</sup> Manóah je rekel Gospodovemu angelu: »Prosim te, naj te zadrživa, dokler zate ne bova pripravila kozlička.«<sup>16</sup> Gospodov angel je Manóahu rekel: »Čeprav me zadržiš, ne bom jedel od vajinega kruha. Če pa hočeš darovati žgalno daritev, jo moraš darovati Gospodu. Kajti Manóah ni vedel, da *je bil* to Gospodov angel.<sup>17</sup> Manóah je Gospodovemu angelu rekel: »Kakšno *je* tvoje ime, potem ko se izpolnilo tvoje besede, da ti lahko izkažeš čast?«<sup>18</sup> Gospodov angel mu je rekel: »Zakaj sprašuješ po mojem imenu, glede na to, da *je* to skrivnost?«<sup>19</sup> Tako je Manóah vzel kozlička z jedilno daritvijo in *ga* na skali daroval Gospodu in *angel* je čudežno storil in Manóah in njegova žena sta to videla.<sup>20</sup> Kajti prijetilo se je, ko se je plamen iz oltarja povzpel proti nebu, da se je Gospodov angel dvignil v oltarnem plamenu. Manóah in njegova žena sta pogledala na *to* in padla na svoja obraza k tlom.<sup>21</sup> Toda Gospodov angel se ni več prikazal Manóahu in njegovi ženi. Potem je Manóah vedel, da *je bil* to Gospodov angel.<sup>22</sup> Manóah je svoji ženi rekel: »Midva bova zagotovila umrila, ker sva videla Boga.«<sup>23</sup> Toda njegova žena mu je rekla: »Če bi Gospodu ugajalo, da naju ubije, ne bi pri najinih rokah sprejel žgalne daritve in jedilne daritve, niti nama ne bi pokazal vseh teh *stvari*, niti nama ob tem času ne bi povedal *takšnih stvari*, kot so te.«

<sup>24</sup> Ženska je rodila sina in njegovo ime imenovala Samson. In otrok je rastel in Gospod ga je blagoslovil.<sup>25</sup> In Gospodov Duh ga je občasno pričel spodbujati v Danovem taboru, med Coro in Eštaolom.

ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?<sup>4</sup> Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.<sup>5</sup> And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;<sup>6</sup> Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.<sup>7</sup> And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

<sup>8</sup> ¶ And after him Ibzán of Beth-lehem judged Israel.<sup>9</sup> And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.<sup>10</sup> Then died Ibzán, and was buried at Beth-lehem.

<sup>11</sup> ¶ And after him Elón, a Zebulonite, judged Israel; and he judged Israel ten years.<sup>12</sup> And Elón the Zebulonite died, and was buried in Ajalon in the country of Zebulun.

<sup>13</sup> ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.<sup>14</sup> And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.<sup>15</sup> And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

**13** And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

<sup>2</sup> ¶ And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.<sup>3</sup> And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.<sup>4</sup> Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:<sup>5</sup> For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

<sup>6</sup> ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:<sup>7</sup> But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

<sup>8</sup> ¶ Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.<sup>9</sup> And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.<sup>10</sup> And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.<sup>11</sup> And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.<sup>12</sup> And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?<sup>13</sup> And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.<sup>14</sup> She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

<sup>15</sup> ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.<sup>16</sup> And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.<sup>17</sup> And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?<sup>18</sup> And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?<sup>19</sup> So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.<sup>20</sup> For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.<sup>21</sup> But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD.<sup>22</sup> And Manoah said unto his wife, We shall surely die, because we have seen God.<sup>23</sup> But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

<sup>24</sup> ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.<sup>25</sup> And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

**14** And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. **2** And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. **3** Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. **4** But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

**5** ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. **6** And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done. **7** And he went down, and talked with the woman; and she pleased Samson well.

**8** ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion. **9** And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

**10** ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. **11** And it came to pass, when they saw him, that they brought thirty companions to be with him.

**12** ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments: **13** But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. **14** And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. **15** And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it not so?* **16** And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee? **17** And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. **18** And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

**19** ¶ And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. **20** But Samson's wife was given to his companion, whom he had used as his friend.

**15** But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. **2** And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? take her, I pray thee, instead of her.

**3** ¶ And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. **4** And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. **5** And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

**6** ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

**7** ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. **8** And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

**9** ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. **10** And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. **11** Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is this that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. **12** And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. **13** And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not

**14** Samson je odšel dol v Timno in v Timni zagledal žensko izmed filistejskih hčera. **2** Prišel je gor in svojemu očetu in svoji materi povedal ter rekel: »V Timni sem videl žensko izmed filistejskih hčera. Sedaj mi jo torej vzemita za ženo.« **3** Potem sta mu njegov oče in njegova mati rekla: »Ali tam ni nobene ženske med hčerami tvojih bratov ali med vsem mojim ljudstvom, da greš, da si vzameš ženo izmed neobrezanih Filistejev?« Samson je rekel svojemu očetu: »Njo mi vzemi, kajti ta mi ugaja.« **4** Toda njegov oče in njegova mati nista vedela, da *je bilo* to od Gospoda, da je iskal priložnost zoper Filisteje, kajti ob tistem času so imeli Filisteji gospostvo nad Izraelom.

**5** Potem so Samson, njegov oče in njegova mati odšli dol v Timno in prišli do timnatskih vinogradov in glej, proti njemu je zarjovel mlad lev. **6** Gospodov Duh je mogočno prišel nadenj in raztrgal ga je kakor bi raztrgal kozliča in ničesar ni *imed* v svoji roki, toda svojemu očetu ali svoji materi ni povedal kaj je storil. **7** Odšel je dol in govoril z žensko in Samsonu je ugajala.

**8** Čez nekaj časa se je vrnil, da jo vzame in zavil je stran, da pogleda levje truplo in glej, *tam je bil* roj čebel in med v levjem truplu. **9** Od tega je vzel v svoje roke in jedoč šel naprej in prišel k svojemu očetu in materi ter jima dal in onadva sta jedla. Toda ni jima povedal, da je med vzel iz levjega trupla.

**10** Tako je njegov oče odšel dol k ženski in Samson je tam priredil zabavo, kajti tako so imeli mladeniči navado delati. **11** Pripetilo se je, ko so ga zagledali, da so priveli trideset družabnikov, da bi bili z njim.

**12** Samson jim je rekel: »Sedaj vam bom zastavil uganko. Če mi jo lahko v sedmih dneh praznovanja zagotovo razodenete in *jo* odkrijete, potem vam bom dal trideset rjuh in trideset zamenjav oblek, **13** toda če mi *je* ne morete oznaniti, potem mi boste vi dali trideset rjuh in trideset zamenjav oblek.« Rekli so mu: »Zastavi svojo uganko, da jo bomo lahko slišali.« **14** Rekel jim je: »Iz jedca je prišla hrana in iz močnega je izšla sladkost.« In v treh dneh niso mogli pojasniti uganke. **15** Pripetilo se je na sedmi dan, da so Samsonovi ženi rekli: »Premami svojega soproga, da nam lahko oznani uganko, sicer bomo tebe in hišo tvorjega očeta začgali z ognjem. Ali ste nas poklicali, da vzmete kar imamo? *Mar ni tako?*« **16** Samsonova žena je jokala pred njim ter rekla: »Ti me le sovražiš in me ne ljubiš. Otkrom mojega ljudstva si zastavil uganko, meni pa *je* nisi povedal.« Rekel ji je: »Glej, nisem *je* povedal svojemu očetu niti svoji materi in *jo* bom povedal tebi!« **17** Pred njim je jokala sedem dni, dokler je trajala njihova zabava in pripetilo se je na sedmi dan, da ji je povedal, ker je boleče pritiskala nanj in uganko je povedala otrokom svojega ljudstva. **18** Možje iz mesta so mu sedmi dan, preden je sonce zašlo, rekli: »Kaj *je* slajše od meda? In kaj *je* močnejše kakor lev?« Rekel jim je: »Če ne bi orali z mojo telico, ne bi odkrili moje uganke.«

**19** In Gospodov Duh je prišel nadenj in odšel je dol v Aškelón in izmed njih usmrtil trideset mož, vzel njihov plen in dal zamenjavo oblačil tistim, ki so pojasnili uganko. Njegova jeza je bila vžgana in odšel je gor do hiše svojega očeta. **20** Toda Samsonova žena je bila *dana* njegovemu družabniku, katerega je uporabil kakor svojega prijatelja.

**15** Toda pripetilo se je čez nekaj časa, ob času pšenične žetve, da je Samson s kožičem obiskal svojo ženo in rekel: »Šel bom noter k svoji ženi v sobo.« Toda njen oče mu ni dovolil vstopiti. **2** Njen oče je rekel: »Resnično sem mislil, da si jo popolnoma zasovražil, zato sem jo dal twojemu družabniku. *Mar ni* njena mlajša sestra boljša od nje? Vzemi njo, prosim te, namesto nje.«

**3** Samson je glede njih rekel: »Sedaj bom bolj brez krivde kakor Filistejci, čeprav jim storim zlo.« **4** Samson je odšel in ujel tristo lisic in vzel kose tlečega lesa in obrnil rep k repu in kos tlečega lesa položil v sredo med dva repa. **5** Ko je kose tlečega lesa začgal, *jih* je spustil v stopeče žito Filistejev in začgal tako snope, kot tudi stopeče žito, z vinogradi *in* oljkami.

**6** Potem so Filistejci rekli: »Kdo je to storil?« Odgovorili so: »Samson, zet Timnčana, ker je ta vzel njegovo ženo in jo dal njegovemu družabniku.« In Filistejci so prišli gor in z ognjem začgali njo in njenega očeta.

**7** Samson jim je rekel: »Čeprav ste to storili, se vam bom vendarle maščeval in potem bom odnehal.« **8** Udaril jih je, golein in stegno, z velikim pokolom in odšel dol ter prebival na vrhu skale Etám.

**9** Potem so Filistejci odšli gor, se utaborili v Judu in se razširili v Lehi. **10** Možje iz Juda so rekli: »Zakaj ste prišli gor zoper nas?« Odgovorili so: »Gor smo prišli, da zvezemo Samsona, da mu storimo kakor je on storil nam.« **11** Potem je tri tisoč mož iz Juda odšlo na vrh skale Etám in reklo Samsonu: »Mar ne veš, da *so* Filistejci vladarji nad nami? Kaj *je to, kar* si nam storil?« Rekel jim je: »Kakor so storili meni, tako sem jaz storil njim.« **12** Rekli so mu: »Prišli smo dol, da te zvezemo, da te lahko izročimo v roko Filistejev.« Samson jim je rekel: »Prisezite mi, da vi sami ne boste padli name.« **13** Odgovorili so mu, rekoč: »Ne, temveč te bomo trdno zvezali in te izročili v njihovo roko, toda mi te zagotovo ne bomo ubili.« Zvezali so ga z dvema novima vrvema in ga ob skale privedli gor.

<sup>14</sup> Ko je prišel v Lehi, so Filistejci zavpili zoper njega in nadenj je mogočno prišel Gospodov Duh in vrvi, ki *so bile* na njegovih laktih, so postale kakor lan, ki je bil zažgan z ognjem in njegove vezi so se sprostile iz njegovih rok. <sup>15</sup> Nasel je novo oslovsko celjustnico, iztegnil svojo roko, jo vzel in z njo usmrtil tisoč mož. <sup>16</sup> Samson je rekel: »Z oslovsko celjustnico, kupi na kupe, z oslovsko celjustjo sem umoril tisoč mož.« <sup>17</sup> Ko je končal z govorjenjem, se je pripetilo, da je iz svoje roke odvrgel celjustnico in ta kraj imenoval Ramát Lehi.

<sup>18</sup> Bil pa je silno žejen in klical h Gospodu ter rekel: »Ti si dal to veliko osvoboditev v roko svojega služabnika in sedaj ali naj umrem od žeje in padem v roko neobrezancev?« <sup>19</sup> § Toda Bog je razklal votel kraj, ki *je bil* v Čestjustnici in iz njega je pritekla voda. Ko jo je pil, je njegov duh ponovno prišel in bil je oživljen. Zato je njegovo ime imenoval En Koré, ki *je* v Lehiju, do današnjega dne. <sup>20</sup> V dneh Filistejcev je Izraelu sedil dvajset let.

**16** Potem je Samson odšel v Gazo in tam videl pocestnico in šel noter k njej. <sup>2</sup> *To je bilo povedano* prebivalcem Gaze, rekoč: »Samson je prišel sèm.« Obkolili so *ga* in vso noč prežali nanj v velikih vratih mesta in vso noč so mirovali, rekoč: »Zjutraj, ko je dan, ga bomo umorili.« <sup>3</sup> Samson je ležal do polnoči, ob polnoči pa je vstal, vzel vrata velikih vrat mesta in dva podboja in z njimi odšel proč, zapah in vse in *si jih* naložil na svoje rame in jih odnesel gor na vrh hriba, ki *je* pred Hebrónom.

<sup>4</sup> Potem se je pripetilo, da je ljubil žensko v dolini Sorék, katere ime *je bilo* Dalila. <sup>5</sup> Filistejski knezi so prišli gor k njej in ji rekli: »Premami ga in poglej kje *tiči* njegova velika moč in s kakšnimi *sredstvi* bi lahko prevladali zoper njega, da bi ga lahko zvezali, da ga oslabimo, mi pa ti bomo dali, vsak izmed nas, tisoč sto *koščkov* srebra.«

<sup>6</sup> Dalila je rekla Samsonu: »Povej mi, prosim te, kje *leži* tvoja velika moč in s čim bi bil lahko zvezan, da se te oslabi.« <sup>7</sup> Samson ji je rekel: »Če me zvežejo s sedmimi zelenimi vrvmi, ki niso bile nikoli posušene, potem bom slaboten in bom kakor drug človek.« <sup>8</sup> Potem so filistejski knezi gor k njej prinesli sedem zelenih vrv, ki niso bile posušene in ona ga je z njimi zvezala. <sup>9</sup> Torej *tam so* v zasedi prežali možje, ki so z njo ostajali v sobi. Rekla mu je: »Filistejci nadte Samson.« Potrgal je vrv in kakor se pretrga nit prediva, ko se dotakne ognja. Tako njegova moč ni bila poznana. <sup>10</sup> Dalila je rekla Samsonu: »Glej, zasmehoval si me in mi govoril laži. Sedaj mi povej, prosim te, s čim bi bil lahko zvezan.« <sup>11</sup> Rekel ji je: »Če bi me trdno zvezali z novimi vrvmi, ki niso bile nikoli uporabljene, potem bi bil šibek in bi bil kakor drug človek.« <sup>12</sup> Zato je Dalila vzela nove vrv, ga z njimi zvezala in mu rekla: »Filistejci nadte Samson.« In *tam so bili* prežalc in zasedi, ki so ostajali v sobi. In potrgal jih je iz svojih rok kakor nit. <sup>13</sup> Dalila je rekla Samsonu: »Doklej si me zasmehoval in mi govoril laži. Povej mi s čim naj bi bil zvezan.« Rekel ji je: »Če stkeš sedem pramenov moje glave s tkalčjim osnutkom.« <sup>14</sup> In pritrđila *ga je* z iglo in mu rekla: »Filistejci nadte Samson.« Prebudil se je iz svojega spanja in odšel s tkalsko iglo in s tkalčjim osnutkom.

<sup>15</sup> Rekla mu je: »Kako lahko rečeš: ›Ljubim te,‹ ko tvoje srce ni z menoj?« Že trikrat si me zasmehoval in mi nisi povedal v čem *leži* tvoja velika moč. <sup>16</sup> Ko ga je dnevno pritiskala s svojimi besedami in ga silila, *tako* da je bila njegova duša vznemirjena do smrti, se je pripetilo, <sup>17</sup> da ji je izpovedal vse svoje srce in ji rekel: »Britev ni prišla na mojo glavo, kajti *bil* sem nazirec Bogu od maternice svoje matere. Če bom obrtit, potem bo moja moč odšla od mene in postanem slaboten in bom podoben kateremukoli *drugemu* človeku.«

<sup>18</sup> Ko je Dalila videla, da ji je izpovedal vse svoje srce, je poslala in dala poklicati filistejske kneze, rekoč: »Pridite tokrat gor, kajti razodel mi je vse svoje srce.« Potem so gor k njej prišli gospodarji Filistejcev in v svoji roki prinesli denar. <sup>19</sup> Pripravila ga je, da je zaspal na njenih kolenih in dala poklicati moža, da mu iz njegove glave odstrži sedem pramenov in ga začela poniževati in njegova moč je odšla od njega. <sup>20</sup> Rekla je: »Filistejci nadte Samson.« Prebudil se je iz svojega spanja in rekel: »Šel bom ven kakor ob drugih časih poprej in se stresel.« Ni pa vedel, da je Gospod odšel od njega.

<sup>21</sup> Toda Filistejci so ga prijeli in iztaknili njegove oči in ga privedli dol v Gazo in ga zvezali z bronastimi okovi in mlel je v jetnišnici.

<sup>22</sup> Vendar so potem, ko je bil ostržen, lasje njegove glave pričeli ponovno rasti. <sup>23</sup> Potem so se filistejski knezi zbrali skupaj, da svojemu bogu Dagónu darujejo veliko klavno daritev in da se veselijo, kajti rekli so: »Naš bog je v našo roko izročil našega sovražnika Samsona.« <sup>24</sup> Ko ga je ljudstvo zagledalo, so hvalili svojega boga, kajti rekli so: »Naš bog je v naše roke izročil našega sovražnika in uničevalca naše dežele, ki je umoril številne izmed nas.« <sup>25</sup> Pripetilo pa se je, ko so bila njihova srca vesela, da so rekli: »Pokličite Samsona, da nam bo lahko

kill thee. And they bound him with two new cords, and brought him up from the rock.

<sup>14</sup> ¶ And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. <sup>15</sup> And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. <sup>16</sup> And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. <sup>17</sup> And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

<sup>18</sup> ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? <sup>19</sup> But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day. <sup>20</sup> And he judged Israel in the days of the Philistines twenty years.

**16** Then went Samson to Gaza, and saw there an harlot, and went in unto her. <sup>2</sup> And it was told the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. <sup>3</sup> And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

<sup>4</sup> ¶ And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah. <sup>5</sup> And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

<sup>6</sup> ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee. <sup>7</sup> And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. <sup>8</sup> Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. <sup>9</sup> Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. <sup>10</sup> And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. <sup>11</sup> And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. <sup>12</sup> Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread. <sup>13</sup> And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. <sup>14</sup> And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

<sup>15</sup> ¶ And she said unto him, How canst thou say, I love thee, when thine heart *is not* with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*. <sup>16</sup> And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed unto death; <sup>17</sup> That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

<sup>18</sup> And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. <sup>19</sup> And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. <sup>20</sup> And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

<sup>21</sup> ¶ But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

<sup>22</sup> Howbeit the hair of his head began to grow again after he was shaven. <sup>23</sup> Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. <sup>24</sup> And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. <sup>25</sup> And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the

prison house; and he made them sport: and they set him between the pillars. <sup>26</sup> And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. <sup>27</sup> Now the house was full of men and women; and all the lords of the Philistines were there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport. <sup>28</sup> And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. <sup>29</sup> And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. <sup>30</sup> And Samson said, Let me die with the Philistines. And he bowed himself with *all his might*; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life. <sup>31</sup> Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

**17** And there was a man of mount Ephraim, whose name *was* Micah. <sup>2</sup> And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, Blessed *be thou* of the LORD, my son. <sup>3</sup> And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee. <sup>4</sup> Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. <sup>5</sup> And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. <sup>6</sup> In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

**¶** <sup>7</sup> And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there. <sup>8</sup> And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place*: and he came to mount Ephraim to the house of Micah, as he journeyed. <sup>9</sup> And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place*. <sup>10</sup> And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. <sup>11</sup> And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. <sup>12</sup> And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. <sup>13</sup> Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

**18** In those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel. <sup>2</sup> And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there. <sup>3</sup> When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in *this place*? and what hast thou here? <sup>4</sup> And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest. <sup>5</sup> And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. <sup>6</sup> And the priest said unto them, Go in peace: before the LORD *is* your way wherein ye go.

**¶** <sup>7</sup> Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man. <sup>8</sup> And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye? <sup>9</sup> And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and are ye still? be not slothful to go, and to enter to possess the land. <sup>10</sup> When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth.

**¶** <sup>11</sup> And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war. <sup>12</sup> And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, it *is* behind Kirjath-jearim. <sup>13</sup> And they passed thence unto mount Ephraim, and came unto the house of Micah.

**¶** <sup>14</sup> Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore

naredil zabavo. « Iz jetnišnice so dali poklicati Samsona in naredil jim je zabavo. Postavili so ga med stebre. <sup>26</sup> Samson pa je rekel dečku, ki ga je držal za roko: »Dopusti mi, da lahko čutim stebre na katerih stoji hiša, da se lahko naslonim nanje. « <sup>27</sup> Torej hiša je bila polna mož in žena in vsi filistejski knezi *so bili* tam in *tam je bilo* na strehi okoli tri tisoč mož in žena, ki so gledali, medtem ko jih je Samson zabaval. <sup>28</sup> Samson pa je zaklical h Gospodu in rekel: »O Gospod Bog, spomni se me, prosim te in okrepni me, prosim te, samo *[še]* tokrat, o Bog, da se bom lahko takoj maščeval Filistejcem za svoji dve očesi. « <sup>29</sup> Samson se je oklenil dveh srednjih nosilnih stebrov, na katerih, je slonela hiša, na enega s svojo desnico in na drugega s svojo levico. <sup>30</sup> Samson je rekel: »Naj umrem s Filistejci. « *Z vso svojo* močjo se je sklonil in hiša je padla na kneze in na vse ljudstvo, ki *je bilo* v njej. Tako je bilo mrtvih, ki jih je usmrtil ob svoji smerti več kakor *tisti*, ki jih je usmrtil v svojem življenju. <sup>31</sup> Potem so njegovi bratje in vsa hiša njegovega očeta prišli dol, ga vzeli in *ga* prinesli gor ter ga pokopali med Coro in Eštaolom, na grobišču njegovega očeta Manóaha. Izraelu je sodil dvajset let.

**17** Tam je bil mož iz gore Efrájim, katerega ime *je bilo* Miha. <sup>2</sup> Ta je rekel svoji materi: »Tisoč sto *šeklov* srebra, ki so bili vzeti od tebe, glede katerih si preklinjal in glede katerih si govorila tudi v moja ušesa, glej, srebro *je* z menoj. Jaz sem ga vzel. « Njegova mati je rekla: »Blagoslovljen *bodi* od Gospoda, moj sin. « <sup>3</sup> Ko je svoji materi povrnil tisoč sto *šeklov* srebra, je njegova mati rekla: »Srebro sem v celoti posvetila Gospodu, od moje roke za svojega sina, da se naredi rezana podoba in ulita podoba. Sedaj ti ga bom torej povrnila. « <sup>4</sup> Vendar je denar vrnil svoji materi in njegova mati je vzela dvesto *šeklov* srebra in jih dala livarju, ki je iz njih naredil rezano podobo in ulito podobo in bili sta v Mihovi hiši. <sup>5</sup> Mož Miha je imel hišo bogov in naredil efód in družinskega malika in uméstil enega izmed svojih sinov, ki je postal njegov duhovnik. <sup>6</sup> V tistih dneh ni *bilo* kralja v Izraelu, *temveč* je vsak človek počel *to, kar je bilo* pravilno v njegovih lastnih očeh.

**¶** <sup>7</sup> Tam je bil mladenič iz Judovega Betlehema, iz Judove družine, ki *je bil* Lévijevčec in se je mudil tam. <sup>8</sup> Človek je odrinil iz mesta, iz Judovega Betlehema, da začasno prebiva, kjer bi lahko našel *prostor* in ko je potoval, je prišel do gore Efrájim, k Mihovi hiši. <sup>9</sup> Miha mu je rekел: »Od kod prihajaš?« Odgovoril mu je: »Jaz *sem* Lévijevčec iz Judovega Betlehema in grem, da začasno prebivam tam, kjer bom lahko našel *prostor*. « <sup>10</sup> Miha mu je rekel: »Prebivaj z menoj in bodi mi oče in duhovnik, jaz pa ti bom ob letu dajal deset *šeklov* srebra in opremo oblačila in tvoj živež. « Tako je Lévijevčec vstopil. <sup>11</sup> Lévijevčec je bil zadovoljen, da prebiva z možem in mladenič mu je bil kakor eden izmed njegovih sinov. <sup>12</sup> Miha je uméstil Lévijevca in mladenič je postal njegov duhovnik in bil je v Mihovi hiši. <sup>13</sup> Potem je Miha rekel: »Sedaj vem, da mi bo Gospod storil dobro, glede na to, da imam Lévijevca za *svojega* duhovnika.«

**18** V tistih dneh ni *bilo* kralja v Izraelu in v tistih dneh si je rod Danovcev iskal dediščino, da v njej prebiva, kajti do tistega dne jim *vsa njihova* dediščina ni pripadla med Izraelovimi rodbovi. <sup>2</sup> Danovci otroci so izmed svojih družin poslali pet moških iz svojih pokrajin, junaške može iz Core in iz Eštaola, da hodijo vzdolž dežele in da jo preiščejo. Rekli so jim: »Pojdite, oglejte deželo,« kateri so se, ko so prišli do gore Efrájim, k Mihovi hiši, tam nastanili. <sup>3</sup> Ko *so bili* pri Mihovi hiši, so prepoznali glas mladeniča, Lévijevca. Obrnili so se tja in mu rekli: »Kdo te je privedel sèm? Kaj delaš na tem *kraju*? In kaj imas tukaj?« <sup>4</sup> Odgovoril jim je: »Tako in tako je Miha postopal z menoj, me najel in sem njegov duhovnik.« <sup>5</sup> Rekli so mu: »Prosimo te, vprašaj za nasvet od Boga, da bomo lahko vedeli katera izmed naših poti, po kateri gremo, bo uspešna.« <sup>6</sup> Duhovnik jim je rekel: »Pojdite v miru. Vaša pot, po kateri greste, *je* pred Gospodom.«

**¶** <sup>7</sup> Potem je pet mož odpotovalo in prišlo k Láješu in video ljudstvo, ki *je bilo* tam, kako so brezskrbno prebivali po navadi Sidóncev, tih in varno. **Tam** in deželi ni *bilo* naseljencev, da bi *jih* lahko v *kakršnikoli* stvari osramotili. Bili so daleč od Sidóncev in z nikomer niso imeli nič opraviti. <sup>8</sup> Prišli so k svojim bratom do Core in Eštaola in njihov bratje so jim rekli: »Kaj *pravite*?« <sup>9</sup> Odgovorili so: »Vstanite, da bomo lahko šli gor zoper njih, kajti videli smo deželo in glejte, ta *je* zelo dobra. In vi *ste* mirni? Ne bodite leni, da bi šli *in* vstopili, da vzamete deželo v last.« <sup>10</sup> Ko greste, boste prišli k varnemu ljudstvu in k veliki deželi, kajti Bog jo je dal v vaše roke. Prostor, kjer ni pomanjkanja česarkoli, kar *je* na zemlji.

**¶** <sup>11</sup> Od tod je odšla družina Danovcev na svojo pot, iz Core in iz Eštaola, šeststo mož, opasanih z bojnim orožjem. <sup>12</sup> Odšli so gor in se utaborili v Kirját Jearím v Judu. Zato so ta kraj imenovali Mahané Dan do današnjega dne. Glej *ta je poleg Kirját Jearíma*. <sup>13</sup> Od tam so prešli h gori Efrájim in prišli do Mihove hiše.

**¶** <sup>14</sup> Potem je pet mož, ki so odšli, da ogledajo deželo Láješ, odgovorilo in reklo svojim bratom: »Ali veste, da so v teh hišah efód, družinski malik, rezana podoba in ulita podoba? Sedaj torej preudarite kaj vam

je storiti.«<sup>15</sup> Obrnili so se tja in prišli do hiše mladeniča, Lévijevca, **turej** k Mihovi hiši in ga pozdravili.<sup>16</sup> Šeststo mož, opasanih s svojimi bojnimi orožji, ki so **bili** izmed Danovih otrok, pa je stalo pri vhodu velikih vrat.<sup>17</sup> Pet mož, ki so šli, da ogledajo deželo, je odšlo gor **in** vstopili so tja **in** vzeli rezano podobo, efód, družinskega malika in ulto podobo. Duhovnik pa je stal na vhodu velikih vrat s šeststotimi možmi, **ki so bili** opasani z bojnim orožjem.<sup>18</sup> Ti so odšli v Mihovo hišo in prinesli izrezljano podobo, efód, družinskega malika in ulto podobo. Potem jim je duhovnik rekel: »Kaj počnete?«<sup>19</sup> Rekli so mu: »Molči, svojo roko položi na svoja usta in pojdi z nami in nam bodi oče in duhovnik. Ali **je** zate bolje biti duhovnik hiši enega človeka ali da postaneš duhovnik rodu in družini v Izraelu?«<sup>20</sup> Duhovnikovo srce je bilo veselo in vzel je efód, družinskega malika, rezano podobo in odšel v sredo ljudstva.<sup>21</sup> Tako so se obrnili in odšli ter predse postavili malčke, živino in vozove.

**22 In** ko so bili dobro pot od Mihove hiše, so se ljudje, **ki so bili** v hišah bližu Mihove hiše, zbrali skupaj in dohiteli Danove otroke.<sup>23</sup> Klicali so k Danovim otrokom. Ti pa so obrnili svoje obraze in Mihu rekli: »Kaj te pesti, da prihajaš s takšnim spremstvom?«<sup>24</sup> Odgovoril je: »Odvzeli ste moje bogove, ki sem jih naredil in duhovnika ter odšli proč. In kaj še imam? Kaj **je** to, **da** mi pravite: »Kaj te pesti?«<sup>25</sup> Danovi otroci so mu rekli: »Tvojega glasu naj ne bo slišati med nami, da ne bi jezni ljudje stekli nadte in bi izgubili svoje življenje, z življenji svoje družine.«<sup>26</sup> Danovi otroci so odšli svojo pot. Ko je Miha videl, da **so bili** premočni zanj, se je obrnil in se vrnil nazaj k svoji hiši.

**27** Vzeli so **stvari**, ki jih je naredil Miha in duhovnika, ki ga je imel in prišli k Láješu, k ljudstvu, **ki je bilo** tiho in varno. Udarili so jih z ostrino meča in mesto začgali z ognjem.<sup>28</sup> Tam ni **bilo** nobenega osvoboditelja, ker je **bilo** daleč od Sidóna in niso imeli opravka s **kakršnim kolikoli** človekom. To je bilo v dolini, ki **leži** pri Bet Rehóbu. In zgradili so mesto ter prebivali v njem.<sup>29</sup> Ime mesta so imenovali Dan, po imenu njihovega očeta Dana, ki je bil rojen Izraelu, vendar **je bilo** imena mesta najprej Láješ.

**30** Danovi otroci so postavili rezano podobo in Jonatan, sin Geršóma, sinú Manáseja, on in njegovi sinovi so bili duhovniki Danovemu rodu do dneva ujetništva dežele.<sup>31</sup> Postavili so si Mihovo rezano podobo, ki jo je naredil ves ta čas, ko je bila Božja hiša v Šilu.

**19** Pripetilo se je v tistih dneh, ko ni **bilo** kralja in Izraelu, da je bil tam nek Lévijevec, **[ki je]** začasno prebival na pobočju gore Efrájim, ki si je vzel priležnico iz Judovega Betlehema.<sup>2</sup> Njegova priležnica je zoper njega igrala vlačugo in odšla proč od njega, v hišo svojega očeta v Judovem Betlehemu in bila tam cele štiri mesece.<sup>3</sup> Njen soprog je vstal in odšel za njo, da ji prijateljsko govori **in** da jo ponovno privede. S seboj je imel svojega služabnika in par oslov in privedla ga je v hišo svojega očeta. Ko ga je oče od gospodične zagledal, se je razveselil, da ga je srečal.<sup>4</sup> Njegov tast, oče od gospodične, ga je zadržal in z njimi je ostal tri dni. Tako so jedli in pili ter tam prenočevali.

**5** Pripetilo se je na četrtek dan, ko so zgodaj zjutraj vstali, da se je dvignil, da odide. Oče od gospodične pa je svojemu zetu rekel: »Potolaži svoje srce z grižljajem kruha in potem pojdi svojo pot.«<sup>6</sup> Oba skupaj sta se usedla, jedla in pila, kajti oče od gospodične je mož rekel: »Privoli, prosim te in ostani vso noč in naj bo tvoje srce veselo.«<sup>7</sup> Ko je mož vstal, da odide, mu je njegov tast prigovarjal, zato je tam ponovno prenočil.<sup>8</sup> Vstal je zgodaj zjutraj, peti dan, da odide in oče od gospodične je rekel: »Potolaži svoje srce, prosim te.«<sup>9</sup> Ostala sta do popoldneva in oba sta jedla.<sup>9</sup> Ko je mož vstal, da odide, on, njegova priležnica in njegov služabnik, mu je njegov tast, oče od gospodične, rekel: »Glej, sedaj se dan približuje večeru. Prosim te, ostani vso noč. Glej, dan gre h koncu, prenočuj tukaj, da bo tvoje srce lahko veselo in naslednji dan zgodaj pojdi na svojo pot, da boš lahko šel domov.«<sup>10</sup> Toda mož to noč ni hotel ostati, temveč je vstal, odšel in prišel nasproti Jebúsu, ki **je** Jeruzalem in **tam sta bila** z njim dva osedlana osla in tudi njegova priležnica **je bila** z njim.<sup>11</sup> **In** ko so **bili** pri Jebúsu, je bil dan že davno porabljen in služabnik je rekel svojemu gospodarju: »Pridi, prosim te in obrniva se v to mesto Jebusejcev in prenočiva v njem.«<sup>12</sup> Njegov gospodar pa mu je rekel: »Ne bomo zavili vstran, sèm v to mesto tujca, ki ni izmed Izraelovih otrok; prešli bomo do Gíbee.«<sup>13</sup> Svojemu služabniku je rekel: »Pridi in približajmo se enemu izmed teh mest, da vso noč prenočimo v Gíbei ali v Rami.«<sup>14</sup> Šli so naprej svojo pot in sonce je zašlo nad njimi, **ko so bili** pri Gíbei, ki **pripada** Benjaminu.<sup>15</sup> Obrnili so se tja, da vstopijo **in** prenočijo v Gíbei. Ko so vstopili, se je usedel na mestno ulico, kajti **tam ni bilo** nobenega človeka, ki bi jih vzel v svojo hišo, da prenočijo.

**16** Glej, zvečer je prišel starec od svojega dela zunaj na polju, ki **je bil** prav tako iz gore Efrájim in je začasno prebival v Gíbei. Toda možje kraja **so bili** Benjaminovci.<sup>17</sup> Ko je povzdignil svoje oči, je na

consider what ye have to do.<sup>15</sup> And they turned thitherward, and came to the house of the young man the Levite, **even** unto the house of Micah, and saluted him.<sup>16</sup> And the six hundred men appointed with their weapons of war, which **were** of the children of Dan, stood by the entering of the gate.<sup>17</sup> And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.<sup>18</sup> And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?<sup>19</sup> And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?<sup>20</sup> And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.<sup>21</sup> So they turned and departed, and put the little ones and the cattle and the carriage before them.

**22 ¶** And when they were a good way from the house of Micah, the men that **were** in the houses near to Micah's house were gathered together, and overtook the children of Dan.<sup>23</sup> And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?<sup>24</sup> And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is this* *that* ye say unto me, What aileth thee?<sup>25</sup> And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.<sup>26</sup> And the children of Dan went their way: and when Micah saw that they **were** too strong for him, he turned and went back unto his house.

**27** And they took **the things** which Micah had made, and the priest which he had, and came unto Laish, unto a people **that were** at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.<sup>28</sup> And **there was** no deliverer, because it **was** far from Zidon, and they had no business with **any** man; and it was in the valley that **lieth** by Beth-rehob. And they built a city, and dwelt therein.<sup>29</sup> And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city **was** Laish at the first.

**30 ¶** And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.<sup>31</sup> And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

**19** And it came to pass in those days, when **there was** no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.<sup>2</sup> And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.<sup>3</sup> And her husband arose, and went after her, to speak friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.<sup>4</sup> And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

**5 ¶** And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.<sup>6</sup> And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.<sup>7</sup> And when the man rose up to depart, his father in law urged him: therefore he lodged there again.<sup>8</sup> And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.<sup>9</sup> And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.<sup>10</sup> But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which **is** Jerusalem; and **there were** with him two asses saddled, his concubine also **was** with him.<sup>11</sup> And when they **were** by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.<sup>12</sup> And his master said unto him, We will not turn aside hither into the city of a stranger, that **is not** of the children of Israel; we will pass over to Gibeah.<sup>13</sup> And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.<sup>14</sup> And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which **belongeth** to Benjamin.<sup>15</sup> And they turned aside thither, to go in *and to* lodge in Gibeah: and when he went in, he sat him down in a street of the city: for **there was** no man that took them into his house to lodging.

**16 ¶** And, behold, there came an old man from his work out of the field at even, which **was** also of mount Ephraim; and he sojourned in Gibeah: but the men of the place **were** Benjaminites.<sup>17</sup> And when he had lifted up his

eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou? <sup>18</sup> And he said unto him, We **are** passing from Beth-lehem-judah toward the side of mount Ephraim; from thence **am I**: and I went to Beth-lehem-judah, but I **am now** going to the house of the LORD; and there **is** no man that receiveth me to house. <sup>19</sup> Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man **which** is with thy servants: *there is* no want of any thing. <sup>20</sup> And the old man said, Peace **be** with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the street. <sup>21</sup> So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

<sup>22</sup> ¶ Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, **and** beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him. <sup>23</sup> And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, **nay**, I pray you, do not **so** wickedly; seeing that this man is come into mine house, do not this folly. <sup>24</sup> Behold, **here is** my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing. <sup>25</sup> But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning; and when the day began to spring, they let her go. <sup>26</sup> Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light. <sup>27</sup> And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold. <sup>28</sup> And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

<sup>29</sup> ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, **together** with her bones, into twelve pieces, and sent her into all the coasts of Israel. <sup>30</sup> And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak **your minds**.

**20** Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh. <sup>2</sup> And the chief of all the people, **even** of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword. <sup>3</sup> (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell **us**, how was this wickedness? <sup>4</sup> And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeath that **belongeth** to Benjamin, I and my concubine, to lodge. <sup>5</sup> And the men of Gibeath rose against me, and beset the house round about upon me by night, **and** thought to have slain me: and my concubine have they forced, that she is dead. <sup>6</sup> And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel. <sup>7</sup> Behold, ye **are** all children of Israel; give here your advice and counsel.

<sup>8</sup> ¶ And all the people arose as one man, saying, We will not any **of us** go to his tent, neither will we any **of us** turn into his house. <sup>9</sup> But now this **shall be** the thing which we will do to Gibeath; **we will go up** by lot against it; <sup>10</sup> And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeath of Benjamin, according to all the folly that they have wrought in Israel. <sup>11</sup> So all the men of Israel were gathered against the city, knit together as one man.

<sup>12</sup> ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you? <sup>13</sup> Now therefore deliver **us** the men, the children of Belial, which **are** in Gibeath, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: <sup>14</sup> But the children of Benjamin gathered themselves together out of the cities unto Gibeath, to go out to battle against the children of Israel. <sup>15</sup> And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeath, which were numbered seven hundred chosen men. <sup>16</sup> Among all this people **there were** seven hundred chosen men lefthanded; every one could sling stones at an hair **breadth**, and not miss. <sup>17</sup> And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these **were** men of war.

<sup>18</sup> ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah **shall go up** first. <sup>19</sup> And the children of Israel rose up in the morning, and encamped against Gibeath. <sup>20</sup> And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeath. <sup>21</sup> And the children of Benjamin came forth out of Gibeath, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

mestni ulici zagledal popotnika in starec je rekel: »Kam greš? In od kod prihajaš?« <sup>18</sup> Ta mu je odgovoril: »Mi **sмо** prešli iz Judovega Betlehema proti pobočju gore Efrájim. Od tam **sem** in odšel sem k Judovemu Betlehemu, toda sedaj grem h Gospodovi hiši. Tukaj pa ni nobenega moža, ki bi me sprejel v hišo. <sup>19</sup> Vendar je tukaj tako slama in krma za naša osla in tukaj je kruh in vino zame in za mojo pomočnico in za mladeniča, **ki je** s svojimi služabniki. **Tukaj** ni potrebe po nobeni stvari.« <sup>20</sup> Starec je rekel: »Mir **bodi** s teboj. Kakorkoli, **pusti** vse svoje potrebe **počivati** na meni, samo ne prenočuj na ulici.« <sup>21</sup> Tako ga je odvedel v svojo hišo in dal krmo k oslom. Umili so svoja stopala, jedli in pili.

<sup>22</sup> **Torej** ko so razveseljevali svoja srca, glej, so možje iz mesta, neki Belálovi sinovi, naokoli obkrožili hišo **in** udarjali na vrata ter hišnemu gospodarju, starcu, spregovorili, rekoč: »Privedi moškega, ki je prišel v tvoto hišo, da ga lahko spoznamo.« <sup>23</sup> Mož, hišni gospodar, je odšel ven k njim ter jim rekel: »Ne, moji bratje, **ne**, prosim vas, ne storite **tako** zlobno, glede na to, da je ta mož prišel v mojo hišo, ne storite te neumnosti. <sup>24</sup> Glejte, **tukaj je** moja hči, devica in njegova priležnica. Njiju bom torej privadel ven in ju ponizajte ter z njima storite kar se vam zdi dobro, toda temu možu ne storite tako ogabne stvari.« <sup>25</sup> Toda možje mu niso hoteli prisluhniti. Tako je mož vzel svojo priležnico in jo privadel k njim. Spoznali so jo in jo zlorabljali vso noč do jutra. Ko pa se je dan pričel svitati, so jo pustili oditi. <sup>26</sup> Potem je ob jutranjem svitanju ženska prišla in padla dol pri vratih moževe hiše, kjer **je bil** njen gospodar, dokler ni bilo svetlo. <sup>27</sup> Njen gospodar je zjutraj vstal, odprl vrata hiše in odšel ven, da gre svojo pot. In glej, ženska, njegova priležnica, je bila zvrnjena dol **pri** hišnih vratih in njene roke **so bile** na pragu. <sup>28</sup> Rekel ji je: »Vstani in pojdimo.« Toda ni se odzvala. Potem jo je mož vzel **gor** na osla in mož se je dvignil ter se spravil k svojemu kraju.

<sup>29</sup> Ko je prišel v svojo hišo, je vzel nož in ga položil na svojo priležnico in jo razdelil na dvanaest kosov, **skupaj** z njenimi kostmi in jo poslal po vseh Izraelovih pokrajinh. <sup>30</sup> In bilo je tako, da so vsi, ki so to videli, rekli: »Takšnega dejanja ni bilo storjenega niti videnega od dneva, ko so Izraelovi otroci prišli gor iz egiptovske dežele, do današnjega dne. Preudarite o tem, sprejmite nasvet in gorovite **svojim umom**.«

Potem so vsi Izraelovi otroci odšli ven in skupnost je bila zbrana **20** skupaj kakor en mož, od Dana, celo do Beeršebe, z gileádsko deželo, h Gospodu v Micpi. <sup>2</sup> Vodje izmed vsega ljudstva, **torej** izmed vseh Izraelovih rodov, so se predstavili v zboru Božjega ljudstva, štiristo tisoč pešcev, ki so izdirali meč. <sup>3</sup> (Torej Benjaminovi otroci so slišali, da so Izraelovi otroci odšli gor do Micpe.) Potem so Izraelovi otroci rekli: »Povej **nam**, kako je bila ta zlobnost?« <sup>4</sup> Lévíjevec, soprog ženske, ki je bila umorjena, je odgovoril in rekel: »Prišel sem v Gíbeo, ki **pripada** Benjaminu, jaz in moja priležnica, da prenočiva. <sup>5</sup> Možje iz Gíbee pa so vstali zoper mene in ponoči obdali hišo naokoli mene **in** me mislili umoriti. Mojo priležnico pa so posili, da je mrtva. <sup>6</sup> Vzel sem svojo priležnico, jo razsekal na kose in jo razposlal po vsej deželi Izraelove dediščine, kajti v Izraelu so zgrešili nespodobnost in neumnost. <sup>7</sup> Glejte, vi vsi **ste** Izraelovi otroci, dajte tukaj svojo besedo in nasvet.«

<sup>8</sup> Vse ljudstvo je vstalo kakor en mož, rekoč: »Noben **izmed nas** ne bo šel k svojemu šotoru niti se nobeden **izmed nas** ne bo obrnil v svojo hišo. <sup>9</sup> Toda sedaj **bo** to stvar, ki jo bomo storili Gíbei. **Šli bomo gor** po žrebu zoper njo <sup>10</sup> in vzeli bomo po vseh Izraelovih rodovih deset mož izmed sto in sto izmed tisoč in tisoč izmed deset tisoč, da prinesejo živež za ljudstvo, da bodo lahko delali, ko pridejo v Benjaminovo Gíbeo, glede na vso neumnost, ki so jo oni storili v Izraelu.« <sup>11</sup> Tako so bili vsi Izraelovi možje zbrani zoper mesto, povezani skupaj kakor en mož.

<sup>12</sup> Izraelovi rodovi so poslali može skozi ves Benjaminov rod, rekoč: »Kakšna zlobnost **je** ta, ki je bila storjena med vami? <sup>13</sup> Zdaj **nam** torej izročite može, Belálove otroke, ki **so** v Gíbei, da jih lahko usmrtimo in iz Izraela odstranimo zlo.« Toda Benjaminovi otroci niso hoteli prisluhniti glasu njihovih bratov, Izraelovih otrok, <sup>14</sup> temveč so se Benjaminovi otroci zbrali skupaj iz vseh mest v Gíbeo, da gredo ven, da se bojujejo zoper Izraelove otroke. <sup>15</sup> Benjaminovi otroci so bili ob tistem času preščeti iz mest, šestindvajset tisoč mož, ki so izdirali meč, poleg prebivalcev Gíbee, katerih je bilo preščetih sedemsto izbranih mož. <sup>16</sup> Med vsem tem ljudstvom **je bilo tam** sedemsto izbranih mož, ki so bili levični. Vsak je lahko metal kamne za las **natančno** in ni zgrešil. <sup>17</sup> Mož iz Izraela, poleg Benjamina, je bilo preščetih štiristo tisoč mož, ki so izdirali meč. Vsi ti **so bili** bojevniki.

<sup>18</sup> Izraelovi otroci so vstali in odšli gor h Gospodovi hiši in vprašali za nasvet od Boga ter rekli: »Kdo izmed nas bo prvi šel gor v bitko zoper Benjaminove otroke?« Gospod je rekel: »Juda **bo** prvi **šel gor**.«

<sup>19</sup> Izraelovi otroci so zjutraj vstali in se utaborili zoper Gíbeo. <sup>20</sup> Izraelovi možje so odšli ven, da se bojujejo zoper Benjamina. Izraelovi možje so se razvrstili, da se bojujejo zoper te v Gíbei. <sup>21</sup> Benjaminovi otroci so prišli ven iz Gíbee in izmed Izraelcev ta dan do tal uničili dvaindvajset tisoč mož. <sup>22</sup> Ljudstvo Izraelovih mož se je ohrabrilo in svojo bitko

ponovno razvrstilo na kraju, kjer so se razvrstili prvi dan.<sup>23</sup> (Izraelovi otroci so odšli gor in do večera jokali pred Gospodom in prosili Gospoda za nasvet, rekoč: »Ali naj grem ponovno gor v bitko zoper otroke Benjamina, svojega brata?« Gospod je rekel: »Pojdite gor zoper njih.«)<sup>24</sup> Izraelovi otroci so se drugi dan približali zoper Benjaminove otroke.<sup>25</sup> Benjamin je drugi dan odsel naprej, ven iz Gibee, zoper njih in izmed Izraelovih otrok do tal ponovno uničil osemnajst tisoč mož. Vsi ti so izdirali meč.

<sup>26</sup> Potem so vsi Izraelovi otroci in vse ljudstvo odšli gor in prišli k Božji hiši, jokali in tam sedeli pred Gospodom in se ta dan postili do večera in pred Gospodom darovali žgalne daritve in mirovine daritve.<sup>27</sup> Izraelovi otroci so poizvedeli od Gospoda (kajti skrinja Božje zaveze **je bila** v tistih dneh tam<sup>28</sup> in Pinhás, sin Eleazarja, sinú Arona, je v tistih dneh stal pred njo), rekoč: »Ali naj grem ponovno ven v bitko zoper otroke Benjamina, svojega brata ali naj odneham?« Gospod je rekel: »Pojdi gor, kajti jutri ti jih bom izročil v twojo roko.«<sup>29</sup> Izrael je okoli Gibee postavil prežalce v zasedi.<sup>30</sup> Izraelovi otroci so na tretji dan odšli gor zoper Benjaminove otroke in se kakor poprej razvrstili zoper Gibeo.<sup>31</sup> Benjaminovi otroci so odšli ven zoper ljudstvo **in** bili so odvlečeni od mesta in pričeli udarjati izmed ljudstva **in** ubili trideset mož iz Izraela, kakor poprej na glavnih cestah, od katerih gre ena gor k Božji hiši, druga pa h Gibei na polje.<sup>32</sup> Benjaminovi otroci so rekli: »Udarjeni **so** pred nami kakor poprep.« Toda Izraelovi otroci so rekli: »Bežimo in jih od mesta potegnimo h glavnim cestam.«<sup>33</sup> Vsi Izraelovi možje so se dvignili iz svojega kraja in se razvrstili pri Bál Tamari. Izraelovi prežalci v zasedi pa so prišli naprej iz svojih krajev, **torej** iz travnikov Gibee.<sup>34</sup> Tam je prišlo zoper Gibeo deset tisoč izbranih mož iz vsega Izraela in bitka je bila huda. Toda niso vedeli, da **je bilo** zlo blizu njih.<sup>35</sup> Gospod je udaril Benjamina pred Izraelom in Izraelovi otroci so izmed Benjaminovcev ta dan uničili petindvajset tisoč in sto mož. Vsi ti so izdirali meč.<sup>36</sup> Tako so Benjaminovi otroci videli, da so bili udarjeni, kajti možje iz Izraela so dali prostor Benjaminovcem, ker so zaupali v prežalce v zasedi, ki so jih postavili poleg Gibee.<sup>37</sup> Prežalci v zasedi so pohiteli in navalili na Gibeo in prežalci v zasedi so šli vzdolž in vse mesto udarili z ostrino meča.<sup>38</sup> Torej tam je bilo določeno znamenje med Izraelovimi možmi in prežalci v zasedi, da naj bi naredili velik plamen z dimom, ki se vzdiguje iz mesta.<sup>39</sup> Ko so se Izraelovi možje obrnili v bitko, je Benjamin pričel udarjati **in** izmed Izraelovih mož ubil okoli trideset oseb, kajti rekli so: »Zagotovo so udarjeni pred nami, kakor **v** prvi bitki.«<sup>40</sup> Toda, ko se je plamen s stebrom dima pričel dvigovati iz mesta, so Benjaminovci pogledali za seboj in glej, plamen mesta se je vzdigoval k nebu.<sup>41</sup> Ko so se Izraelovi možje ponovno obrnili, so bili možje Benjamina osupli, kajti videli so, da je nadnje prišlo zlo.<sup>42</sup> Zato so **svoje hrbe** obrnili pred Izraelovimi možmi na pot divjine, toda bitka jih je dohitela in tiste, ki **so prišli** iz mest, so uničili v njihovi sredi.<sup>43</sup> Tako so naokoli obkolili Benjaminovce **in** jih preganjali **in** jih z lahkoto pomendrali nasproti Gibei, proti sončnemu vzhodu.<sup>44</sup> Tam je iz Benjamina padlo osemnajst tisoč mož. Vsi ti **so bili** junaški možje.<sup>45</sup> In obrnili so se in pobegnili proti divjini, k Rimónovi skali. In od njih so zbrali po glavnih cestah pet tisoč mož in trdo so jih zasledovali do Gídóma in usmrtili dva tisoč izmed njih.<sup>46</sup> Tako, da je bilo vseh, ki so ta dan padli iz Benjamina, petindvajset tisoč mož, ki so izdirali meč. Vsi ti **so bili** junaški možje.<sup>47</sup> Toda šeststo mož se je obrnilo in pobegnilo v divjino, k Rimónovi skali in v Rimónovi skali so ostali štiri mesece.<sup>48</sup> Izraelovi možje so se ponovno obrnili nad Benjaminove otroke in jih udarili z ostrino meča, kakor tudi može iz **vsakega** mesta, tako žival in vse, kar je prišlo k roki. Prav tako so požgali vsa mesta, h katerim so prišli.

**21** Torej možje iz Izraela so v Micpi prisegli, rekoč: »Nihče izmed nas svoje hcere ne bo dal Benjamina za ženo.«<sup>2</sup> Ljudstvo je prišlo k Božji hiši in tam so ostali do večera pred Bogom in povzgnili svoje glasove in bridko jokali<sup>3</sup> in rekli: »O Gospod, Izraelov Bog, zakaj se je to zgodilo v Izraelu, da danes manjka en rod v Izraelu.«<sup>4</sup> Pripetilo se je naslednji dan, da je ljudstvo zgodaj vstalo, tam zgradilo oltar in darovalo žgalne daritve in mirovine daritve.<sup>5</sup> Izraelovi otroci so rekli: »Kdo **je tam** med vsemi Izraelovimi rodovi, ki ni prišel gor s skupnostjo h Gospodu?« Kajti sklenili so veliko prisego glede tistega, ki ne pride gor h Gospodu v Micpo, rekoč: »Ta bo zagotovo usmrčen.«<sup>6</sup> Izraelovim otrokom je bilo žal zaradi Benjamina, njihovega brata in rekli so: »Ta dan je iz Izraela iztrebljen en rod.«<sup>7</sup> Kako bomo storili zaradi žena za tiste, ki so ostali, glede na to, da smo pri Gospodu prisegli, da jim ne bomo dali izmed naših hcera za žene?«<sup>8</sup>

Rekli so: »Kateri izmed Izraelovih rodov, **je**, ki ni prišel v Micpo h Gospodu?« Glej, iz Jabéš Gileáda ninihče prišel v tabor k zboru.

Kajti ljudstvo je bilo prešteto in glej, **tam** ni **bilo** nobenega prebivalca iz Jabéš Gileáda.<sup>9</sup> Skupnost je tja poslala dvanaest tisoč mož izmed najhrabrejših in jim zapovedala, rekoč: »Pojdite in udarite prebivalce

**22** And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.<sup>23</sup> (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)<sup>24</sup> And the children of Israel came near against the children of Benjamin the second day.<sup>25</sup> And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

**26 ¶** Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.<sup>27</sup> And the children of Israel enquired of the LORD, (for the ark of the covenant of God **was** there in those days,<sup>28</sup> And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.<sup>29</sup> And Israel set liers in wait round about Gibeah.<sup>30</sup> And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.<sup>31</sup> And the children of Benjamin went out against the people, **and** were drawn away from the city; and they began to smite of the people, **and** kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.<sup>32</sup> And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.<sup>33</sup> And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.<sup>34</sup> And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil **was** near them.<sup>35</sup> And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjaminites that day twenty and five thousand and an hundred men: all these drew the sword.<sup>36</sup> So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjaminites, because they trusted unto the liers in wait which they had set beside Gibeah.<sup>37</sup> And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew *themselves* along, and smote all the city with the edge of the sword.<sup>38</sup> Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city.<sup>39</sup> And when the men of Israel retired in the battle, Benjamin began to smite **and** kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.<sup>40</sup> But when the flame began to arise up out of the city with a pillar of smoke, the Benjaminites looked behind them, and, behold, the flame of the city ascended up to heaven.<sup>41</sup> And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.<sup>42</sup> Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.<sup>43</sup> Thus they inclosed the Benjaminites round about, **and** chased them, **and** trode them down with ease over against Gibeah toward the sunrising.<sup>44</sup> And there fell of Benjamin eighteen thousand men; all these *were* men of valour.<sup>45</sup> And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.<sup>46</sup> So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.<sup>47</sup> But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.<sup>48</sup> And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

**21** Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.<sup>2</sup> And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;<sup>3</sup> And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?<sup>4</sup> And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.<sup>5</sup> And the children of Israel said, Who **is there** among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.<sup>6</sup> And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.<sup>7</sup> How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

**8 ¶** And they said, What one **is there** of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead to the assembly.<sup>9</sup> For the people were numbered, and, behold, **there were** none of the inhabitants of Jabesh-gilead there.<sup>10</sup> And the congregation sent thither twelve thousand men of the valiantest,

and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. <sup>11</sup> And this *is* the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man. <sup>12</sup> And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan. <sup>13</sup> And the whole congregation sent *some* to speak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them. <sup>14</sup> And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not. <sup>15</sup> And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

<sup>16</sup> ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin? <sup>17</sup> And they said, **There must be** an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. <sup>18</sup> Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed **be** he that giveth a wife to Benjamin. <sup>19</sup> Then they said, Behold, **there is** a feast of the LORD in Shiloh yearly *in a place* which *is* on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah. <sup>20</sup> Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; <sup>21</sup> And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. <sup>22</sup> And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty. <sup>23</sup> And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. <sup>24</sup> And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance. <sup>25</sup> In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

Jabéš Gileáda z ostrino meča, z ženskami in otroci. <sup>11</sup> To **je** stvar, ki jo boste storili: »Popolnoma boste uničili vsakega moškega in vsako žensko, ki je ležala z moškim.« <sup>12</sup> Med prebivalci Jabéš Gileáda so našli štiristo mladih devic, ki nobenega moškega niso spoznale z ležanjem s katerimkoli moškim. Privedli so jih v tabor do Šila, ki **je** v kánaanski deželi. <sup>13</sup> Celotna skupnost je poslala **nekatere**, da gorovijo Benjaminovim otrokom, ki **so bili** v Rimónovi skali in da miroljubno kličejo k njim. <sup>14</sup> Ob tistem času je ponovno prišel Benjamin in izročili so jim žene, ki so jih žive rešili izmed žensk Jabéš Gileáda in vendar jim to ni zadoščalo. <sup>15</sup> Ljudstvo se je pokesalo zaradi Benjamina, zato ker je Gospod naredil vrzel v Izraelovih rodovih.

<sup>16</sup> Potem so starešine skupnosti rekli: »Kako bomo storili glede žena za tiste, ki ostanejo, glede na to, da so ženske uničene iz Benjamina?« <sup>17</sup> Rekli so: »**Mora biti** dedičina za tiste, ki pobegnejo iz Benjamina, da iz Izraela ne bo uničen rod.« <sup>18</sup> Vendar jim ne moremo dati žene izmed naših hčera, kajti Izraelovi otroci so prisegli, rekoč: »Preklet **bodi** kdor daje ženo Benjaminiu.« <sup>19</sup> Potem so rekli: »Glej, **tam je** letno Gospodovo praznovanje v Šilu, **na kraju**, ki **je** na severni strani Betela, na vzhodni strani glavne ceste, ki gre gor od Betela do Sihema in na vzhodni strani Lebóne.« <sup>20</sup> Zato so Benjaminovim otrokom zapovedali, rekoč: »Pojdite in prežite v zasedi v vinogradih. <sup>21</sup> Glejte in opazujte, če hčere iz Šila pridejo ven, da plešejo v plesih, potem pridite iz vinogradov in zgrabite vsak mož svojo ženo izmed hčera v Šilu in pojrite v Benjaminovo deželo.« <sup>22</sup> Zgodilo se bo, da ko pridejo k nam njihovi očetje ali njihovi bratje, da se pritožujejo, jim bomo rekli: »Bodite jim naklonjeni zaradi nas, ker v vojni nismo prihranili vsakemu možu svoje žene, kajti ob tistem času jih jih vi niste dali, **tako** ste sedaj krivi.« <sup>23</sup> Benjaminovi otroci so tako storili in **si** vzeli žene, glede na njihovo število izmed tistih, ki so plesale, katere so ujeli in odšli ter se vrnili v svojo dedičino in popravili mesta in prebivali v njih. <sup>24</sup> Ob tem času so Izraelovi otroci odšli od tam, vsak mož k svojemu rodu in k svoji družini in odšli so od tam, vsak mož k svoji dedičini. <sup>25</sup> V tistih dneh ni **bilo** kralja v Izraelu. Vsak mož je počel **to, kar je bilo** pravilno v njegovih lastnih očeh.

## Rutina knjiga

1 Pripetilo se je torej v dneh, ko so vladali sodniki, da je bila v deželi lakota. In nek mož iz Judovega Betlehema je odšel, da začasno prebiva v moábski deželi, on in njegova žena in njegova dva sinova. 2 Ime moža je **bilo** Elimélech, ime njegove žene pa Naomí in ime njegovih dveh sinov Mahlón in Kiljón, Efrátejci iz Judovega Betlehema. Prišli so v moábsko deželo in tam ostali. 3 Naomín soprog Elimélech je umrl in bila je zapuščena in njeni dva sinova. 4 In vzela sta si ženi izmed moábskih žensk. Ime ene je **bilo** Orpa, ime druge pa je bilo Ruta. In tam so prebivali okoli deset let. 5 Tudi Mahlón in Kiljón, oba izmed njiju, sta umrli. In ženska je bila zapuščena od svojih dveh sinov in od svojega soproga.

6 Potem je vstala s svojima snahama, da bi se lahko vrnila iz moábske dežele, kajti v moábski deželi je slišala, kako je Gospod obiskal svoje ljudstvo, ko jim je dajal kruh. 7 Zato je odšla iz kraja, kjer je bila in njeni dve snahi z njo in odšle so na pot, da se vrnejo v Judovo deželo. 8 Naomí je svojima dvema snahama rekla: »Pojdita, vrniha se vsaka k hiši svoje matere. **Gospod** naj prijazno postopa z vama, kakor sta vidve postopali z mrtvima in z menoj. 9 Gospod naj vama zagotovi, da bosta lahko našli počitek, vsaka **izmed vaju**, v hiši svojega soproga.« Potem ju je poljubila. Oni pa sta povzdignili svoj glas in zajokali. 10 Rekli sta ji: »Zagotovo se bova s teboj vrnili k svojemu ljudstvu.« 11 Naomí je rekla: »Obrnita se, moji hčeri. Čemu hočeta iti z menoj? **Mar** je v moji maternici vendor **še kaj** sinov, da bi bili vajini soprogi? 12 Ponovno se obrnita, moji hčeri, pojdira **svojo pot**, kajti prestara sem, da bi imela soproga. Če bi rekla, imam upanje, če bi tudi nočoj imela soproga in bi mu tudi rodila sinove, 13 bi se zadrževali zanju dokler ne bi odrasla? Bi ostali zanju, da ne bi imeli soprogov? Ne, moji hčeri, kajti to me zelo žalosti zaradi vaju, da se je Gospodova roka iztegnila zoper mene.« 14 Povzdignili sta glas in ponovno zajokali. Orpa je poljubila svojo taščo, toda Ruta se je trdno pridružila k njej. 15 Rekla je: »Glej, tvoja svakinja je odšla nazaj k svojemu ljudstvu in k svojim bogovom. Vrni se za svojo svakinjo.« 16 Ruta pa je rekla: »Ne zahtevaj, da te zapustim **ali** da se vrnem s sledenja za teboj, kajti kamor greš ti, bom šla jaz. In kjer ti prenočuješ, bom prenočevala jaz. Tvoje ljudstvo **bo** moje ljudstvo in tvoj Bog **[bo]** moj Bog. 17 Kjer ti umreš, bom umrila jaz in tam bom pokopana. Gospod naj mi tako stori in še več, če bi **karkoli** razen smrti, ločilo tebe in mene.« 18 Ko je videla, da je bila neomajnega mišljena, da gre z njo, potem je opustila, da ji prigovarja.

19 Tako sta obe odšli, dokler nista prišli v Betlehem. Pripetilo se je, ko sta prišli v Betlehem, da je bilo vse mesto vznemirjeno glede njiju in rekli so: »Ali ni to Naomí?« 20 Odgovorila jim je: »Ne imenujte me Naomí, imenujte me Mara, kajti Vsemogočni je zelo grenko postopal z menoj. 21 Odšla sem polna, Gospod pa me je ponovno privezel domov praznal. Zakaj me **torej** imenujete Naomí, glede na to, da je Gospod pričeval zoper mene in me je Vsemogočni prizadel?« 22 Tako se je Naomí vrnila in z njo njena snaha Moákska Ruta, ki sta se vrnili iz moábske dežele. V Betlehem sta prišli ob začetku ječmenove žetve.

2 Naomí je imela sorodnika svojega soproga, mogočnega človeka premoženja, iz Eliméleheve družine. Njegovo ime je **bilo** Boaz. 2 Moákska Ruta je rekla Naomí: »Naj grem torej na polje in paberkujem žitno klasje za **tistim**, v čigar očeh bom našla milost.« In rekla ji je: »Pojdi, moja hči.« 3 Odšla je in prišla ter za žanjci paberkovala na polju in njena sreča se ji je posvetila na delu polja, ki je **pripadal** Boazu, ki je **bil** Elimélehev sorodnik.

4 Glej, Boaz je prišel iz Betlehema in rekel žanjecem: »Gospod naj **bo** z vami.« Odgovorili so mu: »Gospod te blagoslovi.« 5 Potem je Boaz rekel svojemu služabniku, ki je bil postavljen nad žanjce: »Čigava gospodična **je to?**« 6 Služabnik, ki je bil postavljen nad žanjce, je odgovoril in rekel: »To je moábska gospodična, ki je prišla z Naomí nazaj iz moábske dežele. 7 Rekla je: »Prosim vas, naj med snopi paberkujem za žanjci.« Tako je prišla in nadaljevala celo do jutra do sedaj, da se je le malo mudila v hiši. 8 Potem je Boaz rekel Ruti: »Ali ne slišiš, moja hči? Ne pojdi paberkovat na drugo polje, niti ne pojdi od tukaj, temveč ostani tukaj blizu mojih dekel. 9 **Naj bodo** tvoje oči na polju, ki ga žanjejo in pojdi za njimi. Mar nisem mladeniče zadolžil, da se te ne bodo dotaknili? In ko si že jna pojdi k posodam in pij od **tega**, kar so mladeniči zajeli.« 10 Potem je padla na svoj obraz in se priklonila do tal in mu rekla: »Zakaj sem našla milost v tvojih očeh, da si se zmenil zame, glede na to, da sem tujka.« 11 Boaz je odgovoril in ji rekel: »V polnosti mi je bilo prikazano vse, kar si storila svoji tašči odkar je tvoj soprog umrl in **kako** si zapustila svojega očeta, svojo mater in svojo rojstno deželo in si prišla k ljudstvu, ki ga poprej nisi poznala. 12 Gospod naj ti povrne tvoje delo in polna nagrada naj ti bo dana od Gospoda, Izraelovega Boga, pod čigar peruti si prišla da zaupaš.« 13 Potem je rekla: »Naj najdem naklonjenost v tvojem pogledu, moj gospod. Ker si me potolažil in ker si prijazno govoril s svojo pomočnico, čeprav nisem niti kakor ena izmed tvojih pomočnic.« 14 Boaz ji je rekel: »Ob času kosila pridi sém in jej od kruha in pomakaj svoj košček v kis.«

## The Book of Ruth

1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. 2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. 3 And Elimelech Naomi's husband died; and she was left, and her two sons. 4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. 5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. 7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. 8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. 9 The LORD grant you that ye may find rest, each **of you** in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. 10 And they said unto her, Surely we will return with thee unto thy people. 11 And Naomi said, Turn again, my daughters: why will ye go with me? **are** there yet **any more** sons in my womb, that they may be your husbands? 12 Turn again, my daughters, go **your way**; for I am too old to have an husband. If I should say, I have hope, **if** I should have an husband also to night, and should also bear sons; 13 **W**ould ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. 14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. 15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. 16 And Ruth said, Intreat me not to leave thee, **or** to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people **shall be** my people, and thy God my God: 17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, **if ought** but death part thee and me. 18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, **Is this Naomi?** 20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. 21 I went out full, and the LORD hath brought me home again empty: why **then** call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? 22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

2 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name **was** Boaz. 2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after **him** in whose sight I shall find grace. And she said unto her, Go, my daughter. 3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field **belonging** unto Boaz, who **was** of the kindred of Elimelech.

¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD **be** with you. And they answered him, The LORD bless thee. 5 Then said Boaz unto his servant that was set over the reapers, Whose damsel **is** this? 6 And the servant that was set over the reapers answered and said, It **is** the Moabitish damsel that came back with Naomi out of the country of Moab: 7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. 8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: 9 **L**et thine eyes **be** on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of **that** which the young men have drawn. 10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I **am** a stranger? 11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and **how** thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. 12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust. 13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. 14 And Boaz said unto

her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. <sup>15</sup> And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: <sup>16</sup> And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

<sup>17</sup> So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

<sup>18</sup> ¶ And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. <sup>19</sup> And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. <sup>20</sup> And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. <sup>21</sup> And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. <sup>22</sup> And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. <sup>23</sup> So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

**3** Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? <sup>2</sup> And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. <sup>3</sup> Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. <sup>4</sup> And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. <sup>5</sup> And she said unto her, All that thou sayest unto me I will do.

<sup>6</sup> ¶ And she went down unto the floor, and did according to all that her mother in law bade her. <sup>7</sup> And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

<sup>8</sup> ¶ And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. <sup>9</sup> And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. <sup>10</sup> And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. <sup>11</sup> And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. <sup>12</sup> And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. <sup>13</sup> Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

<sup>14</sup> ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. <sup>15</sup> Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city. <sup>16</sup> And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. <sup>17</sup> And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. <sup>18</sup> Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

**4** Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. <sup>2</sup> And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. <sup>3</sup> And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: <sup>4</sup> And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. <sup>5</sup> Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

<sup>6</sup> ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

<sup>7</sup> Now this was the manner in former time in Israel concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. <sup>8</sup> Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

Usedla se je poleg žanjcev in on ji je podal opráženo zrnje in jedla je in bila nasičena in še je ostalo. <sup>15</sup> Ko se je dvignila, da paberkuje, je Boaz svojim mladeničem zapovedal, rekoč: »Naj paberkuje celo med snopi in ne grajajte jo. <sup>16</sup> Naj prav tako namenoma zanjo pade nekaj prgišč v pustite jih, da jih bo lahko pobrala in ne oštete je.«

<sup>17</sup> Tako je na polju paberkovala celo do večera in otepla to, kar je nabrala in tega je bilo približno škaf ječmena.

<sup>18</sup> In to je vzdignila ter odšla v mesto. Njena tašča je videla kaj je nabrala in prinesla je in ji dala to, kar je shranila, potem ko je bila nasičena. <sup>19</sup> Njena tašča ji je rekla: »Kje si danes paberkovala? Kje si delala? Blagoslovjen naj bo tisti, ki se je zmenil zate.« Svoji tašči je pokazala s kom je delala in rekla: »Ime človeka, s katerim sem danes delala, je Boaz.« <sup>20</sup> Naomi je rekla svoji snahi: »Blagoslovjen naj bo od Gospoda on, ki ni opustil svoje prijavnosti do živih in do mrтvih.« Naomi ji je rekla: »Mož nama je bližnji sorodnik, eden izmed najinjih najožnjih sorodnikov.« <sup>21</sup> Moákba Ruta je rekla: »Rekel mi je tudi: ›Trdno se boš držala mojih mladeničev, dokler ne zaključijo vse moje žetve.‹« <sup>22</sup> Naomi je rekla svoji snahi Ruti: »Dobro je, moja hči, da greš ven z njegovimi deklami, da te ne srečajo na nobenem drugem polju.« <sup>23</sup> Tako se je trdno držala Boazovih dekel, da paberkuje do konca ječmenove žetve in pšenične žetve in prebivala je s svojo taščo.

**3** Potem ji je Naomí, njena tašča, rekla: »Moja hči, mar ne bom iskala počitka zate, da bo lahko dobro s teboj? <sup>2</sup> Torej ali ni Boaz iz našega sorodstva, s cigar deklami si bila? Glej on nocoj veja ječmen na mlatišču. <sup>3</sup> Umij se torej in se mazili in nase nadeni svoje oblačilo in pojdi dol do mlatišča. **Toda** ne daj se spoznati možu, dokler se ne bo najedel in napil. <sup>4</sup> Zgodilo se bo, da ko se uleže, da si boš zapomnil prostor, kjer bo legel in vstopila boš in odkrila njegova stopala in se ulegla in on ti bo povedal kaj boš storila.« <sup>5</sup> Rekla ji je: »Vše, kar mi govoris, bom storila.«

<sup>6</sup> Odšla je dol k mlatišču in storila glede na vse, kar ji je njena tašča zaukazala. <sup>7</sup> Ko je Boaz jedel in pil in je bilo njegovo srce veselo, je odšel, da se uleže pri koncu kupa žita in ona je potihno prišla in odkrila njegova stopala in se ulegla.

<sup>8</sup> Pripetilo se je ob polnoči, da je bil mož prestrašen in se obrnil in glej, ženska leži pri njegovih stopalih, da se uleže. <sup>9</sup> Rekel je: »Kdo si?« Odgovorila je: »Jaz sem Ruta, tvoja pomočnica. Razsiri torej krajec svoje obleke nad svojo pomočnico, kajti ti si bližnji sorodnik.« <sup>10</sup> Rekel je: »Blagoslovjena bodi od Gospoda, moja hči, kajti izkazala si več prijavnosti v zadnjem koncu kakor spôčetka v tem, da ne slediš za mladeniči, bodisi revnimi ali bogatimi. <sup>11</sup> Sedaj, moja hči, ne boj se. Storil ti bom vse, kar zahtevaš, kajti vse mesto mojega ljudstva ve, da si vrla ženska. <sup>12</sup> Sedaj je to resnica, da sem tvoj bližnji sorodnik, vendar obstaja sorodnik, ki je bližji kakor jaz. <sup>13</sup> Ostani to noč in zjutraj bo, da će ti bo on izpolnil delež sorodnika, dobro. Naj on stori sorodniški delež, toda će ti on ne bo storil sorodniškega deleža, potem ti bom jaz storil sorodniški delež, **kakor** živi Gospod. Lezi do jutra.«

<sup>14</sup> In pri njegovih stopalih je ležala do jutra. Vstala je preden je kdo lahko prepozna drugega. Rekel je: »Naj se ne izve, da je na mlatišče prišla ženska.« <sup>15</sup> Prav tako je rekel: »Prnesi zagrinjalo, ki ga imas na sebi in ga drži.« Ko ga je držala, ji je odmeril šest meric ječmena in ga naložil nanjo in odšla je v mesto. <sup>16</sup> Ko je prišla k svoji tašči, je ta rekla: »Kdo si, moja hči?« In povedala ji je vse, kar ji je storil mož. <sup>17</sup> Rekla ji je: »Dal mi je teh šest meric ječmena, kajti rekel mi je: ›Ne pojdi prazna k svoji tašči.‹« <sup>18</sup> Potem ji je ona rekla: »Mirno sedi, moja hči, dokler ne izves kako se bo stvar obrnila, kajti mož ne bo počival, dokler danes ne dokonča te stvari.«

**4** Potem je Boaz odšel k velikim vratom in se tam usedel in glej, sorodnik, o katerem je Boaz govoril, je prišel mimo, kateremu je rekel: »Hej, ti oné! Kreni sem in sedi tukaj.« In ta je krenil tja ter se usedel. <sup>2</sup> Vzel je deset mož izmed starešin mesta ter rekel: »Sedite tukaj.« In oni se se usedli. <sup>3</sup> Sorodniku je rekel: »Naomí, ki je ponovno prišla iz moábske dežele, prodaja posest dežele, ki je bila od najinega brata Eliméleha <sup>4</sup> in mislil sem, da ti oznamim, rekoč: »Kupi to pred prebivalci in pred starešinami mojega ljudstva. Če hočeš to odkupiti, to odkupi, toda će ti tega nočes odkupiti, potem mi povej, da bom lahko vedel, kajti poleg tebe ni nikogar, da to odkupi, jaz pa sem za teboj.« In ta je rekel: »To bom odkupil.« <sup>5</sup> Potem je Boaz rekel: »Tisti dan, ko kupiš polje iz Naomíne roke, moraš to kupiti tudi od Moákbe Rute, žene umrlega, da obudiš ime mrtvega na njegovi dediščini.«

<sup>6</sup> Sorodnik je rekel: »Tega ne morem odkupiti zase, da ne bi oškodoval svoje lastne dediščine. Ti odkupi mojo pravico k sebi, kajti jaz tega ne morem odkupiti.« <sup>7</sup> Torej to je bil običaj v prejšnjem času v Izraelu, glede odkupitve in glede zamenjave, za potrditev vseh stvari. Človek je sezul svoj čevalj in tega dal svojemu bližnjemu in to je bilo pričevanje

v Izraelu.<sup>8</sup> Zato je sorodnik Boazu rekel: »*To* si kupi zase.« Tako je sezul svoj čevelj.

<sup>9</sup> Boaz je rekel starešinam in vsemu ljudstvu: »Vi *ste* priče ta dan, da sem kupil vse, kar *je bilo* Eliméleho in vse, kar *je bilo* Mahlónovo in Kiljónovo iz Naomíne roke.<sup>10</sup> Poleg tega sem kupil Moácko Ruto, Mahlónovo ženo, da postane moja žena, da obudim ime mrtvega na njegovi dedičini, da ime mrtvega ne bo iztrebljeno izmed njegovih bratov in od velikih vrat tega kraja. Vi *ste* priče ta dan.«<sup>11</sup> Vse ljudstvo, ki *je bilo* v velikih vratih in starešine, so rekli: »*Mi smo* priče. Gospod naj naredi žensko, ki je prišla v twojo hišo, kakor Rahelo in kakor Lejo, ki sta zgradili Izraelovo hišo. Ti pa delaj plemenito v Efráti in bodi slaven v Betlehemu.<sup>12</sup> Tvoja hiša naj bo podobna Parecovi hiši, katerega je Tamara rodila Judu, od semena, katerega ti bo Gospod dal od te mlade ženske.«

<sup>13</sup> Tako je Boaz vzel Ruto in bila je njegova žena in ko je šel noter k njej, ji je Gospod dal spočetje in rodila je sina.<sup>14</sup> Ženske so rekle Naomí: »Blagoslovjen *bodi* Gospod, ki te ta dan ni pustil brez sorodnika, da bo njegovo ime lahko slavno v Izraelu.<sup>15</sup> On ti bo obnovitelj *twojega* življenja in hranitelj twoje starosti, kajti rodila ga je twoja snaha, ki te ima rada, ki ti je boljša kakor sedem sinov.«<sup>16</sup> Naomí je vzela otroka in ga položila v svoje naročje in mu postala pestunja.<sup>17</sup> Ženske, njene sosede, so mu dale ime, rekoč: »Naomí je rojen sin« in njegovo ime so imenovale Obéd. On *je* oče Davidovega očeta Jeseja.

<sup>18</sup> Torej to so Parecovi rodovi: Parec je zaplodil Hecróna,<sup>19</sup> Hecrón je zaplodil Rama, Ram je zaplodil Aminadába,<sup>20</sup> Aminadáb je zaplodil Nahšóna, Nahšón je zaplodil Salmóna,<sup>21</sup> Salmón je zaplodil Boaza, Boaz je zaplodil Obéda,<sup>22</sup> Obéd je zaplodil Jeseja in Jese je zaplodil Davida.

<sup>9</sup> ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi. <sup>10</sup> Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day. <sup>11</sup> And all the people that *were* in the gate, and the elders, said, We *are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem: <sup>12</sup> And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

<sup>13</sup> ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son. <sup>14</sup> And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. <sup>15</sup> And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. <sup>16</sup> And Naomi took the child, and laid it in her bosom, and became nurse unto it. <sup>17</sup> And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

<sup>18</sup> ¶ Now these *are* the generations of Pharez: Pharez begat Hezron, <sup>19</sup> And Hezron begat Ram, and Ram begat Amminadab, <sup>20</sup> And Amminadab begat Nahshon, and Nahshon begat Salmon, <sup>21</sup> And Salmon begat Boaz, and Boaz begat Obed, <sup>22</sup> And Obed begat Jesse, and Jesse begat David.

# The First Book of Samuel Otherwise Called the First Book of the Kings

**1** Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name **was** Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: **2** And he had two wives; the name of the one **was** Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. **3** And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, **were** there.

**4** ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: **5** But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb. **6** And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. **7** And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. **8** Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

**9** ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. **10** And she **was** in bitterness of soul, and prayed unto the LORD, and wept sore. **11** And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. **12** And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. **13** Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. **14** And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. **15** And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. **16** Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. **17** Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him. **18** And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

**19** ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. **20** Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, **saying**, Because I have asked him of the LORD. **21** And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. **22** But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever. **23** And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

**24** ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child **was** young. **25** And they slew a bullock, and brought the child to Eli. **26** And she said, Oh my lord, **as** thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD. **27** For this child I prayed; and the LORD hath given me my petition which I asked of him: **28** Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

**2** And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. **2** **There is** none holy as the LORD: for **there is** none beside thee: neither **is there** any rock like our God. **3** Talk no more so exceeding proudly; let **not** arrogancy come out of your mouth: for the LORD **is** a God of knowledge, and by him actions are weighed. **4** The bows of the mighty men **are** broken, and they that stumbled are girded with strength. **5** **They that were** full have hired out themselves for bread; and **they that were** hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. **6** The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. **7** The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. **8** He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set **them** among princes, and to make them inherit the throne of glory: for the pillars of the earth **are the** LORD's, and he hath set the world upon them. **9** He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. **10** The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of

# Prva Samuelova knjiga, drugače imenovana Prva knjiga kraljev

**1** Torej tam je bil nek mož iz Ramatájim Cofima, z gore Efrájim in njegovo ime **je bilo** Elkaná, sin Jeroháma, sinú Elihúja, sinú Tohuja, sinú Cufa, Efrátejc. **2** Ta je imel dve ženi. Ime ene **je bilo** Ana in ime druge Penína. Penína je imela otroke, toda Ana ni imela otrok. **3** Ta mož je vsako leto šel gor iz svojega mesta, da obožuje in žrtvuje Gospodu nad bojevniki v Silu. In dva Elijeva sinova, Hofní in Pinhás, Gospodova duhovnika, **sta bila** tam.

**4** Ko je bil čas, da Elkaná daruje, je dal deleže svoji ženi Peníni in vsem njenim sinovom in njenim hčeram, **5** toda Ani je dal vreden delež, kajti Ano je ljubil. Toda Gospod je zaprl njen maternico. **6** Njena nasprotnica jo jeboleč dražila, da bi jo razburila, ker je Gospod zaprl njen maternico. **7** **Ko** je tako delal leto za letom, ko je šla gor do Gospodove hiše, jo je tako razdražila; zato je jokala in ni jedla. **8** Potem ji je njen soprog Elkaná rekel: »Ana, zakaj jokaš? Zakaj ne jes? Zakaj je tvoje srce užaloščeno? **Ali** ti nisem boljši kakor deset sinov?«

**9** Tako je Ana vstala, potem ko so v Šilu pojedli in popili. Torej duhovnik Eli je sedel na sedežu pri podboju Gospodovega templja. **10** Ona pa **je bila** v grenkobi duše in molila h Gospodu in bridko jokala. **11** Zaobljubila je zaobljubo in rekla: »O Gospod nad bojevniki, če zares hočeš pogledati na stisko svoje pomočnice in se me spomniš in ne pozabiš svoje pomočnice, temveč hočeš svoji pomočnici dati fantka, potem ga bom izročila Gospodu **[za]** vse dni njegovega življenja in britev ne bo prišla na njegovo glavo.« **12** Pripetilo se je, ko je nadaljevala moleč pred Gospodom, da je Eli opazil njena usta. **13** Torej Ana, ona je govorila v svojem srcu, premikale pa so se samo njene ustnice, toda njenega glasu ni bilo slišati. Zato je Eli mislil, da je bila pijana. **14** Eli ji je rekel: »Doklej boš pijana? Odloži svoje vino od sebe.« **15** Ana je odgovorila in rekla: »Ne, moj gospod, jaz **sem** ženska žalostnega duha. Niti nisem pila vina niti močne pijace, temveč sem svojo dušo izilila pred Gospodom. **16** § Svoje pomočnice ne štej za Belišovo hčer, kajti iz obilja svoje pritožbe in žalosti sem doslej govorila.« **17** Potem je Eli odgovoril in rekel: »Pojdi v miru in Izraelov Bog **ti** zagotovi tvojo prošnjo, ki si jo prosila od njega.« **18** Rekla je: »Naj tvoja pomočnica najde milost v tvojem pogledu.« Tako je ženska odšla svojo pot in jedla in njen obliče ni bilo več **žalostno**.

**19** Vstali so zgodaj zjutraj in oboževali pred Gospodom in se vrnili in prišli k svoji hiši v Ramo. Elkaná je spoznal svojo ženo Ano in Gospod se jo je spomnil. **20** Zato se je pripetilo, ko je prišel čas, potem ko je Ana spočela, da je rodila sina in njegovo ime je imenovala Samuel, **rekoč**: »Ker sem ga prosila od Gospoda.« **21** Mož Elkaná in vsa njegova hiša, so odšli gor, da darujejo Gospodu letno klavno daritev in svojo zaobljubo. **22** Toda Ana ni odšla gor, kajti svojemu soprogu je rekla: »**Ne bom šla gor**, dokler ne bo otrok odstavljen in **tedaj** ga bom privedla, da se prikaže pred Gospodom in tam ostane za vedno.« **23** Njen soprog Elkaná ji je rekel: »Stóri, kar se ti zdi dobro. Ostani, dokler ga ne odstaviš. Samo Gospod **[naj]** uveljavlji svojo besedo.« Tako je ženska ostala in dojila svojega sina, dokler ga ni odstavila.

**24** Ko ga je odstavila, ga je s seboj vzela gor, s tremi bikci, enim škafom moke in mehom vina ter ga privedla v Gospodovo hišo v Šilo. Otrok pa **je bil** mlad. **25** Usmrtili so bikca in otroka privedli k Eliju. **26** Rekla je: »O moj gospod, **kakor** živi tvoja duša, moj gospod, jaz **sem** ženska, ki je stala tukaj pri tebi, moleč h Gospodu. **27** Za tega otroka sem molila in Gospod mi je dal mojo prošnjo, ki sem jo prosila od njega, **28** zato sem ga tudi posodila Gospodu. Kakor dolgo živi, bo posojen Gospodu.« In tam je oboževal Gospoda.

**2** Ana je molila in rekla: »Moje srce se razveseljuje v Gospodu, moj rog je povisan v Gospodu. Moja usta so povečana nad mojimi sovražniki, ker se veselim v tvoji rešitvi duše. **2** Nihče ni svet kakor Gospod, kajti nikogar ni poleg tebe. Niti ni nobene skale, podobne našemu Bogu. **3** Ne govorite več tako silno ponosno, naj aroganca **ne** pride iz vaših ust, kajti Gospod **je** Bog spoznanja in pri njem so tehtana dejanja. **4** Loki mogočnih mož **so** zlomljeni in tisti, ki so se spotaknili, so opasani z močjo. **5** **Tisti, ki so bili** siti, so se dali v najem zaradi kruha; **tisti, ki so bili** lačni, so oslabeli, tako, da je jalova rodila sedmoro in tista, ki ima mnogo otrok, je postala slabotna. **6** Gospod ubija in oživlja. Privede dol do groba in privede gor. **7** Gospod dela revne in dela bogate, ponižeje in povzdiguje. **8** Revnega vzdiguje iz prahu **in** berača povzdiguje iz gnojšča, da **ju** posadi med prince in jima stori, da podedujeta prestol slave, kajti stebri zemlje **so** Gospodovi in nanje je postavil zemeljski **[krog]**. **9** Varoval bo stopala svojih svetih in zlobni bodo tiho v temi, kajti noben človek ne bo prevladal z močjo. **10** Gospodovi nasprotniki bodo zlomljeni na koščke. Iz nebes bo zagrbel nad njimi. Gospod bo sodil konce zemlje; moč bo dal svojemu kralju in povišal rog svojega maziljenca.«

<sup>11</sup> Elkaná je odšel v Ramo, k svoji hiši. Otrok pa je služil Gospodu pred duhovnikom Élijem.

<sup>12</sup> Torej Élijeva sinova *sta bila* Beliálova sinova; onadva nista poznala Gospoda.<sup>13</sup> In običaj duhovnikov z ljudstvom *je bil, da* ko je katerikoli mož daroval klavno daritev, je prišel duhovnikov služabnik, medtem ko je meso vrelo, s kavljem za meso, s tremi zobmi, v svoji roki;<sup>14</sup> in *to* zabodel v ponev ali kotliček ali kotel ali lonec; vse, kar so kavljí za meso prinesli gor, je duhovnik vzel zase. Tako so počeli v Šilu vsem Izraelcem, ki so prišli tja.<sup>15</sup> Tudi preden so sežgali tolščo, je prišel duhovnikov služabnik in rekel možu, ki je daroval: »Izroči meso za pečenje duhovniku, kajti od tebe ne bo imel kuhanega mesa, temveč surovega.«<sup>16</sup> Če pa bi mu katerikoli moški rekel: »Naj ne izpustijo, da sedaj zažgejo tolščo, *potem* pa vzemi kolikor si želi twoja duša;« Potem bi mu odgovoril: »Ne, temveč *mi* boš *to* dal sedaj. Če pa ne, bom *to* vzel s silo.«<sup>17</sup> Zato je bil greh mladeničev zelo velik pred Gospodom, kajti moža sta prezirala Gospodovo daritev.

<sup>18</sup> Toda Samuel je služil pred Gospodom, *ko je bil še* otrok, opasan z lanenim efódom.<sup>19</sup> Poleg tega mu je mati iz leta v leto izdelala majhen plašč in *ga* prinesla k njemu, ko je prišla gor s svojim soprogom, da urča letno klavno daritev.

<sup>20</sup> Éli je blagoslovil Elkaná in njegovo ženo ter rekel: »Gospod ti daj same od te ženske, zaradi posojila, ki je posojen Gospodu.« In odšli so na svoj lasten dom.<sup>21</sup> Gospod je obiskal Ano, tako da je spočela in rodila [*še*] tri sinove in dve hčeri. Otrok Samuel pa je rasel pred Gospodom.

<sup>22</sup> Torej Éli je bil zelo star in slišal vse, kar sta njegova sinova počela vsemu Izraelu in kako sta ležala z ženskami, ki so se zbirale *pri* vratih šotorskega svetišča skupnosti.<sup>23</sup> Rekel jima je: »Zakaj počneta takšne stvari? Kajti od vsega ljudstva slišim o vajinah zlih postopanjih.<sup>24</sup> Ne, moja sinova, kajti *to* ni dober glas, katerega slišim. Vidva povzročata Gospodovemu ljudstvu, da gresi.<sup>25</sup> Če en mož greši zoper drugega, ga bo sodil sodnik, toda če mož greši zoper Gospoda, kdo bo posredoval zanj.« Vendar nista prisluhnila glasu svojega očeta, ker ju je Gospod hotel ubiti.<sup>26</sup> Toda Samuel pa je rasel in bil je v naklonjenosti tako z Gospodom kakor tudi z ljudmi.

<sup>27</sup> K Éliju je prišel Božji mož ter mu rekel: »Tako govori Gospod: ›Ali sem se očitno prikazal hiši twojega očeta, ko so bili v Egiptu, v faraonovi hiši?‹<sup>28</sup> In ali sem ga izbral izmed vseh Izraelovih rodb, *da bo* moj duhovnik, da daruje na mojem oltarju, da zažiga kadilo, da nosi efód pred menoj? In ali sem dal hiši twojega očeta vse daritve, narejene z ognjem, Izraelovih otrok? <sup>29</sup> Zakaj brcate ob mojo klavno daritev in ob mojo daritev, ki sem jo zapovedal *v svojem* prebivališču in svoja sinova bolj častiš kakor mene, da ste se odebeliли z glavnimi izmed vseh daritev Izraela, mojega ljudstva?«<sup>30</sup> Zato govori Gospod, Izraelov Bog: »Zares sem rekel, *da* naj bi twoja hiša in hiša twojega očeta hodili pred menoj na veke.« Toda sedaj govori Gospod: »To bodi daleč od mene, kajti tiste, ki spoštujejo mene, bom jaz spoštoval in tisti, ki me prezirajo, bodo prezirani.<sup>31</sup> Glej, pridejo dnevi, ko bom odsekal tvoj laket in laket hiše twojega očeta, da v tvoji hiši ne bo starca.<sup>32</sup> § In ti boš videl sovražnika *in mojem* prebivališču v vsem *bogastvu*, ki ga bo *Bog* dal Izraelu, in v tvoji hiši na veke ne bo starca.<sup>33</sup> Moški od tebe, *katerega* ne bom odsekal izpred svojega oltarja *bo [preostal]*, da použije tvoje oči in da žalosti tvoje srce in ves narast tvoje hiše bo umrl v cvetu njihove starosti.<sup>34</sup> To ti *bo* znamenje, ki bo prišlo nad tvoja dva sinova, na Hofnija in Pinhásu; v enim dnevu bosta oba izmed njiju umrli.<sup>35</sup> Jaz pa si bom dvignil zvestega duhovnika, *ki* bo delal glede na *to*, kar *je* v mojem srcu in v mojem umu in zgradil mu bom zanesljivo hišo; in ta bo hodil pred mojim maziljencem na veko.<sup>36</sup> Zgodilo se bo, *da* bo vsak, kdor preostane v tvoji hiši, prišel *in* klečeplazil k njemu za košček srebra in grizljaj kruha in rekel bo: »Postavi me, prosim te, v eno izmed duhovniških služb, da bom lahko jedel kos kruha.«

<sup>3</sup> Otrok Samuel pa je pred Élijem služil Gospodu. V tistih dneh je bila Gospodova beseda dragocena; ni *bilo* odprtega videnja.<sup>2</sup> Pripetilo se je ob tistem času, ko *se je* Éli ulegel na svojem mestu in so njegove oči začenjale temneti, *da* ni mogel videti.<sup>3</sup> Preden se je ugasnila Božja svetilka v Gospodovem templju, kjer *je bila* Božja skrinja in se je Samuel ulegel *k spanju*,<sup>4</sup> je Gospod poklical Samuela in ta je odgovoril: »Tukaj *sem*.«<sup>5</sup> Štekel je k Éliju in rekel: »Tukaj *sem*, kajti klical si me.« Ta pa je rekel: »Nisem klical, ponovno se ulezi.« In odšel je in se ulegel.<sup>6</sup> Gospod je ponovno poklical: »Samuel.« Samuel je vstal in odšel k Éliju ter rekel: »Tukaj *sem*, kajti klical si me.« Ta je odgovoril: »Nisem klical, moj sin, ponovno se ulezi.«<sup>7</sup> Torej Samuel še ni poznal Gospoda, niti mu Gospodova beseda še ni bila razodeta.<sup>8</sup> Gospod je ponovno, tretjič, poklical Samuela. Ta je vstal, šel k Éliju in rekel: »Tukaj *sem*, kajti klical si me.« In Éli je zaznal, da je otroka klical Gospod.<sup>9</sup> Zato je Éli rekel Samuelu: »Pojdi, ulezi se in zgodilo se bo, če te pokliče, da boš rekel: »Govori, Gospod, kajti twoj služabnik posluša.« Tako je Samuel odšel in se ulegel na svojem mestu.<sup>10</sup> Gospod je prišel

the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

<sup>11</sup> And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

<sup>12</sup> ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.

<sup>13</sup> And the priests' custom with the people *was, that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;<sup>14</sup> And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.<sup>15</sup> Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.<sup>16</sup> And if any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, Nay; but thou shalt give *it me* now: and if not, I will take *it* by force.<sup>17</sup> Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

<sup>18</sup> ¶ But Samuel ministered before the LORD, *being* a child, girded with a linen ephod.<sup>19</sup> Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

<sup>20</sup> ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home.<sup>21</sup> And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

<sup>22</sup> ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled *at* the door of the tabernacle of the congregation.<sup>23</sup> And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.<sup>24</sup> Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people to transgress.<sup>25</sup> If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.<sup>26</sup> And the child Samuel grew on, and was in favour both with the LORD, and also with men.

<sup>27</sup> ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?<sup>28</sup> And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me?<sup>29</sup> and did I give unto the house of thy father all the offerings made by fire of the children of Israel?<sup>30</sup> Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?<sup>31</sup> Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.<sup>32</sup> Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.<sup>33</sup> And thou shalt see an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.<sup>34</sup> And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.<sup>35</sup> And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.<sup>36</sup> And I will raise me up a faithful priest, that shall do according to *that* which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.<sup>37</sup> And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

<sup>3</sup> And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days: *there was* no open vision.<sup>2</sup> And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;<sup>3</sup> And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;<sup>4</sup> That the LORD called Samuel: and he answered, Here *am I*.<sup>5</sup> And he ran unto Eli, and said, Here *am I*; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.<sup>6</sup> And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am I*; for thou didst call me. And he answered, I called not, my son; lie down again.<sup>7</sup> Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.<sup>8</sup> And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am I*; for thou didst call me. And Eli perceived that the LORD had called the child.<sup>9</sup> Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down

in his place.<sup>10</sup> And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

<sup>11</sup> ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.<sup>12</sup> In that day I will perform against Eli all **things** which I have spoken concerning his house: when I begin, I will also make an end.<sup>13</sup> For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.<sup>14</sup> And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

<sup>15</sup> ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.<sup>16</sup> Then Eli called Samuel, and said, Samuel, my son. And he answered, Here **am** I.<sup>17</sup> And he said, What **is** the thing that **the Lord** hath said unto thee? I pray thee hide **it** not from me: God do so to thee, and more also, if thou hide **any** thing from me of all the things that he said unto thee.<sup>18</sup> And Samuel told him every whit, and hid nothing from him. And he said, It **is** the LORD: let him do what seemeth him good.

<sup>19</sup> ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.<sup>20</sup> And all Israel from Dan even to Beer-sheba knew that Samuel **was** established **to be** a prophet of the LORD.<sup>21</sup> And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

**4** And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.<sup>2</sup> And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

<sup>3</sup> ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.<sup>4</sup> So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, **were** there with the ark of the covenant of God.<sup>5</sup> And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.<sup>6</sup> And when the Philistines heard the noise of the shout, they said, What **meaneth** the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.<sup>7</sup> And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.<sup>8</sup> Woe unto us! who shall deliver us out of the hand of these mighty Gods? these **are** the Gods that smote the Egyptians with all the plagues in the wilderness.<sup>9</sup> Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

<sup>10</sup> ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.<sup>11</sup> And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, **were** slain.

<sup>12</sup> ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.<sup>13</sup> And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told **it**, all the city cried out.<sup>14</sup> And when Eli heard the noise of the crying, he said, What **meaneth** the noise of this tumult? And the man came in hastily, and told Eli.<sup>15</sup> Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.<sup>16</sup> And the man said unto Eli, I **am** he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?<sup>17</sup> And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.<sup>18</sup> And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

<sup>19</sup> ¶ And his daughter in law, Phinehas' wife, was with child, **near** to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.<sup>20</sup> And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard **it**.<sup>21</sup> And she named the child I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.<sup>22</sup> And she said, The glory is departed from Israel: for the ark of God is taken.

**5** And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.<sup>2</sup> When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

<sup>3</sup> ¶ And when they of Ashdod arose early on the morrow, behold, Dagon **was** fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.<sup>4</sup> And when they arose early on

in obstat ter poklical kakor ob drugih časih: »Samuel, Samuel.« Potem je Samuel odgovoril: »Govori; kajti twoj služabnik posluša.«

<sup>11</sup> Gospod je rekel Samuelu: »Glej, storil bom stvar in Izraelu, ob kateri bo v obeh ušesih vsakega, ki to sliši, zvenelo.<sup>12</sup> Na tisti dan bom zoper Elija izpolnil vse **stvari**, ki sem jih govoril glede njegove hiše. Ko pričnem, bom naredil tudi konec.<sup>13</sup> Kajti povedal sem mu, da bom na veke sodil njegovo hišo zaradi krivičnosti, katero on vé, ker sta se njegova sinova naredila nizkotna, on pa jima ni preprečil.<sup>14</sup> Zato sem prisegel Elijevi hiši, da krivičnost Elijeve hiše na veke ne bo očiščena niti s klavno daritvijo niti z darovanjem.«

<sup>15</sup> Samuel je ležal do jutra in odprl vrata Gospodove hiše. Samuel pa se je Eliju bal razodeti videnje.<sup>16</sup> Potem je Eli poklical Samuela in rekel: »Samuel, moj sin.« Ta je odgovoril: »Tukaj **sem**.«<sup>17</sup> Rekel je: »Kaj je stvar, ki ti jo je Gospod povedal? Prosim te, da mi **jo** ne prikriješ. Bog naj ti tako stori in tudi več, če pred menoj skriješ **katerokoli** stvar od vseh stvari, ki ti jih je povedal.«<sup>18</sup> Samuel mu je povedal vsak delček in ničesar ni skril pred njim. On pa je rekel: »To **je** Gospod. Naj stori, kar se mu zdi dobro.«

<sup>19</sup> Samuel je rasel in Gospod je bil z njim in nobene izmed njegovih besed ni pustil pasti na tla.<sup>20</sup> Ves Izrael, od Dana, celo do Beerševe, je vedel, da **je bil** Samuel utrjen, **da bi bil** Gospodov prerok.<sup>21</sup> Gospod se je ponovno prikazoval v Šilu, kajti Gospod se je v Šilu razodeval Samuely po Gospodovi besedi.

**4** Beseda od Samuela je prišla k vsemu Izraelu. Torej Izrael je odšel ven zoper Filistejce, da se bojujejo in utaborili so se poleg Eben Ezerja. Filistejci pa so se utaborili v Afeku.<sup>2</sup> Filistejci so se razporedili zoper Izraela in ko so se pridružili bitki, je bil Izrael udarjen pred Filistejci in usmrtili so izmed vojske na polju okoli štiri tisoč mož.

<sup>3</sup> Ko je ljudstvo prišlo v tabor, so starešine Izraela rekli: »Zakaj nas je Gospod danes udaril pred Filistejci? Skrinjo Gospodove zaveze prinesimo iz Šila k nam, da ko ta pride med nas, nas ta lahko reši iz roke naših sovražnikov.«<sup>4</sup> Tako je ljudstvo poslalo v Šilo, da bi od tam lahko prinesli skrinjo zaveze Gospoda nad bojevniki, ki prebiva **med** kerubi, in Elijeva dva sinova, Hofn in Pinhás, **sta bila** tam s skrinjo Božje zaveze.<sup>5</sup> Ko je v tabor prišla skrinja Gospodove zaveze, je ves Izrael vriskal z močnim vriskom, tako da je zemlja ponovno zadonala.<sup>6</sup> Ko so Filistejci slišali hrup vriska, so rekli: »Kaj **pomeni** hrup tega močnega vriska v tabor Hebrejcev?« Razumeli so, da je v tabor prišla Gospodova skrinja.<sup>7</sup> Filistejci so bili prestrašeni, kajti rekli so: »Bog je prišel v tabor.« Rekli so: »Gorje nam! Kajti poprej še ni bilo takšne stvari.<sup>8</sup> Gorje nam! Kdo nas bo rešil iz roke teh mogočnih Bogov? To **so** Bogovi, ki so v divjini udarili Egipčane z vsemi nadlogami.<sup>9</sup> Bodite močni in obnašajte se kakor možje, o vi Filistejci, da ne bomo služabniki Hebrejcem, kakor so bili oni vam. Obnašajte se kakor možje in se borite.«

<sup>10</sup> Filistejci so se borili in Izrael je bil udarjen in zbežali so vsak mož v svoj šotor, in bil je zelo velik pokol, kajti v Izraelu je padlo trideset tisoč pešcev.<sup>11</sup> Božja skrinja je bila vzeta in Elijeva dva sinova, Hofn in Pinhás, sta bila ubita.

<sup>12</sup> Mož iz Benjamina pa je stekel iz vojske in še isti dan prišel v Šilo s pretrganimi oblačili in prstjo na svoji glavi.<sup>13</sup> Ko je prišel, glej, je Eli sedel na sedežu in gledal ob poti, kajti njegovo srce je trepetalo za Božjo skrinjo. Ko je mož prišel v mesto in **to** povedal, je celotno mesto zavpilo.<sup>14</sup> Ko je Eli slišal hrup vpitja, je rekel: »Kaj **pomeni** zvok tega nemira?« Mož je v naglici prišel in povedal Eliju.<sup>15</sup> Torej Eli je bil star osemindvetdeset let in njegove oči so bile zatemnjene, da ni mogel videti.<sup>16</sup> Mož je rekel Eliju: »Jaz **sem** tisti, ki je prišel iz vojske in danes sem pobegnil iz vojske.« On pa je rekel: »Kaj je tam storjeno, moj sin?«<sup>17</sup> Poslanec je odgovoril in rekel: »Izrael je pobegnil pred Filistejci in tam je bil prav tako velik pokol med ljudstvom in tudi twoja sinova, Hofn in Pinhás sta mrtva in Božja skrinja je vzeta.«<sup>18</sup> Pripetilo se je, ko je omenil Božjo skrinjo, da je padel nazaj s stola ob strani velikih vrat in njegov vrat se je zlomil in je umrl, kajti bil je starec in težak. Izraelu je sodil štrideset let.

<sup>19</sup> Njegova snaha, Pinhásova soproga, je bila z otrokom, **blizu** časa poroda. Ko je slišala novice, da je bila Božja skrinja vzeta in da sta bila njen tast in njen mož mrtva, se je sklonila in bila v porodnih mukah, kajti njene bolečine so prišle nadnj. <sup>20</sup> Okoli časa njene smrti so ji ženske, ki so stale ob njej, rekle: »Ne boj se, kajti rodila si sina.« Toda ona ni odgovorila, niti se na **to** ni ozirala.<sup>21</sup> Otroka je imenovala Iakob, rekoč: »Slava je odšla od Izraela,« ker je bila Božja skrinja vzeta in zaradi njenega tasta in njenega soproga.<sup>22</sup> Rekla je: »Slava je odšla od Izraela, kajti Božja skrinja je vzeta.«

**5** Filistejci so vzeli Božjo skrinjo in jo iz Eben Ezerja prinesli v Ašdód.<sup>2</sup> Ko so Filistejci vzeli Božjo skrinjo, so jo prinesli v Dagónovo hišo in jo postavili poleg Dagóna.

<sup>3</sup> Ko so tisti iz Ašdóda naslednji dan zgodaj vstali, glej, Dagón **je bil** zvrnjen dol k zemlji, na svoj obraz, pred Gospodovo skrinjo. In prijeli so Dagóna in ga ponovno postavili na njegovo mesto.<sup>4</sup> Ko so naslednji

dan zgodaj zjutraj vstali, glej, Dagón je *bil* zvrnjen na svojem obrazu na tleh pred Gospodovo skrinjo, in Dagónova glava in obe dlani njegovih rok so *bili* odsekani na pragu. Samo Dagónov *trup* mu je preostal.<sup>5</sup> Zato niti Dagónovi duhovniki, niti kdorkoli, ki pride v Dagónovo hišo, do današnjega dne, ne stopajo na Dagónov prag v Ašdódu.

<sup>6</sup> Toda Gospodova roka je bila težka nad tistimi iz Ašdóda in uničeval jih je in jih udaril s hemoroídi, *torej* Ašdód in njegova mesta.<sup>7</sup> Ko so možje iz Ašdóda videli, da je *bilo* tako, so rekli: »Skrinja Izraelovega Boga naj ne ostane z nami, kajti njegova roka je boleče nad nami in nad našim bogom Dagónom.«<sup>8</sup> Zato so poslali in k sebi zbrali vse filistejske kneze ter rekli: »Kaj naj storimo s skrinjo Izraelovega Boga?« Odgovorili so: »Naj bo skrinja Izraelovega Boga prenesena v Gat.« In *tja* so prenesli skrinjo Izraelovega Boga.<sup>9</sup> To je bilo *tako*, da potem, ko so jo odnesli, je bila Gospodova roka zoper mesto z zelo velikim uničenjem in udaril je može iz mesta, tako male, kakor velike in imeli so hemoroíde v svojih skritih delih.

<sup>10</sup> Zato so Božjo skrinjo poslali v Ekrón. Prijetilo se je, ko je Božja skrinja prišla v Ekrón, da so Ekrónci zavpili, rekoč: »K nam so priveli skrinjo Izraelovega Boga, da ubije nas in naše ljudstvo.«<sup>11</sup> Tako so poslali in zbrali skupaj vse filistejske kneze in rekli: »Pošljite proč skrinjo Izraelovega Boga in naj ponovno gre na svoj lasten kraj, da ne ubije nas in našega ljudstva,« kajti tam je bilo v vsem mestu smrtonosno uničenje. Božja roka je bila tam zelo težka.<sup>12</sup> Možje, ki niso umrli, so bili udarjeni s hemoroídi in krik mesta je šel gor do neba.

**6** Gospodova skrinja je bila v filistejski deželi sedem mesecev.<sup>2</sup> Filistejci so dali poklicati duhovnike in vedeževalce, rekoč: »Kaj naj storimo z Gospodovo skrinjo? Povejte nam, s čim naj jo pošljemo na njen kraj?«<sup>3</sup> Rekli so: »Če odpošljete skrinjo Izraelovega Boga, je ne pošljite prazne; temveč mu na vsak način vrnite daritev za prestopek. Potem boste ozdravljeni in znano vam bo zakaj njegova roka ni odstranjena od vas.«<sup>4</sup> Potem so rekli: »Kakšna *naj bo* daritev za prestopek, katero mu bomo vrnili?« Odgovorili so: »Pet zlatih hemoroídov in pet zlatih miši, *glede na* število filistejskih knezov, kajti ena nadloga *je bila* na vas vseh in na vaših gospodarjih.<sup>5</sup> Zato boste naredili podobe vaših tvorov in podobe vaših miši, ki uničujejo deželo in dati boste slavo Izraelovemu Bogu. Morda bo olajšal svojo roko iznad vas in iznad vaših bogov in iznad vaše dežele.<sup>6</sup> Zakaj torej zakrjujete vaša srca kakor so Egipčani in faraon zakrnili svoja srca? Ko je izvrstno delal med njimi, ali niso pustili ljudstva iti in so odpotovali?<sup>7</sup> Zdaj torej naredite nov voz in vzemite dve doječi kravi, na kateri jarem ni prišel in kravi privežite k vozu, njuna telička pa od njiju odvedite domov<sup>8</sup> in vzemite Gospodovo skrinjo in jo položite na voz in položite dragocenosti iz zlata, katere mu vračate *za* daritev za prestopek, v skrinjico ob njeni strani in pošljite jo proč, da bo ta lahko odšla.<sup>9</sup> Glejte, če gre ta gor po poti svojega lastnega območja v Bet Šemeš, *potem* nam je on storil to veliko zlo, toda če ne, potem bomo vedeli, da *to* ni njegova roka, *ki* nas je udarila; to *je bilo* naključje, *ki* se nam je prijetilo.«

<sup>10</sup> Ljudje so tako storili. Vzeli so dve doječi kravi ter ju privezali k vozu, njuna telička pa zaprli doma.<sup>11</sup> Gospodovo skrinjo so položili na voz in skrinjico z mišmi iz zlata in podobami svojih hemoroídov.<sup>12</sup> Kravi sta šli naravnost na pot Bet Šemeša *in* sta vzdolž glavne ceste, mukajoč, medtem ko sta hodili in nista se obračali vstran ne *na* desno roko ne *na* levo in filistejski knezi so šli za njima do meje Bet Šemeša.<sup>13</sup> *Tisti iz* Bet Šemeša *so* v dolini želi svojo pšenično žetev in povzdignili so svoje oči in zagledali skrinjo in se razveselili, da *jo* vidijo.<sup>14</sup> Voz je prišel na polje Bétsémeščana Jošúa in obstal tam, kjer *je bil* velik kamen in nacepili so les od voza in kravi darovali v žgalno daritev Gospodu.<sup>15</sup> Lévijevci so sneli Gospodovo skrinjo in skrinjico, ki *je bila* z njo, v kateri *so bile* dragocenosti iz zlata in *ju* položili na velik kamen in može iz Bet Šemeša so isti dan Gospod darovali žgalne daritve in žrtvovali klavne daritve.<sup>16</sup> Ko je pet filistejskih knezov *to* videlo, so se istega dne vrnili v Ekrón.<sup>17</sup> To pa *so* zlati hemoroídi, ki so jih Filistejci vrnili Gospodu *za* daritev za prestopek: enega za Ašdód, enega za Gazo, enega za Aškelón, enega za Gat, enega za Ekrón;<sup>18</sup> in zlate miši *glede na* število vseh filistejskih mest, *pripadajočih* petim knezom, *tako* utrjenih mest, kakor podezeljskih vasi, celo do velikega Abelovega *kamna*, na katerega so položili Gospodovo skrinjo; *katerega kamen ostaja* na polju Bétsémeščana Jošúa do današnjega dne.

<sup>19</sup> § Udaril pa je može iz Bet Šemeša, ker so gledali v Gospodovo skrinjo, torej izmed ljudstva je udaril petdeset tisoč in sedemdeset mož in ljudstvo je žalovalo, ker je Gospod z velikim pokolom udaril *mnoge* izmed ljudstva.<sup>20</sup> Možje iz Bet Šemeša so rekli: »Kdo je zmožen stati pred tem svetim Gospodom Bogom? In h komu naj gre gor od nas?«

<sup>21</sup> Poslali so poslance k prebivalcem Kirját Jearíma, rekoč: »Filistejci so ponovno priveli Gospodovo skrinjo. Pridite dol *in* jo prenesite gor k vam.«

the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.<sup>5</sup> Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

<sup>6</sup> But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.<sup>7</sup> And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.<sup>8</sup> They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.<sup>9</sup> And it was so, that after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

<sup>10</sup> ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.<sup>11</sup> So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.<sup>12</sup> And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

**6** And the ark of the LORD was in the country of the Philistines seven months.<sup>2</sup> And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.<sup>3</sup> And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.<sup>4</sup> Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.<sup>5</sup> Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.<sup>6</sup> Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?<sup>7</sup> Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:<sup>8</sup> And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.<sup>9</sup> And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

<sup>10</sup> ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:<sup>11</sup> And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.<sup>12</sup> And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.<sup>13</sup> And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.<sup>14</sup> And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.<sup>15</sup> And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.<sup>16</sup> And when the five lords of the Philistines had seen it, they returned to Ekron the same day.<sup>17</sup> And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;<sup>18</sup> And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Beth-shemite.

<sup>19</sup> ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.<sup>20</sup> And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

<sup>21</sup> ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

**7** And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD. **2** And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

**3** ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, **then** put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines. **4** Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only. **5** And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD. **6** And they gathered together to Mizpeh, and drew water, and poured **it** out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

**7** And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard **it**, they were afraid of the Philistines. **8** And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

**9** ¶ And Samuel took a sucking lamb, and offered **it for** a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him. **10** And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. **11** And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until **they came** under Beth-car. **12** Then Samuel took a stone, and set **it** between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

**13** ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel. **14** And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. **15** And Samuel judged Israel all the days of his life. **16** And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. **17** And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

**8** And it came to pass, when Samuel was old, that he made his sons judges over Israel. **2** Now the name of his firstborn was Joel; and the name of his second, Abiah: **they were** judges in Beer-sheba. **3** And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

**4** Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, **5** And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

**6** ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. **7** And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. **8** According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. **9** Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

**10** ¶ And Samuel told all the words of the LORD unto the people that asked of him a king. **11** And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint **them** for himself, for his chariots, and **to be** his horsemen; and **some** shall run before his chariots. **12** And he will appoint him captains over thousands, and captains over fifties; and **will set them** to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. **13** And he will take your daughters **to be** confectionaries, and **to be** cooks, and **to be** bakers. **14** And he will take your fields, and your vineyards, and your oliveyards, **even the best of them**, and give **them** to his servants. **15** And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. **16** And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put **them** to his work. **17** He will take the tenth of your sheep: and ye shall be his servants. **18** And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

**19** ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; **20** That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. **21** And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. **22** And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

**9** Now there was a man of Benjamin, whose name **was** Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite,

**7** Možje iz Kirját Jearíma so prišli in prenesli gor Gospodovo skrinjo in jo prinesli v Abinadábovo hišo na hribu in posvetili njegovega sina Eleazarja, da varuje Gospodovo skrinjo. **2** Pripetilo se je, medtem ko je skrinja prebivala v Kirját Jearímu, da je bil čas dolg, kajti to je bilo dvajset let. Vsa Izraelova hiša je žalovala za Gospodom.

**3** Samuel je govoril vsej Izraelovi hiši, rekoč: »Če se z vsemi svojimi srci vrnete h Gospodu, **potem** izmed vas odstranite tuje bogove in Astarto in pripravite svoja srca h Gospodu in samo njemu služite. On vas bo osvobodil iz roke Filistejev.« **4** Potem so Izraelovi otroci odstranili Báale in Astarto in služili samo Gospodu. **5** Samuel je rekel: »Zberite ves Izrael v Micpi in jaz bom za vas molil h Gospodu.« **6** Zbrali so se skupaj v Micpi, zajeli vodo in **jo** izlili pred Gospodom in se postili na ta dan in tam rekli: »Grešili smo zoper Gospoda.« In Samuel je sodil Izraelove otroke v Micpi.

**7** Ko so Filisteji slišali, da so se Izraelovi otroci zbrali skupaj k Micpi, so filistejski knezi odšli gor zoper Izrael. Ko so Izraelovi otroci **to** slišali, so se bali Filistejev. **8** Izraelovi otroci so rekli Samuelu: »Ne odnehaj klicati h Gospodu, našemu Bogu za nas, da nas bo resil iz roke Filistejev.«

**9** Samuel je vzel sesajoče jagnje in **ga** v celoti daroval vžgalno daritev Gospodu. Samuel je klical h Gospodu za Izrael in Gospod ga je slišal. **10** Medtem ko je Samuel daroval žgalno daritev, so se približali Filisteji, da se bojujejo zoper Izrael, toda Gospod je na ta dan z velikim gromom zagrmel nad Filisteji in jih porazil in udarjeni so bili pred Izraelem. **11** Možje iz Izraela so odšli ven iz Micpe in zasledovali Filisteje in jih udarjali, dokler niso **prišli** pod Bet Kar. **12** Potem je Samuel vzel kamen in **ga** postavil med Micpo in Jašén in njegovo ime imenoval Eben Ezer, rekoč: »Doslej nam je Gospod pomagal.«

**13** Tako so bili Filisteji podjavljeni in niso več prišli v območje Izraela in Gospodova roka je bila zoper Filisteje vse Samuelove dni. **14** Mesta, ki so jih Filisteji vzeli od Izraela, so bila povrnjena Izraelu, od Ekróna, celo do Gata in njihova območja je Izrael osvobodil iz rok Filistejev. In bil je mir med Izraelem in Amoréjci. **15** Samuel je sodil Izraelu vse dni svojega življenja. **16** Iz leta v leto je odšel na obhod do Betela in Gilgála in Micpe in na vseh teh krajinah sodil Izraelu. **17** Njegova vrnitev je **bila** v Ramo, kajti **tam** je bila njegova hiša in tam je sodil Izraelu in tam je zgradil oltar Gospodu.

**8** Pripetilo se je, ko je bil Samuel star, da je svoja sinova postavil za **sodnika** nad Izraelem. **2** Torej ime njegovega prvorojenca je bilo Joél in ime njegovega drugega Abija. **Bila sta** sodnika v Beeršebi. **3** Njegova sinova pa nista hodila po njegovih poteh, temveč sta se obrnila stran za dobičkom in jemala podkupnine in izkrivljala sodbo.

**4** Potem so se vse starešine Izraela zbrali skupaj in prišli k Samuelu v Ramo **5** in mu rekli: »Glej, star si in twoja sinova ne hodita po tvojih poteh. Sedaj nam postavi kralja, da nas sodi kakor **[imajo]** vsi narodi.«

**6** Toda stvar je razčitala Samuela, ko so rekli: »Daj nam kralja, da nas sodi.« Samuel je molil h Gospodu. **7** Gospod je rekel Samuelu: »Prisluhni glasu ljudstva v vsem, kar ti rečejo, kajti niso zavnili tebe, temveč so zavnili mene, da ne bi kraljeval nad njimi. **8** Glede na vsa dela, ki so jih storili od dne, ko sem jih privedel gor iz Egipta, celo do tega dne, s čimer so zapustili mene in služili drugim bogovom, tako delajo tudi tebi. **9** Zdaj torej prisluhni njihovemu glasu, vendar jih slovesno posvari in jim pokaži navade kralja, ki bo kraljeval nad njimi.«

**10** Samuel je ljudstvu, ki je od njega zahtevalo kralja, povedal vse Gospodove besede. **11** Rekel je: »To bo navada kralja, ki bo kraljeval nad vami: >Vzel bo vaše sinove in **jih** določil zase, za svoje bojne vozove in **da bodo** njegovi konjeniki in **nekateri** bodo tekli pred njegovimi bojnimi vozovi. **12** Določil si bo tisočnike in poveljnike nad petdesetimi in **postavil jih bo**, da orjejo njegovo zemljo, da žanjejo njegovo žetev, da izdelajo njegova bojna orodja in orodja njegovih bojnih vozov. **13** Vzel bo vaše hčere, **da bodo** izdelovalke dišečin in **da bodo** kuharice in pekinje. **14** Vzel bo vaša polja in vaše vinograde in vaše oljčne nasade, **celo** najboljše **izmed njih** in **jih** dal svojim služabnikom. **15** Vzel bo desetino od vašega semena in od vaših vinogradov in dal svojim častnikom in svojim služabnikom. **16** Vzel bo vaše služabnike, vaše dekle, vaše najčednejše mladeniče, vaše osle in **jih** postavil k svojemu delu. **17** Vzel bo desetino od vaših ovc in vi boste njegovi služabniki. **18** Vpili boste na ta dan zaradi vašega kralja, ki si ga boste izbrali, Gospod pa vas na ta dan ne bo slišal.«

**19** Kljub temu je ljudstvo odklonilo, da uboga Samuelov glas in rekli so: »Ne, temveč bomo imeli kralja nad nami, **20** da bomo tudi mi lahko podobni vsem narodom in da nam bo naš kralj lahko sodil in bo pred nami šel ven in bojeval naše boje.« **21** Samuel je slišal vse besede ljudstva in jih ponovil v Gospodova ušesa. **22** Gospod je Samuelu rekel: »Prisluhni njihovemu glasu in postavi jim kralja.« Samuel je rekel Izraelovim možem: »Pojdite vsak mož v svoje mesto.« **23** Torej tam je bil mož iz Benjamina, katerega ime **je bilo** Kiš, sin Abiela, sinú Cerórja, sinú Behoráta, sinú Afiaha, Benjaminovec,

mogočen človek moči.<sup>2</sup> Imel je sina, čigar ime **je bilo** Savel, izbranega in čednega mladeniča in med Izraelovimi otroci ni **bilo** čednejše osebe, kakor on. Od njegovih ramen in navzgor **je bil** višji kakor katerikoli izmed ljudstva.

<sup>3</sup> Oslice Savlovega oceta Kiša so se izgubile. Kiš je rekel svojemu sinu Savlu: »Vzemi torej s seboj enega izmed služabnikov in vstani, pojdi iskat oslice.«<sup>4</sup> Prečkal je goro Efráim in šel skozi deželo Šálíša, toda nista **jih** našla. Potem sta šla skozi deželo Šaalím in **tam jih ni bilo**. Šel je skozi deželo Benjaminovec, toda nista **jih** našla.<sup>5</sup> In ko sta prišla do dežele Cuf, je Savel rekel svojemu služabniku, ki **je bil** z njim: »Pridi in se vrni, da ne bi moj oče prenehal **skrbeti** za oslice in bi misil na naju.«<sup>6</sup> Rekel mu je: »Glej torej, v tem mestu je Božji mož in **ta je** častitljiv mož. Vse, kar reče, se zagotovo zgodi. Pojdiva sedaj tja, morda nama on lahko pokaže pot, po kateri naj greva.«<sup>7</sup> Potem je Savel rekel svojemu služabniku: »Toda glej, **če** greva, kaj bova prinesla možu? Kajti kruh v najinih posodah je pošel in ni darila, da bi ga prinesla Božjemu možu. Kaj imava?«<sup>8</sup> Služabnik je ponovno odgovoril Savlu in rekel: »Glej, tukaj pri roki imam četrtniko šekla srebra. **To bom dal** Božjemu možu, da nama pove najino pot.«<sup>9</sup> (Poprej je v Izraelu mož, ko je šel, da poizveduje od Boga, govoril tako: »Pridite in pojdimo k vidcu,« kajti **kdor je** sedaj **imenovan** prerok, je bil poprej imenovan videc.)<sup>10</sup> Potem je Savel rekel svojemu služabniku: »Dobro rečeno. Pridi, pojdiva.« Tako sta šla v mesto, kjer **je bil** Božji mož.

<sup>11</sup> In ko sta šla gor, po hribu do mesta, sta našla mladenke, ki so prihajale ven, da zajamejo vodo in rekla sta jim: »Je tukaj videc?«<sup>12</sup> Odgovorile so jima in rekle: »Je, glejta, pred vama **je**. Sedaj pohitita, kajti danes je prišel v mesto, kajti danes **je** klavna daritev ljudstva na visokem kraju.<sup>13</sup> Takoj ko prideta v mesto, ga bosta nemudoma našla, preden gre gor na visok kraj, da je, kajti ljudstvo ne bo jedlo, dokler on ne pride, ker on blagoslov klavno daritev **in** potem tisti, ki so povabljeni, jedo. Sedaj torej pojdira gor, kajti približno ta čas ga bosta našla.«<sup>14</sup> Šla sta gor v mesto **in** ko sta prišla v mesto, glej, je Samuel prihajal ven proti njima, da bi šel gor na visok kraj.

<sup>15</sup> Torej Gospod je Samuela na uho povedal, dan preden je Savel prišel, rekoč: <sup>16</sup> »Jutri okrog tega časa ti bom poslat moža iz Benjaminove dežele in ti ga boš mazilil, **da bo** poveljnik nad mojim ljudstvom Izraelom, da bo lahko rešil moje ljudstvo iz roke Filistejev, kajti jaz sem pogledal na svoje ljudstvo, ker je njihov krik prišel k meni.«<sup>17</sup> Ko je Samuel zagledal Savlu, mu je Gospod rekel: »Glej, mož, o katerem sem ti govoril! Ta isti bo kraljeval nad mojim ljudstvom.«

<sup>18</sup> Potem se je Savel približal k Samuela v velikih vratih in rekel: »Povej mi, prosim te, kje **je** vidčeva hiša.«<sup>19</sup> Samuel je odgovoril Savlu in rekel: »Jaz **sem** videc. Pojdi gor pred menoj na visok kraj, kajti danes boš jedel z menoj, jutri pa te bom pustil oditi in povedal ti bom vse, kar **je** v tvojem srcu.<sup>20</sup> Glede twojih oslic, ki so bile izgubljene pred tremi dnevi, ne naravnaj svojih misli nanje, kajti najdene so. Na kom **je** vse hrepenenje Izraela? **Ali** ni na tebi in na vsej hiši twojega očeta?«<sup>21</sup> Savel je odgovoril in rekel: »**Ali** nisem Benjaminovec, od najmanjšega izmed Izraelovih rodov? In moja družina najmanjša izmed vseh družin Benjaminovega rodu? Zakaj mi potem tako govorisi?«<sup>22</sup> Samuel je vzel Savlu in njegovega služabnika ter ju privедel v dvorano in ju primoral sesti na najvodičnejšem mestu med tistimi, ki so bili povabljeni, katerih **je bilo** približno trideset oseb.<sup>23</sup> Samuel je rekel kuharju: »Prinesi delež, ki sem ti ga dal, od katerega sem ti rekел: »Postavi to poleg sebe.«<sup>24</sup> Kuhar je vzel pleče in **tisto**, kar **je bilo** na njem in **to** postavil pred Savlu. **Samuel** je rekel: »Glej to, kar je preostalo! Postavi **to** predse **in** jej, kajti za ta čas je bilo prihranjeno zate, odkar sem rekел: »Povabil sem ljudstvo.« Tako je Savel tisti dan jedel s Samuem.

<sup>25</sup> Ko sta prišla dol iz visokega kraja v mesto, se **je** Samuel s Savlom posvetoval na vrhu hiše.<sup>26</sup> Zgodaj so vstali in pripetilo se je ob svitanju dneva, da je Samuel poklical Savlu na vrhu hiše, rekoč: »Vstani, da te lahko odpošljem.« Savel je vstal in odšla sta ven, oba izmed njiju, on in Samuel.<sup>27</sup> In ko sta se spuščala dol, do konca mesta, je Samuel rekel Savlu: »Zapovej služabniku, da gre naprej pred nama (in ta je šel naprej), toda ti malce postoj, da ti lahko pokažem besedo od Boga.«

**10** Potem je Samuel vzel stekleničko olja in **jo** izlil na njegovo glavo ter ga poljubil in rekel: »**Ali ni** to zato, ker te je Gospod mazilil, da bi bil poveljnik nad njegovo dediščino?<sup>2</sup> Ko danes odides od mene, potem boš našel dva moža ob Rahelinem mavzoleju, na meji Benjamina, ob Celcáhu; in rekla ti bosta: »Oslice, ki si jih šel iskat, so najdene in glej, twoj oče je zapustil skrb nad oslicami in se žalosti zaradi tebe, rekoč: »Kaj naj storim za svojega sina?«<sup>3</sup> Potem boš šel naprej od tam in prišel boš do ravnine Tabor in tam boš srečal tri može, ki gredo gor k Bogu v Betel. Eden bo nosil tri kozličke, drugi bo nosil tri hlebe kruha in drugi bo nosil vinski meh.<sup>4</sup> Pozdravili te bodo in ti dali dva **hleba** kruha, ki ju boš sprejel iz njihovih rok.<sup>5</sup> Potem boš prišel do Božjega hriba, kjer **je** garnizija Filistejev in zgodilo se bo, ko prideš tja do mesta, da boš srečal skupino prerokov prihajati dol

a mighty man of power.<sup>2</sup> And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

<sup>3</sup> And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.<sup>4</sup> And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.<sup>5</sup> And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.<sup>6</sup> And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.<sup>7</sup> Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?<sup>8</sup> And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.<sup>9</sup> (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)<sup>10</sup> Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

<sup>11</sup> ¶ And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?<sup>12</sup> And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place:<sup>13</sup> As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.<sup>14</sup> And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

<sup>15</sup> ¶ Now the LORD had told Samuel in his ear a day before Saul came, saying,<sup>16</sup> To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.<sup>17</sup> And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

<sup>18</sup> Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.<sup>19</sup> And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.<sup>20</sup> And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?<sup>21</sup> And Saul answered and said, Am not I a Benjaminite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?<sup>22</sup> And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.<sup>23</sup> And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.<sup>24</sup> And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

<sup>25</sup> ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.<sup>26</sup> And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.<sup>27</sup> And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

**10** Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?<sup>2</sup> When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?<sup>3</sup> Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:<sup>4</sup> And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.<sup>5</sup> After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when

thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: <sup>6</sup> And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. <sup>7</sup> And let it be, when these signs are come unto thee, *that* thou do as occasion serve thee; for God is with thee. <sup>8</sup> And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

<sup>9</sup> ¶ And it was *so*, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. <sup>10</sup> And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. <sup>11</sup> And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? Is Saul also among the prophets? <sup>12</sup> And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, Is Saul also among the prophets? <sup>13</sup> And when he had made an end of prophesying, he came to the high place.

<sup>14</sup> ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel. <sup>15</sup> And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. <sup>16</sup> And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

<sup>17</sup> ¶ And Samuel called the people together unto the LORD to Mizpeh; <sup>18</sup> And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you: <sup>19</sup> And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands. <sup>20</sup> And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. <sup>21</sup> When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. <sup>22</sup> Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. <sup>23</sup> And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. <sup>24</sup> And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king. <sup>25</sup> Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

<sup>26</sup> ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. <sup>27</sup> But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

**11** Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. <sup>2</sup> And Nahash the Ammonite answered them, On this *condition* will I make a *covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel. <sup>3</sup> And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

<sup>4</sup> ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

<sup>5</sup> And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh. <sup>6</sup> And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. <sup>7</sup> And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent. <sup>8</sup> And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. <sup>9</sup> And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad. <sup>10</sup> Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you. <sup>11</sup> And it was *so* on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

iz visokega kraja, s plunko, bobničem, piščaljo in harfo pred njimi, in oni bodo prerokovali. <sup>6</sup> Gospodov Duh bo prišel nadte in prerokoval boš z njimi in spremenjen boš v drugega človeka. <sup>7</sup> Naj bo, ko pridejo k tebi ta znamenja, *da* storиш kakor se ti ponuja priložnost, kajti Bog je s teboj. <sup>8</sup> Šel boš dol pred meno v Gilgál, in glej, prišel bom dol k tebi, da darujem žgalne daritve *in* da žrtvujem žrtvovanje mirovnih daritev. Sedem dni boš čakal, dokler ne pridem k tebi in ti pokažem kaj boš storil.«

<sup>9</sup> Bilo je *tako*, da ko je obrnil hrbet, da bi odšel od Samuela, mu je Bog dal drugo srce in vsa ta znamenja so se zgodila tisti dan. <sup>10</sup> Ko so prišli tja do hriba, glej, ga je srečala skupina prerokov in Božji Duh je prišel nadenj in prerokoval je med njimi. <sup>11</sup> Pripetilo se je, ko so vsi, ki so ga poznali od prej, videli, da je, glej, prerokoval med preroki, potem je ljudstvo reklo drug drugemu: »Kaj *je* to, *kar* je prišlo h Kiševemu sinu? *Ali* je tudi Savel med preroki?« <sup>12</sup> Nekdo iz istega kraja je odgovoril in rekel: »Toda kdo *je* njihov oče?« Zato je postal pregorov: »Ali *je* tudi Savel med preroki?« <sup>13</sup> Ko je nehal prerokovati, je prišel na visok kraj.

<sup>14</sup> Savlov stric je rekel njemu in njegovemu služabniku: »Kam sta odšla?« Rekel je: »Iskati oslice. Ko pa sva videla, da *jih* ni bilo nikjer, sva šla k Samuelu.« <sup>15</sup> Savlov stric je rekel: »Povej mi, prosim te, kaj ti je Samuel rekel.« <sup>16</sup> Savel so svojemu stricu rekel: »Pojasnil nama je, da so bile oslice najdene.« Toda o zadevi kraljestva, o kateri je govoril Samuel, mu ni povedal.

<sup>17</sup> Samuel je skupaj sklical ljudstvo h Gospodu v Micpo <sup>18</sup> in Izraelovim otrokom rekel: »Tako govori Gospod, Izraelov Bog: ›Izraela sem privdel iz Egipta in vas osvobodil iz roke Egipčanov in iz roke vseh kraljestev *in* od teh, ki so vas zatirali,‹ <sup>19</sup> vi pa ste ta dan zavrnili vašega Boga, ki vas je sam rešil vseh vaših nasprotnikov in vaših stisk in ste mu rekli: ›Ne, temveč nad nami postavi kralja.‹ Sedaj se torej predstavite pred Gospodom po vaših rodovih in po vaših tisočih.« <sup>20</sup> Ko je Samuel vsem Izraelovim rodovom velel, da se približajo, je bil izbran Benjaminov rod. <sup>21</sup> Ko je Benjaminovemu rodu velel, da pride bliže po svojih družinah, je bila izbrana Matríjeva družina in izbran je bil Kišev sin Savel. Ko pa so ga iskali, ga niso mogli najti. <sup>22</sup> Zato so naprej povpraševali od Gospoda, če bi mož še moral priti tja. Gospod je odgovoril: »Glejete, skril se je med stvari.« <sup>23</sup> Stekli so in ga vzeli od tam. Ko je stal med ljudstvom, je bil višji kakor katerikoli izmed ljudstva, od njegovih ramen navzgor. <sup>24</sup> Samuel je vsemu ljudstvu rekel: »Vidite koga je Gospod izbral, da *tu* ni podobnega njemu izmed vsega ljudstva?« Vse ljudstvo je zavpilo in reklo: »Živel kralj.« <sup>25</sup> Potem je Samuel ljudstvu povedal o načinu kraljestva in *to* zapisal v knjigo ter *jo* položil pred Gospoda. In Samuel je vse ljudstvo poslal proč, vsakega k svoji hiši.

<sup>26</sup> Tudi Savel je odšel domov v Gíbeo in z njim je šla četa mož, čigar src se je Bog dotaknil. <sup>27</sup> Toda Beliálovi otroci so rekli: »Kako nas bo ta človek rešil?« Prezirali so ga in mu niso prinesli daril. Toda on je ohranil svoj mir.

**11** Potem je prišel gor Amóneč Naháš in se utaboril zoper Jabéš Gileád. Vsi možje Jabéša so rekli Nahášu: »Skleni zavezo z nami in mi ti bomo služili.« <sup>2</sup> Amóneč Naháš jim je odgovoril: »Pod tem pogojem bom sklenil zavezo z vami, da vam lahko iztaknem vsa vasa desna očesa in to položim za grajo nad ves Izrael.« <sup>3</sup> Starešine iz Jabéša so mu rekli: »Daj nam sedem dni predaha, da lahko odpošljemo poslance v vse Izraelove pokrajine, in potem, če ne bo nobenega človeka, da nas reši, bomo prišli ven k tebi.«

<sup>4</sup> Potem sta poslanca prišla v Savlovo Gíbeo in v ušesa ljudstva povedala novice in vse ljudstvo je povzdignilo svoje glasove ter zajokalo.

<sup>5</sup> Glej, Savel je prišel za čredo iz polja in Savel je rekel: »Kaj *pesti* ljudstvo, da jokajo?« Povedali so mu novice od ljudi iz Jabéša. <sup>6</sup> Božji Duh je prišel nad Savljo, ko je slišal tiste novice in njegova jeza je bila silno vneta. <sup>7</sup> Snel je jarem iz volov in ju razsekal na košček in *le-te* poslal po vseh Izraelovih pokrajinh, po rokah poslancev, rekoč: »Kdorkoli ne pride naprej za Savlom in Samuelom, bo tako storjeno njegovim volom.« Gospodov strah je padel na ljudstvo in prišli so ven soglasno. <sup>8</sup> Ko jih je preštel v Beziku, je bilo Izraelovih otrok tristo tisoč in Judovih mož trideset tisoč. <sup>9</sup> Poslancem, ki so prišli, so povedali: »Tako boste rekli možem iz Jabéš Gileáda: ›Jutri, ob *času*, *ko* sonce postane vroče, boste imeli pomoč.‹« Poslanci so prišli in *to* pokazali možem iz Jabéša in bili so veseli. <sup>10</sup> Zato so možje iz Jabéša rekli: »Jutri bomo prišli ven k vam in z nami boste lahko storili vse, kar se vam zdi dobro.« <sup>11</sup> Naslednjega dne je bilo to *tako*, da je Savel ljudstvo razvrstil v tri skupine in prišli so v sredo vojske ob jutranji straži in usmrtili Amónce do dnevne vročine. Pripetilo se je, da so bili tisti, ki so preostali, razkropljeni, tako da niti dva izmed njih nista ostala skupaj.

<sup>12</sup> Ljudstvo je reklo Samuelu: »Kdo je *tisti*, ki je rekel: ›Ali bo Savel kraljeval nad nami?« Privedete može, da jih lahko usmrčimo.« <sup>13</sup> Savel je rekel: »Danes ne bo usmrčen noben mož, kajti danes je Gospod izvršil rešitev duš v Izraelu.« <sup>14</sup> Potem je Samuel rekel ljudstvu: »Pridite in pojdimo v Gilgál in tam obnovimo kraljestvo.« <sup>15</sup> Vse ljudstvo je odšlo v Gilgál in tam, v Gilgálu, so postavili Savla za kralja pred Gospodom in tam so žrtvovali žrtvovanje mirovnih daritev pred Gospodom in tam so se Savel in vsi Izraelovi možje silno veselili.

**12** Samuel je rekel vsemu Izraelu: »Glejte, prisluhnil sem vašemu glasu v vsem, kar ste mi rekli in postavil sem kralja nad vami. <sup>2</sup> In sedaj, glejte, kralj hodi pred vami. Jaz pa sem starec in sivolas in glejte, moja sinova *sta* z vami. Hodil sem pred vami od svojega otroštva, do tega dne. <sup>3</sup> Glejte, tukaj *sem*. Pričujte zoper mene pred Gospodom in pred njegovim maziljencem. Čigavega vola sem vzel? Ali čigavega osla sem vzel? Ali sem koga ogoljufal? Koga sem zatiral? Ali iz čigave roke sem sprejel *kakršnokoli* podkupnino, da bi mi s tem zaslepil oči? In povrnil vam bom.« <sup>4</sup> Rekli so: »Nisi nas ogoljufal niti nas nisi zatiral niti nisi vzel karkoli iz roke kateregakoli moža.« <sup>5</sup> Rekel jim je: »Gospod *je* priča zoper vas in njegov maziljenc je priča ta dan, da v moji roki niste našli ničesar.« Odgovorili so: »**On je** priča.«

<sup>6</sup> Samuel je ljudstvu rekel: »Gospod *je ta*, ki je določil Mojzes in Arona in ki je vaše očete privedel gor iz egiptovske dežele. <sup>7</sup> Zdaj torej mirno stojte, da se bom lahko pravdal z vami pred Gospodom o vseh pravičnih dejanhjih Gospoda, ki jih je storil vam in vašim očetom. <sup>8</sup> Ko je Jakob prišel v Egipt in so vaši očetje klicali h Gospodu, potem jim je Gospod poslal Mojzesa in Arona, ki sta vaše očete privedla ven iz Egipta in jim dala prebivati na tem kraju. <sup>9</sup> Ko pa so pozabili Gospoda, svojega Boga, jih je prodal v roko Siserája, poveljnika Hacórjeve vojske in v roko Filistejcev in v roko moábskega kralja in so se borili zoper njih. <sup>10</sup> Klicali so h Gospodu in rekli: »Grešili smo, ker smo zapustili Gospoda in smo služili Bálom in Astarti. Toda sedaj nas osvobodi iz roke naših sovražnikov in mi ti bomo služili.« <sup>11</sup> Gospod je poslal Jerubáala, Bedána, Jefteja in Samuela in vas osvobodil iz roke vaših sovražnikov na vsaki strani in vi ste varno prebivali. <sup>12</sup> Ko pa ste videli, da je proti vam prišel Nahás, kralj Amónovih otrok, ste mi rekli: »Ne, temveč bo kralj kraljeval nad nami.« Ko *je bil* Gospod, vaš Bog, vaš kralj. <sup>13</sup> Zdaj torej glejte kralja, katerega ste izbrali *in* katerega ste si želeti! In glejte, Gospod je postavil kralja nad vami. <sup>14</sup> Če se boste bali Gospoda in mu služili in ubogali njegov glas in se ne boste uprli zoper Gospodovo zapoved, potem boste tako vi kot vaš kralj, ki kraljuje nad vami, še naprej sledili Gospodu, vašemu Bogu. <sup>15</sup> Toda če ne boste ubogali glasu Gospoda, temveč se boste uprli zoper Gospodovo zapoved, potem bo Gospodova roka zoper vas, kakor *je bila* zoper vaše očete.

<sup>16</sup> Zdaj torej stojte in vidite to veliko stvar, ki jo bo Gospod storil pred vašimi očmi. <sup>17</sup> *Mar* ni danes pšenična žetev? Klical bom h Gospodu in poslal bo grmenje in dež, da boste lahko zaznali in videli, da *je* vaša zlobnost velika, ki ste jo storili v Gospodovih očeh, v tem, da ste si zahtevali kralja.« <sup>18</sup> Tako je Samuel zaklical h Gospodu in Gospod je ta dan poslal grmenje in dež, in vse ljudstvo se je sišlo balo Gospoda in Samuela. <sup>19</sup> Vse ljudstvo je reklo Samuelu: »Moli za svoje služabnike h Gospodu, svojemu Bogu, da ne umremo, kajti vsem našim grehom smo dodali *to* zlo, da smo si zahtevali kralja.«

<sup>20</sup> Samuel je ljudstvu rekel: »Ne bojte se. Storili ste vso to zlobnost, vendar se ne obrnite stran od sledenja Gospodu, temveč z vsem svojim srcem služite Gospodu<sup>21</sup> in ne obrnite se stran, kajti *potem bi šli* za praznimi *stvarmi*, ki ne morejo koristiti, niti osvoboditi, kajti prazne so. <sup>22</sup> Kajti Gospod ne bo zapustil svojega ljudstva zaradi svojega veličastnega imena, ker je Gospodu ugajalo, da vas naredi za svoje ljudstvo. <sup>23</sup> Poleg tega, kar se mene tice, Bog ne daj, da bi grešil zoper Gospoda v *[tem]*, da bi prenehal moliti za vas, temveč vas bom učil dobro in pravilno pot. <sup>24</sup> Samo bojte se Gospoda in mu služite v resnici, z vsem svojim srcem, kajti preudarite kako velike *stvari* je storil za vas. <sup>25</sup> Toda če boste še vedno počeli zlobno, boste použiti, tako vi kakor vaš kralj.«

**13** Savel je kraljeval eno leto in ko je nad Izraelom kraljeval dve leti,<sup>2</sup> si je Savel izbral tri tisoč *mož* iz Izraela, *od katerih* jih je bilo dva tisoč s Savlom v Mihmášu in na gori Betel, tisoč pa jih je bilo z Jonatanom v Benjaminovi Gíbei, preostanek ljudstva pa je poslal vsakega moža k svojemu šotoru. <sup>3</sup> Jonatan je udaril garnizijo Filistejcev, ki *je bila* v Gebi in Filistejci so slišali *o tem*. Savel pa je zatobil na šofar po vsej deželi, rekoč: »Naj Hebrejci slišijo.« <sup>4</sup> Ves Izrael je slišal govoriti, da je Savel udaril garnizijo Filistejcev in *da* je bil tudi Izrael v ogabnost Filistejcem. In ljudstvo je bilo sklicano skupaj za Savlom v Gilgál.

<sup>5</sup> Filistejci so se zbrali skupaj, da se bojujejo z Izraelom, trideset tisoč bojnih vozov, šest tisoč konjenikov in ljudstva v obilju, kakor *je* peska na morski obali. Prišli so gor in se utaborili v Mihmášu, vzhodno od Bet Avena. <sup>6</sup> Ko so možje iz Izraela videli, da so bili v škrípcu (kajti ljudje so bili zelo stiskani), potem se se ljudje skrili v votlinah, v goščavah, v skalah, na visokih krajih in v jamah. <sup>7</sup> *Nekateri izmed* Hebrejcev so

<sup>12</sup> ¶ And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death. <sup>13</sup> And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel. <sup>14</sup> Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. <sup>15</sup> And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there Saul and all the men of Israel rejoiced greatly.

**12** And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. <sup>2</sup> And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day. <sup>3</sup> Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you. <sup>4</sup> And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. <sup>5</sup> And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

<sup>6</sup> ¶ And Samuel said unto the people, *It is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. <sup>7</sup> Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers. <sup>8</sup> When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. <sup>9</sup> And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. <sup>10</sup> And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. <sup>11</sup> And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. <sup>12</sup> And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king. <sup>13</sup> Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you. <sup>14</sup> If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God: <sup>15</sup> But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

<sup>16</sup> ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes. <sup>17</sup> *Is it* not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king. <sup>18</sup> So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel. <sup>19</sup> And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

<sup>20</sup> ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; <sup>21</sup> And turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain. <sup>22</sup> For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. <sup>23</sup> Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: <sup>24</sup> Only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you. <sup>25</sup> But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

**13** Saul reigned one year; and when he had reigned two years over Israel, <sup>2</sup> Saul chose him three thousand *men* of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gíeah of Benjamin: and the rest of the people he sent every man to his tent. <sup>3</sup> And Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. <sup>4</sup> And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

<sup>5</sup> ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. <sup>6</sup> When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in

pits.<sup>7</sup> And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

<sup>8</sup> ¶ And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.<sup>9</sup> And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.<sup>10</sup> And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

<sup>11</sup> ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;<sup>12</sup> Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.<sup>13</sup> And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.<sup>14</sup> But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

<sup>15</sup> And Samuel arose, and gat him up from Gilgal unto Gibeath of Benjamin. And Saul numbered the people that were present with him, about six hundred men.<sup>16</sup> And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeath of Benjamin: but the Philistines encamped in Michmash.

<sup>17</sup> ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual:<sup>18</sup> And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

<sup>19</sup> ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:<sup>20</sup> But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.<sup>21</sup> Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.<sup>22</sup> So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.<sup>23</sup> And the garrison of the Philistines went out to the passage of Michmash.

**14** Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.<sup>2</sup> And Saul tarried in the uttermost part of Gibeath under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men;<sup>3</sup> And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

<sup>4</sup> ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.<sup>5</sup> The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeath.<sup>6</sup> And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.<sup>7</sup> And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.<sup>8</sup> Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.<sup>9</sup> If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.<sup>10</sup> But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this shall be a sign unto us.<sup>11</sup> And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.<sup>12</sup> And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.<sup>13</sup> And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.<sup>14</sup> And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow.<sup>15</sup> And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

<sup>16</sup> And the watchmen of Saul in Gibeath of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

<sup>17</sup> Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer were not there.<sup>18</sup> And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

odšli preko Jordana k deželi Gada in Gileáda. Glede Savla, on je bil še vedno v Gilgálu in vse ljudstvo mu je trepetajoč sledilo.

<sup>8</sup> Zadrževal se je sedem dni, glede na določeni čas, ki ga je Samuel določil. Toda Samuel ni prišel v Gilgál, ljudstvo pa je bilo razkropljeno od njega.<sup>9</sup> Savel je rekel: »Prinesite sèm k meni žgalno daritev in mirovne daritve.« In daroval je žgalno daritev.<sup>10</sup> Pripetilo se je, da takoj, ko je končal daritev žgalne daritve, glej, je prišel Samuel. Savel je odšel ven, da ga sreča, da bi ga lahko pozdravil.

<sup>11</sup> Samuel je rekel: »Kaj si storil?« Savel je rekel: »Ker sem videl, da je bilo ljudstvo razkropljeno proč od mene in da ti nisi prišel v določenih dneh in da so se Filistejci zbrali skupaj pri Mihmášu,<sup>12</sup> sem zato rekel: »Filistejci bodo sedaj prišli nadme dol v Gilgál, jaz pa nisem naredil ponizne prošnje h Gospodu.« Zato sem se prisilil in daroval žgalno daritev.<sup>13</sup> Samuel je rekel Savlu: »Storil si nespametno. Nisi se držal zapovedi Gospoda, svojega Boga, katero ti je zapovedal, kajti sedaj bi Gospod na veke utrdil twoje kraljestvo nad Izraelom.<sup>14</sup> Toda sedaj twoje kraljestvo ne bo trajalo. Gospod si je poiskal moža po svojem lastnem srcu in Gospod mu je zapovedal, da bi bil poveljnič nad njegovim ljudstvom, ker se ti nisi držal tega, kar ti je Gospod zapovedal.«

<sup>15</sup> Samuel je vstal in se iz Gilgála povzpel v Benjaminovo Gíbeo. Savel je preštel ljudstvo, ki je bilo prisotno z njim, približno šeststo mož.

<sup>16</sup> Savel, njegov sin Jonatan in ljudstvo, ki je bilo prisotno z njima, je ostalo v Benjaminovi Gíbei, toda Filistejci so taborili v Mihmášu.

<sup>17</sup> Iz tabora Filistejcev so prišli plenilci v treh skupinah. Ena skupina se je obrnila k poti, ki vodi v Ofro, v deželo Šuál.<sup>18</sup> Druga skupina se je obrnila k poti do Bet Horóna. [Še] druga skupina se je obrnila k poti meje, ki je obrnjena k dolini Cebojím, proti divjini.

<sup>19</sup> Torej po vsej Izraelovi deželi ni bilo najti kovača, kajti Filistejci so rekli: »Da si ne bi Hebrejci naredili mečev ali sulic.«<sup>20</sup> temveč so vsi Izraelci hodili dol k Filistejcem, da si nabrusijo vsak mož svoj nož pri plugu, svoje črtalo pluga, svojo sekiro in svojo motiko.<sup>21</sup> § Vendar so imeli pilo za motike, za črtala plugov, za vile, za sekire in da naostrijo palice z bodico.<sup>22</sup> Tako se je na dan bitke pripetilo, da ni bilo najti niti meča niti sulice v roki kateregakoli izmed ljudstva, ki so bili s Savlom in Jonatanom. Toda najti ju je bilo pri Savlu in njegovem sinu Jonatanu.<sup>23</sup> Garnizija Filistejcev je odšla ven k prehodu Mihmáša.

Pripetilo se je torej na dan, ko je Savlov sin Jonatan rekel **14** mladeniču, ki je nosil njegovo bojno opremo: »Pridi in pojdiva preko, k filistejski garniziji, ki je bila ostra skala na eni strani in ostra skala na drugi strani. Ime ene je bilo Bocéc, ime druge pa Sene.« Sprednji del ene je bil obrnjen proti severu, nasproti Mihmášu in druge proti jugu, nasproti Gíbei.<sup>6</sup> Jonatan je rekel mladeniču, ki je nosil njegovo bojno opremo: »Pridi in pojdiva preko, h garniziji teh neobrezancev. Morda bo Gospod delal za naju, kajti ni omejitve Gospodu, da reši po mnogih ali po pesčici.«<sup>7</sup> Njegov nosilec bojne opreme mu je rekel: »Stori vse, kar je v tvojem srcu. Obrni se, glej, jaz sem s teboj glede na tvoje srce.«<sup>8</sup> Potem je Jonatan rekel: »Glej, šla bova preko, k tem možem in se jim bova odkrila.<sup>9</sup> Če nama rečejo: »Ostanita, dokler ne pridemo do vaju,« potem bova mirno stala na svojem kraju in ne bova šla gor k njim.<sup>10</sup> Toda če rečejo tako: »Pridita gor k nam,« potem bova šla gor, kajti Gospod jih je izročil v najino roko in to nama bo za znamenje.«<sup>11</sup> Oba izmed njiju sta se odkrila garniziji Filistejcev. Filistejci so rekli: »Poglejte, Hebrejci prihajajo iz lukenj, kamor so se skrili.«<sup>12</sup> Možje iz garnizije so Jonatanu in njegovemu nosilcu bojne opreme odgovorili ter reki: »Pridita gor k nam in pokazali vama bomo stvar.« Jonatan je rekel svojemu nosilcu bojne opreme: »Pridi gor za meno, kajti Gospod jih je izročil v Izraelovo roko.«<sup>13</sup> Jonatan je plezal gor po svojih rokah in po svojih stopalih in njegov nosilec bojne opreme za njim in padali so pred Jonatanom. Njegov nosilec bojne opreme pa jih je pobijal za njim.<sup>14</sup> Ta prvi pokol, ki sta ga naredila Jonatan in njegov nosilec bojne opreme, je zajel okrog dvajset mož, kakor bi bilo znotraj pol orala dežele, katero bi lahko preoral jarem volov.<sup>15</sup> V vojski na polju in med vsem ljudstvom je bilo trepetanje. Garnizija in plenilci, tudi oni so trepetali in zemlja se je tresla. Tako je bilo zelo veliko trepetanje.

<sup>16</sup> Savlovi stražarji v Benjaminovi Gíbei so pogledali in glej, množica se je razblinila in nadaljevali so s podiranjem drug drugega.<sup>17</sup> Potem je Savel rekel ljudstvu, ki je bilo z njim: »Prestejetre torej in poglejte, kdo je odšel od nas.« Ko so prešteli, glej, Jonatan in njegov nosilec bojne opreme nista bila tam.<sup>18</sup> Savel je rekel Ahiju: »Prinesi sèm

Božjo skrinjo.« Kajti Božja skrinja je bila ob tistem času z Izraelovimi otroci.

<sup>19</sup> Prijetilo se je, medtem ko je Savel govoril z duhovnikom, da se je hrup, ki je bil v vojski Filistejcev, nadaljeval in naraščal in Savel je rekel duhovniku: »Umakni svojo roko.« <sup>20</sup> Savel ter vse ljudstvo, ki je **bilo** z njim, so se zbrali skupaj in prišli k bitki. Glej, meč vsakega moža je bil proti njegovemu tovarisu **in tam je bila** zelo velika zmeda. <sup>21</sup> Pa tudi Hebrejci, ki so bili pred tem časom s Filistejci, ki so **iz** okoliške **dežele** odšli z njimi gor v tabor, celo ti so se prav tako obrnili, da **bili** z Izraelci, ki so **bili** s Savlom in Jonatanom. <sup>22</sup> Podobno so tudi vsi Izraelovi možje, ki so se skrili na gori Efrajim, **ko** so slišali, da so Filistejci zbežali, celo oni so sledili tik za njimi v bitko. <sup>23</sup> Tako je Gospod tisti dan rešil Izraela. Bitka je prešla preko k Bet Avenu.

<sup>24</sup> Izraelovi možje so bili ta dan užaloščeni, kajti Savel je ljudstvo zaprisegel, rekoč: »Preklet naj **bo** mož, ki poje **kakršnokoli** hrano do večera, da bom lahko maščevan na svojih sovražnikih.« Tako nihče izmed ljudstva ni pokusil **nobene** hrane. <sup>25</sup> Vsi **tisti iz** dežele so prišli do gozdov in tam je bil na tleh med. <sup>26</sup> Ko je ljudstvo prišlo v gozd, glej, je kapljal med, toda noben mož ni iztegnil svoje roke k svojim ustom, kajti ljudstvo se je balo prisego. <sup>27</sup> Toda Jonatan ni slišal, ko je njegov oče ljudstvo obremenil s prisego. Zato je iztegnil konec palice, ki je **bila** v njegovi roki in jo omogočil v satovju in svojo roko nesel k ustom in njegove oči so bile razsvetljene. <sup>28</sup> Potem je odgovoril eden izmed ljudstva in rekel: »Tvoj oče je s prisego strogo obremenil ljudstvo, rekoč: »Preklet **bodi** človek, ki danes poje **kakršnokoli** hrano.« In ljudstvo je bilo slabotno. <sup>29</sup> Potem je Jonatan rekel: »Moj oče je vznemiril deželo. Poglej, prosim te, kako so bile moje oči razsvetljene, ker sem okusil malo od tega medu. <sup>30</sup> Kako mnogo bolj, če bi morda ljudstvo danes prosto jedlo od plena svojih sovražnikov, ki so ga našli? Kajti ali ne bi bil sedaj veliko večji pokol med Filistejci?« <sup>31</sup> Ta dan so udarili Filistece od Mihmáša do Ajaloná, ljudstvo pa je bilo zelo slabotno. <sup>32</sup> In ljudstvo se je vrglo na plen in vzelo ovce, vole in teleta in zaklali so **jih** na tleh. Ljudstvo **jih** je jedlo s krvjo.

<sup>33</sup> Potem so povedali Savlu, rekoč: »Glej, ljudstvo greši zoper Gospoda v tem, da jedo s krvjo.« Rekel je: »Pregrešali ste se. Zavalite k meni ta dan velik kamen.« <sup>34</sup> Savel je rekel: »Razpršite se med ljudstvo in jim recite: »Privedite mi sém vsak človek svojega vola in vsak človek svojo ovco in zakoljite **jih** tukaj in jezte in ne grešite zoper Gospoda, v tem, da bi jedli s krvjo.« Vse ljudstvo je to noć privedlo, vsak človek svojega vola s seboj in **so jih** tam zaklali. <sup>35</sup> Savel je zgradil oltar Gospodu. Ta isti je bil prvi oltar, ki ga je zgradil Gospodu.

<sup>36</sup> Savel je rekel: »Pojdimo ponoči dol za Filistejci in jih plenimo do jutranje svetlobe in ne pustimo nobenega moža od njih.« Rekl so: »Stori karkoli se ti zdi dobro.« Potem je rekel duhovniku: »Približajmo se sém k Bogu.« <sup>37</sup> Savel je vprašal za nasvet od Boga: »Ali naj grem dol za Filistejci? Ali jih boš izročil v Izraelovo roko?« Toda tisti dan mu ni odgovoril. <sup>38</sup> Savel je rekel: »Približajte se sém vsi vodje ljudstva in vedite in poglejte v čem je bil ta greh ta dan.« <sup>39</sup> Kajti **Kakor** živi Gospod, ki rešuje Izrael, čeprav bi bil ta na mojem sinu Jonatanu, bo on zagotovo umrl. « Toda **tam ni bilo** moža izmed ljudstva, **da bi** mu odgovoril. <sup>40</sup> Potem je vsemu Izraelu rekel: »Vi boste na eni strani, jaz in moj sin Jonatan pa bova na drugi strani.« Ljudstvo je Savlu reklo: »Stori, kar se ti zdi dobro.« <sup>41</sup> Zato je Savel rekel Gospodu, Izraelovemu Bogu: »Daj popoln **žreb**.« Zajeta sta bila Savel in Jonatan, toda ljudstvo je bilo izločeno. <sup>42</sup> Savel je rekel: »Vrzite **žrebe** med meno in mojim sinom Jonatanom.« In izbran je bil Jonatan. <sup>43</sup> Potem je Savel rekel Jonatanu: »Povej mi kaj si storil.« Jonatan mu je povedal in rekel: »Samo pokusil sem malo medu s koncem palice, ki je **bila** v moji roki **in** glej, moram umreti.« <sup>44</sup> Savel je odgovoril: »Bog stori tako in še več, kajti zagotovo boš umrl, Jonatan.« <sup>45</sup> Ljudstvo pa je reklo Savlu: »Ali naj Jonatan umre, ki je izvršil to veliko rešitev duš v Izraelu? Bog ne daj. **Kakor** Gospod živi, ne bo niti en las iz njegove glave padel na tla, kajti ta dan je delal z Bogom.« Tako je ljudstvo rešilo Jonatana, da ni umrl. <sup>46</sup> Potem je Savel odšel gor od sledenja Filistejcem in Filistejci so odšli k svojemu lastnemu kraju.

<sup>47</sup> Tako je Savel vzel kraljestvo nad Izraelom in se boril zoper vse svoje sovražnike na vsaki strani, zoper Moáb, zoper Amónove otroke, zoper Edóm, zoper kralje Cobe in zoper Filistejce in h komurkoli se je obrnil, **jim** je povzročal skrbi. <sup>48</sup> Zbral je vojsko, udaril Amalečane in Izraela osvobodil iz rok tistih, ki so jih plenili. <sup>49</sup> Torej Savlovi sinovi so bili Jonatan, Jišví in Malkišúa. Imena njegovih dveh hčera **sta bili**: ime prvorjenje Merába in ime mlajše Mihála. <sup>50</sup> Ime Savlove žene je **bilo** Ahinóam, Ahimáacova hči. Ime poveljnika njegove vojske je **bilo** Abnér, sin Savlovega strica Nera. <sup>51</sup> § Kiš je **bil** Savlov oče in Abnérjev oče Ner je **bil** Abiélov sin. <sup>52</sup> In tam je bila silna vojna zoper Filistejce vse Savlove dni in ko je Savel zagledal kateregakoli močnega moža ali kateregakoli hrabrega moža, ga je vzel k sebi.

**15** Samuel je tudi rekel Savlu: »Gospod me je poslal, da te mazilim, **da bi bil** kralj nad njegovim ljudstvom, nad Izraelom. Sedaj torej

<sup>19</sup> ¶ And it came to pass, while Saul talked unto the priest, that the noise that **was** in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand. <sup>20</sup> And Saul and all the people that **were** with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, **and there was** a very great discomfiture. <sup>21</sup> Moreover the Hebrews **that** were with the Philistines before that time, which went up with them into the camp **from the country** round about, even they also **turned** to be with the Israelites that **were** with Saul and Jonathan. <sup>22</sup> Likewise all the men of Israel which had hid themselves in mount Ephraim, **when** they heard that the Philistines fled, even they also followed hard after them in the battle. <sup>23</sup> So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

<sup>24</sup> ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed **be** the man that eateth **any** food until evening, that I may be avenged on mine enemies. So none of the people tasted **any** food. <sup>25</sup> And all **they of** the land came to a wood; and there was honey upon the ground. <sup>26</sup> And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. <sup>27</sup> But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that **was** in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. <sup>28</sup> Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed **be** the man that eateth **any** food this day. And the people were faint. <sup>29</sup> Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. <sup>30</sup> How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines? <sup>31</sup> And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint. <sup>32</sup> And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew **them** on the ground: and the people did eat **them** with the blood.

<sup>33</sup> ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day. <sup>34</sup> And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay **them** here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew **them** there. <sup>35</sup> And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

<sup>36</sup> ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. <sup>37</sup> And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day. <sup>38</sup> And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day. <sup>39</sup> For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But **there was** not a man among all the people **that** answered him. <sup>40</sup> Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. <sup>41</sup> Therefore Saul said unto the LORD God of Israel, Give a perfect **lot**. And Saul and Jonathan were taken: but the people escaped. <sup>42</sup> And Saul said, Cast **lots** between me and Jonathan my son. And Jonathan was taken. <sup>43</sup> Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that **was** in mine hand, **and**, lo, I must die. <sup>44</sup> And Saul answered, God do so and more also: for thou shalt surely die, Jonathan. <sup>45</sup> And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. <sup>46</sup> Then Saul went up from following the Philistines: and the Philistines went to their own place.

<sup>47</sup> ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed **them**. <sup>48</sup> And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. <sup>49</sup> Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters **were these**; the name of the firstborn Merab, and the name of the younger Michal: <sup>50</sup> And the name of Saul's wife **was** Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host **was** Abner, the son of Ner, Saul's uncle. <sup>51</sup> And Kish **was** the father of Saul; and Ner the father of Abner **was** the son of Abiel. <sup>52</sup> And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

**15** Samuel also said unto Saul, The LORD sent me to anoint thee **to be** king over his people, over Israel: now therefore hearken thou unto the

voice of the words of the LORD. <sup>2</sup> Thus saith the LORD of hosts, I remember **that** which Amalek did to Israel, how he laid **wait** for him in the way, when he came up from Egypt. <sup>3</sup> Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. <sup>4</sup> And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. <sup>5</sup> And Saul came to a city of Amalek, and laid wait in the valley.

<sup>6</sup> ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. <sup>7</sup> And Saul smote the Amalekites from Havilah **until** thou comest to Shur, that **is** over against Egypt. <sup>8</sup> And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. <sup>9</sup> But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all **that was** good, and would not utterly destroy them: but every thing **that was** vile and refuse, that they destroyed utterly.

<sup>10</sup> ¶ Then came the word of the LORD unto Samuel, saying, <sup>11</sup> It repenteth me that I have set up **Saul to be** king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. <sup>12</sup> And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. <sup>13</sup> And Samuel came to Saul: and Saul said unto him, Blessed **be** thou of the LORD: I have performed the commandment of the LORD. <sup>14</sup> And Samuel said, What **meaneth** then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? <sup>15</sup> And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. <sup>16</sup> Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. <sup>17</sup> And Samuel said, When thou **wast** little in thine own sight, **wast** thou not **made** the head of the tribes of Israel, and the LORD anointed thee king over Israel? <sup>18</sup> And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. <sup>19</sup> Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? <sup>20</sup> And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. <sup>21</sup> But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. <sup>22</sup> And Samuel said, Hath the LORD **as great** delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey **is** better than sacrifice, **and** to hearken than the fat of rams. <sup>23</sup> For rebellion **is** as the sin of witchcraft, and stubbornness **is** as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from **being** king.

<sup>24</sup> ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. <sup>25</sup> Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. <sup>26</sup> And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. <sup>27</sup> And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. <sup>28</sup> And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, **that is** better than thou. <sup>29</sup> And also the Strength of Israel will not lie nor repent: for he **is** not a man, that he should repent. <sup>30</sup> Then he said, I have sinned: **yet** honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. <sup>31</sup> So Samuel turned again after Saul; and Saul worshipped the LORD.

<sup>32</sup> ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. <sup>33</sup> And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

<sup>34</sup> ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. <sup>35</sup> And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

**16** And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. <sup>2</sup> And Samuel said, How can I go? if Saul hear **it**, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. <sup>3</sup> And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me **him** whom I name unto thee. <sup>4</sup> And Samuel did that which the LORD spake, and came to

prisluhni glasu Gospodovih besed. <sup>2</sup> Tako govori Gospod nad bojevnik: »Spomnim se **tega**, kar je Amálek storil Izraelu, kako je prežal nanj na poti, ko je prišel gor iz Egipta. <sup>3</sup> Sedaj pojdi in udari Amáleka in popolnoma uniči vse, kar imajo in ne prizanesi jim, temveč ubij tako moškega kakor žensko, otroka in dojenčka, vola in ovco, kamelo in osla.« <sup>4</sup> Savel je ljudstvo zbral skupaj in jih preštel v Teláimu, dvesto tisoč pešcev in deset tisoč mož iz Juda. <sup>5</sup> Savel je prišel do mesta Amálečanov in prežal in dolini.

<sup>6</sup> Savel je Kenéjem rekel: »Pojdite, odidite dol izmed Amálečanov, da vas ne bi uničil z njimi, kajti izkazali ste prijaznost vsem Izraelovim otrokom, ko so prišli gor iz Egipta.« Tako so Kenéci odšli izmed Amálečanov. <sup>7</sup> Savel je udaril Amálečane od Havile, dokler ne prideš do Šura, ki **je** nasproti Egiptu. <sup>8</sup> Agága, kralja Amálečanov, je zajel živega in z ostrino meča popolnoma uničil vse ljudstvo. <sup>9</sup> Toda Savel in ljudstvo je prizaneslo Agágu in najboljšemu od ovc, od volov, od pitancev in jagnjet in vsega, **kar je bilo** dobro in niso jih želeli popolnoma uničiti. Toda vsako stvar, **ki je bila** ničvredna in zavrnjena, to so popolnoma uničili.

<sup>10</sup> Potem je prišla Gospodova beseda Samuelu, rekoč: <sup>11</sup> »To me je pokesalo, da sem postavil Savla, **da bi bil** kralj, kajti obrnil se je nazaj od sledenja meni in ni izvršil mojih zapovedi.« To je užalostilo Samuela in ta je vso noč klíkal h Gospodu. <sup>12</sup> Ko je Samuel zgodaj vstal, da bi zjutraj srečal Savla, je bilo Samuela povedano, rekoč: »Savel je prišel v Karmel in glej, postavil si je kraj in potem je šel naokrog, šel naprej in odšel dol do Gilgála.« <sup>13</sup> Samuel je prišel k Savlu in Savel mu je rekel: »Blagoslovljen **bodi** od Gospoda. Izpolnil sem Gospodovo zapoved.«

<sup>14</sup> Samuel pa je rekel: »Kaj potem **pomeni** to blejanje ovc v mojih ušesih in mukanje volov, katerega slišim?« <sup>15</sup> Savel je rekel: »Privedli so jih od Amálečanov, kajti ljudstvo je prizaneslo najboljšim izmed ovc in izmed volov, da žrtvujejo Gospodu, tvojemu Bogu, preostalo pa smo popolnoma uničili.« <sup>16</sup> Potem je Samuel rekel Savlu: »Ostani in povedal ti bom kaj mi je to noč povedal Gospod.« In rekel mu je: »Povej.« <sup>17</sup> Samuel je rekel: »Ko si **bil** majhen v svojem lastnem pogledu, **ali** nisi bil **narejen** za poglavjarja Izraelovim rodovom in te je Gospod mazilil za kralja nad Izraelom? <sup>18</sup> Gospod te je poslal na pot in rekel: »Pojdi in popolnoma uniči gréšnike Amálečane in se borí proti njim, dokler ne bodo použiti.« <sup>19</sup> Zakaj potem nisi ubogal Gospodovega glasu, temveč si se vrgel na plen in storil zlo v Gospodovih očeh?«

<sup>20</sup> Savel je rekel Samuelu: »Da, ubogal sem Gospodov glas in sem šel na pot, na katero me je poslal Gospod in privedel sem Agága, kralja Amálečanov in popolnoma sem uničil Amálečane. <sup>21</sup> Toda ljudstvo je vzelod od plena, ovce in vole, glavne izmed stvari, ki naj bi bile popolnoma uničene, da žrtvujejo Gospodu, tvojemu Bogu v Gilgálu.« <sup>22</sup> Samuel je rekel: »Ali ima Gospod **tako veliko** zadovoljstvo v žgalnih daritvah in klavnih daritvah, kot in ubogljivosti Gospodovemu glasu? Glej, ubogati **je** bolje kot klavna daritev **in** poslušati [*bolje*] kot tolšča ovnov. <sup>23</sup> Kajti upor **je kakor** greh čaranja in trmoglavost **je kakor** krivičnost in malikovanje. Ker si zavrnil Gospodovo besedo, je tudi on zavrnil tebe, da bi **bil** kralj.«

<sup>24</sup> Savel je rekel Samuelu: »Grešil sem, kajti prekršil sem Gospodovo zapoved in twoje besede, ker sem se bal ljudstva in ubogal njihov glas. <sup>25</sup> Zdaj torej, prosim te, odpusti moj greh in se ponovno obrni z meno, da lahko obožujem Gospoda.« <sup>26</sup> Samuel pa je rekel Savlu: »Ne bom se vrnil s teboj, kajti zavrnil si Gospodovo besedo in Gospod je zavrnil tebe, da bi bil kralj nad Izraelom.« <sup>27</sup> Medtem ko se je Samuel obrnil naokoli, da gre proč, je zgrabil krajec njegovega plašča in ga odtrgal. <sup>28</sup> Samuel pa mu je rekel: »Gospod je ta dan odtrgal Izraelovo kraljestvo od tebe in ga izročil tvojemu bližnjemu, **ki je** boljši kakor ti. <sup>29</sup> Tudi Močni Izraelov ne bo lagal niti se kesal, kajti on ni človek, da bi se kesal.« <sup>30</sup> Potem je rekel: »Grešil sem. **Vendar** me sedaj počasti, prosim te, pred starešinami mojega ljudstva in pred Izraelom in se ponovno obrni z meno, da bom lahko oboževal Gospoda, tvojega Boga.« <sup>31</sup> Tako se je Samuel ponovno obrnil za Savlom, in Savel je oboževal Gospoda.

<sup>32</sup> Potem je Samuel rekel: »Privedite sém k meni Agága, kralja Amálečanov.« Agág je prefinjeno prišel k njemu. In Agág je rekel: »Zagotovo je grenkoba smrti minila.« <sup>33</sup> Samuel je rekel: »Kakor je tvoj meč naredil ženske brez otrok, tako bo tvoja mati brez otroka med ženskami.« In Samuel je Agága razsekal na koščke pred Gospodom v Gilgálu.

<sup>34</sup> Potem je Samuel odšel v Ramo, Savel pa je odšel gor, do svoje hiše, v Savlovo Gíbeo. <sup>35</sup> Samuel ni več prišel, da bi videl Savla, do dneva svoje smrti, vendar je Samuel žaloval za Savlom. In Gospod se je pokesal, da je Savla postavil [*za*] kralja nad Izraelom.

**16** Gospod je rekel Samuelu: »Doklej boš žaloval za Savlom, glede na to, da sem ga zavrnil od kraljevanja nad Izraelom? Napolni svoj rog z oljem in pojdi, poslat te bom k Betlehemu Jeseju, kajti med njegovimi sinovi sem si priskrbel kralja.« <sup>2</sup> Samuel je rekel: »Kako lahko grem? Če Savel **to** sliši, me bo ubil.« Gospod je rekel: »Vzemi s seboj telico in reci: »Prišel sem, da žrtvujem Gospodu.« <sup>3</sup> H klavni daritvi poklici Jeseja, jaz pa ti bom pokazal kaj bo storil in mazilil mi boš **tistega**, katerega ti imenujem.« <sup>4</sup> Samuel je storil to, kar je

Gospod govoril in prišel v Betlehem. Starešine mesta pa so trepetali ob njegovem prihodu in rekli: »Ali prihajaš miroljubno?« <sup>5</sup> Rekel je: »Miroljubno. Prišel sem, da darujem Gospodu. Posvetite se in pridite z menoj h klavni daritvi.« In Jeseja in njegove sinove je posvetil ter jih poklical k daritvi.

<sup>6</sup>Pripetilo se je, ko so prišli, da je pogledal na Eliába in rekel: »Zagotovo je Gospodov maziljenec pred njim.« <sup>7</sup>Toda Gospod je rekel Samuelu: »Ne glej na njegovo obliče ali na višino njegove postave, ker sem ga odklonil, kajti **GOSPOD** ne *vidi* kakor vidi človek; kajti človek gleda na zunanj video, toda Gospod gleda na srce.« <sup>8</sup>Potem je Jese poklical Abinadába in ga primoral, da gre pred Samuela. In ta je rekel: »Niti tega Gospod ni izbral.« <sup>9</sup>Potem je Jese primoral Šamája, da gre mimo. Rekel je: »Niti Gospod ni izbral tega.« <sup>10</sup>Ponovno, Jese je primoral sedem svojih sinov, da gredo mimo pred Samuelom. Samuel je rekel Jeseju: »Gospod ni izbral teh.« <sup>11</sup>Samuel je rekel Jeseju: »Ali so tukaj vsi *tvoji* otroci?« Rekel je: »Ostaja še najmlajši in glej, on varuje ovce.« Samuel je rekel Jeseju: »Pošlji in privedi ga, kajti ne bomo sedli dol, dokler on ne pride sēm.« <sup>12</sup>Poslal je in ga privedel noter. Torej *bil je* rdečkast *in* hkrati lepega obličja in čeden na pogled. In Gospod je rekel: »Vstani, mazili ga, kajti to *je* on.« <sup>13</sup>Potem je Samuel vzel rog olja in ga mazil v sredi njegovih bratov. Gospodov Duh je prišel na Davida od tega dne dalje. Tako je Samuel vstal in odšel v Ramo.

<sup>14</sup>Vendar pa je Gospodov Duh odšel od Savla in zli duh od Gospoda ga je nadlegoval. <sup>15</sup>Savlovi služabniki so mu rekli: »Glej torej, nadleguje te zli duh od Boga. <sup>16</sup>Naj naš gospod sedaj zapove svojim služabnikom, *ki so* pred teboj, da poišejo človeka, *ki je* spreten igralec na harfo. Zgodilo se bo, ko bo nad teboj zli duh od Boga, da bo igral s svojo roko, tebi pa bo dobro.« <sup>17</sup>Savel je svojim služabnikom rekel: »Prisrbite mi torej človeka, ki lahko dobro igra in *ga* privede k meni.« <sup>18</sup>Potem je eden izmed služabnikov odgovoril in rekel: »Glej, videl sem sina Betlehemca Jeseja, *ki je* spreten v igranju, močan, hraber mož, bojevnik, razsoden v zadevah in ljubke osebnosti in Gospod *je* z njim.«

<sup>19</sup>Zato je Savel poslal poslanec k Jeseju in rekel: »Pošlji mi svojega sina Davida, *ki je* z ovcami.« <sup>20</sup>Jese je vzel osla, *obloženega* s kruhom, vinski meh, kozička in *jih* po svojem sinu Davidu poslal k Savlu. <sup>21</sup>David je prišel k Savlu in stal pred njim in on ga je silno vzljubil in postal je njegov nosilec bojne opreme. <sup>22</sup>Savel je poslal k Jeseju, rekoč: »Pusti Davida, prosim te, stati pred menoj, kajti našel je naklonjenost v mojem pogledu.« <sup>23</sup>Pripetilo se je, ko je bil *zli* duh od Boga nad Savlom, da je David vzel harfo in igral s svojo roko. Tako je bil Savel osvežen in bilo mu je dobro in zli duh je odšel od njega.

**17** Torej Filistejci so zbrali skupaj svoje vojske za boj in zbrani so bili skupaj pri Sohóju, ki *pripada* Judu in se utaborili med Sohójem in Azékom, v Efes Damímu. <sup>2</sup>Savel in Izraelovi možje so bili zbrani skupaj in se utaborili poleg doline Elá in se postrojili v boj zoper Filistejce. <sup>3</sup>Filistejci so stali na gori na eni strani, Izrael pa je stal na gori na drugi strani in med njimi *je bila* dolina.

<sup>4</sup>Iz tabora Filistejcev je prišel šampion iz Gata, po imenu Goljat, katerega višina *je bila* šest komolcev in peden. <sup>5</sup>Na svoji glavi *je imel* čelado iz brona in oborožen *je bil* z verižnim plaščem. Teža plašča *je bila* pet tisoč šeklov brona. <sup>6</sup>Na svojih nogah *je imel* bronaste golenice in okrogel ščit iz brona med svojimi rameni. <sup>7</sup>Palica njegove sulice *je bila* podobna tkalčevemu brunu in vrh njegove sulice *je tehtal* šeststo šeklov žeze in nekdo, ki je nosil ščit, je šel pred njim. <sup>8</sup>Stal je in klical Izraelovim vojskam ter jim rekel: »Zakaj ste prišli ven, da *se* postrojite za boj? Mar nisem jaz Filistejec, vi pa Savlovi služabniki? Izberite zase moža in naj pride dol k meni. <sup>9</sup>Če se je zmožen bojevati z menoj in me ubiti, potem bomo mi vaši služabniki, toda če prevladam zoper njega in ga ubijem, potem boste vi naši služabniki in nam služili.« <sup>10</sup>Filistejec je rekel: »Danes izzivam Izraelove vojske. Dajte mi človeka, da se lahko skupaj bojujeva.« <sup>11</sup>Ko so Savel in ves Izrael slišali te Filistejeve besede, so bili zaprepadeni in silno prestrašeni.

<sup>12</sup>Torej David *je bil* sin tega Efratejca iz Judovega Betlehema, katerega ime *je bilo* Jese. Ta je imel osem sinov. V Savlovinih dneh je mož odšel med može *za starca*. <sup>13</sup>Trije najstarejši Jesejevi sinovi so odšli *in* Savlu sledili v bitko. Imena njegovih treh sinov, ki so šli v bitko, *so bila* Eliáb, prvorjenec in poleg njega Abinadáb in tretji Šamá. <sup>14</sup>David *je bil* najmlajši in trije starejši so sledili Savlu. <sup>15</sup>Toda David je šel in se vrnil od Savla, da pri Betlehemu pase ovce svojega očeta. <sup>16</sup>Filistejec se je približal zjutraj in zvečer in se nastavljal štirideset dni. <sup>17</sup>Jese je svojemu sinu Davidu rekel: »Vzemi sedaj za svoje brate škaf tega praženega *zrnya* in teh deset hlebov ter steci v tabor k svojim bratom <sup>18</sup>in teh deset sirov odnesi k poveljniku *njihove* tisočnije in poglej kako se imajo twoji bratje in vzemi njihovo jamstvo.« <sup>19</sup>Torej Savel in oni in vsi Izraelovi možje *so bili* v dolini Elá, boreč se s Filistejci.

<sup>20</sup>David je vstal zgodaj zjutraj in pustil ovce s čuvajem in vzel ter odšel, kakor mu je Jese zapovedal. Prišel je k okopu, medtem ko je šla vojska naprej v boj in zavpila za boj. <sup>21</sup>Kajti Izrael in Filistejci so

Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? <sup>5</sup>And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

<sup>6</sup>¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed *is* before him. <sup>7</sup>But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the Lord seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. <sup>8</sup>Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. <sup>9</sup>Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this. <sup>10</sup>Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. <sup>11</sup>And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. <sup>12</sup>And he sent, and brought him in. Now he *was* ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he. <sup>13</sup>Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

<sup>14</sup>¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. <sup>15</sup>And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. <sup>16</sup>Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. <sup>17</sup>And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me. <sup>18</sup>Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD *is* with him.

<sup>19</sup>¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep. <sup>20</sup>And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul. <sup>21</sup>And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. <sup>22</sup>And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. <sup>23</sup>And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

**17** Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. <sup>2</sup>And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. <sup>3</sup>And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

<sup>4</sup>¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span. <sup>5</sup>And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass. <sup>6</sup>And *he had* greaves of brass upon his legs, and a target of brass between his shoulders. <sup>7</sup>And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him. <sup>8</sup>And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am not I* a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. <sup>9</sup>If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. <sup>10</sup>And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. <sup>11</sup>When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

<sup>12</sup>¶ Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for an* old man in the days of Saul. <sup>13</sup>And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. <sup>14</sup>And David *was* the youngest: and the three eldest followed Saul. <sup>15</sup>But David went and returned from Saul to feed his father's sheep at Beth-lehem. <sup>16</sup>And the Philistine drew near morning and evening, and presented himself forty days. <sup>17</sup>And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren; <sup>18</sup>And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge. <sup>19</sup>Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

<sup>20</sup>¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

<sup>21</sup> For Israel and the Philistines had put the battle in array, army against army. <sup>22</sup> And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. <sup>23</sup> And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*. <sup>24</sup> And all the men of Israel, when they saw the man, fled from him, and were sore afraid. <sup>25</sup> And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. <sup>26</sup> And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God? <sup>27</sup> And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

<sup>28</sup> ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. <sup>29</sup> And David said, What have I now done?

**Is there** not a cause?

<sup>30</sup> ¶ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

<sup>31</sup> And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

<sup>32</sup> ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. <sup>33</sup> And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth. <sup>34</sup> And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: <sup>35</sup> And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. <sup>36</sup> Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. <sup>37</sup> David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

<sup>38</sup> ¶ And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. <sup>39</sup> And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

<sup>40</sup> And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine. <sup>41</sup> And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him. <sup>42</sup> And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance. <sup>43</sup> And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. <sup>44</sup> And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. <sup>45</sup> Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. <sup>46</sup> This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. <sup>47</sup> And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands.

<sup>48</sup> And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. <sup>49</sup> And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. <sup>50</sup> So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but **there was** no sword in the hand of David. <sup>51</sup> Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. <sup>52</sup> And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. <sup>53</sup> And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. <sup>54</sup> And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

<sup>55</sup> ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, As thy soul liveth, O king, I cannot tell. <sup>56</sup> And the king said, Enquire

se postrojili v bitko, vojska zoper vojsko. <sup>22</sup> David je pustil svoj voz v roki čuvaja voza, stekel v vojsko, prišel in pozdravil svoje brate. <sup>23</sup> Medtem ko je govoril z njimi, glej, je prišel šampion, Filistejec iz Gata, po imenu Goljat, iz vojske Filistejev in govoril glede na te iste besede in David *jih* je slišal. <sup>24</sup> Ko so vsi Izraelovi možje videli moža, so zbežali pred njim in bili sobole prestrašeni. <sup>25</sup> Možje iz Izraela so rekli: »Ali ste videli tega moža, ki je prišel gor? Zagotovo je prišel gor, da Izraela izpostavi sramotenu. Zgodilo se bo, *da* bo moža, ki ga ubije, kralj obogatil z velikimi bogastvi in dal mu bo svojo hčer in osvobodil hišo njegovega očeta v Izraelu.« <sup>26</sup> David je spregovoril možem, ki so stali poleg njega, rekoč: »Kaj bo storjeno možu, ki ubije tega Filistejca in odvzame grajo od Izraela? Kajti kdo *je* ta neobrezani Filistejec, da bi izpostavljal sramotenu vojske živega Boga?« <sup>27</sup> Ljudstvo mu je odgovorilo na ta način, rekoč: »Tako bo storjeno možu, ki ga ubije.«

<sup>28</sup> Njegov najstarejši brat Eliáb pa je slišal, ko je govoril možem. Eliábova jeza je bila vžgana zoper Davida in rekel je: »Zakaj si prišel sém dol? In s kom si pustil tistih nekaj ovc v divjin? Poznam twojo osabnost in porednost twojega srca, kajti prišel si dol, da bi lahko videl bitko.« <sup>29</sup> David je rekel: »Kaj sem torej storil? **Mar** ni *tam* razlog?«

<sup>30</sup> Od njega se je obrnil k drugemu in mu govoril na isti način, ljudstvo pa mu je ponovno odgovorilo po prejšnjem načinu.

<sup>31</sup> Ko so bile slišane besede, ki jih je govoril David, so *jih* ponovili pred Savlom. In ta je poslal pon.

<sup>32</sup> David je rekel Savlu: »Naj srce nobenega človeka ne upade zaradi njega. Tvoj služabnik bo šel in se boril s tem Filistejcem.« <sup>33</sup> Savel je rekel Davidu: »Ti nisi zmožen iti zoper tega Filistejca, da se borиш z njim, kajti ti *si še* mladostnik, on pa je bojevnik od svoje mladosti.«

<sup>34</sup> David je rekel Savlu: »Tvoj služabnik je pasel ovce svojega očeta in prišel je lev in medved in vzel jagnje iz tropa. <sup>35</sup> Odšel sem ven za njim, ga udaril in *to* osvobodil iz njegovih ust. Ko se je dvignil zoper mene, sem *ga* ujel za njegovo grivo, ga udaril in usmrtil. <sup>36</sup> Tvoj služabnik je usmrtil tako leva kakor medveda in ta neobrezani Filistejec bo kakor eden izmed njiju, glede na to, da je izzival vojske živega Boga.« <sup>37</sup> Poleg tega je David rekel: »Gospod, ki me je osvobodil iz levje šape in iz medvedje šape, on me bo osvobodil iz roke tega Filistejca.« In Savel je rekel Davidu: »Pojdi in Gospod bodi s teboj.«

<sup>38</sup> Savel je Davida oborožil s svojo bojno opremo in mu na njegovo glavo nadel bronasto čelado. Prav tako ga je oborožil z verižnim plaščem.

<sup>39</sup> David je opasal svoj meč na svojo bojno opremo in poskušal oditi, kajti *tega* ni preizkusil. David je rekel Savlu: »Ne morem iti s tem, kajti *teh [stvari]* nisem preizkusil.« In David jih je odložil iz sebe.

<sup>40</sup> Vzel je svojo palico v svojo roko in si izbral pet gladkih kamnov iz potoka in jih položil v pastirsko torbo, ki jo je imel, celo v malho in njegova prača *je bila* v njegovi roki in približal se je Filistejcu.

<sup>41</sup> Filistejec je prišel in se približal Davidu in mož, ki je nosil ščit, *je šel* pred njim. <sup>42</sup> Ko je Filistejec pogledal naokoli in zagledal Davida, ga je preziral, kajti bil je *šele* mladostnik, rdečkast in lepega obličja.

<sup>43</sup> Filistejec je Davidu rekel: »**Sem mar** pes, da prihajaš k meni s palicami!« Filistejec je Davida preklevil pri svojih bogovih. <sup>44</sup> Filistejec je rekel Davidu: »Pridi k meni in tvoje meso bom izročil perjadi neba in živalim polja.« <sup>45</sup> Potem je David rekel Filistejcu: »Ti prihajaš k meni z mečem, s sulico in s ščitom, toda jaz prihajam k tebi in imenu Gospoda nad bojevniki, Boga Izraelovih vojsk, katerega si izpostavljal sramotenu.« <sup>46</sup> Ta dan te bo Gospod izročil v mojo roko in udaril te bom in tvojo glavo vzel iz tebe in trupla vojske Filistejev bom ta dan izročil zračni perjadi in divjim zverem zemlje, da bo vsa zemlja lahko vedela, da je Bog v Izraelu. <sup>47</sup> Ves ta zbor bo vedel, da Gospod ne rešuje z mečem in sulico, kajti boj *je* Gospodov in on vas bo izročil v naše roke.«

<sup>48</sup> Pripetilo se je, ko je Filistejec vstal in prišel ter se približal, da sreča Davida, da je David pohitel in stekel proti vojski, da sreča Filistejca.

<sup>49</sup> David je svojo roko položil v svojo torbo, od tam vzel kamen, *ga* zalučal in udaril Filistejca v njegovo čelo, da je kamen potonil v njegovo čelo in ta je padel na svoj obraz k zemlji. <sup>50</sup> Tako je David prevladal nad Filistejem s pračo in s kamnom in Filistejca udaril in ubil, pa vendar v Davidovi roki ni *bilo* meča. <sup>51</sup> Zato je David stekel in obstal nad Filistejem, vzel njegov meč, ga izvlekel iz njegove nožnice, ga ubil in z njim odsekal njegovo glavo. Ko so Filistejci videli, da je bil njihov šampion mrtev, so pobegnili. <sup>52</sup> Možje iz Izraela in možje iz Juda so vstali, zavpili in zasledovali Filistejce, dokler ne prideš do doline in k velikim vratom Ekróna. Ranjeni izmed Filistejev so padali dol po poti k Šaarajimu, celo do Gata in do Ekróna. <sup>53</sup> Izraelovi otroci so se vrnili iz preganjanja za Filistejci in oplenili njihove šotore. <sup>54</sup> David je vzel glavo Filistejca in jo prinesel v Jeruzalem, toda njegovo bojno opremo je odložil v svoj šotor.

<sup>55</sup> Ko je Savel zagledal Davida iti naprej zoper Filistejca, je rekel Abnérju, poveljniku vojske: »Abnér, čigav sin *je* ta mladostnik?« Abnér je rekel: »**Kakor** živi tvoja duša, o kralj, ne morem povedati.«

<sup>56</sup> Kralj je rekel: »Poizvedi, čigav sin **je** ta najstnik.« <sup>57</sup> Ko se je David vrnil iz uboja Filistejca, ga je Abnér vzel in privedel pred Savla, s Filistejčevim glavo v svoji roki. <sup>58</sup> Savel mu je rekel: »Čigav sin **si** ti, **ti** mladenič?« David je odgovoril: »Jaz **sem** sin twojega služabnika Betlehema Jeseja.«

**18** Pripetilo se je, ko je končal pogovor s Savlom, da se je Jonatanova duša povezala s Davidovo dušo in Jonatan ga je vzljubil kakor svojo lastno dušo. <sup>2</sup> Savel ga je ta dan vzel in mu ni več dovolil iti domov, k hiši svojega očeta. <sup>3</sup> Potem sta Jonatan in David sklenila zavezo, ker ga je vzljubil kakor svojo lastno dušo. <sup>4</sup> Jonatan si je slekel vrhnje oblačilo, ki **je bilo** na njem in ga dal Davidu in svoja oblačila, celo do svojega meča, svojega loka in svojega pasu.

<sup>5</sup> § David je odšel ven, kamor ga je poslal Savel **in** se modro vedel. Savel ga je postavil nad bojevnike in sprejet je bil pred očmi vsega ljudstva in tudi pred očmi Savlovinimi služabnikov.

<sup>6</sup> Pripetilo se je, medtem ko so prišli, ko se je David vrnil iz pokola Filistejca, da so prišle ženske ven iz vseh Izraelovih mest, pojoč in plesoč, da srečajo kralja Savla z bobniči, z radostjo in z glasbenimi instrumenti. <sup>7</sup> Ženske so odgovarjale **druga drugi**, medtem ko so igrale in govorile: »Savel je umoril svoje tisoče, David pa svoje deset tisoče.« <sup>8</sup> Savel je bil zelo ogorčen in **[to]** govorjenje mu ni ugajalo in je rekel: »Davidu so pripisale deset tisoče, meni pa so pripisale **samo** tisoče. **Kaj** ima lahko več kakor kraljestvo?« <sup>9</sup> Savel je od tistega dne dalje Davida opazoval.

<sup>10</sup> § Pripetilo se je naslednji dan, da je nad Savlom prišel zli duh od Boga in je prerokoval v sredi hiše. David pa je igral s svojo roko, kakor ob drugih časih. V Savlovi roki, pa **je bilo** kopje. <sup>11</sup> Savel je zalučal kopje, kajti rekel je: »**S tem** bom Davida udaril celo k zidu.« David pa se je dvakrat izognil njegovi prisotnosti.

<sup>12</sup> Savel se je bal Davida, ker je bil Gospod z njim, od Savla pa je odšel. <sup>13</sup> Zato ga je Savel odstranil od sebe in ga postavil za poveljnika nad tisočimi in odhajal in prihajal je pred ljudstvom. <sup>14</sup> David se je na vseh svojih potek obnašal modro in Gospod **je bil** z njim. <sup>15</sup> Zato se ga je Savel, ko je videl, da se je obnašal zelo modro, bal. <sup>16</sup> Toda ves Izrael in Juda je ljubil Davida, zato ker je odhajal in prihajal pred njimi.

<sup>17</sup> Savel je rekel Davidu: »Glej mojo starejšo hči Merábo, njo ti bom dal za ženo, samo hraber bodi zame in bojuj Gospodove boje.« Kajti Savel je rekel: »Naj moja roka ne bo nad njim, temveč naj bo nad njim roka Filistejcev.« <sup>18</sup> David je rekel Savlu: »Kdo **sem** jaz? In kaj **je** moje življenje **ali** družina mojega očeta v Izraelu, da bi bil kraljev zet?« <sup>19</sup> Toda pripetilo se je ob času, ko naj bi bila Savlova hči Merába dana Davidu, da je bila dana za ženo Mehólčanu Adriélu. <sup>20</sup> Savlova hči Mihála je ljubila Davida in povedali so Savlu in stvar mu je ugajala. <sup>21</sup> Savel je rekel: »Dal mu jo bom, da mu bo lahko za zanko in da bo roka Filistejcev lahko zoper njega.« Zato je Savel rekel Davidu: »Danes boš moj zet z **eno** od dveh.«

<sup>22</sup> Savel je zapovedal svojim služabnikom, **rekoč**: »Na skrivaj se pogovarjajte z Davidom in recite: »Glej, kralj se razveseljuje v tebi in vsi njegovi služabniki te ljubijo. Sedaj torej postani kraljev zet.« <sup>23</sup> Savlovi služabniki so te besede govorili na Davidova ušesa. David je rekel: »Ali se vam zdi to lahka **stvar** postati kraljev zet, glede na to, da **sem** revež in preziran?« <sup>24</sup> Savlovi služabniki so mu povedali, rekoč: »David je govoril na ta način.« <sup>25</sup> Savel je rekel: »Tako boste rekli Davidu: »Kralj ne želi nobene dote, temveč sto prednjih kožic Filistejcev, da bi bil maščevan nad kraljevimi sovražniki.« Toda Savel je mislil, da bi Davidu povzročil pasti po roki Filistejcev. <sup>26</sup> Ko so njegovi služabniki te besede povedali Davidu, je Davidu ugajalo, da bi bil kraljev zet in dnevi še niso pretekli. <sup>27</sup> Zato je David vstal in odšel, on in njegovi možje in izmed Filistejcev so usmrtili dvesto mož. David je prinesel njihove prednje kožice in v polnem številu so jih izročili kralju, da bi postal kraljev zet. In Savel mu je dal svojo hčer Mihálo za ženo.

<sup>28</sup> Savel je videl in spoznal, da **je bil** Gospod z Davidom in **da** ga je Savlova hči Mihála ljubila. <sup>29</sup> Savel pa se je še bolj bal Davida in Savel je dnevno postajal Davidov sovražnik. <sup>30</sup> § Potem so princi Filistejcev odšli naprej in pripetilo se je, potem ko so šli naprej, **da** se je David obnašal bolj modro kakor vsi Savlovi služabniki, tako da je bilo njegovo ime zelo cenjeno.

**19** Savel je spregovoril svojemu sinu Jonatanu in vsem svojim služabnikom, da naj ubijejo Davida. <sup>2</sup> Toda Savlov sin Jonatan se je zelo veselil v Davidu, in Jonatan je povedal Davidu, rekoč: »Moj oče Savel si prizadeva, da te ubije. Sedaj torej, prosim te, pazi nase do jutra in ostani na skritem **mestu** in se skrij, <sup>3</sup> jaz pa bom šel ven in stal poleg svojega očeta na polju, kjer **si** ti in se bom s svojim očetom posvetoval o tebi in kar vidim, to ti bom povedal.«

<sup>4</sup> Jonatan je svojemu očetu Savlu govoril dobro o Davidu in mu rekел: »Naj kralj ne greši zoper svojega služabnika, zoper Davida, ker on ni grešil zoper tebe in ker **so bila** njegova dela do tebe zelo dobra, <sup>5</sup> kajti ali ni svojega življenja položil v svojo roko in usmrtil Filistejca in je Gospod izvršil veliko rešitev duš za ves Izrael. Ti si **to** videl

thou whose son the stripling **is**. <sup>57</sup> And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. <sup>58</sup> And Saul said to him, Whose son **art** thou, **thou** young man? And David answered, I **am** the son of thy servant Jesse the Beth-lehemite.

**18** And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. <sup>2</sup> And Saul took him that day, and would let him go no more home to his father's house. <sup>3</sup> Then Jonathan and David made a covenant, because he loved him as his own soul. <sup>4</sup> And Jonathan stripped himself of the robe that **was** upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

<sup>5</sup> ¶ And David went out whithersoever Saul sent him, **and** behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

<sup>6</sup> And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. <sup>7</sup> And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

<sup>8</sup> And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom? <sup>9</sup> And Saul eyed David from that day and forward.

<sup>10</sup> ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and **there was** a javelin in Saul's hand.

<sup>11</sup> And Saul cast the javelin; for he said, I will smite David even to the wall **with it**. And David avoided out of his presence twice.

<sup>12</sup> ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul. <sup>13</sup> Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. <sup>14</sup> And David behaved himself wisely in all his ways; and the LORD **was** with him. <sup>15</sup> Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. <sup>16</sup> But all Israel and Judah loved David, because he went out and came in before them.

<sup>17</sup> ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him. <sup>18</sup> And David said unto Saul, Who **am** I? and what *is* my life, or my father's family in Israel, that I should be son in law to the king? <sup>19</sup> But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholahite to wife. <sup>20</sup> And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him. <sup>21</sup> And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one* of the twain.

<sup>22</sup> ¶ And Saul commanded his servants, **saying**, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law. <sup>23</sup> And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you **a** light **thing** to be a king's son in law, seeing that I **am** a poor man, and lightly esteemed? <sup>24</sup> And the servants of Saul told him, saying, On this manner spake David. <sup>25</sup> And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

<sup>26</sup> And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired. <sup>27</sup> Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

<sup>28</sup> ¶ And Saul saw and knew that the LORD **was** with David, and **that** Michal Saul's daughter loved him. <sup>29</sup> And Saul was yet the more afraid of David; and Saul became David's enemy continually. <sup>30</sup> Then the princes of the Philistines went forth: and it came to pass, after they went forth, **that** David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

**19** And Saul spake to Jonathan his son, and to all his servants, that they should kill David. <sup>2</sup> But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret **place**, and hide thyself: <sup>3</sup> And I will go out and stand beside my father in the field where thou **art**, and I will commune with my father of thee; and what I see, that I will tell thee.

<sup>4</sup> ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works **have been** to thee-ward very good: <sup>5</sup> For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest **it**, and didst rejoice:

wherefore then wilt thou sin against innocent blood, to slay David without a cause? <sup>6</sup> And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain. <sup>7</sup> And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

<sup>8</sup> ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. <sup>9</sup> And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. <sup>10</sup> And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

<sup>11</sup> Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

<sup>12</sup> ¶ So Michal let David down through a window: and he went, and fled, and escaped. <sup>13</sup> And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. <sup>14</sup> And when Saul sent messengers to take David, she said, He is sick. <sup>15</sup> And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. <sup>16</sup> And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. <sup>17</sup> And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

<sup>18</sup> ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. <sup>19</sup> And it was told Saul, saying, Behold, David is at Naioth in Ramah. <sup>20</sup> And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. <sup>21</sup> And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. <sup>22</sup> Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. <sup>23</sup> And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. <sup>24</sup> And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

**20** And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? <sup>2</sup> And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so. <sup>3</sup> And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death. <sup>4</sup> Then said Jonathan unto David, WHATSOEVER thy soul desireth, I will even do it for thee. <sup>5</sup> And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. <sup>6</sup> If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. <sup>7</sup> If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. <sup>8</sup> Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

<sup>9</sup> And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? <sup>10</sup> Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

<sup>11</sup> ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. <sup>12</sup> And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee; <sup>13</sup> The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father. <sup>14</sup> And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: <sup>15</sup> But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth. <sup>16</sup> So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies. <sup>17</sup> And Jonathan caused David to swear again, because he loved him: for he loved him as he

in si se veselil. Zakaj potem hočeš grešiti zoper nedolžno kri, da bi Davida ubil brez razloga? « <sup>6</sup> Savel je prisluhnil Jonatanovemu glasu in Savel je prisegel: »Kakor živi Gospod, on ne bo umorjen. « <sup>7</sup> Jonatan je poklical Davida in Jonatan mu je pokazal vse te stvari. Jonatan je Davida privadel k Savlu in bil je v njegovih prisotnosti, kakor v preteklih časih.

<sup>8</sup> Tam je bila ponovno vojna in David je odšel ven in se boril s Filistejci in jih usmrtil z velikim pokolom in oni so zbežali od njega. <sup>9</sup> Zli duh od Gospoda je bil nad Savlom, ko je sedel v svoji hiši, s svojim kopjem v svoji roki in David je igral s svojo roko. <sup>10</sup> Savel si je prizadeval, da s kopjem udari Davida, celo k zidu, toda ta se je izmuznil iz Savlove prisotnosti in kopje je zapičil v zid, David pa je zbežal in tisto noč pobegnil.

<sup>11</sup> Savel je tudi k Davidovi hiši poslal poslance, da ga stražijo in da ga zjutraj ubijejo. In Davidova žena Mihála mu je povedala, rekoč: »Ce nocoj ne reši svojega življenja, boš jutri umorjen.«

<sup>12</sup> Tako je Mihála Davida spustila navzdol skozi okno in odšel je, bežal ter pobegnil. <sup>13</sup> Mihála pa je vzela kip in ga položila na posteljo in za njegov vzglavnik položila blazino iz kozje drake in to pokrila z obleko. <sup>14</sup> Ko je Savel poslal poslance, da primejo Davida, je rekla: »Bolan je.« <sup>15</sup> Savel je ponovno poslal poslance, da vidijo Davida, rekoč: »Privedite ga gor k meni v postelji, da ga bom lahko ubil.« <sup>16</sup> Ko so poslanci vstopili, glej, je bil v postelji kip, z blazino iz kozje drake za njegov vzglavnik. <sup>17</sup> Savel je rekel Miháli: »Zakaj si me tako zavedla in mojega sovražnika poslala proč, da je pobegnil?« Mihála je Savlu odgovorila: »Rekel mi je: »Pusti me oditi; čemu bi te ubil?««

<sup>18</sup> Tako je David bežal, pobegnil in prišel k Samuelu v Ramo ter mu povedal vse, kar mu je Savel storil. In on in Samuel sta odšla ter prebivala v Najótu. <sup>19</sup> To je bilo povedano Savlu, rekoč, poglej: »David je pri Najótu v Rami.« <sup>20</sup> Savel je poslal poslance, da primejo Davida. Ko pa so ti zagledali skupino prerokov, ki je prerokovala in Samuela stati kot določenega nad njimi, je bil Božji Duh nad Savlovimi poslanci in tudi oni so prerokovali. <sup>21</sup> Ko je bilo to povedano Savlu, je poslal druge poslance in tudi ti so prerokovali. In Savel je ponovno, tretjič, poslal poslance in tudi ti so prerokovali. <sup>22</sup> Potem je tudi sam odšel v Ramo in prišel k velikemu vodnjaku, ki je v Sehuju. Vprašal je in rekel: »Kje sta Samuel in David?« <sup>23</sup> Nekdo je rekel: »Glej, onadva sta pri Najótu v Rami.« <sup>24</sup> In odšel je tja k Najótu v Ramo in Božji Duh je bil tudi nad njim in šel je naprej in prerokoval, dokler ni prišel k Najótu v Ramo. <sup>25</sup> Tudi on je slekel svoja oblačila in na podoben način prerokoval pred Samuelom in ves ta dan in vso noč ležal gol. Zato pravijo: »Ali je tudi Savel med preroki?«

**20** David je pobegnil iz Najóta v Rami in prišel ter pred Jonatanom rekel: »Kaj sem storil? Kaj je moja krivda? Kakšen je moj greh pred tvojim očetom, da mi streže po življenju?« <sup>2</sup> Rekel mu je: »Bog ne daj. Ne boš umrl. Glej, moj oče ne bo storil ničesar, ali velikega ali malega, razen, da mi bo to pokazal. Zakaj bi moj oče to stvar skril pred menoj? To ni tako.« <sup>3</sup> David je poleg tega prisegel in rekel: »Tvoj oče zagotovo ve, da sem našel milost v tvojih očeh.« Rekel je: »Naj Jonatan tega ne izve, da ne bi bil užaloščen, toda resnično, kakor živi Gospod in kakor živi tvoja duša, je samo korak med menoj in smrtjo.« <sup>4</sup> Potem je Jonatan rekel Davidu: »Karkoli želi tvoja duša, celo to bom storil zate.« <sup>5</sup> David je Jonatanu rekel: »Glej, jutri je mlaj in jaz naj ne bi manjkal sedeti s kraljem pri mizi. Toda pusti mi oditi, da se lahko skrijem na polju do tretjega dne zvečer.« <sup>6</sup> Če me tvoj oče sploh pogreši, potem reci: »David je iskreno prosil oditi od mene, da lahko teče v svoje mesto Betlehem, kajti tam je letna klavna daritev za vso družino.« <sup>7</sup> Če reče tako: »To je dobro,« bo tvoj služabnik imel mir. Toda če bo zelo ogorčen, potem bodi prepričan, da je po njem določeno zlo. <sup>8</sup> Zato boš prijazno postopal s svojim služabnikom, kajti svojega služabnika si privadel v Gospodovo zavezo s seboj. Vendar če bo v meni krivičnost, me sam ubij, kajti zakaj bi me privadel k svojemu očetu?«

<sup>9</sup> Jonatan je rekel: »To bodi daleč od tebe, kajti če zagotovo izvem, da je bilo po mojem očetu določeno zlo, da pride nadte, mar ti ne bi potem tega povedal?« <sup>10</sup> Potem je David rekel Jonatanu: »Kdo mi bo povedal? Ali kaj če ti tvoj oče odgovori surovo?«

<sup>11</sup> Jonatan je rekel Davidu: »Pridi in pojdiva ven na polje.« In oba izmed njiju sta odšla na polje. <sup>12</sup> Jonatan je rekel Davidu: »O Gospod, Izraelov Bog, ko bom kadarkoli slišal svojega očeta, jutri ali tretji dan in glej, če bo dobro do Davida in potem ne pošljem k tebi in ti tega ne pokažem; <sup>13</sup> Gospod stori tako in mnogo več Jonatanu. Toda če to ugaja mojemu očetu, da ti stori zlo, potem ti bom to pokazal in te poslal proč, da boš lahko šel v miru, in Gospod bodi s teboj, kakor je bil z mojim očetom. <sup>14</sup> Dokler še živim ne boš samo meni izkazoval Gospodove prijaznosti, da ne umrem, <sup>15</sup> temveč tudi svoje prijaznosti ne boš odsekal od moje hiše na veke. Ne, niti ko je Gospod odsekal Davidove sovražnike, vsakega iz obličja zemlje.« <sup>16</sup> Tako je Jonatan sklenil zavezo z Davidovo hišo, rekoč: »Naj Gospod to celo zahteva pri roki Davidovih sovražnikov.« <sup>17</sup> Jonatan je Davidu dal, da je ponovno prisegel, ker ga je ljubil, kajti ljubil ga je kakor je ljubil

svojo lastno dušo.<sup>18</sup> Potem je Jonatan rekel Davidu: »Jutri je mlaj in ti boš pogrešan, ker bo tvoj sedež prazen.<sup>19</sup> Ko boš tri dni ostal, **potem** boš hitro šel dol in prišel h kraju, kjer si se skril, ko je bilo opravilo v roki in ostal boš pri kamnu Ezelu.<sup>20</sup> Jaz pa bom izstrelil tri puščice na tej strani, kakor če streljam v tarčo.<sup>21</sup> Glej, poslal bom dečka, **rekoč:** »Pojdi, najdi puščice.« Če bom dečku izrecno rekel: »Glej, puščice so na tej svoji strani, vzemi jih, potem pridi, kajti **tam je** zate mir in nobene škode, **kakor** Gospod živi.<sup>22</sup> Toda če mladeniču rečem tako: »Glej, puščice so onstran tebe, pojdi svojo pot, kajti Gospod te pošilja proč.<sup>23</sup> **Gleda** zadeve, o kateri sva govorila, glej, Gospod **bodi** med menoj in teboj na veke.«

<sup>24</sup> Tako se je David skril na polju. Ko je prišel mlaj, se je kralj usedel, da jé hrano.<sup>25</sup> Kralj je sedel na svojem sedežu, kakor ob drugih časih, **torej** sedežu pri zidu in Jonatan je vstal in Abnér je sedel pri Savlovi strani, Davidovo mesto pa je bilo prazno.<sup>26</sup> Kljub temu Savel ta dan ni spregovoril nobene stvari, kajti mislil je: »Nekaj se mu je pripetilo, ni čist. Zagotovo ni čist.«<sup>27</sup> Pripetilo se je naslednji dan, **ki je bil** drugi **dan** meseca, da je bil Davidov prostor prazen. Savel je rekel svojemu sinu Jonatanu: »Zakaj ne prihaja Jesejev sin k jedi niti včeraj niti danes.«<sup>28</sup> Jonatan je odgovoril Savlu: »David me je iskreno prosil za dovoljenje, **da gre** v Betlehem.<sup>29</sup> Rekel je: »Pusti me oditi, prosim te, kajti naša družina ima klavno daritev v mestu in moj brat mi je zapovedal, **naj bom tam** in sedaj, če sem našel naklonjenost v tvojih očeh, mi pusti oditi, prosim te in videti svoje brate.« Zato ne prihaja h kraljevi mizi.<sup>30</sup> Potem je bila Savlova jeza vžgana zoper Jonatana in mu je rekel: »Ti, sin sprevržene uporne **ženske**, mar ne vem, da si si izbral Jesejevega sina v svojo lastno zmedo in k zmedi nagote tvoje matere?<sup>31</sup> Kajti dokler Jesejev sin živi na zemljini, ne boš utrjen, niti tvoje kraljestvo. Zato sedaj pošli in mi ga pripelji, kajti zagotovo bo umrl.«<sup>32</sup> Jonatan je svojemu očetu Savlu odgovoril in mu rekel: »Zakaj naj bi bil umorjen? Kaj je storil?«<sup>33</sup> Savel je vanj vrgel kopje, da ga pobije, po čemer je Jonatan vedel, da je bilo od njegovega očeta odločeno, da Davida usmrtri.<sup>34</sup> Tako je Jonatan v siloviti jezi vstal od mize in drugi dan meseca ni jedel nobene hrane, kajti užaloščen je bil zaradi Davida, ker mu je njegov oče storil sramoto.

<sup>35</sup> Pripetilo se je zjutraj, da je Jonatan odšel na polje ob času, dogovorjenemu z Davidom in majhen deček z njim.<sup>36</sup> Svojemu dečku je rekel: »Steci, poišči sedaj puščice, ki jih izstrelim.« **In** medtem ko je deček stekel, je izstrelil puščico preko njega.<sup>37</sup> Ko je deček prišel na mesto puščice, ki jo je Jonatan izstrelil, je Jonatan zaklical za dečkom in rekel: »Ali ni puščica onstran tebe?«<sup>38</sup> Jonatan je zaklical za dečkom: »Podvizaj se, pohiti, ne stoj.« Jonatanov deček je zbral puščice in prišel k svojemu gospodarju.<sup>39</sup> Toda deček ni vedel nobene stvari. Samo Jonatan in David sta poznaла zadevo.<sup>40</sup> Jonatan je izročil svoje strelno orožje svojemu dečku in mu rekel: »Pojdi, odnesi **jih** v mesto.«

<sup>41</sup> In brž ko je deček odšel, se je David dvignil iz **kraja** proti jugu in padel na svoj obraz na tla in se trikrat priklonil. Drug drugega sta poljubila in jokala drug z drugim, dokler David ni prevladal **fv jokul**.<sup>42</sup> Jonatan je rekel Davidu: »Pojdi v miru, kakor sva oba izmed naju prisegla v Gospodovem imenu, rekoč: »GOSPOD bodi med menoj in teboj in med mojim semenom in vojnim semenom na veke.«<sup>43</sup> In vstal je ter odpotoval, Jonatan pa je odšel v mesto.

**21** Potem je David prišel v Nob, k duhovniku Ahimélehu in Ahimélehu se je bal ob srečanju z Davidom in mu je rekel: »Zakaj **si** sam in ni nikogar s teboj?«<sup>2</sup> David je rekel duhovniku Ahimélehu: »Kralj mi je zapovedal opravilo in mi rekel: »Naj noben človek ne izve karkoli o opravilu, s katerem te pošiljam in kaj sem ti zapovedal in **svoje** služabnike sem določil na takšen in takšen kraj.«<sup>3</sup> Zdaj torej kaj je pod tvojo roko? Daj **mi** pet hlebov kruha v mojo roko ali kar je prisotnega.«<sup>4</sup> Duhovnik je Davidu odgovoril in rekel: »**Tam** ni običajnega kruha pod mojo roko, temveč je posvečen kruh, če so se vsaj mladeniči zadržali pred ženskami.«<sup>5</sup> § David je odgovoril duhovniku in mu rekel: »Resnično **so bile** ženske zadržane pred nami te tri dni, odkar sem prišel ven in posode mladeničev so svete v **kruhu je** nekako običajen, da, kot bi bil ta dan posvečen v posodi.«<sup>6</sup> Tako mu je duhovnik dal posvečenega **kruha**, kajti tam ni bilo kruha, razen hleba navzočnosti, kar je bilo vzeto izpred Gospoda, da se položi vroč kruh na dan, ko je bil ta vzet.<sup>7</sup> Torej neki mož izmed Savlovinih služabnikov se **je** ta dan zadrževal tam pred Gospodom in njegovo ime **je bilo** Doég, Edómeč, glavni izmed črednikov, ki so **pripadali** Savlu.

<sup>8</sup> David je rekel Ahimélehu: »In ali ni tukaj pod tvojo roko sulica ali meč? Kajti s seboj nisem prinesel niti svojega meča niti svojih orožij, ker je kraljev posel zahteval naglico.«<sup>9</sup> Duhovnik je rekel: »Meč Filistejca Goljata, katerega si umoril v dolini Elá, glej, ta **je tukaj**, za efodom zavit v oblačilo. Če hočeš vzeti tega, **ga** vzemi, kajti nobenega drugega ni, razen tega tukaj.« David je rekel: »Nobenega ni podobnega temu; daj mi ga.«

<sup>10</sup> David se je vzdignil in tisti dan iz strahu pred Savlom pobegnil in šel k Ahišu, kralju v Gatu.<sup>11</sup> Ahiševi služabniki so mu rekli: »Ali **ni** to David, kralj dežele? Ali niso prepevale druga drugi o njem v plesih,

loved his own soul.<sup>18</sup> Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.<sup>19</sup> And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.<sup>20</sup> And I will shoot three arrows on the side thereof, as though I shot at a mark.<sup>21</sup> And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth.<sup>22</sup> But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.<sup>23</sup> And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

<sup>24</sup> ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.<sup>25</sup> And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.<sup>26</sup> Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.<sup>27</sup> And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?<sup>28</sup> And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem:<sup>29</sup> And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.<sup>30</sup> Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?<sup>31</sup> For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.<sup>32</sup> And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?<sup>33</sup> And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.<sup>34</sup> So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

<sup>35</sup> ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.<sup>36</sup> And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.<sup>37</sup> And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?<sup>38</sup> And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.<sup>39</sup> But the lad knew not any thing: only Jonathan and David knew the matter.<sup>40</sup> And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

<sup>41</sup> ¶ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.<sup>42</sup> And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

**21** Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?<sup>2</sup> And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.<sup>3</sup> Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.<sup>4</sup> And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.<sup>5</sup> And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.<sup>6</sup> So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.<sup>7</sup> Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

<sup>8</sup> ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.<sup>9</sup> And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me.

<sup>10</sup> ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.<sup>11</sup> And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying,

Saul hath slain his thousands, and David his ten thousands? <sup>12</sup> And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. <sup>13</sup> And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. <sup>14</sup> Then said Achish unto his servants, Lo, ye see the man is mad: wherefore *then* have ye brought him to me? <sup>15</sup> Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

**22** David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him. <sup>2</sup> And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

<sup>3</sup> ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me. <sup>4</sup> And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

<sup>5</sup> ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

<sup>6</sup> ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;) <sup>7</sup> Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and make* you all captains of thousands, and captains of hundreds; <sup>8</sup> That all of you have conspired against me, and *there is* none that sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

<sup>9</sup> ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. <sup>10</sup> And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine. <sup>11</sup> Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king. <sup>12</sup> And Saul said, Hear now, thou son of Ahitub. And he answered, Here *I am*, my lord. <sup>13</sup> And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day? <sup>14</sup> Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? <sup>15</sup> Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more. <sup>16</sup> And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

<sup>17</sup> ¶ And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD. <sup>18</sup> And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. <sup>19</sup> And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

<sup>20</sup> ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. <sup>21</sup> And Abiathar shewed David that Saul had slain the LORD's priests. <sup>22</sup> And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house. <sup>23</sup> Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

**23** Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors. <sup>2</sup> Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah. <sup>3</sup> And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? <sup>4</sup> Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand. <sup>5</sup> So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. <sup>6</sup> And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

rekoč: »Savel je umoril svoje tisoče, David pa svoje deset tisoče?« <sup>12</sup> David si je te besede položil v svoje srce in se boleče bal Ahíša, kralja iz Gata. <sup>13</sup> Pred njimi je spremenil svoje obnašanje in v njihovih rokah se je hlinil zmešanega in praskal po vhodih velikih vrat in si svojo slino pustil izlivati na svojo brado. <sup>14</sup> Potem je Ahíš rekel svojim služabnikom: »Glejte no! Vidi, človek je zmešan. Zakaj ste ga *torej* prividel k meni? <sup>15</sup> Mar potrebujem zmešanih ljudi, da ste pripeljali tega *pajdaša*, da igra norca v moji prisotnosti? Ali naj ta pajdaš pride v mojo hišo?«

**22** David je torej odpotoval od tam in pobegnil v votlino Adulám. **22** Ko so njegoví bratje in vsa hiša njegovega očeta *to* slišali, so odšli dol, tja k njemu. <sup>2</sup> K njemu so se zbrali skupaj vsak, *kdr je bil* v stiski in vsak, *kdr je bil* v dolgu in vsak, *kdr je bil* nezadovoljen; in postal je poveljnik nad njimi in tam je bilo z njim okoli širisto mož.

<sup>3</sup> David je od tam odšel v moábsko Micpo in moabskemu kralju rekel: »Naj moj oče in moja mati, prosim te, prideta naprej *in bosta* s teboj, dokler ne izvem kaj bo Bog storil zame.« <sup>4</sup> In privedel ju je pred moábskega kralja in prebivala sta z njim ves čas, ko je bil David v utrjenem kraju.

<sup>5</sup> Prerok Gad je rekel Davidu: »Ne prebivaj v utrjenem kraju. Odidi in pojdi v Judovo deželo.« Potem je David odrinil in prišel v gozd Heret.

<sup>6</sup> Ko je Savel slišal, da so odkrili Davida in može, ki *so bili* z njim (torej Savel je prebival v Gíbei, pod drevesom v Rami, s svojo sulico v svoji roki in vsi njegovi služabniki *so* stali okoli njega), <sup>7</sup> je potem Savel rekel svojim služabnikom, ki so stali okoli njega: »Poslušajte torej, vi Benjaminovci, ali bo Jesejev sin vsakemu izmed vas dal polja in vinograde *in* vas vse postavil za poveljnike nad tisočimi in poveljnike nad stotimi, <sup>8</sup> da ste se vsi izmed vas zarotili zoper mene in *tam* ni nikogar, ki mi kaže, da je moj sin sklenil dogovor z Jesejevim sinom in *tam* ni nikogar izmed vas, ki mu je žal zame ali mi kaže, da je moj sin zoper mene razvnel mojega služabnika, da preži v zasedi, kakor ta dan?«

<sup>9</sup> Potem je odgovoril Edómc Doég, ki je bil postavljen nad Savlove služabnike in rekel: »Videl sem Jesejevega sina prihajati v Nob, k Ahítúbovemu sinu Ahímélehу. <sup>10</sup> Ta je od Gospoda povprašal zanj in dal mu je živež in dal mu je meč Filistejca Goljata.« <sup>11</sup> Potem je kralj poslal, da pokliče duhovnika Ahíméleha, Ahítúbovega sina in vso hišo njegovega očeta, duhovnike, ki *so bili* v Nobu in vsi izmed njih so prišli h kralju. <sup>12</sup> Savel je rekel: »Poslušaj sedaj ti, Ahítúbov sin.« Ta je odgovoril: »Tukaj *sem*, moj gospod.« <sup>13</sup> Savel mu je rekel: »Zakaj sta se zarotila zoper mene, ti in Jesejev sin, v tem, da si mu dal kruha in meč in si od Boga poizvedel zanj, da bi on vstal zoper mene, da preži v zasedi kakor na ta dan?« <sup>14</sup> Potem je Ahímélech odgovoril kralju in rekel: »Kdo *je tako* zvest med vsemi twojimi služabniki kakor David, ki je kraljev zet in gre ob twojem ukazu in je častitljiv v twoji hiši? <sup>15</sup> Ali sem takrat pričel poizvedovati od Boga zanj? To bodi daleč od mene. Naj kralj ne pripše *kakrsne koli* stvari svojemu služabniku, *niti* vsej hiši mojega očeta, kajti twoj služabnik ni vedel nič od vsega tega, manj ali več.« <sup>16</sup> Kralj je rekel: »Zagotovo boš umrl, Ahímélech, ti in vsa hiša twojega očeta.«

<sup>17</sup> Kralj je rekel peščem, ki so stali okoli njega: »Obrnite se in ubijte Gospodove duhovnike, ker *je* tudi njihova roka z Davidom in ker so vedeli, ko je on pobegnil, pa mi tega niso pokazali.« Toda kraljevi služabniki niso hoteli iztegniti svoje roke, da pade na Gospodove duhovnike. <sup>18</sup> Kralj je rekel Doégu: »Ti se obrni in padi nad duhovnike.« In Edómc Doég se je obrnil in padel nad duhovnike in jih na ta dan usmrtil petinosemdeset oseb, ki so nosili lanen efód. <sup>19</sup> Nob, mesto duhovnikov, je udaril z ostrino meča, tako moške kakor ženske, otroke in dojenčke, vole, osle in ovce, z ostrino meča.

<sup>20</sup> Eden izmed Ahímélehovih sinov, Ahítúbov sin, imenovan Abjatár, pa je ušel in pobegnil za Davidom. <sup>21</sup> Abjatár je pokazal Davidu, da je Savel umoril Gospodove duhovnike. <sup>22</sup> David je rekel Abjatárju: »Vedel sem *to* da, ko *je bil* tam Edómc Doég, da bo zagotovo povedal Savlu. Povzročil sem *smrt* vseh oseb hiše twojega očeta. <sup>23</sup> Ostani z menoj, ne boj se, kajti kdor streže po mojem življenju, streže po twojem življenju. Toda z menoj *boš* na varnem.«

**23** Potem so povedali Davidu, rekoč: »Glej, Filistejci se bojujejo zoper Keilo in ropajo mlatišča.« <sup>2</sup> Zato je David poizvedel od Gospoda, rekoč: »Ali naj grem in udarim te Filistejce?« Gospod je rekel Davidu: »Pojdi in udari Filistejce in reši Keilo.« <sup>3</sup> Davidovi ljudje so mu rekli: »Glej, bojimo se tukaj v Judu. Koliko bolj potem, če pridemo v Keilo zoper vojske Filistejcev?« <sup>4</sup> Potem je David ponovno poizvedel od Gospoda. In Gospod mu je odgovoril ter rekel: »Vstani, pojdi dol v Keilo, kajti jaz bom Filistejce izročil v twojo roko.« <sup>5</sup> Tako so David in njegovi ljudje odšli v Keilo in se borili s Filistejci in odvedli njihovo živino v jih udarili z velikim pokolom. Tako je David rešil prebivalce Keile. <sup>6</sup> Pripetilo se je, ko je Ahímélehov sin Abjatár pobegnil k Davidu v Keilo, *da* je ta prišel dol z efódom v svoji roki.

<sup>7</sup> Savlu je bilo povedano to, da je David prišel v Keilo. Savel je rekel: »Bog ga je izročil v mojo roko, kajti z vstopom v mesto, ki ima velika vrata in zapah, je zaprt noter.« <sup>8</sup> Savel je vse ljudstvo sklical skupaj k vojni, da gredo dol v Keilo, da oblegajo Davida in njegove može.

<sup>9</sup> David pa je vedel, da je Savel zoper njega skrivno izvajal vragolijo in duhovniku Abijatáru je rekel: »Prinesi sem eфod.« <sup>10</sup> Potem je David rekel: »O Gospod, Izraelov Bog, tvoj služabnik je zagotovo slišal, da Savel išče, da bi prišel v Keilo, da zaradi mene uniči mesto. <sup>11</sup> Ali me bodo možje iz Keile izročili v njegovo roko? Ali bo Savel prišel dol, kakor je tvoj služabnik slišal? Oh Gospod, Izraelov Bog, rotim te, povej svojemu služabniku.« Gospod je rekel: »Prišel bo dol.« <sup>12</sup> Potem je David rekel: »Ali bodo možje iz Keile izročili mene in moje ljudi v Savlovo roko?« Gospod je rekel: »Izročili te bodo.«

<sup>13</sup> Potem so David in njegovi možje, *ki jih je bilo* okoli šeststo, vstali in odrinili iz Keile in odšli kamor so lahko šli. To je bilo povedano Savlu, da je David pobegnil iz Keile in ta je opustil, da gre naprej.

<sup>14</sup> David je prebival v divjini, v oporiščih in ostal na gori, v Zifski divjini. Savel ga je vsak dan iskal, toda Bog ga ni izročil v njegovo roko. <sup>15</sup> David je videl, da je Savel prišel ven, da bi stregel po njegovem življenju in David *je bil* v Zifski divjini, v gozdu.

<sup>16</sup> Savlov sin Jonatan je vstal in odšel k Davidu v gozd in okreplil njegovo roko v Bogu. <sup>17</sup> Rekel mu je: »Ne boj se, kajti roka mojega očeta Savla te ne bo našla. Ti boš kralj nad Izraelom in jaz bom poleg tebe in to tudi moj oče Savel ve.« <sup>18</sup> Onadva sta sklenila zavezo pred Gospodom in David je ostal v gozdu, Jonatan pa je odšel k svoji hiši.

<sup>19</sup> § Potem so prišli gor Zifovci k Savlu v Gibeo, rekoč: »Ali se ne skriva David z nami v oporiščih v gozdu, na hribu Hahíla, ki *je* na jugu Ješimona? <sup>20</sup> Zdaj torej, o kralj, pridi dol glede na vso željo svoje duše, da prideš dol in naš del *bo*, da ga izročimo v kraljevo roko.« <sup>21</sup> Savel je rekel: »Blagoslovljeni *bodite* od Gospoda, kajti do mene imate sočutje. <sup>22</sup> Pojdite, prosim vas, še pripravite in spoznajte in poglejte na njegov kraj, kjer je njegovo shajališče *in* kdo ga je videl tam, kajti povedano mi je, *da* postopa zelo premeteno. <sup>23</sup> Glejte torej in vzemite spoznanje o vseh skrivenih krajih, kjer se sam skriva in ponovno pridite k meni z gotovostjo in jaz bom ſel z vami in zgodilo se bo, če bo v deželi, da ga bom poiskal med vsemi Judovimi tisočimi.« <sup>24</sup> § Vstali so in pred Savlom odšli v Zif, toda David in njegovi ljudje *so bili* v Maónski divjini, na ravnni, južno od Ješimona. <sup>25</sup> Tudi Savel in njegovi ljudje so odšli, da *ga* iščejo. Davidu so povedali, zato je prišel dol v skalo in ostal v Maónski divjini. Ko je Savel *to* slišal, je zasledoval Davida v Maónski divjini. <sup>26</sup> Savel je šel po tej strani gore, David in njegovi ljudje pa po oni strani gore. David se je podvizał, da odide zaradi strahu pred Savlom, kajti Savel in njegovi ljudje so obkolili Davida in njegove može okrog, da jih zgrabijo.

<sup>27</sup> Toda k Savlu je prišel poslanec, rekoč: »Pohiti in pridi, kajti Filistejci so vdrli v deželo.« <sup>28</sup> Zato se je Savel vrnil od zasledovanja za Davidom in odšel zoper Filistejce. Zato so ta kraj imenovali Sela-hamah-lekot.

<sup>29</sup> David se je dvignil od tam in prebival v oporiščih pri En Gediju.

**24** Pripetilo se je, ko se je Savel vrnil iz zasledovanja Filistejcov, da mu je bilo povedano, rekoč: »Glej, David *je* v divjini En Gedi.« <sup>2</sup> Potem je Savel vzel tri tisoč izbranih mož iz vsega Izraela in odšel, da poišče Davida in njegove ljudi na skalah divjih koz. <sup>3</sup> Ob poti je prišel k stajam za ovce, kjer *je bila* votlina in Savel je šel noter, da pokrije svoja stopala. David in njegovi možje pa so ostajali ob straneh votline. <sup>4</sup> Davidovi možje so mu rekli: »Glej, dan, o katerem ti je rekel Gospod: »Glej, tvojega sovražnika bom izročil v twojo roko, da mu boš lahko storil, kakor se ti zdi dobro.«« Potem je David vstal in na skrivenem odsekal krajec Savlovega svečanega oblačila. <sup>5</sup> Pripetilo se je potem, da ga je Davidovo srce udarilo, ker je odsekal krajec Savlovega oblačila. <sup>6</sup> Svojim možem je rekel: »Gospod ne daj, da bi storil tako stvar svojemu gospodarju, Gospodovemu maziljencu, da iztegnem svojo roko zoper njega, ker *je* mazilen od Gospoda.« <sup>7</sup> Tako je David s temi besedami zadržal svoje služabnike in jim ni pustil, da vstanjejo zoper Savlu. Toda Savel je vstal iz votline in odšel na *svojo* pot. <sup>8</sup> Potem je tudi David vstal in šel ven iz votline in zaklical za Savlom, rekoč: »Moj gospod kralj.« Ko je Savel pogledal za seboj, se je David sklonil s svojim obrazom k zemlji in se priklonil.

<sup>9</sup> David je rekel Savlu: »Zakaj poslušaš besede ljudi, govoreč: »Glej, David išče twoje zlo?« <sup>10</sup> Glej, ta dan so twoje oči videle kako te je Gospod v votlini izročil v mojo roko. **Nekateri** so *mi* zaukazali, naj te usmrтim, toda *moje oko* ti je prizaneslo. Rekel sem: »Ne bom iztegnil svoje roke zoper mojega gospoda, kajti on *je* Gospodov maziljene.« <sup>11</sup> Poleg tega, moj oče, glej, da, glej krajec tvojega svečanega oblačila v moji roki, kajti v tem, da sem odsekal krajec tvojega svečanega oblačila in te nisem usmrtil, vedi in vidi, da v moji roki ni niti zla niti prestopka in nisem grešil zoper tebe, vendar ti loviš mojo dušo, da jo vzameš. <sup>12</sup> Gospod sodi med menoj in teboj in Gospod naj me maščuje nad teboj, toda moja roka ne bo nad teboj. <sup>13</sup> Kakor pravi pregovor starcev: »Zlobnost izvira od zlobnih, toda moja roka ne bo nad teboj.

<sup>7</sup> ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. <sup>8</sup> And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

<sup>9</sup> ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. <sup>10</sup> Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. <sup>11</sup> Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. <sup>12</sup> Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

<sup>13</sup> ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

<sup>14</sup> And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. <sup>15</sup> And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

<sup>16</sup> ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. <sup>17</sup> And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. <sup>18</sup> And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

<sup>19</sup> ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south of Jeshimon? <sup>20</sup> Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand. <sup>21</sup> And Saul said, Blessed *be ye* of the LORD; for ye have compassion on me. <sup>22</sup> Go, I pray you, prepare yet, and know and see his place where his haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly. <sup>23</sup> See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. <sup>24</sup> And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon. <sup>25</sup> Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon. <sup>26</sup> And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

<sup>27</sup> ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. <sup>28</sup> Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth.

<sup>29</sup> ¶ And David went up from thence, and dwelt in strong holds at En-gedi. **24** And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi. <sup>2</sup> Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. <sup>3</sup> And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. <sup>4</sup> And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. <sup>5</sup> And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. <sup>6</sup> And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD. <sup>7</sup> So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way. <sup>8</sup> David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

<sup>9</sup> ¶ And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? <sup>10</sup> Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed. <sup>11</sup> Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. <sup>12</sup> The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. <sup>13</sup> As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. <sup>14</sup> After whom is the king

of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. <sup>15</sup> The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

<sup>16</sup> ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is this thy voice, my son David?* And Saul lifted up his voice, and wept. <sup>17</sup> And he said to David, *Thou art more righteous than I:* for thou hast rewarded me good, whereas I have rewarded thee evil. <sup>18</sup> And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. <sup>19</sup> For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day. <sup>20</sup> And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. <sup>21</sup> Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. <sup>22</sup> And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

**25** And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

<sup>2</sup> And *there was* a man in Maon, whose possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. <sup>3</sup> Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

<sup>4</sup> ¶ And David heard in the wilderness that Nabal did shear his sheep. <sup>5</sup> And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: <sup>6</sup> And thus shall ye say to him that liveth in prosperity, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast. <sup>7</sup> And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. <sup>8</sup> Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. <sup>9</sup> And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

<sup>10</sup> ¶ And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master. <sup>11</sup> Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*?

<sup>12</sup> So David's young men turned their way, and went again, and came and told him all those sayings. <sup>13</sup> And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

<sup>14</sup> ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. <sup>15</sup> But the men *were* very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: <sup>16</sup> They were a wall unto us both by night and day, all the while we were with them keeping the sheep. <sup>17</sup> Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* a son of Belial, that *a man* cannot speak to him.

<sup>18</sup> ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses. <sup>19</sup> And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal. <sup>20</sup> And it was *so*, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. <sup>21</sup> Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertain* unto him: and he hath requited me evil for good. <sup>22</sup> So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall. <sup>23</sup> And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, <sup>24</sup> And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. <sup>25</sup> Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. <sup>26</sup> Now therefore, my lord, *as the LORD liveth*, and *as thy soul liveth*, seeing the LORD hath withholden thee from coming to *shed* blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. <sup>27</sup> And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. <sup>28</sup> I pray thee, forgive the trespass of thine

<sup>14</sup> Za kom je Izraelov kralj prišel ven? Za kom tečeš? Za mrtvim psom, za bolho. <sup>15</sup> Gospod naj bo torej sodnik in sodi med menoj in teboj in gleda in zagovarja mojo pravdo in me osvobodi iz twoje roke.«

<sup>16</sup> Pripetilo se je, ko je David Savlu prenehal govoriti te besede, da je Savel rekel: »Ali je to tvoj glas, moj sin David?« Savel je povzgnil svoj glas in zajokal. <sup>17</sup> Davidu je rekel: »Pravičnejši si kakor jaz, kajti nagradil si mi dobro, medtem ko sem ti jaz nagradil zlo. <sup>18</sup> Danes si pokazal kako dobro si ravnal z menoj, ker, ko me je Gospod izročil v twojo roko, me nisi ubil. <sup>19</sup> Kajti če človek najde svojega sovražnika ali ga bo pustil sproščeno oditi? Zato [naj] te Gospod dobro nagradi za to, kar si mi ta dan storil. <sup>20</sup> Sedaj, glej, dobro vem, da boš zagotovo postal kralj in da bo Izraelovo kraljestvo utrjeno v tvoji roki. <sup>21</sup> Prisezi mi torej sedaj pri Gospodu, da ne boš iztrebil mojega semena za menoj in da ne boš uničil mojega imena iz hiše mojega očeta.« <sup>22</sup> David je prisegel Savlu. Savel je odšel domov, toda David in njegovi možje so se povzpeli na utrjen kraj.

**25** Samuel je umrl in vsi Izraelci so se zbrali skupaj, ga objokovali in ga pokopali v njegovi hiši v Rami. In David je vstal ter odšel dol k Paránski divjini.

<sup>2</sup> *Tam je bil* mož v Maónu, katerega posesti *so bile* v Karmelu. Mož *je bil* zelo velik in imel že tri tisoč ovc in tisoč koz, in svoje ovce je strigel v Karmelu. <sup>3</sup> Torej moževno ime *je bilo* Nabál in ime njegove žene Abigájila. *Bila je* ženska dobrega razumevanja in krasnega obličja, toda mož *je bil* skopušen in hudoben v svojih dejanjih. *Bil je* iz Kalébove hiše.

<sup>4</sup> David je in divjini slišal, da je Nabál strigel svoje ovce. <sup>5</sup> David je poslal ven deset mladeničev in David je mladeničem rekel: »Povzpnite se gor do Karmela in pojrite k Nabálu ter ga pozdravite v mojem imenu. <sup>6</sup> Tako boste rekli njemu, ki živi v *uspevanju*: »Mir *bodi* tako tebi in mir *bodi* tvoji hiši in mir *bodi* vsemu, kar imas. <sup>7</sup> Sedaj sem slišal, da si imel strižce. Torej tvoji pastirji, ki so bili z nami, jih nismo poškodovali niti jim ni ničesar zmanjkalo, vse dokler so bili v Karmelu. <sup>8</sup> Vprašaj svoje mladeniče in ti bodo pokazali. Zato naj tvoji mladeniči najdejo naklonjenost v tvojih očeh, kajti prišli smo na dober dan. Daj, prosim te, karkoli pride k tvoji roki, svojim služabnikom in svojemu sinu Davidu.« <sup>9</sup> Ko so Davidovi mladeniči prišli, so v Davidovem imenu govorili Nabálu glede na vse te besede in prenehali.

<sup>10</sup> Nabál je odgovoril Davidovim služabnikom in rekel: »Kdo *je* David? Kdo *je* Jesejev sin? Današnje dni je mnogo služabnikov, ki se odtrgajo, vsak mož od svojega gospodarja. <sup>11</sup> Mar naj torej vzarem svoj kruh, svojo vodo in svoje meso, ki sem ga zakljal za svoje strižice in *ga* dam možem, za katere ne vem od kod *so*«

<sup>12</sup> Tako so Davidovi mladeniči obrnili svojo pot in ponovno odšli in prišli ter mu povedali vse te besede. <sup>13</sup> David je svojim možem rekel: »Opašite vsak mož svoj meč.« Opašali so vsak mož svoj meč in tudi David je opatal svoj meč in tam se je dvignilo za Davidom okoli štiristo mož. Dvesto pa jih je ostalo pri stvareh.

<sup>14</sup> Toda eden izmed mladeničev je povedal Nabálovemu ženi Abigájili, rekoč: »Glej, David je iz divjine poslal poslanec, da pozdravijo našega gospodarja, on pa se jim je posmehoval. <sup>15</sup> Toda možje *so bili* zelo dobri do nas in nismo bili poškodovani niti nismo pogrešali nobene stvari, dokler smo bili seznanjeni z njimi, ko smo bili na poljih. <sup>16</sup> Bili so nam zid, tako podnevi kakor ponoči, ves čas smo bili z njimi, čuvajoč ovce. <sup>17</sup> Zdaj torej vedi in preudari kaj bo storila, kajti zlo je določeno zoper našega gospodarja in zoper vso njegovo družino, kajti on *je tak* Beliálov sin, da *človek* ne more govoriti z njim.«

<sup>18</sup> Potem se je Abigájila podviza in vzela dvesto hlebov, dva vinska meha, pet pripravljenih ovc, pet mer opraženega *žita*, sto grozdov rozin in dvesto figovih kolačev in *jih* položila na osle. <sup>19</sup> Svojim služabnikom je rekla: »Pojdite naprej pred menoj. Glejte, jaz pridem za vami.« Toda svojemu soprogu Nabálu ni povedala. <sup>20</sup> To je bilo *tako, medtem ko* je jahala na oslu, da je prišla dol ob zavetju hriba in glej, David in njegovi možje so prihajali dol, nasproti njej in jih je strečala. <sup>21</sup> Torej David je rekel: »Zagotovo sem v divjini zaman varoval vse, kar je imel ta *pajdaš*, tako da ni zmanjkalo ničesar od vsega, kar je *pripadalo* njemu, on pa mi je povrnil zlo za dobro. <sup>22</sup> § Tako in še več naj tudi Bog storí Davidovim sovražnikom, če do jutranje svetlobe pustim od vsega, kar *pripada* njemu, karkoli, kar lula proti zidu.« <sup>23</sup> Ko je Abigájila zagledala Davida, je pohitela in razbremenila osla in pred Davidom padla na svoj obraz in se priklonila do tal <sup>24</sup> in padla ob njegovih stopalih ter rekla: »Nad menoj, moj gospod, *nad menoj naj bo ta* krivičnost. Naj tvoja pomočnica, prosim te, govori v tvoji pozornosti in poslušaj besede svoje pomočnice. <sup>25</sup> Naj se moj gospod, prosim te, ne ozira na tega Beliálovega moža, *celó* Nabála, kajti kakor *je* njegovo ime, takšen *je* on; Nabál *je* njegovo ime in bedaštvo *je* z njim, toda jaz, tvoja pomočnica, nisem videla mladeničev mojega gospoda, ki si jih poslal. <sup>26</sup> Zdaj torej, moj gospod, *kakor živi* Gospod in *kakor živi* tvoja duša, glede na to, da te je Gospod zadržal pred tem, da bi prihajal *prelit* kri in pred tem, da bi se maščeval s svojo lastno roko, naj bodo torej tvoji sovražniki in tisti, ki iščejo zlo mojemu gospodu, kakor Nabál.

<sup>27</sup> Naj bo sedaj ta blagoslov, ki ga je tvoja pomočnica prinesla mojemu gospodu, dan mladeničem, ki sledijo mojemu gospodu. <sup>28</sup> Prosim te, odpusti prekršek svoje pomočnice, kajti Gospod bo zagotovo naredil mojemu gospodu zanesljivo hišo, ker moj gospod bojuje Gospodove bitke in vse tvoje dni zlo ni bilo najdeno v tebi. <sup>29</sup> Vendar se je vzdignil človek, da te pregaša in da išče tvojo dušo, toda duša mojega gospoda bo zvezana v svežnju življenja z Gospodom, tvojim Bogom. Duše tvojih sovražnikov, njih bo zalučal ven kakor iz srede prače. <sup>30</sup> In zgodilo se bo, ko bo Gospod storil mojemu gospodu glede na vse dobro, kar je govoril glede tebe in te določil vladarja nad Izraelom, <sup>31</sup> da to ne bo žalost tebi, niti prizadeto srce mojemu gospodu ali da si brez vzroka prel kri ali da se je moj gospod sam maščeval, temveč ko bo Gospod dobro postopal z mojim gospodom, takrat se spomni svoje pomočnice.«

<sup>32</sup> David je rekel Abigájili: »Blagoslovjen budi Gospod, Izraelov Bog, ki te je ta dan poslal, da me srečas <sup>33</sup> in blagoslovjen budi tvoj nasvet in blagoslovjena budi ti, ki si me ta dan zadržala pred prihajanjem, da prelijem kri in pred maščevanjem sebe s svojo lastno roko. <sup>34</sup> § Kajti zagotovo, kakor Gospod, Izraelov Bog, živi, ki me je zadržal pred tem, da ti škodujem, razen če ne bi pohitela in prišla, da me srečas, zagotovo ne bi do jutranje svetlobe Nabálu ostalo karkoli kar lula proti zidu.« <sup>35</sup> Tako je David iz njene roke prejel to, kar mu je prinesla in ji rekel: »Pojdi gor v miru k svoji hiši. Glej, prisluhnil sem tvojemu glasu in sprejel twojo osebo.«

<sup>36</sup> Abigájila je prišla k Nabálu in glej, v svoji hiši je imel zabavo, kakor kraljevo zabavo. Nabálovo srce je bilo veselo znotraj njega, kajti bil je zelo pijan. Zato mu ni nicesar povedala, manj ali več, do jutranje svetlobe. <sup>37</sup> Toda zjutraj se je pripetilo, ko je vino odšlo iz Nabála in mu je njegova žena povedala te stvari, da je njegovo srce znotraj njega umrlo in je postal kakor kamen. <sup>38</sup> Pripetilo se je okoli deset dni kasneje, da je Gospod udaril Nabála, da je umrl.

<sup>39</sup> Ko je David slišal, da je bil Nabál mrtev, je rekel: »Blagoslovjen budi Gospod, ki je zagovarjal zadevo moje graje pred Nabálovo roko in je svojega služabnika obvaroval pred zlom, kajti Gospod je Nabálovo zlobnost povrnil na njegovo lastno glavo.« In David je poslal in se posvetoval z Abigájilom, da si jo vzame k sebi za ženo. <sup>40</sup> Ko so Davidovi služabniki prišli k Abigájili v Karmel, so ji spregovorili, rekoč: »David nas je poslal k tebi, da te vzame k sebi za ženo.« <sup>41</sup> Vzdignila se je, se priklonila na svoj obraz k zemlji in rekla: »Glej, naj bo tvoja pomočnica služabnica, da umiva stopala služabnikov mojega gospoda.« <sup>42</sup> Abigájila je pohitela, vstala ter jahala na oslu s petimi svojimi gospodičnami, ki so šle za njo in odšla je za Davidovimi poslanci ter postala njegova žena. <sup>43</sup> David je vzel tudi Ahinóam iz Jezreela in obe izmed njiju sta bili njegovi ženi.

<sup>44</sup> Toda Savel je dal svojo hčer Mihálo, Davidovo ženo, Paltíju, Lajiševemu sinu, ki je bil iz Galíma.

**26** § Zífovci so prišli k Savlu v Gíbeo, rekoč: »Ali se David ne skriva na hribu Hahíla, ki je pred Ješimonom?« <sup>2</sup> Potem se je Savel dvignil in odšel dol k Zífski divjini in s seboj je imel tri tisoč izbranih mož iz Izraela, da Davida poiščejo v Zífski divjini. <sup>3</sup> § Savel je taboril na hribu Hahíla, ki je ob poti pred Ješimonom. Toda David je prebival v divjini in videl je, da je Savel prišel za njim v divjino. <sup>4</sup> David je torej odposlal oglednike in razumel, da je Savel zagotovo prišel.

<sup>5</sup> David je vstal in prišel na kraj, kjer se je Savel utaboril in David je opazoval kraj, kjer sta se ulegla Savel in Abnér, Nerov sin, poveljnik njegove vojske. Savel pa je ležal v okopu in ljudstvo je taborilo okoli njega.

<sup>6</sup> Potem je David odgovoril in rekel Hetejcú Ahímélehu in Cerújinemu sinu Abišáju, Joábovemu bratu, rekoč: »Kdo bo odšel z menoj dol, k Savlu v tabor?« Abišáj je rekel: »Jaz bom odšel dol s teboj.« <sup>7</sup> Tako sta David in Abišáj prišla ponoči k ljudstvu in glej, Savel je speciell znotraj okopa in njegova sulica zapuščena v tla pri njegovem vzglavniku, toda Abnér in ljudstvo so ležali naokoli njega. <sup>8</sup> Potem je Abišáj rekel Davidu: »Bog je ta dan izročil tvoje sovražnike v tvojo roko. Zdaj naj ga torej udarim, prosim te, s sulico celo k zemlji in ne bom ga udaril drugič.« <sup>9</sup> David je rekel Abišáju: »Ne uniči ga, kajti kdo lahko iztegne svojo roko zoper Gospodovega maziljenca in je brez krivide?« <sup>10</sup> David je nadalje rekel: »Kakor Gospod živi, Gospod ga bo udaril, ali bo prišel njegov dan, da umre, ali [pa] se bo spustil v bitko in umrl. <sup>11</sup> Gospod me obvaruj, da bi iztegnil svojo roko zoper Gospodovega maziljenca, toda, prosim te, vzemi sedaj sulico, ki je pri njegovem vzglavniku in vrč vode ter odidiva.« <sup>12</sup> Tako je David vzel sulico in vrč vode izpred Savlovega vzglavnika in spravila sta se proč in noben človek tegu ni videl niti ni tegu spoznal niti se zbudil, kajti vsi so zaspali, ker je nanje padlo globoko spanje od Gospoda.

<sup>13</sup> Potem je David šel preko, na drugo stran in stal na vrhu oddaljenega hriba. Med njimi je bil velik prostor <sup>14</sup> in David je zaklical ljudstvo in Nerovemu sinu Abnérju, rekoč: »Ne odgovarjaš, Abnér?« Potem je Abnér odgovoril in rekel: »Kdo si ti, ki kličeš h kralju?« <sup>15</sup> David je rekel Abnérju: »Mar nisi ti hraber mož? In kdo je v Izraelu podoben tebi? Zakaj potem nisi varoval svojega gospoda kralja? Kajti tja je prišel

handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days. <sup>29</sup> Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. <sup>30</sup> And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; <sup>31</sup> That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

<sup>32</sup> ¶ And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me: <sup>33</sup> And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. <sup>34</sup> For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. <sup>35</sup> So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

<sup>36</sup> ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. <sup>37</sup> But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. <sup>38</sup> And it came to pass about ten days after, that the LORD smote Nabal, that he died.

<sup>39</sup> ¶ And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife. <sup>40</sup> And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. <sup>41</sup> And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord. <sup>42</sup> And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. <sup>43</sup> David also took Ahinoam of Jezreel; and they were also both of them his wives.

<sup>44</sup> ¶ But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

**26** And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? <sup>2</sup> Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. <sup>3</sup> And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. <sup>4</sup> David therefore sent out spies, and understood that Saul was come in very deed.

<sup>5</sup> ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

<sup>6</sup> Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. <sup>7</sup> So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. <sup>8</sup> Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. <sup>9</sup> And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? <sup>10</sup> David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. <sup>11</sup> The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. <sup>12</sup> So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

<sup>13</sup> ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them: <sup>14</sup> And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? <sup>15</sup> And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of

the people in to destroy the king thy lord.<sup>16</sup> This thing *is* not good that thou hast done. As the LORD liveth, ye *are* worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the curse of water that *was* at his bolster.<sup>17</sup> And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It *is* my voice, my lord, O king.<sup>18</sup> And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?<sup>19</sup> Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.<sup>20</sup> Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

<sup>21</sup> ¶ Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.<sup>22</sup> And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.<sup>23</sup> The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD's anointed.<sup>24</sup> And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.<sup>25</sup> Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

**27** And David said in his heart, I shall now perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.<sup>2</sup> And David arose, and he passed over with the six hundred men that *were* with him unto Achish, the son of Maoch, king of Gath.<sup>3</sup> And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.<sup>4</sup> And it was told Saul that David was fled to Gath: and he sought no more again for him.

<sup>5</sup> ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?<sup>6</sup> Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.<sup>7</sup> And the time that David dwelt in the country of the Philistines was a full year and four months.

<sup>8</sup> ¶ And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.<sup>9</sup> And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.<sup>10</sup> And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.<sup>11</sup> And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.<sup>12</sup> And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

**28** And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.<sup>2</sup> And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

<sup>3</sup> ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.<sup>4</sup> And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.<sup>5</sup> And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.<sup>6</sup> And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

<sup>7</sup> ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at Endor.<sup>8</sup> And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.<sup>9</sup> And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?<sup>10</sup> And Saul sware to her by the LORD, saying, As the LORD liveth,

nekdo izmed ljudstva, da uniči twojega gospoda kralja.<sup>16</sup> Ta stvar, ki si jo storil, ni dobra. *Kakor* živi Gospod, vredni ste umreti, ker niste varovali vašega gospodarja, Gospodovega maziljenca. In sedaj poglej kje *je* kraljeva sulica in vrč vode, ki *je bil* pri njegovem vzglavniku.«<sup>17</sup> Savel je prepoznal Davidov glas in rekel: »*Ali* je to tvoj glas, moj sin David? David je rekel: »*To je* moj glas, moj gospod, o kralj.«<sup>18</sup> Rekel je: »Zakaj moj gospod tako zasleduje svojega služabnika? Kaj sem storil? Ali kakšno zlo *je* v moji roki?<sup>19</sup> Zdaj te torej prosim, naj moj gospod kralj posluša besede svojega služabnika. Če te je Gospod razvnel zoper mene, naj sprejme daritve, toda če *so to* človeški otroci, naj *bodo* prekleti pred Gospodom, kajti danes so me pognali ven, pred ostajanjem v Gospodovi dedičini, rekoč: ›Pojdi, služi drugim bogovom.‹<sup>20</sup> Zdaj naj torej moja kri ne pade na tla pred Gospodovim obrazom, kajti Izraelov kralj je prišel ven, da išče bolho, kakor ko nekdo lovi jerebico v gorah.«

<sup>21</sup> Potem je Savel rekel: »Grešil sem. Vrni se, moj sin David, kajti ne bom ti več škodil, ker je bila ta dan moja duša dragocena v tvojih očeh. Glej igral sem bedaka in se silno motil.«<sup>22</sup> David je odgovoril in rekel: »Poglej kraljevo sulico! In naj nekdo izmed mladeničev pride čez terjo vzame.<sup>23</sup> Gospod *[naj]* vsakemu možu povrne njegovo pravičnost in njegovo zvestobo, kajti Gospod te je ta dan izročil v *mojo* roko, toda svoje roke nisem hotel iztegniti zoper Gospodovega maziljenca.<sup>24</sup> Glej, kakor je bilo tvoje življenje ta dan zelo cenjeno v mojih očeh, tako naj bo moje življenje zelo cenjeno v Gospodovih očeh in naj me osvobodi iz vse stiske.«<sup>25</sup> Potem je Savel rekel Davidu: »Blagoslovjen *bodi* ti, moj sin David. Delal boš oboje, velike *stvari* in vendar boš tudi prevladal.« Tako je David odšel na svojo pot in Savel se je vrnil na svoj kraj.

**27** David je v svojem srcu rekel: »Sedaj bom nekega dne umrl po Savlovi roki. Zame ni nič boljšega, kakor da bi hitro pobegnil v deželo Filistejcov in Savel bo obupal nad meno, da me še išče v kateremkoli območju Izraela. Tako bom pobegnil iz njegove roke.«<sup>2</sup> David se je dvignil in šel preko s šeststo možmi, ki *so bili* z njim, k Ahíšu, Maóhovemu sinu, kralju Gata.<sup>3</sup> David je prebival z Ahíšem v Gatu, on in njegovi možje, vsak mož s svojo družino, David s svojima dvema ženama, Jezreéliko Ahinóam in Karmelčanko Abigájilo, Nabálovo ženo.<sup>4</sup> To je bilo povedano Savlu, da je David pobegnil v Gat in ni ga več ponovno iskal.

<sup>5</sup> David je rekel Ahíšu: »Če sem torej našel milost v tvojih očeh, naj mi dajo prostor v nekem mestu v deželi, da bom tam lahko prebival, kajti zakaj bi tvoj služabnik prebival s teboj v kraljevem mestu?«<sup>6</sup> Potem mu je Ahíš ta dan izročil Ciklág. Zato Ciklág pripada Judovim kraljem do tega dne.<sup>7</sup> Časa, ko je David prebival v deželi Filistejcov, je bil polno leto in štiri mesece.

<sup>8</sup> David in njegovi možje so odsli gor in vdrli h Gešuréjem, Girjéjem in Amalečanom, kajti ti *narodi so bili* od davnine prebivalci dežele, kakor greš v Šur, celo v egiptovsko deželo.<sup>9</sup> David je udaril deželo in ni pustil živega niti moškega niti ženske in odvedel ovce, vole, osle, kamele, oblike in se vrnil in prišel k Ahíšu.<sup>10</sup> Ahíš je rekel: »Kam ste danes vpadi?« David je rekel: »Zoper južni Juda in zoper jug Jerahmeélovcev in zoper jug Kenéjcev.«<sup>11</sup> David ni rešil živega niti moškega niti ženske, da prinesejo *novice* v Gat, rekoč: »Da ne bi povedali o nas, rekoč: ›Tako je storil David in takšen *bo* njegov način vse dokler on prebiva v deželi Filistejcov.«<sup>12</sup> Ahíš je verjel Davidu, rekoč: »Svojemu ljudstvu Izraelu je storil, da ga popolnoma prezira, zato bo on moj služabnik na veke.«

**28** Pripetilo se je v tistih dneh, da so Filistejci zbrali skupaj svojo vojsko za bojevanje, da se borijo z Izraelom. In Ahíš je rekel Davidu: »Zagotovo vedi, da boš šel z meno ven v bitko, ti in tvoji možje.«<sup>2</sup> David je rekel Ahíšu: »Zagotovo boš vedel kaj lahko tvoj služabnik stori.« Ahíš je rekel Davidu: »Zato te bom naredil za varuh moje glave na veke.«

<sup>3</sup> Torej Samuel je bil mrtev in ves Izrael ga je objokoval in pokopali so ga v Rami, celo v njegovem lastnem mestu. In Savel je iz dežele odstranil tiste, ki so imeli osebne duhove in čarovnike.<sup>4</sup> Filistejci so se zbrali skupaj in prišli ter se utaborili v Šunému, in Savel je zbral skupaj ves Izrael in utaborili so se v Gilbói.<sup>5</sup> Ko je Savel videl vojsko Filistejcov, je bil prestrašen in njegovo srce je silno trepetalo.<sup>6</sup> Ko je Savel poizvedel od Gospoda, mu Gospod ni odgovoril, niti po sanjah, niti po urimu, niti po prerokih.

<sup>7</sup> Potem je Savel rekel svojim služabnikom: »Poiščite mi žensko, ki ima osebnega duha, da lahko grem k njej in jo povprašam.« Njegov služabnik mu je rekel: »Glej, v En Doru je ženska, ki ima osebnega duha.«<sup>8</sup> Savel se je preoblekel in si nadel drugo oblačilo in odšel ter dva moža z njim in ponoco so prišli k ženski. Rekel je: »Prosim te, vedežuj mi po osebnem duhu in katerega ti bom imenoval, mi *ga* privedi gor.«<sup>9</sup> Ženska mu je rekla: »Glej, ti veš, kaj je storil Savel, kako je iz dežele iztrebil tiste, ki imajo osebne duhove in čarovnike. Zakaj mi potem polagaš zanko za moje življenje, da mi povzročiš, da umrem?«<sup>10</sup> Savel ji je prisegel pri Gospodu, rekoč: »*Kakor* živi Gospod, se ti za to stvar

ne bo pripetila nobena kazen.«<sup>11</sup> Potem je ženska rekla: »Koga naj privedem k tebi?« Rekel je: »Privedi mi gor Samuela.«<sup>12</sup> Ko je ženska zagledala Samuela, je zavpila z močnim glasom. Ženska je spregovorila Savlu, rekoč: »Zakaj si me zavedel? Kajti ti *si* Savel.«<sup>13</sup> Kralj ji je rekel: »Ne boj se, kajti kaj si videla?« Ženska je rekla Savlu: »Videla sem bogove vzpenjati se iz zemlje.«<sup>14</sup> Rekel ji je: »Kaksne oblike je?« Rekla je: »Starec prihaja gor in pokrit *je* z ogrinjalom.« Savel je zaznal, da je *bil* to Samuel in se s *svojim* obrazom sklonil do tal in se priklonil.

<sup>15</sup> Samuel je rekel Savlu: »Zakaj si me vznemiril, da me privedeš gor?« Savel je odgovoril: »Zelo sem zaskrbljen, kajti Filistejci se bojujejo zoper mene, Bog pa je odšel od mene in mi nič več ne odgovarja niti po prerokih niti po sanjah. Zato sem te poklical, da mi lahko daš vedeti kaj naj storim.«<sup>16</sup> Potem je Samuel rekel: »Zakaj potem sprašuješ mene, glede na to, da je Gospod odšel od tebe in je postal tvoj sovražnik?«<sup>17</sup> Gospod mu je storil kakor je govoril po meni, kajti Gospod je iztrgal kraljestvo iz twoje roke in ga dal twojem bližnjemu, *torej* Davidu,<sup>18</sup> ker ne ubogaš Gospodovega glasu niti ne izvršuješ njegovega krutega besa nad Amalekom, zato ti je Gospod ta dan storil to stvar.<sup>19</sup> Poleg tega bo Gospod tudi Izrael s teboj izročil v roko Filistejcov. Jutri *boste* ti in twoji sinovi z menoj. Tudi izraelsko vojsko bo Gospod izročil v roko Filistejcov.«

<sup>20</sup> Potem je Savel takoj padel po vsej dolžini na zemljo in bil jeboleče prestrašen zaradi Samuelovih besed in v njem ni bilo moči, kajti ves dan ni jedel kruha niti vso noč.

<sup>21</sup> Ženska je prišla k Savlu in videla, da je bil silno vznemirjen in mu rekla: »Glej, twoja pomočnica je ubogala tvoj glas in svoje življenje sem položila v svojo roko in prisluhnila twojim besedam, ki si mi jih spregovoril.«<sup>22</sup> Ždaj torej, prosim te, tudi ti prisluhnini glasu svoje pomočnice in naj predte postavim grizljaj kruha in jej, da boš lahko imel moč, ko greš na svojo pot.«<sup>23</sup> Vendar je odklonil in rekel: »Ne bom jedel.« Toda njegovi služabniki so ga, skupaj z žensko, primorali in prisluhnili je njihovemu glasu. Tako je vstal iz tal in sedel na posteljo.<sup>24</sup> Ženska je imela v hiši rejeno tele. Pohitela je, ga zaklala, vzela moko in *jo* zgneta ter iz nje spekla nekvašen kruh.<sup>25</sup> In *to* je prinesla pred Savlu in pred njegove služabnike in ti so jedli. Potem so vstali in tisto noč odšli proč.

**29** Filistejci so torej vse svoje vojske zbrali skupaj k Aféku, Izraelci pa so se utaborili pri studencu, ki *je* v Jezreelu.<sup>2</sup> Knezi izmed Filistejcov so šli mimo po stotnjah in po tisočnjah, toda David in njegovi možje so šli mimo v zadnji straži z Ahísem.<sup>3</sup> Potem so princi Filistejcov rekli: »Kaj *počnejo tukaj* ti Hebrejci?« Ahíš je rekel princem Filistejcov: »Ali ni to David, služabnik Savla, Izraelovega kralja, ki je bil z menoj te dni ali ta leta in v njem nisem našel nobenega madeža odkar je pripadel *k meni*, do tega dne?«<sup>4</sup> Filistejski princi pa so bili ogorčeni nad njim in filistejski princi so mu rekli: »Primoraj tega pajdaša, da se vrne, da bo lahko ponovno šel na svoj kraj, ki si mu ga določil in naj ne gre z nami dol v bitko, da nam v bitki ne bi bil nasprotnik, kajti s čim se bo prikupil svojemu gospodarju? Ali *naj to ne bi bilo* z glavami teh ljudi?«<sup>5</sup> Ali ni to David, o katerem so druga drugi pele v plesih, rekoč: »Savel je usmrtil svoje tisoče, David pa svoje deset tisoče?«

<sup>6</sup> Potem je Ahíš poklical Davida in mu rekel: »Zagotovo, *kakor* Gospod živi, si bil pošten in twoje odhajanje in twoje prihajanje z menoj v vojsko *je* dobro v mojem pogledu, kajti nisem našel zla v tebi od dneva twojega prihoda k meni, do tega dne, pa vendar ti knezi niso naklonjeni.<sup>7</sup> Zato se sedaj vrni in pojdi v miru, da ne razžališ filistejskih knezov.«

<sup>8</sup> David je rekel Ahíšu: »Toda kaj sem storil? Kaj si našel na svojem služabniku, dokler sem bil s teboj, do tega dne, da se ne smem iti bojevat zoper sovražnike mojega gospoda kralja?«<sup>9</sup> Ahíš je odgovoril in Davidu rekel: »Vem, da *si* dober v mojih očeh, kakor Božji angel. Vendar so princi Filistejcov rekli: »Ta ne bo šel z nami gor v bitko.«<sup>10</sup> Zato sedaj vstani zgodaj zjutraj s služabniki svojega gospoda, ki so prišli s teboj in takoj, ko boste zgodaj zjutraj pokonci in imeli svetlobo, odidite.«<sup>11</sup> Tako so David in njegovi možje zgodaj zjutraj vstali, da odrinejo, da se vrnejo v deželo Filistejcov. Filistejci pa so šli gor k Jezreelu.

**30** Pripetilo se je, ko so David in njegovi možje na tretji dan prišli v Ciklág, da so Amalečani napadli jug in Ciklág in udarili Ciklág ter ga požgali z ognjem<sup>2</sup> in ženske, ki *so bile* v njem, so zajeli [*kot*] ujetnice. Nobene niso usmrtili niti velike niti male, temveč so *jih* odvedli proč in odšli na svojo pot.

<sup>3</sup> Tako so David in njegovi možje prišli k mestu in glej, *to je bilo* požgano z ognjem. Njihove žene, njihovi sinovi in njihove hčere pa so bili zajeti [*kot*] ujetniki. <sup>4</sup> Potem so David in ljudstvo, ki *je bilo* z njim, povzdignili svoje glasove in jokali, dokler niso imeli več moči za jokanje.<sup>5</sup> In dve Davidovi ženi sta bili zajeti [*kot*] ujetnici, Jezreélka Ahinóam in Abigájila, žena Karmelčana Nabála.<sup>6</sup> David je bil silno zaskrbljen, kajti ljudstvo je govorilo o njegovem kamnanju, ker so

there shall no punishment happen to thee for this thing.<sup>11</sup> Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.<sup>12</sup> And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.<sup>13</sup> And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.<sup>14</sup> And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

<sup>15</sup> ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.<sup>16</sup> Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?<sup>17</sup> And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:<sup>18</sup> Because thou obeydest not the voice of the LORD, nor executest his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.<sup>19</sup> Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

<sup>20</sup> Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

<sup>21</sup> ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.<sup>22</sup> Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.<sup>23</sup> But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.<sup>24</sup> And the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof.<sup>25</sup> And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

**29** Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.<sup>2</sup> And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.<sup>3</sup> Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day?<sup>4</sup> And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it not be* with the heads of these men?<sup>5</sup> Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

<sup>6</sup> ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

<sup>7</sup> Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

<sup>8</sup> ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?<sup>9</sup> And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.<sup>10</sup> Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.<sup>11</sup> So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

**30** And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;<sup>2</sup> And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

<sup>3</sup> ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.<sup>4</sup> Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.<sup>5</sup> And David's two wives were taken captives, Ahinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite.<sup>6</sup> And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

<sup>7</sup> And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. <sup>8</sup> And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake **them**, and without fail recover **all**. <sup>9</sup> So David went, he and the six hundred men that **were** with him, and came to the brook Besor, where those that were left behind stayed. <sup>10</sup> But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

<sup>11</sup> ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; <sup>12</sup> And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk **any** water, three days and three nights. <sup>13</sup> And David said unto him, To whom **belongest** thou? and whence **art** thou? And he said, I **am** a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. <sup>14</sup> We made an invasion **upon** the south of the Cherethites, and upon **the coast** which **belongeth** to Judah, and upon the south of Caleb; and we burned Ziklag with fire. <sup>15</sup> And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

<sup>16</sup> ¶ And when he had brought him down, behold, **they were** spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. <sup>17</sup> And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. <sup>18</sup> And David recovered all that the Amalekites had carried away: and David rescued his two wives. <sup>19</sup> And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all. <sup>20</sup> And David took all the flocks and the herds, *which* they drove before those *other* cattle, and said, This *is* David's spoil.

<sup>21</sup> ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that **were** with him: and when David came near to the people, he saluted them. <sup>22</sup> Then answered all the wicked men and *men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead **them** away, and depart. <sup>23</sup> Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand. <sup>24</sup> For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike. <sup>25</sup> And it was *so* from that day forward, that he made it a statute and an ordinance for Israel unto this day.

<sup>26</sup> ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, **even** to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD; <sup>27</sup> To **them** which **were** in Beth-el, and to **them** which **were** in south Ramoth, and to **them** which **were** in Jattir, <sup>28</sup> And to **them** which **were** in Aroer, and to **them** which **were** in Siphmoth, and to **them** which **were** in Eshtemoa, <sup>29</sup> And to **them** which **were** in Rachal, and to **them** which **were** in the cities of the Jerahmeelites, and to **them** which **were** in the cities of the Kenites, <sup>30</sup> And to **them** which **were** in Hormah, and to **them** which **were** in Chor-ashan, and to **them** which **were** in Athach, <sup>31</sup> And to **them** which **were** in Hebron, and to all the places where David himself and his men were wont to haunt.

**31** Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. <sup>2</sup> And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, Saul's sons. <sup>3</sup> And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. <sup>4</sup> Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. <sup>5</sup> And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. <sup>6</sup> So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

<sup>7</sup> ¶ And when the men of Israel that **were** on the other side of the valley, and **they** that **were** on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

<sup>8</sup> And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. <sup>9</sup> And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish **it in** the house of their idols,

bile duše vseh ljudi užalošcene, vsak mož zaradi svojih sinov in zaradi svojih hčera, toda David se je ohrabil v Gospodu, svojem Bogu.

<sup>7</sup> David je duhovniku Abijatru rekel: »Ahimélechov sin, prosim te, prinesi mi sèm efód.« In Abijatru je tja, k Davidu, prinesel efód. <sup>8</sup> David je poizvedel pri Gospodu, rekoč: »Ali naj sledim za tem krdelom? Ali jih bom dohitel?« Odgovoril mu je: »Zasleduj, kajti zagotovo **jih** boš dohitel in čisto gotovo **vse** povrnil.« <sup>9</sup> Tako je David odšel, on in šeststo mož, ki **so bili** z njim in prišli so k potoku Besór, kjer so ostali tisti, ki so ostali zadaj. <sup>10</sup> Toda David je zasledoval, on in štiristo mož, kajti dvesto jih je ostalo zadaj, ki so bili tako slabotni, da niso mogli prečkati potoka Besór.

<sup>11</sup> Na polju so našli Egipčana, ga privedli k Davidu, mu dali kruha in je jedel in primorali so ga piti vodo. <sup>12</sup> Dali so mu košček figove kepe in dva grozda rozin. Ko je pojedel, je njegov duh ponovno prišel k njemu, kajti tri dni in tri noči ni jedel nobenega kruha niti ni piš **nobene** vode.

<sup>13</sup> David mu je rekel: »Komu **pripadaš**? In od kod **si?**« Rekel je: »Jaz **sem** mladenič iz Egipta, služabnik Amálečana in moj gospodar me je pustil, ker sem se pred tremi dnevi počutil bolnega. <sup>14</sup> Naredili smo invazijo **nad** jug Keretéjev in nad **območja**, ki pripadajo Judu in nad jug Kaléba in Ciklág smo požgali zognjem. <sup>15</sup> David mu je rekel: »Ali me lahko privedeš dol k tej skupini?« Rekel je: »Prisezi mi pri Bogu, da me ne boš niti ubil niti me ne boš izročil rokam mojega gospodarja in jaz te bom odvedel dol k tej skupini.«

<sup>16</sup> Ko ga je privedel dol, glej, **bili so** razširjeni nad vso zemljo, jedli, pili in plesali zaradi velikega plena, ki so ga vzeli iz filistejske dežele in iz Judove dežele. <sup>17</sup> David jih je udarjal od večerne polteme do naslednjega dne in niti mož izmed njih ni pobegnil razen štiristo mladeničev, ki so jahali na kamelih in pobegnili. <sup>18</sup> David je povrnil vse, kar so Amalečani odvedli proč in David je rešil svoji dve ženi. <sup>19</sup> Ničesar jim ni manjkalo, niti malega, niti velikega, niti sinov, niti hčera, niti plena, niti nobene **stvari**, ki so jim jih vzeli. Vse je David povrnil. <sup>20</sup> David je vzel vse trope in črede, **ki** so jih gnali pred tisto **drugo** živino in rekli so: »To **je** Davidov plen.«

<sup>21</sup> David je prišel k dvestotim možem, ki so bili tako slabotni, da niso mogli slediti Davidu, katere so primorali, da ostanejo pri potoku Besórju in odšli so naprej, da srečajo Davida in da srečajo ljudstvo, ki **je bilo** z njim in ko se je David približal ljudstvu, jih je pozdravil.

<sup>22</sup> Potem so odgovorili vsi zlobneži in Beliálovi **možje** izmed tistih, ki so odšli z Davidom in rekli: »Ker niso odšli z nami, jim ne bomo dali od plena, ki smo ga povrnili, razen vsakemu možu svojo ženo in svoje otroke, da **jih** bodo lahko odvedli proč in odšli.« <sup>23</sup> Potem je David rekel: »Ne boste tako storili, moji bratje, s tem, kar nam je Gospod dal, ki nas je zaščitil in v naše roke izročil skupino, ki je prišla zoper nas. <sup>24</sup> Kajti kdo vam bo prisluhnil v tej zadevi? Temveč kakor **je** njegov del tistem, ki gre dol v bitko, tako **bo** njegov del tistem, ki ostane pri stvareh. Enako si bosta razdelila.« <sup>25</sup> In **tako** je bilo od tega dne naprej, da je to naredil **[za]** zakon in odredbo za Izraela do tega dne.

<sup>26</sup> Ko je David prišel v Ciklág, je od plena poslal Judovim starešinam, **torej** svojim prijateljem, rekoč: »Glejete darilo za vas od plena Gospodovih sovražnikov; <sup>27</sup> **tistim**, ki **so bili** v Betelu in **tistim**, ki **so bili** v južnem Ramátu in **tistim**, ki **so bili** v Jatíru <sup>28</sup> in **tistim**, ki **so bili** v Aroérju in **tistim**, ki **so bili** v Sifmótou in **tistim**, ki **so bili** v Eštemói <sup>29</sup> in **tistim**, ki **so bili** v Rahálu in **tistim**, ki **so bili** v mestih Jerahmélcev in **tistim**, ki **so bili** v mestih Kenéjcev <sup>30</sup> in **tistim**, ki **so bili** v Hormi in **tistim**, ki **so bili** v Bor Ašánu in **tistim**, ki **so bili** v Atáhu <sup>31</sup> in **tistim**, ki **so bili** v Hebrónu in k vsem krajem, kjer so se bili sam David in njegovi možje vajeni pregnanjti.«

**31** Torej Filistejci so se borili zoper Izrael in Izraelci so pobegnili pred Filistejcij in padli dol umorjeni na gori Gilbói. <sup>2</sup> Filistejci so tesno sledili Savlu in njegovim sinovom in Filistejci so usmrtili Jonatana, Abinadába in Malkiúša, Savlove sinove. <sup>3</sup> Bitka je postala huda zoper Savlu in lokostrelci so ga zadeli; in bil je hudo ranjen od lokostrelcev. <sup>4</sup> Potem je Savel rekel svojemu nosilcu bojne opreme: »Izvleci svoj meč in me prebodi z njim; da ne bi prišli ti neobrezanci in me prebodli in me zlorabili.« Vendar njegov nosilec bojne opreme ni hotel, kajti bil je hudo prestrašen. Zato je Savel vzel meč in padel nanj. <sup>5</sup> Ko je njegov nosilec bojne opreme videl, da je bil Savel mrtev, je tudi sam prav tako padel na svoj meč in umrl z njim. <sup>6</sup> Tako so ta isti dan skupaj umrli Savel, njegovi trije sinovi, njegov nosilec bojne opreme in vsi njegovi možje.

<sup>7</sup> Ko so Izraelovi možje, ki **so bili** na drugi strani doline in **tisti**, ki **so bili** na drugi strani Jordana, videli, da so Izraelovi možje pobegnili in da so bili Savel in njegovi sinovi mrtvi, so zapustili mesta in pobegnili in Filistejci so prišli ter prebivali v njih.

<sup>8</sup> Pripetilo se je naslednji dan, ko so prišli Filistejci, da oropajo umorjene, da so našli Savlu in njegove tri sinove padle na gori Gilbói. <sup>9</sup> Odsekali so njegovo glavo, splekl njegovo bojno opremo in poslali naokoli, v deželo Filistejcev, da **to** razglasijo v hiši njihovih malikov

in med ljudstvom.<sup>10</sup> Njegovo bojno opremo so položili v hišo Astarte. Njegovo telo pa so pritrdili na obzidje Bet Šeána.

<sup>11</sup> Ko so prebivalci Jabéš Gileáda slišali o tem, kar so Filistejci storili Savlu,<sup>12</sup> so se vsi hrabri možje vzdignili in hodili vso noč in vzeli Savlovo telo in telesa njegovih sinov z obzidja Bet Šeána in prišli v Jabéš ter jih tam sežgali.<sup>13</sup> In vzeli so njihove kosti in *jih* pokopali pod drevesom pri Jabéšu in se postili sedem dni.

and among the people.<sup>10</sup> And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

<sup>11</sup> ¶ And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;<sup>12</sup> All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.<sup>13</sup> And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

# The Second Book of Samuel Otherwise Called the Second Book of the Kings

**1** Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; <sup>2</sup> It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. <sup>3</sup> And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. <sup>4</sup> And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. <sup>5</sup> And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? <sup>6</sup> And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. <sup>7</sup> And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. <sup>8</sup> And he said unto me, Who art thou? And I answered him, I am an Amalekite. <sup>9</sup> He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. <sup>10</sup> So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

<sup>11</sup> Then David took hold on his clothes, and rent them; and likewise all the men that were with him: <sup>12</sup> And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

<sup>13</sup> ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. <sup>14</sup> And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed? <sup>15</sup> And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. <sup>16</sup> And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

<sup>17</sup> ¶ And David lamented with this lamentation over Saul and over Jonathan his son: <sup>18</sup> (Also he bade them teach the children of Judah **the use** of the bow: behold, it is written in the book of Jasher.) <sup>19</sup> The beauty of Israel is slain upon thy high places: how are the mighty fallen! <sup>20</sup> Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. <sup>21</sup> Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. <sup>22</sup> From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. <sup>23</sup> Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. <sup>24</sup> Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. <sup>25</sup> How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. <sup>26</sup> I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. <sup>27</sup> How are the mighty fallen, and the weapons of war perished!

**2** And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. <sup>2</sup> So David went up thither, and his two wives also, Ahinoam the Jezreelite, and Abigail Nabal's wife the Carmelite. <sup>3</sup> And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. <sup>4</sup> And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

<sup>5</sup> ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. <sup>6</sup> And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. <sup>7</sup> Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

<sup>8</sup> ¶ But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; <sup>9</sup> And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. <sup>10</sup> Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. <sup>11</sup> And the time that David was king in Hebron over the house of Judah was seven years and six months.

<sup>12</sup> ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. <sup>13</sup> And Joab the son of Zeruiah, and

# Druga Samuelova knjiga, drugače imenovana Druga knjiga kraljev

**1** Pripetilo se je torej, po Savlovi smrti, ko se je David vrnil iz pokola Amalečanov in je David dva dni prebival v Ciklagu <sup>2</sup> in tretji dan se je zgodilo celo, da je, glej, mož prišel iz tabora od Savla s svojimi pretrganimi oblačili in zemlja je bila na njegovi glavi. In bilo je tako, ko je prišel k Davidu, da je padel k tlom in se globoko priklonil. <sup>3</sup> David mu je rekel: »Od kod prihajaš?« Rekel mu je: »Pobegnil sem iz tabora Izraelcev.« <sup>4</sup> David mu je rekel: »Kako je šla zadeva? Prosim te, povej mi.« Odgovoril je: »Da je ljudstvo pobegnilo iz bitke in tudi številni izmed ljudstva so padli in so mrtvi in tudi Savel in njegov sin Jonatan sta mrtva.« <sup>5</sup> David je rekel mladeniču, ki mu je povedal: »Kako veš, da sta Savel in njegov sin Jonatan mrtva?« <sup>6</sup> Mladenič, ki mu je povedal, je rekel: »Kakor sem se naključno znašel na gori Gilbói, glej, Savel se je naslanjal na svojo sulico in glej, bojni vozovi in konjeniki so tesno sledili za njim.« <sup>7</sup> Ko je pogledal za seboj, me je videl in me poklical k sebi. Odgovoril sem: »Tukaj sem.« <sup>8</sup> Rekel mi je: »Kdo si?« Odgovoril sem mu: »Amálečan sem.« <sup>9</sup> Ponovno mi je rekel: »Stoj, prosim te, nad meno in me ubij, kajti tesnoba je prišla nadme, ker je moje življenje še celo v meni.« <sup>10</sup> Tako sem stopil k njemu in ga usmrtil, ker sem bil prepričan, da potem, ko je padel, ne bi mogel živeti in vzel sem krono, ki je bila na njegovi glavi ter zapestnico, ki je bila na njegovem laktu ter ju prinesel sem k mojemu gospodu.

<sup>11</sup> Potem je David prijet svoja oblačila in jih raztrgal in prav tako vsi možje, ki so bili z njim <sup>12</sup> in žalovali so, jokali in se do večera postili za Savlom in za njegovim sinom Jonatanom in za Gospodovim ljudstvom in za Izraelovo hišo, ker so padli pod mečem.

<sup>13</sup> David je rekel mladeniču, ki mu je povedal: »Odkod si?« Odgovoril je: »Jaz sem sin tujca, Amálečana.« <sup>14</sup> David mu je rekel: »Kako se nisi bal iztegniti svoje roke, da uničiš Gospodovega maziljenca?« <sup>15</sup> David je poklical enega izmed mladeničev ter rekel: »Približaj se in padi nanj.« In ta ga je udaril, da je umrl. <sup>16</sup> David mu je rekel: »Tvoja kri bodi na tvoji glavi, kajti tvoja usta so pričala zoper tebe, rekoč: »Umoril sem Gospodovega maziljenca.«

<sup>17</sup> David je s tem žaloval in žaloval nad Savlom in nad njegovim sinom Jonatanom. <sup>18</sup> (Prav tako je zaukazal, naj Judeve otroke učijo **uporabo** loka. Glej, to je napisano v Jasherjevi knjigi.) <sup>19</sup> »Izraelova lepota je umorjena na svojih visokih krajin. Kako so padli mogočni!

<sup>20</sup> Ne povejte tega v Gatu, ne razglasujte tega na Aškelónskih ulicah, da se ne bi filistejske hčere veselile, da ne bi hčere neobrezancev slavile.

<sup>21</sup> Ve gore Gilbóe, naj tam ne bo nobene rose niti naj tam ne bo dežja nad vami niti nobenih polj za darovanja, kajti šeit mogočnega je podlo odvržen, Savlov šeit, kakor če ne bi bil maziljen z oljem. <sup>22</sup> Od krvi pobitih, od maščobe mogočnih, se Jonatanov lok ni obrnil nazaj in Savlov meč se ni vrnil prazen. <sup>23</sup> Savel in Jonatan sta bila očarljiva in prijetna v svojih življenjih in v svoji smrti nista bila ločena. Hitrejsa sta bila kakor orli, močnejša sta bila kakor levi. <sup>24</sup> Ve hčere izraelske, jokajte nad Savlom, ki vas je obleklo v škrlat, z drugimi nasladami, ki je na vaše oblekle nadel ornamente iz zlata. <sup>25</sup> Kako so mogočni padli v sredi bitke! O Jonatan, umorjen si bil na svojih visokih krajin. <sup>26</sup> Žalosten sem zaradi tebe, moj brat Jonatan. Zelo prijeten si mi bil. Tvoja ljubezen do mene je bila čudovita, presegajoč ljubezen žensk. <sup>27</sup> Kako so mogočni padli in so uničena bojna orožja.«

**2** Pripetilo se je po tem, da je David pozivel od Gospoda, rekoč: »Ali naj grem gor v katerokoli izmed Judovih mest?« Gospod mu je rekel: »Pojdi gor.« David mu je rekel: »Kam naj grem gor?« Rekel je: »V Hebrón.« <sup>2</sup> Tako je David odšel tja gor in tudi dve njegovi ženi: Jezreélka Ahinóam in Abigájila, žena Karmélčana Nabála. <sup>3</sup> Njegove može, ki so bili z njim, je David privedel gor, vsakega moža s svojo družino in prebivali so v mestih Hebróna. <sup>4</sup> Možje iz Juda so prišli in tam mazilili Davida [za] kralja nad Judovo hišo. In povedali so Davidu, rekoč: »Da so bili možje iz Jabéš Gileáda tisti, ki so pokopali Savlava.«

<sup>5</sup> David je poslal poslanice k ljudem iz Jabéš Gileáda ter jim rekel: »Blagoslovjeni bodite od Gospoda, da ste izkazali to prijaznost našemu gospodu Savlu in ga pokopali. <sup>6</sup> Sedaj naj vam Gospod izkaže prijaznost in resnico in tudi jaz vam bom poplačal to prijaznost, ker ste storili to stvar. <sup>7</sup> Zato naj bodo sedaj vaše roke okrepljene in bodite hrabri, kajti vaš gospodar Savel je mrtev in tudi Judova hiša me je mazilila [za] kralja nad seboj.«

<sup>8</sup> Toda Nerov sin Abnér, poveljnik Savlove vojske, je vzel Savlovega sina Is Boseta, in ga privedel preko, v Mahanájim <sup>9</sup> in ga postavil [za] kralja nad Gileádom, nad Ašhúrci, nad Jezrééлом, nad Efrájimom, nad Benjaminom in nad vsem Izraelom. <sup>10</sup> Savlov sin Is Bošet je bil star štirideset let, ko je pričel kraljevati nad Izraelom in kraljeval je dve leti. Toda Judova hiša je sledila Davidu. <sup>11</sup> In časa, ko je bil David kralj v Hebrónu, nad Judovo hišo, je bilo sedem let in šest mesecev.

<sup>12</sup> In Nerov sin Abnér in služabniki Savlovega sina Is Bošeta so iz Mahanájima odšli v Gibeón. <sup>13</sup> In Cerújin sin Joáb in Davidovi služabniki

so odšli ven in se srečali pri Gibeónskem ribniku in se usedli, eni na eni strani ribnika, drugi pa na drugi strani ribnika.<sup>14</sup> Abnér je rekel Joábu: »Naj mladeniči sedaj vstanejo in igrajo pred nami.« Joáb je rekel: »Naj vstanejo.«<sup>15</sup> Potem so se tam vzdignili in odšli čez, po številu dvanajst iz Benjamina, ki je **pripadal** Iš Bošetovemu sinu Savlu in dvanajst izmed Davidovih služabnikov.<sup>16</sup> Vsak je zgrabil drugega za glavo in svoj meč **porinil** v njegovo stran. Tako so skupaj padli dol, zato je bil ta kraj imenovan Helkath-hazzurim, ki je v Gibeónu.<sup>17</sup> Tam je bila ta dan zelo huda bitka in Abnér je bil poražen in Izraelovi može, pred Davidovimi služabniki.

<sup>18</sup> Bili so trije Cerújni sinovi: Joáb, Abišaj in Asaél. Asaél **je bil kakor** svetloba stopala, kakor divja srna.<sup>19</sup> Asaél je zasledoval Abnérja in ko je šel, se ni obrnil ne k desni roki niti ne k levi od zasledovanja Abnérja.<sup>20</sup> Potem je Abnér pogledal za seboj in rekel: »Ali si ti Asaél?« Odgovoril je: »Jaz **sem**.«<sup>21</sup> Abnér mu je rekel: »Obrni se vstran k svoji desni roki ali k svoji levi in primi enega izmed mladeničev in si vzemi njegovo bojno opremo.« Toda Asaél se ni hotel obrniti od sledenja za njim.<sup>22</sup> Abnér je ponovno rekel Asaélu: »Obrni se stran od sledenja za meno. Zakaj bi te udaril k tlom? Kako bi potem svoj obraz dvignil k tvojemu bratu Joábu?«<sup>23</sup> Vendar je ta odklonil, da se obrne vstran. Zato ga je Abnér z zadnjim delom sulice udaril pod petim **rebrom**, da je sulica pogledala ven za njim; in tam je padel dol in umrl na istem kraju. Pripetilo se je, **da** kolikor jih je prišlo na kraj, kjer je Asaél padel dol in umrl, da so mirno stali.<sup>24</sup> Tudi Joáb in Abišaj sta zasledovala Abnérja. Sonce je zašlo, ko sta prišla k hribu Ame, ki **leži** pred Giahom, ob poti Gibeónske divjine.

<sup>25</sup> Benjaminovi otroci so se zbrali skupaj za Abnérjem in postali eno krdelo in stali na vrhu hriba.<sup>26</sup> Potem je Abnér zaklical Joábu in rekel: »Mar bo meč požiral na veke? Ali ne veš, da bo v zadnjem koncu to grenkoba? Doklej bo torej preden boš svojemu ljudstvu naročil, naj se vrne od zasledovanja svojih bratov?«<sup>27</sup> Joáb je rekel: »**Kakor** živi Bog, če ne bi spregovoril, bi potem zjutraj ljudstvo zagotovo odšlo gor, vsakdo od sledenja svojemu bratu.«<sup>28</sup> Tako je Joáb zatobil na šofar in vse ljudstvo je mirno stalo in ni več zasledovalo Izraela niti se niso več bojevali.<sup>29</sup> Abnér in njegovi može so vso to noč hodili skozi ravnino in prečkali Jordan in šli skozi ves Bitrón in prišli do Mahanájima.<sup>30</sup> Joáb se je vrnil od zasledovanja Abnérja in ko je vse ljudstvo zbral skupaj, je od Davidovih služabnikov manjkalo devetnajst mož in Asaél.<sup>31</sup> Toda Davidovi služabniki so udarili Benjaminove in Abnérjeve može, **tako da** je umrlo tristo šestdeset mož.

<sup>32</sup> Pobrali so Asaéla in ga pokopali v mavzoleju njegovega očeta, ki **je bil** v Betlehemu. Joáb in njegovi može pa so vso noč hodili ter ob svitu prišli v Hebrón.

**3** Torej tam je bila dolga vojna med Savlovo hišo in Davidovo hišo, **3** toda David je postajal močnejši in močnejši, Savlova hiša pa je postajala šibkejša in šibkejša.

<sup>2</sup> Davidu so se v Hebrónu rodili sinovi. Njegov prvorojenec je bil Amnón; od Jezreélke Ahínóam;<sup>3</sup> in njegov drugi Kiláb od Abigájile, žene Karmelčana Nabála in tretji Absalom, sin Maáhe, hčere gesúrskega kralja Talmája;<sup>4</sup> in četrти Adoníja, Hagítin sin; in peti Sefatjá, sin Abitále;<sup>5</sup> in šesti Jitreám od Davidove žene Egle. Ti so bili rojeni Davidu v Hebrónu.

<sup>6</sup> Pripetilo se je, medtem ko je bila vojna med Savlovo hišo in Davidovo hišo, da je Abnér sebe naredil močnega za Savlovo hišo.

<sup>7</sup> Savel je imel priležnico, katere ime **je bilo** Ricpa, Ajájeva hči in **Iš Bošet** je rekel Abnérju: »Zakaj si odšel k priležnici mojega očeta?«<sup>8</sup> Potem je bil Abnér zelo ogorčen zaradi besed Iš Bošeta in je rekel: »**Mar sem** pasja glava, ki ta dan zoper Juda izkazujem prijaznost hiši tvojega očeta Savla, njegovim bratom in njegovim prijateljem in te nisem izročil v Davidovo roko, da me danes obsojaš s krivdo glede te ženske?<sup>9</sup> Tako stori Bog Abnérju in še več, razen če, kakor je Gospod prisetil Davidu, celo tako jaz storim njemu,<sup>10</sup> da se kraljestvo prestavi od Savlove hiše in da postavi Davidov prestol čez Izraela in čez Juda, od Dana, celo do Beeršebe.«<sup>11</sup> In ni mogel Abnérju ponovno odgovoriti besede, ker se ga je bal.

<sup>12</sup> Abnér pa je v svojem imenu poslal poslance k Davidu, rekoč: »Čigava **je** ta dežela?« Rekoč **tudi**: »Skleni zavezo z meno in glej, moja roka **bo** s teboj, da k tebi privedem ves Izrael.«

<sup>13</sup> Rekel je: »Dobro. Jaz bom sklenil zavezo s teboj, toda od tebe zahtevam eno stvar, to je: »Ne boš videl mojega obraza, razen če mi najprej ne pripelješ Savlove hčere Mihále, ko prideš, da vidiš moj obraz.«<sup>14</sup> David je poslal poslance k Savlovemu sinu Iš Bošetu, rekoč: »Izroči **mi** mojo ženo Mihálo, ki sem si jo zaročil za sto prednjih kožic Filistejev.«<sup>15</sup> Iš Bošet je poslal in jo vzel od njenega soproga, **torej** od Lajíševega sina Paltiela.<sup>16</sup> Njen soprog je odšel skupaj z njo, jokajoč za njo, do Bahuríma. Potem mu je Abnér rekel: »Pojdi, vrni se.« In se je vrnil.

<sup>17</sup> Abnér je imel pogovor z Izraelovimi starešinami, rekoč: »V preteklih časih ste iskali za Davidom, **da bi bil** kralj nad vami.<sup>18</sup> Sedaj torej **to** storite, kajti Gospod je govoril o Davidu, rekoč: »Po roki svojega služabnika Davida bom rešil svoje ljudstvo Izraela iz roke Filistejev

the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.<sup>14</sup> And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.<sup>15</sup> Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.<sup>16</sup> And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which is in Gibeon.<sup>17</sup> And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

<sup>18</sup> ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel **was as** light of foot as a wild roe.<sup>19</sup> And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.<sup>20</sup> Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.<sup>21</sup> And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.<sup>22</sup> And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?<sup>23</sup> Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.<sup>24</sup> Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

<sup>25</sup> ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.<sup>26</sup> Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?<sup>27</sup> And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.<sup>28</sup> So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.<sup>29</sup> And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanáim.<sup>30</sup> And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.<sup>31</sup> But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

<sup>32</sup> ¶ And they took up Asahel, and buried him in the sepulchre of his father, which **was in** Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

**3** Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

<sup>2</sup> ¶ And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelite;<sup>3</sup> And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;<sup>4</sup> And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;<sup>5</sup> And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

<sup>6</sup> ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

<sup>7</sup> And Saul had a concubine, whose name **was** Rizpah, the daughter of Aiah: and **Ish-bosheth** said to Abner, Wherefore hast thou gone in unto my father's concubine?<sup>8</sup> Then was Abner very wroth for the words of Ish-bosheth, and said, **Am** I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?<sup>9</sup> So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;<sup>10</sup> To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.<sup>11</sup> And he could not answer Abner a word again, because he feared him.

<sup>12</sup> ¶ And Abner sent messengers to David on his behalf, saying, Whose **is** the land? saying **also**, Make thy league with me, and, behold, my hand **shall be** with thee, to bring about all Israel unto thee.

<sup>13</sup> ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.<sup>14</sup> And David sent messengers to Ish-bosheth Saul's son, saying, Deliver **me** my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.<sup>15</sup> And Ish-bosheth sent, and took her from **her** husband, even from Phaltiel the son of Laish.<sup>16</sup> And her husband went with her along weeping behind her to Bahurím. Then said Abner unto him, Go, return. And he returned.

<sup>17</sup> ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times past **to be** king over you:<sup>18</sup> Now then do **it**: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand

of all their enemies.<sup>19</sup> And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.<sup>20</sup> So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast.<sup>21</sup> And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

<sup>22</sup> ¶ And, behold, the servants of David and Joab came from **pursuing** a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.<sup>23</sup> When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.<sup>24</sup> Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?<sup>25</sup> Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.<sup>26</sup> And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.<sup>27</sup> And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth **rib**, that he died, for the blood of Asahel his brother.

<sup>28</sup> ¶ And afterward when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner:<sup>29</sup> Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.<sup>30</sup> So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

<sup>31</sup> ¶ And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier.<sup>32</sup> And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.<sup>33</sup> And the king lamented over Abner, and said, Died Abner as a fool dieth?<sup>34</sup> Thy hands were not bound, nor thy feet put into fitters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him.<sup>35</sup> And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.<sup>36</sup> And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people.<sup>37</sup> For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.<sup>38</sup> And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?<sup>39</sup> And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.

**4** And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.<sup>2</sup> And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:<sup>3</sup> And the Beerothites fled to Gittaim, and were sojourners there until this day.)<sup>4</sup> And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.<sup>5</sup> And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.<sup>6</sup> And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.<sup>7</sup> For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.<sup>8</sup> And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

<sup>9</sup> ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,<sup>10</sup> When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:<sup>11</sup> How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?<sup>12</sup> And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

in iz roke vseh njihovih sovražnikov.<sup>19</sup> Abnér je govoril tudi na ušesa Benjamina in Abnér je odšel, da govoriti tudi na Davidova ušesa v Hebrónu. Vse to se je zdelo dobro Izraelu in to se je zdelo dobro celotni Benjaminihi hiši.<sup>20</sup> Tako je Abnér prišel k Davidu v Hebrón in z njim dvajset mož. David je naredil zabavo za Abnérja in može, ki so bili z njim.<sup>21</sup> Abnér je rekel Davidu: »Vstal bom in šel in ves Izrael bom zbral k svojemu gospodu kralju, da bodo lahko s teboj sklenili zavez in da boš lahko kraljeval nad vsem, kar si tvoje srce želi.« David je poslal Abnérja proč in ta je odšel v miru.

<sup>22</sup> Glej, Davidovi služabniki in Joáb so prišli iz **zasledovanja** krdela in s seboj prinesli velik plen, toda Abnér ni bil z Davidom v Hebrónu, kajti poslal ga je proč in ta je odšel v miru.<sup>23</sup> Ko so prišli Joáb in vsa vojska, ki je bila z njim, so Joábu povedali, rekoč: »Nerov sin Abnér je prišel h kralju in ta ga je poslal proč in je odšel v miru.«<sup>24</sup> Potem je Joáb prišel h kralju in rekel: »Kaj si storil? Glej, Abnér je prišel k tebi. Zakaj je to, da si ga poslal proč in je on docela izginil?«<sup>25</sup> Ti poznaš Nerovega sina Abnérja, da je prišel, da te zavede in da spozna tvoja odhajanja in tvoja prihajanja in da spozna vse, kar delaš.«<sup>26</sup> Ko je Joáb prišel od Davida, je za Abnérjem poslal poslanice, ki so ga ponovno privredili od vodnjaka Sire. Toda David tega ni vedel.<sup>27</sup> Ko se je Abnér vrnil v Hebrón, ga je Joáb vzel na stran, v velika vrata, da bi tiho govoril z njim in ga tam udaril pod petim **rebrom**, da je umrl zaradi krvi njegovega brata Asaéla.

<sup>28</sup> Potem, ko je David to slišal, je rekel: »Jaz in moje kraljestvo sva brez krivde pred Gospodom na veke pred krvijo Nerovega sina Abnérja.<sup>29</sup> Ta naj počiva na Joábovi glavi in na vsej hiši njegovega očeta in naj iz Joábove hiše ne zmanjka tistega, ki ima izliv ali je gobavec ali se naslanja na palico ali pada na meč ali mu primanjkuje kruha.«<sup>30</sup> Tako sta Joáb in njegov brat Abisáj umorila Abnérja, ker je ubil njunega brata Asaéla v bitki pri Gibeónu.

<sup>31</sup> David je rekel Joábnu in vsemu ljudstvu, ki je bilo z njim: »Pretrgajte svoja oblačila in se opašite z vrečevino in žaluje pred Abnérjem.« In sam kralj David je sledil mrtvaškemu odru.<sup>32</sup> Abnérja so pokopali v Hebrónu. Kralj je povzdignil svoj glas in jokal nad Abnérjevim grobom in vse ljudstvo je jokalo.<sup>33</sup> Kralj je žaloval nad Abnérjem in rekel: »Je Abnér umrl kakor umira bedak?«<sup>34</sup> Tvoje roke niso bile zvezane niti tvoja stopala vklenjena v okove. Kakor mož pada pred zlobneži, tako padaš ti.« In vse ljudstvo je ponovno jokalo nad njim.<sup>35</sup> Ko je vse ljudstvo prišlo, da povzročijo Davidu, da je hrano, medtem ko je bil še dan, je David prisegel, rekoč: »Tako naj mi Bog stori in še več, če okusim kruh ali karkoli drugega, dokler sonce ne zaide.«<sup>36</sup> Vse ljudstvo je to opazilo in to jim je ugajalo, kakor karkoli je kralj storil, je vsemu ljudstvu ugajalo.<sup>37</sup> Kajti vse ljudstvo in ves Izrael je ta dan razumelo, da to ni bilo od kralja, da umori Nerovega sina Abnérja.<sup>38</sup> Kralj je rekel svojim služabnikom: »Ali ne veste, da je ta dan tukaj v Izraelu padel princ in velik mož?«<sup>39</sup> Jaz sem ta dan šibek, čeprav maziljen kralj in ti možje, Cerújini sinovi, so pretežki zame. Gospod bo hudodelca nagradil glede na njegovo zlobnost.«

**4** Ko je Savlov sin slišal, da je bil Abnér mrtev v Hebrónu, so bile njegove roke slabotne in vsi Izraelci so bili zaskrbljeni.<sup>2</sup> Savlov sin je imel dva moža, ki sta bila poveljniki čet. Ime enega je bilo Baaná in ime drugega Reháb, sinova Rimóna, Beeróčana, izmed Benjaminih otrok (kajti tudi Beerót je bil štet k Benjamini<sup>3</sup> in Beeróčani so pobegnili v Gitájim in bili tam začasni prebivalci do tega dne).<sup>4</sup> Savlov sin Jonatan je imel sina, ki je bil hrom od svojih stopal. Pet let je bil star, ko so prišle iz Jezreéla novice o Savlu in Jonatanu in njegova dojilja ga je vzela in pobegnila. Prijetilo pa se je, medtem ko je hitela, da pobegne, da je padel in postal hrom. Njegovo ime je bilo Mefibóšet.<sup>5</sup> Sinova Beeróčana Rimóna, Reháb in Baaná sta odšla in prišla okoli dnevne vročine v hišo Is Bošeta, ki je opoldan ležal na postelji.<sup>6</sup> Prišla sta tja, v sredo hiše, kakor bi hotela vzeti pšenico. Udarila sta ga pod peto rebro in Reháb in njegov brat Baaná sta pobegnili.<sup>7</sup> Kajti ko sta prišla v hišo, je ležal na svoji postelji, v svoji spalnici in udarila sta ga in ga usmrtila in obglavila in vzela njegovo glavo in vso noč bežala čez ravinjo.<sup>8</sup> Glavo Is Bošeta sta prinesla k Davidu v Hebrón in rekla kralju: »Glej, glava Savlovega sina Is Bošeta, tvojega sovražnika, ki je iskal tvoje življenje in Gospod je ta dan maščeval mojega gospoda kralja nad Savlom in njegovim semenom.«

<sup>9</sup> David pa je odgovoril Rehábu in njegovemu bratu Baanáju, sinovoma Beeróčana Rimóna ter jima rekel: »Kakor živi Gospod, ki je mojo dušo odkupil od vseh nasprotnikov,<sup>10</sup> ko mi je nekdo povedal, rekoč: »Glej, Savel je mrtev,« misleč, da je prinesel dobre novice, sem ga prijal in ga usmrtil v Ciklágu. Misil je, da mu bom dal nagrado za njegove novice.<sup>11</sup> Koliko mnogo bolj, ko sta zlobneža umorila pravično osebo v njegovi lastni hiši, na njegovi postelji? Mar ne bom torej sedaj zahteval njegovo kri in vajine roke in vaju vzel proč z zemlje?«<sup>12</sup> David je svojim mladeničem zapovedal in so ju ubili ter odsekali njuni roki in njuna stopala in ju obesili gor nad ribnik v Hebrónu. Toda vzeli so glavo Is Bošeta in jo pokopali v Abnérjevem mavzoleju v Hebrónu.

**5** Potem so vsi Izraelovi rodovi prišli k Davidu v Hebrón in spregovorili, **rekoč:** »Glej, mi smo tvoja kost in tvoje meso. **2** Tudi v preteklem času, ko je bil Savel kralj nad nami, si bil ti tisti, ki nas je vodil ven in privedel v Izrael in Gospod ti je rekel: »Ti boš pasel moje ljudstvo Izrael in ti boš poveljnik nad Izraelom.« **3** Tako so vsi Izraelovi starešine prišli h kralju v Hebrón in kralj David je z njimi v Hebrónu sklenil zavezo pred Gospodom in Davida so mazilili [za] kralja nad Izraelem.

**4** David **je bil** star trideset let, ko je pričel kraljevati **in** kraljeval je štirideset let. **5** V Hebrónu je nad Judom kraljeval sedem let in šest mesecev, v Jeruzalemu pa je triintrideset let kraljeval nad vsem Izraelem in Judom.

**6** **S** Kralj in njegovi možje so odšli v Jeruzalem k Jebusejcem, prebivalcem dežele, ki so Davidu spregovorili, rekoč: »Razen če ne odstraniš slepih in hromih, ne boš vstopil sèm,« mislec, **[da]** David ne more priti tja. **7** Kljub temu je David zavzel oporišče Sion. Isto **je** Davidovo mesto. **8** David je na ta dan rekel: »Kdorkoli se spravi gor do jarka in udari Jebusejce in hrome in slepe, **katero** Davidova duša sovraži, **ta bo voditelj in poveljnik.**« Zatorej so rekli: »Slepi in hromi ne bodo prišli v hišo.« **9** Tako je David prebival v utrdbi in jo imenoval Davidovo mesto. In David je gradil naokoli od Milója in znotraj. **10** David je odšel naprej in postal velik in Gospod, Bog nad bojevniki, **je bil** z njim.

**11** Tirske kralje Hirám je poslal poslance k Davidu in cedrova drevesa, tesarje in zidarje in ti so Davidu zgradili hišo. **12** David je zaznal, da ga je Gospod utrdil za kralja nad Izraelem in da je njegovo kraljestvo povišal zaradi svojega ljudstva Izraela.

**13** In David **si** je vzel [še] več priležnic in žená iz Jeruzalema, potem ko je prišel iz Hebróna in tam so se Davidu rodili še sinovi in hčere. **14** To **so** imena izmed tistih, ki so mu bili rojeni v Jeruzalemu: Šamúa, Šobáb, Natán, Salomon, **15** tudi Jibhár, Elišúa, Nefeg, Jafíja, **16** Elišamá, Elijadá in Elifálet.

**17** Toda, ko so Filistejci slišali, da so Davida mazilili [za] kralja nad Izraelem, so vsi Filistejci prišli gor, da poiščejo Davida in David je slišal **o tem** in odšel dol k utrenjem kraju. **18** Tudi Filistejci so prišli in se razkropili v dolini Rafájim. **19** David je poizvedel od Gospoda, rekoč: »Naj grem gor k Filistejcem? Jih boš izročil v mojo roko?« Gospod je rekел Davidu: »Pojdi gor, kajti nedvomno bom Filisteje izročil v tvojo roko.« **20** David je prišel do Bála Peracíma in David jih je tam udaril ter rekel: »Gospod je kakor prodor vodá izbruhnil na moje sovražnike pred menoj.« Žato je ime tega kraja imenoval Báal Peracím. **21** § In oni so tam pustili svoje podobe, David in njegovi možje pa so jih sežgali.

**22** In Filistejci so ponovno prišli gor in se razkropili v dolini Rafájim. **23** Ko je David poizvedel od Gospoda, je rekel: »Ne boš šel gor, **temveč** za njimi postavi zasedo in pridi nadnje nasproti murvinim drevesom. **24** In naj bo, ko zaslišiš šum hoje v vrhu murvinih dreves, da se boš potem podvizal, kajti takrat bo Gospod šel ven pred teboj, da udari vojsko Filistejev.« **25** David je storil tako, kakor mu je Gospod zapovedal in udarjal Filistejce od Gebe, dokler ne prideš do Gazerja.

**6** David je ponovno zbral skupaj vse izbrane **može** iz Izraela, trideset tisoč. **2** In David je vstal in z vsem ljudstvom, ki **je bilo** z njim, odšel od Baále Judeve, da od tam prinese gor Božjo skrinjo, katere ime je imenovano po imenu Gospoda nad bojevniki, ki prebiva **med** kerubi. **3** Božjo skrinjo so postavili na nov voz in jo privedli iz Abinadábove hiše, ki **je bila** v Gíbei. Abinadábova sinova Uzá in Ahjó pa sta gnala nov voz. **4** Prinesli so jo iz Abinadábove hiše, ki **je bila** v Gíbei, spremljajoč Božjo skrinjo in Ahjó je šel pred skrinjo. **5** David in vsa Izraelova hiša pa so igrali pred Gospodom na vse vrste **glasbil, narejenih** iz cipresovega lesa, celo na harfe, na plunke, na tamburine, na kornéte in na cimbale.

**6** In ko so prišli do Nahónovega mlatiča, je Uzá iztegnil **svojo roko** k Božji skrinji in jo prijel, kajti voli so **jo** tresli. **7** Gospodova jeza je bila vžgana zoper Uzája in Bog ga je tam udaril zaradi **njegove** napake; in tam je umrl, ob Božji skrinji. **8** David je bil razzaljen, ker je Gospod naredil vrzel nad Uzájem, in ime tega mesta je imenoval Perec Uzá do tega dne. **9** David se je tisti dan zbal Gospoda in rekel: »Kako bo Gospodova skrinja prišla k meni?« **10** Tako David Gospodove skrinje ni hotel prestaviti k sebi v Davidovo mesto, temveč jo je David odvedel v stran, v hišo Gítéjca Obéd Edóma. **11** In Gospodova skrinja je tri mesece ostala v hiši Gítéjca Obéd Edóma in Gospod je blagoslovil Obéd Edóma in vso njegovo družino.

**12** To je bilo sporočeno kralju Davidu, rekoč: »Gospod je zaradi Božje skrinje blagoslovil hišo Obéd Edóma in vse, kar mu **pripada.**« Tako je David šel in z veseljem prinesel gor Božjo skrinjo iz hiše Obéd Edóma v Davidovo mesto. **13** In bilo je **tako**, da ko so tisti, ki so nosili Gospodovo skrinjo, naredili šest korakov, je žrtvoval vole in pitance. **14** David je z vso **svojo** močjo plesal pred Gospodom in David **je bil** opasan z lanenim efódom. **15** Tako so David in vsa Izraelova hiša z vriskanjem in z zvokom šofarja Gospodovo skrinjo prinesli gor. **16** Ko je Gospodova skrinja prišla v Davidovo mesto, je Savlova hči Mihála pogledala skozi

**5** Then came all the tribes of Israel to David unto Hebron, and spake, saying, **Behold, we are** thy bone and thy flesh. **2** Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. **3** So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

**4** ¶ David **was** thirty years old when he began to reign, **and** he reigned forty years. **5** In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

**6** ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. **7** Nevertheless David took the strong hold of Zion: the same **is** the city of David. **8** And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, **that are** hated of David's soul, **he shall be chief and captain.** Wherefore they said, The blind and the lame shall not come into the house. **9** So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. **10** And David went on, and grew great, and the LORD God of hosts **was** with him.

**11** ¶ And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. **12** And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

**13** ¶ And David took **him** more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. **14** And these **be** the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, **15** Ibhár also, and Elishua, and Nepheg, and Japhia, **16** And Elishama, and Eliada, and Eliphálet.

**17** ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard **of it**, and went down to the hold. **18** The Philistines also came and spread themselves in the valley of Rephaím. **19** And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. **20** And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim. **21** And there they left their images, and David and his men burned them.

**22** ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaím. **23** And when David enquired of the LORD, he said, Thou shalt not go up; **but** fetch a compass behind them, and come upon them over against the mulberry trees. **24** And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines. **25** And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

**6** Again, David gathered together all **the** chosen **men** of Israel, thirty thousand. **2** And David arose, and went with all the people that **were** with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth **between** the cherubims. **3** And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that **was** in Gíbeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. **4** And they brought it out of the house of Abinadab which **was** at Gíbeah, accompanying the ark of God: and Ahio went before the ark. **5** And David and all the house of Israel played before the LORD on all manner of **instruments made of** fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

**6** ¶ And when they came to Nachon's threshingfloor, Uzzah put forth **his hand** to the ark of God, and took hold of it; for the oxen shook **it.** **7** And the anger of the LORD was kindled against Uzzah; and God smote him there for **his** error; and there he died by the ark of God. **8** And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. **9** And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? **10** So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite. **11** And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

**12** ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that **pertaineth** unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. **13** And it was **so**, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. **14** And David danced before the LORD with all **his** might; and David **was** girded with a linen ephod. **15** So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. **16** And as the ark of the LORD came into the city of David, Michal Saul's daughter

looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

<sup>17</sup> ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.<sup>18</sup> And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.<sup>19</sup> And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

<sup>20</sup> ¶ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!<sup>21</sup> And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.<sup>22</sup> And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.<sup>23</sup> Therefore Michal the daughter of Saul had no child unto the day of her death.

**7** And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;<sup>2</sup> That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.<sup>3</sup> And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.

<sup>4</sup> ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,<sup>5</sup> Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?<sup>6</sup> Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.<sup>7</sup> In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?<sup>8</sup> Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:<sup>9</sup> And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.<sup>10</sup> Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,<sup>11</sup> And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

<sup>12</sup> ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.<sup>13</sup> He shall build an house for my name, and I will establish the throne of his kingdom for ever.<sup>14</sup> I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:<sup>15</sup> But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.<sup>16</sup> And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.<sup>17</sup> According to all these words, and according to all this vision, so did Nathan speak unto David.

<sup>18</sup> ¶ Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?<sup>19</sup> And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD?<sup>20</sup> And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.<sup>21</sup> For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.<sup>22</sup> Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.<sup>23</sup> And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?<sup>24</sup> For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.<sup>25</sup> And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.<sup>26</sup> And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.<sup>27</sup> For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.<sup>28</sup> And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:<sup>29</sup> Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD,

okno in videla kralja Davida skakati in plesati pred Gospodom in ga prezirala v svojem srcu.

<sup>17</sup> In prinesli so Gospodovo skrinjo in jo postavili na njen kraj, v sredo šotorskega svetišča, katerega je David razpel zano in David je pred Gospodom daroval žgalne daritve in mirovne daritve.<sup>18</sup> Takoj, ko je David prenehal darovati žgalne daritve in mirovne daritve, je v imenu Gospoda nad bojevniki blagoslovil ljudstvo.<sup>19</sup> Med vse ljudstvo je razdelil, celo med celotno Izraelovo množico, tako ženskam kakor moškim, vsakomur kolač kruha, dober kos mesa in flaškon vina. Tako je vse ljudstvo odšlo vsak k svoji hiši.

<sup>20</sup> Potem se je David vrnil, da blagoslovil svojo družino. Savlova hči Mihála pa je prišla ven, da sreča Davida in rekla: »Kako veličasten je bil danes Izraelov kralj, ki se je danes razkril pred očmi pomočnic svojih služabnikov kakor se brezsramno razkriva nekdo izmed nadutih pajdašev.«<sup>21</sup> David je rekel Miháli: »To je bilo pred Gospodom, ki me je izbral pred tvojim očetom in pred vso njegovo hišo, da me določi [za] vladarja nad Gospodovim ljudstvom, nad Izraelom. Zato bom igral pred Gospodom.<sup>22</sup> In še bolj se bom pomanjšal kakor to in bom ponisen v svojem lastnem pogledu. Glede dekel pa, o katerih si govorila, od njih bom imel spoštovanje.«<sup>23</sup> Zato Savlova hči Mihála ni imela nobenega otroka do dneva svoje smrti.

**7** Pripetilo se je, ko je kralj sedel v svoji hiši in mu je vsenaokrog Gospod dal počitek, od vseh njegovih sovražnikov,<sup>2</sup> da je kralj rekel preroku Natánu: »Poglej torej, jaz prebivam v cedrovi hiši, toda Božja skrinja prebiva znotraj zaves.«<sup>3</sup> Natán je rekel kralju: »Pojdi, stori vse, kar je v tvojem srcu, kajti Gospod je s teboj.«

<sup>4</sup> To noč pa se je pripetilo, da je beseda od Gospoda prišla Natánu, rekoč: »Pojdi in povej mojemu služabniku Davidu: »Tako govoril Gospod: »Mar mi boš zgradil hišo, da prebivam v njej? «<sup>6</sup> Medtem ko nisem prebival v katerikoli hiši od časa, ko sem Izraelove otroke privadel iz Egipta, celo do tega dne, temveč sem hodil v šotoru in v šotorskem svetišču.<sup>7</sup> Na vseh krajih, kjer sem hodil z vsemi Izraelovimi otroci, sem mar govoril besedo s katerimkoli izmed Izraelovih rodov, katerim sem zapovedal naj pasejo moje ljudstvo Izraela, rekoč: »Zakaj mi ne zgradite cedrove hiše? «<sup>8</sup> Sedaj boš torej tako rekel mojemu služabniku Davidu: »Tako govoril Gospod nad bojevniki: »Vzel sem te iz ovčje staje, od sledenja za ovčami, da bi bil vladar nad mojim ljudstvom, nad Izraelom.<sup>9</sup> In bil sem s teboj kamorkoli si šel in odsekal sem vse twoje sovražnike izpred tvojega pogleda in naredil sem ti veliko ime, podobno imenu velikih mož, ki so na zemlji.<sup>10</sup> Poleg tega bom določil kraj za moje ljudstvo Izrael in jih zasadil, da bodo lahko prebivali na svojem lastnem kraju in se ne bodo več selili; niti jih otroci zlobnosti ne bodo več stiskali kakor poprej<sup>11</sup> in kot že od časa, ko sem sodnikom zapovedal, naj bodo nad mojim ljudstvom Izraelom in sem ti dal, da počivaš pred vsemi tvojimi sovražniki. In Gospod ti tudi govoril, da ti bo naredil hišo.

<sup>12</sup> Ko bodo tvoji dnevi izpolnjeni in boš zaspal s svojimi očeti, bom postavil tvoje seme za teboj, ki bo izšlo iz tvoje notranjosti in jaz bom osnoval njegovo kraljestvo.<sup>13</sup> On bo zgradil hišo mojemu imenu in jaz bom na veke osnoval prestol njegovega kraljestva.<sup>14</sup> Jaz bom njegov oče in on bo moj sin. Če stori krivičnost, ga bom karal s človeško šibo in z udarci človeških otrok,<sup>15</sup> toda moje usmiljenje ne bo odšlo proč od njega, kakor sem ga vzel od Savla, katerega sem odstranil pred teboj.<sup>16</sup> Tvoja hiša in tvoje kraljestvo bo pred teboj osnovano na veke. Tvoj prestol bo osnovan na veke.«<sup>17</sup> Glede na vse te besede in glede na vse to videnje, tako je Natán govoril Davidu.

<sup>18</sup> Potem je vstopil kralj David in se usedel pred Gospodom ter rekel: »Kdo sem jaz, o Gospod Bog? In kaj je moja hiša, da si me privedel do tu?<sup>19</sup> In to je bila še majhna stvar v tvojem pogledu, o Gospod Bog, toda govoril si tudi o hiši tvojega služabnika za oddaljeni čas, ki pride. Ali je to človeški način, o Gospod Bog?<sup>20</sup> Kaj ti še lahko reče David? Kajti ti, Gospod Bog, poznaš svojega služabnika.<sup>21</sup> Zaradi tvojih besed in glede na tvoje lastno srce si storil vse te velike stvari, da pripravi svojega služabnika, da jih pozna.<sup>22</sup> Zakaj ti si velik, o Gospod Bog, kajti nikogar ni podobnega tebi nisi ni nobenega Boga poleg tebe, glede na vse, kar smo slišali z našimi ušesi.<sup>23</sup> In kateri narod na zemlji je podoben tvojemu ljudstvu, celo podoben Izraelu, katerega je Bog odšel odkupit za svoje ljudstvo in da mu naredi ime in da za vas stori velike stvari in strašne, za tvojo deželo, pred tvojim ljudstvom, katerega si iz Egipta odkupil k sebi, pred narodi in njihovimi bogovi?<sup>24</sup> Kajti ti si si potrdil svoje ljudstvo Izrael, da ti bo ljudstvo na veke, in ti, Gospod, si postal njihov Bog.<sup>25</sup> Sedaj, o Gospod Bog, beseda, ki si jo spregovoril glede svojega služabnika in glede svoje hiše, utrdi jo na veke in stori, kakor si rekel.<sup>26</sup> Tvoje ime naj bo poveličano na veke, rekoč: »Gospod nad bojevniki je Bog nad Izraelom in hiša tvojega služabnika Davida naj bo osnovana pred teboj.«<sup>27</sup> Kajti ti, o Gospod nad bojevniki, Izraelov Bog, si razodel svojemu služabniku, rekoč: »Zgradil ti bom hišo.«<sup>28</sup> Zato je tvoj služabnik odkril v svojem srcu, da k tebi moli to molitev.<sup>29</sup> In sedaj, o Gospod Bog, ti si ta Bog in tvoje besede so resnične in svojemu služabniku si obljubil to dobroto, zato naj ti sedaj ugaja, da blagoslovil hišo svojega služabnika, da bo

ta lahko na veke trajala pred teboj, kajti ti, o Gospod Bog, si **to** govoril in s tvojim blagoslovom naj bo hiša tvojega služabnika blagoslovljena na veke.«

**8** Po tem se je pripetilo, da je David udaril Filistejce in jih podjarmil. David je vzel Meteg-amo iz roke Filistejcev. <sup>2</sup> Udaril je Moábce in jih premeril z vrvico, **[medtem ko]** jih je vrgel na tla. Celo z dvema vrvicama je premeril, da jih usmrti in z eno polno vrvico, da jih ohrani žive. **Tako** so Moábci postali Davidovi služabniki **in** prinašali darila.

<sup>3</sup> David je udaril tudi Rehóbovega sina Hadadézera, kralja iz Cobe, ko je odšel, da obnovi svojo mejo pri reki Evfratu. <sup>4</sup> David je od njega vzel tisoč **bojni voz**, sedemsto konjenikov in dvajset tisoč pešev in David je prerezal Ahilove tette vsem **konjem** bojnih vozov, toda izmed njih jih je prihranil **za** sto bojnih vozov. <sup>5</sup> Ko so prišli Sirci iz Damaska, da okrepijo Hadadézera, kralja iz Cobe, je David izmed Sircev usmrtil dvaindvajset tisoč mož. <sup>6</sup> Potem je David postavil garnizije v Siriji, v Damasku in Sirci so postali Davidovi služabniki **in** prinašali darila. In Gospod je varoval Davida kamorkoli je odšel. <sup>7</sup> David je vzel šcite iz zlata, ki so bili na Hadadézerevih služabnikih in jih prinesel v Jeruzalem. <sup>8</sup> Iz Betaha in iz Berotája, Hadadézerevih mest, je kralj David vzel silno veliko brona.

<sup>9</sup> Ko je Toi, kralj Hamáta, slišal, da je David udaril vso Hadadézerjevo vojsko, <sup>10</sup> potem je Toi poslal h kralju Davidu svojega sina Joráma, da ga pozdravi in da ga blagoslovi, ker se je bojeval zoper Hadadézera in ga udaril, kajti Hadadézér je imel vojne s Toijem. In **Jorám** je s seboj prinesel posode iz srebra, posode iz zlata in posode iz brona, <sup>11</sup> katere je tudi kralj David posvetil Gospodu, skupaj s srebrom in zlatom, katerega je posvetil od vseh narodov, katere je podjarmil; <sup>12</sup> od Sirije in od Moába in od Amónovih otrok in od Filistejcev in od Amáleka in od Hadadézerevega plena, Rehóbovega sina, kralja Cobe. <sup>13</sup> David si je pridobil ime, ko se je vrnil iz udarjanja Sircev v solni dolini, **ki jih je bilo** osemnajst tisoč **mož**.

<sup>14</sup> Postavil je garnizije v Edómu, po vsem Edómu je postavil garnizije in vsi tisti iz Edóma so postali Davidovi služabniki. In Gospod je varoval Davida kamorkoli je šel.

<sup>15</sup> David je kraljeval nad vsem Izraelom in David je izvajal sodbo in pravico vsemu svojemu ljudstvu. <sup>16</sup> Cerújin sin Joáb **je bil** nad vojsko, Ahilúdov sin Józafat **je bil** letopisec, <sup>17</sup> Ahitúbov sin Cadók in Abyatárjev sin Ahimeleh **sta bila** duhovnika, Seráj **je bil** pisar, <sup>18</sup> Jojadájev sin Benajá **je bil** tako **nad** Keretéjci in Péletovci, Davidovi sinovi pa so bili glavni vladarji.

**9** David je rekel: »Je še kakšen, ki je preostal od Savlove hiše, da mu lahko zaradi Jonatana izkažem prijaznost?« <sup>2</sup> **Bil** pa **je** iz Savlove hiše služabnik, katerega ime **je bilo** Cibá. Ko so ga poklicali k Davidu, mu je kralj rekel: »**Sí** ti Cibá?« Rekel je: »**On** je tvoj služabnik.« <sup>3</sup> Kralj je rekel: »**Mar** ni nikogar več iz Savlove hiše, da mu lahko izkažem Božjo prijaznost?« Cibá je kralju rekel: »Jonatan ima še sina, **ki je** hrom na **svojih** stopalih.« <sup>4</sup> Kralj mu je rekel: »Kje **se** nahaja?« Cibá je rekel kralju: »Glej, v hiši Amiélovega sina Mahírja v Lo Dabáru **je**.«

<sup>5</sup> Potem je kralj David poslal in ga privedel iz hiše Amiélovega sina Mahírja, iz Lo Dabára. <sup>6</sup> Torej ko je Mefibóšet, sin Jonatana, Savlovega sina, prisel k Davidu, je padel na svoj obraz in ga počastil. David je rekel: »Mefibóšet.« Odgovoril je: »Glej, tvoj služabnik!«

<sup>7</sup> David mu je rekel: »Ne boj se, kajti zagotovo ti bom izkazal prijaznost zaradi tvojega očeta Jonatana in jaz ti bom obnovil vso deželo tvojega očeta Savla in pri moji mizi boš nenehno jedel kruh.« <sup>8</sup> Priklonil se je in rekel: »Kaj **je** tvoj služabnik, da bi pogledal na takšnega mrtvega psa, kot **sem** jaz?«

<sup>9</sup> Potem je kralj poklical Savlovega služabnika Cibája, ter mu rekel: »Sinu tvojega gospodarja sem izročil vse, kar je pripadal Savlu in vsej njegovi hiši. <sup>10</sup> Torej ti in tvoji sinovi in tvoji služabniki, boste zanj obdelovali deželo in ti boš prinesel **sadove**, da bo sin tvojega gospodarja lahko imel hrano za jesti. Toda Mefibóšet, sin tvojega gospodarja, bo vedno jedel kruh pri moji mizi.« Torej Cibá je imel petnajst sinov in dvajset služabnikov. <sup>11</sup> Potem je Cibá rekel kralju: »Glede na vse, kar je moj gospod kralj zapovedal svojemu služabniku, tako bo tvoj služabnik storil. Kar se tiče Mefibóšeta, **je rekel kralj**, »on bo jedel pri moji mizi, kakor nekdo izmed kraljevih sinov.« <sup>12</sup> Mefibóšet pa je imel mladega sina, katerega ime **je bilo** Miha. In vsi, ki so prebivali v Cibájajevi hiši, **so bili** služabniki Mefibóšetu. <sup>13</sup> Tako je Mefibóšet prebival v Jeruzalemu, kajti nenehno je jedel pri kraljevi mizi, bil pa je hrom na obeh svojih stopalih.

**10** Potem se je pripetilo, da je umrl kralj Amónovih otrok in namesto njega je zakraljeval njegov sin Hanún. <sup>2</sup> Potem je David rekel: »Prijaznost bom izkazal Nahásevemu sinu Hanúnu, kot je njegov oče izkazal prijaznost meni.« In David je poslal, da ga potolaže po roki svojih služabnikov, zaradi njegovega očeta. In Davidovi služabniki so prišli v deželo Amónovih otrok. <sup>3</sup> Princi Amónovih otrok pa so rekli svojemu gospodarju Hanún: »Misliš, da David spoštuje tvojega očeta,

hast spoken *it*: and with thy blessing let the house of thy servant be blessed for ever.

**8** And after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines. <sup>2</sup> And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, *and* brought gifts.

<sup>3</sup> ¶ David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. <sup>4</sup> And David took from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots. <sup>5</sup> And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. <sup>6</sup> Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went. <sup>7</sup> And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. <sup>8</sup> And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

<sup>9</sup> ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer, <sup>10</sup> Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And **Joram** brought with him vessels of silver, and vessels of gold, and vessels of brass: <sup>11</sup> Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued; <sup>12</sup> Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. <sup>13</sup> And David gat *him* a name when he returned from smiting of the Syrians in the valley of salt, *being* eighteen thousand men.

<sup>14</sup> ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

<sup>15</sup> And David reigned over all Israel; and David executed judgment and justice unto all his people. <sup>16</sup> And Joab the son of Zeruiyah **was** over the host; and Jehoshaphat the son of Ahilud **was** recorder; <sup>17</sup> And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, **were** the priests; and Seraiah **was** the scribe; <sup>18</sup> And Benaiah the son of Jehoiada **was** over both the Cherethites and the Pelethites; and David's sons were chief rulers.

**9** And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? <sup>2</sup> And **there was** of the house of Saul a servant whose name **was** Ziba. And when they had called him unto David, the king said unto him, **Art thou** Ziba? And he said, Thy servant **is he**. <sup>3</sup> And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, **which is** lame on **his** feet. <sup>4</sup> And the king said unto him, Where **is** he? And Ziba said unto the king, Behold, he **is** in the house of Machir, the son of Ammiel, in Lo-debar.

<sup>5</sup> ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. <sup>6</sup> Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

<sup>7</sup> ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. <sup>8</sup> And he bowed himself, and said, What **is** thy servant, that thou shouldest look upon such a dead dog as **I am**?

<sup>9</sup> ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. <sup>10</sup> Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in **the fruits**, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants. <sup>11</sup> Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, **said the king**, he shall eat at my table, as one of the king's sons. <sup>12</sup> And Mephibosheth had a young son, whose name **was** Micha. And all that dwelt in the house of Ziba **were** servants unto Mephibosheth. <sup>13</sup> So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

**10** And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. <sup>2</sup> Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. <sup>3</sup> And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters

unto thee? hath not David **rather** sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? <sup>4</sup> Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, **even** to their buttocks, and sent them away. <sup>5</sup> When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and **then** return.

<sup>6</sup> ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men. <sup>7</sup> And when David heard of *it*, he sent Joab, and all the host of the mighty men. <sup>8</sup> And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, **were** by themselves in the field. <sup>9</sup> When Joab saw that the front of the battle was against him before and behind, he chose of all the choice **men** of Israel, and put **them** in array against the Syrians: <sup>10</sup> And the rest of the people he delivered into the hand of Abishai his brother, that he might put **them** in array against the children of Ammon. <sup>11</sup> And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. <sup>12</sup> Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good. <sup>13</sup> And Joab drew nigh, and the people that **were** with him, unto the battle against the Syrians: and they fled before him. <sup>14</sup> And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

<sup>15</sup> ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together. <sup>16</sup> And Hadarezer sent, and brought out the Syrians that **were** beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer **went** before them. <sup>17</sup> And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. <sup>18</sup> And the Syrians fled before Israel; and David slew the **men** of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there. <sup>19</sup> And when all the kings that **were** servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

**11** And it came to pass, after the year was expired, at the time when kings go forth to **battle**, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

<sup>2</sup> ¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman **was** very beautiful to look upon. <sup>3</sup> And David sent and enquired after the woman. And **one** said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? <sup>4</sup> And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. <sup>5</sup> And the woman conceived, and sent and told David, and said, I **am** with child.

<sup>6</sup> ¶ And David sent to Joab, **saying**, Send me Uriah the Hittite. And Joab sent Uriah to David. <sup>7</sup> And when Uriah was come unto him, David demanded of **him** how Joab did, and how the people did, and how the war prospered. <sup>8</sup> And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. <sup>9</sup> But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. <sup>10</sup> And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why **then** didst thou not go down unto thine house? <sup>11</sup> And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing. <sup>12</sup> And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. <sup>13</sup> And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

<sup>14</sup> ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent **it** by the hand of Uriah. <sup>15</sup> And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. <sup>16</sup> And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men **were**. <sup>17</sup> And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

<sup>18</sup> ¶ Then Joab sent and told David all the things concerning the war; <sup>19</sup> And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, <sup>20</sup> And if so be that the king's wrath arise, and he say unto thee, Wherfore approached ye so nigh unto the

da je k tebi poslal tolažnike? Ali ni David **raje** svojih služabnikov poslal k tebi, da bi preiskal mesto, vohunil in da ga zruši? <sup>4</sup> Zato je Hanún vzel Davidove služabnike, jim pobril eno polovico njihovih brad in njihove obleke odrezal po sredi, **celó** do njihovih zadnjic in jih poslal proč. <sup>5</sup> Ko so **to** povedali Davidu, je poslal, da jih sreča, ker so bili možje silno osramočeni. Kralj je rekel: »Ostanite pri Jerihi, dokler vam brade ne zrastejo in **potem** se vrnite.«

<sup>6</sup> Ko so Amónovi otroci videli, da so se usmradiли pred Davidom, so Amónovi otroci poslali in najeli Sirce iz Bet Rehóba, Sirce iz Cobe, dvajset tisoč pešcev in od kralja Maáhe tisoč mož in iz Toba dvanajst tisoč mož. <sup>7</sup> Ko je David slišal o **tem**, je poslal Joába in vso vojsko mogočnih mož. <sup>8</sup> Amónovi otroci so prišli ven in se postrojili v bitko ob vhodu velikih vrat. Sirci iz Cobe, iz Rehóba, Toba in Maáhe pa **so bili** posebej na polju. <sup>9</sup> Ko je Joáb videl, da je bilo čelo bitke zoper njega spredaj in zadaj, je izbral izmed vseh izbranih Izraelovih **mož** in **jih** postrojil zoper Sirce. <sup>10</sup> Preostanek ljudstva pa je izročil v roko svojega brata Abišaja, da bi **jih** lahko postrojil zoper Amónove otroke. <sup>11</sup> Rekel je: »Če bodo Sirci zame premočni, potem boš ti pomagal meni, toda če bodo Amónovi otroci premočni zate, potem bom prišel in ti pomagal. <sup>12</sup> Bodи одločnega poguma in bodimo možje za naše ljudstvo in za mesta našega Boga, Gospod pa naj stori to, kar se mu zdi dobro.« <sup>13</sup> Joáb se je približal in ljudstvu, ki **je bilo** z njim, k bitki zoper Sirce in ti so pobegnili pred njim. <sup>14</sup> Ko so Amónovi otroci videli, da so Sirci pobegnili, potem so tudi sami pobegnili pred Abišájem in vstopili v mesto. Tako se je Joáb vrnil od Amónovih otrok in prišel v Jeruzalem.

<sup>15</sup> Ko so Sirci videli, da so bili udarjeni pred Izraelom, so se zbrali skupaj. <sup>16</sup> Hadarézer je poslal in privedel ven Sirce, ki **so bili** onkraj reke in prišli so do Heláma in Šobáha, poveljnik Hadarézerjeve vojske, **je šel** pred njimi. <sup>17</sup> Ko je bilo to povedano Davidu, je zbral skupaj ves Izrael in prečkal Jordan ter prišel k Helámu. Sirci pa so se postrojili zoper Davida in se borili z njim. <sup>18</sup> In Sirci so pobegnili pred Izraelom, in David je usmrtil sedemsto mož sirskih bojnih vozov in štirideset tisoč konjenikov in udaril Šobáha, poveljnika njihove vojske, ki je tam umrl. <sup>19</sup> Ko so vsi kralji, **ki so bili** Hadarézerjevi služabniki, videli, da so bili udarjeni pred Izraelom, so iz Izraelom sklenili mir in jim služili. Tako so se Sirci bali, da bi še pomagali Amónovim otrokom.

**11** Pripetilo se je, potem ko je minilo leto, ob času, ko gredo kralji **na bitko**, da je David poslal Joába in z njim svoje služabnike in ves Izrael in uničili so Amónove otroke in oblegali Rabo. Toda David se je še vedno zadrževal v Jeruzalemu.

<sup>2</sup> Ob večernem času se je pripetilo, da se je David dvignil iz svoje postelje in hodil po strehi kraljeve hiše in iz strehe je videl žensko, ki se je umivala in ženska **je bila** na pogled zelo krasna. <sup>3</sup> David je poslal in poizvedel za žensko. **Nekdo** je rekel: »**Mar** ni to Batšeba, Eliámova hči, žena Hetejca Urijája?« <sup>4</sup> David je poslal poslanec in jo vzel. Vstopila je k njemu in ležal je z njo, kajti očiščena je bila od svoje nečistosti in vrnila se je v svojo hišo. <sup>5</sup> Ženska je spočela in poslala in povedala Davidu ter rekla: »Jaz **sem** z otrokom.«

<sup>6</sup> David je poslal k Joábu, **rekoč**: »Pošlji mi Hetejca Urijája.« In Joáb je poslal Urijája k Davidu. <sup>7</sup> Ko je Urijá prišel k njemu, je David **od njega** zahteval, kako je šlo Joábu in kako je šlo ljudstvu in kako je uspevala vojna. <sup>8</sup> David je Urijáju rekel: »Pojdi dol k svoji hiši in si umij stopala.« Urijá je odšel iz kraljeve hiše in sledilo mu je darilo kraljeve **jedi**. <sup>9</sup> Toda Urijá je spal pri vratih kraljeve hiše v vsemi služabniki svojega gospoda in ni odšel dol k svoji hiši. <sup>10</sup> Ko so Davidu povedali, rekoč: »Urijá ni odšel dol k svoji hiši,« je David rekel Urijáju: »Ali ne prihajaš iz **svojega** potovanja? Zakaj **potem** nisi šel dol k svoji hiši?« <sup>11</sup> Urijá je Davidu rekel: »Skrinja, Izrael in Juda prebivajo v šotorih in moj gospod Joáb in služabniki mojega gospoda so utaborjeni na odprtih poljih; ali bom jaz potem šel v svojo hišo, da jem, da pijem in da ležim z svojo ženo? **Kakor** ti živiš in **kakor** živi tvoja duša, ne bom storil te stvari.« <sup>12</sup> In David je rekel Urijáju: »Ostani tukaj tudi danes, jutri pa ti bom pustil oditi.« Tako je Urijá ostal v Jeruzalemu ta dan in naslednji dan. <sup>13</sup> Ko ga je David poklical, je pred njim jedel in pil in ga je opijanil in zvečer je odšel ven, da bi s služabniki svojega gospoda legel na svojo posteljo, toda ni šel dol k svoji hiši.

<sup>14</sup> Zjutraj pa se je zgodilo, da je David napisal pismo Joábu in **to** poslal po Urijájevi roki. <sup>15</sup> V pismu je napisal, rekoč: »Postavite Urijája na sprednji del najbolj vroče bitke in se umaknite od njega, da bo lahko udarjen in umre.« <sup>16</sup> Pripetilo se je, ko je Joáb opazoval mesto, da je Urijája določil na kraj, kjer je vedel, da so **bili** hrabri možje. <sup>17</sup> Možje iz mesta so odšli ven in se borili z Joábom in tam so padli **nekateri** izmed ljudstva, izmed Davidovih služabnikov in tudi Hetejec Urijá je umrl.

<sup>18</sup> Potem je Joáb poslal in Davidu povedal vse stvari glede vojne <sup>19</sup> in naročil poslanec, rekoč: »Ko boš končal s sporočanjem stvari kralju glede vojne <sup>20</sup> in če bo tako, da se bo vzdignil kraljevi bes in ti reče: »Zakaj ste se približali tako blizu mesta, ko ste se bojevali? Mar

niste vedeli, da bodo streljali iz obzidja?<sup>21</sup> Kdo je udaril Jerubéšetovega sina Abiméleha? Ali ni ženska iz obzidja vrgla nanj kos mlnskega kamna, da je umrl v Tébecu? Zakaj ste se približali obzidju?<sup>22</sup> Potem reci: »Tudi tvoj služabnik Hetejec Urijá je mrtev.«

<sup>22</sup> Tako je poslanec odšel in prišel in pokazal Davidu vse, za kar ga je Joáb poslal.<sup>23</sup> Poslanec je Davidu rekel: »Ljudje so zagotovo prevladali zoper nas in prišli ven, k nam na polje in mi smo bili nad njimi celo do vhoda velikih vrat.<sup>24</sup> In strelci so streljali iz obzidja na tvore služabnike; in **nekateri** izmed kraljevih služabnikov so mrtvi in tudi tvoj služabnik Hetejec Urijá je mrtev.«<sup>25</sup> Potem je David rekel poslancu: »Tako boš rekel Joábu: Ne dopusti, da te ta stvar razžali, kajti meč požre enega kakor drugega. Svojo bitko zoper mesto naredi močnejšo in ga premagaj. Ohrabri ga.«<sup>26</sup>

<sup>26</sup> Ko je Urijájeva žena slišala, da je bil njen soprog Urijá mrtev, je žalovala za svojim soprogom.<sup>27</sup> Ko je žalovanje minilo, je David poslal in jo privedel k svoji hiši in postala je njegova žena in mu rodila sina. Toda stvar, ki jo je David storil, je razžalila Gospoda.

**12** Gospod je k Davidu poslal Natánu. Ta je prišel k njemu in mu rekel: »Bila sta dva moža v nem mestu; eden bogat, drugi pa revzen.<sup>2</sup> Bogat **človek** je imel silno mnogo tropov in čred,<sup>3</sup> toda revzen **človek** ni imel ničesar, razen ene majhne ovčje jagnjice, ki jo je kupil in jo preživiljal. Ta je zrasla skupaj z njim in z njegovimi otroci; jedla je od njegove lastne hrane, pila iz njegove lastne čaše, ležala v njegovem naročju in mu je bila kakor hči.<sup>4</sup> K bogatašu pa je prišel popotnik in žal mu je bilo vzeti od svojega lastnega tropa in od svoje lastne črede, da pripravi za popotnika, ki je prišel k njemu, temveč je vzel reveževno jagnje in to pripravil za človeka, ki je prišel k njemu.«<sup>5</sup> Davidova jeza je bila silno vžgana zoper tega moža in Natánu je rekel: »**Kakor** Gospod živi, mož, ki je storil to **stvar**, bo zagotovo umrl<sup>6</sup> in četverno bo povrnil jagnje, ker je storil to stvar in ker ni imel usmiljenja.«

Natán je rekel Davidu: »Ti si ta človek. Tako govori Gospod, Izraelov Bog: »Mazil sem te [**za**] kralja nad Izraelem in te osvobodil iz Savlove roke.<sup>8</sup> Dal sem ti hišo tvojega gospodarja in v tvoje naročje žene tvojega gospodarja in dal sem ti Izraelovo in Judovo hišo. Če **bi bilo** to premalo, bi ti dodal še več takšnih in takšnih stvari.<sup>9</sup> Zakaj si preziral Gospodovo zapoved, da si storil zlo v njegovem pogledu? Hetejca Urijája si ubil z mečem in njegovo ženo vzel, **da postane** tvoja žena, njega pa si umoril z mečem Amónovih otrok.<sup>10</sup> Zdaj torej meč ne bo nikoli odšel od tvoje hiše, ker si me preziral in si vzel ženo Hetejca Urijája, da bi bila tvoja žena.«<sup>11</sup> Tako govori Gospod: »Glej, zoper tebe bom vzdignil zlo iz tvoje lastne hiše in pred tvojimi očmi bom vzel tvoje žene in **jih** dal tvojemu bližnjemu in ta bo ležal s tvojimi ženami v pogledu tega sonca.<sup>12</sup> Kajti ti si **to** delal naskrivaj, toda jaz bom to stvar storil pred vsem Izraelem in pred soncem.«<sup>13</sup> David je rekel Natánu: »Grešil sem zoper Gospoda.« Natán je rekel Davidu: »Gospod je tudi odstranil tvoj greh; ne boš umrl.<sup>14</sup> Vendar, ker si s tem dejanjem dal Gospodovim sovražnikom veliko priložnost, da izrekajo bogokletje, bo tudi otrok, **ki** ti je rojen, zagotovo umrl.«

<sup>15</sup> In Natán je odšel od njegove hiše. Gospod pa je udaril otroka, ki ga je Urijájeva žena rodila Davidu in ta je bil zelo bolan.<sup>16</sup> David je zato rotil Boga za otroka in David se je postil in vstopil ter vso noč ležal na zemlji.<sup>17</sup> Starešine njegove hiše so vstali **in odšli** k njemu, da ga vzdignejo z zemlje, toda ni hotel, niti ni z njimi jedel kruha.<sup>18</sup> Prijetilo se je na sedmi dan, da je otrok umrl. Davidovi služabniki pa so se mu bali povedati, da je bil otrok mrtev, kajti rekli so: »Glej, medtem ko je bil otrok še živ, smo mu govorili, pa ni hotel poslušati našega glasu. Kako bo torej žalostil samega sebe, če mu povemo, da je otrok mrtev?«<sup>19</sup> Toda ko je David videl, da so njegovi služabniki šepetali, je David zaznal, da je bil otrok mrtev. Zato je David rekel svojim služabnikom: »Je otrok mrtev?« Rekli so: »Mrtev je.«<sup>20</sup> Potem se je David vzdignil z zemlje, **se umil**, mazil, zamenjal svojo obleko, prišel v Gospodovo hišo in oboževal. Potem je prišel v svojo lastno hišo; in ko je zahteval, so preden postavili kruh in je jedel.<sup>21</sup> Potem so mu njegovi služabniki rekli: »Kakšna stvar **je** ta, ki si jo storil? Postil si se in jokal zaradi otroka, **medtem ko je bil** živ, toda ko je bil otrok mrtev, si vstal in jedel kruh.«<sup>22</sup> Rekli je: »Medtem ko je bil otrok še živ, sem se postil in jokal, kajti rekel sem: »Kdo lahko pove **ali** mi bo Bog milostljiv, da bo otrok lahko živel?«<sup>23</sup> Toda sedaj je mrtev, zakaj bi se torej postil? Ali ga lahko ponovno privедem nazaj? Jaz bom šel k njemu, toda on se ne bo vrnil k meni.«

<sup>24</sup> David je potolažil svojo ženo Batšebo in šel noter k njej in ležal z njo in rodila je sina in njegovo ime je imenoval Salomon. In Gospod ga je ljubil.<sup>25</sup> In poslal je po roki preroka Natána in ta je njegovo ime imenoval Jedidjá, zaradi Gospoda.

<sup>26</sup> Joáb se je boril zoper Rabo Amónovih sinov in zavzel kraljevo mesto.<sup>27</sup> Joáb je poslal poslance k Davidu in rekel: »Boril sem se zoper Rabo in zavzel mesto vodá.<sup>28</sup> Zdaj torej zberi skupaj preostanek ljudstva in se utabóri zoper mesto in ga zavzemi, da ne bi jaz zavzel mesta in bi se ta imenoval po mojem imenu.«<sup>29</sup> In David je vse ljudstvo

city when ye did fight? knew ye not that they would shoot from the wall?<sup>21</sup> Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

<sup>22</sup> ¶ So the messenger went, and came and shewed David all that Joab had sent him for.<sup>23</sup> And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.<sup>24</sup> And the shooters shot from off the wall upon thy servants; and **some** of the king's servants be dead, and thy servant Uriah the Hittite is dead also.<sup>25</sup> Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

<sup>26</sup> ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.<sup>27</sup> And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

**12** And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.<sup>2</sup> The rich **man** had exceeding many flocks and herds:<sup>3</sup> But the poor **man** had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.<sup>4</sup> And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.<sup>5</sup> And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this *thing* shall surely die:<sup>6</sup> And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

<sup>7</sup> ¶ And Nathan said to David, Thou **art** the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;<sup>8</sup> And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if **that had been** too little, I would moreover have given unto thee such and such things.<sup>9</sup> Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife **to be** thy wife, and hast slain him with the sword of the children of Ammon.<sup>10</sup> Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.<sup>11</sup> Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give **them** unto thy neighbour, and he shall lie with thy wives in the sight of this sun.<sup>12</sup> For thou didst **it** secretly: but I will do this thing before all Israel, and before the sun.<sup>13</sup> And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.<sup>14</sup> Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also **that is born** unto thee shall surely die.

<sup>15</sup> ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.<sup>16</sup> David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.<sup>17</sup> And the elders of his house arose, **and went** to him, to raise him up from the earth: but he would not, neither did he eat bread with them.<sup>18</sup> And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?<sup>19</sup> But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.<sup>20</sup> Then David arose from the earth, and washed, and anointed **himself**, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.<sup>21</sup> Then said his servants unto him, What *thing* is this that thou hast done? thou didst fast and weep for the child, **while it was** alive; but when the child was dead, thou didst rise and eat bread.<sup>22</sup> And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live?<sup>23</sup> But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

<sup>24</sup> ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.<sup>25</sup> And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

<sup>26</sup> ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.<sup>27</sup> And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.<sup>28</sup> Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.<sup>29</sup> And David gathered

all the people together, and went to Rabbah, and fought against it, and took it.<sup>30</sup> And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.<sup>31</sup> And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

**13** And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.<sup>2</sup> And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.<sup>3</sup> But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man.<sup>4</sup> And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.<sup>5</sup> And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

**6** ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.<sup>7</sup> Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.<sup>8</sup> So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.<sup>9</sup> And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.<sup>10</sup> And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.<sup>11</sup> And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.<sup>12</sup> And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.<sup>13</sup> And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.<sup>14</sup> Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

**15** ¶ Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.<sup>16</sup> And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.<sup>17</sup> Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.<sup>18</sup> And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins appalled. Then his servant brought her out, and bolted the door after her.

**19** ¶ And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.<sup>20</sup> And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

**21** ¶ But when king David heard of all these things, he was very wroth.<sup>22</sup> And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

**23** ¶ And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.<sup>24</sup> And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.<sup>25</sup> And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.<sup>26</sup> Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?<sup>27</sup> But Absalom pressed him, that he let Amnon and all the king's sons go with him.

**28** ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.<sup>29</sup> And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

**30** ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.<sup>31</sup> Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.<sup>32</sup> And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from

zbral skupaj in odšel v Rabo in se bojeval zoper njo ter jo zavzel.<sup>30</sup> Vzel je krono njihovega kralja iz njegove glave, katere teža je bila talent zlata z dragocenimi kamni in ta je bila postavljena na Davidovo glavo. In iz mesta je prinesel plena v velikem obilju.<sup>31</sup> Privedel je ljudstvo, ki je bilo tam in jih postavil pod žage, pod brane iz žezeva, pod sekire iz žezeva in jih primoral, da gredo skozi opekarsko peč. Tako je storil vsem mestom Amónovih otrok. Tako se je David in vse ljudstvo vrnilo v Jeruzalem.

**13** Pripetilo se je po tem, da je Davidov sin Absalom imel lepo sestro, katere ime je bilo Tamara in Davidov sin Amnón, jo je vzljubil.<sup>2</sup> Amnón je bil tako obupan, da je zaradi svoje sestre Tamare zbolel, kajti bila je devica in Amnón si je mislil, da je zanj težko, da ji stori kakršno koli stvar.<sup>3</sup> Toda Amnón je imel prijatelja, katerega ime je bilo Jonadáb, sin Šimája, Davidovega brata. Jonadáb pa je bil zelo premeten človek.<sup>4</sup> Ta mu je rekel: »Zakaj si ti, ki si kraljev sin, iz dneva v dan slabotnejši? Ali mi ne boš povedal?« Amnón mu je rekel: »Ljubim Tamaro, sestro svojega brata Absaloma.«<sup>5</sup> Jonadáb mu je rekel: »Ulezti se na svojo posteljo in se naredi bolnega in ko pride tvoj oče, da te pogleda, mu reci: ›Prosim te, naj pride moja sestra Tamara in mi da jesti in pripravi hrano v mojem pogledu, da bom to lahko videl in to pojedel pri njeni roki.‹«

**6** Tako se je Amnón ulegel in se naredil bolnega in ko je kralj prišel, da ga pogleda, je Amnón rekel kralju: »Prosim te, naj pride moja sestra Tamara in mi pripravi nekaj kolačev v mojem pogledu, da bom lahko jedel pri njeni roki.«<sup>7</sup> Potem je David poslal domov k Tamari, rekoč: »Pojdi sedaj k hiši svojega brata Amnóna in mu pripravi hrano.«<sup>8</sup> Tako je Tamara odšla k hiši svojega brata Amnóna in ta je ležal. Vzela je moko in jo zgneta in naredila kolače v njegovem pogledu in kolače spekla.<sup>9</sup> Vzela je ponev in jih iztresa pred njim, toda odklonil je jesti. Amnón je rekel: »Odstranite od mene vse može.« In vsi možje so odšli od njega.<sup>10</sup> Amnón je rekel Tamari: »Prinesi hrano v sobo, da bom lahko jedel iz tvoje roke.« Tamara je vzela kolače, ki jih je naredila in jih prinesla v sobo k svojemu bratu Amnónu.<sup>11</sup> Ko jih je prinesla k njemu, da je, jo je prijel in ji rekel: »Pridi, lezi z meno, moja sestra.«<sup>12</sup> Odgovorila mu je: »Ne, moj brat, ne sili me, kajti nobena takšna stvar se ne bi smela storiti v Izraelu. Ne stôri te neumnosti.<sup>13</sup> In jaz, kam naj grem s svojo sramoto? Kar pa se tebe tiče, boš kakor nekdo izmed bedakov v Izraelu. Sedaj torej, prosim te, spregovori kralju, kajti on me ne bo zadržal pred teboj.«<sup>14</sup> Vendar ni hotel prisluhniti njenemu glasu, temveč, ker je bil močnejši kakor ona, jo je prisilil in ležal z njo.

**15** Potem jo je Amnón skrajno zasovražil, tako da je bilo sovraštvo, s katerim jo je zasovražil, večje kakor ljubezen, s katero jo je ljubil. In Amnón ji je rekel: »Vstani, izgini.«<sup>16</sup> Rekla mu je: »Ni razloga. To zlo, da me pošiljaš proč, je večje kakor drugo, ki si mi ga storil.« Toda ni ji hotel prisluhniti.<sup>17</sup> Potem je poklical svojega služabnika, ki mu je služil in rekel: »Postavi sedaj to žensko stran od mene in zapahni vrata za njo.«<sup>18</sup> Na sebi je imela obleko iz številnih barv, kajti s takšnim svečanim oblačilom so bile oblecene kraljeve hčere, ki so bile device. Potem jo je njegov služabnik odvedel ven in za njo zapahnil vrata.

**19** Tamara pa si je na svojo glavo dala pepel in pretrgala obleko iz številnih barv, ki je bila na njej in svojo roko položila na svojo glavo ter jokajoč odšla.<sup>20</sup> Njen brat Absalom ji je rekel: »Ali je bil tvoj brat Amnón s teboj? Toda sedaj molči, moja sestra. On je tvoj brat. Ne oziraj se na to stvar.« Tako je Tamara ostala zapuščena v hiši svojega brata Absaloma.

**21** Toda, ko je kralj David slišal o vseh teh stvareh, je bil zelo ogorčen.<sup>22</sup> Absalom ni spregovoril svojemu bratu Amnónu niti dobro niti slabo, kajti Absalom je sovražil Amnóna, ker je posilil njegovo sestro Tamaro.<sup>23</sup> Pripetilo se je po dveh polnih letih, da je imel Absalom strižce ovc v Bál Hacóru, ki je poleg Efráima in Absalom je povabil vse kraljeve sinove.<sup>24</sup> Absalom je prišel h kralju ter rekel: »Glej torej, tvoj služabnik ima strižice ovc, naj kralj, rotim te in njegovi služabniki gredo s tvojim služabnikom.«<sup>25</sup> Kralj je rekel Absalomu: »Ne, moj sin, naj ne gremo sedaj vsi, da ti ne bi bili v breme.« Silil ga je, vendar ni želel iti, temveč ga je blagoslovil.<sup>26</sup> Potem je Absalom rekel: »Če ne, prosim te, naj gre z nami moj brat Amnón.« Kralj mu je rekel: »Čemu bi on šel s teboj?«<sup>27</sup> Toda Absalom ga je silil, da je pustil Amnóna in vse kraljeve sinove iti z njim.

**28** Torej Absalom je svojim služabnikom ukazal, rekoč: »Zapomnite si torej kdaj bo Amnónovo srce veselo z vinom in ko vam rečem: ›Udarite Amnóna;‹ tedaj ga ubijte, ne bojte se; ali vam nisem jaz ukazal? Bodite pogumni in bodite hrabri.«<sup>29</sup> Absalomovi služabniki so storili Amnónu kakor je Absalom zapovedal. Potem so vsi kraljevi sinovi vstali in vsak mož se je povzpel na svojo mulo ter pobegnil.

**30** Pripetilo se je, ko so bili na poti, da so prišle k Davidu novice, rekoč: »Absalom je umoril vse kraljeve sinove in niti eden izmed njih ni preostal.«<sup>31</sup> Potem je kralj vstal in raztrgal svoje obleke in legel na zemljo in vsi njegovi služabniki so stali poleg s svojimi pretrganimi oblačili.<sup>32</sup> Jonadáb, sin Davidovega brata Šimája, je odgovoril ter rekel: »Naj moj gospod ne domneva, da so umorili vse mladeniče, kraljeve sinove, kajti samo Amnón je mrtev, kajti z Absalomovo določitvijo

je bilo to določeno od dneva, ko je posilil njegovo sestro Tamaro. <sup>33</sup> Zdaj torej naj si moj gospod kralj te stvari ne vzame k svojemu srcu, da misli, da so vsi kraljevi sinovi mrtvi, kajti samo Amnón je mrtev. <sup>34</sup> Toda Absalom je pobegnil. In mladenič, ki je bil na straži, je povzdignil svoje oči in pogledal in glej, precej ljudi je prihajajo po poti od pobočja hriba za njim. <sup>35</sup> Jonadáb je rekel kralju: »Glej, kraljevi sinovi prihajajo. Kakor je tvoj služabnik rekel, tako je.« <sup>36</sup> Pripritelo se je, takoj ko je končal govorjenje, glej, da so prišli kraljevi sinovi in povzdignili svoj glas ter zajokali in tudi kralj in vsi njegovi služabniki so zelo bridko jokali.

<sup>37</sup> Toda Absalom je pobegnil in odšel k Talmáju, Amihúdovemu sinu, kralju v Gešuru. **David** pa je vsak dan žaloval za svojim sinom. <sup>38</sup> Tako je Absalom pobegnil in odšel v Gešur in tam je bil tri leta. <sup>39</sup> **Duša** kralja Davida pa je hrepnela, da gre k Absalomu, kajti potolažen je bil glede Amnóna, glede na to, da je bil on mrtev.

**14** Torej Cerújin sin Joáb je zaznal, da **je bilo** kraljevo srce **[agnjeno]** k Absalomu. <sup>2</sup> Joáb je poslal v Tekóo in od tam privadel modro žensko ter ji rekel: »Prosim te, hlini se, da si žalovalka in sedaj si nadeni žalovalno obleko in se ne mazili z oljem, temveč bodi kakor ženska, ki je dolgo časa žalovala za mrtvim <sup>3</sup> in pojdi h kralju in mu govor na ta način.« Tako je Joáb položil besede v njena usta.

<sup>4</sup> Ko je ženska iz Tekóe govorila kralju, je padla na svoj obraz do tal in se globoko priklonila ter rekla: »Pomagaj, o kralj!« <sup>5</sup> Kralj ji je rekel: »Kaj te pesti?« Odgovorila je: »Zares **sem** vdova in moj soprog je mrtev. <sup>6</sup> Tvoja pomočnica je imela dva sina in skupaj sta se prepirala na polju in **tam ni bilo** nobenega, da ju loči, temveč je eden udaril drugega in ga usmrtil. <sup>7</sup> Glej, celotna družina je vstala zoper twojo pomočnico in rekli so: »Izroči tega, ki je usmrtil svojega brata, da ga bomo lahko ubili za življenje njegovega brata, katerega je usmrtil in tudi dediča bomo uničili.« Tako bodo pogasili moj ogorek, ki je ostal in mojemu soprogu ne bodo pustili **niti** imena niti ostanka na tej zemlji.« <sup>8</sup> Kralj je rekel ženski: »Pojni k svoji hiši in glede tebe dal bom zadolžitev.« <sup>9</sup> Ženska iz Tekóe je rekla kralju: »Moj gospod, o kralj, krivičnost **bodi** na meni in na hiši mojega očeta, kralj in njegov prestol pa **naj bosta** brez krivde.« <sup>10</sup> Kralj je rekel: »Kdorkoli ti **karkoli** reče, ga privedi k meni in ne bo se te več dotaknil.« <sup>11</sup> Potem je rekla: »Prosim te, naj se kralj spomni Gospoda, svojega Boga, da ti nočeš trpeti, da krvni maščevalci še naprej uničujejo, da ne bi uničili mojega sina.« Rekel je: »Kakor Gospod živi niti en las twojega sina ne bo padel k zemlji.« <sup>12</sup> Potem je ženska rekla: »Naj twoja pomočnica, prosim te, spregovori **eno** besedo mojemu gospodu kralju.« In ta je rekel: »Povej.« <sup>13</sup> Ženska je rekla: »Zakaj si potem mislil storiti takšno stvar zoper Božje ljudstvo? Kajti kralj govoriti stvar kakor nekdo, ki je pomanjkljiv, v tem, da kralj ne privede ponovno domov svojega pregnanega. <sup>14</sup> Kajti mi moramo umreti in **smo** kakor voda, razlita na tla, ki ne more biti ponovno zbrana, niti Bog neupošteva **nobene** osebe, vendar sruje način, da njegov pregnani ne bo izključen od njega. <sup>15</sup> Zdaj torej, ko sem prišla, da o tej stvari govorim mojemu gospodu kralju, **je to** zato, ker me je ljudstvo prestrášilo. Twoja pomočnica je rekla: »Spregovorila bom torej kralju. Lahko se zgodi, da bo kralj izpolnil zahtevo svoje pomočnice.« <sup>16</sup> Kajti kralj bo slišal, da svojo pomočnico osvobodi iz roke človeka, **ki hoče** skupaj uničiti tako mene in mojega sina iz Božje dediščine. <sup>17</sup> Potem je twoja pomočnica rekla Gospodu: »Beseda mojega gospoda kralja bo sedaj tolažilna, kajti kakor angel od Boga, tako **je** moj gospod kralj, da razlikuje dobro in slabo, zato bo Gospod, tvoj Bog, s teboj.« <sup>18</sup> Potem je kralj ženski odgovoril in rekel: »Ne skrivaj pred menoj, prosim te, stvari, ki jo bom vprašal.« Ženska je rekla: »Naj moj gospod kralj sedaj spregovori.« <sup>19</sup> Kralj je rekel: »**Mar ni** v vsem tem s teboj Joábova roka?« Ženska je odgovorila ter rekla: »**Kakor** živi twoja duša, moj gospod kralj, nihče se ne more izogniti ne na desno ne na levo od tega, kar je moj gospod kralj govoril, kajti tvoj služabnik Joáb mi je zaukažal in on je položil vse te besede v usta twoje pomočnice, <sup>20</sup> da privleče na dan to obliko govorja, je tvoj služabnik Joáb storil to stvar. In moj gospod **je** moder, glede na modrost Božjega angela, da ve vse **stvari**, ki **so** na zemlji.«

<sup>21</sup> Kralj je rekel Joábu: »Glej torej, jaz sem storil to stvar, zato pojdi, ponovno privedi mladeniča Absaloma.« <sup>22</sup> Joáb je padel k tlom, na svoj obraz, se upognil in zahvalil kralju in Joáb je rekel: »Danes tvoj služabnik vé, da sem našel milost v twojem pogledu, moj gospod, o kralj, v tem, da je kralj izpolnil zahtevo svojega služabnika.« <sup>23</sup> Tako je Joáb vstal in odšel v Gešur in Absaloma privadel v Jeruzalem. <sup>24</sup> Kralj je rekel: »Naj se obrne k svoji lastni hiši in naj ne vidi mojega obraza.« Tako se je Absalom vrnil k svoji lastni hiši in ni videl kraljevega obraza.

<sup>25</sup> Toda v vsem Izraelu ni bilo nikogar, da bi bil tako zelo hvaljen zaradi svoje lepote kakor Absalom. Od podplata svojega stopala, celo do krone njegove glave, ni bilo na njem nobenega madeža. <sup>26</sup> In ko je ostrigel svojo glavo (kajti ob koncu vsakega leta si **jo je** ostrigel, ker so bili **lasje** na njem težki, zato jo je ostrigel) si je stehtal lase svoje glave, dvesto šeklov po kraljevi teži. <sup>27</sup> Absalomu so se tam rodili trije sinovi in ena hči, katere ime **je bilo** Tamara. Bila je ženska lepega obličja.

the day that he forced his sister Tamar. <sup>33</sup> Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead. <sup>34</sup> But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill side behind him. <sup>35</sup> And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is. <sup>36</sup> And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

<sup>37</sup> ¶ But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And **David** mourned for his son every day. <sup>38</sup> So Absalom fled, and went to Geshur, and was there three years. <sup>39</sup> And *the soul* of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

**14** Now Joab the son of Zeruiah perceived that the king's heart **was** toward Absalom. <sup>2</sup> And Joab sent to Tekoa, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: <sup>3</sup> And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

<sup>4</sup> ¶ And when the woman of Tekoa spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king. <sup>5</sup> And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead. <sup>6</sup> And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him. <sup>7</sup> And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth. <sup>8</sup> And the king said unto the woman, Go to thine house, and I will give charge concerning thee. <sup>9</sup> And the woman of Tekoa said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless. <sup>10</sup> And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more. <sup>11</sup> Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth. <sup>12</sup> Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on. <sup>13</sup> And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. <sup>14</sup> For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him. <sup>15</sup> Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. <sup>16</sup> For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God. <sup>17</sup> Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord the king to discern good and bad: therefore the LORD thy God will be with thee. <sup>18</sup> Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. <sup>19</sup> And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid: <sup>20</sup> To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

<sup>21</sup> ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. <sup>22</sup> And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant. <sup>23</sup> So Joab arose and went to Geshur, and brought Absalom to Jerusalem. <sup>24</sup> And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

<sup>25</sup> ¶ But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. <sup>26</sup> And when he polled his head, (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled *it*) he weighed the hair of his head at two hundred shekels after the king's weight. <sup>27</sup> And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

<sup>28</sup> ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face. <sup>29</sup> Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. <sup>30</sup> Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. <sup>31</sup> Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? <sup>32</sup> And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me. <sup>33</sup> So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

**15** And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. <sup>2</sup> And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. <sup>3</sup> And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. <sup>4</sup> Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! <sup>5</sup> And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. <sup>6</sup> And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

<sup>7</sup> ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. <sup>8</sup> For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD. <sup>9</sup> And the king said unto him, Go in peace. So he arose, and went to Hebron.

<sup>10</sup> ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. <sup>11</sup> And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. <sup>12</sup> And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

<sup>13</sup> ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. <sup>14</sup> And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. <sup>15</sup> And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint. <sup>16</sup> And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. <sup>17</sup> And the king went forth, and all the people after him, and tarried in a place that was far off. <sup>18</sup> And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

<sup>19</sup> ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. <sup>20</sup> Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee. <sup>21</sup> And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. <sup>22</sup> And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. <sup>23</sup> And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

<sup>24</sup> ¶ And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. <sup>25</sup> And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation. <sup>26</sup> But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. <sup>27</sup> The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. <sup>28</sup> See, I will tarry in the plain of the wilderness, until there come word from you to certify me. <sup>29</sup> Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

<sup>30</sup> ¶ And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people

<sup>28</sup> Tako je Absalom dve polni leti prebival v Jeruzalemu in ni videl kraljevega obraza. <sup>29</sup> Zato je Absalom poslal po Joábu, da ga pošlje h kralju, toda ta ni hotel priti k njemu in ko je drugič ponovno poslal, ta ni hotel priti. <sup>30</sup> Zato je rekel svojim služabnikom: »Glejte, Joábovo polje je v bližini mojega in tam ima ječmen. Pojdite in ga pozgrite.« In Absalomovi služabniki so začgali polje. <sup>31</sup> Potem je Joáb vstal in prišel k Absalomu v njegovo hišo ter mu rekel: »Zakaj so tvoji služabniki začgali moje polje?« <sup>32</sup> Absalom je odgovoril Joábu: »Glej, poslal sem k tebi, rekoč: ›Pridi sèm, da te lahko pošljem h kralju, da rečem: ›Zakaj sem prišel iz Gešurja?‹« Zame bi bilo dobro, da bi bil še vedno tam. Sedaj mi torej pusti videti kraljev obraz in če bo kakršnakoli krivičnost v meni, naj me ubije.« <sup>33</sup> Tako je Joáb prišel h kralju in mu povedal in ko je dal poklicati Absaloma, je ta prišel h kralju in se pred kraljem priklonil na svoj obraz do tal in kralj je poljubil Absaloma.

**15** Pripetilo se je po tem, da si je Absalom pripravil vozove, konje in petdeset mož, da so tekli pred njim. <sup>2</sup> Absalom je vstajal zgodaj in stal poleg poti velikih vrat in to je bilo tako, da ko je katerikoli človek imel polemiko, je prišel h kralju za sodbo, potem mu je Absalom zaklical in rekel: »Iz katerega mesta si?« In ta je rekel: »Tvoj služabnik je iz enega izmed Izraelovih rodov.« <sup>3</sup> Absalom mu je rekel: »Poglej, tvoje zadeve so dobre in pravilne; toda tam ni nobenega človeka, poslaneGA od kralja, da te sliši.« <sup>4</sup> Poleg tega je Absalom rekel: »O da bi mene postavili za sodnika v deželi, da bi vsak človek, ki ima kakršnokoli tožbo ali zadevo, lahko prišel k meni in bi mu jaz storil pravico!« <sup>5</sup> In to je bilo tako, da ko je katerikoli moški prišel blizu k njemu, da se mu globoko prikloni, je svojo roko iztegnil naprej, ga prijet in ga poljubil. <sup>6</sup> Na ta način je Absalom pocel vsemu Izraelu, ki so hodili h kralju po sodbo. Tako je Absalom kradel srca Izraelovih mož.

<sup>7</sup> Pripetilo se je po širidesetih letih, da je Absalom rekel kralju: »Prosim te, naj grem in izpolnim svojo zaobljubo, ki sem jo zaobljubil Gospodu v Hebrónu.« <sup>8</sup> Kajti tvoj služabnik se je zaobljubil, medtem ko je prebival pri Gešurju v Siriji, rekoč: »Če me bo Gospod zares ponovno privedel v Jeruzalem, potem bom služil Gospodu.« <sup>9</sup> Kralj mu je rekel: »Pojdi v miru.« Tako je vstal in odšel v Hebrón.

<sup>10</sup> Toda Absalom je poslal oglednike po vseh Izraelovih rodovih, rekoč: »Takoj ko zaslišite zvok šofarja, potem boste rekli: »Absalom kraljuje v Hebrónu.« <sup>11</sup> Z Absalomom je iz Jeruzalema odšlo dvesto mož, ki so bili poklicani. Odšli pa so v svoji toposti in niso vedeli nobene stvari. <sup>12</sup> Absalom je poslal po Gilčana Ahítófela, Davidovega svetovalca, iz njegovega mesta, torej iz Gila, medtem ko je daroval klavne daritve. In zarota je bila močna, kajti ljudstvo je nenehno naraščalo z Absalomom.

<sup>13</sup> K Davidu je prišel poslanec, rekoč: »Srca Izraelovih mož sledijo Absalomu.« <sup>14</sup> David je rekel vsem svojim služabnikom, ki so bili z njim pri Jeruzalemu: »Vstanimo in pobegnimo, kajti sicer ne bomo pobegnili pred Absalomom. Pohitimo, da nas ne bi nenadoma dohitel in nad nas privedl zlo in mesto udaril z ostrino meča.« <sup>15</sup> Kraljevi služabniki so reki kralju: »Glej, tvoji služabniki so pripravljeni storiti karkoli bo moj gospod kralj določil.« <sup>16</sup> Kralj je odšel naprej in vsa njegova družina za njim. Kralj pa je pustil deset žensk, ki so bile priležnice, da varujejo hišo. <sup>17</sup> Kralj je odšel naprej in vse ljudstvo za njim in se mudil na kraju, ki je bil daleč proč. <sup>18</sup> Vsi njegovi služabniki so šli poleg njega in vsi Keretéjci in vsi Péletovci in vsi Gitéjci, šeststo mož, ki so prišli za njim iz Gata, so prečkali pred kraljem.

<sup>19</sup> Potem je kralj rekel Gitéjcu Itáju: »Čemu greš tudi ti z nami? Vrni se na svoj kraj in prebivaj s kraljem, kajti tujec si in tudi izgnanec.

<sup>20</sup> Z ozirom na to, da si prišel šele včeraj, ali naj te ta dan pripravim hoditi z nami gor in dol? Ker grem kamor lahko, se vrni in svoje brate vzemi nazaj. Usmiljenje in resnica naj bosta s teboj.« <sup>21</sup> Itáj je odgovoril kralju in rekel: »Kakor živi Gospod in kakor živi moj gospod kralj, zagotovo, na kateremkoli kraju bo moj gospod kralj, bodisi v smrti ali življenju, celo tam bo tudi tvoj služabnik.« <sup>22</sup> David je rekel Itáju: »Pojdi in prečkaj.« Gitéjec Itáj je šel čez in vsi njegovi možje in vsi malčki, ki so bili z njim. <sup>23</sup> In vsa dežela je jokala z močnim glasom in vse ljudstvo je šlo čez. Tudi sam kralj je šel čez potok Kidron in vse ljudstvo je šlo čez, proti poti divjine.

<sup>24</sup> Glej, tudi Cadók in vsemi Lévíjevcji so bili z njim, nesoč skrinjo Božje zaveze in odložili so Božjo skrinjo. Abjatár je odšel gor, dokler ni vse ljudstvo šlo iz mesta. <sup>25</sup> Kralj je Cadóku rekel: »Božjo skrinjo odnesite nazaj v mesto. Če bom našel naklonjenost v Gospodovih očeh, me bo ponovno privedel in mi pokazal oboje, to in neno prebivališče,« <sup>26</sup> toda če reče tako: »Nimam veselja v tebi; glej, tukaj sem, naj mi stori, kakor se mu zdi dobro.« <sup>27</sup> Kralj je tudi rekel duhovniku Cadóku: »Mar nisi ti videc? V miru se vrni v mesto in twoja dva sinova s teboj, tvoj sin Ahimáac in Jonatan, Abjatárjev sin.« <sup>28</sup> Glejte, mudil se bom na ravnni divjine, dokler ne bo prišla od vas beseda, da me potrdite. <sup>29</sup> Torej Cadók in Abjatár sta Božjo skrinjo ponovno odnesla v Jeruzalem in ostala sta tam.

<sup>30</sup> David je odšel gor po pobočju Olske gore in jokal, ko se je vzpenjal in svojo glavo je imel pokrito in hodil je bos. Vse ljudstvo, ki je bilo z

njim, je vsak pokril svojo glavo in hodili so gor in jokali, medtem ko so hodili gor.

<sup>31</sup> In *nekdo* je povedal Davidu, rekoč: »Ahítófel *je* z Absalomom med zarotniki.« David je rekel: »O Gospod, prosim te, obrni Ahítófelov nasvet v norost.«

<sup>32</sup> Pripetilo se je, da *ko* je David prišel na vrh *gore*, kjer je oboževal Boga, glej, je prišel Arkéjec Hušaj, da ga sreča, s svojim pretrganim plaščem in zemljo na svoji glavi, <sup>33</sup> kateremu je David rekel: »Če greš z menoj naprej, potem mi boš v breme, <sup>34</sup> toda, če se vrneš k mestu in rečeš Absalomu: ›Jaz bom twoj služabnik, o kralj, *kakor* sem *bil* doslej služabnik twojega očeta, tako *bom* sedaj tudi twoj služabnik,« potem boš lahko zame premagal Ahítófelov nasvet. <sup>35</sup> In *ali* nisi tam z duhovnikoma Cadókom in Abijatárjem? Zato naj bo, *da* kakršnokoli stvar boš slišal iz kraljeve hiše, boš *to* povedal duhovnikoma Cadóku in Abijatárju. <sup>36</sup> Glej, *onadva imata* tam s seboj svoja dva sinova, Cadókovega *sina* Ahimáaca in Abijatárjevega *sina* Jonatana. Po njima boste poslali k meni vsako stvar, ki jo lahko slišite.« <sup>37</sup> Tako je Davidov prijatelj Hušaj prišel v mesto in Absalom je prišel v Jeruzalem.

**16** Ko je David ravnov prešel vrh *hriba*, glej, ga je srečal Mefibósetov služabnik Cibá, s parom osedlanih oslov in na njih dvesto *hlebov* kruha, sto grozdov rozin, sto poletnih sadov in vinski meh. <sup>2</sup> Kralj je rekel Cibáju: »Kaj nameravaš s tem?« Cibá je rekel: »Ti osli *so* za kraljevo družino, da jaha na njih. Kruh in poletno sadje za mladeniče, da jedo, in vino, da tisti, ki so v divjini oslabeli, lahko pijejo.« <sup>3</sup> Kralj je rekel: »In kje *je* sin twojega gospodarja?« Cibá je rekel kralju: »Glej, on ostaja v Jeruzalemu, kajti rekel je: ›Danes mi bo Izraelova hiša obnovila kraljestvo mojega očeta.«« <sup>4</sup> Potem je kralj rekel Cibáju: »Glej, tvoje *je* vse, kar *pripada* Mefibósetu.« Cibá je rekel: »Ponižno te rotim, *da* lahko najdem milost v twojem pogledu, moj gospod, o kralj.«

<sup>5</sup> Ko je kralj David prišel v Bahurím, glej, je od tam prišel mož iz družine Savlove hiše, katerega ime *je bilo* Simí, Gerájev sin. Prišel je naprej in nenehno preklinjal, medtem ko je prihajal. <sup>6</sup> V Davida in v vse služabnike kralja Davida je lučal kamne in vse ljudstvo in vsi mogočni možje *so bili* na njegovi desni roki in na njegovi levi. <sup>7</sup> Tako je govoril Simí, ko je preklinjal: »Pridi ven, pridi ven, ti, krvoločen človek in ti, Beliálov človek. <sup>8</sup> Gospod je povrnil nad teboj vso kri Savlove hiše, namesto katerega si zakraljeval in Gospod je kraljestvo izročil v roko twojega sina Absaloma. Glej, *ujet* si v svoji vragoliji, ker *si* krvoločen človek.«

<sup>9</sup> Potem je Cerújin sin Abišáj rekel kralju: »Zakaj bi ta mrtev pes preklinjal mojega gospoda kralja? Naj grem preko, prosim te in snamem njegovo glavo.« <sup>10</sup> Kralj pa je rekel: »Kaj imam z vama, Cerújina sinova? Tako naj preklinja, ker mu je Gospod rekel: ›Preklinjaj Davida.‹ Kdo bo potem rekel: ›Čemu si tako storil?« <sup>11</sup> David je rekel Abišáju in vsem svojim služabnikom: »Glejte, moj sin, ki je prišel iz moje notranjosti, mi streže po življenju. Kako mnogo bolj *lahko* sedaj *to stori ta* Benjaminovec? Pustite ga na miru in naj preklinja, kajti Gospod mu je zaukašal. <sup>12</sup> Morda bo Gospod pogledal na mojo stisko in da mi bo Gospod poplačal dobro za njegovo preklinjanje ta dan.« <sup>13</sup> Medtem ko so David in njegovi možje šli po poti, je Simí hodil vzdolž, na drugi strani hriba, nasproti njemu in preklinjal medtem ko je hodil in lučal kamne vanj in metal prah. <sup>14</sup> Kralj in vse ljudstvo, ki *so bili* z njim, so prišli izmučeni in se tam osvežili.

<sup>15</sup> Absalom in vse ljudstvo Izraelovih mož pa so prišli v Jeruzalem in Ahítófel z njim. <sup>16</sup> Pripetilo se je, ko je Davidov prijatelj Arkéjec Hušaj prišel k Absalomu, da je Hušaj rekel Absalomu: »Živel kralj, živel kralj.« <sup>17</sup> Absalom je rekel Hušaju: »Ali je to twoja prijaznost do twojega prijatelja? Zakaj nisi šel s svojim prijateljem?« <sup>18</sup> Hušaj je rekel Absalomu: »Ne, temveč katerega Gospod in to ljudstvo in vsi Izraelovi možje izberejo, njegov bom in z njim bom ostal.« <sup>19</sup> In ponovno, komu naj bi služil? *Ali naj ne bi služil* v prisotnosti njegovega sina? Kakor sem služil v prisotnosti twojega očeta, tako bom v twoji prisotnosti.«

<sup>20</sup> Potem je Absalom rekel Ahítófelu: »Dajte nasvet med vami, kaj naj storimo.« <sup>21</sup> Ahítófel je rekel Absalomu: »Pojdi noter v priležnice svojega očeta, katere je pustil, da varujejo hišo in ves Izrael bo slišal, da si prezirajo od svojega očeta. Potem bodo močne roke vseh, ki *so* s teboj.« <sup>22</sup> Tako so Absalomu razprostrili šotor na vrhu hiše in Absalom je šel v priležnice svojega očeta pred očmi vsega Izraela. <sup>23</sup> Nasvet Ahítófela, ki je v tistih dneh svetoval, *je bil*, kakor če bi človek poizvedoval pri Božjem oraklu, tako *so bili* vsi Ahítófelovi nasveti tako z Davidom kakor z Absalomom.

**17** Poleg tega je Ahítófel rekel Absalomu. »Naj sedaj izberem dvanajst tisoč mož in vstal bom in to noč zasledoval Davida <sup>2</sup> in prišel bom nadenj, medtem ko *je* izmučen in slabotnih rok in ga prestrašil. Vse ljudstvo, ki *je* z njim, bo pobegnilo, udaril pa bom samo kralja, <sup>3</sup> in vse ljudstvo bom privadel nazaj k tebi. Mož, katerega iščeš *je* kakor, če se vsi vrnejo; *tako* bo vse ljudstvo v miru.« <sup>4</sup> Beseda je dobro ugajala Absalomu in vsem Izraelovim starešinam. <sup>5</sup> Potem je Absalom rekel: »Pokličite sedaj tudi Arkéjca Hušája in naj slišimo tudi kaj pravi on.« <sup>6</sup> Ko je Hušaj prišel k Absalomu, mu je Absalom spregovoril,

that *was* with him covered every man his head, and they went up, weeping as they went up.

<sup>31</sup> ¶ And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

<sup>32</sup> ¶ And it came to pass, that *when* David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: <sup>33</sup> Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me: <sup>34</sup> But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel. <sup>35</sup> And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. <sup>36</sup> Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear. <sup>37</sup> So Hushai David's friend came into the city, and Absalom came into Jerusalem.

**16** And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. <sup>2</sup> And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. <sup>3</sup> And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father. <sup>4</sup> Then said the king to Ziba, Behold, thine *are* all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king.

<sup>5</sup> ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: he came forth, and cursed still as he came. <sup>6</sup> And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. <sup>7</sup> And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: <sup>8</sup> The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.

<sup>9</sup> ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. <sup>10</sup> And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? <sup>11</sup> And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him. <sup>12</sup> It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day. <sup>13</sup> And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. <sup>14</sup> And the king, and all the people that were with him, came weary, and refreshed themselves there.

<sup>15</sup> ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. <sup>16</sup> And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king. <sup>17</sup> And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend? <sup>18</sup> And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. <sup>19</sup> And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

<sup>20</sup> ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do. <sup>21</sup> And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong. <sup>22</sup> So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. <sup>23</sup> And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

**17** Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: <sup>2</sup> And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only: <sup>3</sup> And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: so all the people shall be in peace. <sup>4</sup> And the saying pleased Absalom well, and all the elders of Israel. <sup>5</sup> Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. <sup>6</sup> And when Hushai was come to Absalom, Absalom spake unto him, saying,

Ahitophel hath spoken after this manner: shall we do *after his saying?* if not; speak thou. <sup>7</sup> And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time. <sup>8</sup> For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people. <sup>9</sup> Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. <sup>10</sup> And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they which be* with him *are* valiant men. <sup>11</sup> Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person. <sup>12</sup> So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one. <sup>13</sup> Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. <sup>14</sup> And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

<sup>15</sup> ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. <sup>16</sup> Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him. <sup>17</sup> Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. <sup>18</sup> Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. <sup>19</sup> And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. <sup>20</sup> And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem. <sup>21</sup> And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

<sup>22</sup> Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

<sup>23</sup> ¶ And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. <sup>24</sup> Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

<sup>25</sup> ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother. <sup>26</sup> So Israel and Absalom pitched in the land of Gilead.

<sup>27</sup> ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, <sup>28</sup> Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*, <sup>29</sup> And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.

**18** And David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them. <sup>2</sup> And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. <sup>3</sup> But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city. <sup>4</sup> And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. <sup>5</sup> And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

<sup>6</sup> ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim; <sup>7</sup> Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*. <sup>8</sup> For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

rekoč: »Ahitófel je govoril na ta način. Ali naj storimo *po* njegovem govoru? Če ne, ti spregovori.« <sup>7</sup> Hušáj je rekel Absalomu: »Nasvet, ki ti ga *je* tokrat dal Ahitófel, ni dober. <sup>8</sup> Kajti,« je rekel Hušáj, »poznaš svojega očeta in njegove može, da *so* mogočni možje in v svojih mislih komaj čakajo, kakor medvedka, oropana svojih mladičev, na polju. In tvo oče *je* bojevnik in ne bo prenočeval z ljudstvom. <sup>9</sup> Glej, sedaj je skrit v neki jami ali na nekem *drugem* kraju. In zgodilo se bo, ko bodo na začetku nekateri izmed njih premagani, da kdorkoli to sliši, bo rekel: »Tam je pokol med ljudstvom, ki sledijo Absalomu.« <sup>10</sup> Tudi tisti, *ki je* hraber, katerega srce *je* kakor srce leva, se bo popolnoma stopil, kajti ves Izrael ve, da *je* tvoj oče mogočen človek in *tisti*, ki *so* z njim, *so* hrabri možje. <sup>11</sup> Zato svetujem, da se ves Izrael nasploh zbere k tebi, od Dana, celo do Beeršebe, kakor je peska, ki *je* pri morju zaradi množice in da greš ti osebno v bitko. <sup>12</sup> Tako bomo prišli nadenj na nekem kraju, kjer bo najden in posvetili bomo nanj kakor rosa pada na tla in od njega in od vseh mož, ki *so* z njim, tam ne bo nihče ostal. <sup>13</sup> Poleg tega, če bo odšel v mesto, potem bo ves Izrael do tega mesta prinesel vrvi in potegnili ga bomo v reko, dokler ne bo tam najden niti en majhen kamen.« <sup>14</sup> Absalom in vsi možje iz Izraela so rekli: »Nasvet Arkéjca Hušája *je* boljši kakor nasvet Ahitófela.« Kajti Gospod je dolčil, da porazi dober Ahitófelov nasvet, z namenom, da bo Gospod lahko privedel zlo nad Absalom.

<sup>15</sup> Potem je Hušáj rekel Cadóku in duhovniku Abjatarju: »Tako in tako je Ahitófel svetoval Absalomu in starešinam Izraela, in tako in tako sem svetoval jaz. <sup>16</sup> Zdaj torej hitro poslji in povej Davidu, rekoč: »To noč ne prenočuj na ravninah divjine, temveč naglo prečkaj, da te ne bi kralj pozrl in vse ljudstvo, ki *je* z njim.« <sup>17</sup> Torej Jonatan in Ahimáac sta ostala v En Rogelu, kajti nista smela biti videna, da pridete v mesto. In deklina je odšla in jima povedala. Odšla sta ter povedala kralju Davidu. <sup>18</sup> Kljub temu ju je videl deček in povedal Absalomu. Toda oba izmed njiju sta hitro odšla proč in prišla k hiši človeka v Bahurímu, ki je na svojem dvorišču imela vodnjak, kamor sta se spustila. <sup>19</sup> Ženska je vzela [*pokrivalo*] in pokrivalo razprostrala čez ustje vodnjaka in nanj raztresla zmleto žito in stvar ni bila znana. <sup>20</sup> Ko so Absalomovi služabniki prišli v hišo k ženski, so rekli: »Kje *sta* Ahimáac in Jonatan?« Ženska jim je rekla: »Odšla sta čez vodni potok.« Ko pa so ju iskali in *ju* niso mogli najti, so se vrnili v Jeruzalem. <sup>21</sup> Pripetilo se je, potem ko so odšli, da sta prišla ven iz vodnjaka in odšla in kralju Davidu povedala in Davidu rekla: »Vstani in hitro prečkaj vodo, kajti Ahitófel je tako svetoval zoper tebe.«

<sup>22</sup> Potem je David vstal in vse ljudstvo, ki *je bilo* z njim in so prečkali Jordan. Do jutranje svetlobe ni manjkal niti eden izmed teh, ki so prečkali Jordan.

<sup>23</sup> Ko je Ahitófel videl, da njegov nasvet ni bil sleden, je osedlal *svojega* osla, vstal in se spravil domov k svoji hiši, k svojemu mestu in svojo družino postavil v red in samega sebe obesil in umrl in bil pokopan v mavzoleju svojega očeta. <sup>24</sup> Potem je David prišel v Mahanájim. Absalom pa je prečkal Jordan, on in vsi možje iz Izraela z njim.

<sup>25</sup> Absalom je namesto Joába zaoveljnika vojske postavil Amasája. Ta Amasá *je bil* sin moža, katerega ime *je bilo* Itra, Izraelec, ki je odšel noter k Naháševi hčeri Abigájili, sestri Joábove matere Ceruje. <sup>26</sup> Tako so Izrael in Absalom taborili v deželi Gileád.

<sup>27</sup> Pripetilo se je, ko je David prišel v Mahanájim, da so Nahášev sin Šobí, iz Rabe Amónovih otrok in Amiélov sin Mahír iz Lo Dabárja in Gileádec Barziláj iz Roglíma <sup>28</sup> prinesli postelje, umivalnike, lončene posode ter pšenico, ječmen, moko, praženo *zrnje*, fižol, lečo, posušene *stročnice*, <sup>29</sup> med, maslo, ovce in kravji sir za Davida in za ljudstvo, ki *je bilo* z njim, da jedo, kajti rekli so: »Ljudstvo *je* lačno, izmučeno in žechno v divjini.«

**18** David je prešel ljudstvo, ki *je* bilo z njim in nadnje postavil poveljnike nad tisočimi in poveljnike nad stotimi. <sup>2</sup> David je poslal naprej tretjino izmed ljudstva pod Joábovo roko in tretjino pod roko Abišája, Cerújinega sina, Joábovega brata in tretjino pod roko Gitéjca Itája. Kralj je rekel ljudstvu: »Tudi sam bom zagotovo šel z vami naprej.« <sup>3</sup> Toda ljudstvo je odgovorilo: »Ne boš šel naprej, kajti če mi pobegnemo, jim ne bo mar za nas. Niti če nas polovica umre, jim ne bo mar za nas. Toda *ti si* sedaj vreden deset tisoč nas. Zato *je* sedaj bolje, da nas okrepis iz mesta.« <sup>4</sup> Kralj jim je rekel: »Storil bom, kar se vam zdi najbolje.« Kralj je stal ob strani velikih vrat, vse ljudstvo pa je prišlo ven po stotih in po tisočih. <sup>5</sup> Kralj je zapovedal Joábu, Abišáju in Itáju, rekoč: »Zaradi mene nežno *postopajte* z mladeničem, *torej* in Absalomom.« Vse ljudstvo je slišalo, ko je kralj vsem poveljnnikom dal zadolžitev glede Absaloma.

<sup>6</sup> Tako je ljudstvo odšlo ven na polje zoper Izrael. In bitka je bila v Efrájinskem gozdu, <sup>7</sup> kjer je bilo izraelsko ljudstvo pobito pred Davidovimi služabniki in tam je bil ta dan velik pokol dvajsetih tisočev mož. <sup>8</sup> Kajti tam je bila bitka razpršena preko obličja vse dežele. In gozd je ta dan požrl več ljudstva, kakor jih je požrl meč.

<sup>9</sup> Absalom je srečal Davidove služabnike. In Absalom je jahal na muli in mula je šla pod debelimi vejami velikega hrasta in njegova glava se je ujela v hrast in vzet je bil gor med nebo in zemljo. Mula, ki **je bila** pod njim, pa je odšla proč.<sup>10</sup> Nek mož je **to** videl in povedal Joábu ter rekel: »Glej, videl sem Absaloma, visečega na hrastu.«<sup>11</sup> Joáb je rekel možu, ki mu je povedal: »Glej, videl si **ga** in zakaj ga nisi tam udaril k tlot? In jaz bi ti dal deset **šeklov** srebra in pas.«<sup>12</sup> Mož je rekel Joábu: »Čeprav bi v svojo roko prejel tisoč **šeklov** srebra, **vendar** svoje roke ne bi iztegnil zoper kraljevega sina, kajti slišali smo, da je kralj zadolžil tebe, Abišaja in Itája, rekoč: »Pazite, da se nihče ne **dotakne** mladeniča Absaloma.«<sup>13</sup> Sicer bi storil hinavstvo zoper svoje lastno življenje, kajti nobena stvar ni skrita pred kraljem in ti sam bi se postavil zoper **mene**.«<sup>14</sup> Potem je Joáb rekel: »Ne morem se tako muditi s teboj.« V svojo roko je vzel tri puščice in jih zabodel skozi Absalomovo srce, medtem ko **je bil** še živ v sredi hrasta.<sup>15</sup> Deset mladeničev, ki so nosili Joábovo bojno opremo, je obdalo Absaloma in ga usmrtilo.<sup>16</sup> Joáb je zatobil s šofarjem in ljudstvo se je vrnilo nad zasledovanja za Izraelom, kajti Joáb je zadržal ljudstvo.<sup>17</sup> Vzeli so Absaloma, ga vrgli v veliko jamo v gozdru in nanj položili zelo velik kup kamenja in ves Izrael je zbežal, vsak k svojemu šotoru.

<sup>18</sup> § Torej Absalom si je v svojem življenju vzel in si postavil steber, ki **je** v kraljevi dolini, kajti rekel je: »Nobenega sina nimam, da ohrani moje ime in spominu.« Steber je poimenoval po svojem lastnem imenu in tako se imenuje do današnjega dne, Absalomov kraj.

<sup>19</sup> Potem je Cadókov sin Ahimáac rekel: »Naj sedaj stečem in kralju prinesem novice kako se je Gospod maščeval nad njegovimi sovražniki.«<sup>20</sup> Joáb mu je rekel: »Danes ne boš nosil novic, temveč boš novice nosil drug dan. Toda danes ne boš nosil nobenih novic, ker je kraljev sin mrtev.«<sup>21</sup> Potem je Joáb rekel Kušíju: »Pojdi, povej kralju, kar si videl.« Kuší se je priklonil Joábu in stekel.<sup>22</sup> Potem je Cadókov sin Ahimáac ponovno rekel Joábu: »Toda kakorkoli, prosim te, naj tudi jaz prav tako stečem za Kušíjem.« Joáb pa je rekel: »Čemu bi tekel, moj sin, glede na to, da nimaš pripravljenih novic?«<sup>23</sup> Toda kakorkoli, **je rekel**, »naj stečem.« Rekel mu je: »Steci.« Potem je Ahimáac stekel po poti ravnine in prehitel Kušíja.<sup>24</sup> David je sedel med dvemi velikimi vrati. Stražar pa je šel gor do strehe nad velikimi vrati k obzidju in povzdignil svoje oči in pogledal in glej, mož je tekel sam.<sup>25</sup> Stražar je zaklical in povedal kralju. Kralj je rekel: »Če **je** sam, **so** novice v njegovih ustih.« Hitro je prišel in se približal.<sup>26</sup> Stražar je zagledal teči drugega moža in stražar je zaklical vratarju ter rekel: »Glej, **drug** človek teče sam.« Kralj je rekel: »Tudi ta prinaša novice.«<sup>27</sup> Stražar je rekel: »Mislim, da je tek sprednjega podoben teku Cadókovega sina Ahimáaca.« Kralj je rekel: »Dober človek **je** in prihaja z dobrimi novicami.«<sup>28</sup> Ahimáac je zaklical in kralju rekel: »Vse je dobro.« S svojim obrazom je padel dol na zemljo pred kraljem in rekel: »Blagoslovjen **bodi** Gospod, tvój Bog, ki je izročil ljudi, ki so svojo roko dvignili zoper mojega gospoda kralja.«<sup>29</sup> Kralj je rekel: »Ali je mladenič Absalom varen?« Ahimáac je odgovoril: »Ko je Joáb poslal kraljevega služabnika in **mene**, tvojega služabnika, sem videl velik hrup, toda nisem vedel kaj **je to bilo**.«<sup>30</sup> Kralj **mu** je rekel: »Obrni se vstran in stoj tutkaj.« Obrnil se je vstran in mirno stal.<sup>31</sup> In glej, prišel je Kuší. Kuší je rekel: »Novice, moj gospod kralj, kajti Gospod te je ta dan maščeval pred vsemi tistimi, ki so se vzdignili zoper tebe.«<sup>32</sup> Kralj je rekel Kušíju: »Je mladenič Absalom varen?« Kuší je odgovoril: »Sovražniki mojega gospoda kralja in vsi, ki se vzdignejo zoper tebe, da **ti** škodijo, naj bodo kakor **je ta** mladenič.«

<sup>33</sup> Kralj je bil zelo pretresen in odšel gor v sobo nad velikimi vrati in jokal. Medtem ko je šel, je tako govoril: »O moj sin Absalom, moj sin, moj sin Absalom! Da bi Bog dal, da bi jaz umrl zate, o Absalom, moj sin, moj sin!«

**19** To je bilo povedano Joábu: »Glej, kralj joka in žaluje za Absalomom.«<sup>2</sup> Zmagata tega dne je bila **obrnjena** v žalovanje vsemu ljudstvu, kajti ljudstvo je tisti dan slišalo govoriti, kako je bil kralj užaloščen zaradi svojega sina.<sup>3</sup> Ljudstvo se je tisti dan skrivomo spravilo v mesto, kakor se ljudstvo, ki je osramočeno, odplazi, ko v boju zbeži.<sup>4</sup> Toda kralj je pokril svoj obraz in kralj je jokal z močnim glasom: »O moj sin Absalom, o Absalom, moj sin, moj sin!«<sup>5</sup> Joáb je prišel v hišo h kralju in rekel: »Ta dan si osramotil obraze vseh svojih služabnikov, ki so ta dan rešili tvoje življenje in življenja tvojih sinov in tvojih hčera in življenja tvojih soprog in življenja tvojih priležnic,<sup>6</sup> v tem, da ti ljubiš svoje sovražnike in sovražiš svoje prijatelje. Kajti ta dan si oznanil, da se ne oziraš niti na prince niti na služabnike, kajti ta dan zaznavam, da če bi Absalom živel in bi ta dan mi vsi umrli, potem bi ti to dobro ugajalo.<sup>7</sup> Zdaj torej vstani, pojdi naprej in tolažilno govorji svojim služabnikom, kajti prisegam pri Gospodu, če ne greš naprej, to noč nobeden ne bo ostal s teboj in huje ti bo kakor vse zlo, ki te je zadelo od tvoje mladosti do sedaj.«<sup>8</sup> Potem je kralj vstal in se usedel pri velikih vratih. In vsemu ljudstvu so povedali, rekoč: »Glejte, kralj sedi pri velikih vratih.« Vse ljudstvo je prišlo pred kralja, kajti Izrael je zbežal vsak mož k svojemu šotoru.

<sup>9</sup> ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that **was** under him went away.<sup>10</sup> And a certain man saw **it**, and told Joab, and said, Behold, I saw Absalom hanged in an oak.<sup>11</sup> And Joab said unto the man that told him, And, behold, thou sawest **him**, and why didst thou not smite him there to the ground? and I would have given thee ten **shekels** of silver, and a girdle.<sup>12</sup> And the man said unto Joab, Though I should receive a thousand **shekels** of silver in mine hand, **yet** would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none **touch** the young man Absalom.<sup>13</sup> Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against **me**.<sup>14</sup> Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he **was** yet alive in the midst of the oak.<sup>15</sup> And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.<sup>16</sup> And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.<sup>17</sup> And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

<sup>18</sup> ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which **is** in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

<sup>19</sup> ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.<sup>20</sup> And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.<sup>21</sup> Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.<sup>22</sup> Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?<sup>23</sup> But howsoever, **said he**, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.<sup>24</sup> And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and beheld a man running alone.<sup>25</sup> And the watchman cried, and told the king. And the king said, If he **be** alone, **there is** tidings in his mouth. And he came apace, and drew near.<sup>26</sup> And the watchman saw another man running: and the watchman called unto the porter, and said, Behold **another** man running alone. And the king said, He also bringeth tidings.<sup>27</sup> And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He **is** a good man, and cometh with good tidings.<sup>28</sup> And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed **be** the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.<sup>29</sup> And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and **me** thy servant, I saw a great tumult, but I knew not what **it was**.<sup>30</sup> And the king said **unto him**, Turn aside, and stand here. And he turned aside, and stood still.<sup>31</sup> And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.<sup>32</sup> And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do **thee** hurt, be as **that** young man **is**.

<sup>33</sup> ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

**19** And it was told Joab, Behold, the king weepeth and mourneth for Absalom.<sup>2</sup> And the victory that day was **turned** into mourning unto all the people: for the people heard say that day how the king was grieved for his son.<sup>3</sup> And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.<sup>4</sup> But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!<sup>5</sup> And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;<sup>6</sup> In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.<sup>7</sup> Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.<sup>8</sup> Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

<sup>9</sup> ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. <sup>10</sup> And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

<sup>11</sup> ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, **even** to his house. <sup>12</sup> Ye **are** my brethren, ye **are** my bones and my flesh: wherefore then are ye the last to bring back the king? <sup>13</sup> And say ye to Amasa, **Art** thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. <sup>14</sup> And he bowed the heart of all the men of Judah, even as **the heart of** one man; so that they sent **this word** unto the king, Return thou, and all thy servants. <sup>15</sup> So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

<sup>16</sup> ¶ And Shimei the son of Gera, a Benjamite, which **was** of Bahurim, hasted and came down with the men of Judah to meet king David. <sup>17</sup> And **there were** a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. <sup>18</sup> And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; <sup>19</sup> And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. <sup>20</sup> For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. <sup>21</sup> But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? <sup>22</sup> And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I **am** this day king over Israel? <sup>23</sup> Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

<sup>24</sup> ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came **again** in peace. <sup>25</sup> And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? <sup>26</sup> And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant **is** lame. <sup>27</sup> And he hath slandered thy servant unto my lord the king; but my lord the king **is** as an angel of God: do therefore **what is** good in thine eyes. <sup>28</sup> For all **of** my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? <sup>29</sup> And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. <sup>30</sup> And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

<sup>31</sup> ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. <sup>32</sup> Now Barzillai was a very aged man, **even** fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he **was** a very great man. <sup>33</sup> And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. <sup>34</sup> And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? <sup>35</sup> I **am** this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? <sup>36</sup> Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? <sup>37</sup> Let thy servant, I pray thee, turn back again, that I may die in mine own city, **and be buried** by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. <sup>38</sup> And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, **that** will I do for thee. <sup>39</sup> And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

<sup>40</sup> Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

<sup>41</sup> ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? <sup>42</sup> And all the men of Judah answered the men of Israel, Because the king **is** near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's **cost**? or hath he given us any gift? <sup>43</sup> And the

9 Vse ljudstvo je bilo nesložno po vseh Izraelovih rodovih, rekoč: »Kralj nas je rešil iz roke naših sovražnikov in nas osvobodil iz roke Filistejevcov; sedaj pa je zaradi Absaloma pobegnil iz dežele.<sup>10</sup> Absalom, katerega smo mazilili nad nami, je mrtev v bitki. Zdaj torej zakaj ne spregovorite besedo o privedbi kralja nazaj?«

<sup>11</sup> Kralj David je poslal k duhovnikoma Cadóku in Abyatáru, rekoč: »Govorita Judovim starešinam, rekoč: »Zakaj ste zadnji, da bi priveli kralja nazaj v njegovo hišo, glede na to, da je govor vsega Izraela prišel do kralja, **cel** k njegovi hiši. <sup>12</sup> Vi **ste** moji bratje, vi **ste** moje kosti in moje meso. Zakaj ste potem zadnji, da kralja pripeljetete nazaj?«

<sup>13</sup> In Amasáju recite: »**Ali** nisi ti od moje kosti in od mojega mesa? Bog naj mi tako storiti in še več, če ne boš nenehno pred menoj poveljnik vojske na Joábovem položaju.« « <sup>14</sup> In nagnil je srce vseh Judovih mož, celo kakor **srce** enega človeka, tako da so kralju poslali **to besedo**: »Vrni se ti in vsi tvoji služabniki.« <sup>15</sup> Tako se je kralj vrnil in prišel k Jordanu. In Juda je prišel v Gilgál, da gre, da sreča kralja, da spremi kralja čez Jordan.

<sup>16</sup> In Šimí, Gerájev sin, Benjaminovec, ki **je bil** iz Bahuríma, je pohitel in prišel dol z Judovimi možmi, da sreča kralja Davida. <sup>17</sup> **Tam je bilo** z njim tisoč mož iz Benjamina in Cibá, služabnik Savlove hiše in njegovih petnajst sinov in njegovih dvajset služabnikov z njim in pred kraljem so šli čez Jordan. <sup>18</sup> Tam je šla čez rečna ladja, da prenese čez kraljevo družino in da storiti, kar se mu je zdelo dobro. Gerájev sin Šimí pa je padel dol pred kraljem, ko je ta hotel iti čez Jordan <sup>19</sup> in kralju rekел: »Naj moj gospod krivičnosti ne pripše meni niti se ne spominjaj tega, kar je tvoj služabnik sprevrženo storil tistega dne, ko je moj gospod kralj odšel iz Jeruzalema, da bi si to kralj vzel k svoemu srcu. <sup>20</sup> Kajti tvoj služabnik ve, da sem grešil. Glej, zato sem ta dan prvi prišel iz vse Jožefove hiše, da grem dol, da srečam mojega gospoda kralja.« <sup>21</sup> Toda Cerújin sin Abíšaj je odgovoril in rekel: »Ali ne bo Šimí usmrčen zaradi tega, ker je preklinjal Gospodovega maziljenca?« <sup>22</sup> David pa je rekel: »Kaj imam z vama, vidva, Cerújina sinova, da bi mi bila ta dan nasprotnika? Ali naj bo ta dan kdorkoli usmrčen v Izraelu? Kajti ali ne vem, da **sem** ta dan kralj nad Izraelom?« <sup>23</sup> Zato je kralj rekel Šimíju: »Ne boš umrl.« In kralj mu je prisegel.

<sup>24</sup> Savlov sin Mefibóšet je prišel dol, da sreča kralja in niti ni obul svojih stopal, niti ni postrigel svoje brade, niti ni umil svojih oblačil od dneva, ko je kralj odpotoval, do dneva, ko **je ponovno** prišel v miru. <sup>25</sup> Priprito se je, ko je prišel v Jeruzalem, da sreča kralja, da mu je kralj rekel: »Zakaj nisi šel z menoj, Mefibóšet?« <sup>26</sup> Ta je odgovoril: »Moj gospod, o kralj, moj služabnik me je zavedel, kajti tvoj služabnik je rekel: »Osdelal si bom osla, da bom lahko jahal na njem in šel h kralju, ker **je** tvoj služabnik hrom.« <sup>27</sup> In ta je obrekoval tvojega služabnika mojemu gospodu kralju, toda moj gospod kralj **je** kakor angel od Boga. Stóri torej **kar je** dobro v tvojih očeh. <sup>28</sup> Kajti vsi **iz** hiše mojega očeta so bili le kot mrtvi možje pred mojim gospodom kraljem, vendar si svojega služabnika postavil med tiste, ki so jedli pri tvoji lastni mizi. Kakšno pravico imam torej, da še kakorkoli kličem h kralju?« <sup>29</sup> Kralj mu je rekel: »Zakaj še govorиш o svojih zadavah? Rekel sem: »Ti in Cibá si razdelita dežela.« « <sup>30</sup> Mefibóšet je rekel kralju: »Da, naj on vzame vse, potem ko se je moj gospod kralj v miru ponovno vrnil v svojo lastno hišo.«

<sup>31</sup> Gileádec Barziláj je prišel dol iz Roglíma in s kraljem odšel čez Jordan, da ga spremi čez Jordan. <sup>32</sup> Torej Barziláj je bil zelo ostarel mož, star **celó** osemdeset let. Kralju je priskrbel oskrbo, medtem ko je ta ležal pri Mahanájimu, kajti **bil** je zelo izjemni človek. <sup>33</sup> Kralj je rekel Barziláju: »Z menoj pridi čez in hranil te bom v Jeruzalemu.« <sup>34</sup> Barziláj pa je kralju rekel: »Doklej bom še živel, da bi s kraljem šel gor v Jeruzalem?« <sup>35</sup> Ta dan **sem** star osemdeset let **in** ali lahko razločim med dobrim in złom? Ali lahko tvoj služabnik okuša, kar jem ali kar pijem? Ali še lahko slišim glas prepevajočih mož in prepevajočih žensk? Zakaj bi bil torej tvoj služabnik še breme mojemu gospodu kralju? <sup>36</sup> Tvoj služabnik bo s kraljem šel krajsko pot čez Jordan. Zakaj bi me kralj poplačal s takšno nagrado? <sup>37</sup> Naj se tvoj služabnik, prosim te, obrne nazaj, da lahko umrem v svojem lastnem mestu **in pokopan bom** poleg groba svojega očeta in svoje matere. Toda poglej svojega služabnika Kimháma. Naj gre on preko z mojim gospodom kraljem in stóri mu, kakor se ti zdi dobro.« <sup>38</sup> Kralj je odgovoril: »Kmhám bo z menoj šel preko in storil mu bom to, kar se ti zdi dobro in karkoli boš zahteval od mene, **to** bom storil zate.« <sup>39</sup> In vse ljudstvo je šlo čez Jordan. Ko je kralj prišel čez, je kralj poljubil Barzilája in ga blagoslovil, in ta se je vrnil na svoj lasten kraj.

<sup>40</sup> Potem je kralj odšel naprej h Gilgálu in Kimhám je z njim odšel naprej in vse Judovo ljudstvo je spremilo kralja in tudi polovica Izraelovega ljudstva.

<sup>41</sup> Glej, vsi Izraelovi možje so prišli h kralju in kralju rekli: »Zakaj so te naši bratje, Judovi možje, ukradli in priveli kralja, njegovo družino in vse Davidove može z njim, čez Jordan?« <sup>42</sup> In vsi možje iz Juda so Izraelovim možem odgovorili: »Ker nam **je** kralj bližnji sorodnik. Zakaj ste potem jezni zaradi te zadeve? Ali smo sploh jedli na kraljeve stroške? Ali nam je dal kakršnokoli darilo?« <sup>43</sup> Izraelovi možje so

odgovorili Judovim možem in rekli: »V kralju imamo deset delov in mi imamo več **pravice** do Davida kakor vi. Cemu nas potem prezirate, da naš nasvet ne bi bil prvi v tem, da smo našega kralja privedli nazaj?« In besede mož iz Juda so bile trše kakor besede mož iz Izraela.

**20** Zgodilo se je, da je bil tam Beliálov mož, katerega ime **je bilo Šéva**, Bihrijev sin, Benjaminovec. Ta je zatrobil na šofar in rekel: »Mi nimamo deleža v Davidu niti nimamo dedičine v Jesejevem sinu. Vsak mož k svojim šotorom, o Izrael.« <sup>2</sup>Tako je vsak mož iz Izraela odšel gor izza Davida **in** sledil Bihrijevem sinu Šéváju; toda Judovi možje, od Jordana, celo do Jeruzalema, so se trdno pridružili njihovemu kralju.

<sup>3</sup> David je prišel k svoji hiši v Jeruzalemu in kralj je vzel deset žensk, **svojih** priležnic, katere je pustil, da varujejo hišo in jih zaprl v ječo in jih hranil, toda ni šel noter k njim. Tako so bile zaprte do dneva svoje smrti, živeče v vdovstvu.

<sup>4</sup> Potem je kralj rekel Amasáju: »V treh dneh mi zberi može iz Juda in ti bodi tu prisoten.« <sup>5</sup>Tako je Amasá odšel, da zbere Judeve **može**, toda zadržal se je dlje, kakor postavljen čas, ki mu je bil določen. <sup>6</sup>David je rekel Abiášaju: »Sedaj nam bo Bihrijev sin Šéva storil več škode, kakor jo je **storil** Absalom. Vzemi služabnike svojega gospoda in ga zasleduj, da si ne pridobi utrjenih mest in nam pobegne.« <sup>7</sup>Tam so odšli ven za njim Joábovi možje, Keretéjci, Péletovcii v vsi mogočni možje. Odšli so iz Jeruzalema, da zasledujejo Bihrijevega sina Šévája. <sup>8</sup>Ko **so bili** pri velikem kamnu, ki **je** v Gibeónu, je Amasá šel pred njimi. Joábova obleka, ki jo je oblekel, je bila opasana k njemu in na nej pas s pritrjenim mečem na svojih ledijih, v svoji nožnici in ko je šel naprej, je ta padel ven. <sup>9</sup>Joáb je rekel Amasáju: »**Ali** si pri združju, moj brat?« Joáb je z desnico prijel Amasája za brado, da ga poljubi. <sup>10</sup>Toda Amasá ni pazil na meč, ki **je bil** v Joábovi roki. Tako ga je z njim udaril v peto **rebro** in njegovo notranjost prelil na tla in ni ga ponovno udaril in je umrl. Tako sta Joáb in njegov brat Abiášaj zasledovala Bihrijevega sina Šévája. <sup>11</sup>Eden izmed Joábovih mož je stal poleg njega ter rekel: »Kdor je naklonjen Joábu in kdor **je** za Davida, **ta naj gre za** Joábom.« <sup>12</sup>Amasá se je valjal v krvi na sredi glavnega cesta. In ko je mož videl, da je vse ljudstvo obstalo, je Amasája odstranil iz glavnega cesta na polje in nanj vrgel oblačilo, ko je videl, da je vsak, kdor je prišel mimo, mirno obstal. <sup>13</sup>Ko je bil odstranjen iz glavnega cesta, je vse ljudstvo odšlo naprej za Joábom, da zasledujejo Bihrijevega sina Šévája.

<sup>14</sup>Ta je šel skozi vse Izraelove rodrode do Abéle in do Bet Maáhe in do vseh Bihrijevcov in zbrani so bili skupaj ter šli tudi za njim. <sup>15</sup>Prišli so in ga oblegali v Abél Bet Maáhi in nasuli so nasip zoper mesto in le-ta je stal v jarku. In vse ljudstvo, ki **je bilo** z Joábom, je uničevalo obzidje, da ga zrušijo.

<sup>16</sup>Potem je modra ženska iz mesta zaklicala: »Poslušajte, poslušajte. Recite, prosim vas, Joábu: »Pridi blizu sém, da lahko govorim s teboj.« <sup>17</sup>Ko je ta prišel bliže k njej, je ženska rekla: »**Ali si** ti Joáb?« Odgovoril je: »Jaz **sem**.« Potem mu je rekla: »Poslušaj besede svoje pomočnice.« Odgovoril je: »Poslušam.« <sup>18</sup>Potem je spregovorila, rekoč: »V starih časih so bili navajeni govoriti, rekoč: »Zagotovo bodo vprašali za **nasvet** v Abélu, **in** tako so končali **zadevo**.« <sup>19</sup>Jaz **sem ena izmed tistih, ki so** v Izraelu mirni **in** zvesti, ti pa si prizadevaš, da uničiš mesto in mati v Izraelu. Zakaj hočeš pogoltniti Gospodovo dedičino?« <sup>20</sup>Joáb je odgovoril in rekel: »Daleč bodi to, daleč bodi to od mene, da bi pogoltnil ali uničil.« <sup>21</sup>Zadeva ni takšna, temveč človek iz gore Efrájim, po imenu Bihrijev sin Šéva, je vzdignil svojo roko zoper kralja, **celo** zoper Davida. Samo njega izročite in odšel bom od mesta.« Ženska je rekla Joábu: »Glej, njegova glava ti bo vržena čez obzidje.« <sup>22</sup>Potem je ženska, v svoji modrosti, odšla k vsemu ljudstvu. Odsekali so glavo Bihrijevega sina Šévája in **jo** vrgli ven k Joábmu. Ta je zatrobil na šofar in umaknili so se od mesta, vsak mož k svojemu šotoru. In Joáb se je vrnil h kralju v Jeruzalem.

<sup>23</sup>Torej Joáb **je bil** nad vso Izraelovo vojsko. Jojadájev sin Benáj **je bil** nad Keretéjci in nad Péletovcii; <sup>24</sup>Adorám **je bil** nad davkom; Ahilúdov sin Józafat **je bil** letopisec; <sup>25</sup>Šéva **je bil** pisar; Cadók in Abyatár **sta bila** duhovnika; <sup>26</sup>in tudi Jaírovec Irá je bil glavni častnik pri Davidu.

**21** V Davidovih dneh je bila takrat tam tri leta lakota, leto za letom. David je poizvedel od Gospoda. In Gospod je odgovoril: »To je zaradi **njegove** krvolocene hiše, ker je pobil Gibeónce.« <sup>2</sup>Kralj je poklical Gibeónce in jim rekel; (torej Gibeónci niso **bili** izmed Izraelovih otrok, temveč od ostanka Amoréjcov in Izraelovi otroci so jim prisegli. Savel pa si je prizadeval, da jih v svoji gorečnosti do Izraelovih otrok in Juda, pokonča.) <sup>3</sup>Zato je David rekel Gibeóncem: »Kaj naj storim za vas? S čím naj storim spravo, da boste lahko blagoslovili Gospodovo dedičino?« <sup>4</sup>Gibeónci so mu rekli: »Nočemo imeti niti Savlovega srebra, niti zlata, niti njegovih hiš, niti ne boš za nas nikogar ubil v Izraelu.« Rekel je: »Kar boste rekli, **to** bom storil za vas.« <sup>5</sup>Kralj so odgovorili: »Od človeka, ki nas je pouzil in ki je snoval zoper nas, **da** bi bili mi uničeni od preostanka v vseh Izraelovih pokrajinah, <sup>6</sup>naj nam bo izročenih sedem mož izmed njegovih sinov in obesili jih bomo Gospodu v Savlovi Gíbei, **katerega** je Gospod izbral.«

men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more **right** in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

**20** And there happened to be there a man of Belial, whose name **was Sheba**, the son of Bichri, a Benjaminite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. <sup>2</sup>So every man of Israel went up from after David, **and** followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

<sup>3</sup> ¶ And David came to his house at Jerusalem; and the king took the ten women **his** concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

<sup>4</sup> ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present. <sup>5</sup>So Amasa went to assemble *the men of Judah*: but he tarried longer than the set time which he had appointed him. <sup>6</sup>And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. <sup>7</sup>And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. <sup>8</sup>When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. <sup>9</sup>And Joab said to Amasa, *Art thou in health, my brother?* And Joab took Amasa by the beard with the right hand to kiss him. <sup>10</sup>But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. <sup>11</sup>And one of Joab's men stood by him, and said, He that favouret Joab, and he that *is* for David, *let him go* after Joab. <sup>12</sup>And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. <sup>13</sup>When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

<sup>14</sup> ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him. <sup>15</sup>And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

<sup>16</sup> ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee. <sup>17</sup>And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, *I am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. <sup>18</sup>Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*. <sup>19</sup>I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD? <sup>20</sup>And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. <sup>21</sup>The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. <sup>22</sup>Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

<sup>23</sup> ¶ Now Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites: <sup>24</sup>And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* recorder: <sup>25</sup>And Sheva was scribe: and Zadok and Abiathar *were* the priests: <sup>26</sup>And Ira also the Jairite was a chief ruler about David.

**21** Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is* for Saul, and for **his** bloody house, because he slew the Gibeonites. <sup>2</sup>And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) <sup>3</sup>Wherefore David said unto the Gibeonites, What shall I do for you? and wherewithal shall I make the atonement, that ye may bless the inheritance of the LORD? <sup>4</sup>And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you. <sup>5</sup>And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel, <sup>6</sup>Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did choose.

And the king said, I will give *them*.<sup>7</sup> But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul.<sup>8</sup> But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:<sup>9</sup> And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

<sup>10</sup> ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.<sup>11</sup> And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

<sup>12</sup> ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:<sup>13</sup> And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.<sup>14</sup> And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

<sup>15</sup> ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.<sup>16</sup> And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.<sup>17</sup> But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.<sup>18</sup> And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.<sup>19</sup> And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.<sup>20</sup> And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.<sup>21</sup> And when he defied Israel, Jonathan the son of Shimea the brother of David slew him.<sup>22</sup> These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

**22** And David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

<sup>2</sup> And he said, The LORD *is* my rock, and my fortress, and my deliverer;  
<sup>3</sup> The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.<sup>4</sup> I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.<sup>5</sup> When the waves of death compassed me, the floods of ungodly men made me afraid;<sup>6</sup> The sorrows of hell compassed me about; the snares of death prevented me;<sup>7</sup> In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.<sup>8</sup> Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.<sup>9</sup> There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.<sup>10</sup> He bowed the heavens also, and came down; and darkness *was* under his feet.<sup>11</sup> And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.<sup>12</sup> And he made darkness pavilions round about him, dark waters, *and* thick clouds of the skies.<sup>13</sup> Through the brightness before him were coals of fire kindled.<sup>14</sup> The LORD thundered from heaven, and the most High uttered his voice.<sup>15</sup> And he sent out arrows, and scattered them; lightning, and discomfited them.<sup>16</sup> And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.<sup>17</sup> He sent from above, he took me; he drew me out of many waters;<sup>18</sup> He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.<sup>19</sup> They prevented me in the day of my calamity: but the LORD was my stay.<sup>20</sup> He brought me forth also into a large place: he delivered me, because he delighted in me.<sup>21</sup> The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.<sup>22</sup> For I have kept the ways of the LORD, and have not wickedly departed from my God.<sup>23</sup> For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.<sup>24</sup> I was also upright before him, and have kept myself from mine iniquity.<sup>25</sup> Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight.<sup>26</sup> With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.<sup>27</sup> With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.<sup>28</sup> And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.<sup>29</sup> For thou *art* my lamp, O LORD: and the LORD will lighten my darkness.<sup>30</sup> For by thee I have run through a troop: by my God have I leaped

Kralj je rekel: »Dal *jih* bom.«<sup>7</sup> Toda kralj je prizanesel Mefibóšetu, sinu Savlovega sina Jonatana, zaradi Gospodove prisegе, ki *je bila* med njima, med Davidom in Savlovim sinom Jonatanom.<sup>8</sup> Temveč je kralj vzel dva sinova Ajájeve hčere Ripe, katere je rodila Savlu, Armonija in Mefibóšeta in pet sinov Savlove hčere Mihále, katere je vzgojila za Adriéla, sina Mehólcana Barzilaja<sup>9</sup> in izročil jih je v roke Gibeoncem in obesili so jih na hribu pred Gospodom. *Vseh* sedem je skupaj padlo in bili so usmrčeni v dneh žetve, v prvih *dneh*, v začetku ječmenove žetve.

<sup>10</sup> Ajájeva hči Ripe pa je vzela vrečevino in jo razgrinjala na skali od začetka žetve, dokler nanje ni kapljala voda z neba in ni pustila niti pticam neba, da na njih počivajo podnevi, niti živalim polja ponoči.<sup>11</sup> To je bilo povedano Davidu, kaj je storila Savlova pričežnica, Ajájeva hči Ripe.

<sup>12</sup> David je odšel in vzel Savlove kosti in kosti njegovega sina Jonatana od ljudi iz Jabés Gileáda, ki so jih ukradli iz ulice Bet Šeána, kjer so jih Filistejci obesili, ko so Filistejci umorili Savla na Gilbói.<sup>13</sup> Od tam je prinesel gor kosti Savla in kosti njegovega sina Jonatana in zbrali so *[studij]* kosti tistih, ki so bili obešeni.<sup>14</sup> Kosti Savla in njegovega sina Jonatana so pokopali v Celi, v Benjaminovi deželi, v mavzoleju njegovega očeta Kiša in izpolnili so vse, kar je kralj zapovedal. Potem se je dal Bog izprositi za deželo.

<sup>15</sup> Poleg tega so Filistejci ponovno imeli vojno z Izraelom in David je šel dol in njegovi služabniki z njim in borili so se zoper Filistejce, David pa je postal slaboten.<sup>16</sup> § Jiški Benób, ki *je bil* izmed sinov velikana, čigar sulica *je tehtala* tristo šeklov brona v teži, je bil opasan z novim *mečem*, misleč, da bo umoril Davida.<sup>17</sup> Toda Cerújin sin Abíšaj mu je pomagal, udaril Filistejca in ga ubil. Potem so mu Davidovi možje prisegli, rekoč: »Ne boš več šel z nami v bitko, da ne pogasiš Izraelove svetlobe.«<sup>18</sup> § Priprtilo se je po tem, da je bila ponovno bitka s Filistejci pri Gobu. Takrat je Hušan Sibeháj ubil Safa, ki *je bil* izmed sinov velikana.<sup>19</sup> In tam je bila ponovno bitka s Filistejci v Gobu, kjer je Elhanán, sin Betlehemca Jaaré Orgíma, usmrtil *brata* Gítéjca Goljata, katerega palica njegove sulice *je bila* podobna tkalčevemu brunu.<sup>20</sup> § In tam je bila spet bitka v Gatu, kjer je bil mož *visoke* postave, ki je imel na vsaki roki šest prstov in na vsakem stopalu šest prstov, štiriindvajset po številu, in tudi on je bil rojen velikanu.<sup>21</sup> Ko je izvabil Izraela, ga je Jonatan, sin Davidovega brata Šimája, usmrtil.<sup>22</sup> § Ti širje so bili rojeni velikanu v Gatu in padli so po Davidovi roki in po roki njegovih služabnikov.

**22** David je Gospodu spregovoril besede te pesmi na dan, *ko ga* je Gospod osvobodil iz roke vseh njegovih sovražnikov in iz Savlove roke.

<sup>2</sup> Rekel je: »Gospod *je* moja skala in moja trdnjava in moj osvoboditelj;<sup>3</sup> Bog moje skale; vanj bom zaupal. *On je* moj ščit in rog rešitve moje duše, moj visoki stolp in moje zatočišče, moj rešitelj; ti me rešuješ pred nasiljem.<sup>4</sup> Klical bom h Gospodu, *ki je* vreden, da je hvalen. Tako bom rešen pred svojimi sovražniki.<sup>5</sup> Ko so me obdali valovi smrti, so me preplašile poplave brezbožnih ljudi;<sup>6</sup> bridkosti pekla so me obkrožile, zanke smrti so me ovirale;<sup>7</sup> v svoji stiski sem klical h Gospodu in jokal k svojemu Bogu. Iz svojega svetišča je slišal moj glas in moj jok *je vstopil* v njegova ušesa.<sup>8</sup> Potem se je zembla stresla in vzrepetala, temelji neba so se premaknili in stresli, ker je bil ogorčen.<sup>9</sup> Iz njegovih nosnic se je dvignil dim in ogenj iz njegovih ust je poziral. Z njim so bili vžgani ogorki.<sup>10</sup> Upognil je tudi nebo in prišel dol in tema *je bila* pod njegovimi stopali.<sup>11</sup> Jahal je na kerubu in letel. Viden je bil na perutih vetra.<sup>12</sup> Vse naokrog sebe je naredil paviljone teme, temne vode *in* goste oblake neba.<sup>13</sup> Od bleščave pred njim so bili vžgani ognjeni ogorki.<sup>14</sup> Gospod je zagrmel iz nebes in Najvišji je izstil svoj glas.<sup>15</sup> Odpadal je puščice in jih razkropil; bliskanje in jih porazil.<sup>16</sup> Prikazale so se morske struge, temelji zemeljskega *[kroga]* so bili odkriti ob Gospodovem karanju, ob puhu sape iz njegovih nosnic.<sup>17</sup> Poslal je od zgoraj, vzel me je, potegnil me je iz mnogih vodá,<sup>18</sup> osvobodil me je pred mojim močnim sovražnikom *in* pred tistimi, ki so me sovražili, kajti zame so bili premočni.<sup>19</sup> Ovirali so me na dan moje katastrofe, toda Gospod je bil moja opora.<sup>20</sup> Prav tako me je privedel na velik kraj. Osvobodil me je, ker se je razveseljeval v meni.<sup>21</sup> Gospod me je nagradil glede na mojo pravičnost. Poplačal mi je glede na čistost mojih rok.<sup>22</sup> Kajti držal sem se Gospodovih poti in se nisem zlobno oddvojil od svojega Boga.<sup>23</sup> Kajti vse njegove sodbe *so bile* pred menoij, in *glede* njegovih zakonov, se nisem ločil od njih.<sup>24</sup> Pred njim sem bil tudi iskren in se zadržal pred svojo krivičnostjo.<sup>25</sup> Zatorej mi je Gospod poplačal glede na mojo pravičnost; glede na mojo čistost v njegovem pogledu.<sup>26</sup> Z usmiljenim se boš pokazal usmiljenega *in* s poštenim človekom se boš pokazal poštenega.<sup>27</sup> S čistim se boš pokazal čistega in s klubovalnim se boš pokazal neokusnega.<sup>28</sup> Stiskano ljudstvo boš rešil, toda tvoje oči *so* na ošabinih, *da jih* lahko privedeš dol.<sup>29</sup> Kajti si si moja svetilka, o Gospod in Gospod v razsvetil mojo temo.<sup>30</sup> Kajti s teboj sem tekel skozi krdelo, s svojim Bogom sem preskočil zid.<sup>31</sup> *Glede* Boga, njegova pot *je* popolna; Gospodova beseda *je* preizkušena. On

je ščit vsem tistim, ki zaupajo vanj.<sup>32</sup> Kajti kdo *je* Bog, razen Gospoda? In kdo *je* skala, razen našega Boga?<sup>33</sup> Bog *je* moja sila *in* moč in mojo pot dela popolno.<sup>34</sup> Moje noge dela podobne *nogam* košut in me postavlja na moje visoke kraje.<sup>35</sup> § Moje roke uči bojevanja, tako, da je jeklen lok zlomljen z mojimi lakti.<sup>36</sup> Dal si mi tudi ščit tvoje rešitve duše in tvoga blagost me je naredila velikega.<sup>37</sup> Povečal si moje korake pod meno, tako, da moja stopala niso zdrsnila.<sup>38</sup> Zasledoval sem svoje sovražnike in jih uničil in se nisem ponovno obrnil, dokler jih nisem použil.<sup>39</sup> Použil sem jih in jih ranil, da niso mogli vstati. Da, padli so pod mojimi stopali.<sup>40</sup> Kajti opasal si me z močjo za boj. Tiste, ki se vzdigujejo zoper mene, si podjarmil pod meno.<sup>41</sup> Dal si mi tudi vrato mojih sovražnikov, da lahko uničim tiste, ki me sovražijo.<sup>42</sup> Pogledali so, toda nikogar ni *bilo*, da resi; *celo* h Gospodu, toda ni jim odgovoril.<sup>43</sup> Potem sem jih zdobil v zemeljski prah, pohodil sem jih kakor ulično blato *in* jih raztresel naokoli.<sup>44</sup> Osvobodil si me tudi pred prepriji mojega ljudstva, ohranil si me, *da bi bil* poglavar poganom. Ljudstvo, *katerega* nisem poznal, mi bo služilo.<sup>45</sup> Tuji se mi bodo podredili; takoj ko slišijo, mi bodo poslušni.<sup>46</sup> Tuji bodo bledeli in prestrašeni bodo iz svojih zaprtih krajev.<sup>47</sup> Gospod živi in blagoslovjena *bodi* moja skala in povisan bodi Bog skale rešitve moje duše.<sup>48</sup> To *je* Bog, ki me maščuje in ki ljudstvo prinaša dol pod mene<sup>49</sup> in ki me pelje naprej pred mojimi sovražniki. Prav tako si me dvignil na visoko, nad tiste, ki so vstali zoper mene. Osvobodil si me pred nasišnjem.<sup>50</sup> Zato se ti bom zahvaljeval, o Gospod, med pogani in prepeval bom hvalnice tvojemu imenu.<sup>51</sup> *On je* stolp rešitve duš za svojega kralja in izkazuje usmiljenje svojemu maziljencu Davidu in njegovemu semenu na vékoma.

**23** Torej to so zadnje Davidove besede. Jesejev sin David je rekel in mož, *ki je bil* vzdignjen na visoko, maziljenc Jakobovega Boga in prijeten Izraelov psalmist, je rekел:<sup>2</sup> »Gospodov Duh je govoril po meni in njegova beseda *je bila* na mojem jeziku.<sup>3</sup> Izraelov Bog je rekel: ›Izraelova skala mi je spregovorila: ›Kdor vlada nad ljudmi *mora biti* pravičen, vladajoč v strahu Božjem.‹«<sup>4</sup> In *on bo* kakor svetloba jutra, *ko* vzhaja sonce, *celo* brezoblačno jutro, *kakor* nežna trava, *ki poganja* iz zemlje, s čistim sijanjem po dežju.<sup>5</sup> Čeprav moja hiša ni takšna z Bogom, vendar je z menoj sklenil večno zavezo, urejeno v vseh *stvareh* in zanesljivo. Kajti *to je* vsa moja rešitev duše in vsa *moja* želja, čeprav *ji* on ne daje rasti.

<sup>6</sup> Toda Beliálovi *sinovi bodo* vsi izmed njih kakor zavrženo trnje, ker ne morejo biti prijeti z rokami,<sup>7</sup> toda človek, *ki* se jih bo dotaknil, mora biti ograjen z železom in palico sulice, in na *istem* kraju bodo popolnoma požgani z ognjem.<sup>8</sup>

<sup>8</sup> To so imena mogočnih mož, ki jih je imel David: Tahkemoníjec, ki je sedel na sedežu, glavni izmed poveljnikov; enak *je bil* Ezničan Adino. *Svojo sulico je vzdignil* proti osemstotim, ki jih je enkrat pobil.<sup>9</sup> Za njim *je bil* Eleazar, sin Dodója, Ahóahovca, z Davidom *eden* izmed treh mogočnih mož, ko so izzivali Filistejce, *ki* so bili tam skupaj zbrani za boj in Izraelovi možje so odšli proč.<sup>10</sup> Ta je vstal in udarjal Filistejce, dokler njegova roka ni bila izmučena in se je njegova roka trdno oklenila meča in Gospod je tisti dan izvršil veliko zmago in ljudstvo se je vrnilo za njim, *[vendar]* samo da plenijo.<sup>11</sup> Za njim *je bil* Šamá, sin Haráreča Agaja. Filistejci so bili skupaj zbrani v krdelu, kjer je bil kos polja poln leče in ljudstvo je pobegnilo pred Filistejci.<sup>12</sup> Toda on je stal na sredi polja in ga obrnil in pobil Filistejce, in Gospod je izvršil veliko zmago.<sup>13</sup> Trije izmed tridesetih vodij so odšli dol in prišli k Davidu v času žetve, k votlini Adulám, in krdelu Filistejcev je taborilo v dolini Rafájim.<sup>14</sup> David *je bil* takrat v utrdbi in garnizija Filistejcev *je bila* takrat v Betlehemu.<sup>15</sup> David je hrepelen in rekel: »O da bi mi nekdo dal piti od vode betlehemskega vodnjaka, ki *je* pri velikih vratih!«<sup>16</sup> Trije mogočni možje so predli vojsko Filistejcev in zajeli vodo iz betlehemskega vodnjaka, ki *je bil* pri velikih vratih in *jo* vzeli ter *jo* prinesli k Davidu, pa vendar ni hotel piti od nje, temveč jo je izlil Gospodu.<sup>17</sup> Rekel je: »Daleč naj bo do mene, o Gospod, da bi to storil. *Mar ni to* kri mož, ki so šli v nevarnosti za svoja življenja!«<sup>18</sup> Zato tega ni hotel piti. Te stvari so storili ti trije mogočni možje.<sup>18</sup> Abisáj, Joábov brat, Cerújin sin, je bil vodja med tremi. Svojo sulico je dvignil proti tristotim *in jih* pobil in imel je ime med tremi.<sup>19</sup> Mar ni bil on najbolj častitljiv izmed treh? Zato je bil njihov poveljnik, vendar *prvih* treh ni dosegel.<sup>20</sup> Jojadájev sin Benájá, sin hrabrega moža iz Kabceála, ki je storil mnogo dejanj, je usmrtil dva levom podobna moža iz Moába. Odšel je tudi dol in ubil leva v sredi Jame v času snega.<sup>21</sup> Ubil je Egipčana, čednega moža. Egipčan je imel v svoji roki sulico, toda dol k njemu je šel s palico in iztrgal sulico iz Egipčanove roke in ga ubil z njegovo lastno sulico.<sup>22</sup> Te *stvari* je storil Jojadájev sin Benájá in imel je ime med tremi mogočnimi možmi.<sup>23</sup> Bil je častitljivejši od tridesetih, vendar *prvih* treh ni dosegel. In David ga je postavil nad svojo stražo.<sup>24</sup> Joábov brat Asaél *je bil* eden izmed tridesetih: Dodójev sin Elhanán iz Betlehemu,<sup>25</sup> Haródec Šamá, Haródec Eliká,<sup>26</sup> Paltičan Helec, Irá, sin Tekójčana Ikleša,<sup>27</sup> Anatóčan Abiézer, Hušán Mebunáj,<sup>28</sup> Ahóahovec Calmón,

over a wall.<sup>31</sup> As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.<sup>32</sup> For who is God, save the LORD? and who is a rock, save our God?<sup>33</sup> God is my strength and power: and he maketh my way perfect.<sup>34</sup> He maketh my feet like hinds' feet: and setteth me upon my high places.<sup>35</sup> He teacheth my hands to war; so that a bow of steel is broken by mine arms.<sup>36</sup> Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.<sup>37</sup> Thou hast enlarged my steps under me; so that my feet did not slip.<sup>38</sup> I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.<sup>39</sup> And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.<sup>40</sup> For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.<sup>41</sup> Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.<sup>42</sup> They looked, but there was none to save; even unto the LORD, but he answered them not.<sup>43</sup> Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.<sup>44</sup> Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me.<sup>45</sup> Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.<sup>46</sup> Strangers shall fade away, and they shall be afraid out of their close places.<sup>47</sup> The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.<sup>48</sup> It is God that avengeth me, and that bringeth down the people under me,<sup>49</sup> And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.<sup>50</sup> Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.<sup>51</sup> He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

**23** Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,<sup>2</sup> The Spirit of the LORD spake by me, and his word was in my tongue.<sup>3</sup> The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.<sup>4</sup> And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.<sup>5</sup> Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

<sup>6</sup> ¶ But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:<sup>7</sup> But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

<sup>8</sup> ¶ These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Ezrite: he lift up his spear against eight hundred, whom he slew at one time.<sup>9</sup> And after him was Eleazar the son of Dodo the Alohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:<sup>10</sup> He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.<sup>11</sup> And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.<sup>12</sup> But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.<sup>13</sup> And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.<sup>14</sup> And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.<sup>15</sup> And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!<sup>16</sup> And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD.<sup>17</sup> And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.<sup>18</sup> And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three.<sup>19</sup> Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.<sup>20</sup> And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:<sup>21</sup> And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.<sup>22</sup> These things did Benaiah the son of Jehoiada, and had the name among three mighty men.<sup>23</sup> He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.<sup>24</sup> Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem,<sup>25</sup> Shammah the Harodite, Elika the Harodite,<sup>26</sup> Helez

the Paltite, Ira the son of Ikkesh the Tekoite, <sup>27</sup> Abiezer the Anethothite, Mebunnai the Hushathite, <sup>28</sup> Zalmon the Ahohite, Maherai the Netophathite, <sup>29</sup> Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, <sup>30</sup> Benaiah the Pirathonite, Hiddai of the brooks of Gaash, <sup>31</sup> Abi-albon the Arbathite, Azmaveth the Barhumite, <sup>32</sup> Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, <sup>33</sup> Shammah the Hararite, Ahiam the son of Sharar the Hararite, <sup>34</sup> Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, <sup>35</sup> Hezrai the Carmelite, Paarai the Arbit, <sup>36</sup> Igal the son of Nathan of Zobah, Bani the Gadite, <sup>37</sup> Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruiah, <sup>38</sup> Ira an Ithrite, Gareb an Ithrite, <sup>39</sup> Uriah the Hittite: thirty and seven in all.

**24** And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. <sup>2</sup> For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. <sup>3</sup> And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? <sup>4</sup> Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

<sup>5</sup> ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer: <sup>6</sup> Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, <sup>7</sup> And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba. <sup>8</sup> So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. <sup>9</sup> And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

<sup>10</sup> ¶ And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly. <sup>11</sup> For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, <sup>12</sup> Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee. <sup>13</sup> So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. <sup>14</sup> And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man.

<sup>15</sup> ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. <sup>16</sup> And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. <sup>17</sup> And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

<sup>18</sup> ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite. <sup>19</sup> And David, according to the saying of Gad, went up as the LORD commanded. <sup>20</sup> And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. <sup>21</sup> And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people. <sup>22</sup> And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood. <sup>23</sup> All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee. <sup>24</sup> And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. <sup>25</sup> And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

Netófcán Mahráj, <sup>29</sup> Heleb, sin Netófcana Baanája, Ribájev sin Itáj iz Gíbee Benjaminovih otrok, <sup>30</sup> Piratónec Benajá, Hidáj iz Gáaševih potokov, <sup>31</sup> Arbatéjec Abialbón, Barhuméjec Azmávet, <sup>32</sup> Šaalbónec Eljahbá, izmed Jašénovih sinov Jonatan, <sup>33</sup> Hararéjec Šamá, Ahiám, sin Hararéjca Šárája, <sup>34</sup> Elifélet, sin Ahasbája, sin Maahčána, Eliám, sin Gilčana Ahitófela, <sup>35</sup> Karmélcán Hecrai, Arbejec Paarai, <sup>36</sup> Natálov sin Jigál iz Cobe, Gádovec Baní, <sup>37</sup> Amónec Celek, Beeróčan Nahráj, nosilec bojne opreme Cerújinega sina Joába, <sup>38</sup> Jéterjevec Irá, Jéterjevec Garéb, <sup>39</sup> Hetejec Urijá; skupaj sedeminideset.

**24** In ponovno je bila vžgana Gospodova jeza zoper Izrael in zoper njih je napeljal Davida, da reče: »Pojdite, prestejetje Izraela in Juda.« <sup>2</sup> Kajti kralj je rekel Joábu, poveljniku vojske, ki *je bila* z njim: »Pojdite sedaj skozi vse Izraelove rodove, od Dana, celo do Beeršébe in prestejetje ljudstvo, da bom lahko vedel število ljudstva.« <sup>3</sup> Joáb pa je rekel kralju: »Torej Gospod, tvoj Bog, [naj] doda ljudstvu, kolikorkrat že, stokratno in da bodo oči mojega gospoda kralja lahko *to* videle, toda zakaj se moj gospod kralj razveseljuje v tej stvari?« <sup>4</sup> Vendar je kraljeva beseda prevladaла zoper Joába in zoper poveljnike vojske. In Joáb in poveljniki vojske so odšli izpred kraljeve prisotnosti, da prestejejo Izraelsko ljudstvo.

<sup>5</sup> Prečkali so Jordan in se utaborili v Aroérju, na desni strani mesta, ki *leži* v sredi reke Gad in proti Jazérju. <sup>6</sup> Potem so prišli v Gileád in v deželo Tahtím Hodši; in prišli so v Dan Jánin okoli k Sidónu <sup>7</sup> in prišli so k močnemu oporišču Tir in k vsem mestom Hiréjcev in Kánaancev in odšli so ven k južnemu Judu, *celó* do Beeršébe. <sup>8</sup> Torej ko so šli skozi vso deželo, so ob koncu devetih mesecev in dvajsetih dni prišli v Jeruzalem. <sup>9</sup> Joáb je kralju izročil vsoto števila ljudstva. Tam je bilo v Izraelu osemsto tisoč hrabrih mož, ki so izdirali meč in Judovih mož *je bilo* petsto tisoč mož.

<sup>10</sup> Davidovo srce pa ga je udarilo, potem ko je imel ljudstvo prešteto. David je rekel Gospodu: »Silno sem grešil v tem, kar sem storil in sedaj te rotim, o Gospod, odvzemi krivičnost svojega služabnika, kajti postopal sem zelo nespatmetno.« <sup>11</sup> Kajti ko je bil David zjutraj pokonci, je k Davidovemu videcu, preroku Gadu, prišla beseda od Gospoda, rekoč: <sup>12</sup> »Pojdi in reci Davidu: ›Tako govorji Gospod, ponujam ti tri *stvari*. Izberi eno izmed njih, da ti *jo* lahko *storim*.« <sup>13</sup> Tako je Gad prišel k Davidu in mu povedal ter mu rekel: »Ali naj pride k tebi, v tvojo deželo, sedem let lakote? Ali hočeš tri mesece bežati pred svojimi sovražniki, medtem ko te zasledujejo? Ali da bo v tvoji deželi tridnevna kužna bolezna? Sedaj se posvetuj in glej kakšen odgovor naj vrnem tistem, ki me je poslal.« <sup>14</sup> David je Gadu rekel: »V veliki stiski sem. Naj torej pademo v Gospodovo roko, kajti njegova usmiljenja *so* velika in naj ne padem v roko človeka.«

<sup>15</sup> Tako je Gospod nad Izrael poslal kužno bolezni od jutra celo do določenega časa in tam je umrl izmed ljudstva, od Dana, celo do Beeršébe, sedemdeset tisoč mož. <sup>16</sup> Ko je angel svojo roko iztegnil nad Jeruzalem, da ga uniči, se je Gospod pokesal od zla in rekel angelu, ki je uničeval ljudstvo: »Dovolj je. Zadrži sedaj svojo roko.« Gospodov angel pa je bil pri kraju mlatišča Jebusejca Arávna. <sup>17</sup> David je spregovoril Gospodu, ko je videl angela, ki je udaril ljudstvo in rekel: »Glej! Grešil sem, storil sem zlobno. Toda te ovce, kaj so storile? Naj bo tvoja roka, prosim te, zoper mene in zoper hišo mojega očeta.«

<sup>18</sup> Gad je ta dan prišel k Davidu in mu rekel: »Pojdi gor, zgradi oltar Gospodu na mlatišču Jebusejca Arávna.« <sup>19</sup> David je, glede na Gadovo izjavlo, odšel gor, kakor je Gospod ukazal. <sup>20</sup> Arávna je pogledal in zagledal kralja ter njegove služabnike prihajati proti njemu. Arávna je odšel ven in se upognil pred kraljem na svoj obraz k tlon. <sup>21</sup> Arávna je rekel: »Čemu je moj gospod kralj prišel k svojemu služabniku?« David je rekel: »Da od tebe kupim mlatišče, da zgradim oltar Gospodu, da bo kuga lahko ustavljen pred ljudstvom.« <sup>22</sup> Arávna je rekel Davidu: »Naj moj gospod kralj vzame in daruje, kar se mu *zdi* dobro. Glej, *tukaj so* voli za žgalno daritev in mlatilne priprave in *druge* volovske priprave za drva.« <sup>23</sup> Vse te *stvari* je Arávna, *kakor* kralj, dal kralju. In Arávna je rekel kralju: »Gospod, tvoj Bog, [naj] te sprejme.« <sup>24</sup> Kralj pa je Arávnu rekel: »Ne; temveč bom *to* zagotovo kupil od tebe za ceno. Niti ne bom daroval žgalne daritve Gospodu, svojemu Bogu od tega, kar me nič ne stane.« Tako je David kupil mlatišče in vole za petdeset šeklov srebra. <sup>25</sup> David je tam zgradil oltar Gospodu in daroval žgalne daritve in mirovne daritve. Tako je bil Gospod izprošen za deželo in kuga se je ustavila pred Izraelom.

# Prva knjiga kraljev, pogosto imenovana Tretja knjiga kraljev

1 Torej kralj David je bil zelo star in zvrhan v letih in pokrivali so ga 1 z oblačili, toda ni se mogel ogreti. 2 Zato so mu njegovi služabniki rekli: »Naj bo za mojega gospoda kralja poiskana mlada devica in naj ta stoji pred kraljem in naj ga neguje in naj leži v tvojem naročju, da se moj gospod kralj lahko ogreje.« 3 Tako so po vseh Izraelovih pokrajinah iskali za lepo gospodično in našli Šunémko Abišágo in jo privedli h kralju. 4 Gospodična je bila zelo lepa, negovala je kralja in mu služila, toda kralj je ni spoznal.

5 Potem se je Hagítin sin Adonija povišal, rekoč: »Jaz bom kralj,« in si pripravil bojne vozove, konjenike in petdeset mož, da tečejo pred njim. 6 Njegov oče pa ga nikoli ni razčilil v tem, da bi reklo: »Cemu si tako storil?« In ta je bil tudi zelo čeden mož in njegova mati ga je rodila za Absalomom. 7 Ta se je posvetoval s Cerújnim sinom Joábom in z duhovnikom Abijatárjem in sledič Adoniju sta mu pomagala. 8 Toda duhovnik Cadók, Jojadájev sin Benája, prerok Natán, Simí, Rei in mogočni možje, ki so pripadali Davidu, niso bili z Adonijem. 9 Adonija je pri kamnu Zohélet, ki je pri En Rogelu, zaklal ovce, vole in pitano živino ter poklical vse svoje kraljeve sinove in vse Judeove ljudi, kraljeve služabnike, 10 toda preroka Natána, Benája, mogočnih mož in svojega brata Salomona ni poklical.

11 Zato je Natán spregovoril Salomonovi materi Batšebei, rekoč: »Mar nisi slišala, da Hagítin sin Adonija kraljuje, naš gospod David pa tega ne ve? 12 Zdaj torej pridi, prosim te, naj ti dam nasvet, da boš lahko rešila svoje lastno življenje in življenje svojega sina Salomona. 13 Pojni in vstopi h kralju Davidu ter mu reci: »Mar nisi ti, moj gospod, o kralj, prisegel pri svoji pomočnici, rekoč: »Zagotovo bo twoj sin Salomon kraljeval za meno in bo sedel na mojem prestolu? Zakaj potem kraljuje Adonija?« 14 Glej, medtem ko bo še tam govorila s kraljem, bom tudi jaz vstopil za teboj in potrdil twoje besede.«

15 Batšeba je odšla h kralju v sobo. Kralj pa je bil zelo star in Šunémka Abišága je služila kralju. 16 Batšeba se je upognila in se globoko priklonila. Kralj je reklo: »Kaj želiš?« 17 Rekla mu je: »Moj gospod, pri Gospodu, svojem Bogu, si prisegel svoji pomočnici, rekoč: »Tvoj sin Salomon bo zagotovo kraljeval za meno in bo sedel na mojem prestolu.« 18 Sedaj glej, kraljuje Adonija in sedaj, moj gospod kralj, ti tega ne veš, [namreč] 19 zaklal je vole, pitano živino in ovc v obilju ter sklical vse kraljeve sinove, duhovnika Abijatárja in poveljnika vojske Joába, toda tvojega služabnika Salomona ni poklical. 20 Ti pa, moj gospod, o kralj, oči celotnega Izraela so na tebi, da bi jim ti povedal kdo bo sedel na prestolu mojega gospoda kralja za njim. 21 Sicer se bo zgodilo, ko bo moj gospod kralj zaspal s svojimi očeti, da bova jaz in moj sin Salomon šteta [za] prestopnika.«

22 Glej, medtem ko je še govorila s kraljem, je vstopil tudi prerok Natán. 23 Kralju so povedali, rekoč: »Glej, prerok Natán.« Ko je ta vstopil pred kralja, se je pred kraljem upognil s svojim obrazom do tal. 24 Natán je reklo: »Moj gospod, o kralj, ali si reklo: Adonija bo kraljeval za meno in on bo sedel na mojem prestolu?« 25 Kajti ta dan je odšel dol in v obilju zaklal vole, rejeno živino in ovce ter sklical vse kraljeve sinove, poveljnike vojske in duhovnika Abijatárja; in glej, jedo in piyejo pred njim ter govorijo: »Živel kralj Adonija.« 26 Toda mene, celo mene, tvojega služabnika, duhovnika Cadóka, Jojadájevega sina Benája in tvojega služabnika Salomona ni poklical. 27 Ali je ta stvar storjena s strani mojega gospoda kralja in je nisi pokazal svojemu služabniku, kdo naj bi sedel na prestolu mojega gospoda kralja za njim?«

28 Potem je kralj David odgovoril in reklo: »Pokličite mi Batšebo.« Prišla je v kraljevo prisotnost in obstala pred kraljem. 29 Kralj je prisegel in reklo: »**Kakor** Gospod živi, ki je mojo dušo odkupil iz vse tesnobe, 30 celo kakor sem ti prisegel pri Gospodu, Izraelovemu Bogu, rekoč: »Zagotovo bo twoj sin Salomon kraljeval za meno in on bo namesto mene sedel na mojem prestolu, celo tako bom zagotovo storil ta dan.« 31 Potem se je Batšeba s svojim obrazom pripognila do zemlje, počastila kralja in rekla: »Naj moj gospod kralj David živi na veke.«

32 Kralj David je reklo: »Pokliči mi duhovnika Cadóka, preroka Natána in Jojadájevega sina Benája.« In prišli so pred kralja. 33 Kralj jim je tudi reklo: »S seboj vzemite služabnike svojega gospoda in naredite da moj sin Salomon jezdi na moji lastni muli in ga privедite dol do Gihona. 34 Duhovnik Cadók in prerok Natán naj ga tam mazilita za kralja nad Izraelom in zatrobite s šofarjem ter recite: »Živel kralj Salomon.« 35 Potem boste za njim prišli gor, da bo lahko prišel in sedel na moj prestol, kajti on bo kralj namesto mene. Določil sem ga, da bo vladar nad Izraelom in nad Judom.« 36 Jojadájev sin Benája je kralju odgovoril in reklo: »Amen. **Tudi** Gospod, Bog mojega gospoda kralja, tako pravi. 37 Kakor je bil Gospod z mojim gospodom kraljem, celo tako naj bo s Salomonom in njegov prestol naj naredi večjega od mojega gospoda, kralja Davida.« 38 Tako so duhovnik Cadók, prerok Natán in Jojadájev

# The First Book of the Kings Commonly Called the Third Book of the Kings

1 Now king David was old **and** stricken in years; and they covered him with clothes, but he gat no heat. 2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. 3 So they sought for a fair damsels throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. 4 And the damsels was very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. 6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. 7 And he conferred with Joab the son of Zeruiyah, and with Abiathar the priest: and they following Adonijah helped him. 8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. 9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: 10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? 12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. 13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? 14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. 16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou? 17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. 18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: 19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. 20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. 21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 ¶ And lo, while she yet talked with the king, Nathan the prophet also came in. 23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. 24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? 25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah. 26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. 27 Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. 29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress, 30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. 31 Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. 33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: 34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. 35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. 36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too. 37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. 38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and

the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.<sup>39</sup> And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.<sup>40</sup> And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

<sup>41</sup> ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?<sup>42</sup> And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.<sup>43</sup> And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.<sup>44</sup> And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:<sup>45</sup> And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.<sup>46</sup> And also Solomon sitteth on the throne of the kingdom.<sup>47</sup> And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.<sup>48</sup> And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.<sup>49</sup> And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

<sup>50</sup> ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.<sup>51</sup> And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.<sup>52</sup> And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.<sup>53</sup> So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

**2** Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,<sup>2</sup> I go the way of all the earth: be thou strong therefore, and shew thyself a man;<sup>3</sup> And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:<sup>4</sup> That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.<sup>5</sup> Moreover thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.<sup>6</sup> Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.<sup>7</sup> But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.<sup>8</sup> And, behold, *thou hast* with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.<sup>9</sup> Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.<sup>10</sup> So David slept with his fathers, and was buried in the city of David.<sup>11</sup> And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

<sup>12</sup> ¶ Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

<sup>13</sup> ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.<sup>14</sup> He said moreover, I have somewhat to say unto thee. And she said, Say on.<sup>15</sup> And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.<sup>16</sup> And now I ask one petition of thee, deny me not. And she said unto him, Say on.<sup>17</sup> And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.<sup>18</sup> And Bath-sheba said, Well; I will speak for thee unto the king.

<sup>19</sup> ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.<sup>20</sup> Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.<sup>21</sup> And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.<sup>22</sup> And king Solomon answered and

sin Benajá, Keretéjci in Péletovci odšli dol in dali Salomonu, da je jahal na muli kralja Davida in ga privedli h Gihonu.<sup>39</sup> Duhovnik Cadók je iz šotorskega svetišča vzel rog olja in mazil Salomona. Zatrobili so na šofar in vse ljudstvo je reklo: »Živel kralj Salomon.«<sup>40</sup> Vse ljudstvo je prišlo za njim gor in ljudstvo je piskalo s piščalmi in se razveseljevalo z veliko radostjo, tako da se je zemlja od njihovega glasu trgala.

<sup>41</sup> Adonija in vsi gostje, ki *so bili* z njim so, ko so *to* slišali, nehalli jesti. Ko je Joáb zaslišal zvok šofarja, je reklo: »Čemu *je ta hrup* iz mesta, [kot bi bila] vstaja?«<sup>42</sup> Medtem ko je še govoril, glej, je prišel Jonatan, sin duhovnika Abjatárja in Adoníja mu je reklo: »Vstopi, kajti hraber mož *sí* in prinašaš dobre novice.«<sup>43</sup> Jonatan je odgovoril in Adoníju reklo: »Resnično, naš gospod, kralj David, je Salomona postavil za kralja.«<sup>44</sup> In kralj je z njim poslal duhovnika Cadóka, preroka Natána, Jojadávega sina Benajá, Keretéjce in Péletovce in dali so mu, da je jahal na kraljevi muli.<sup>45</sup> Duhovnik Cadók in prerok Natán sta ga mazilila za kralja pri Gihonu in od tam so prišli gor, veselče se, tako da je mesto ponovno odzvanjalo. To *je hrup*, ki ste ga slišali.<sup>46</sup> In Salomon tudi sedi na prestolu kraljestva.<sup>47</sup> Še več, kraljevi služabniki so prišli, da blagoslovijo našega gospoda, kralja Davida, rekoč: »Bog naj Salomonovo ime naredi boljše od twojega imena in naj njegov prestol naredi večji kakor tvoj prestol.« In kralj se je na postelji globoko priklonil.<sup>48</sup> Tudi tako je kralj rekel: »Blagoslovjen budi Gospod, Izraelov Bog, ki je danes dal *nekomu* sedeti na mojem prestolu in moje oči celo *to* vidijo.«<sup>49</sup> Vsi gostje, ki *so bili* z Adoníjem, so bili prestrašeni in vzdignili so se ter odišli, vsak mož svojo pot.

<sup>50</sup> Adonija pa se je bal zaradi Salomona, se vzdignil, odšel in se oprijel oltarnih rogov.<sup>51</sup> To je bilo povedano Salomonu, rekoč: »Glej, Adonija se boji kralja Salomona, kajti glej, oprijel se je oltarnih rogov, rekoč: »Naj mi ta dan kralj Salomon priseže, da svojega služabnika ne bo usmrtil z mečem.«<sup>52</sup> Salomon je reklo: »Če se bo izkazal vrednega moža, ne bo niti las od njega padel na zemljo, toda če bo v njem najdena zlobnost, bo umrl.«<sup>53</sup> Tako je kralj Salomon poslal in privedli so ga dol od oltarja. In prišel je ter se priklonil kralju Salomonu in Salomon mu je reklo: »Pojdi k svoji hiši.«

**2** Torej Davidovi dnevi so se približali, da naj bi umrl in svojemu sinu Salomonu je naročil, rekoč:<sup>2</sup> »Jaz grem pot vse zemlje. Bodи torej močan in se izkaži moža<sup>3</sup> in ohrani naročilo Gospoda, svojega Boga, da hodis po njegovih poteh, da ohranjaš njegove zakone, njegove zapovedi, njegove sodbe in njegova pričevanja, kakor je zapisano v Mojzesovi postavi, da boš lahko uspeval v vsem, kar delaš in kamorkoli se obrneš,<sup>4</sup> da bo Gospod lahko nadaljeval svojo besedo, ki jo je govoril glede mene, rekoč: »Če tvoji otroci pazijo na svojo pot, da hodijo pred menoj v resnici, z vsem svojim srcem in z vso svojo dušo, tebi ne bo odrezan,« je reklo, »noben mož na Izraelovem prestolu.«<sup>5</sup> Poleg tega tudi veš, kaj mi je storil Ceružin sin Joáb *in* kaj je storil dvema poveljnika Izraelove vojske, Nerovemu sinu Abnérju in Jeterjevemu sinu Amasáju, ki ju je ubil in vojno kri prelil v miru in vojno kri položil na svoj pas, ki *je bil* okrog njegovih ledij in na njegove čevlje, ki *so bili* na njegovih stopalih.<sup>6</sup> Stori torej glede na svojo modrost in ne dopusti, da bi njegova osivela glava šla v miru dol v podzemlje.<sup>7</sup> Toda izkazuj prijaznost sinovom Gileádca Barzilája in naj bodo izmed tistih, ki jedo pri tvoji mizi, kajti tako so prišli k meni, ko sem pobegnil zaradi twojega brata Absaloma.<sup>8</sup> Glej, s seboj *imaš* Šimija, Gerájevega sina, Benjaminovca iz Bahuríma, ki me je preklinjal z bolečim prekletstvom na dan, ko sem odšel v Mahanájim, toda prišel je dol, da me sreča pri Jordanu in prisegel sem mu pri Gospodu, rekoč: »Ne bom te usmrtil z mečem.«<sup>9</sup> Ždaj ga torej ne imej brez krvide, kajti moder človek *si* in veš, kaj mu moraš storiti, temveč njegovo osivelo glavo s kryjo privedi dol k podzemlju.<sup>10</sup> Tako je David zaspal s svojimi očeti in bil pokopan v Davidovem mestu.<sup>11</sup> Dni, ko je David kraljeval nad Izraelom *je bilo* štirideset let. Sedem let je kraljeval v Hebrónu, triinštirideset let pa je kraljeval v Jeruzalemu.

<sup>12</sup> Potem se je Salomon usedel na prestol svojega očeta Davida in njegovo kraljestvo je bilo silno utrjeno.

<sup>13</sup> Hagitin sin Adonija je prišel k Salomonovi materi Batšebi. Rekla je: »Prihajaš miroljubno?« Rekel je: »Miroljubno.«<sup>14</sup> Poleg tega je reklo: »Nekaj ti imam povedati.« Rekla je: »Povej.«<sup>15</sup> Rekel je: »Veš, da je bilo kraljestvo moje in *da* je ves Izrael svoje obraze naravnal name, da naj bi jaz kraljeval, vendar se je kraljestvo zaobrnilo in postal bratovo, kajti njegovo je bilo od Gospoda.<sup>16</sup> Sedaj od tebe prosim eno prošnjo, ne zavrn me.« Rekla mu je: »Povej.«<sup>17</sup> Rekel je: »Spregori, prosim te, kralju Salomonu (kajti ne bo ti rekel ne), da mi da za ženo Šunémko Abišágo.«<sup>18</sup> Batšeba je rekla: »Dobro, zate bom govorila kralju.«

<sup>19</sup> Batšeba je torej šla h kralju Salomonu, da mu govorji za Adonija. Kralj je vstal, da jo sreča in se ji priklonil, se usedel na svoj prestol in dal postaviti sedež za kraljevo mater in usedla se je na njegovo desnico.<sup>20</sup> Potem je reklo: »Od tebe želim eno majhno prošnjo, *prosim te*, ne reci mi ne.« Kralj ji je rekel: »Vprašaj, moja mati, kajti jaz ti ne bom rekel ne.«<sup>21</sup> Rekla je: »Naj bo Šunémka Abišága dana twojemu bratu Adoniju za ženo.«<sup>22</sup> Kralj Salomon je odgovoril svoji materi in rekел:

»Zakaj prosiš za Adonija Šunémko Abišágo? Prosi zanj tudi kraljestvo, kajti on je moj starejši brat; celo zanj in za duhovnika Abijatárja in za Cerújinega sina Joába.«<sup>23</sup> Potem je kralj Salomon prisegel pri Gospodu, rekoč: »Bog naj mi tako stori in še več, če ni Adonija te besede spregovoril zoper svoje lastno življenje.<sup>24</sup> Zdaj torej kakor živi Gospod, ki me je utrdil in me postavil na prestol mojega očeta Davida in ki mi je naredil hišo, kakor je obljudil, bo ta dan Adonija usmrčen.«<sup>25</sup> Kralj Salomon je poslal po roku Jojadájevega sina Benajá in ta je padel nanj, da je umrl.

<sup>26</sup> Duhovniku Abijatárju pa je kralj rekel: »Pojdi v Anatót, k svojim lastnim poljem, kajti vreden si smrti, toda tokrat te ne bom usmrtil, ker pred mojim očetom Davidom nosiš skrinjo Gospoda Boga in ker si bil prizadet v vsem, s čemer je bil prizadet moj oče.«<sup>27</sup> Tako je Salomon vrgel ven Abijatárja, da ne bi bil duhovnik Gospodu, da je lahko izpolnil Gospodovo besedo, ki jo je govoril glede Élijeve hiše v Šilu.

<sup>28</sup> Potem so do Joába prišle novice, kajti Joáb se je obrnil za Adonijem, čeprav se ni obrnil za Absalomom. Joáb je pobegnil h Gospodovemu šotorskemu svetišču in se oprijel oltarnih rogov.<sup>29</sup> To je bilo povedano kralju Salomonu, da je Joáb pobegnil v Gospodovo šotorsko svetišče in glej on je pri oltarju. Potem je Salomon poslal Jojadájevega sina Benajá, rekoč: »Pojdi, padi nanj.«<sup>30</sup> Benajá je prišel v Gospodovo šotorsko svetišče ter mu rekel: »Tako govorji kralj: ›Pridi naprej.‹ Rekel je: »Ne, temveč bom tukaj umrl.« Benajá je kralju ponovno prinesel besedo, rekoč: »Tako je rekel Joáb in tako mi je odgovoril.«<sup>31</sup> Kralj mu je rekel: »Stori kakor je rekel, padi nanj in ga pokoplji, da boš lahko od mene in od hiše mojega očeta odvzel nedolžno kri, ki jo je prelil Joáb.«<sup>32</sup> Gospod bo njegovo kri povrnil na njegovo lastno glavo, ker je padel na dva moža, pravičnejša in boljša kakor on in ju umoril z mečem, moj oče David pa ni vedel o tem, namreč Nerovega sina Abnérja, poveljnika Izraelove vojske in Jeterjevega sina Amasája, poveljnika Judove vojske.<sup>33</sup> Njuna kri se bo torej povrnila na Joábovo glavo in na glavo njegovega semena na veke, toda nad Davidom, nad njegovim semenom, nad njegovo hišo in nad njegovim prestolom bo mir na veke od Gospoda.«<sup>34</sup> Tako je Jojadájev sin Benajá odšel gor, padel nanj, ga usmrtil in pokopan je bil v svoji lastni hiši v divjini.

<sup>35</sup> Na njegovo mesto, čež vojsko, je kralj postavil Jojadájevega sina Benajá, na Abijatárjevo mesto pa je kralj postavil duhovnika Cadóka.

<sup>36</sup> Kralj je poslal in poklical Šimíja ter mu rekel: »Zgradi si hišo v Jeruzalemu in tam prebivaj in ne hodi kamorkoli od tam.<sup>37</sup> Kajti tako bo, da na dan, ko pojdeš ven in preideš potok Kidron, boš zagotovo vedel, da boš sigurno umrl. Tvoja kri bo na tvoji lastni glavi.«<sup>38</sup> Šimí je rekel kralju: »Ta beseda je dobra, kakor je rekel moj gospod kralj, tako bo twoj služabnik storil.« In Šimí je mnogo dni prebival v Jeruzalemu.<sup>39</sup> Pripetilo pa se je ob koncu treh let, da sta dva izmed Šimíjevih služabnikov pobegnila k Maahájevemu sinu Ahíšu, kralju iz Gata. Šimíju so povedali, rekoč: »Glej, tvoja služabnika sta v Gatu.«<sup>40</sup> Šimí je vstal, osedel svojega osla in šel v Gat, k Ahíšu, da poisci svoja služabnika. Šimí je odšel in svoja služabnika privadel iz Gata.<sup>41</sup> To je bilo povedano Salomonu, da je Šimí iz Jeruzalema odšel v Gat in ponovno prišel nazaj.<sup>42</sup> Kralj je poslal in dal poklicati Šimíja ter mu rekel: »Mar te nisem primoral, da prispeš pri Gospodu in ti izpričal, rekoč: ›Zagotovo vedi, na dan, ko greš ven in hodiš kakorkoli naokoli, da boš zagotovo umrl?‹ In rekel si mi: ›Beseda, ki sem jo slišal, je dobra.«<sup>43</sup> Zakaj se potem nisi držal Gospodove prisege in zapovedi, ki sem ti jo naročil?«<sup>44</sup> Kralj je poleg tega Šimíju rekel: »Ti poznaš vso zlobnost, katera je znana tvojemu srcu, ki si jo storil mojemu očetu Davidu, zato bo Gospod tvojo zlobnost povrnil na tvojo lastno glavo<sup>45</sup> in kralj Salomon bo blagoslovil in Davidov prestol bo pred Gospodom utrjen na veke.«<sup>46</sup> Tako je kralj zapovedal Jojadájevemu sinu Benajáju, ki je odšel ven in padel nanj, da je ta umrl. In kraljestvo je bilo utrjeno v Salomonovi roki.

**3** Salomon je sklenil svaštvo s faraonom, egiptovskim kraljem in vzel faraonovo hčer ter jo privedel v Davidovo mesto, dokler ni končal gradnje svoje lastne hiše, Gospodove hiše in obzidja okoli Jeruzalema.<sup>2</sup> Vendar pa je ljudstvo žrtvovalo na visokih krajih, ker do tistih dni ni bilo zgrajene hiše Gospodovemu imenu.<sup>3</sup> Salomon je ljubil Gospoda, hodec po zakonih svojega očeta Davida, vendar je žrtvoval in zažigal kadilo na visokih krajih.<sup>4</sup> Kralj je odšel do Gibeóna, da tam žrtvuje, kajti to je bil ugleden visok kraj [in] na tistem oltarju je Salomon daroval tisoč žgalnih daritev.

<sup>5</sup> V Gibeónu se je Gospod v sanjah ponoči prikazal Salomonu in Bog je rekel: »Prosi kaj naj ti dam.«<sup>6</sup> Salomon je rekel: »Svojemu služabniku, mojemu očetu Davidu, si izkazal veliko milost, kakor je hodil pred teboj v resnici, v pravičnosti in v iskrenosti srca s teboj in si zanj ohranil to veliko prijaznost, da si mu dal sina, da sedi na njegovem prestolu, kakor je to da.«<sup>7</sup> Sedaj, o Gospod, moj Bog, svojega služabnika si naredil kralja namesto mojega očeta Davida. Jaz pa sem samo majhen otrok. Ne vem kako odhajati ali prihajati.<sup>8</sup> Tvoj služabnik je v sredi tvojega ljudstva, ki si ga izbral, velikega ljudstva,

said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.<sup>23</sup> Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.<sup>24</sup> Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.<sup>25</sup> And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

<sup>26</sup> ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.<sup>27</sup> So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

<sup>28</sup> ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.<sup>29</sup> And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.<sup>30</sup> And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.<sup>31</sup> And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.<sup>32</sup> And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.<sup>33</sup> Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.<sup>34</sup> So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

<sup>35</sup> ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

<sup>36</sup> ¶ And the king sent and called for Shimeí, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.<sup>37</sup> For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.<sup>38</sup> And Shimeí said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimeí dwelt in Jerusalem many days.<sup>39</sup> And it came to pass at the end of three years, that two of the servants of Shimeí ran away unto Achish son of Maachah king of Gath. And they told Shimeí, saying, Behold, thy servants be in Gath.<sup>40</sup> And Shimeí arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimeí went, and brought his servants from Gath.<sup>41</sup> And it was told Solomon that Shimeí had gone from Jerusalem to Gath, and was come again.<sup>42</sup> And the king sent and called for Shimeí, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.<sup>43</sup> Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?<sup>44</sup> The king said moreover to Shimeí, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;<sup>45</sup> And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.<sup>46</sup> So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

**3** And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.<sup>2</sup> Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.<sup>3</sup> And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.<sup>4</sup> And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

<sup>5</sup> ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.<sup>6</sup> And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.<sup>7</sup> And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.<sup>8</sup> And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor

counted for multitude. <sup>9</sup> Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? <sup>10</sup> And the speech pleased the Lord, that Solomon had asked this thing. <sup>11</sup> And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; <sup>12</sup> Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. <sup>13</sup> And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. <sup>14</sup> And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. <sup>15</sup> And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

<sup>16</sup> ¶ Then came there two women, **that were** harlots, unto the king, and stood before him. <sup>17</sup> And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. <sup>18</sup> And it came to pass the third day after that I was delivered, that this woman was delivered also: and we **were** together; **there was** no stranger with us in the house, save we two in the house. <sup>19</sup> And this woman's child died in the night; because she overlaid it. <sup>20</sup> And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. <sup>21</sup> And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. <sup>22</sup> And the other woman said, Nay; but the living **is** my son, and the dead **is** thy son. And this said, No; but the dead **is** thy son, and the living **is** my son. Thus they spake before the king. <sup>23</sup> Then said the king, The one saith, This **is** my son that liveth, and thy son **is** the dead: and the other saith, Nay; but thy son **is** the dead, and my son **is** the living. <sup>24</sup> And the king said, Bring me a sword. And they brought a sword before the king. <sup>25</sup> And the king said, Divide the living child in two, and give half to the one, and half to the other. <sup>26</sup> Then spake the woman whose the living child **was** unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, **but** divide **it**. <sup>27</sup> Then the king answered and said, Give her the living child, and in no wise slay it: she **is** the mother thereof. <sup>28</sup> And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God **was** in him, to do judgment.

**4** So king Solomon was king over all Israel. <sup>2</sup> And these **were** the princes which he had; Azariah the son of Zadok the priest, <sup>3</sup> Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. <sup>4</sup> And Benaiah the son of Jehoiada **was** over the host: and Zadok and Abiathar **were** the priests: <sup>5</sup> And Azariah the son of Nathan **was** over the officers: and Zabud the son of Nathan **was** principal officer, **and** the king's friend: <sup>6</sup> And Ahishar **was** over the household: and Adoniram the son of Abda **was** over the tribute.

<sup>7</sup> ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. <sup>8</sup> And these **are** their names: The son of Hur, in mount Ephraim: <sup>9</sup> The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan: <sup>10</sup> The son of Hesed, in Aruboth; to him **pertained** Sochoh, and all the land of Hepher: <sup>11</sup> The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife: <sup>12</sup> Baana the son of Ahilud; **to him pertained** Taanach and Megiddo, and all Beth-shean, which **is** by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam: <sup>13</sup> The son of Geber, in Ramoth-gilead; to him **pertained** the towns of Jair the son of Manasseh, which **are** in Gilead; to him **also pertained** the region of Argob, which **is** in Bashan, threescore great cities with walls and brasen bars: <sup>14</sup> Ahinadab the son of Iddo **had** Mahanaim: <sup>15</sup> Ahimaaz **was** in Naphtali; he also took Basmath the daughter of Solomon to wife: <sup>16</sup> Baanah the son of Hushai **was** in Asher and in Aloth: <sup>17</sup> Jehoshaphat the son of Paruah, in Issachar: <sup>18</sup> Shimei the son of Elah, in Benjamin: <sup>19</sup> Geber the son of Uri **was** in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and **he was** the only officer which **was** in the land.

<sup>20</sup> ¶ Judah and Israel **were** many, as the sand which **is** by the sea in multitude, eating and drinking, and making merry. <sup>21</sup> And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

<sup>22</sup> ¶ And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, <sup>23</sup> Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. <sup>24</sup> For he had dominion over all **the region** on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. <sup>25</sup> And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

ki zaradi množice ne more biti niti našteto niti prešteto. <sup>9</sup> Daj torej svojemu služabniku razumevajoče srce, da sodi twoje ljudstvo, da bom lahko razločeval med dobrim in slabim, kajti kdo je zmožen soditi to twoje tako veliko ljudstvo? « <sup>10</sup> Govor je ugajal Gospodu, da je Salomon prosil to stvar. <sup>11</sup> Bog mu je rekel: »Ker si prosil to stvar in zase nisi prosil dolgega življenja, niti zase nisi prosil bogastev, niti nisi prosil za življenja svojih sovražnikov, temveč si zase prosil razumevanje, da razsojaš sodbo; <sup>12</sup> glej, storil sem glede na twoje besede, glej, dal sem ti modrost in razumevajoče srce, tako da pred teboj ni bilo nikogar podobnega tebi, niti za teboj ne bo vstal nihče podoben tebi. <sup>13</sup> Dal sem ti tudi to, česar nisi prosil, tako bogastva kakor čast, tako da vse twoje dni med kralji ne bo nobenega kralja podobnega tebi. <sup>14</sup> Če boš hodil po mojih potek, da varuješ moje zakone in moje zapovedi, kakor je hodil tvoj oče David, potem bom podaljšal twoje dni. « <sup>15</sup> Salomon se je prebudil in glej, **to so bile** sanje. Prišel je v Jeruzalem, stopil pred skrinjo Gospodove zaveze in daroval žgalne daritve, mirovne daritve in vsem svojim služabnikom priredil gostijo.

<sup>16</sup> Potem sta prišli h kralju dve ženski, **ki sta bili** pocestnici in obstali pred njim. <sup>17</sup> Ena ženska je rekla: »O moj gospod, jaz in ta ženska stanujeva v eni hiši in rodila sem otroka, z njo in hiši. <sup>18</sup> Tretji dan pa se je pripetilo, potem ko sem rodila, da je tudi ta ženska rodila in **bili** sva skupak. Z nama v hiši ni bilo nobenega tujca, razen naju dveh v hiši. <sup>19</sup> Otrok te ženske pa je pončni umrl, ker ga je prekrila. <sup>20</sup> Ona pa je opolnoči vstala in mojega sina vzela od mene, medtem ko je tvoja pomočnica spala in si ga položila v svoje naročje, svojega mrtvoga pa je položila v moje naročje. <sup>21</sup> Ko sem zjutraj vstala, da podojim svojega otroka, glej, je bil ta mrtev. Toda ko sem to zjutraj preudarjala, glej, to ni bil moj sin, ki sem ga rodila. « <sup>22</sup> Druga ženska pa je rekla: »Ne, temveč živi **je** moj sin, mrtvi pa **je** tvoj sin. « Ta pa je rekla: »Ne, temveč mrtvi **je** tvoj sin, živi pa **je** moj sin. « Tako sta govorili pred kraljem. <sup>23</sup> Potem je kralj rekel: »Ena pravi: ›Ta **je** moj sin, ki živi, tvoj sin pa **je** mrtev.‹ Druga pa pravi: ›Ne, temveč **je** mrtvi tvoj sin, moj sin pa živi.‹ « <sup>24</sup> Kralj je rekel: »Prinesite mi meč. « Meč so prinesli pred kralja. <sup>25</sup> Kralj je rekel: »Živega otroka razdelite na pol in polovico dajte eni, polovico pa drugi. « <sup>26</sup> Potem je kralj spregovorila ženska, od katere **je bil** živi otrok, kajti njena notranjost je hrepela za svojim sinom in rekla: »O moj gospod, izročite ji živega otroka in nikakor ga ne ubijte. « Druga pa je rekla: »Naj ne bo niti moj niti tvoj, **temveč ga** razdelite. « <sup>27</sup> Potem je kralj odgovoril in rekel: »Njej dajte živega otroka in ga nikakor ne ubijte. Ona **je** njegova mati. « <sup>28</sup> Ves Izrael je slišal o sodbi, ki jo je kralj razsodil in bali so se kralja, kajti videli so, da **je bila** v njem Božja modrost, da razsoja.

Tako je bil kralj Salomon kralj nad vsem Izraelom. <sup>2</sup> To **so bili** **4** princi, ki jih je imel: Azarjá, sin duhovnika Cadóka; <sup>3</sup> Šíšájeva sinova Elihóref in Ahíja, pisarja; Ahilúdov sin Józafat, letopisec; <sup>4</sup> Jojadéjev sin Benájá, **je bil** nad vojsko; Cadók in Abyatár **sta bila** duhovnika; <sup>5</sup> Natánov sin Azarjá, **je bil** nad častniki; Natánov sin Zabúd **je bil** glavni častnik **in** kraljev prijatelj; <sup>6</sup> Ahišár **je bil** nad družino in Abdájev sin Adonirám **je bil** nad davkom.

<sup>7</sup> Salomon je imel dvanaest častnikov nad vsem Izraelom, ki so zagotavljali živež za kralja in njegovo družino. Vsak človek je v svojem mesecu leta pripravljal preskrbo. <sup>8</sup> To **so** njihova imena: Hurov sin na gori Efrájim; <sup>9</sup> Dekerjev sin v Makácu, Šaalbímu, Bet Šemešu in Elón Bet Hanánu; <sup>10</sup> Hessedov sin v Arubótou – njemu je **pripadal** Sohó in vsa Heferjeva dežela; <sup>11</sup> Abinadábov sin v vseh področjih Dora, ki je imel za ženo Salomonovo hčer Tafáto; <sup>12</sup> Ahilúdov sin Baaná – **nemu so pripadali** Taanáh, Megida in ves Bet Šeán, ki **je** pri Caretánu pod Jezreéлом, od Bet Šeána do Abél Mehóle, **celo do kraja, ki je** onkrat Jokneáma; <sup>13</sup> Geberjev sin v Ramót Gileádu – njemu **so pripadala** mesta Manásejevega sina Jaíra, ki **so** v Gileádu, njemu **je pripadalo tudi** območje Argóba, ki **je** v Bašánu, šestdeset velikih mest z obzidji in bronastimi zapahi; <sup>14</sup> Idójev sin Ahinadáb **je imel** Mahanájim; <sup>15</sup> Ahimáac **je bil** v Neftáliju, za ženo je vzel tudi Salomonovo hčer Basemátó; <sup>16</sup> Hušájev sin Baaná **je bil** v Aserju in v Alót; <sup>17</sup> Parúahov sin Józafat v Isaháru; <sup>18</sup> Elájev sin Šímí v Benjamínu; <sup>19</sup> Urijev sin Geber **je bil** v deželi Gileád, v deželi amórskega kralja Sihóna in bašánskega kralja Oga in **ta je bil** edini častnik, ki **je bil** v deželi.

<sup>20</sup> Juda in Izrael **sta bila** številna, tako obilna kakor **je** peska ob morju; jedli so, pili in se veselili. <sup>21</sup> Salomon je kraljeval nad vsemi kraljestvi od reke do filistejske dežele in do egiptovske meje. Prinašali so darila in vse dni svojega življenja služili Salomonu.

<sup>22</sup> Salomonova preskrba za en dan je bila trideset mer fine moke, šestdeset mer moke, <sup>23</sup> deset rejenih volov, dvajset volov iz pašnikov in sto ovc, poleg jelenov, srnjakov, damjakov in pitane perjadi. <sup>24</sup> Kajti imel je gospodstvo nad vsem **področjem** na tej strani reke, od Tifsáha celo do Gaze, nad vsemi kralji na tej strani reke, in imel je mir na vseh straneh okoli sebe. <sup>25</sup> Juda in Izrael sta prebivala varno, vsak mož pod svojo trto in pod svojim figovim drevesom, od Dana, celo do Beersébe, vse Salomonove dni.

<sup>26</sup> Salomon je imel štirideset tisoč konjskih boksov za svoje bojne vozove in dvanajst tisoč konjenikov. <sup>27</sup> Ti častniki so zagotavljali živež za kralja Salomona in za vse, ki so prišli k Salomonovi mizi, vsak mož v svojem mesecu. Ničesar jim ni primanjkovalo. <sup>28</sup> Tudi ječmen in slamo za konje in *[enogrbe]* velblode so prinašali na kraj, kjer so bili *častniki*, vsak moški glede na svojo zadolžitev.

<sup>29</sup> Bog je dal Salomonu modrost in razumevanje, silno mnogo in širino srca, celo kakor *je* peska, ki *je* na morski obali. <sup>30</sup> Salomonova modrost je presegala modrost vseh otrok vzhodne dežele in vso modrost Egipa. <sup>31</sup> Kajti bil je modrejši od vseh ljudi; od Ezrahovca Etána in Mahólovih sinov, Hemána, Kalkóla in Dardá in njegovih sloves je bil v vseh narodih naokrog. <sup>32</sup> Izrekel je tri tisoč pregovorov in njegovih pesmi je bilo tisoč in pet. <sup>33</sup> Govoril je o drevesih, od cedrovega drevesa, ki *je* na Libanonu, celo do izopa, ki poganja iz zidu. Govoril je tudi o živini, o perjadi, o plazečih stvareh in o ribah. <sup>34</sup> In tja so prihajali iz vseh ljudstev, da poslušajo Salomonovo modrost, od vseh zemeljskih kraljev, ki so slišali o njegovi modrosti.

**5** Tirskega kralja Hirám je svoje služabnike poslal k Salomonu, kajti slišal je, da so ga mazilili *[za]* kralja namesto njegovega očeta, kajti Hirám je bil vedno Davidov oboževalec. <sup>2</sup> Salomon je poslal k Hirámu, rekoč: <sup>3</sup> »Ti veš, da moj oče David ni mogel zgraditi hišo imenu Gospoda, svojega Boga, zaradi vojn, ki so bile okoli njega na vsaki strani, dokler jih ni Gospod položil pod podplate njegovih stopal. <sup>4</sup> Toda sedaj mi je Gospod, moj Bog, dal počitek na vsaki strani, *tako da* ni niti nasprotnika niti zlih dogodkov. <sup>5</sup> Glej, namenil sem se zgraditi hišo imenu Gospoda, svojega Boga, kakor je Gospod spregovoril mojemu očetu Davidu, rekoč: ›Tvoj sin, ki ga bom namesto tebe postavil na tvoj prestol, on bo zgradil hišo mojemu imenu. <sup>6</sup> Zdaj torej zapovej, da mi iz Libanona posekajo cedrova drevesa in moji služabniki bodo s tvojimi služabniki in dal ti bom plačilo za tvoje služabnike, glede na vse, kar mi boš določil; kajti veš, da med nami ni nobenega, ki tako veče seka les kot Sidónci.«

<sup>7</sup> Ko je Hirám slišal Salomonove besede se je pripetilo, da se je silno razveselil in rekel: »Blagoslovjen *bodi* ta dan Gospod, ki je Davidu dal modrega sina nad tem velikim ljudstvom.« <sup>8</sup> In Hirám je poslal k Salomonu, rekoč: »Preudaril sem stvari, zaradi katerih posiljaš k meni *in* izpolnil bom vso twojo željo glede cedrovega lesa in glede cipresovega lesa. <sup>9</sup> Moji služabniki *ga* bodo spravljal dol iz Libanona do morja in po morju ga bom spravljal v splavih na mesto, ki mi ga boš določil in povzročim jim, da bodo tam razvezani in *jih* boš sprejel, ti pa boš izpolnil mojo željo, da mi daješ hrano za mojo družino.«

<sup>10</sup> Tako je Hirám dajal Salomonu cedrov les in cipresov les *glede na* vse njegove želje. <sup>11</sup> Salomon je dajal Hirámu dvajset tisoč mer pšenice *za* hrano njegovi družini in dvajset mer čistega olja. Toko je Salomon dajal Hirámu leto za letom. <sup>12</sup> Gospod je dal Salomonu modrost, kakor mu je obljudil in bil je mir med Hirámom in Salomonom in onadva sta sklenila zavezo.

<sup>13</sup> Kralj Salomon je zbral dajatev obveznega dela iz vsega Izraela, in dajatev obveznega dela je bila trideset tisoč mož. <sup>14</sup> Posiljal jih je k Libanonu, deset tisoč na mesec, v izmenah. En mesec so bili na Libanonu *in* dva meseca doma. Adoníram pa *je bil* nad dajatvijo obveznega dela. <sup>15</sup> Salomon jih je imel sedemdeset tisoč, ki so nosili bremena in osemdeset tisoč sekalcev v gorah, <sup>16</sup> poleg glavnih Salomonovih častnikov, ki *so bili* nad delom, tri tisoč tristo, ki so vladali nad ljudstvom, ki je opravljalo delo. <sup>17</sup> Kralj je zapovedal in prinesli so velike kamne, drage kamne, *klesane* kamne, da hiši položijo temelj. <sup>18</sup> Salomonovi graditelji, Hirámovi graditelji in kamnoseki so *jih* klesali. Tako so pripravili les in kamne, da zgradijo hišo.

**6** Pripravilo se je v štiristo osemdesetem letu, potem ko so Izraelovi otroci izšli iz egiptovske dežele, v četrtem letu Salomonovega kraljevanja nad Izraelom, v mesecu zivu, ki *je* drugi mesec, da je pričel graditi Gospodovo hišo. <sup>2</sup> Dolžina hiše, ki jo je kralj Salomon gradil za Gospoda, *je bila* šestdeset komolcev, njena širina dvajset komolcev in njena višina trideset komolcev. <sup>3</sup> Dolžina preddverja pred hišnim templjem *je bila* dvajset komolcev, glede na širino hiše *in* deset komolcev *je bila* njegova širina pred hišo. <sup>4</sup> § Za hišo je naredil okna ozkih luči.

<sup>5</sup> Ob zidu hiše naokoli je zgradil sobe, *ob* zidovih hiše naokoli, *tako* od templja in od oraklja. Naredil je sobe naokoli. <sup>6</sup> Najnižja soba *je bila* pet komolcev široka, srednja *je bila* šest komolcev široka in tretja *je bila* sedem komolcev široka, kajti zunaj, *v zidu hiše* je naokoli naredil ozke opore, da *bruna* ne bi bila pritrjena v zidove hiše. <sup>7</sup> Hiša, ko je bila ta v gradnji, je bila grajena iz pripravljenega kamna, preden je bil ta pripeljan tja, tako da tam v hiši ni bilo slišati niti kladiva niti sekire *niti* nobenega orodja iz železa, ko je bila ta v gradnji. <sup>8</sup> Vrata za srednjo sobo *so bila* na desni strani hiše. Gor so šli po zavitih stopnicah v srednjo sobo in iz srednje sobe v tretjo. <sup>9</sup> Tako je gradil hišo in jo dokončal in hišo pokril z brunami in cedrovimi deskami. <sup>10</sup> *Potem* je zgradil sobe ob vsej hiši, pet komolcev visoke in na hišo so bile pritrjene s cedrovim lesom.

<sup>26</sup> ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. <sup>27</sup> And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. <sup>28</sup> Barley also and straw for the horses and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

<sup>29</sup> ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore. <sup>30</sup> And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. <sup>31</sup> For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. <sup>32</sup> And he spake three thousand proverbs: and his songs were a thousand and five. <sup>33</sup> And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. <sup>34</sup> And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

**5** And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. <sup>2</sup> And Solomon sent to Hiram, saying, <sup>3</sup> Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. <sup>4</sup> But now the LORD my God hath given me rest on every side, so that *there is* neither adversary nor evil occur. <sup>5</sup> And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. <sup>6</sup> Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

<sup>7</sup> ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people. <sup>8</sup> And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and I will* do all thy desire concerning timber of cedar, and concerning timber of fir. <sup>9</sup> My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household.

<sup>10</sup> So Hiram gave Solomon cedar trees and fir trees *according to* all his desire. <sup>11</sup> And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. <sup>12</sup> And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

<sup>13</sup> ¶ And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. <sup>14</sup> And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram was over the levy. <sup>15</sup> And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; <sup>16</sup> Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work. <sup>17</sup> And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house. <sup>18</sup> And Solomon's builders and Hiram's builders did hew *them*, and the stonesquarers: so they prepared timber and stones to build the house.

**6** And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD. <sup>2</sup> And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits. <sup>3</sup> And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house. <sup>4</sup> And for the house he made windows of narrow lights.

<sup>5</sup> ¶ And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about: <sup>6</sup> The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house. <sup>7</sup> And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building. <sup>8</sup> The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third. <sup>9</sup> So he built the house, and finished it; and covered the house with beams and boards of cedar. <sup>10</sup> And *then* he built chambers against all the house, five cubits high: and they rested on the house *with* timber of cedar.

<sup>11</sup> ¶ And the word of the LORD came to Solomon, saying, <sup>12</sup> *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: <sup>13</sup> And I will dwell among the children of Israel, and will not forsake my people Israel. <sup>14</sup> So Solomon built the house, and finished it.

<sup>15</sup> And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir. <sup>16</sup> And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*. <sup>17</sup> And the house, that is, the temple before it, was forty cubits *long*. <sup>18</sup> And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen. <sup>19</sup> And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD. <sup>20</sup> And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *so* covered the altar *which was* of cedar. <sup>21</sup> So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. <sup>22</sup> And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

<sup>23</sup> ¶ And within the oracle he made two cherubims *of* olive tree, *each* ten cubits high. <sup>24</sup> And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits. <sup>25</sup> And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size. <sup>26</sup> The height of the one cherub *was* ten cubits, and so *was it* of the other cherub. <sup>27</sup> And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. <sup>28</sup> And he overlaid the cherubims with gold. <sup>29</sup> And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

<sup>30</sup> And the floor of the house he overlaid with gold, within and without.

<sup>31</sup> ¶ And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* a fifth part *of the wall*. <sup>32</sup> The two doors also *were* of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees. <sup>33</sup> So also made he for the door of the temple posts *of* olive tree, a fourth part *of the wall*. <sup>34</sup> And the two doors *were* of fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding. <sup>35</sup> And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

<sup>36</sup> ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

<sup>37</sup> ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif: <sup>38</sup> And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

**7** But Solomon was building his own house thirteen years, and he finished **7** all his house.

<sup>2</sup> ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. <sup>3</sup> And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in a row*. <sup>4</sup> And *there were* windows *in* three rows, and light *was* against light *in* three ranks. <sup>5</sup> And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

<sup>6</sup> ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

<sup>7</sup> ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.

<sup>8</sup> ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch. <sup>9</sup> All these *were* of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court. <sup>10</sup> And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits. <sup>11</sup> And above *were* costly stones, after the measures of hewed stones, and cedars. <sup>12</sup> And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

<sup>13</sup> ¶ And king Solomon sent and fetched Hiram out of Tyre. <sup>14</sup> He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and

<sup>11</sup> Gospodova beseda je prišla Salomonu, rekoč: <sup>12</sup> »*Glede* te hiše, ki jo gradiš, če se boš ravnal po mojih zakonih in izvajal moje sodbe in varoval vse moje zapovedi, da se ravnaš po njih, potem bom s teboj izvršil svojo besedo, ki sem jo govoril tvojemu očetu Davidu.

<sup>13</sup> Prebival bom med Izraelovimi otroci in ne bom zapustil svojega ljudstva Izraela.« <sup>14</sup> Tako je Salomon zgradil hišo in jo dokončal.

<sup>15</sup> Zidove hiše znotraj je obložil s cedrovimi deskami, tako tla hiše kakor zidove stropa. *In* znotraj jih je pokril z lesom *in* tla hiše pokril s cipresovimi deskami. <sup>16</sup> Obložil je dvajset komolcev na straneh hiše, tako tla kakor stene s cedrovimi deskami. Zanjo *jih* je torej zgradil znotraj, *torej* za orakelj, *torej* za najsvetejši *kraj*. <sup>17</sup> Hiša, to *je* tempelj pred njo, je bila *dolga* štirideset komolcev. <sup>18</sup> Cedrovina hiše znotraj *je bila* izrezljana s popki in odprtimi cvetovi. Vse *je bilo* iz cedrovine; nobenega kamna ni bilo videti. <sup>19</sup> Orakelj je pripravil znotraj v hiši, da tja postavi Gospodovo skrinjo zaveze. <sup>20</sup> Orakelj v sprednjem delu *je bil* dvajset komolcev po dolžini in dvajset komolcev po širini in dvajset komolcev po njegovi višini. Prevlekel ga je s čistim zlatom *in tako* je pokril oltar, *ki je bil iz* cedrovine. <sup>21</sup> Tako je Salomon hišo prevlekel s čistim zlatom. Pred orakljem je naredil prehode z verižicami iz zlata in to prevlekel z zlatom. <sup>22</sup> Celotno hišo je prevlekel z zlatom, dokler ni dokončal vse hiše. Prav tako je celoten oltar, *ki je bil* poleg oraklja, prevlekel z zlatom.

<sup>23</sup> Znotraj oraklja je naredil dva keruba *iz* oljkovega lesa, *vsakega* deset komolcev visokega. <sup>24</sup> Pet komolcev *je merila* ena kerubova perut in pet komolcev je bila druga kerubova perut. Od zadnjega dela ene peruti do zadnjega dela druge *je bilo* deset komolcev. <sup>25</sup> Drugi kerub *je meril* deset komolcev. Oba keruba *sta bila* ene mere in ene velikosti. <sup>26</sup> Višina enega keruba *je bila* deset komolcev in takšna *je bila ta* od drugega keruba. <sup>27</sup> Keruba je postavil znotraj notranje hiše. Peruti kerubov so se razprostirala tako, da se je perut enega dotaknila *ene* stene in perut drugega keruba se je dotaknila druge stene in njuni peruti sta se dotikalni druga druge v sredi hiše. <sup>28</sup> Keruba je prevlekel z zlatom. <sup>29</sup> Vse hišne stene naokoli je izrezljal z izrezljanimi figurami kerubov, palmovih dreves in odprtih cvetov, znotraj in zunaj. <sup>30</sup> Tla hiše je prevlekel z zlatom, znotraj in zunaj.

<sup>31</sup> Za vhod oraklja je naredil vrata *iz* oljkovega lesa. Vratna preklica *in* podboja *sta bila* petino *zidu*. <sup>32</sup> Tudi dve vrati *sta bili* iz oljkovega lesa in nanju je izrezljal rezljanja kerubov, palmovih dreves in odprtih cvetov *in jih* prevlekel z zlatom in zlato razširil nad keruba in nad palmova drevesa. <sup>33</sup> Tako je tudi za tempelska vrata naredil podboje *iz* oljkovega lesa, četrtno *zidu*. <sup>34</sup> Dve vrati *sta bili* iz cipresovega lesa. Dve vratnici enih vrati *sta bili* pregibni in dve vratnici drugih vrati *sta bili* pregibni. <sup>35</sup> *Nanje* je izrezljal kerube, palmova drevesa in odprte cvetove. Prevlekel *jih* z zlatom, ki se je prilegal izrezljanimu delu.

<sup>36</sup> Notranji dvor je zgradil s tremi vrstami klesanega kamna in vrsto cedrovih brun.

<sup>37</sup> V četrtem letu, v mesecu zivu, je bil položen temelj Gospodovi hiše. <sup>38</sup> V enajstem letu, v mesecu bulu, ki *je* osmi mesec, je bila hiša dokončana v vseh njenih delih in glede na ves njen videz. Tako je bila v gradnji sedem let.

**7** Toda Salomon je svojo lastno hišo gradil trinajst let in dokončal **7** vso svojo hišo.

<sup>2</sup> Zgradil je tudi hišo libanonskega gozda; njena dolžina *je bila* sto komolcev, njena širina petdeset komolcev in njena višina trideset komolcev, na štirih vrstah cedrovih stebrov, s cedrovimi bruni na stebrih. <sup>3</sup> *Ta je bila* pokrita s cedrovino zgoraj na brunih, ki so *ležala* na petinštiridesetih stebrih, *[po]* petnajst v vrsti. <sup>4</sup> *Tam so bila* okna v treh vrstah in svetloba *je bila* nasproti svetlobi v treh vrstah. <sup>5</sup> Vsa vrata in podboji *so bili* štirioglati, z okni in svetloba *je bila* nasproti svetlobi v treh vrstah.

<sup>6</sup> Naredil je predverje iz stebrov. Njegova dolžina *je bila* petdeset komolcev in njegova širina trideset komolcev. Predverje *je bilo* pred njimi; in *drugi* stebri in debela bruna *so bila* pred njimi.

<sup>7</sup> Potem je naredil predverje za prestol, kjer bi lahko sodil, *celo* predverje sodbe. *To je bilo* prekrito s cedrovino od ene strani tal do druge.

<sup>8</sup> Hiša, v kateri je prebival, *je imela* drug dvor znotraj predverja, *ki je bilo* iz podobnega dela. Salomon je naredil tudi hišo za faraonovo hči, ki si jo je vzel *za ženo*, podobno temu predverju. <sup>9</sup> Vse te *so bile* iz dragih kamnov, glede na mere klesanih kamnov, žagane z žagami, zunaj in znotraj, celo od temelja do napušča in *tako* na zunanjih strani proti velikemu dvoru. <sup>10</sup> Temelj *je bil* iz dragih kamnov, celo velikih kamnov, kamnov desetih komolcev in kamnov osmih komolcev. <sup>11</sup> Zgoraj *so bili* dragi kamni, po meri klesanih kamnov in cedrovina. <sup>12</sup> Velik dvor naokoli *je bil* s tremi vrstami klesanih kamnov in vrsto cedrovih brun, tako za notranji dvor Gospodove hiše in za predverje hiše.

<sup>13</sup> Kralj Salomon je poslal in Hirámu pripeljal iz Tira. <sup>14</sup> *Bil je* vodovin sin iz Neftálievega rodu, njegov oče pa *je bil* mož iz Tira, delavec v bronu. Napolnjen je bil z modrostjo, razumevanjem in spretnostjo, da

opravlja vsa dela z bronom. Prišel je h kralju Salomonu in opravil vse njegovo delo.<sup>15</sup> Kajti vlij je dva stebra iz brona, vsakega po osemnajst komolcev visokega in vrvice dvanajstih komolcev je naokoli obdajala vsakega izmed njiju.<sup>16</sup> Naredil je dva kapitela *iz* vlitega brona, da ju postavi na vrhova stebrov. Višina enega kapitela *je bila* pet komolcev in višina drugega kapitela *je bila* pet komolcev.<sup>17</sup> In mreže iz narejenih zank in spleten verižni del za kapitele, ki *so bili* na vrhu stebrov; sedem za en kapitel in sedem za drug kapitel.<sup>18</sup> Naredil je stebre in dve vrsti naokoli na eni mreži, da z granatnimi jabolki pokrije kapitele, ki *so bili* na vrhu. Tako je storil tudi za drugi kapitel.<sup>19</sup> Kapitela, ki *sta bila* na vrhu stebrov v predverju, *sta bila* iz lilijastega dela, štiri komolce.<sup>20</sup> Kapitela na dveh stebrih *sta imela granatna jabolka* tudi zgoraj, nasproti vdolbini, ki *je bila* pri mreži. Granatnih jabolk *je bilo* dvesto v vrstah naokoli na drugem kapitelu.<sup>21</sup> Stebra je postavil v predverju templja. Postavil je desni steber in ga imenoval Jahin, in postavil je levi steber ter njegovo ime imenoval Boaz<sup>22</sup> Na vrhu stebrov *je bilo* lilijasto delo. Tako je bilo delo stebrov dokončano.

<sup>23</sup> Naredil je ulito morje, deset komolcev od enega robu, do drugega. *To je bilo* naokoli okroglo in njegova višina *je bila* pet komolcev. Vrvica tridesetih komolcev ga je obkrožila naokoli.<sup>24</sup> Pod njegovim robom naokoli *so bili* popki, ki so ga obdajali, deset na komolec, ki so naokoli obdajali morje. Popki *so bili* uliti v dveh vrstah, ko je bilo to ulito.<sup>25</sup> To je stalno na dvanajstih volih; trije so gledali proti severu, trije so gledali proti zahodu, trije so gledali proti jugu in trije so gledali proti vzhodu. Morje *je bilo postavljeno* zgoraj na njih in vsi njihovi zadnji deli *so bili [obrnjeni]* navznoter.<sup>26</sup> *To je bilo* za širino roke debelo in njegov rob je bil izdelan kakor rob čaše, s cvetovi lili. Vseboval je dva tisoč čevrov.

<sup>27</sup> Naredil je deset podstavkov iz brona; štiri komolce *je bila* dolžina enega podstavka, štiri komolce je bila njegova širina in tri komolce njegova višina.<sup>28</sup> Delo podstavkov *je bilo* na ta *način*: imeli so robe in robovi *so bili* med ploskvami.<sup>29</sup> Na robovih, ki *so bili* med ploskvami, *so bili* levi, voli in kerubi. Na ploskvah *je bil* zgoraj podstavek in spodaj pod levi in voli *so bili* nekateri dodatki, narejeni iz tankega dela.<sup>30</sup> Vsak podstavek je imel štiri bronasta kolesa in bronaste osi. Njegovi štirje vogali so imeli opornike. Pod *[okroglim]* umivalnikom *so bili* oporniki uliti, pri strani vsakega dodatka.<sup>31</sup> Odprtina le-tega znotraj kapitela in nad njim *je bila* komolec, toda odprtina le-tega *je bila* okrogla *po* delu podstavka, komolec in pol. Prav tako *so bili* na njegovih odprtinih reliefih s svojimi robovi, štiroglati, ne okrogli.<sup>32</sup> Pod robovi *so bila* štiri kolesa in držaji kolesa *so bili pritrjeni* k podstavku. Višina kolesa *je bila* komolec in pol.<sup>33</sup> Delo koles *je bilo* podobno delu kolesa bojnega voza. Njihovi držaji, njihova platišča, njihove napere in njihova pesta *so bila* vsa ulta.<sup>34</sup> *Bili so* štirje oporniki k štirim vogalom enega podstavka *in* oporniki *so bili* del samega podstavka.<sup>35</sup> Na vrhu podstavka *je bil* zaokrožen krog, pol komolca visok in na vrhu podstavka *so bile* njegove ploskve in njegovi robovi iz istega.<sup>36</sup> Kajti na oseh ploskev in na njegovih robovih je izrezljal kerube, leve in palmova drevesa, glede na razmerja vsakega in dodatke naokoli.<sup>37</sup> Na ta *način* je naredil deset podstavkov. Vsi izmed njih so imeli en ulitek, eno mero *in* eno velikost.

<sup>38</sup> Potem je naredil deset *[okroglih]* bronastih umivalnikov. En *[okrogel]* umivalnik je vseboval štirideset čevrov. *In* vsak *[okrogel]* umivalnik je imel štiri komolce *in* na vsakem izmed desetih podstavkov en *[okrogel]* umivalnik.<sup>39</sup> Pet podstavkov je postavil na desno stran hiše in pet na levo stran hiše. Morje je postavil na desno stran hiše, proti vzhodu, nasproti jugu.

<sup>40</sup> Hirám je naredil *[okrogleg]* umivalnike, lopate in umivalnike. Tako je Hirám naredil konec vseh del, ki jih je kralj Salomon storil za Gospodovo hišo:<sup>41</sup> dva stebra; *dve* skledi iz kapitelov, ki *sta bili* na vrhu dveh stebrov; dve mreži, da pokrijeta dve skledi kapitelov, ki *sta bili* na vrhu stebrov;<sup>42</sup> štiristo granatnih jabolk za dve mreži, *celo* dve vrsti granatnih jabolk za eno mrežo, da pokrijejo dve skledi kapitelov, ki *sta bili* na stebrih;<sup>43</sup> deset podstavkov; deset *[okroglih]* umivalnikov na podstavkih;<sup>44</sup> eno morje in dvanajst volov pod morjem;<sup>45</sup> lance; lopate in umivalnike. Vse te posode, ki jih je Hirám naredil kralju Salomonu za Gospodovo hišo, *so bile* iz svetlega brona.<sup>46</sup> Na jordanski ravnini jih je kralj ulil, na ilovnati zemlji med Sukótom in Caretánom.<sup>47</sup> Salomon je pustil vse posode *nestehtane*, ker jih je bilo silno mnogo. Niti niso ugotovili teže brona.

<sup>48</sup> Salomon je naredil vse posode, ki so *pripadale* Gospodovi hiši: zlat oltar in zlato mizo, na kateri *je bil* hleb navzočnosti;<sup>49</sup> svečnike iz čistega zlata, pet na desni *strani* in pet na levi, pred orakljem, s cvetovi, svetilkami in utrinjači *iz* zlata;<sup>50</sup> sklede; utrinjala; umivalnike; žlice; kadilnice *iz* čistega zlata in tečaje *iz* zlata, *tako* za vrata notranje hiše najsvetjejšega *kraja in* za vrata hiše, *namreč* od templja.<sup>51</sup> Tako je bilo dokončano vse delo, ki ga je kralj Salomon naredil za Gospodovo hišo. Salomon je prinesel noter stvari, ki jih je posvetil njegov oče

cunning to work all works in brass. And he came to king Solomon, and wrought all his work.<sup>15</sup> For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.<sup>16</sup> And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:<sup>17</sup> And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.<sup>18</sup> And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapter.<sup>19</sup> And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits.<sup>20</sup> And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.<sup>21</sup> And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.<sup>22</sup> And upon the top of the pillars was lily work: so was the work of the pillars finished.

<sup>23</sup> ¶ And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.<sup>24</sup> And under the brim of it round about there were knobs compassing it, ten in a cubit, compassing the sea round about: the knobs were cast in two rows, when it was cast.<sup>25</sup> It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.<sup>26</sup> And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

<sup>27</sup> ¶ And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.<sup>28</sup> And the work of the bases was on this manner: they had borders, and the borders were between the ledges:<sup>29</sup> And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.<sup>30</sup> And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.<sup>31</sup> And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round.<sup>32</sup> And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit.<sup>33</sup> And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten.<sup>34</sup> And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself.<sup>35</sup> And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.<sup>36</sup> For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.<sup>37</sup> After this manner he made the ten bases: all of them had one casting, one measure, and one size.

<sup>38</sup> ¶ Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.<sup>39</sup> And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

<sup>40</sup> ¶ And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:<sup>41</sup> The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars;<sup>42</sup> And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars;<sup>43</sup> And the ten bases, and ten lavers on the bases;<sup>44</sup> And one sea, and twelve oxen under the sea;<sup>45</sup> And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.<sup>46</sup> In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.<sup>47</sup> And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.

<sup>48</sup> And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was,<sup>49</sup> And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,<sup>50</sup> And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.<sup>51</sup> So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had

dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

**8** Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.<sup>2</sup> And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.<sup>3</sup> And all the elders of Israel came, and the priests took up the ark.<sup>4</sup> And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.<sup>5</sup> And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.<sup>6</sup> And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.<sup>7</sup> For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.<sup>8</sup> And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.<sup>9</sup> There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.<sup>10</sup> And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,<sup>11</sup> So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

**12** ¶ Then spake Solomon, The LORD said that he would dwell in the thick darkness.<sup>13</sup> I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.<sup>14</sup> And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) <sup>15</sup> And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,<sup>16</sup> Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.<sup>17</sup> And it was in the heart of David my father to build an house for the name of the LORD God of Israel.<sup>18</sup> And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.<sup>19</sup> Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.<sup>20</sup> And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.<sup>21</sup> And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

**22** ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:<sup>23</sup> And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:<sup>24</sup> Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.<sup>25</sup> Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.<sup>26</sup> And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.<sup>27</sup> But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?<sup>28</sup> Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day.<sup>29</sup> That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.<sup>30</sup> And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

**31** ¶ If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:<sup>32</sup> Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

**33** ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:<sup>34</sup> Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

David, torej srebro, zlato in posode je položil med zaklade Gospodove hiše.

**8** Potem je Salomon zbral Izraelove starešine in vse poglavarje rodov, vodilne izmed očetov Izraelovih otrok, h kralju Salomonu v Jeruzalem, da bi lahko prinesli gor skrinjo Gospodove zaveze iz Davidovega mesta, ki je Sion.<sup>2</sup> Vsi možje iz Izraela so se na praznik zbrali h kralju Salomonu, v mesecu etanímu, ki je sedmi mesec.<sup>3</sup> Prišli so vsi Izraelovi starešini in duhovniki so dvignili skrinjo.<sup>4</sup> Gor so prinesli Gospodovo skrinjo, šotorsko svetišče skupnosti shoda in vse svete posode, ki so bile v šotorskem svetišču, celo te so duhovniki in Lévijevci prinesli gor.<sup>5</sup> Kralj Salomon in vsa Izraelova skupnost, ki je bila zbrana k njemu, so bili z njim pred skrinjo. Žrtvovali so ovce in vole, ki se jih zaradi množice ni dalo ne povedati ne prešteti.<sup>6</sup> Duhovniki so skrinjo Gospodove zaveze prinesli na njeno mesto, v hišni orakelj, k najsvetjemu kraju, celo pod peruti kerubov.<sup>7</sup> Kajti keruba sta svoji dve peruti razprostirala nad prostorom skrinje in keruba sta od zgoraj pokrivala skrinjo in njena drogova.<sup>8</sup> Drogova so izvlekli, da sta se konca drogov videla iz svetega kraja pred orakljem, od zunaj pa nista bila vidna in tam sta do današnjega dne.<sup>9</sup> V skrinji ni bilo ničesar razen dveh kamnitih plošč, ki ju je Mojzes položil tja pri Horebu, ko je Gospod sklenil zavezo iz Izraelovih otroci, ko so prišli iz egiptovske dežele.<sup>10</sup> Pripetilo se je, ko so duhovniki prišli ven iz svetega kraja, da je oblak napolnil Gospodovo hišo<sup>11</sup> tako da duhovniki zaradi oblaka niso mogli stati, da bi služili, kajti Gospodova slava je napolnila Gospodovo hišo.

**12** Potem je spregovoril Salomon: »Gospod je rekел, da bo prebival v gosti temi.<sup>13</sup> Zagotovo sem ti zgradil hišo, da prebivaš v njej, ustaljen kraj zate, da v njem prebivaš na veke.«<sup>14</sup> Kralj je obrnil svoj obraz naokrog in blagoslovil vso Izraelovo skupnost (in vsa Izraelova skupnost je stala)<sup>15</sup> in rekel je: »Blagoslovljen budi Gospod, Izraelov Bog, ki je s svojimi ustimi spregovoril mojemu očetu Davidu in je to izpolnil s svojo roko, rekoč:<sup>16</sup> Od dneva, ko sem svoje ljudstvo Izraela privedel ven iz Egipta, nisem izbral nobenega mesta izmed vseh Izraelovih rodov, da bi zgradil hišo, da bi bilo v njej lahko moje ime, temveč sem izbral Davida, da bo nad mojim ljudstvom Izraelom.<sup>17</sup> To je bilo na srcu mojega očeta Davida, da zgradi hišo za ime Gospoda, Izraelovega Boga.<sup>18</sup> Gospod je rekel mojemu očetu Davidu: »Medtem ko je bilo to v tvojem srcu, da zgradiš hišo mojemu imenu, si storil dobro, da je bilo to v tvojem srcu.<sup>19</sup> Vendar pa hiše ne boš gradil ti, temveč tvoj sin, ki bo izšel iz tvojih ledij, on bo zgradil hišo mojemu imenu.<sup>20</sup> Gospod je izpolnil svojo besedo, ki jo je govoril in dvignjen sem bil na položaj svojega očeta Davida in sedim na Izraelovem prestolu, kakor je obljubil Gospod in zgradil sem hišo za ime Gospoda, Izraelovega Boga.<sup>21</sup> Tam sem pripravil prostor za skrinjo, v kateri je Gospodova zaveza, ki jo je on sklenil z našimi očetimi, ko jih je privedel ven iz egiptovske dežele.«

**22** Salomon je stal pred Gospodovim oltarjem v prisotnosti vse Izraelove skupnosti in svoji roki razširil proti nebu<sup>23</sup> in rekel: »Gospod, Izraelov Bog, ni Boga podobnega tebi, na nebu zgoraj ali na zemlji spodaj, ki ohranjaš zavezo v usmiljenje s svojimi služabniki, ki z vsem svojim srcem hodijo pred teboj,<sup>24</sup> ki si svojemu služabniku Davidu, mojemu očetu, ohranil to, kar si mu obljubil. Govoril si s svojimi ustimi in si to tudi izpolnil s svojo roko, kakor je to ta dan.<sup>25</sup> Zato zdaj, Gospod, Izraelov Bog, ohrani s svojim služabnikom Davidom, mojim očetom, to, kar si mu obljubil, rekoč: »Ne bo ti zmanjkalo moža v mojem pogledu, da bi sedel na Izraelovem prestolu; samo da tvoji otroci pazijo na svojo pot, da hodijo pred meno, kakor si ti hodil pred meno.«<sup>26</sup> Sedaj, o Izraelov Bog, naj bo tvoja beseda, prosim te, resnična, ki si jo govoril svojemu služabniku, mojemu očetu Davidu.<sup>27</sup> Toda ali bo Bog zares prebival na zemlji? Glej, nebo in nebesa nebes te ne morejo obseči, kako veliko manj ta hiša, ki sem jo zgradil?<sup>28</sup> Vendar se ozri na molitve svojega služabnika in k njegovemu ponižni prošnji, o Gospod, moj Bog, da prisluhneš klicu in molitvi, ki jo ta dan tvoj služabnik moli pred teboj,<sup>29</sup> da bodo tvoje oči lahko ponoči in podnevi odperte proti tej hiši, torej proti kraju, o katerem si rekel: »Moje ime bo tam,« da boš lahko prisluhnil molitvi, ki jo bo tvoj služabnik naredil k temu kraju.<sup>30</sup> Prisluhni ponižni prošnji svojega služabnika in svojega ljudstva Izraela, ko bodo molili k temu kraju. Pozorno poslušaj v nebesih, svojem prebivališču. In ko si pozorno slišal, odpusti.

**31** Če se katerikoli človek prekrši zoper svojega bližnjega in je nanj položena prisega, da mu povzroči, da priseže in prisega pride pred tvoj oltar v tej hiši,<sup>32</sup> potem pozorno poslušaj v nebesih, ukrepaj in sodi svoja služabnika, obsodi zlobnega, da privedeš njegovo pot na njegovo glavo in opraviči pravičnega, da mu daš glede na njegovo pravičnost.

**33** Ko bo tvoje ljudstvo Izrael udarjeno pred sovražnikom, ker so grešili zoper tebe in se bo ponovno obrnilo k tebi, priznalo tvoje ime, molilo in naredilo ponižno prošnjo k tebi v tej hiši,<sup>34</sup> potem pozorno poslušaj v nebesih in odpusti greh svojega ljudstva Izraela in jih ponovno privedi v deželo, ki jo daješ njihovim očetom.

<sup>35</sup> Ko je nebo zaprto in ni dežja, ker so grešili zoper tebe; če molijo k temu kraju in priznajo twoje ime in se obrnejo od svojega greha, ko si jih ti prizadel, <sup>36</sup> potem pozorno poslušaj v nebesih in odpusti greh svojih služabnikov in svojega ljudstva Izraela, da jih naučiš dobro pot, po kateri naj bi hodili in jim daš dež na svojo deželo, ki si jo dal svojemu ljudstvu v dediščino.

<sup>37</sup> Če bo v deželi lakota, če bo kužna bolezen, kvarjenje, plesen, leteča kobilica **ali** če bo tam gošenica; če jih njihov sovražnik oblega v deželi njihovih mest, kakršnakoli nadloga, kakršnakoli bolezen **bo**, <sup>38</sup> kakršnakoli molitev in ponižno prošnjo bo **naredil** katerikoli človek **ali** vse twoje ljudstvo Izrael, ki bo spoznal, vsak mož nadlogo svojega lastnega srca in bo svoje roke razširil proti tej hiši, <sup>39</sup> potem pozorno poslušaj v nebesih, svojem prebivališču, odpusti, ukrepaj in daj vsakemu možu glede na njegove poti, čigar srce poznaš (kajti ti, **celo** edino ti poznaš srca vseh človeških otrok), <sup>40</sup> da se te bodo lahko bali vse dni, ki jih živijo v deželi, katero si dal našim očetom. <sup>41</sup> Poleg tega glede tujca, ki ni iz twojega ljudstva Izraela, temveč zaradi twojega imena prihaja iz daljne dežele, <sup>42</sup> (kajti slišali bodo o twojem velikem imenu, o twoji močni roki in o twojem iztegnjenem laktu) ko bo prisel in molil k tej hiši, <sup>43</sup> pozorno poslušaj v nebesih, svojem bivališču in ukrepaj glede na vse, za kar bo tujec klical k tebi, da bo vse ljudstvo zemlje lahko spoznalo twoje ime, da se te boji, kakor **to dela** twoje ljudstvo Izrael in da bodo lahko vedeli, da je ta hiša, ki sem jo zgradil, imenovana po tvjem imenu.

<sup>44</sup> Če gre twoje ljudstvo ven na bitko zoper njihovega sovražnika, kamorkoli jih boš poslal in bodo molili h Gospodu, k mestu, ki si ga ti izbral in **k** hiši, ki sem jo zgradil za twoje ime, <sup>45</sup> potem pozorno poslušaj v nebesih njihovo molitev, njihovo ponižno prošnjo in obravnavaj njihov primer. <sup>46</sup> Če grešijo zoper tebe (kajti **tam** ni človeka, ki ne greši) in si jezen nanje in jih izročiš sovražniku, tako da jih odvedejo ujetnike v deželo sovražnika, daleč ali blizu, <sup>47</sup> **vendar** če si bodo premisliili v deželi, kamor so bili odvedeni ujeti in se pokesajo in naredijo ponižno prošnjo k tebi, v deželi tistih, ki so jih odvedli ujetje, rekoč: »Grešili smo in storili pokvarjeno, zgrešili smo zlobnost« <sup>48</sup> in se **tako** vrnejo k tebi z vsem svojim srcem in z vso svojo dušo v deželi njihovih sovražnikov, ki so jih odvedli ujetje in molijo k tebi, k svoji deželi, ki si jo dal njihovim očetom, mestu, katerega si ti izbral in hiši, ki sem jo zgradil za twoje ime, <sup>49</sup> potem pozorno poslušaj njihovo molitev in njihovo ponižno prošnjo v nebesih, svojem prebivališču in obravnavaj njihov primer <sup>50</sup> in odpusti svojemu ljudstvu, ker so grešili zoper tebe in vse njihove prestopke, s katerimi so se prekršili zoper tebe in jim daj sočutje pred tistimi, ki so jih odvedli ujetje, da bodo lahko imeli sočutje do njih, <sup>51</sup> kajti oni **so** twoje ljudstvo in twoja dediščina, ki si jo privedel iz Egipta, iz srede železne talilne peči, <sup>52</sup> da bodo twoje oči lahko odprete k ponižni prošnji twojega služabnika in k ponižni prošnji twojega ljudstva Izraela, da jim prisluhnese v vsem, v čemer kličejo k tebi. <sup>53</sup> Kajti oddvojil si jih izmed vsega zemeljskega ljudstva, **da bi bili** twoja dediščina, kakor si govoril po roki svojega služabnika Mojzesa, ko si naše očete privedel iz Egipta, o Gospod Bog.«

<sup>54</sup> Bilo je **tako**, ko je Salomon nehal moliti vso to molitev in ponižno prošnjo h Gospodu, da je vstal izpred Gospodovega oltarja od klečanja na svojih kolennih, s svojima rokama razsirjenima k nebui. <sup>55</sup> Vstal je in z močnim glasom blagoslovil vso Izraelovo skupnost, rekoč: <sup>56</sup> »Blagoslovjen **bodi** Gospod, ki je svojemu ljudstvu Izraelu dal počitek, glede na vse, kar je obljudil. Niti ena beseda ni manjkala od vse njegove dobre oblube, ki jo je obljudil po roki svojega služabnika Mojzesa. <sup>57</sup> Gospod, naš Bog, naj bo z nami, kakor je bil z našimi očeti. Naj nas ne pusti, niti naj nas ne zapusti, <sup>58</sup> da bo lahko naša srca nagnil k sebi, da hodimo po vseh njegovih poteh in da ohranjamo vse njegove zapovedi, njegove zakone in njegove sodbe, ki jih je zapovedal našim očetom. <sup>59</sup> Naj bodo te moje besede, s katerimi sem naredil ponižno prošnjo pred Gospodom, blizu Gospodu, našemu Bogu, podnevi in ponoči, da ohrani zadevo svojega služabnika in zadevo svojega ljudstva Izraela ob vseh časih, kakor bo stvar zahtevala, <sup>60</sup> da bo vse ljudstvo zemlje lahko vedelo, da Gospod **je** Bog **in da tam** ni nobenega drugega. <sup>61</sup> Naj bo twoje srce torej popolno z Gospodom, našim Bogom, da se ravna po njegovih zakonih in da ohranja njegove zapovedi, kakor je ta dan.«

<sup>62</sup> Kralj in ves Izrael z njim je daroval klavno daritev pred Gospodom. <sup>63</sup> Salomon je daroval žrtvovanje mirovnih daritev, ki jih je daroval Gospodu, dvaindvajset tisoč volov in sto dvajset tisoč ovc. Tako so kralj in vsi Izraelovi otroci posvetili Gospodovo hišo. <sup>64</sup> Iste dne je kralj posvetil sredino dvora, ki **je bila** pred Gospodovo hišo, kajti tam je daroval žgalne daritve, jedilne daritve in tolščo mirovnih daritev, ker je bil bronast oltar, ki **je bil** pred Gospodom, premajhen, da sprejme žgalne daritve, jedilne daritve in tolščo mirovnih daritev. <sup>65</sup> Ob tistem času je Salomon priredil praznovanje in ves Izrael z njim, velika skupnost, od vhoda v Hamat do egiptovske reke, pred Gospodom, našim Bogom, sedem dni in sedem dni, **torej** štirinajst dni. <sup>66</sup> Na osmi dan je ljudstvo odposlal proč in blagoslovili so kralja in radostni in

<sup>35</sup> ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: <sup>36</sup> Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

<sup>37</sup> ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, **or** if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness **there be**; <sup>38</sup> What prayer and supplication soever be *made* by any man, **or** by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: <sup>39</sup> Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) <sup>40</sup> That they may fear thee all the days that they live in the land which thou gavest unto our fathers. <sup>41</sup> Moreover concerning a stranger, that *is not* of thy people Israel, but cometh out of a far country for thy name's sake; <sup>42</sup> (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; <sup>43</sup> Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

<sup>44</sup> ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and **toward** the house that I have built for thy name: <sup>45</sup> Then hear thou in heaven their prayer and their supplication, and maintain their cause. <sup>46</sup> If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; <sup>47</sup> Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; <sup>48</sup> And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: <sup>49</sup> Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, <sup>50</sup> And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: <sup>51</sup> For they **be** thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: <sup>52</sup> That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. <sup>53</sup> For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

<sup>54</sup> And it was **so**, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. <sup>55</sup> And he stood, and blessed all the congregation of Israel with a loud voice, saying, <sup>56</sup> Blessed **be** the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. <sup>57</sup> The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: <sup>58</sup> That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. <sup>59</sup> And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: <sup>60</sup> That all the people of the earth may know that the LORD *is* God, *and that there is* none else. <sup>61</sup> Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

<sup>62</sup> ¶ And the king, and all Israel with him, offered sacrifice before the LORD. <sup>63</sup> And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD. <sup>64</sup> The same day did the king hallow the middle of the court that **was** before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that **was** before the LORD **was** too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. <sup>65</sup> And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, **even** fourteen days. <sup>66</sup> On the eighth day he sent

the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

**9** And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,<sup>2</sup> That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.<sup>3</sup> And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.<sup>4</sup> And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, **and** wilt keep my statutes and my judgments:<sup>5</sup> Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.<sup>6</sup> **But** if ye shall at all turn from following me, ye or your children, and will not keep my commandments **and** my statutes which I have set before you, but go and serve other gods, and worship them:<sup>7</sup> Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:<sup>8</sup> And at this house, **which** is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?<sup>9</sup> And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

<sup>10</sup> ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,<sup>11</sup> (**Now** Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.<sup>12</sup> And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.<sup>13</sup> And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day.<sup>14</sup> And Hiram sent to the king sixscore talents of gold.

<sup>15</sup> ¶ And this **is** the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.<sup>16</sup> **For** Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it **for** a present unto his daughter, Solomon's wife.<sup>17</sup> And Solomon built Gezer, and Beth-horon the nether,<sup>18</sup> And Baalah, and Tadmor in the wilderness, in the land,<sup>19</sup> And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.<sup>20</sup> **And** all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,<sup>21</sup> Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.<sup>22</sup> But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.<sup>23</sup> These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

<sup>24</sup> ¶ But Pharaoh's daughter came up out of the city of David unto her house which **Solomon** had built for her: then did he build Millo.

<sup>25</sup> ¶ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that **was** before the LORD. So he finished the house.

<sup>26</sup> ¶ And king Solomon made a navy of ships in Ezion-geber, which **is** beside Eloth, on the shore of the Red sea, in the land of Edom.<sup>27</sup> And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.<sup>28</sup> And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

**10** And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.<sup>2</sup> And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.<sup>3</sup> And Solomon told her all her questions: there was not **any** thing hid from the king, which he told her not.<sup>4</sup> And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,<sup>5</sup> And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.<sup>6</sup> And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.<sup>7</sup> Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.<sup>8</sup> Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, **and** that hear thy wisdom.<sup>9</sup> Blessed be the LORD thy God, which delighted in thee, to set thee on the throne

veselega srca zaradi vse dobrote, ki jo je Gospod storil za svojega služabnika Davida in za svoje ljudstvo Izrael, odšli k svojim šotorom.

**9** Prijetilo se je, ko je Salomon dokončal gradnjo Gospodove hiše, kraljeve hiše in vsega, kar je Salomon želel, kar mu je ugajalo storiti,<sup>2</sup> da se je Gospod drugič prikazal Salomonu, kakor se mu je prikazal pri Gibeónu.<sup>3</sup> Gospod mu je rekel: »Slišal sem twojo molitev in twojo ponižno prošnjo, ki si jo storil pred menoj. Jaz sem posvetil to hišo, ki si jo zgradil, da tja na veke postavim svoje ime in moje oči in moje srce bodo neprestano tam.<sup>4</sup> Če boš hodil pred menoj, kakor je hodil tvoj oče David, v neokrnjenosti srca in v poštenosti, da storiš glede na vse, kar sem ti zapovedal **in** da boš ohranjaj moje zakone in moje sodbe,<sup>5</sup> potem bom na veke utrdil prestol tvojega kraljestva nad Izraelem, kakor sem obljudil tvojemu očetu Davidu, rekoč: »Ne bo ti manjkal mož na Izraelovem prestolu.«<sup>6</sup> **Toda** če se boste obrnili od sledenja meni, vi ali vaši otroci in ne boste ohranjali mojih zapovedi **in** mojih zakonov, ki sem jih postavil pred vas, temveč boste šli in služili drugim bogovom in jih oboževali,<sup>7</sup> potem bom Izraela odsekal iz dežele, ki sem jih jo dal in to hišo, ki sem jo posvetil za svoje ime, bom vrgel iz svojega pogleda in Izrael bo med vsemi ljudstvi pregovor in tarča posmeha.<sup>8</sup> In ob tej hiši, **ki** je visoka, bo vsak, kdor gre mimo ne, osupel in bo sikal. Rekli bodo: »Zakaj je Gospod tako storil tej deželi in tej hiši?«<sup>9</sup> Odgovorili bodo: »Ker so zapustili Gospoda, svojega Boga, ki je njihove očete privedel ven iz egiptovske dežele in so se oprijeli drugih bogov, jih oboževali in jim služili, zato je Gospod nadnje privedel vse to zlo.«

<sup>10</sup> Prijetilo se je ob koncu dvajsetih let, ko je Salomon zgradil dve hiši, Gospodovo hišo in kraljevo hišo,<sup>11</sup> (**torej** tirska kralj Hirám je Salomona opremil s cedrovim lesom, cipresovim lesom in z zlatom, glede na vso njegovo željo) da je nató kralj Salomon Hirámu dal dvajset mest v galilejski deželi.<sup>12</sup> Hirám je prišel iz Tira, da bi videl mesta, ki mi jih je Salomon dal. Le-ta pa mu niso ugajala.<sup>13</sup> Rekli je: »Kakšna **so** ta mesta, ki si mi jih dal, moj brat?« Imenoval jih je dežela Kabúl do tega dne.<sup>14</sup> Hirám je poslal h kralju sto dvajset talentov zlata.

<sup>15</sup> In to **je** razlog dajatve obveznega dela, ki ga je dvignil kralj Salomon, da zgradi Gospodovo hišo, svojo lastno hišo, Miló, jeruzalemsko obzidje, Hacór, Megídó in Gezer.<sup>16</sup> **Kajti** faraon, egiptovski kralj, je odšel gor, zavzel Gezer, ga požgal z ognjem in umoril Kánaance, ki so prebivali v mestu in ga dal **za** darilo svoji hčeri, Salomonovi ženi.<sup>17</sup> Salomon je zgradil Gezer, spodnji Bet Horón,<sup>18</sup> Baalát, Tadmór v divjini, v deželi<sup>19</sup> in vsa skladisčna mesta, ki jih je imel Salomon in mesta za njegove vojne vozove in mesta za njegove konjenike in to, kar je Salomon želel, da zgradi in Jeruzalemu, na Libanonu in po vsej deželi svojega gospodstva.<sup>20</sup> Na vse ljudstvo, **ki je** preostalo od Amoréjcov, Hetejcev, Perizéjcov, Hivéjcov in Jebusejcev, ki niso **bili** od Izraelovih otrok,<sup>21</sup> na njihove otroke, ki so za njimi preostali v deželi, ki jih Izraelovi otroci niso mogli popolnoma uničiti, je Salomon naložil dajatev davka prisilnega dela do tega dne.<sup>22</sup> Toda izmed Izraelovih otrok Salomon ni naredil nobenega sužnja, temveč **so bili** bojevniki, njegovi služabniki, njegovi princi, njegovi poveljniki, vodje njegovih bojnih voz in njegovi konjeniki.<sup>23</sup> Ti **so bili** glavni častniki, ki **so bili** nad Salomonovim delom, petsto petdeset, ki so nadzorovali ljudstvo, ki je izvrševalo delo.

<sup>24</sup> Toda faraonova hči je prišla gor iz Davidovega mesta k svoji hiši, ki jo je **Salomon** zgradil zanjo. Potem je zgradil Miló.

<sup>25</sup> Trikrat na leto je Salomon daroval žgalne daritve in mirovne daritve na oltarju, ki ga je zgradil Gospodu in zažgal je kadilo na oltarju, ki **je bil** pred Gospodom. Tako je dokončal hišo.

<sup>26</sup> § Kralj Salomon je naredil floto ladij v Eción Geberju, ki **je** poleg Elota, na obali Rdečega morja, v edómski deželi.<sup>27</sup> Hirám je s Salomonovimi služabniki poslal v floto svoje služabnike, pomorščake, ki so imeli znanje o morju.<sup>28</sup> Prišli so do Ofirja in od tam vzeli zlato, štiristo dvajset talentov in **to** prinesli h kralju Salomonu.

**10** Ko je kraljica iz Sabe slišala o Salomonovem slovesu glede Gospodovega imena, je prišla, da ga preizkusi s težkimi vprašanji.

<sup>2</sup> Prišla je v Jeruzalem z zelo velikim spremstvom, s kamelami, ki so nosile dišave, zelo veliko zlata in **[z]** dragocenimi kamni. Ko je prišla k Salomonu, se je z njim posvetovala o vsem, kar je bilo na njenem srcu.

<sup>3</sup> Salomon ji je povedal vsa njena vprašanja. **Ničesar** ni bilo skritega pred kraljem, kar ji ne bi povedal.<sup>4</sup> Ko je kraljica iz Sabe videla vso Salomonovo modrost in hišo, ki jo je zgradil,<sup>5</sup> hrano njegove mize, sedenje njegovih služabnikov in položaj njegovih strežnikov, njihovo obleko, njegove dvorne točaje in njegovo vzpenjanje, s katerim je odšel gor h Gospodovi hiši, v njej ni bilo več duha.<sup>6</sup> Rekla je kralju: »Poročilo, ki sem ga slišala v svoji lastni deželi, o tvojih dejanh in o tvoji modrosti, je bilo resnično.<sup>7</sup> Vendar nisem verjela besedam, dokler nisem prišla in so moje oči **to** videle. Glej, niti polovice mi niso povedali. Tvoja modrost in uspevanje presega sloves, ki sem ga slišala.<sup>8</sup> Srečni **so** tvoji možje, srečni **so** ti tvoji služabniki, ki nenehno stojijo pred teboj **in** ki slišijo twojo modrost.<sup>9</sup> Blagoslovjen bodi Gospod, tvoj

Bog, ki se je razveseljeval v tebi, da te je posadil na Izraelov prestol. Ker je Gospod na veke ljubil Izraela, zato te je postavil za kralja, da izvajaš sodbo in pravico.«<sup>10</sup> Kralju je izročila sto dvajset talentov zlata in od dišav zelo veliko zalogu in dragocene kamne. Tja ni prišlo več takšno obilje dišav, kakor te, ki jih je kraljica iz Sabe dala kralju Salomonu.<sup>11</sup> Prav tako je Hirámovna mornarica, ki je iz Ofrja pripeljala zlato, iz Ofrja pripeljala veliko obilje sandalovine in dragocenih kamnov.<sup>12</sup> Kralj je iz sandalovine naredil stebre za Gospodovo hišo in za kraljevo hišo, tudi harfe in plunke za pevce. Do tega dne tja ni prišlo nobene takšne sandalovine niti jih niso videli.<sup>13</sup> Kralj Salomon je kraljici iz Sabe izročil vse njene želje, karkoli je prosila, poleg *tega*, kar ji je Salomon dal od svoje kraljeve radodarnosti. Tako se je obrnila in odšla v svojo lastno deželo, ona in njeni služabniki.

<sup>14</sup> Torej teža zlata, ki je v enem letu prišla k Salomonu, je bila šeststo šestinšestdeset talentov zlata,<sup>15</sup> poleg *tega kar je imel* od trgovcev, od preprodaje trgovcev z dišavami, od vseh kraljev iz Arabije in od voditeljev dežele.

<sup>16</sup> Kralj Salomon je naredil dvesto okroglih ščitov *iz* kovanega zlata. Šeststo *šeklov* zlata je šlo k enemu okroglemu ščitu.<sup>17</sup> *Naredil je* tristo ščitov *iz* kovanega zlata. Tri funte zlata je šlo za en ščit. Kralj jih je postavil v hiši libanonskega gozda.

<sup>18</sup> Poleg tega je kralj naredil velik prestol iz slonovine in ga prevlekel z najboljšim zlatom.<sup>19</sup> Prestol je imel šest stopnic in vrh prestola *je bil* zadaj okrogel. Na vsaki strani prestola *sta bili* naslonjali za roke in dva leva sta stala poleg naslonjal za roke.<sup>20</sup> Dvanajst levov je stalo na eni strani in na drugi, na šestih stopnicah. Kaj podobnega ni bilo narejenega v nobenem kraljestvu.

<sup>21</sup> Vse Salomonove posode za pitje *so bile iz* zlata in vse posode hiše libanonskega gozda *so bile iz* čistega zlata, nobena ni *bila* iz srebra. V Salomonovih dneh le-to ni veljalo za nič.<sup>22</sup> Kajti kralj je imel na morju taršiško mornarico s Hirámovno mornarico. Enkrat na tri leta je prišla mornarica iz Taršiša noseč zlato, srebro, slonovino, opice in pave.<sup>23</sup> Tako je kralj Salomon zaradi bogastva in zaradi modrosti prekosil vse zemeljske kralje.

<sup>24</sup> Vsa zemlja je iskala Salomona, da sliši njegovo modrost, ki jo je Bog položil v njegovo srce.<sup>25</sup> Vsak mož je prinesel svoje darilo, posode iz srebra, posode iz zlata, obleke, bojno opremo, dišave, konje, mule in to leto za letom.

<sup>26</sup> Salomon je zbral skupaj bojne vozove in konjenike. Imel je tisoč širisto bojnih voz in dvanajst tisoč konjenikov, katere je usmeril v mesta za bojne vozove in s kraljem v Jeruzalem.<sup>27</sup> Kralj je storil, da *je bilo* v Jeruzalemu zaradi obilja srebra kakor kamnov in storil, da *je bilo* ceder kakor egiptovskih smokev, ki *so* v dolini.

<sup>28</sup> § Salomon je imel konje, privedene iz Egipta in laneno prejo. Kraljevi trgovci so laneno prejo prejeli za ceno.<sup>29</sup> Bojni voz je prišel gor in se iz Egipta pripeljal za šeststo *šeklov* srebra, konj pa [za] sto petdeset. Tako so *jih* za vse hetejske kralje in za sirske kralje privedli ven z njihovimi sredstvi.

**11** Toda kralj Salomon je ljubil mnoge tuje žene, skupaj s faraonovo hčerjo, ženske iz Moába, Amónke, Sidónke *in* Hetejke,<sup>2</sup> od narodov *glede* katerih je Gospod Izraelovim otrokom rekel: »Ne boste vstopili k njim niti oni ne smejo vstopiti k vam, *kajti* zagotovo bodo vaše srce odvrnili za svojimi bogovi.« Salomon se je v ljubezni trdno pridružil k njim.<sup>3</sup> Imel je sedemsto žená, princese in tristo priležnic in njegove žene so odvrnile njegovo srce.<sup>4</sup> Kajti zgodilo se je, ko je bil Salomon star, *da so* njegove žene njegovo srce odvrnile za drugimi bogovi in njegovo srce ni bilo popolno z Gospodom, njegovim Bogom, kot *je bilo* srce njegovega očeta Davida.<sup>5</sup> Kajti Salomon je šel za Astarto, boginjo Sidóncev in za Milkómom, gnušobo Amóncev.<sup>6</sup> Salomon je počel zlo v Gospodovih očeh in ni popolnoma šel za Gospodom, kakor je *delal* njegov oče David.<sup>7</sup> Potem je Salomon zgradil visok kraj za Kemóša, gnušobo Moábcov, na hribu, ki *je* pred Jeruzalemom in za Moloha, ogabnost Amónovih otrok.<sup>8</sup> Podobno je storil za vse svoje tuje žene, ki so zažigale kadilo in žrtvovalo svojim bogovom.

<sup>9</sup> Gospod pa je bil jezen nad Salomonom, ker je bilo njegovo srce odvrgnjeno od Gospoda, Izraelovega Boga, ki se mu je dvakrat prikazal in mu je glede te stvari zapovedal, da naj ne gre za drugimi bogovi. Toda tega, kar mu je Gospod zapovedal, ni ohranil.<sup>11</sup> Zato je Gospod Salomonu rekel: »Ker si to storil in nisi obvaroval moje zaveze in mojih zakonov, ki sem ti jih zapovedal, ti bom zagotovo iztrgal kraljestvo in ga dal tvojemu služabniku.<sup>12</sup> Vendar zaradi tvojega očeta Davida tega ne bom storil v tvojih dneh, *temveč* ga bom iztrgal iz roke tvojega sina.<sup>13</sup> Toda ne bom odtrgal vsega kraljestva, *temveč* bom en rod dal tvojemu sinu zaradi Davida, mojega služabnika in zaradi Jeruzalema, ki sem ga izbral.«

<sup>14</sup> Gospod je Salomonu razvnel nasprotnika, Edómca Hadáda. Ta je *bil* iz kraljevega semena v Edómu.<sup>15</sup> Kajti pripetilo se je, ko je bil David v Edómu in je Joáb, poveljnik vojske, odšel gor, da pokopuje umorjene, potem ko je udaril vsakega moškega v Edómu<sup>16</sup> (kajti šest mesecev je Joáb ostal tam z vsem Izraelom, dokler ni iztrebil vsakega

of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.<sup>10</sup> And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.<sup>11</sup> And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.<sup>12</sup> And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.<sup>13</sup> And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

<sup>14</sup> ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,<sup>15</sup> Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

<sup>16</sup> ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.<sup>17</sup> And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

<sup>18</sup> ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.<sup>19</sup> The throne had six steps, and the top of the throne *was* round behind: and *there were* stays on either side on the place of the seat, and two lions stood beside the stays.<sup>20</sup> And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

<sup>19</sup> ¶ And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was nothing accounted of in the days of Solomon.<sup>22</sup> For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.<sup>23</sup> So king Solomon exceeded all the kings of the earth for riches and for wisdom.

<sup>20</sup> ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.<sup>25</sup> And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

<sup>21</sup> ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.<sup>27</sup> And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore trees that *are* in the vale, for abundance.

<sup>22</sup> ¶ And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.<sup>29</sup> And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

**11** But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;<sup>2</sup> Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for surely* they will turn away your heart after their gods: Solomon clave unto these in love.<sup>3</sup> And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.<sup>4</sup> For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.<sup>5</sup> For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.<sup>6</sup> And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.<sup>7</sup> Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.<sup>8</sup> And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

<sup>9</sup> ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,<sup>10</sup> And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.<sup>11</sup> Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.<sup>12</sup> Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.<sup>13</sup> Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

<sup>10</sup> ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.<sup>15</sup> For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;<sup>16</sup> (For six months did Joab remain there with all Israel, until he had cut off every male in Edom):<sup>17</sup> That

Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad **being** yet a little child.<sup>18</sup> And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.<sup>19</sup> And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.<sup>20</sup> And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.<sup>21</sup> And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.<sup>22</sup> Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

<sup>23</sup> ¶ And God stirred him up **another** adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:<sup>24</sup> And he gathered men unto him, and became captain over a band, when David slew them **of Zobah**:<sup>25</sup> And they went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad **did**: and he abhorred Israel, and reigned over Syria.

<sup>26</sup> ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name **was** Zeruah, a widow woman, even he lifted up **his** hand against the king.<sup>27</sup> And this **was** the cause that he lifted up **his** hand against the king: Solomon built Millo, **and** repaired the breaches of the city of David his father.<sup>28</sup> And the man Jeroboam **was** a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.<sup>29</sup> And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two **were** alone in the field:<sup>30</sup> And Ahijah caught the new garment that **was** on him, and rent it **in** twelve pieces:<sup>31</sup> And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:<sup>32</sup> (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.)<sup>33</sup> Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do **that which is** right in mine eyes, and **to keep** my statutes and my judgments, as **did** David his father.<sup>34</sup> Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:<sup>35</sup> But I will take the kingdom out of his son's hand, and will give it unto thee, **even** ten tribes.<sup>36</sup> And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.<sup>37</sup> And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.<sup>38</sup> And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do **that is** right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.<sup>39</sup> And I will for this afflict the seed of David, but not for ever.<sup>40</sup> Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

<sup>41</sup> ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, **are** they not written in the book of the acts of Solomon?<sup>42</sup> And the time that Solomon reigned in Jerusalem over all Israel **was** forty years.<sup>43</sup> And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

**12** And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.<sup>2</sup> And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard **of it**, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt):<sup>3</sup> That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,<sup>4</sup> Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.<sup>5</sup> And he said unto them, Depart yet **for** three days, then come again to me. And the people departed.

<sup>6</sup> ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?<sup>7</sup> And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.<sup>8</sup> But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, **and** which stood before him:<sup>9</sup> And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?<sup>10</sup> And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake

moškega v Edómu),<sup>17</sup> da je Hadád pobegnil, on in z njim nekateri Edómci, služabniki njegovega očeta, da gredo v Egipt; Hadád **je bil** še majhen otrok.<sup>18</sup> Vstali so iz Midjána in prišli v Parán in s seboj so vzeli može iz Parána ter prišli v Egipt, k faraonu, egiptovskemu kralju, ki mu je dal hišo, mu določil živež in mu dal deželo.<sup>19</sup> Hadád je našel veliko naklonjenost v faraonovih očeh, tako da mu je dal za ženo sestro svoje lastne žene, sestro kraljice Tahpenése.<sup>20</sup> Tahpenésina sestra mu je rodila Genubátu, njegovega sina, katerega je Tahpenésa vzgajala v faraonovi hiši in Genubát je bil v faraonovi hiši med faraonovimi sinovi.<sup>21</sup> Ko je Hadád v Egiptu slišal, da je David zaspal s svojimi očeti in da je bil Joáb, poveljnik vojske, mrtev, je Hadád rekel faraonu: »Pusti me oditi, da lahko grem k svoji lastni deželi.«<sup>22</sup> Potem mu je faraon rekel: »Toda kaj ti je manjkalo z menoj, glej, da si prizadevaš, da greš v svojo lastno deželo?« Odgovoril je: »Nič, vendar me vseeno pusti oditi.«

<sup>23</sup> Bog pa mu je razvnel **drugega** nasprotnika, Eljadájevega sina Rezóna, ki je pobegnil pred svojim gospodom Hadadezérjem, kraljem iz Cobe.<sup>24</sup> K sebi je zbral može in postal poveljnik nad četo, ko je David usmrtil tiste iz **Cobe** in odšli so v Damask, tam prebivali in kraljevali v Damasku.<sup>25</sup> Vse Salomonove dni je bil nasprotnik Izraelu, poleg vragolije, ki jo je **storil** Hadád. Preziral je Izrael in kraljeval nad Sirijo.

<sup>26</sup> Jerobeám, Nebátov sin, Efratejic iz Ceréde, Salomonov služabnik (katerega materino ime **je bilo** Cerúja, vdova), celo on je dvignil **svojo** roko zoper kralja.<sup>27</sup> To **je bil** razlog, da je **svojo** roko dvignil zoper kralja. Salomon je zgradil Miló **in** popravil vrzeli mesta svojega očeta Davida.<sup>28</sup> Mož Jerobeám **je bil** mogočen, hraber človek in Salomon, ko je videl, da je bil mladenič podjeten, ga je postavil za vladarja nad vso zadolžitvijo Jožefove hiše.<sup>29</sup> Pripetilo se je ob tistem času, ko je Jerobeám odšel iz Jeruzalema, da ga je na poti našel prerok Silčan Ahija, in ta se je odel z novo obleko in onadva **sta bila** sama na polju.<sup>30</sup> Ahija je zgrabil novo obleko, ki **je bila** na njem in jo raztrgal **na** dvanajst kosov<sup>31</sup> in rekel Jerobeámu: »Vzemi si deset kosov, kajti tako govori Gospod, Izraelov Bog: »Glej, iztrgal bom kraljestvo iz Salomonove roke in tebi bom dal deset rodov<sup>32</sup> (toda on bo imel en rod zaradi mojega služabnika Davida in zaradi Jeruzalema, mesta, ki sem ga izbral izmed vseh Izraelovih rodov),<sup>33</sup> zato ker so me zapustili in oboževali Astarto, boginja Sidóncev, Kemoša, boga Moábcev in Milkóma, boga Amónovih otrok in niso hodili po mojih poteh, da delajo **to, kar je** pravilno in mojih očeh **in da ohranjajo** moje zakone in moje sodbe, kakor **je počel** njegov oče David.<sup>34</sup> Vendar iz njegove roke ne bom vzel celotnega kraljestva, temveč ga bom zaradi Davida, svojega služabnika, katerega sem izbral, naredil za princa vse dni njegovega življenja, ker je ohranjal moje zapovedi in moje zakone,<sup>35</sup> toda kraljestvo bom vzel iz roke njegovega sina in ga dal tebi, **celo** deset rodov.<sup>36</sup> Njegovemu sinu pa bom dal en rod, da bo David, moj služabnik, lahko vedno imel luč pred meno v Jeruzalemu, mestu, ki sem ga izbral, da tam postavim svoje ime.<sup>37</sup> Vzel te bom in kraljeval boš glede na vse, kar želi tvoja duša in boš kralj nad Izraelom.<sup>38</sup> Zgodilo se bo, če boš prisluhnil vsemu, kar ti zapovem in boš hodil po mojih poteh in delal **to, kar je** pravilno in mojih očeh, da se držis mojih zakonov in mojih zapovedi, kakor se je moj služabnik David, da bom jaz s teboj in ti bom zgradil zanesljivo hišo, kakor sem jo zgradil za Davida, Izraela pa bom izročil tebi.<sup>39</sup> Zaradi tega bom prizadel Davidovo seme, toda ne na veke.«<sup>40</sup> Salomon je torej iskal, da ubije Jerobeáma. Jerobeám pa je vstal in pobegnil v Egipt, k egiptovskemu kralju Šíšáku in v Egiptu je bil do Salomonove smrti.

<sup>41</sup> Ostala Salomonova dela in vse, kar je storil in njegova modrost, **mar** niso zapisana in knjigi Salomonovih del.<sup>42</sup> Časa ko je Salomon v Jeruzalemu kraljeval nad vsem Izraelom **je bilo** štirideset let.<sup>43</sup> Salomon je zaspal s svojimi očeti in bil pokopan v mestu svojega očeta Davida. Namesto njega je zakraljeval njegov sin Rehabám.

**12** Rehabám je odšel v Sihem, kajti ves Izrael je prišel v Sihem, da ga postavijo za kralja.<sup>2</sup> Pripetilo se je, ko je Nebátov sin Jerobeám, ki je bil še v Egiptu, slišal **o tem** (kajti pobegnil je izpred prisotnosti kralja Salomona in je Jerobeám prebival v Egiptu).<sup>3</sup> da so poslali in ga poklicali. Jerobeám in vsa Izraelova skupnost pa je prišla in spregovorila Rehabámu, rekoč:<sup>4</sup> »Tvoj oče je naš jarem naredil boleč. Sedaj torej olajšaj boleč službo svojega očeta in njegov težek jarem, ki ga je položil na nas in mi ti bomo služili.«<sup>5</sup> Rekel jim je: »Odidite še **za** tri dni, potem ponovno pridite k meni.« In ljudstvo je odšlo.

<sup>6</sup> Kralj Rehabám se je posvetoval s starci, ki so stali pred njegovim očetom Salomonom, medtem ko je še živel in rekel: »Kako svetujete, da lahko odgovorim temu ljudstvu?«<sup>7</sup> Odgovorili so mu, rekoč: »Če hočeš biti ta dan služabnik temu ljudstvu in jim hočeš služiti in jim odgovoriti in jim govoriti dobre besede, potem bodo tvoji služabniki na veke.«<sup>8</sup> Toda zapustil je nasvet starcev, ki so mu ga dali in se posvetoval z mladeniči, ki so odrasli z njim **in** ki so stali pred njim<sup>9</sup> in jim rekel: »Kakšen nasvet dajete vi, da lahko odgovorimo temu ljudstvu, ki mi je govorilo, rekoč: »Naredi jarem, ki ga je tvoj oče položil nad nas, lažji?«<sup>10</sup> Mladeniči, ki so zrasli z njim, so mu govorili, rekoč: »Tako boš govoril temu ljudstvu, ki ti je govorilo, rekoč: »Tvoj oče je

naš jarem naredil težek, toda ti nam *ga* olajšaj; tako jim boš rekel: »Moj majhen *prst* bo debelejši kakor očetova ledja.<sup>11</sup> Kakor vam je moj oče naložil težek jarem, bom sedaj dodal vašemu jarmu. Moj oče vas je kaznoval z biči, toda jaz vas bom kaznoval s škorpijoni.«<sup>12</sup>

<sup>12</sup> Tako je Jerobeám in vse ljudstvo tretji dan prišlo k Rehabámu, kakor je kralj določil, rekoč: »Ponovno pridite k meni tretji dan.«<sup>13</sup> Kralj je ljudstvu surovo odgovoril in zapustil nasvet starcev, ki so mu ga dali.<sup>14</sup> Spregorovil jim je glede na nasvet mladeničev, rekoč: »Moj oče je vaš jarem naredil težek, jaz pa bom vašemu jarmu dodal. Moj oče vas je kaznoval *tudi* z biči, toda jaz vas bom kaznoval s škorpijoni.«<sup>15</sup> Zatorej kralj ni prisluhnil ljudstvu, kajti stvar je bila od Gospoda, da je lahko izpolnil svojo besedo, ki jo je Gospod po Šilčanu Ahíju govoril Nebátovemu sinu Jerobeámu.

<sup>16</sup> Torej ko je ves Izrael videl, da jim kralj ni prisluhnil, je ljudstvo odgovorilo kralju, rekoč: »Kakšen delež imamo v Davidu? Niti *nimamo* dediščine v Jesejevem sinu. K svojim šotorom, o Izrael. Sedaj poglej k svoji lastni hiši, David.« Tako je Izrael odšel v svoje šotore.<sup>17</sup> Toda *kar se tiče* Izraelovih otrok, ki so prebivali v Judovih mestih, je nad njimi kraljeval Rehabám.<sup>18</sup> Potem je kralj Rehabám poslal Adoráma, ki *je bil* nad davkom in ves Izrael ga je kamnal s kamni, da je umrl. Zato je kralj Rehabám pohitel, da se spravi k svojemu bojnemu vozu, da pobegne v Jeruzalem.<sup>19</sup> Tako se je Izrael uprl zoper Davidovo hišo do današnjega dne.<sup>20</sup> Pripetilo se je, ko je ves Izrael slišal, da je Jerobeám ponovno prišel, da so poslali in ga poklicali k skupnosti in ga postavili za kralja nad vsem Izraelom. Tam ni bilo nikogar, ki je sledil Davidovi hiši, razen samo Judevega rodu.

<sup>21</sup> Ko je Rehabám prišel v Jeruzalem, je zbral vso Judovo hišo, z Benjaminovim rodom, sto osemdeset tisoč izbranih mož, ki so bili bojevniki, da se bojujejo zoper Izraelovo hišo, da kraljestvo ponovno privedejo k Salomonovemu sinu Rehabámu.<sup>22</sup> Toda beseda od Boga je prišla k Šemajáju, Božjemu možu, rekoč:<sup>23</sup> »Govori Salomonovemu sinu Rehabámu, Judovemu kralju in vsej Judovi in Benjaminovi hiši in preostanku ljudstva, rekoč:<sup>24</sup> Tako govoril Gospod: »Ne boste šli gor niti se ne boste borili zoper vaše brate, Izraelove otroke. Vsak mož naj se vrne k svoji hiši, kajti ta stvar je od mene.«<sup>25</sup> Prisluhnili so torej Gospodovi besedi in se vrnili, da odidejo, glede na Gospodovo besedo.

<sup>25</sup> Potem je Jerobeám na gori Efrájim zgradil Sihem in tam prebival in odšel od tam ter zgradil Penuél.<sup>26</sup> Jerobeám je v svojem srcu rekel: »Sedaj se bo kraljestvo vrnilo k Davidovi hiši.<sup>27</sup> Če gre to ljudstvo gor, da opravi klavno daritev v Gospodovi hiši, v Jeruzalemu, potem se bo srce tega ljudstva ponovno obrnilo k njihovemu gospodu, k Judovemu kralju Rehabámu, mene pa bodo ubili in ponovno odšli k Judovemu kralju Rehabámu.«<sup>28</sup> Nakar se je kralj posvetoval in naredil dve teleti *iz* zlata ter jim rekel: »To je za vas preveč, da greste gor v Jeruzalem. Poglejte svoje bogove, o Izrael, ki so te privedli gor iz egiptovske dežele.«<sup>29</sup> Eno je postavil v Betelu, drugo pa v Danu.<sup>30</sup> Ta stvar je postala greh, kajti ljudstvo je odšlo, *da bi oboževalo* pred enim, *celó* k Danu.<sup>31</sup> Naredil je hišo visokih krajev in iz najnižjih izmed ljudstva naredil duhovnike, ki niso bili izmed Lévíjevih sinov.<sup>32</sup> Jerobeám je odredil praznovanje v osmem mesecu, na petnajsti dan meseca, podobno prazniku, ki *je* v Judu in daroval na oltarju. Tako je storil v Betelu, žrtvoval je teletoma, ki ju je naredil in v Betelu je postavil duhovnike visokih krajev, ki jih je naredil.<sup>33</sup> Tako je daroval na oltarju, ki ga je naredil v Betelu, na petnajsti dan osmega meseca, *celó* v mesecu, ki ga je zasnoval iz svojega lastnega srca in odredil praznovanje Izraelovim otrokom in daroval na oltarju in zažgal kadilo.

**13** Glej, iz Juda je prišel Božji mož po Gospodovi besedi do Betela in Jerobeám je stal pri oltarju, da zažge kadilo.<sup>2</sup> Zaklical je zoper oltar v Gospodovi besedi in rekel: »O oltar, oltar, tako govoril Gospod: »Glej, otrok bo rojen Davidovi hiši, po imenu Jošija in na tebi bo daroval duhovnike visokih krajev, ki zažigajo kadilo na tebi in človeške kosti bodo žgane na tebi.«<sup>3</sup> In isti dan je dal znamenje, rekoč: »To je znamenje, ki ga je Gospod govoril: »Glej, oltar bo razpočen in pepel, ki *je* na njem, se bo izsl.«<sup>4</sup> Pripetilo se je, da ko je kralj Jerobeám slišal izjavo Božjega moža, ki je zaklical proti oltarju v Betelu, da je svojo roko iztegnil od oltarja, rekoč: »Primit ga.« Njegova roka, katero je iztegnil proti njemu, pa se je posušila, tako da je ni mogel povleči nazaj k sebi.<sup>5</sup> Tudi oltar je bil razpočen in pepel izlit iz oltarja, glede na znamenje, ki ga je Božji mož dal po Gospodovi besedi.<sup>6</sup> Kralj je Božjemu možu odgovoril in rekel: »Prosi sedaj obličeje Gospoda, svojega Boga in moli zame, da bo moja roka lahko ponovno povrnjena k meni.« Božji mož je rotil Gospoda in kraljeva roka je bila ponovno povrnjena k njemu in postala kakor *je bila ta* poprej.<sup>7</sup> Kralj je Božjemu možu rekel: »Pridi z menoj domov, osveži se in dal ti bom nagrado.«<sup>8</sup> Božji mož je kralju odgovoril: »Če mi daš polovico svoje hiše, ne bom šel s teboj niti na tem kraju ne bom jedel kruha niti pil vase.«<sup>9</sup> Kajti tako mi je bilo naročeno po Gospodovi besedi, rekoč: »Ne jej kruha, niti ne pij vode, niti se ne obračaj ponovno po isti poti, po kateri si prišel.«<sup>10</sup> Tako je odšel po drugi poti in se ni vrnil po poti, po kateri je prišel v Betel.

unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.<sup>11</sup> And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

<sup>12</sup> ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.<sup>13</sup> And the king answered the people roughly, and forsook the old men's counsel that they gave him;<sup>14</sup> And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.<sup>15</sup> Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

<sup>16</sup> ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.<sup>17</sup> But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.<sup>18</sup> Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.<sup>19</sup> So Israel rebelled against the house of David unto this day.<sup>20</sup> And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

<sup>21</sup> ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.<sup>22</sup> But the word of God came unto Shemaiah the man of God, saying,<sup>23</sup> Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,<sup>24</sup> Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

<sup>25</sup> ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.<sup>26</sup> And Jeroboam said in his heart, Now shall the kingdom return to the house of David:<sup>27</sup> If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.<sup>28</sup> Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.<sup>29</sup> And he set the one in Beth-el, and the other put he in Dan.<sup>30</sup> And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.<sup>31</sup> And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.<sup>32</sup> And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.<sup>33</sup> So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

**13** And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.<sup>2</sup> And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.<sup>3</sup> And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.<sup>4</sup> And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.<sup>5</sup> The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.<sup>6</sup> And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.<sup>7</sup> And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.<sup>8</sup> And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:<sup>9</sup> For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same

way that thou camest.<sup>10</sup> So he went another way, and returned not by the way that he came to Beth-el.

<sup>11</sup> ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.<sup>12</sup> And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.<sup>13</sup> And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,<sup>14</sup> And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.<sup>15</sup> Then he said unto him, Come home with me, and eat bread.<sup>16</sup> And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:<sup>17</sup> For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.<sup>18</sup> He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.<sup>19</sup> So he went back with him, and did eat bread in his house, and drank water.

<sup>20</sup> ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:<sup>21</sup> And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,<sup>22</sup> But camest back, and hast eaten bread and drunk water in the place, of the which *the Lord* did say to thee, Eat no bread, and drink no water, thy carcase shall not come unto the sepulchre of thy fathers.

<sup>23</sup> ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.<sup>24</sup> And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.<sup>25</sup> And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.<sup>26</sup> And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.<sup>27</sup> And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.<sup>28</sup> And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.<sup>29</sup> And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.<sup>30</sup> And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother!<sup>31</sup> And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:<sup>32</sup> For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

<sup>33</sup> ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places.<sup>34</sup> And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

**14** At that time Abijah the son of Jeroboam fell sick.<sup>2</sup> And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people.<sup>3</sup> And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.<sup>4</sup> And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

<sup>5</sup> ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.<sup>6</sup> And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy *tidings*.

<sup>7</sup> Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,<sup>8</sup> And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;<sup>9</sup> But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:<sup>10</sup> Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be

<sup>11</sup> Torej v Betelu je prebival star prerok. Njegovi sinovi so prišli in mu povedali vsa dela, ki jih je tisti dan Božji mož storil v Betelu. Tudi besede, ki jih je govoril kralju, so povedali svojemu očetu.<sup>12</sup> Njihov oče jim je rekel: »Po kateri poti je odšel?« Kajti njegovi sinovi so videli po kateri poti je odšel Božji mož, ki je prišel iz Juda.<sup>13</sup> Svojim sinovom je rekel: »Osedlajte mi osla.« Tako so mu osedlali osla, in jahal je na njem<sup>14</sup> in odšel za Božjim možem in ga našel sedeti pod hrastom. Rekel mu je: »Ali si ti Božji mož, ki je prišel iz Juda?« Ta je rekel: »Jaz *sem*.«<sup>15</sup> Potem mu je rekel: »Pridi z menoj domov in jej kruh.«<sup>16</sup> Ta pa je rekel: »Ne smem se vrniti s teboj, niti vstopiti s teboj, niti na tem kraju ne bom jedel kruha niti pil vode,<sup>17</sup> kajti po Gospodovi besedi mi je bilo rečeno: ›Ti tam ne boš jedel niti kruha niti pil vode niti se ne boš ponovno obrnil, da bi šel po poti, po kateri si prišel.‹«<sup>18</sup> Rekel mu je: »Tudi jaz *sem* prerok, kot *si* ti in angel mi je po Gospodovi besedi govoril, rekoč: ›Privedi ga s seboj nazaj v svojo hišo, da bo lahko jedel kruh in pil vodo.‹«<sup>19</sup> Toda lagal mu je.<sup>19</sup> Tako je z njim odšel nazaj in v njegovi hiši jedel kruh in pil vodo.

<sup>20</sup> Pripetilo se je, ko sta sedela pri mizi, da je Gospodova beseda prišla preroku, ki ga je privredel nazaj<sup>21</sup> in Božjemu možu, ki je prišel iz Juda, je zaklical, rekoč: »Tako govoril Gospod: ›Ker nisi ubogal Gospodovih ust in se nisi držal Gospodove zapovedi, ki ti jo je Gospod, twoj Bog, zapovedal,<sup>22</sup> temveč si prišel nazaj in si na tem kraju jedel kruh in pil vodo, o čemer ti je Gospod rekel: ›Ne jej kruha in ne pij nobene vode, tvoje truplo ne bo prišlo v mavzolej tvojih očetov.‹«

<sup>23</sup> Pripetilo se je, ko je pojedel kruh in potem ko je popil, da je zanj osedlal osla, *namreč* za preroka, katerega je privredel nazaj.<sup>24</sup> Ko je ta odšel, ga je na poti srečal lev in ga usmrtil. Njegovo truplo je bilo vrženo na pot in poleg njega je stal osel, *[in]* tudi lev je stal poleg trupla.<sup>25</sup> Glej, ljudje so hodili mimo in videli trupla, vrženo na pot in leva stoječega poleg trupla in prišli so in *to* povedali v mestu, kjer je živel stari prerok.<sup>26</sup> Ko je prerok, ki ga je privredel nazaj iz poti, slišal *o tem*, je rekel: »To je Božji mož, ki je bil neposlušen Gospodovi besedi. Zato ga je Gospod izročil levu, ki ga je raztrgal in umoril glede na Gospodovo besedo, ki mu jo je govoril.«<sup>27</sup> Svojim sinovom je spregovoril, rekoč: »Osedlajte mi osla.« In osedlali so *mu*.<sup>28</sup> Odšel je in na poti našel njegovo truplo ter osla in leva stati poleg trupla. Lev ni pojedel trupla niti raztrgal osla.<sup>29</sup> Prerok je pobral truplo Božjega moža, ga položil na osla in ga privredel nazaj, in stari prerok je prišel v mesto, da žaluje in da ga pokoplje.<sup>30</sup> Njegovo truplo je položil v svoj lasten grob in žalovali so nad njim, rekoč: »Ojoj, moj brat!«<sup>31</sup> Pripetilo se je, potem ko ga je pokopal, da je govoril svojim sinovom, rekoč: »Ko umrem, potem me pokopljite v mavzoleju, v katerem *je* pokopan Božji mož. Moje kosti položite poleg njegovih kosti,<sup>32</sup> kajti beseda, ki jo je klical po Gospodovi besedi zoper oltar v Betelu in zoper vse hiše visokih krajev, ki *so* v mestih Samarije, se bo zagotovo zgodila.«

<sup>33</sup> Po tej stvari se Jerobeám ni odvrnil iz svoje zle poti, temveč je ponovno naredil najnižje izmed ljudi za duhovnike na visokih krajih. Kogarkoli je hotel, je umestil in ta je postal *eden* izmed duhovnikov visokih krajev.<sup>34</sup> Ta stvar je postala greh Jerobeámovi hiši, celo, da *jo* odseka in da *jo* uniči iz obličja zemelje.

**14** Ob tistem času je Jerobeámov sin Abíja zbolel.<sup>2</sup> Jerobeám je rekel svoji ženi: »Vstani, prosim te in se preobleci, da te ne bodo spoznali, da si Jerobeámove žena in pojdi v Šilo. Glej, tam *je* prerok Ahíja, ki mi je povedal, da *naj bi bil jaz* kralj nad tem ljudstvom.<sup>3</sup> S seboj vzemi deset hlebov, kolačke in vrč medu in pojdi k njemu. Povedal ti bo kaj bo z otrokom.«<sup>4</sup> Jerobeámove žena je tako storila, vstala, odšla v Šilo in prišla k Ahíjevi hiši. Toda Ahíja je ni mogel videti, kajti njegove oči so zaradi starosti otemnеле.

<sup>5</sup> Gospod je rekel Ahiju: »Glej, prihaja Jerobeámove žena, da od tebe prosi stvar za svojega sina, kajti *je* bolan. Tako in tako ji boš rekel, kajti tako bo, ko bo vstopila, da se bo pretvarjala, *da je* druga *ženska*.«<sup>6</sup> To je bilo *tako*, da ko je Ahíja zaslišal glas njenih stopal, ko je vstopila pri vratih, je rekel: »Vstopi, ti Jerobeámove žena; zakaj se pretvarjaš, *da si* druga? Kajti k tebi *sem* poslan s težkimi *novicami*.

<sup>7</sup> Pojdi, povej Jerobeámu: »Tako govoril Gospod, Izraelov Bog: ›Ker sem te povišal izmed ljudstva in te naredil princa nad svojim ljudstvom Izraelom<sup>8</sup> in kraljestvo odtrgal od Davidove hiše in ga dal tebi; pa *vendar* ti nisi bil kakor moj služabnik David, ki je ohranjal moje zapovedi in ki mi je sledil z vsem svojim srcem, da počne samo *to, kar je bilo* pravilno v mojih očeh,<sup>9</sup> temveč si storil zlo bolj kot vsi, ki so bili pred teboj, kajti odšel si in si naredil druge bogove in ulite podobe, da me dražiš do jeze in si me vrgel za svoj hrbet.<sup>10</sup> Zato glej, jaz bom nad Jerobeámovi hišo privredel zlo in od Jerobeáma bom iztrebil tistega, ki lula proti zidu *in* tistega, ki je zaprt in je ostal v Izraelu in odvzel bom preostanek Jerobeámove hiše kakor človek odvaja gnoj,

dokler ta ves ne izgine.<sup>11</sup> Tistega, ki bo od Jerobeámovih umrl v mestu, bodo žrli psi. Tistega pa, ki umre na polju, bo žrla perjad neba, kajti Gospod je *to* govoril.<sup>12</sup> Vstani torej, pojdi k svoji lastni hiši *in* ko tvoga stopala vstopijo v mesto, bo otrok umrl.<sup>13</sup> Ves Izrael bo žaloval za njim in ga pokopal, kajti on bo edini izmed Jerobeámovih prišel do groba, ker se je v Jerobeámovi hiši v njem našla *neka* dobra stvar do Gospoda, Izraelovega Boga.<sup>14</sup> Poleg tega si bo Gospod dvignil kralja nad Izraelom, ki bo tisti dan iztrebil Jerobeámovi hišo. Toda kaj? Celo sedaj.<sup>15</sup> Kajti Gospod bo udaril Izraela, kakor se trst maje v vodi in Izraela bo izkoreninil iz te dobre dežele, ki jo je dal njihovim očetom in razkropil jih bo preko reke, ker so si naredili svoje ašere, izzivajoč Gospoda do jeze.<sup>16</sup> Izraela se bo odrekel zaradi grehov Jerobeáma, ki je storil greh in ki je Izraela pripravil, da greši.«<sup>16</sup>

<sup>17</sup> Jerobeámovega žena je vstala, odšla in prišla v Tirco *in* ko je prišla k pragu vrat, je otrok umrl<sup>18</sup> in pokopali so ga in ves Izrael je žaloval za njim, glede na Gospodovo besedo, ki jo je govoril po roki svojega služabnika, preroka Ahija.<sup>19</sup> Ostala Jerobeámovega dela, kako se je vojskoval in kako je kraljeval, glej, ta *so* zapisana v kronični knjigi Izraelovih kraljev.<sup>20</sup> Dni, ko je Jerobeám kraljeval, *je bilo* dvaindvajset let in zaspal je s svojimi očeti in namesto njega je zakraljeval njegov sin Nadáb.

<sup>21</sup> Salomonov sin Rehabám je kraljeval v Judu. Rehabám *je bil* star enainštirideset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval sedemnajst let, mestu, katerega je Gospod izbral izmed vseh Izraelovih rodov, da tam postavi svoje ime. Ime njegove matere *je bilo* Ámónka Naáma.<sup>22</sup> Juda je počel zlo v Gospodovih očeh in s svojimi grehi, ki so jih zarešili, so ga dražili do ljubosumnosti, nad vsem, kar so počeli njihovi očetje.<sup>23</sup> Kajti zgradili so si tudi visoke kraje, podobe in ašere na vsakem visokem hribu in pod vsakim zelenim drevesom.<sup>24</sup> V deželi so bili tudi posvečeni vlačugarji *in* ti so počeli glede na vse ogabnosti narodov, katere je Gospod pregnal pred Izraelovimi otroci.

<sup>25</sup> Pripetilo se je v petem letu kralja Rehabáma, *da* je egiptovski kralj Šíšák prišel gor nad Jeruzalem.<sup>26</sup> Odnesel je zaklade Gospodove hiše in zaklade kraljeve hiše, celo vse je odnesel. Odnesel je vse zlate šcite, ki jih je Salomon naredil.<sup>27</sup> Kralj Rehabám je namesto njih naredil bronaste šcite in *jh* predal v roke vodje straže, ki je varoval vrata kraljeve hiše.<sup>28</sup> To je bilo *tako*, kadar je kralj odšel v Gospodovo hišo, da jih je straža nosila in jih [*potem*] ponovno odnesla v stražarnico.

<sup>29</sup> Torej preostala izmed Rehabámovih dejanj in vse, kar je storil, *mar* niso zapisana v kronični knjigi Judovih kraljev?<sup>30</sup> Med Rehabámom in Jerobeámom pa je bila vse *njune* dni vojna.<sup>31</sup> Rehabám je zaspal s svojimi očeti in bil s svojimi očeti pokopan v Davidovem mestu. Ime njegove matere *je bilo* Ámónka Naáma. Namesto njega je zakraljeval njegov sin Abíjam.

**15** Torej v osemnajstem letu kralja Jerobeáma, Nebátovega sina, je nad Judom zakraljeval Abíjam.<sup>2</sup> Tri leta je kraljeval v Jeruzalemu. Ime njegove matere *je bilo* Maáha, Abíšalómova hči.<sup>3</sup> Hodil je v vseh grehih svojega očeta, ki jih je ta storil pred njim in njegovo srce ni bilo popolno z Gospodom, njegovim Bogom, kakor je bilo srce njegovega očeta Davida.<sup>4</sup> Kljub temu mu je zaradi Davida Gospod, njegov Bog, dal svetilko v Jeruzalemu, da za seboj postavi svojega sina in da vzpostavi Jeruzalem,<sup>5</sup> ker je David delal *to, kar je bilo* prav v Gospodovih očeh in se vse dni svojega življenja ni obrnil stran od katerekoli *stvari*, ki mu jo je zapovedal, razen samo v zadevi Hetejca Urijája.<sup>6</sup> Med Rehabámom in Jerobeámom pa je bila vojna vse dni njegovega življenja.<sup>7</sup> Torej preostala izmed Abíjamovih dejanj in vse, kar je storil, *mar* niso zapisana v kronični knjigi Judovih kraljev? In bila je vojna med Abíjamom in Jerobeámom.<sup>8</sup> Abíjam je zaspal s svojimi očeti in pokopali so ga v Davidovem mestu. Namesto njega je zakraljeval njegov sin Asá.

<sup>9</sup> V dvajsetem letu Izraelovega kralja Jerobeáma, je nad Judom zakraljeval Asá.<sup>10</sup> V Jeruzalemu je kraljeval enainštirideset let. Ime njegove matere *je bilo* Maáha, Abíšalómova hči.<sup>11</sup> Asá je delal *to, kar je bilo* pravilno v Gospodovih očeh, kakor je *delal* njegov oče David.<sup>12</sup> Iz dežele je odpravil posvečene vlačugarje in odstranil vse malike, ki so jih naredili njegovi očetje.<sup>13</sup> Tudi svojo mater Maáho, celo njo je odstranil, da *bi bila* kraljica, ker si je v ašeri naredila malika. Asá je uničil njenega malika in *ga* zažgal pri potoku Kidronu.<sup>14</sup> Toda visokih krajev ni odstranil. Kljub temu je bilo Asájevo srce, vse dni njegovega življenja, popolno z Gospodom.<sup>15</sup> V Gospodovo hišo je prinesel stvari, ki jih je njegov oče posvetil in stvari, ki jih je sam posvetil, srebro, zlato in posode.

<sup>16</sup> Med Asájem in Izraelovim kraljem Bašájem pa je bila vse njune dni vojna.<sup>17</sup> Izraelov kralj Bašá je odšel gor zoper Juda in zgradil Ramo, da Judovemu kralju Asáju ne bi pustil iti ven ali priti noter.<sup>18</sup> Potem je Asá vzel vse srebro in zlato, *ki je* ostalo v zakladnicah Gospodove hiše in zakladnicah kraljeve hiše in jih izročil v roko svojih služabnikov. Kralj Asá pa jih je poslal k Ben Hadádu, Tabrimónovemu sinu, Hezjónovemu sinu, kralju Sirijskemu, ki je prebival pri Damasku, rekoč:<sup>19</sup> »Zaveza je med menoj in teboj *in* med mojim očetom in tvojim očetom. Glej, k

all gone.<sup>11</sup> Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.<sup>12</sup> Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.<sup>13</sup> And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.<sup>14</sup> Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.<sup>15</sup> For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.<sup>16</sup> And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

<sup>17</sup> ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;<sup>18</sup> And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.<sup>19</sup> And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.<sup>20</sup> And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

<sup>21</sup> ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.<sup>22</sup> And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.<sup>23</sup> For they also built them high places, and images, and groves, on every high hill, and under every green tree.<sup>24</sup> And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

<sup>25</sup> ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:<sup>26</sup> And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.<sup>27</sup> And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house.<sup>28</sup> And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

<sup>29</sup> ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?<sup>30</sup> And there was war between Rehoboam and Jeroboam all *their* days.<sup>31</sup> And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

**15** Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.<sup>2</sup> Three years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.<sup>3</sup> And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.<sup>4</sup> Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:<sup>5</sup> Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.<sup>6</sup> And there was war between Rehoboam and Jeroboam all the days of his life.<sup>7</sup> Now the rest of the acts of Abijam, and all that he did, *are they not* written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.<sup>8</sup> And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

<sup>9</sup> ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.<sup>10</sup> And forty and one years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.<sup>11</sup> And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.<sup>12</sup> And he took away the sodomites out of the land, and removed all the idols that his fathers had made.<sup>13</sup> And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt *it* by the brook Kidron.<sup>14</sup> But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.<sup>15</sup> And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

<sup>16</sup> ¶ And there was war between Asa and Baasha king of Israel all their days.<sup>17</sup> And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.<sup>18</sup> Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,<sup>19</sup> *There is* a league between me and thee, *and* between my father

and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.<sup>20</sup> So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.<sup>21</sup> And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.<sup>22</sup> Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.<sup>23</sup> The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.<sup>24</sup> And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

<sup>25</sup> ¶ And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.<sup>26</sup> And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

<sup>27</sup> ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.<sup>28</sup> Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.<sup>29</sup> And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:<sup>30</sup> Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

<sup>31</sup> ¶ Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?<sup>32</sup> And there was war between Asa and Baasha king of Israel all their days.<sup>33</sup> In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.<sup>34</sup> And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

**16** Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,<sup>2</sup> Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;<sup>3</sup> Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.<sup>4</sup> Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.<sup>5</sup> Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?<sup>6</sup> So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.<sup>7</sup> And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

<sup>8</sup> ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.<sup>9</sup> And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.<sup>10</sup> And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

<sup>11</sup> ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.<sup>12</sup> Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,<sup>13</sup> For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.<sup>14</sup> Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

<sup>15</sup> ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.<sup>16</sup> And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.<sup>17</sup> And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.<sup>18</sup> And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,<sup>19</sup> For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.<sup>20</sup> Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

tebi sem poslal dar iz srebra in zlata. Pridi in prelomi svojo zavezo z Izraelovim kraljem Bašnjem, da bo lahko odšel od mene.<sup>20</sup> Tako je Ben Hadád prisluhnil kralju Asáju in poslal poveljnik vojsk, katere je imel, zoper Izraelova mesta in udaril Ijón, Dan, Abél Bet Maáho in ves Kinéret, z vso Neftálijevo deželo.<sup>21</sup> Pripetilo se je, ko je Bašá slišal o tem, da je prenehal z gradnjo Rame in prebival v Tirci.<sup>22</sup> Potem je kralj Asá po vsej Judeji naredil razglas. Nihče ni bil izvzet. Vzeli so kamne iz Rame in les, s katerim je Bašá gradil in kralj Asá je z njim gradil Gebo Benjamin in Micpo.<sup>23</sup> Preostala izmed vseh Asájevih dejanj in vsa njegova moč in vse, kar je storil in mesta, ki jih je zgradil, mar niso zapisana v kroniški knjigi Judovih kraljev? Kljub temu je bil v času svoje visoke starosti bolan na svojih stopalih.<sup>24</sup> Asá je zaspal s svojimi očeti in s svojimi očeti je bil pokopan v mestu svojega očeta Davida. Namesto njega je zakraljeval njegov sin Józafat.

<sup>25</sup> Jerobeámov sin Nadáb je pričel kraljevati nad Izraelom v drugem letu Judovega kralja Asája in nad Izraelom je kraljeval dve leti.<sup>26</sup> Počel je zlo v Gospodovih očeh in hodil po poti svojega očeta in v njegovem grehu, s katerim je Izraela primoral, da gresi.

<sup>27</sup> Zoper njega se je zarotil Ahíjev sin Bašá iz Isahárjeve hiše in Bašá ga ja udaril pri Gibetónu, ki priprada Filistejcem, kajti Nadáb in ves Izrael sta oblegala Gibetón.<sup>28</sup> Celo v tretjem letu Judovega kralja Asája, ga je Bašá ubil in zakraljeval namesto njega.<sup>29</sup> Pripetilo se je, ko je zakraljeval, da je udaril vso Jerobeámovihišo. Jerobeámu ni pustil nikogar, ki diha, dokler ga ni pokončal, glede na Gospodovo izjavo, katero je govoril po svojem služabniku, Šilčanu Ahíju,<sup>30</sup> zaradi Jerobeámovih grehov, ki jih je ta zagrešil in ki so Izraela pripravili grešiti s svojim izzivanjem, s katerim so Gospoda, Izraelovega Boga, izzivali do jeze.

<sup>31</sup> Torej preostala izmed Nadábovih dejanj in vse, kar je storil, mar niso zapisana v kroniški knjigi Izraelovih kraljev?<sup>32</sup> Med Asájem in Izraelovim kraljem Bašnjem je bila vse njune dni vojna.<sup>33</sup> V tretjem letu Judovega kralja Asája je nad Izraelom v Tirci pričel kraljevati Ahíjev sin Bašá, štiriindvajset let.<sup>34</sup> Počel je zlo v Gospodovih očeh in hodil po Jerobeámovi poti in v njegovem grehu, s katerim je Izraela primoral, da gresi.

Potem je Gospodova beseda prišla Hananijevemu sinu Jehúju 16 zoper Bašája, rekoč:<sup>2</sup> »Ker kakor sem te povisal iz prahu in te naredil princa nad mojim ljudstvom Izraelom in si hodil po Jerobeámovi poti in primoral moje ljudstvo Izraela, da gresi, da me z njihovimi grehi dražiš do jeze,<sup>3</sup> glej, bom odvzel potomstvo Bašája in potomstvo njegove hiše in tvojo hišo bom naredil podobno hiši Nebátovega sina Jerobeáma.<sup>4</sup> Tistega, ki od Bašája umre v mestu, bo jedel pes, tistega pa, ki od njegovih umre na poljih, bo žrla perjad neba.«<sup>5</sup> Torej preostala izmed Bašájevih del in vse, kar je storil in njegova moč, mar niso zapisana v kroniški knjigi Izraelovih kraljev?<sup>6</sup> Tako je Bašá zaspal s svojimi očeti in je bil pokopan v Tirci. Namesto njega je zakraljeval njegov sin Elá.<sup>7</sup> Prav tako je po roki Hananijevega sina Jehúja prišla Gospodova beseda zoper Bašája in zoper njegovo hišo, celo za vse zlo, ki ga je storil v Gospodovih očeh, v draženju do jeze z deli njegovih rok, ker je bil podoben Jerobeámovihiši in ker ga je ubil.

<sup>8</sup> V sedmadvajsetem letu Judovega kralja Asája, je nad Izraelom v Tirci [za] dve leti pričel kraljevati Bašájev sin Elá.<sup>9</sup> Njegov služabnik Zimri, poveljnik polovice njegovih bojnih vozov, se je zoper njega zarotil, medtem, ko je bil ta v Tirci in se do pijanosti napil v hiši Arcája, oskrbnika njegove hiše v Tirci.<sup>10</sup> Zimri je vstopil, ga udaril in ubil v sedemadvajsetem letu Judovega kralja Asája in zakraljeval namesto njega.

<sup>11</sup> Ko je pričel kraljevati, se je pripetilo, da je takoj, ko je sedel na svoj prestol, usmrtil vso Bašájevo hišo. Ni mu pustil niti enega, ki lula proti zidu niti od njegove žlahte niti od njegovih prijateljev.<sup>12</sup> Tako je Zimri uničil vso Bašájevo hišo glede na Gospodovo besedo, ki jo je govoril zoper Bašája po preroku Jehúju,<sup>13</sup> zaradi vseh Bašájevih grehov in grehov njegovega sina Elája, s katerimi sta grešila in s katerimi sta Izraela pripravila, da gresi v draženju Gospoda, Izraelovega Boga, do jeze s svojimi ničevostmi.<sup>14</sup> Torej preostala izmed Elájevih dejanj in vse, kar je storil, mar niso zapisana v kroniški knjigi Izraelovih kraljev?

<sup>15</sup> V sedemadvajsetem letu Judovega kralja Asája je Zimri sedem dni kraljeval v Tirci. Ljudstvo pa je bilo utaborjeno zoper Gibetón, ki je pripradal Filistejcem.<sup>16</sup> Ljudstvo, ki je bilo utaborjeno, je slišalo reči: »Zimri je koval zaroto in tudi umoril kralja.« Zato je ves Izrael ta dan v taboru postavil Omrija, poveljnika vojske, [za] kralja nad Izraelom.<sup>17</sup> Omri se je dvignil iz Gibetóna in ves Izrael z njim in oblegali so Tirci.<sup>18</sup> Pripetilo se je, ko je Zimri videl, da je bilo mesto zavzeto, da je odšel v palaco kraljeve hiše in kraljevo hišo nad seboj začgal z ognjem in umrli<sup>19</sup> zaradi svojih grehov, ki jih je zagrešil v početju zla v Gospodovih očeh, s hojo po Jerobeámovi poti in v svojem grehu, ki ga je storil, da je Izraela pripravil, da gresi.<sup>20</sup> Torej preostala izmed Zimrijevih del in njegova izdaja, ki jo je storil, mar niso zapisana v kroniški knjigi Izraelovih kraljev?

<sup>21</sup> Potem je bilo Izraelovo ljudstvo razdeljeno na dva dela. Polovica ljudstva je sledila Ginátovemu sinu Tibníju, da ga postavi za kralja, polovica pa je sledila Omriju. <sup>22</sup> Toda ljudstvo, ki je sledilo Omriju, je prevladalo zoper ljudstvo, ki je sledilo Ginátovemu sinu Tibníju. Tako je Tibní umrl, Omri pa zakraljeval.

<sup>23</sup> V enaintridesetem letu Judovega kralja Asája je nad Izraelem pričel kraljevati Omri, dvanaest let. Šest let je kraljeval v Tirci. <sup>24</sup> Od Šemerja je za dvajset talentov srebra kupil hrib Samarijo in gradil na hribu in imenoma, ki ga je zgradil, je poimenoval Samarija, po Šemerjevemu imenu, lastniku hriba.

<sup>25</sup> Toda Omri je počel zlo v Gospodovih očeh in počel huje kakor vsi, ki so bili pred njim. <sup>26</sup> Kajti hodil je po vsej poti Nebátovega sina Jerobeáma in v njegovem grehu, s katerim je Izraela pripravil, da greši, da s svojimi ničevostmi do jeze draži Gospoda, Izraelovega Boga. <sup>27</sup> Torej preostala izmed Omrijevih dejanj, ki jih je storil in njegova moč, ki jo je pokazal, mar niso zapisana v kroniški knjigi Izraelovih kraljev? <sup>28</sup> Tako je Omri zaspal s svojimi očeti in bil pokopan v Samariji. Namesto njega je zakraljeval njegov sin Aháb.

<sup>29</sup> V osemintridesetem letu Judovega kralja Asája je nad Izraelem pričel kraljevati Omrijev sin Aháb in Omrijev sin Aháb je nad Izraelem v Samariji kraljeval dvaindvajset let. <sup>30</sup> Omrijev sin Aháb je počel zlo v Gospodovih očeh, bolj kakor vsi, ki so bili pred njim. <sup>31</sup> Pripetilo se je, kakor če je bila to zanj lahka stvar, da hodi v grehih Nebátovega sina Jerobeáma, da je za ženo vzel Jezabelo, hčer Etbáala, kralja Sidóncev in odsel, služil Báalu in ga oboževal. <sup>32</sup> V Báalovi hiši je postavil oltar za Báala, katerega je zgradil v Samariji. <sup>33</sup> Aháb je naredil ašero in Aháb je storil več kakor vsi Izraelovi kralji, ki so bili pred njim, da draži k jezi Gospoda, Izraelovega Boga.

<sup>34</sup> V njegovih dneh je Hiél Betelčan zidal Jeriho. Njen temelj je položil v svojem prvorojenu Abirámu in njena velika vrata je postavil v svojem najmlajšem sinu Segúbu, glede na besedo od Gospoda, ki jo je spregovoril po Nunovemu sinu Józuetu.

**17** Tišbějec Elija, ki je bil izmed prebivalcev Gileáda, je rekel Ahábu: »**Kakor** živi Gospod, Izraelov Bog, pred katerim stojim, tukaj ta leta ne bo nisi rose nisi dežja, razen glede na mojo besedo.« <sup>2</sup> Gospodova beseda je prišla k njemu, rekoč: <sup>3</sup> »Pojdi od tod in se obrni proti vzhodu in se skrij pri potoku Kerítu, ki je pred Jordanom. <sup>4</sup> Zgodilo se bo, da boš pil iz potoka, krokarjem pa sem zapovedal, da te tam hranijo.« <sup>5</sup> Tako je odsel in storil glede na Gospodovo besedo, kajti odsel je in prebival pri potoku Kerítu, ki je pred Jordanom. <sup>6</sup> Krokarji so mu prinašali kruh in meso zjutraj ter kruh in meso zvečer, pil pa je iz potoka. <sup>7</sup> Čez nekaj časa se je pripetilo, da je potok usahnil, ker v deželi ni bilo dežja.

<sup>8</sup> K njemu je prišla beseda od Gospoda, rekoč: <sup>9</sup> »Vstani, pojdi v Zarepto, ki priprada Sidónu in prebivaj tam. Glej, tamkajšnji vdovi sem zapovedal, da te podpira.« <sup>10</sup> Tako je vstal in odsel v Zarepto. Ko je prišel k velikim vratom mesta, glej, je bila tam ženska vdova, ki je nabirala veje. Zaklical je k njej ter ji rekel: »Prinesi mi, prosim te, malo vode v posodi, da lahko pijem.« <sup>11</sup> Ko je šla, da bi to prinesla, je zaklikal k njej in rekel: »Prinesi mi, prosim te, grizljaj kruha v svoji roki.« <sup>12</sup> Rekla je: »**Kakor** Gospod, twoj Bog, živi, nimam kolača, temveč prgišče moke v sodčku in malo olja v vrču in glej, nabiram dve palici, da lahko grem in to pripravim zase in za svojega sina, da bova to lahko pojedla in umrla.« <sup>13</sup> Elija ji je rekel: »Ne boj se. Pojdi in stori kakor si rekla. Toda od tega najprej meni naredi majhen kolač in mi ga prinesi, potem pa naredi zase in za svojega sina.« <sup>14</sup> Kajti tako govori Gospod, Izraelov Bog: »Sodček z moko ne bo pošel nisi v vrču ne bo zmanjkalo olja do dneva, ko Gospod pošlje dež na zemljo.« <sup>15</sup> Odsla je in storila glede na Elijevo izjavo. Ona, on in njena hiša so jedli mnogo dni. <sup>16</sup> In sodček z moko ni pošel nisi olja v vrču ni zmanjkalo, glede na Gospodovo besedo, ki jo je govoril po Eliju.

<sup>17</sup> Po teh stvareh se je pripetilo, da se je sin ženske, gospodarice hiše, počutil bolnega, in njegova slabost je bila tako huda, da v njem ni ostalo nobenega diha. <sup>18</sup> Eliju je rekla: »Kaj imam s teboj, o ti Božji mož? Ali si prišel k meni, da mi prikličeš moj greh v spomin in da ubiješ mojega sina?« <sup>19</sup> Rekel ji je: »Daj mi svojega sina.« Vzel ga je iz njenega naročja in ga odnesel gor na podstrešje, kjer je prebival in ga položil na svojo lastno posteljo. <sup>20</sup> Klical je h Gospodu in rekel: »O Gospod, moj Bog, mar si zlo privедel tudi nad to vdovo, pri kateri se mudim, s pokončanjem njenega sina?« <sup>21</sup> Trikrat se je raztegnil nad otrokom, klical h Gospodu in rekel: »O Gospod, moj Bog, prosim te, naj se duša tega otroka ponovno vrne vanj.« <sup>22</sup> Gospod je uslušal Elijev glas in otrokova duša se je ponovno vrnila vanj in je oživel. <sup>23</sup> Elija je vzel otroka, ga privedel dol iz sobe v hišo in ga izročil njegovi materi. Elija je rekel: »Poglej, tvoj sin živi.«

<sup>24</sup> Ženska je rekla Eliju: »Po tem sedaj vem, da si Božji mož in da je Gospodova beseda v tvojih ustih resnična.«

**18** Po mnogih dneh se je pripetilo, da je Gospodova beseda prišla k Eliju v tretjem letu, rekoč: »Pojdi, pokaži se Ahábu in jaz bom na zemljo poslal dež.« <sup>2</sup> Elija je odsel, da se pokaže Ahábu. **Tam** v Samariji pa je bila huda lakota. <sup>3</sup> Aháb je poklical Obadjá, ki je bil voditelj

<sup>21</sup> ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. <sup>22</sup> But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

<sup>23</sup> ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. <sup>24</sup> And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

<sup>25</sup> ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him. <sup>26</sup> For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities. <sup>27</sup> Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel? <sup>28</sup> So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

<sup>29</sup> ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. <sup>30</sup> And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. <sup>31</sup> And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. <sup>32</sup> And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. <sup>33</sup> And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

<sup>34</sup> ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

**17** And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. <sup>2</sup> And the word of the LORD came unto him, saying, <sup>3</sup> Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. <sup>4</sup> And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. <sup>5</sup> So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. <sup>6</sup> And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. <sup>7</sup> And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

<sup>8</sup> ¶ And the word of the LORD came unto him, saying, <sup>9</sup> Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. <sup>10</sup> So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. <sup>11</sup> And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. <sup>12</sup> And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. <sup>13</sup> And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. <sup>14</sup> For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. <sup>15</sup> And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. <sup>16</sup> And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

<sup>17</sup> ¶ And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. <sup>18</sup> And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? <sup>19</sup> And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. <sup>20</sup> And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? <sup>21</sup> And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. <sup>22</sup> And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. <sup>23</sup> And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

<sup>24</sup> ¶ And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

**18** And it came to pass after many days, that the word of the LORD came

to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. <sup>2</sup> And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. <sup>3</sup> And Ahab called Obadiah, which

**was** the governor of **his** house. (Now Obadiah feared the LORD greatly: <sup>4</sup>For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) <sup>5</sup> And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. <sup>6</sup> So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

<sup>7</sup> ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, **Art thou that my lord Elijah?** <sup>8</sup> And he answered him, I **am**: go, tell thy lord, Behold, Elijah **is here**. <sup>9</sup> And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? <sup>10</sup> As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, **He is not there**; he took an oath of the kingdom and nation, that they found thee not. <sup>11</sup> And now thou sayest, Go, tell thy lord, Behold, Elijah **is here**. <sup>12</sup> And it shall come to pass, **as soon as** I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and **so** when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. <sup>13</sup> Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? <sup>14</sup> And now thou sayest, Go, tell thy lord, Behold, Elijah **is here**: and he shall slay me. <sup>15</sup> And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day. <sup>16</sup> So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

<sup>17</sup> ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, **Art thou he that troubleth Israel?** <sup>18</sup> And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. <sup>19</sup> Now therefore send, **and** gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. <sup>20</sup> So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

<sup>21</sup> And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD **be** God, follow him: but if Baal, **then** follow him. And the people answered him not a word. <sup>22</sup> Then said Elijah unto the people, I, **even I only**, remain a prophet of the LORD; but Baal's prophets **are** four hundred and fifty men. <sup>23</sup> Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire **under**: and I will dress the other bullock, and lay *it* on wood, and put no fire **under**: <sup>24</sup> And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. <sup>25</sup> And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye **are** many; and call on the name of your gods, but put no fire **under**. <sup>26</sup> And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But **there was** no voice, nor any that answered. And they leaped upon the altar which was made. <sup>27</sup> And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, **or** peradventure he sleepeth, and must be awaked. <sup>28</sup> And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. <sup>29</sup> And it came to pass, when midday was past, and they prophesied until the **time** of the offering of the **evening** sacrifice, that **there was** neither voice, nor any to answer, nor any that regarded. <sup>30</sup> And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD **that was** broken down. <sup>31</sup> And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: <sup>32</sup> And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. <sup>33</sup> And he put the wood in order, and cut the bullock in pieces, and laid **him** on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood. <sup>34</sup> And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time. <sup>35</sup> And the water ran round about the altar; and he filled the trench also with water. <sup>36</sup> And it came to pass at the **time** of the offering of the **evening** sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou **art** God in Israel, and that I **am** thy servant, and that I have done all these things at thy word. <sup>37</sup> Hear me, O LORD, hear me, that this people may know that thou **art** the LORD God, and that thou hast turned their heart back again. <sup>38</sup> Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that **was** in the trench. <sup>39</sup> And when all the people saw *it*, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. <sup>40</sup> And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

**njegove** hiše. (Torej Obadjá se je silno bal Gospoda. <sup>4</sup> Kajti to je bilo **tako**, ko je Jezabela iztrebila Gospodove preroke, da je Obadjá vzel sto prerokov in jih po petdeset skril v votlino in jih hranil s kruhom in vodo.) <sup>5</sup> Aháb je rekel Obadjáju: »Pojdi v deželo, k vodnim studencem in k vsem potokom. Morda bomo lahko našli travo, da rešimo konje in mule žive, da ne izgubimo vseh živali.« <sup>6</sup> Tako sta med njiju razdelila deželo, da gresta skoznjo. Aháb je sam odšel eno pot, Obadjá pa je odšel drugo pot.

<sup>7</sup> Ko je bil Obadjá na poti, glej, ga je srečal Elija. Ta ga je spoznal in padel na svoj obraz ter rekel: »Ali si ti, moj gospod Elija?« <sup>8</sup> Odgovoril mu je: »Jaz **sem**. Pojdi, povej svojemu gospodarju: »Glej, Elija **je tukaj**.« <sup>9</sup> Rekel je: »Kaj sem grešil, da hočeš svojega služabnika izročiti v Ahábovo roko, da me ubije?« <sup>10</sup> **Kakor** živi Gospod, twoj Bog, ni ne naroda ne kraljestva, kamor moj gospodar ni poslal, da te poiščejo. In ko so rekli: »Njega ni **tukaj**,« je od kraljestva in naroda vzel prisočno, da te niso našli. <sup>11</sup> In sedaj praviš: »Pojdi, povej svojemu gospodarju: »Glej, Elija **je tukaj**.« <sup>12</sup> **Takoj**, ko odidem od tebe, se bo zgodilo, da te bo Gospodov Duh odnesel ne vem kam. Ko pride in povem Ahábu in te bo mogel najti, bo **tako**, da me bo ubil. Vendar se jaz, tvoj služabnik, od svoje mladosti bojim Gospoda. <sup>13</sup> Mar ni bilo povedano mojemu gospodu kaj sem storil, ko je Jezabela usmrtila Gospodove preroke, kako sem skril sto mož, Gospodovih prerokov, po petdeset v votlino in jih hranil s kruhom in vodo? <sup>14</sup> Sedaj pa praviš: »Pojdi, povej svojemu gospodarju: »Glej, Elija **je tukaj**« in me bo ubil.« <sup>15</sup> Elija je rekel: »**Kakor** živi Gospod nad bojevniki, pred katerim stojim, se mu bom danes zagotovo pokazal.« <sup>16</sup> Tako je Obadjá odšel, da sreča Ahába in povedal mu je. Aháb je odšel, da sreča Elija.

<sup>17</sup> Pripetilo se je, ko je Aháb zagledal Elija, da mu je Aháb rekel: »Si ti ta, ki nadleguje Izraela?« <sup>18</sup> In ta je odgovoril: »Nisem jaz nadlegoval Izraela, temveč ti in hiša tvojega očeta v tem, da ste zapustili Gospodove zapovedi, ti pa si sledil Báalom. <sup>19</sup> Zdaj torej pošlj **in** zberi k meni ves Izrael na goro Karmel in štiristo petdeset Báalovih prerokov in štiristo Ášerinh preročnikov, ki jedo za Jezabelino mizo.« <sup>20</sup> Tako je Aháb poslal k vsem Izraelovim otrokom in preroke skupaj zbral h gori Karmel.

<sup>21</sup> Elija je prišel k vsemu ljudstvu in rekel: »Doklej omahuje te med dvema možnostma? Če Gospod **je** Bog, sledite njemu, toda če je Báál, **potem** sledite njemu.« Ljudstvo pa mu ni odgovorilo niti besede. <sup>22</sup> Potem je Elija rekel ljudstvu: »Jaz, **celó** samo jaz sem ostal Gospodov prerok, toda Báalovih prerokov **je** štiristo petdeset mož. <sup>23</sup> Naj nam torej dajo dva bikca in naj si enega bikca izberejo zase, ga razrežejo na koščke in **ga** položijo na les in **pod** njim ne podtaknejo ognja, jaz pa bom pripravil drugega bikca in **ga** položil na les in **pod** njim ne podtaknem ognja. <sup>24</sup> Kličite k imenu svojih bogov, jaz pa bom klical h Gospodovemu imenu. Bog, ki odgovarja z ognjem, naj bo on Bog.« Vse ljudstvo je odgovorilo in reklo: »To je dobro rečeno.« <sup>25</sup> § Elija je Báalovim preročnikom rekel: »Izberite si enega bikca zase in **tega** pripravite najprej, kajti vas **je** mnogo, in kličite ime svojih bogov, toda **sopadaj** ne podnetite ognja.« <sup>26</sup> Vzeli so bikca, ki jim je bil dan in **ga** pripravili in od jutra do poldnevi klícali k Báalovemu imenu, rekoč: »O Báál, usliši nas.« Toda ni **bilo** nobenega glasu niti nikogar, da bi odgovoril. In poskakovali so na oltarju, ki je bil narejen. <sup>27</sup> Pripetilo se je opoldan, da jih je Elijah zasmehoval in rekel: »Glasno vpijke, kajti on **je** bog; ali klepetata ali zalezuje ali je na potovanju **ali** morda spi in mora biti prebujen.« <sup>28</sup> Glasno so vpili in se po svoji navadi rezali z noži in nožički, dokler ni po njih lila kri. <sup>29</sup> Pripetilo se je, ko je sredina dneva minila in so preročevali do **času** darovanja **večerne** daritve, da **tam** ni **bilo** niti glasu niti odgovora, niti nikogar, ki bi upošteval. <sup>30</sup> Elija je rekel vsemu ljudstvu: »Pridite bliže k meni.« In vse ljudstvo je prišlo bliže k njemu. Popravil je Gospodov oltar, **ki je bil** razrušen. <sup>31</sup> Elija je vzel dvanajst kamnov, glede na število rodov Jakobovih sinov, kateremu je prišla Gospodova beseda, rekoč: »Izrael bo tvoje ime.« <sup>32</sup> S kamni je v Gospodovem imenu zgradil oltar, in okoli oltarja naredil jarek, tako velik, da bi lahko vseboval dve meri semen. <sup>33</sup> Les je postavil v red in bikca razsekalo na koščke, **ga** položil na les in rekel: »Napolnite štiri sodčke z vodo in **jih** izlijite na žgalno daritev in na les.« <sup>34</sup> Rekel je: »To storite drugič.« In **to** so storili drugič. Rekel je: »To storite tretjič.« In **to** so storili tretjič. <sup>35</sup> Voda je tekla naokoli oltarja in tudi jarek je napolnil z vodo. <sup>36</sup> Ob **času** darovanja **večerne** daritve se je pripetilo, da se je približal preročnik Elijah in rekel: »Gospod, Bog Abrahama, Izaka in Izraela, naj bo to znano ta dan, da **si** ti Bog v Izraelu in **da** sem jaz tvój služabnik in **da** sem vse te stvari storil na tvojo besedo. <sup>37</sup> Prisluhnimi, o Gospod, prisluhnimi mi, da bo to ljudstvo lahko vedelo, da **si** ti Gospod Bog, in **da** si ti njihova srca ponovno obrnil nazaj.« <sup>38</sup> Potem je padel Gospodov ogenj in použil žgalno daritev, les, kamne, prah in polizal vodo, ki **je bila** v jarku. <sup>39</sup> Ko je vse ljudstvo **to** videlo, so padli na svoje obraze in rekli: »Gospod, on **je** Bog; Gospod, on **je** Bog.« <sup>40</sup> Elijah jim je rekel: »Primite Báalove preroke, naj nobeden izmed njih ne pobegne.« Prijeli so jih in Elijah jih je odvedel dol k potoku Kišónu in jih tam usmrtil.

<sup>41</sup> Elija je rekel Ahábu: »Vstani, jej in pij, kajti **tam je** zvok obilja dežja.« <sup>42</sup> Tako je Aháb odšel gor, da je in da piye. Elija pa je odšel gor, na vrh Karmela in se vrgel dol na zemljo in svoj obraz dal med svoja kolena <sup>43</sup> in svojemu služabniku rekel: »Pojdi sedaj gor, glej proti morju.« In ta je odšel gor, pogledal in rekel: »**Tam** ni nič.« Rekel je: »Pojdi ponovno, sedemkrat.« <sup>44</sup> Pripetilo se je sedmič, da je rekel: »Glej, tam vstaja iz morja majhen oblak, podoben človeški roki.« Rekel je: »Pojdi gor in reci Ahábu: »Pripravi **svoj bojni voz** in se spusti dol, da te ne ustavi dež.« <sup>45</sup> V vmesnem času se je pripetilo, da je bilo nebo črno z oblaki in vetrom in tam je bil velik dež. Aháb je jahal in šel v Jezreél. <sup>46</sup> Gospodova roka pa je bila na Eliju. Opasal je svoja ledja in pred Ahábom tekel k vhodu v Jezreél.

**19** Aháb je Jezabeli povedal vse, kar je storil Elija in poleg tega kako je z mečem umoril vse prerroke. <sup>2</sup> Potem je Jezabela k Eliju poslala poslanca, rekoč: »Tako naj **mi** storijo bogovi in tudi več, če ne bom jutri okrog tega časa naredila twojega življjenja kakor življjenja enega izmed teh.« <sup>3</sup> Ko je **to** videl, je vstal in hodil za svoje življjenje in prišel v Beersébo, ki **pripada** Judu in tam pustil svojega služabnika.

<sup>4</sup> Toda on sam je odšel pot enega dne v divjino in prišel ter se usedel pod brinovo drevo. In zase je zahteval, da bi lahko umrl in rekel: »Dovolj je. Sedaj, o Gospod, vzemi moje življjenje, kajti nisem boljši kakor moji očetje.« <sup>5</sup> Ko se je ulegel in pod brinovim drevesom zaspol, glej, takrat se ga je dotaknil angel in mu rekel: »Vstani **in jej**.« <sup>6</sup> Pogledal je in glej, **tam je bil** kolač, pečen na ogorkih in vrč vode pri njegovi glavi. Jedel je in pil ter ponovno legal. <sup>7</sup> Gospodov angel je ponovno prišel, drugič, se ga dotaknil in rekel: »Vstani **in jej**, kajti potovanje **je** preveliko zate.« <sup>8</sup> Vstal je, jedel, pil in hodil v moči te hrane štirideset dni in štirideset noči do Božje gore Horeb.

<sup>9</sup> In prišel tja v votline ter tam prenočil. Glej, k njemu je prišla beseda od Gospoda in on mu je rekel: »Kaj delaš tukaj, Elija?« <sup>10</sup> Rekel je: »Bil sem zelo goreč za Gospoda, Boga nad bojevniki, kajti Izraelovi otroci so zapustili twojo zavezo, zrušili twoje oltarje in z mečem pomorili twoje prerroke, in jaz, **celo** samo jaz sem ostal in strežejo mi po življenu, da bi mi ga vzeli.« <sup>11</sup> In on je rekel: »Pojdi naprej in stoj na gori pred Gospodom.« Glej, Gospod je šel mimo v velik, močan veter je trgal gore in skale drobil na koščke pred Gospodom, **toda** Gospoda ni **bilo** v vetrju. In za vetrom potres, **toda** Gospoda ni **bilo** v potresu. <sup>12</sup> In za potresom ogenj, **toda** Gospoda ni **bil** v ognju. In za ognjem tih, majhen glas. <sup>13</sup> Bilo je **tako**, ko je Elija **to** slišal, da je svoj obraz zavil v svoje ogrinjalo in odšel ven in stal na vhodu votline. Glej, **tam je prišel** k njemu glas in rekel: »Kaj delaš tukaj, Elija?« <sup>14</sup> Rekel je: »Bil sem zelo goreč za Gospoda, Boga nad bojevniki, ker so Izraelovi otroci zapustili twojo zavezo, zrušili twoje oltarje in z mečem pomorili twoje prerooke. Jaz, **celo** samo jaz sem ostal in strežejo mi po življenu, da bi mi ga vzeli.« <sup>15</sup> Gospod mu je rekel: »Pojdi, vrni se po svoji poti k divjini Damaska in ko prideš, mazili Hazaéla, **da postane** kralj nad Sirijo. <sup>16</sup> Nimšíjevega sina Jehúja pa boš mazili, **da bo** kralj nad Izraelom. Šafátovega sina Elizeja, iz Ábel Mehóle, pa boš mazili, **da bo** prerok namesto tebe. <sup>17</sup> Zgodilo se bo, **da** tisti, ki pobegne Hazaélovemu meču, ga bo ubil Jehú. Tistega, ki pobegne pred Jehújevim mečem, pa bo ubil Elizej. <sup>18</sup> Vendar **sem si jih** pustil v Izraelu sedem tisoč, vsa kolena, ki se niso upognila Báalu in vsaka usta, ki ga niso poljubila.«

<sup>19</sup> Tako je odpotoval od tam in našel Šafátovega sina Elizeja, ki **je** oral z dvanajestimi **volovskimi** jarmi pred seboj in on je bil z dvanajestimi. Elija je šel mimo njega in svoje ogrinjalo vrgel nanj. <sup>20</sup> Ta je pustil vole in stekel za Elijem ter rekel: »Pusti me, prosim te, poljubiti svojega očeta in svojo mater in **potem** ti bom sledil.« Rekel mu je: »Pojdi ponovno nazaj, kajti kaj sem ti storil?« <sup>21</sup> Vrnil se je nazaj od njega, vzel volovski jarem, jih usmrtil in njihovo meso skuhal z volovskimi pripravami in dal ljudstvu in so jedli. Potem je vstal, odšel za Elijem in mu služil.

**20** Sirski kralj Ben Hadád je zbral skupaj vso svojo vojsko, in **tam je bilo** z njim dvaintrideset kraljev, konji in bojni vozovi. Odšel je gor, oblegal Samarijo in se vojskoval zoper njo. <sup>2</sup> V mesto je poslal poslanec, k Izraelovemu kralju Ahábu in mu rekel: »Tako govoril Ben Hadád: <sup>3</sup> Twoje srebro in twoje zlato **je** moje. Tudi twoje žene in twoji otroci, **celo** najčednejši, **so** moji.« <sup>4</sup> Izraelov kralj je odgovoril in rekel: »Moj gospod, o kralj, glede na twoj govor: »Jaz **sem** twoj in vse kar imam.« <sup>5</sup> Poslanci so ponovno prišli in rekli: »Tako govoril Ben Hadád, rekoč: »Čeprav sem poslal k tebi, rekoč: »Izročil mi boš svoje srebro, svoje zlato, svoje žene in svoje otroke, <sup>6</sup> bom vendar naslednj dan, okrog tega časa, k tebi poslal svoje služabnike in preiskali bodo twojo hišo in hiše twojih služabnikov, in zgodilo se bo, **da** karkoli je prijetno v twojih očeh, da bodo **to** položili v svojo roko in **to** odnesli proč.« <sup>7</sup> Potem je Izraelov kralj poklical vse starešine dežele in rekel: »Spoznajte, prosim vas in poglejte kako ta **mož** išče vragolijo, kajti k meni je poslal po moje žene, po moje otroke, po moje srebro in po

<sup>41</sup> ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for **there is** a sound of abundance of rain. <sup>42</sup> So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, <sup>43</sup> And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, **There is** nothing. And he said, Go again seven times. <sup>44</sup> And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. <sup>45</sup> And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. <sup>46</sup> And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

**19** And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. <sup>2</sup> Then Jezebel sent a messenger unto Elijah, saying, So let the gods do **to me**, and more also, if I make not thy life as the life of one of them by to morrow about this time. <sup>3</sup> And when he saw **that**, he arose, and went for his life, and came to Beer-sheba, which **belongeth** to Judah, and left his servant there.

<sup>4</sup> ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I **am** not better than my fathers. <sup>5</sup> And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise **and eat**. <sup>6</sup> And he looked, and, behold, **there was** a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. <sup>7</sup> And the angel of the LORD came again the second time, and touched him, and said, Arise **and eat**; because the journey **is** too great for thee. <sup>8</sup> And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

<sup>9</sup> ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD **came** to him, and he said unto him, What doest thou here, Elijah? <sup>10</sup> And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, **even** I only, am left; and they seek my life, to take it away. <sup>11</sup> And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; **but the LORD was** not in the wind: and after the wind an earthquake; **but the LORD was** not in the earthquake: <sup>12</sup> And after the earthquake a fire; **but the LORD was** not in the fire: and after the fire a still small voice. <sup>13</sup> And it was **so**, when Elijah heard **it**, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, **there came** a voice unto him, and said, What doest thou here, Elijah? <sup>14</sup> And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, **even** I only, am left; and they seek my life, to take it away. <sup>15</sup> And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael **to be** king over Syria: <sup>16</sup> And Jehu the son of Nimshi shalt thou anoint **to be** king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint **to be** prophet in thy room. <sup>17</sup> And it shall come to pass, **that** him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. <sup>18</sup> Yet I have left **me** seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

<sup>19</sup> ¶ So he departed thence, and found Elisha the son of Shaphat, who **was** plowing **with** twelve yoke **of oxen** before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. <sup>20</sup> And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and **then** I will follow thee. And he said unto him, Go back again: for what have I done to thee? <sup>21</sup> And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

**20** And Ben-hadad the king of Syria gathered all his host together: and **there were** thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. <sup>2</sup> And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, <sup>3</sup> Thy silver and thy gold **is** mine; thy wives also and thy children, **even** the goodliest, **are** mine. <sup>4</sup> And the king of Israel answered and said, My lord, O king, according to thy saying, I **am** thine, and all that I have. <sup>5</sup> And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; <sup>6</sup> Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, **that** whatsoever is pleasant in thine eyes, they shall put **it** in their hand, and take **it** away. <sup>7</sup> Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this **man** seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

<sup>8</sup> And all the elders and all the people said unto him, Hearken not unto him, nor consent. <sup>9</sup> Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. <sup>10</sup> And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. <sup>11</sup> And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

<sup>12</sup> And it came to pass, when **Ben-hadad** heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

<sup>13</sup> ¶ And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD. <sup>14</sup> And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou. <sup>15</sup> Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand. <sup>16</sup> And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. <sup>17</sup> And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. <sup>18</sup> And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. <sup>19</sup> So these young men of the princes of the provinces came out of the city, and the army which followed them. <sup>20</sup> And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen. <sup>21</sup> And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

<sup>22</sup> ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee. <sup>23</sup> And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. <sup>24</sup> And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: <sup>25</sup> And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. <sup>26</sup> And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. <sup>27</sup> And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

<sup>28</sup> ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD. <sup>29</sup> And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. <sup>30</sup> But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

<sup>31</sup> ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. <sup>32</sup> So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. <sup>33</sup> Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. <sup>34</sup> And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

<sup>35</sup> ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him. <sup>36</sup> Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. <sup>37</sup> Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him. <sup>38</sup> So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. <sup>39</sup> And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned

moje zlato, pa mu nisem odrekel. <sup>8</sup> Vse starešine in vse ljudstvo mu je reklo: »Ne prisluhnji **mu** niti ne privoli.« <sup>9</sup> Zatorej je Ben Hadádovim poslancem rekel: »Mojemu gospodu kralju povejte: »Vse, po kar si prvič poslal k svojemu služabniku, bom storil, toda te stvari ne morem storiti.« <sup>10</sup> Poslanci so odšli in mu ponovno prinesli besedo. <sup>10</sup> Ben Hadád je poslal k njemu in rekel: »Bogovi naj mi tako storijo in še več, če bo prah Samarije zadoščal za prgišča vsega ljudstva, ki mi sledi.« <sup>11</sup> Izraelov kralj je odgovoril in rekel: »Povej **mu**: »Naj se tisti, ki si opusaje svojo opremo, ne baha kakor, da jo že odlóżil.«

<sup>12</sup> Pripetilo se je, ko je **Ben Hadád** slišal to sporočilo, medtem ko je pil in kralji v pavilijonih, da je rekel svojim služabnikom: »Postrojite se v vrsto.« In postavili so se v vrsto zoper mesto.

<sup>13</sup> Glej, tam je h kralju Ahábu prišel prerok iz Izraela, rekoč: »Tako govori Gospod: »Ali si videl vso to veliko množico? Glej, ta dan jo bom izročil v tvojo roko, in ti boš vedel, da sem jaz Gospod.« <sup>14</sup> Aháb je rekel: »Po kom?« Rekel je: »Tako govori Gospod: »Celó po mladeničih princev provinc.« <sup>15</sup> Potem je rekel: »Kdo bo ukazoval bitki?« Odgovoril je: »Ti.« <sup>16</sup> Ven so odšli opoldan. Toda Ben Hadád se je v paviljonih opijal do pijanosti, on in kralji, dvaintrideset kraljev, ki so mu pomagali. <sup>17</sup> Mladeniči princev provinc so prvi odšli ven in Ben Hadád je poslal ven in povedali so mu, rekoč: »Tam so prišli može iz Samarije.« <sup>18</sup> Rekel je: »Ce so prišli ven za mir, jih ujemite žive, ali če so prišli ven za vojno, jih ujemite žive.« <sup>19</sup> Tako so ti mladeniči princev provinc prišli ven iz mesta in vojska, ki jim je sledila. <sup>20</sup> Usmrtili so vsak svojega moža in Sirci so zbežali, Izrael pa jih je zasledoval in sirski kralj Ben Hadád je s konjeniki pobegnil na konju. <sup>21</sup> Izraelov kralj je odšel ven in udaril konje in vozove in Sirce usmrtil z velikim pokolom.

<sup>22</sup> Prerok je prišel k Izraelovemu kralju in mu rekel: »Pojdi, okrepi se in se ozri in poglej kaj počneš, kajti ob vrnitvi leta bo kralj iz Sirije ponovno prišel gor zoper tebe.« <sup>23</sup> Služabniki kralja iz Sirije so mu rekli: »Njihovi bogovi so bogovi hribov, zato so bili močnejši kakor mi, toda naj se borimo zoper njih na ravnini in bomo zagotovo močnejši kakor oni.« <sup>24</sup> Stôri to stvar. Kralje vzemi proč, vsakega moža iz svojega kraja in namesto njih postavi poveljnike. <sup>25</sup> Našteti si vojsko, podobno vojski, ki si jo izgubil, konja za konja in bojni voz za bojni voz, in mi se bomo borili zoper njih na ravnini in bomo zagotovo močnejši kakor oni.« Prisluhnil je njihovemu glasu in tako storil. <sup>26</sup> Pripetilo se je ob vrnitvi leta, da je Ben Hadád preštel Sirce in odšel gor v Afék, da se bori zoper Izrael. <sup>27</sup> Izraelovi otroci so bili prešteti in so bili vsi prisotni in odšli zoper njih. Izraelovi otroci so se utaborili pred njimi kakor dva majhna tropa kozličkov, toda Sirci so napolnili deželo.

<sup>28</sup> Prišel je Božji mož in spregovoril Izraelovemu kralju ter rekel: »Tako govori Gospod: »Ker so Sirci rekli: »Gospod je Bog hribov, toda on ni Bog dolin, zato bom vso to veliko množico izročil v tvojo roko in spoznali boste, da jaz sem Gospod.« <sup>29</sup> Sedem dni so taborili eden nasproti drugemu. In bilo je tako, da so se na sedmi dan in poprijeli in Izraelovi otroci so v enem dnevu izmed Sircev usmrtili sto tisoč pešcev. <sup>30</sup> Toda ostali so pobegnili v Afék, v mesto in tam je obzidje padlo na sedemindvajset tisoč mož, ki so ostali. Ben Hadád pa je pobegnil in prišel v mesto, v notranjo sobo.

<sup>31</sup> Njegovi služabniki so mu rekli: »Glej sedaj, slišali smo, da so kralji Izraelove hiše usmiljeni kralji. Pusti nam, prosimo te, da opašemo vrečevino okoli svojih ledij in vrvi na naše glave in pojdimo ven k Izraelovemu kralju. Morda bo resil tvoje življenje.« <sup>32</sup> Tako so na svoja ledja opasali vrečevino, na svoje glave položili vrvi in prišli k Izraelovemu kralju ter rekel: »Tvoj služabnik Ben Hadád govori: »Prosim te, pusti me živega.« Rekel je: »Je še živ? On je moj brat.« <sup>33</sup> Torej može so marljivo opazovali ali bo katerakoli stvar prisla od njega in jo hitro zgrabil ter rekel: »Tvoj brat Ben Hadád.« Potem je rekel: »Pojdite, privedite ga.« Potem je Ben Hadád prišel naravnost k njemu in dal mu je, da je prišel gor v bojni voz. <sup>34</sup> Ben Hadád mu je rekel: »Mesta, ki jih je moj oče vzel od tvojega očeta, bom povrnil in zase si boš naredil ulice v Damasku, kakor jih je moj oče naredil v Samariji.« Potem je Aháb rekel: »S to zavezo te bom poslal proč.« Tako je z njim sklenil zavezo in ga poslal proč.

<sup>35</sup> Nek človek, izmed preroških sinov, je rekel svojemu bližnjemu po Gospodovi besedi: »Udari me, prosim te.« Človek pa je odklonil, da bi ga udaril. <sup>36</sup> Potem mu je rekel: »Ker nisi ubogal Gospodovega glasu, glej, te bo takoj, ko odides od mene, ubil lev.« In takoj, ko je odšel od njega, ga je našel lev in ga usmrtil. <sup>37</sup> Potem je našel drugega moža in rekel: »Udari me, prosim te.« Mož ga je udaril, tako da ga je pri udarjanju ranil. <sup>38</sup> Tako je prerok odšel in ob poti čakal na kralja in se preoblekel, s pepelom na svojem obrazu. <sup>39</sup> Ko je kralj šel mimo, je ta vpil h kralju in rekel: »Tvoj služabnik je odšel ven v sredo bitke in glej, mož se je obrnil vstran in mi privedel moža ter rekel: »Varuj tega

moža. Če bo na kakršenkoli način ta izginil, potem bo tvoje življenje za njegovo življenje ali pa boš plačal talent srebra.<sup>40</sup> Medtem ko je bil tvoj služabnik zaposlen tukaj in tam, je oni odšel.<sup>41</sup> Izraelov kralj mu je rekel: »Takšna **bo** tvoja sodba; ti si **jo** odločil.<sup>42</sup> § Pohitel je in si iz svojega obrazca obriral pepel in Izraelov kralj ga je prepoznal, da **je bil** izmed prerokov.<sup>43</sup> In ta mu je rekel: »Tako govoril Gospod: ›Ker si iz **svoje** roke izpustil moža, katerega sem določil za popolno uničenje, zato bo šlo tvoje življenje za njegovo življenje in tvoje ljudstvo za njegovo ljudstvo.«<sup>44</sup> Izraelov kralj je odšel k svoji hiši hud in nezadovoljen ter prišel v Samarijo.

**21** Po teh stvareh se je pripetilo, **da** je imel Jezréelec Nabót vinograd, ki **je bil** v Jezreelu, čisto pri palači samarijskega kralja Ahába.<sup>2</sup> Aháb je spregovoril Nabótum, rekoč: »Daj mi svoj vinograd, da ga bom lahko imel za zeliščni vrt, ker **je** ta čisto pri moji hiši, jaz pa ti bom zanj dal boljši vinograd, kakor je ta. **Ali pa**, če se ti zdi dobro, ti bom dal njegovo vrednost v denarju.<sup>3</sup> Nabót je rekel Aháb: »Gospod me obvaruj, da bi ti dal dedičino svojih očetov.<sup>4</sup> Aháb je prišel v svojo hišo zlovoljen in jezen, zaradi besede, ki mu jo je govoril Jezréelec Nabót, kajti rekel je: »Ne bom ti dal dedičine svojih očetov.<sup>5</sup> Ulegel se je na svojo posteljo in svoj obraz obrnil stran in ni hotel jesti kruha.

<sup>5</sup> Toda njegova žena Jezabela je prišla k njemu in mu rekla: »Zakaj je tvoj duh tako žalosten, da ne ješ kruha?<sup>6</sup> Rekel ji je: »Ker sem govoril Jezréelcu Nabótu in mu rekel: ›Daj mi svoj vinograd za denar. Ali, če ti ugaja, ti bom zanj dal **drug** vinograd. Pa je odgovoril: ›Ne bom ti dal svojega vinograda.<sup>7</sup> Njegova žena Jezabela mu je rekla: »Mar ne vladas sedaj ti Izraelovemu kraljestvu? Vstani **in** jej kruh in naj bo tvoje srce veselo. Jaz ti bom dala vinograd Jezréelca Nabótua.<sup>8</sup> Tako je v Ahábovem imenu napisala pisma in **jih** zapečatila z njegovim pečatom in pisma poslala k starešinam in k plemičem, ki **so bili** v njenem mestu in prebivali z Nabótom.<sup>9</sup> V pismih je napisala, rekoč: »Razglasite post in Nabótova postavite visoko med ljudstvo.<sup>10</sup> Predenj postavite dva moža, Beliálova sinova, da pričujete zoper njega, rekoč: ›Preklinjal si Boga in kralja.<sup>11</sup> Potem ga odvedite ven in ga kamnajte, da bo lahko umrl.<sup>12</sup> Ljudje iz njegovega mesta, **torej** starešine in plemiči, ki so bili prebivalci v njegovem mestu, so storili kakor jim je poslala Jezabela **in** takor **je bilo** to zapisano v pismih, ki jih je poslala k njim.<sup>13</sup> Razglasili so post in Nabótova postavili na visoko med ljudstvom.<sup>14</sup> Vstopila sta dva moža, Beliálova otroka in se usedla pred njim. Beliálova moža sta v prisotnosti ljudstva pričevala zoper njega, **torej** zoper Nabótua, rekoč: »Nabót je preklinjal Boga in kralja.<sup>15</sup> Potem so ga odvedli ven iz mesta in kamnali s kamni, da je ta umrl.<sup>16</sup> Potem so poslali k Jezabeli, rekoč: »Nabót je kamnan in je mrtev.<sup>17</sup>

<sup>15</sup> Pripetilo se je, ko je Jezabela slišala, da je bil Nabót kamnan in je bil mrtev, da je Jezabela rekla Aháb: »Vstani, vzemi posest vinograda Jezréelca Nabótua, ki ti jo je odklonil dati za denar, kajti Nabót ni živ, temveč mrtev.<sup>18</sup> Ko je Aháb slišal, da je bil Nabót mrtev, se je pripetilo, da je Aháb vstal, da gre dol v vinograd Jezréelca Nabótua, da ga vzame v last.

<sup>17</sup> Gospodova beseda je prišla Tišbécu Eliju, rekoč:<sup>19</sup> »Vstani, pojdi dol, da srečaš Izraelovega kralja Ahába, ki **je** v Samariji. Glej, **on je** v Nabótovem vinogradu, kamor je odšel dol, da ga vzame v last.<sup>20</sup> § Spregorovil mu boš, rekoč: ›Tako govoril Gospod: ›Ali si ubil in tudi vzel v last?<sup>21</sup> Spregorovil mu boš, rekoč: ›Tako govoril Gospod: ›Na kraju, kjer so psi lizali Nabótovo kri, bodo psi lizali tvojo kri, celo tvojo.<sup>22</sup> Aháb je rekel Eliju: »Ali si me našel, moj sovražnik?<sup>23</sup> Ta je odgovoril: »Našel sem **te**, ker si se prodal, da počneš zlo v Gospodovih očeh.<sup>24</sup> Glej, nadte bom privedel zlo in ti odvedel tvoje potomstvo in od Ahába bom iztrebil karkoli kar lula proti zidu in tistega, ki je zaprt in je ostal v Izraelu,<sup>25</sup> in tvojo hišo bom naredil podobno hiši Nebátovega sina Jerobeáma in podobno hiši Ahíjevega sina Bašája, zaradi izzivanja, s katerim ste **me** dražili do jeze in Izraela pripravili, da greši.<sup>26</sup> § Gospod je spregovoril tudi o Jezabeli, rekoč: »Psi bodo žrli Jezabelo pri jezréelskem zidu.<sup>27</sup> Kdor od Ahába umre v mestu, ga bodo žrli psi. Tistega, ki umre na polju, pa bo žrla perjad neba.

<sup>25</sup> Toda nikogar ni bilo podobnega Ahábu, ki bi se prodal, da počne zlobnost v Gospodovih očeh, katerega je razvnela njegova žena Jezabela.<sup>26</sup> Zelo gnušno je počel v sledenju malikom, glede na vse **stvari**, kakor so storili Amoréjci, katere je Gospod pregnal pred Izraelovimi otroci.<sup>27</sup> Ko je Aháb slišal te besede, se je pripetilo, da je pretrgal svoja oblačila in si na svoje meso nadel vrečevino, se postil, ležal v vrečevini in tihu hodil.<sup>28</sup> Gospodova beseda je prišla k Tišbécu Eliju, rekoč:<sup>29</sup> »Ali vidiš kako se je Aháb ponikal pred meno? Ker se poniže pred meno, zla ne bom privedel v njegovih dneh, **temveč** bom v dneh njegovega sina nad njegovo hišo privedel zlo.<sup>30</sup>

**22** Tri leta so nadaljevali brez vojne med Sirijo in Izraelom.<sup>31</sup> V tretjem letu pa se je pripetilo, da je Judov kralj Józafat prišel dol k Izraelovemu kralju.<sup>32</sup> Izraelov kralj je rekel svojim služabnikom: »Ali veste, da **je** Ramót v Gileádu naš, in mi **bomo** mirni **in** ga ne bomo vzeli iz roke sirskega kralja?<sup>33</sup> Józafatu je rekel: »Hočeš z meno iti

aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.<sup>40</sup> And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So *shall thy judgment be*; thyself hast decided it.<sup>41</sup> And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.<sup>42</sup> And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.<sup>43</sup> And the king of Israel went to his house heavy and displeased, and came to Samaria.

**21** And it came to pass after these things, **that** Naboth the Jezreelite had a vineyard, which **was** in Jezreel, hard by the palace of Ahab king of Samaria.<sup>2</sup> And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it **is** near unto my house: and I will give thee for it a better vineyard than it; **or**, if it seem good to thee, I will give thee the worth of it in money.<sup>3</sup> And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.<sup>4</sup> And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

<sup>5</sup> ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?<sup>6</sup> And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee **another** vineyard for it: and he answered, I will not give thee my vineyard.<sup>7</sup> And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, **and** eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.<sup>8</sup> So she wrote letters in Ahab's name, and sealed **them** with his seal, and sent the letters unto the elders and to the nobles that **were** in his city, dwelling with Naboth.<sup>9</sup> And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:<sup>10</sup> And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.<sup>11</sup> And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and as it was* written in the letters which she had sent unto them.<sup>12</sup> They proclaimed a fast, and set Naboth on high among the people.<sup>13</sup> And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.<sup>14</sup> Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

<sup>15</sup> ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.<sup>16</sup> And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

<sup>17</sup> ¶ And the word of the LORD came to Elijah the Tishbite, saying,<sup>18</sup> Arise, go down to meet Ahab king of Israel, which **is** in Samaria: behold, **he is** in the vineyard of Naboth, whither he is gone down to possess it.<sup>19</sup> And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.<sup>20</sup> And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found **thee**: because thou hast sold thyself to work evil in the sight of the LORD.<sup>21</sup> Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,<sup>22</sup> And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked **me** to anger, and made Israel to sin.<sup>23</sup> And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.<sup>24</sup> Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

<sup>25</sup> ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.<sup>26</sup> And he did very abominably in following idols, according to all **things** as did the Amorites, whom the LORD cast out before the children of Israel.<sup>27</sup> And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.<sup>28</sup> And the word of the LORD came to Elijah the Tishbite, saying,<sup>29</sup> Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but in his son's days* will I bring the evil upon his house.

**22** And they continued three years without war between Syria and Israel.<sup>30</sup> And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.<sup>31</sup> And the king of Israel said unto his servants, Know ye that Ramoth in Gilead **is** ours, and we **be** still, **and** take it not out of the hand of the king of Syria?<sup>32</sup> And he said unto Jehoshaphat,

Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.<sup>5</sup> And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.<sup>6</sup> Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.<sup>7</sup> And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?<sup>8</sup> And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.<sup>9</sup> Then the king of Israel called an officer, and said, Haste hither Micaiah the son of Imlah.<sup>10</sup> And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.<sup>11</sup> And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.<sup>12</sup> And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.<sup>13</sup> And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.<sup>14</sup> And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

<sup>15</sup> ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.<sup>16</sup> And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?<sup>17</sup> And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.<sup>18</sup> And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?<sup>19</sup> And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.<sup>20</sup> And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.<sup>21</sup> And there came forth a spirit, and stood before the LORD, and said, I will persuade him.<sup>22</sup> And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.<sup>23</sup> Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.<sup>24</sup> But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?<sup>25</sup> And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.<sup>26</sup> And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;<sup>27</sup> And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.<sup>28</sup> And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

<sup>29</sup> So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.<sup>30</sup> And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.<sup>31</sup> But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.<sup>32</sup> And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.<sup>33</sup> And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.<sup>34</sup> And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.<sup>35</sup> And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.<sup>36</sup> And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

<sup>37</sup> ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.<sup>38</sup> And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.<sup>39</sup> Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?<sup>40</sup> So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

<sup>41</sup> ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.<sup>42</sup> Jehoshaphat was thirty and five years old when

v bitko k Ramót Gileádu?« Józafat je Izraelovemu kralju rekel: »Jaz sem kakor si ti, moje ljudstvo kakor twoje ljudstvo, moji konji kakor twoji konji.«<sup>5</sup> Józafat je Izraelovemu kralju rekel: »Prosim te, danes poizvedi pri besedi od Gospoda.«<sup>6</sup> Potem je Izraelov kralj zbral skupaj preroke, okoli širisto mož in jim rekel: »Ali naj grem zoper Ramót Gileád v bitko ali naj to opustim?« Rekli so: »Pojdi gor, kajti Gospod ga bo izročil v kraljevo roko.«<sup>7</sup> Józafat je rekel: »Ali tukaj ni več Gospodovega preroka, da bi lahko poizvedeli od njega?«<sup>8</sup> Izraelov kralj je rekel Józafatu: »Tukaj je še en mož, Jimlájev sin Miha, po katerem bi lahko poizvedeli od Gospoda. Toda sovražim ga, kajti glede mene ni dobro preroval, temveč zlo.« Józafat je rekel: »Naj kralj ne govori tako.«<sup>9</sup> Potem je Izraelov kralj poklical častnika in rekel: »Podvizaj sem Jimlájevega sina Miha.«<sup>10</sup> Izraelov kralj in Judov kralj Józafat sta sedela vsak na svojem prestolu, oblečena sta imela svoja svečana oblačila, na odprttem prostoru, pri vhodu velikih vrat Samarije in vsi preroki so prerovali pred njima.<sup>11</sup> Cidkjá, Kenaanájev sin, si je naredil rogove iz železa in rekel: »Tako govori Gospod. S temi boš bodel Sirce, dokler jih ne boš použil.«<sup>12</sup> Vsi preroki so prerovali tako, rekoč: »Pojdi gor k Ramót Gileádu in bodi uspešen, kajti Gospod ga bo izročil v kraljevo roko.«<sup>13</sup> Poslanec, ki je odšel, da pokliče Miha, mu je spregovoril, rekoč: »Glej torej, besede prerokov kralju soglasno razglasajo dobro. Naj bo tvoja beseda, prosim te, kakor beseda enega izmed njih in govori to, kar je dobro.«<sup>14</sup> Miha pa je rekel: »Kakor živi Gospod, kar mi Gospod reče, to bom govoril.«

<sup>15</sup> Tako je prišel h kralj in kralj mu je rekel: »Miha ali naj gremo zoper Ramót Gileád, da se bojujemo ali naj opustimo?« Ta mu je odgovoril: »Pojdi in bodi uspešen, kajti Gospod ga bo izročil v kraljevo roko.«<sup>16</sup> Kralj pa mu je rekel: »Kolikokrat te bom zaklinjal, da mi ne poveš ničesar razen tega, kar je resnično v Gospodovem imenu?«<sup>17</sup> In ta je rekel: »Videl sem vsega Izraela razkropljenega na hribih, kakor ovce, ki nimajo pastirja. Gospod je rekel: »Ti nimajo gospodarja. Naj se v miru vrnejo, vsak mož k svoji hiši.«<sup>18</sup> Izraelov kralj je rekel Józafatu: »Ali ti nisem rekel, da glede mene ne bo preroval nobene dobre stvari, temveč zlo?«<sup>19</sup> Rekel je: »Poslušaj torej Gospodovo besedo: »Videl sem Gospoda sedeti na njegovem prestolu in vso nebeško vojsko stati pri njem, na njegovi desnici in na njegovi levici.«<sup>20</sup> Gospod je rekel: »Kdo bo pregovoril Ahába, da bo lahko šel gor in padel pri Ramót Gileádu?« Nekdo je rekel na ta način, drugi pa na drug način.<sup>21</sup> Tam pa je prišel naprej duh in obstal pred Gospodom ter rekel: »Jaz ga bom prepričal.«<sup>22</sup> Gospod mu je rekel: »S čim?« Rekel je: »Sel bom naprej in bom laživ duh v ustih vseh njegovih prerokov.« Rekel je: »Ti ga boš prepričal in tudi prevladal. Pojni naprej in stori tako.«<sup>23</sup> Zdaj torej glej, Gospod je položil lažnivega duha v usta vseh teh tvorjih prerokov in Gospod je glede tebe govoril zlo.«<sup>24</sup> Toda Kenaanájev sin Cidkjá je prišel bliže in Miha udaril po licu ter rekel: »Katero pot je Gospodov Duh odšel od mene, da govori tebi?«<sup>25</sup> Miha je rekel: »Glej, videl boš tisti dan, ko boš šel v najnotranješo sobo, da se skriješ.«<sup>26</sup> Izraelov kralj je rekel: »Vzemi Miha in ga odvedi nazaj k Amónu, voditelju mesta in h kraljevemu sinu Joášu<sup>27</sup> ter reci: »Tako govori kralj: »Postavita tegale v ječo in ga hranita s kruhom stiske in z vodo stiske, dokler ne pridem v miru.«<sup>28</sup> Miha je rekel: »Če se sploh vrneš v miru, Gospod ni govoril po meni.« In rekel je: »Prisluhni, o ljudstvo, vsakdo izmed vas.«

<sup>29</sup> Tako sta Izraelov kralj in Judov kralj Józafat odšla gor k Ramót Gileádu.<sup>30</sup> Izraelov kralj je rekel Józafatu: »Jaz se bom zamaskiral in vstopil v bitko, toda ti si nadeni svoja svečana oblačila.« Izraelov kralj se je zamaskiral in odšel v bitko.<sup>31</sup> Toda sirski kralj je zapovedal svojim dvaintridesetim poveljnnikom, ki so poveljevali nad njegovimi bojnimi vozovi, rekoč: »Ne borite se niti z majhnim niti z velikim, razen samo z Izraelovim kraljem.«<sup>32</sup> Pripetilo se je, ko so poveljniki bojnih vozov zagledali Józafata, da so rekli: »To je zagotovo Izraelov kralj. Obrnilsi so se v stran, da se bojujejo zoper njega. Józafat pa je zavpil.<sup>33</sup> Pripetilo se je, ko so poveljniki bojnih vozov zaznali, da to ni bil Izraelov kralj, da so se obrnili od zasledovanja za njim.<sup>34</sup> Nek mož pa je preprosto napel lok in Izraelovega kralja zadel med člene prsnega oklepa. Zato je vozniku svojega bojnega voza rekel: »Obrni svojo roko in me odvedi ven iz bojišča, kajti ranjen sem.«<sup>35</sup> Bitka je ta dan narasla in kralj je ostal pokonci na svojem bojnem vozu zoper Sirce in zvečer umrl. Kri iz rane je tekla na sredo bojnega voza.<sup>36</sup> Okoli sončnega zahoda je po vsej vojski šel razglas, rekoč: »Vsak mož k svojemu mestu in vsak mož k svoji lastni deželi.«

<sup>37</sup> Tako je kralj umrl in bil priveden v Samarijo in kralja so pokopali v Samariji.<sup>38</sup> V samarijskem ribniku je nekdo umival bojni voz in psi so lizali njegovo kri in umili so njegovo bojno opremo, glede na Gospodovo besedo, ki jo je govoril.<sup>39</sup> Torej preostala izmed Ahábovih dejanj in vse, kar je storil in slonokoščena hiša, ki jo je naredil in vsa mesta, ki jih je zgradil, mar niso zapisana v kroniški knjigi Izraelovih kraljev?<sup>40</sup> Tako je Aháb zaspal s svojimi očeti in namesto njega je zakraljeval njegov sin Ahazjá.

<sup>41</sup> V četrtem letu Izraelovega kralja Ahába je nad Judom pričel kraljevati Asájev sin Józafat.<sup>42</sup> Józafat je bil star petintrideset let, ko

je pričel kraljevati in v Jeruzalemu je kraljeval petindvajset let. Ime njegove matere **je bilo** Azúba, Šilhíjeva hči.<sup>43</sup> Hodil je po vseh poteh svojega očeta Asája. Ni se obrnil vstran od tega; delal je **to, kar je bilo** pravilno v Gospodovih očeh. Kljub temu visoki kraji niso bili odstranjeni, **kajti** ljudstvo je na visokih krajih še vedno darovalo in zažigalo kadilo.<sup>44</sup> Józafat je z Izraelovim kraljem sklenil mir.<sup>45</sup> Torej preostala izmed Józafatovih dejanj in njegova moč, ki jo je pokazal in kako se je bojeval, **mar** niso zapisana v kroniški knjigi Judovih kraljev?<sup>46</sup> Preostanek posvečenih vlačugarjev, ki so preostali v dneh njegovega očeta Asája, je izgnal iz dežele.<sup>47</sup> Potem ni **bilo** kralja v Edómu. Namestnik **je bil** kralj.<sup>48</sup> Józafat je naredil taršiske ladje, da gredo do Ofirja po zlato. Toda niso odšli, kajti ladje so se razbile pri Ecjón Geberju.<sup>49</sup> Potem je Ahábov sin Ahazjá Józafatu rekel: »Naj moji služabniki gredo s tvojimi služabniki na ladje.« Józafat pa ni hotel.

<sup>50</sup> Józafat je zaspal s svojimi očeti in je bil pokopan s svojimi očeti v mestu svojega očeta Davida. Namesto njega je zakraljeval njegov sin Jehorám.

<sup>51</sup> Ahábov sin Ahazjá je pričel kraljevati nad Izraelom v Samariji v sedemnajstem letu Judovega kralja Józafata in nad Izraelom je kraljeval dve leti. <sup>52</sup> Počel je zlo v Gospodovih očeh in hodil po poti svojega očeta, po poti svoje matere in po poti Nebátovega sina Jerobeáma, ki je Izraela pripravil, da greši,<sup>53</sup> kajti služil je Baalu, ga oboževal in do jeze dražil Gospoda, Izraelovega Boga, glede na vse, kar je počel njegov oče.

he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name **was** Azubah the daughter of Shilhi.<sup>43</sup> And he walked in all the ways of Asa his father; he turned not aside from it, doing **that which was** right in the eyes of the LORD: nevertheless the high places were not taken away; **for** the people offered and burnt incense yet in the high places.<sup>44</sup> And Jehoshaphat made peace with the king of Israel.<sup>45</sup> Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, **are** they not written in the book of the chronicles of the kings of Judah?<sup>46</sup> And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.<sup>47</sup> **There was** then no king in Edom: a deputy **was** king.<sup>48</sup> Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.<sup>49</sup> Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

<sup>50</sup> ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

<sup>51</sup> ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.<sup>52</sup> And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:<sup>53</sup> For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

# The Second Book of the Kings

## Commonly Called the Fourth Book of the Kings

**1** Then Moab rebelled against Israel after the death of Ahab.<sup>2</sup> And Ahaziah fell down through a lattice in his upper chamber that **was** in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.<sup>3</sup> But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, **Is it** not because **there is** not a God in Israel, **that** ye go to enquire of Baal-zebub the god of Ekron?<sup>4</sup> Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

**5** ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?<sup>6</sup> And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, **Is it** not because **there is** not a God in Israel, **that** thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.<sup>7</sup> And he said unto them, What manner of man **was he** which came up to meet you, and told you these words?<sup>8</sup> And they answered him, **He was** an hairy man, and girt with a girdle of leather about his loins. And he said, It **is** Elijah the Tishbite.

**9** Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.<sup>10</sup> And Elijah answered and said to the captain of fifty, If I **be** a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.<sup>11</sup> Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.<sup>12</sup> And Elijah answered and said unto them, If I **be** a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

**13** ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.<sup>14</sup> Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.<sup>15</sup> And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.<sup>16</sup> And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, **is it** not because **there is** no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

**17** ¶ So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.<sup>18</sup> Now the rest of the acts of Ahaziah which he did, **are** they not written in the book of the chronicles of the kings of Israel?

**2** And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.<sup>2</sup> And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said **unto him**, As the LORD liveth, and **as** thy soul liveth, I will not leave thee. So they went down to Beth-el.<sup>3</sup> And the sons of the prophets that **were** at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know **it**; hold ye your peace.<sup>4</sup> And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and **as** thy soul liveth, I will not leave thee. So they came to Jericho.<sup>5</sup> And the sons of the prophets that **were** at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know **it**; hold ye your peace.<sup>6</sup> And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and **as** thy soul liveth, I will not leave thee. And they two went on.<sup>7</sup> And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.<sup>8</sup> And Elijah took his mantle, and wrapped **it** together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

**9** ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.<sup>10</sup> And he said, Thou hast asked a hard thing: **nevertheless**, if thou see me **when I am** taken from thee, it shall be so unto thee; but if not, it shall not be **so**.<sup>11</sup> And it came to pass, as they still went on, and talked, that, behold, **there appeared** a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

# Druga knjiga kraljev, pogosto imenovana Cetrta knjiga kraljev

**1** Potem se je, po Ahábovi smrti, Moáb uprl zoper Izraela.<sup>2</sup> Ahazjá je padel dol skozi mrežo v svoji gornji sobi, ki **je bila** v Samariji in je bil bolan. Poslal je poslanice in jim rekel: »Pojdite, poizvede od Bála Zebúba, boga v Ekrónu, ali si bom opomogel od te bolezni.«<sup>3</sup> Toda Gospodov angel je rekel Tišbécju Eliju: »Vstani, pojdi gor, da srečaš poslanice samarijskega kralja in jim reci: **Mar** ni zato, **ker** ni Boga v Izraelu, **da** greste povpraševat ekrónskega boga Báala Zebúba?«<sup>4</sup> Zdaj torej tako govori Gospod: »Ne boš prišel dol iz svoje postelje, na katero si zlezel, temveč boš zagotovo umrl.«<sup>5</sup> In Elija je odšel.

**5** Ko so se poslanci obrnili nazaj k njemu, jim je rekel: »Zakaj ste se torej obrnili nazaj?«<sup>6</sup> Rekli so mu: »Vzdignil se je mož, da nas sreča in nam rekel: »Pojdite, ponovno se obrnite h kralju, ki vas je poslal in mu recite: »Tako govori Gospod: **Mar** ni zato, **ker** ni Boga v Izraelu, **da** pošiljaš povpraševat ekrónskega boga Báala Zebúba?«<sup>7</sup> Zato ne boš prišel dol iz svoje postelje, na katero si zlezel, temveč boš zagotovo umrl.«<sup>8</sup> Rekel jim je: »Kakšne vrste mož **je bil** ta, ki se je vzdignil, da vas sreča in vam je povedal te besede?«<sup>9</sup> Odgovorili so mu: »**Bil** je kosmat človek in z usnjениm pasom opasan okoli ledij.« Rekel je: »To je Tišbéc Elijah.«

**9** Potem je kralj poslal k njemu petdesetnika z njegovimi petdesetimi. Ta je odšel gor k njemu, in glej, sedel je na vrhu hriba. Nagovoril ga je: »Božji mož, kralj je rekel: »Pridi dol.«<sup>10</sup> Elija je odgovoril in petdesetniku rekel: »Če **sem** Božji mož, potem naj dol z neba pride ogenj in použije tebe in tvojih petdeset.« Dol z neba je prišel ogenj in použil njega in njegovih petdeset. **11** Ponovno je k njemu poslal drugega petdesetnika z njegovimi petdesetimi. Ta je odgovoril in mu rekel: »O Božji mož, tako je rekel kralj: »Pridi hitro dol.«<sup>12</sup> Elija je odgovoril in jim rekel: »Če **sem** Božji mož, naj dol z neba pride ogenj in použije tebe in tvojih petdeset.« In ogenj od Boga je prišel z neba in použil njega in njegovih petdeset.

**13** Ponovno je poslal tretjega petdesetnika z njegovimi petdesetimi. Tretji petdesetnik je odšel gor, prišel in pred Elijem padel na kolena, ga rotil in mu rekel: »O Božji mož, prosim te, naj bodo moje življenje in življenja teh petdesetih tvojih služabnikov dragocena v tvojih očeh.<sup>14</sup> Glej, prišel je ogenj dol z neba in sežgal dva poveljnika prejšnjih petdesetih z njunimi petdesetimi. Zatorej naj bo moje življenje sedaj dragoceno v tvojih očeh.«<sup>15</sup> Gospodov angel je rekel Eliju: »Z njim pojdi dol. Ne boj se ga.« In vstal je in z njim odšel dol h kralju.<sup>16</sup> Rekel mu je: »Tako govori Gospod: »Ker kakor si poslal poslance, da poizvejo od ekrónskega boga Báala Zebúba, **mar** ni to zato, **ker** ni Boga v Izraelu, da bi povprašal po njegovi besedi? Zato ne boš prišel dol iz postelje, na katero si zlezel, temveč boš zagotovo umrl.«

**17** Tako je umrl glede na Gospodovo besedo, ki jo je Elija govoril. Namesto njega je zakraljeval Jehoram, v drugem letu Józafatovega sina Jehoráma, Judovega kralja, ker ni imel sina.<sup>18</sup> Torej preostala izmed Ahazjájevih dejanj, ki jih je storil, **mar** niso zapisana v kroniški knjigi Izraelovih kraljev?

**2** Prijetilo se je, ko je Gospod hotel Elija z vrtinčastim vetrom vzeti gor v nebo, da je Elija z Elizejem odšel iz Gilgála.<sup>2</sup> Elija je rekel Elizeju: »Ostani tukaj, prosim te, kajti Gospod me je poslal v Betel.« Elizej pa **mu** je rekel: »**Kakor** Gospod živi in **kakor** živi tvoja duša, te ne bom zapustil.« Tako sta odšla dol do Betela.<sup>3</sup> Sinovi prerokov, ki **so bili** pri Betelu, so prišli naprej k Elizeju in mu rekli: »Ali veš, da bo Gospod danes odvzel tvojega gospodarja iznad twoje glave?« Ta je rekel: »Da, vem **to**; molčite.«<sup>4</sup> Elija mu je rekel: »Elizej, ostani tukaj, prosim te, kajti Gospod me je poslal v Jeriho.« Ta pa je rekel: »**Kakor** Gospod živi in **kakor** živi tvoja duša, te ne bom zapustil.« Tako sta prišla do Jeriha.<sup>5</sup> Sinovi prerokov, ki **so bili** pri Jerihi, so prišli k Elizeju in mu rekli: »Ali veš, da bo Gospod danes odvzel tvojega gospodarja iznad twoje glave?« Ta pa je odgovoril: »Da, vem **to**; molčite.«<sup>6</sup> Elija mu je rekel: »Ostani, prosim te, tukaj, kajti Gospod me je poslal k Jordanu.« Ta pa je rekel: »**Kakor** Gospod živi in **kakor** živi tvoja duša, te ne bom zapustil.« In oba sta šla naprej.<sup>7</sup> Petdeset mož izmed sinov prerokov je šlo in stali so, da gledajo od daleč, onadvpa sta stala ob Jordanu.<sup>8</sup> Elija je vzel svoje ogrinjalo, **ga** zvil skupaj, udaril vode in razdelile so se sèm ter tja, tako da sta oba šla preko po suhih tleh.

**9** Prijetilo se je, ko sta šla čez, da je Elija rekel Elizeju: »Prosi kaj naj storim zate, preden bom vzet od tebe.« Elizej je rekel: »Prosim te, naj bo nad menojo dvojen delež tvojega duha.«<sup>10</sup> Rekel je: »Prosil si težko stvar. **Vendar** če me boš videl, **ko bom** vzet od tebe, se ti bo zgodilo, toda ce ne, ne bo **tako**.«<sup>11</sup> Prijetilo se je, ko sta še vedno šla naprej in se pogovarjala, da se je, glej, **tam prikazal**ognjen bojni voz in ognjeni konji in ju ločili narazen in Elija se je z vrtinčastim vetrom dvignil v nebo.

<sup>12</sup> Elizej je **to** videl in kljal: »Moj oče, moj oče, Izraelov bojni voz in njegovi konjeniki.« In nič več ga ni videl. Zgrabil je svoja lastna oblačila in jih pretrgal na dva kosa.

<sup>13</sup> Pbral je tudi Elijevo ogrinjalo, ki je padlo iz njega, odšel nazaj in obstal pri bregu Jordana. <sup>14</sup> Vzel je Elijevo ogrinjalo, ki je padlo iz njega, udaril vode in rekel: »Kje je Gospod, Elijev Bog?« Ko je tudi on udaril vode, so se razdelile sèm ter tja in Elizej je šel preko. <sup>15</sup> Ko so ga sinovi prerokov, ki **so** opazovali pri Jerihi, zagledali, so rekli: »Elijev duh počiva na Elizeju.« Prišli so, da ga srečajo in se do tal priklonili pred njim.

<sup>16</sup> Rekli so mu: »Glej torej, s tvojimi služabniki bo petdeset močnih mož. Naj odidejo, prosimo te in poišejo tvojega gospodarja, da ga ni morda gor vzel Gospodov Duh in ga vrgel na kako goro ali v kako dolino.« Rekel je: »Ne pošiljajte.« <sup>17</sup> Ko so mu prigovarjali, dokler ni bil osramočen, je rekel: »Pošljite.« Zato so poslali petdeset mož in iskali tri dni, toda niso ga našli. <sup>18</sup> Ko so ponovno prišli k njemu (kajti mudil se je pri Jerihi), jim je rekel: »Ali vam nisem reklo: »Ne pojrite?«

<sup>19</sup> Ljudje iz mesta so Elizeju rekli: »Glej, prosim te, lega tega mesta je prijetna, kakor vidi moj gospod, toda voda **je** slaba in lajova.« <sup>20</sup> Rekel je: »Prinesite mi nov vrč in vanj denite sol.« In prinesli so **ga** k njemu. <sup>21</sup> Šel je naprej, k izviru vodá in vanj vrgel sol ter rekel: »Tako govori Gospod: »Ozdravil sem te vode, od tod ne bo nič več smrti ali jalove **dežele**.« <sup>22</sup> Tako so bile vode ozdravljené do tega dne, glede na Elizejevo besedo, ki jo je govoril.

<sup>23</sup> Od tam je odšel gor k Betelu in ko je šel gor po poti, so prišli iz mesta majhni otroci, ga zasmehovali in mu rekli: »Pojdi gor, plešec; pojdi gor, plešec.« <sup>24</sup> Ta se je obrnil nazaj, pogledal nanje in jih preklem v Gospodovem imenu. In iz gozda sta prišli dve medvedki ter izmed njih raztrgali dvainštrideset otrok. <sup>25</sup> Od tam je odšel na goro Karmel in od tam se je vrnil v Samarijo.

**3** Torej Ahábov sin Jehorám je pričel kraljevati nad Izraelom, v Samariji, v osemnajstem letu Judovega kralja Józafata in kraljeval je dvanašt let. <sup>2</sup> Počel je zlo v Gospodovih očeh, toda ne kakor njegov oče in kakor njegova mati, kajti odstranil je Báalovo podobo, ki jo naredil njegov oče. <sup>3</sup> Kljub temu se je trdno držal grehov Nebátovega sina Jerobeáma, ki je Izraela pripravil, da greši; ni odšel od njih.

<sup>4</sup> Moábski kralj Meša je bil lastnik ovc in je Izraelovemu kralju dajal sto tisoč jagnjet in sto tisoč ovnov, [skupaj] z volno. <sup>5</sup> Toda pripetilo se je, ko je bil Aháb mrtev, da se je moábski kralj uprl zoper Izraelovega kralja.

<sup>6</sup> Kralj Jehorám je istočasno odšel iz Samarije in prešel ves Izrael. <sup>7</sup> Odšel je in poslal k Judovemu kralju Józafatu, rekoč: »Moábski kralj se je uprl zoper mene. Ali hočeš iti z menoj v bitko zoper Moáb?« Rekel je: »Šel bom gor. Jaz **sem** kakor **si** ti, moje ljudstvo je kakor tvoje ljudstvo **in** moji konji kakor tvoji konji.« <sup>8</sup> Rekel je: »Po kateri poti bomo šli gor?« Odgovoril je: »Po poti skozi edómško divjino.« <sup>9</sup> Tako so Izraelov kralj, Judov kralj in edómski kralj odšli in zaokrožili sedemdvetno potovanje in tam ni bilo vode za vojsko in živino, ki jim je sledila. <sup>10</sup> Kralj Izraela je rekel: »Gorje, da je te tri kralje Gospod poklical skupaj, da jih izroči v roko Moába!« <sup>11</sup> Toda Józafat je rekel: »**Mar** ni tukaj Gospodovega preroka, da bi po njem lahko poizvedel od Gospoda?« Eden izmed služabnikov Izraelovega kralja je odgovoril in rekel: »Tukaj **je** Šafátov sin Elizej, ki je izlival vodo na Elijeve roke.« <sup>12</sup> Józafat je rekel: »Z njim je Gospodova beseda.« Tako so Izraelov kralj, Józafat in edómski kralj odšli dol k njemu. <sup>13</sup> Elizej je rekel Izraelovemu kralju: »Kaj imam s teboj? Spravi se k prerokom svojega očeta in k prerokom svoje matere.« Izraelov kralj pa mu je rekel: »Ne, kajti Gospod je te tri kralje sklical skupaj, da jih izroči v roko Moába.« <sup>14</sup> Elizej je rekel: »**Kakor** živi Gospod nad bojevniki, pred katerim stojim, zagotovo, če se ne bi oziral na prisotnost Judovega kralja Józafata, ne bi pogledal proti tebi niti te ne bi videl.« <sup>15</sup> Toda sedaj mi privedi glasbenika, ki igra na strune.« In pripetilo se je, ko je glasbenik igral, da je nadenj prišla Gospodova roka. <sup>16</sup> Rekel je: »Tako govorí Gospod: »To dolino naredite polno jarkov.« <sup>17</sup> Kajti tako govorí Gospod: »Ne boste videli vetra niti ne boste videli dežja, vendar bo ta dolina napolnjena z vodo, da boste lahko pili, tako vi, vaše govedo in vaše živali.« <sup>18</sup> To pa je **le** majhna stvar v Gospodovih očeh. Tudi Moábce bo izročil v vašo roko. <sup>19</sup> Udarili boste vsako utrjeno mesto in vsako izbrano mesto in posekali vsako dobro drevo in zamašili vse vodnjake in vsak dober kraj dežele oškodovali s kamni.«

<sup>20</sup> Pripetilo se je zjutraj, ko je bila darovana jedilna daritev, glej, da je prišla voda po poti iz Edoma in dežela je bila napolnjena z vodo.

<sup>21</sup> Ko so vsi Moábci slišali, da so prišli gor kralji, da se bojujejo zoper njih, so zbrali vse, ki so si bili zmožni nadeti bojno opremo in starejše in so se razpostavili na meji. <sup>22</sup> Vstali so zgodaj zjutraj in sonce je sijalo na vodo in Moábci so vodo na drugi strani videli tako rdečo **kakor** kri. <sup>23</sup> Rekli so: »To **je** kri. Kralji so zagotovo umorjeni in so udarili

<sup>12</sup> ¶ And Elisha saw **it**, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

<sup>13</sup> He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; <sup>14</sup> And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where **is** the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. <sup>15</sup> And when the sons of the prophets which **were** to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

<sup>16</sup> ¶ And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. <sup>17</sup> And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. <sup>18</sup> And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

<sup>19</sup> ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city **is** pleasant, as my lord seeth: but the water **is** naught, and the ground barren. <sup>20</sup> And he said, Bring me a new cruse, and put salt therein. And they brought **it** to him. <sup>21</sup> And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. <sup>22</sup> So the waters were healed unto this day, according to the saying of Elisha which he spake.

<sup>23</sup> ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. <sup>24</sup> And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them. <sup>25</sup> And he went from thence to mount Carmel, and from thence he returned to Samaria.

**3** Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. <sup>2</sup> And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made. <sup>3</sup> Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

<sup>4</sup> ¶ And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. <sup>5</sup> But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

<sup>6</sup> ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel. <sup>7</sup> And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I **am** as thou **art**, my people as thy people, **and** my horses as thy horses. <sup>8</sup> And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. <sup>9</sup> So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. <sup>10</sup> And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab! <sup>11</sup> But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here **is** Elisha the son of Shaphat, which poured water on the hands of Elijah. <sup>12</sup> And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. <sup>13</sup> And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab. <sup>14</sup> And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. <sup>15</sup> But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. <sup>16</sup> And he said, Thus saith the LORD, Make this valley full of ditches. <sup>17</sup> For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. <sup>18</sup> And this is **but** a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. <sup>19</sup> And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

<sup>20</sup> And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

<sup>21</sup> ¶ And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. <sup>22</sup> And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side **as** red as blood: <sup>23</sup> And they said, This **is** blood: the kings are surely slain, and they

have smitten one another: now therefore, Moab, to the spoil.<sup>24</sup> And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in *their* country.<sup>25</sup> And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

<sup>26</sup> ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through **even** unto the king of Edom: but they could not.<sup>27</sup> Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

**4** Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.<sup>2</sup> And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.<sup>3</sup> Then he said, Go, borrow thee vessels abroad of all thy neighbours, **even** empty vessels; borrow not a few.<sup>4</sup> And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.<sup>5</sup> So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.<sup>6</sup> And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.<sup>7</sup> Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

<sup>8</sup> ¶ And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so it was, that* as oft as he passed by, he turned in thither to eat bread.<sup>9</sup> And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.<sup>10</sup> Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.<sup>11</sup> And it fell on a day, that he came thither, and he turned into the chamber, and lay there.<sup>12</sup> And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.<sup>13</sup> And he said unto her, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.<sup>14</sup> And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.<sup>15</sup> And he said, Call her. And when he had called her, she stood in the door.<sup>16</sup> And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.<sup>17</sup> And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

<sup>18</sup> ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.<sup>19</sup> And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.<sup>20</sup> And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.<sup>21</sup> And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.<sup>22</sup> And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.<sup>23</sup> And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well.<sup>24</sup> Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee.<sup>25</sup> So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:<sup>26</sup> Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.<sup>27</sup> And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me.<sup>28</sup> Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?<sup>29</sup> Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.<sup>30</sup> And the mother of the child said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.<sup>31</sup> And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.<sup>32</sup> And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.<sup>33</sup> He went in therefore, and shut the door upon them twain, and prayed unto the LORD.<sup>34</sup> And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.<sup>35</sup> Then he returned, and walked in

drug drugega. Sedaj torej Moáb, k plenu.«<sup>24</sup> Ko pa so prišli k taboru Izraelcev, so se Izraelci dvignili in udarili Moábce, tako da so le-ti pred njimi pobegnili. Toda šli so naprej in pobijali Moábce, celo v *njihovi* deželi.<sup>25</sup> Podirali so mesta in na vsak dober kos dežele je vsak mož vrgel svoj kamen in napolnilo so jo in zamašili so vse vodnjake in podrli vsa dobra drevesa, samo v Kir Heresu so pustili njegovo kamenje, vendar so okrog *njega* šli pračarji in ga udarili.

<sup>26</sup> Ko je moábski kralj videl, da je bila bitka ranj prehuda, je s seboj vzel sedemsto mož, ki so izdirali meče, da se prebijajo k edómskemu kralju. Toda niso mogli.<sup>27</sup> Potem je vzel svojega najstarejšega sina, ki naj bi zakraljeval namesto njega in ga na obzidju daroval v žgalno daritev. In tam je bilo veliko ogorčenje zoper Izrael in odsli so od njega in se vrnili k *svoji lastni* deželi.

**4** Torej tam je neka ženska, izmed žena preroških sinov, zaklicala Elizeju, rekoč: »Tvoj služabnik, moj soprog, je mrtev, in ti veš, da se je twoj služabnik bal Gospoda in prišel je upnik, da bi si moja dva sinova k sebi vzel za sužnja.«<sup>2</sup> Elizej ji je rekel: »Kaj naj storim zate? Povej mi, kaj imaš v hiši?« Rekla je: »Tvoja pomočnica nima v hiši ničesar razen lonca olja.«<sup>3</sup> Potem je rekel: »Pojdi, izposodi si posode od vseh svojih sosed, prazne posode. Ne izposodi si jih malo.

<sup>4</sup> Ko vstopiš noter, boš za seboj in za svojima sinovoma zaprla vrata in izlivala v vse tiste posode in tisto, ki je polna, boš postavila na stran.

<sup>5</sup> Tako je odšla od njega in za seboj in za svojima sinovoma, ki sta k njej prinesla *posode*, zaprla vrata in ona je izlivala.<sup>6</sup> Pripetilo se je, ko so bile posode polne, da se svojemu sinu rekla: »Še mi prinesi posodo.« Rekel ji je: »Nobene posode ni več.« In olje se je ustavilo.<sup>7</sup> Potem je prišla in povedala Božjemu možu. Rekel je: »Pojdi, prodaj olje in poplačaj svoj dolg in od preostanka živite ti in tvoja otroka.«

<sup>8</sup> Zgodilo se je na nek dan, da je Elizej odšel v Šuném, kjer *je bila* plemenita ženska; in ta ga je primorala, da je kruh. In *to* je bilo tako,

*da* tako pogosto, kot je šel mimo, se je obrnil tja, da bi jedel kruh.

<sup>9</sup> Svojemu soprogu je rekla: »Glej torej, zaznavam, da *je* to sveti Božji mož, ki nenehno hodi mimo nas.<sup>10</sup> Narediva majhno sobo, prosim te, na zidu in tam ranj postavimo posteljo, mizo, stolček in svečnik. In zgodilo se bo, ko prihaja k nam, da se bo obrnil tja noter.«<sup>11</sup> Zgodilo se je na neki dan, da je prišel tja, se obrnil v sobo in se tam ulegel.

<sup>12</sup> Svojemu služabniku Gehaziju je rekel: »Poklici to Šunémko.« Ko jo je ta poklical, je obstala pred njim.<sup>13</sup> Rekel mu je: »Sedaj ji povej:

»Glej, hitela si za naju z vso to skrbjo. Kaj naj bo storjeno zate? Ali naj zate govorim kralju ali poveljniku vojske?«<sup>14</sup> Odgovorila je: »Prebivam med svojim lastnim ljudstvom.«<sup>14</sup> Rekel je: »Kaj naj bo potem storjeno ranjo?« Gehazi je odgovoril: »Resnično, ona nima otroka in njen soprog je star.«<sup>15</sup> Rekel je: »Poklici jo.« Ko jo je poklical, je obstala med vrati.<sup>16</sup> Rekel je: »Okoli tega obdobja, glede na čas življenja, boš objemala sina.« Rekla je: »Ne, moj gospod, Božji mož, ne laži svoji pomočnici.«<sup>17</sup> Ženska je spočela in rodila sina v tistem obdobju, ki ga je Elizej povedal, glede na čas življenja.

<sup>18</sup> Ko je otrok postal večji, se je nekega dne zgodilo, da je odšel ven k svojemu očetu, k žanjcem.<sup>19</sup> Svojemu očetu je rekel: »Moja glava, moja glava.« In ta je rekel mladeniču: »Odnesi ga k njegovi materi.«<sup>20</sup>

Ko ga je ta vzel in ga privelen k njegovi materi, je do opoldneva sedel na njenih kolenih, *potem* pa je umrl.<sup>21</sup> Vzdignila se je, ga položila na posteljo Božjega moža, zaprla *vrata* za njim in odšla ven.<sup>22</sup> Poklicala je k svojemu soprogu in rekla: »Pošli mi, prosim te, enega izmed mladeničev in enega izmed oslov, da lahko stečem k Božjemu možu in ponovno pridem nazaj.«<sup>23</sup> Rekel je: »Čemu hočeš iti k njemu danes? Ni niti mlaj niti šabat.« Rekla je: »To bo dobro.«<sup>24</sup> Potem je osedlala osla in svojemu mladeniču rekla: »Poženi in pojdi naprej. *Svojega* jahanja ne upočasnjuj zaradi mene, razen če ti ne zapovem.«<sup>25</sup> Tako je odšla in prišla k Božjemu možu na goro Karmel. Pripetilo se je, ko jo je Božji mož od daleč zagledal, da je svojemu služabniku Gehaziju rekel: »Glej, *tam je* ta Šunémko.<sup>26</sup> Steci sedaj, prosim te, da jo srečaš in ji reci: »Ali je dobro s teboj? Ali je dobro s tvojim soprogom? Ali je dobro z otrokom?«<sup>27</sup> Odgovorila je: »Dobro je.«<sup>27</sup> Ko pa je prišla k Božjemu možu na hrib, se je oklenila njegovih stopal. Toda Gehazi se je približal, da jo pahne proč. Božji mož pa je rekel: »Pusti jo; kajti njena duša *je* zagrenjena znotraj nje in Gospod je *to* skril pred meno in mi ni povedal.«<sup>28</sup> Potem je rekla: »Ali sem si jaz želeta sina od mojega gospoda?« Ali nisem rekla: »Ne zavajaj me!«<sup>29</sup> Potem je rekel Gehaziju: »Opaši svoja ledja in v svojo roko vzemi mojo palico in pojdi svojo pot. Če srečaš katerega koli človeka, ga ne pozdravi in če kdorkoli pozdravi tebe, mu ravno tako ne odgovori, in mojo palico položi na otrokov obraz.«<sup>30</sup> Otrokova mati je rekla: »Kakor Gospod živi in *kakor* tvoja duša živi, te ne bom zapustila.« Vstal je in ji sledil.

<sup>31</sup> Gehazi je šel pred njima in palico položil na otrokov obraz, toda *ni bilo* niti glasu niti uslišanja. Zatorej je ponovno odšel, da ga sreča in mu povedal, rekoč: »Otrok se ni prebudil.«<sup>32</sup> Ko je Elizej prišel v hišo, glej, je bil otrok mrtev *in* položen na njegovo posteljo.<sup>33</sup> Vstopil je torej v zaprl vrata za njima ter molil h Gospodu.<sup>34</sup> Povzpel se je in legal na otroka ter svoja usta položil na njegova usta in svoje oči na

njegove oči in svoje roke na njegove roke. Raztegnil se je nad otrokom in otrokovo meso se je ogrelo.<sup>35</sup> Potem se je vrnil in po hiši hodil sem ter tja, se povzpel in sebe raztegnil nad njim. Otrok je sedemkrat kihnil in otrok je odprl svoje oči.<sup>36</sup> Poklical je Gehazija in rekel: »Pokliči to Šunémko.« Tako jo je poklical. Ko je vstopila k njemu, je rekel: »Vzemi svojega sina.«<sup>37</sup> Potem je vstopila, padla k njegovim stopalom, se priklonila do tal, vzela svojega sina in odšla ven.

<sup>38</sup> Elizej je ponovno prišel v Gilgál. **Tam pa je bilo** v deželi pomanjkanje. Sinovi prerokov **so** sedeli pred njim. Svojemu služabniku je rekel: »Pristavi velik lonec in za sinove prerokov zavri juho.«<sup>39</sup> Nekdo je odšel na polje, da nabere zelišča in našel divjo trto in od nje nbral polno naročje divjih buč in prišel in **jih** zrezal v lonec juhe, kajti niso **jih** poznali.<sup>40</sup> Tako so nalili, da bi možje jedli. Pripetilo pa se je, ko so jedli juho, da so zavpili in rekli: »O **ti** Božji mož, smrt **je** v loncu.« In **tega** niso mogli jesti.<sup>41</sup> Toda rekel je: »Torej prinesite moko.« Vrgel **jo** je v lonec in rekel: »Nalij za ljudstvo, da bodo lahko jedli.« In v loncu ni bilo nič škodljivega.

<sup>42</sup> Prišel je mož iz Báál Šálša in Božjemu možu prinesel kruh od prvih sadov, dvajset ječmenovih hlebov in polno žitno klasje v luščinah. Rekel je: »Dajte ljudstvu, da bodo lahko jedli.«<sup>43</sup> Njegov strežnik pa je rekel: »Kaj, mar naj bi to postavil pred sto mož?« Ponovno je rekel: »Daj ljudstvu, da bodo lahko jedli, kajti tako govorí Gospod: **Od tega** bodo jedli in še bo ostalo.«<sup>44</sup> Tako je **to** postavil prednje in so jedli in **od tega** pustili, glede na Gospodovo besedo.

**5** Torej Naamán,oveljnik vojske sirskega kralja, je bil plemenit mož pri svojem gospodarju in častiljiv, ker je po njem Gospod dal Siriji osvoboditev. Bil je tudi mogočen mož v hrabrosti, **toda bil je** gobavec.<sup>2</sup> Sirci so hodili ven po skupinah in iz izraelske dežele odvedli ujetnico, malo deklico; in ta je čakala na Naamánovo ženo.<sup>3</sup> Svoji gospodarici je rekla: »Da bi Bog dal, da bi **bi bil** moj gospodar s prerokom, ki **je** v Samariji! Kajti on bi odvzel njegovo gobavost.«<sup>4</sup> **Nekdo** je vstopil in to povedal svojemu gospodarju, rekoč: »Tako in tako je govorila služabnica, ki **je** iz Izraelove dežele.«<sup>5</sup> Kralj Sirije je rekel: »Odpravi se, pojdi, jaz pa bom poslal pismo Izraelovemu kralju.« Odpotoval je in s seboj vzel deset talentov srebra, šest tisoč **koščkov** zlata in deset zamenjav oblačil.<sup>6</sup> Izraelovemu kralju je prinesel pismo, rekoč: »Sedaj, ko je to pismo prišlo k tebi, glej, sem **z njim** poslal k tebi svojega služabnika Naamána, da mu lahko odvzameš njegovo gobavost.«<sup>7</sup> Pripetilo se je, ko je Izraelov kralj prebral pismo, da je pretrgal svoja oblačila in rekel: »**Sem** jaz Bog, da ubijem in oživim, da je ta človek poslal k meni, da možu odvzamem njegovo gobavost? Zatorej preudarite, prosim vas in glejte kako zoper mene išče spor.«

<sup>8</sup> Bilo je **tako**, ko je Božji mož Elizej slišal, da je Izraelov kralj pretrgal svoja oblačila, da je poslal k kralju, rekoč: »Zakaj si pretrgal svoja oblačila? Naj torej pride k meni in vedel bo, da je v Izraelu prerok.«

<sup>9</sup> Tako je Naamán prišel s svojimi konji in s svojim bojnim vozom in obstal pri vrati Elizejeve hiše.<sup>10</sup> Elizej pa je k njemu poslal poslanca, rekoč: »Pojdi in se sedemkrat umij v Jordanu in tvore meso bo ponovno prišlo k tebi in bo čist.«<sup>11</sup> Toda Naaman je bil ogorčen in odšel ter rekel: »Glej, mislil sem: »Zagotovo bo prišel ven k meni, obstal in klical k imenu Gospoda, svojega Boga in s svojo roko udaril nad mestom in odvzel gobavost.«<sup>12</sup> **Mar** nista Abána in Parpár, reki v Damasku, boljši kakor vse Izraelove vode? Ali se ne bi mogel umiti v njima in bi bil čist?« Tako se je obrnil in v besu odšel proč.<sup>13</sup> Njegovi služabniki so prišli blizu, mu spregovorili in rekli: »Moj oče, **če** bi ti prerok naročil, **da storиш neko** veliko stvar, ali ne bi ti **to storil?** Koliko bolj potem, ko ti je rekel: »Umij se in bodi čist?«<sup>14</sup> Potem je odšel dol, se sedemkrat potopil v Jordanu, glede na izrek Božjega moža in njegovo meso je ponovno prišlo kakor meso majhnega otroka in bil je čist.

<sup>15</sup> Vrnil se je k Božjemu možu, on in vsa njegova skupina in prišel ter obstal pred njim in rekel: »Glej, sedaj vem, da **ni** Boga na vsei zemlji, razen v Izraelu. Sedaj torej, prosim te, vzemi blagoslov od svojega služabnika.«<sup>16</sup> Toda on je rekel: »**Kakor** živi Gospod, pred katerim stojim, ne bom ničesar sprejel.« Silil ga je, da **to** vzame; toda zavrnil je.<sup>17</sup> Naamán je rekel: »Ali ne bo, prosim te, dano tvojemu služabniku, tovor prsti za dve muli? Kajti tvoj služabnik odslej ne bo daroval niti žgalne daritve niti klavne daritve drugim bogovom, razen Gospodu.<sup>18</sup> V tej stvari pa naj Gospod odpusti svojemu služabniku, **da** ko gre moj gospodar v Rimónovo hišo, da tam obožuje in se naslanja na mojo roko in se priklonim v Rimónovi hiši. Ko se priklonim v Rimónovi hiši, naj Gospod v tej stvari odpusti svojemu služabniku.«<sup>19</sup> Rekel mu je: »Pojdi v miru.« Tako je odšel od njega del poti.

<sup>20</sup> Toda Gehazi, služabnik Božjega moža Elizeja, je rekel: »Glej, moj gospodar je prizanesel temu Sircu Naamánu v tem, da iz njegovih rok ni sprejel tega, kar je prinesel. Toda **kakor** živi Gospod bom stekel za njim in od njega nekaj vzel.«<sup>21</sup> Tako je Gehazi sledil Naamánu. Ko **ga** je Naamán videl teči za seboj, je upočasnil bojni voz, da ga sreča in rekel: »**Ali** je vse dobro?«<sup>22</sup> Ta je rekel: »Vse je dobro. Moj gospodar me je poslal, rekoč: »Glej, celo sedaj sta prišla k meni iz

the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.<sup>36</sup> And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. <sup>37</sup> Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

<sup>38</sup> ¶ And Elisha came again to Gilgal: and **there was** a dearth in the land; and the sons of the prophets **were** sitting before him: and he said unto his servant, Set on the great pot, and seethe the pottage for the sons of the prophets.<sup>39</sup> And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred **them** into the pot of pottage: for they knew **them** not.<sup>40</sup> So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O **thou** man of God, **there is** death in the pot. And they could not eat **thereof**.<sup>41</sup> But he said, Then bring meal. And he cast **it** into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

<sup>42</sup> ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.<sup>43</sup> And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave **thereof**.<sup>44</sup> So he set **it** before them, and they did eat, and left **thereof**, according to the word of the LORD.

**5** Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, **but he was** a leper.<sup>2</sup> And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.<sup>3</sup> And she said unto her mistress, Would God my lord **were** with the prophet that **is** in Samaria! for he would recover him of his leprosy.<sup>4</sup> And one went in, and told his lord, saying, Thus and thus said the maid that **is** of the land of Israel.<sup>5</sup> And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.<sup>6</sup> And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have **therewith** sent Naaman my servant to thee, that thou mayest recover him of his leprosy.<sup>7</sup> And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

<sup>8</sup> ¶ And it was **so**, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

<sup>9</sup> So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.<sup>10</sup> And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.<sup>11</sup> But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.<sup>12</sup> Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.<sup>13</sup> And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee **do some** great thing, wouldest thou not have done **it**? how much rather then, when he saith to thee, Wash, and be clean?<sup>14</sup> Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

<sup>15</sup> ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that **there is** no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.<sup>16</sup> But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take **it**; but he refused.<sup>17</sup> And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.<sup>18</sup> In this thing the LORD pardon thy servant, **that** when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.<sup>19</sup> And he said unto him, Go in peace. So he departed from him a little way.

<sup>20</sup> ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.<sup>21</sup> So Gehazi followed after Naaman. And when Naaman saw **him** running after him, he lighted down from the chariot to meet him, and said, Is all well?<sup>22</sup> And he said, All **is** well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two

young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.<sup>23</sup> And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.<sup>24</sup> And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.<sup>25</sup> But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.<sup>26</sup> And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?<sup>27</sup> The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white as snow*.

**6** And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.<sup>2</sup> Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.<sup>3</sup> And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.<sup>4</sup> So he went with them. And when they came to Jordan, they cut down wood.<sup>5</sup> But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.<sup>6</sup> And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.<sup>7</sup> Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

**8 ¶** Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place **shall be** my camp.<sup>9</sup> And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.<sup>10</sup> And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.<sup>11</sup> Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?<sup>12</sup> And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

**13 ¶** And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, **he is** in Dothan.<sup>14</sup> Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.<sup>15</sup> And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?<sup>16</sup> And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.<sup>17</sup> And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.<sup>18</sup> And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

**19 ¶** And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.<sup>20</sup> And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.<sup>21</sup> And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?<sup>22</sup> And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.<sup>23</sup> And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

**24 ¶** And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.<sup>25</sup> And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was **sold** for fourscore **pieces** of silver, and the fourth part of a cab of dove's dung for five **pieces** of silver.<sup>26</sup> And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.<sup>27</sup> And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?<sup>28</sup> And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to tomorrow.<sup>29</sup> So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

**30 ¶** And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, **he had** sackcloth within upon his flesh.<sup>31</sup> Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.<sup>32</sup> But Elisha sat in his house, and the elders sat with him; and **the king** sent a man from before him: but ere the messenger came to

gore Efrájim dva mladeniča izmed preroških sinov. Daj jima, prosim te, talent srebra in dve menjavi oblačil.<sup>23</sup> Naamán je rekel: »Bodi zadovoljen, vzemi dva talenta.« Silil ga je in dva talenta srebra povezal v dve vreči, z dvema menjavama oblačil in *jih* položil na dva izmed svojih služabnikov in nosila sta *jih* pred njim.<sup>24</sup> Ko je prišel k stolpu, *jih* je vzel iz njune roke in *jih* shranił v hiši, mož pa je pustil oditi in sta odšla.<sup>25</sup> Toda sam je vstopil in obstal pred svojim gospodarjem. Elizej mu je rekel: »Od kod **prihajaš**, Gehazi?« Rekel je: »Tvoj služabnik ni šel nikamor.«<sup>26</sup> Rekel mu je: »Mar ni moje srce odšlo **s teboj**, ko se je mož ponovno obrnil nazaj iz svojega bojnega voza, da te spreča? Mar je čas, da prejemaš denar, da prejemaš obleke, oljčne nasade, vinograde, ovce, vole, služabnike in dekle?«<sup>27</sup> Zato se bo Naamánova gobavost trdno prijela tebe in tvojega semena na veke.« In izpred njegove prisotnosti je odšel gobav, tako bel **kakor** sneg.

Sinovi prerokov so Elizeju rekli: »Glej torej, kraj, kjer prebivamo s **teboj**, je za nas preveč utesnjen.«<sup>2</sup> Naj gremo, prosimo te, k Jordanu in si od tam vsak mož vzame bruno in si tam zgradimo kraj, kjer bomo lahko prebivali.« Odgovoril je: »Pojdite.«<sup>3</sup> Nekdo je rekel: »Bodi zadovoljen, prosim te in pojdi s svojimi služabniki.« Odgovoril je: »Šel bom.«<sup>4</sup> Tako je šel z njimi. In ko so prišli k Jordanu, so sekali les.<sup>5</sup> Toda ko je nekdo podiral drevo, je glava sekire padla v vodo in zapnil je ter rekel: »Ojoj, gospod! Kajti bila je izposojena.«<sup>6</sup> Božji mož je rekel: »Kam je padla?« Ta mu je pokazal kraj. In odsekal je palico ter *jo* vrgel tja in žezelejo je zaplavalo.<sup>7</sup> Zato je rekel: »Vzemi **to** k sebi.« In iztegnil je svojo roko in jo vzel.

Potem se je sirski kralj vojskoval zoper Izraela in se posvetoval s svojimi služabniki, rekoč: »Na tem in tem kraju **bo** moj tabor.«<sup>9</sup> Božji mož pa je k Izraelovemu kralju poslal, rekoč: »Pazi, da ne greš mimo tega kraja, kajti tja dol so prišli Sirci.«<sup>10</sup> Izraelov kralj je poslal h kraju, o katerem mu je povedal Božji mož, ga o njem posvaril in tam se je rešil, ne samo enkrat ali dvakrat.<sup>11</sup> Zato je bilo srce sirskega kralja zaradi te stvariboleče vzneviričeno. Poklical je svoje služabnike in jim rekel: »Ali mi ne boste pokazali kdo izmed nas **je** za Izraelovega kralja?«<sup>12</sup> Nekdo izmed njegovih služabnikov je rekel: »Nihče, moj gospod, o kralj, temveč prerok Elizej, ki **je** v Izraelu, govori Izraelovemu kralju besede, ki jih ti govoris v svoji spalnici.«

**13** Rekel je: »Pojdi in poglej, kje **je**, da bom lahko poslal in ga zgrabil.« Bilo mu je povedano, rekoč: »Glej, **on je** v Dotánu.«<sup>14</sup> Zato je tja poslal konje, bojne vozove in veliko vojsko. Prišli so ponoči in obkolili mesto.<sup>15</sup> Ko je služabnik Božjega moža zgodaj vstal in odšel naprej, glej, vojska je obkolila mesto, tako s konji kakor bojnimi vozovi. Njegov služabnik mu je rekel: »Ojoj, moj gospod! Kaj bomo storili?«<sup>16</sup> Odgovoril je: »Ne boj se, kajti tistih, ki **so** z nami **je** več kakor tistih, ki **so** z njimi.«<sup>17</sup> Elizej je molil in rekel: »Gospod, prosim te, odpri njegove oči, da bo lahko videl.« Gospod je odprl oči mladeniča in ta je videl in glej, gora **je bila** polna konj in ognjenih bojnih voz naokoli Elizeja.<sup>18</sup> Ko so prišli dol k njemu, je Elizej molil h Gospodu in rekel: »Udaril to ljudstvo, prosim te, s slepoto.« In udaril jih je s slepoto glede na Elizejevo besedo.

**19** Elizej jim je rekel: »To ni pot niti ni to mesto. Sledite mi in privedel vas bom k človeku, katerega iščete.« Toda odvedel jih je v Samarijo.<sup>20</sup> Ko so prišli v Samarijo, se je pripetilo, da je Elizej rekel: »Gospod, odpri oči teh **mož**, da bodo lahko videli.« In Gospod je odprl njihove oči in so videli in glej, **bili so** sredi Samarije.<sup>21</sup> Ko jih je Izraelov kralj videl, je rekel Elizeju: »Moj oče, ali naj *jih* udarim? Ali naj *jih* udarim?«<sup>22</sup> Ta pa je odgovoril: »Ne boš *jih* udaril. Mar bi udaril tiste, katere si odvedel ujete s svojim mečem in s svojim lokom? Prednje postavi kruh in vodo, da bodo lahko jedli in pili in šli k svojemu gospodarju.«<sup>23</sup> Zanje je pripravil veliko preskrbo in ko so pojedli in popili, jih je poslal proč in odšli so k svojemu gospodarju. Tako čete iz Sirije niso nič več prihajale v deželo Izrael.

**24** Po tem se je pripetilo, da je sirski kralj Ben Hadád zbral vso svojo vojsko, odšel gor in oblegal Samarijo.<sup>25</sup> Tam v Samariji pa je bila velika lakota. Glej, oblegali so jo, dokler ni bila oslovska glava **prodana** za osemeset koščkov srebra in četrtrtinka kaba golobjega iztrebka za pet **koščkov** srebra.<sup>26</sup> Medtem ko se je Izraelov kralj sprehajal po obzidju, je k njemu zavpila ženska, rekoč: »Pomagaj, moj gospod, o kralj.«<sup>27</sup> Ta ji je rekel: »Če ti Gospod ne pomaga, od kod naj ti jaz pomagam? Iz skedenja ali iz vinske stiskalnice?«<sup>28</sup> Kralj ji je rekel: »Kaj te pesti?« Odgovorila je: »Ta ženska mi je rekla: »Daj svojega sina, da ga bomo lahko danes pojedli, mojega sina pa bomo pojedli jutri.«<sup>29</sup> Tako smo skuhalo mojega sina in ga pojedli. Naslednji dan pa sem ji rekla: »Daj svojega sina, da ga bomo lahko pojedli.« Ona pa je svojega sina skrila.

**30** Pripetilo se je, ko je kralj slišal besede ženske, da je pretrgal svoja oblačila. Prek obzidja je šel mimo in ljudstvo je gledalo in glej, na svojem telesu **je imel** spodaj vrečevino.<sup>31</sup> Potem je rekel: »Bog naj mi stori takoj in še več, če bo glava Šafátovega sina Elizeja, ta dan obstala na njem.«<sup>32</sup> Toda Elizej je sedel v svoji hiši in starešine so sedeli z njim. In **kralj** je izpred sebe poslal moža, toda malo preden je poslanec prišel

k njemu, je starešinam rekel: »Ali vidite kako je ta sin morilca poslal, da mi vzame mojo glavo? Poglejte, ko pride poslanec, zaprite vrata in ga trdno držite pri vratih. **Mar** ni zvok stopal njegovega gospodarja za njim?« <sup>33</sup> § Medtem ko je še govoril z njimi, glej, je dol k njemu prišel poslanec in rekel: »Glej to zlo **je** od Gospoda. Zakaj bi še čakal na Gospoda?«

**7** Potem je Elizej rekel: »Poslušaj besedo od Gospoda: Tako govoril Gospod: »Jutri okoli tega časa **bo** v velikih vratih Samarije mera fine moke **prodajana** za šekel in dve meri ječmena za šekel.« <sup>2</sup> Potem je gospod, na čigarskem roku se je kralj naslanjal, odgovoril Božjemu možu in rekel: »Glej, če bi Gospod naredil okna na nebu, mar bi se to lahko zgodilo?« On pa je rekel: »Glej, **to** boš videl s svojimi lastnimi očmi, toda od tega ne boš jedel.«

<sup>3</sup> Ob vhodu velikih vrat so bili širje gobavci in drug drugemu so rekli: »Čemu tukaj sedimo, dokler ne umremo?« <sup>4</sup> Če rečemo: »Vstopili bomo v mesto, potem **je** lakota v mestu in bomo tam umrli. Če pa mirno sedimo tukaj, bomo tudi umrli. Sedaj torej pridite in padimo v vojsko Sircev. Če nas rešijo žive, bomo živelji, če pa nas ubijejo, bomo samo umrli.« <sup>5</sup> V poltemi so se dvignili, da gredo v tabor Sircev. Ko so prišli k najbolj oddaljenemu delu tabora Sircev, glej, **tam** ni **bilo** nobenega moža. <sup>6</sup> Kajti Gospod je vojski Sircev storil, da slišijo hrup bojnih vozov in hrup konjev, **celo** hrup velike vojske in drug drugemu so rekli: »Glejte, Izraelov kralj je zoper nas najel kralje Hetecjev in kralje Egiptanov, da pridejo nad nas.« <sup>7</sup> Zato so vstali in v poltemi zbežali in pustili svoje štore, svoje konje in svoje osle, celo tabor kakor **je bil** in pobegnili za svoje življenje. <sup>8</sup> Ko so ti gobavci prišli k najbolj oddaljenemu delu tabora, so odšli v en šotor in jedli, pili in od tam odnesli srebro, zlato in oblačilo ter odšli in **to** skrili in ponovno prišli ter vstopili v drug šotor in **tudi** od tam odnesli in odšli ter **to** skrili. <sup>9</sup> Potem so drug drugemu rekli: »Ne delamo dobro. Ta dan **je** dan dobrih novic, mi pa molčimo. Če nadaljujemo do jutranje svetlobe, bo nad nas prišla neka vragolija. Sedaj torej pridite, da bomo lahko šli in povedali kraljevi družini.« <sup>10</sup> Tako so prišli in zaklali vratarju mesta. Povedali so jim, rekoč: »Prišli smo k taboru Sircev in glejte **tam** ni bilo nobenega moža niti človeškega glasu, temveč privezani konji, privezani osli in štore, kakor **so bili**.« <sup>11</sup> Poklical je vratarje in **to** so povedali znotraj kraljeve hiše.

<sup>12</sup> Kralj je ponoči vstal in svojim služabnikom rekel: »Sedaj vam bom pokazal kaj so nam storili Sirci. Vedo, da smo lačni, zato so odšli iz tabora, da se skrijejo na polju, rekoč: »Ko pridejo iz mesta, jih bomo žive ujeli in pridemo v mesto.« <sup>13</sup> Eden izmed njegovih služabnikov je odgovoril in rekel: »Naj **nekateri** vzamejo, prosim te, pet izmed konjev, ki so še, ki so ostali v mestu (glej, oni **so** kakor vsa Izraelova množica, ki je ostala v njem. Glej, **pravim**, oni **so** celo kakor vsa množica Izraelcev, ki so použitji) in pošljimo ter poglejmo.« <sup>14</sup> Vzeli so torej dva bojna voza konjev in kralj je poslal za sirsko vojsko, rekoč: »Pojdite in poglejte.« <sup>15</sup> Za njimi so odšli do Jordana in glej, vsa pot **je bila** polna oblek in posod, ki so jih Sirci v svoji naglici odvrgli. Poslanci so se vrnili in povedali kralju. <sup>16</sup> Ljudstvo je odšlo ven in oplenilo štore Sircev. Tako je bila mera fine moke **prodajana** za šekel in dve meri ječmena za šekel, glede na Gospodovo besedo.

<sup>17</sup> Kralj je določil gospoda na čigarskem roku se je naslanjal, da je zadolžen za velika vrata, ljudstvo pa ga je v velikih vratih pomendralo in je umrl, kakor je rekel Božji mož, ki je govoril, ko je dol k njemu prišel kralj. <sup>18</sup> Pripetilo se je kakor je Božji mož govoril kralju, rekoč: »Dve meri ječmena za šekel in mera fine moke za šekel bosta jutri okrog tega časa v velikih vratih Samarije.« <sup>19</sup> Tisti gospod je Božjemu možu odgovoril in rekel: »Sedaj, glej, če bi Gospod naredil okna na nebu, mar bi se to lahko zgodilo?« In ta je rekel: »Glej, **to** boš videl s svojimi lastnimi očmi, toda od tega ne boš jedel.« <sup>20</sup> In tako ga je to doletelo, kajti ljudstvo ga je pomendralo v velikih vratih in je umrlo.

**8** Potem je Elizej spregovoril ženski, katerega sina je obudil v življenje, rekoč: »Vstani in pojdi, ti in tvoja družina in začasno prebivaj kjer koli lahko prebivaš, kajti Gospod je poklical lakoto in ta bo tudi prišla nad deželo **[zal]** sedem let.« <sup>2</sup> Zenska je vstala in storila po besedi Božjega moža in šla s svojo družino in sedem let začasno prebivala v filistejski deželi. <sup>3</sup> Ob koncu sedmih let se je pripetilo, da se je ženska vrnila iz filistejske dežele in šla naprej, da kliče kralju za svojo hišo in za svoje polje. <sup>4</sup> Kralj je govoril z Gehazijem, služabnikom Božjega moža, rekoč: »Povej mi, prosim te, vse velike stvari, ki jih je storil Elizej.« <sup>5</sup> Pripetilo se je, medtem ko je kralju pripovedoval kako je truplo oživil v življenje, da je glej, ženska, katere sina je oživil v življenje, klicala k kralju za svojo hišo in svoje polje. Gehazi je rekel: »Moj gospod, o kralj, to **je** ženska in to **je** njen sin, katerega je Elizej oživil v življenje.« <sup>6</sup> Ko je kralj žensko vprašal, mu je povedala. Tako ji je kralj določil nekega častnika, rekoč: »Povrni vse, kar **je bilo** njeno in vse sadove polja, od dneva, ko je zapustila deželo, celo do sedaj.«

<sup>7</sup> Elizej je prišel v Damask in sirski kralj Ben Hadád je bil bolan in povedano mu je bilo, rekoč: »Božji mož je prišel sém.« <sup>8</sup> Kralj je rekel

him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him? <sup>33</sup> And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil **is** of the LORD; what should I wait for the LORD any longer?

**7** Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time **shall** a measure of fine flour **be sold** for a shekel, and two measures of barley for a shekel, in the gate of Samaria. <sup>2</sup> Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see **it** with thine eyes, but shalt not eat thereof.

<sup>3</sup> ¶ And there were four leprosy men at the entering in of the gate: and they said one to another, Why sit we here until we die? <sup>4</sup> If we say, We will enter into the city, then the famine **is** in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. <sup>5</sup> And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, **there was** no man there. <sup>6</sup> For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, **even** the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. <sup>7</sup> Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it **was**, and fled for their life. <sup>8</sup> And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid **it**; and came again, and entered into another tent, and carried thence **also**, and went and hid **it**. <sup>9</sup> Then they said one to another, We do not well: this day **is** a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. <sup>10</sup> So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, **there was** no man there, neither voice of man, but horses tied, and asses tied, and the tents as they **were**. <sup>11</sup> And he called the porters; and they told **it** to the king's house within.

<sup>12</sup> ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we **be** hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. <sup>13</sup> And one of his servants answered and said, Let **some** take, I pray thee, five of the horses that remain, which are left in the city, (behold, they **are** as all the multitude of Israel that are left in it: behold, **I say**, they **are** even as all the multitude of the Israelites that are consumed:) and let us send and see. <sup>14</sup> They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. <sup>15</sup> And they went after them unto Jordan: and, lo, all the way **was** full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. <sup>16</sup> And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was **sold** for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

<sup>17</sup> ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. <sup>18</sup> And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria: <sup>19</sup> And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. <sup>20</sup> And so it fell out unto him: for the people trode upon him in the gate, and he died.

**8** Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years. <sup>2</sup> And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. <sup>3</sup> And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land. <sup>4</sup> And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. <sup>5</sup> And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this **is** the woman, and this **is** her son, whom Elisha restored to life. <sup>6</sup> And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that **was** hers, and all the fruits of the field since the day that she left the land, even until now.

<sup>7</sup> ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. <sup>8</sup> And the

king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease? <sup>9</sup> So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? <sup>10</sup> And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die. <sup>11</sup> And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. <sup>12</sup> And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. <sup>13</sup> And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria. <sup>14</sup> So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover. <sup>15</sup> And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

<sup>16</sup> ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. <sup>17</sup> Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. <sup>18</sup> And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD. <sup>19</sup> Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, *and to his children*.

<sup>20</sup> ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves. <sup>21</sup> So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. <sup>22</sup> Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time. <sup>23</sup> And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? <sup>24</sup> And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

<sup>25</sup> ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. <sup>26</sup> Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel. <sup>27</sup> And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

<sup>28</sup> ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. <sup>29</sup> And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

**9** And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: <sup>2</sup> And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; <sup>3</sup> Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

<sup>4</sup> ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead. <sup>5</sup> And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. <sup>6</sup> And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel. <sup>7</sup> And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. <sup>8</sup> For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: <sup>9</sup> And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: <sup>10</sup> And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

<sup>11</sup> ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, Is all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication. <sup>12</sup> And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel. <sup>13</sup> Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. <sup>14</sup> So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. <sup>15</sup> But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when

Hazaél: »V svojo roko vzemi darilo in pojdi, srečaj Božjega moža in pri njem poizvedi od Gospoda, rekoč: »Ali bom okreval od te bolezni?« <sup>9</sup> Tako je Hazaél odšel, da ga sreča in s seboj vzel darilo, celo vsako dobro stvar iz Damaska, breme za štirideset kamel in prišel, obstal pred njim ter rekel: »Tvoj sin, sirske kralj Ben Hadád, me je poslal k tebi, rekoč: »Ali bom okreval od te bolezni?« <sup>10</sup> Elizej mu je rekel: »Pojdi, reci mu: »Ti zagotovo lahko okrevaš, vendar mi je Gospod pokazal, da bo zagotovo umrl.« <sup>11</sup> Trdno je naravnal svoje obliče, dokler ni pobledel in Božji mož je zajokal. <sup>12</sup> Hazaél je rekel: »Zakaj joka moj gospod?« In ta je odgovoril: »Ker poznam zlo, ki ga boš storil Izraelovim otrokom. Njihova oporišča boš požgal, njihove mladeniče boš pobil z mečem, raztresčil njihove otroke in razparal njihove nosečnice.« <sup>13</sup> Hazaél je rekel: »Toda ali *je* tvor služabnik pes, da bi storil to veliko stvar?« Elizej je odgovoril: »Gospod mi je pokazal, da *bos postal* kralj nad Sirijo.« <sup>14</sup> Tako je odšel od Elizeja in prišel k svojemu gospodarju, ki mu je rekel: »Kaj ti je Elizej povedal?« Odgovoril je: »Povedal mi je, da boš zagotovo okreval.« <sup>15</sup> Naslednji dan pa se je pripetilo, da je vzel debelo cunjo, *jo* namočil v vodi in *jo* razprostrl na njegov obraz, tako da je umrl in namesto njega je zakraljeval Hazaél.

<sup>16</sup> V petem letu Joráma, sina Izraelovega kralja Ahába, takrat *je bil* Józafat Judov kralj, je pričel kraljevati Jéhorám, sin Judovega kralja Józafata. <sup>17</sup> Dvaintrideset let je bil star, ko je pričel kraljevati in v Jeruzalemu je kraljeval osem let. <sup>18</sup> Hodil je po poti Izraelovih kraljev, kakor je počela Ahábova hiša, kajti Ahábova hči je bila njegova žena. Počel je zlo v Gospodovih očeh. <sup>19</sup> Vendar Gospod ni hotel uničiti Juda zaradi svojega služabnika Davida, kakor mu je obljudil, da bo vedno dal svetlubo njemu *in* njegovim otrokom.

<sup>20</sup> V njegovih dneh se je Edóm spunktal izpod Judove roke in si nad seboj postavil kralja. <sup>21</sup> Tako je Jorám odšel v Caír in vsi njegovi bojni vozovi z njim in vstal je ponoči in udaril Edómce, ki so ga obdali naokoli in poveljnike bojnih vozov. In ljudstvo je pobegnilo v svoje štore. <sup>22</sup> Vendar se je Edóm spunktal izpod Judove roke do današnjega dne. Potem se je ob istem času spuntala Libna. <sup>23</sup> Ostala Jorámov delna in vse, kar je storil, *mar* niso zapisana v kroniški knjigi Judovih kraljev? <sup>24</sup> Jorám je zaspal s svojimi očeti in je bil s svojimi očeti pokopan v Davidovem mestu in namesto njega je zakraljeval njegov sin Ahazjá.

<sup>25</sup> V dvanajstem letu Joráma, sina Izraelovega kralja Ahába, je pričel kraljevati Ahazjá, sin Judovega kralja Jéhoráma. <sup>26</sup> Ahazjá *je bil* star dvaindvajset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval eno leto. Ime njegove matere *je bilo* Ataljá, hči Izraelovega kralja Omrija. <sup>27</sup> Hodil je po poti Ahábove hiše in počel zlo v Gospodovih očeh, kakor *je počela* Ahábova hiša, kajti *bil* je zet Ahábove hiše.

<sup>28</sup> Z Ahábovim sinom Jorámom je odšel na vojno zoper sirskega kralja Hazaéla v Ramót Gileád in Sirci so ranili Joráma. <sup>29</sup> Kralj Jorám je odšel nazaj, da bi bil v Jezréelu ozdravljen ran, ki so mu jih zadali Sirci pri Rami, ko se je boril zoper sirskega kralja Hazaéla. In Ahazjá, sin Judovega kralja Jéhoráma, je odšel dol, da pogleda Ahábovega sina Joráma v Jezréelu, ker je bil bolan.

**9** Prerok Elizej je poklical enega izmed preroških otrok in mu rekel: »Opaši svoja ledja, v svojo roko vzemi to stekleničko olja in pojdi v Ramót Gileád<sup>2</sup> in ko prideš tja, tam poglej za Jéhújem, sinom Józafata, Nimšíjevim sinom in vstopi in naj vstane izmed svojih bratov in ga odvedi v notranjo sobo. <sup>3</sup> Potem vzemi stekleničko olja, *ga* izlij na njegovo glavo in reci: »Tako govori Gospod: »Mazil sem te za kralja nad Izraelom.« Potem odpri vrata, zbeži in ne obotavljaj se.«

<sup>4</sup> Tako je mladenič, mladi mož prerok, odšel do Ramót Gileáda. <sup>5</sup> Ko je prišel, glej, *so* poveljniki vojske sedeli in rekel je: »Naročilo imam zate, o poveljnik.« Jéhú je rekel: »Za katerega izmed nas vseh?« Rekel je: »Zate, o poveljnik.« <sup>6</sup> Ta je vstal in odšel in hišo in na njegovo glavo je izlil olje ter mu rekel: »Tako govori Gospod, Izraelov Bog: »Mazil sem te za kralja nad Gospodovim ljudstvom, *celó* nad Izraelom.« <sup>7</sup> Udaril boš hišo svojega gospodarja Ahába, da lahko maščujem kri svojih služabnikov prerokov in kri vseh Gospodovih služabnikov pri Jezabelini roki. <sup>8</sup> Kajti celotna Ahábova hiša bo uničena in od Ahába bom iztrebil tistega, ki lula proti zidu in tistega, ki je zaprt in je ostal v Izraelu. <sup>9</sup> Ahábovo hišo bom naredil podobno hiši Nebátovega sina Jerobeáma in podobno hiši Ahíjevega sina Bašája<sup>10</sup> in psi bodo pojedli Jezabelo na jezreélskem deležu in nikogar ne *bo*, da *bi jo* pokopal.« In odpril je vrata ter zbežal.

<sup>11</sup> Potem je Jéhú prišel k služabnikom svojega gospoda in *nekdo* mu je rekel: »Ali je vse dobro? Zakaj je ta nori *človek* prišel k tebi?« Rekel jím je: »Poznate moža in njegovo govorjenje.« <sup>12</sup> Rekel so: »To je laž. Povej nam torej.« Rekel je: »Tako in tako mi je rekel, rekoč: »Tako govori Gospod: »Mazil sem te za kralja nad Izraelom.«« <sup>13</sup> Potem so pohiteli in vsak mož je vzel svojo blekleko in *jo* položil pod njega na vrhu stopnic in zatrobili so s šofarji, rekoč: »Jéhú je kralj.« <sup>14</sup> Tako je Jéhú, Józafatov sin, Nimšíjev sin, koval zaroto zoper Joráma. (Torej Jorám se je zadrževal v Ramót Gileádu, on in ves Izrael, zaradi sirskega kralja Hazaéla. <sup>15</sup> Toda kralj Jorám se je vrnil, da bi bil v Jezreélu

ozdravljen ran, ki so mu jih zadali Sirci, ko se je bojeval s sirskim kraljem Hazaélom.) Jehú je rekel: »Če tako mislite, **potem** naj nihče ne gre naprej, **niti** naj ne zbeži iz mesta, da bi šel **to** povedat v Jezreél.«

<sup>16</sup>Tako je Jehú jahal na bojnem vozu in odšel v Jezreél, kajti tam je ležal Joram. In Judov kralj Ahazjá je prišel dol, da vidi Joramá. <sup>17</sup>Tam je stal stražar na stolpu v Jezreélu in ogledoval Jehújevo skupino, medtem ko je prihajala in rekel: »Vidim skupino.« Joram je rekel: »Vzemi konjenika in ga pošlji, da jih sreča in naj reče: »Ali je mir?« <sup>18</sup>Tako je nekdo odšel na konjskem hrbtu, da ga sreča in rekel: »Tako govorí kralj: »Je to mir?« Jehú je rekel: »Kaj imas opraviti z mirom? Obrni se za menoj.« Stražar je povedal, rekoč: »Poslanec je prišel do njih, toda ne vrača se.« <sup>19</sup>Potem je poslal ven drugega, na konjskem hrbtu, ki je prišel k njim in rekel: »Tako govorí kralj: »Ali je mir?« Jehú je odgovoril: »Kaj imas opraviti z mirom? Obrni se za menoj.« <sup>20</sup>Stražar je povedal, rekoč: »Prišel je celo k njim, toda ne vrača se in vožnja je podobna vožnji Nimšijevega sina Jehúja, kajti divje vozi.« <sup>21</sup>Joram je rekel: »Pripravite.« In njegov bojni voz je bil pripravljen. Izraelov kralj Joram in Judov kralj Ahazjá sta odšla ven, vsak na svojem bojnem vozu in odšla sta ven zoper Jehúja in ga srečala na deležu Jezreélcu Nabóta. <sup>22</sup>Pripelito se je, ko je Joram zagledal Jehúja, da je rekel: »Ali je mir, Jehú?« Odgovoril je: »Kakšen mir dokler **je tako** mnogo vlačugarstev in čaranj tvoje matere Jezabele?« <sup>23</sup>Joram je obrnil svoji roki, pobegnil in rekel Ahazjáju: »To je izdaja, o Ahazia.« <sup>24</sup>Jehú je z vso svojo močjo napel lok in zadel Jehoráma med lopatici in puščica je izšla pri njegovem srcu in zgrudil se je na svoj bojni voz. <sup>25</sup>Potem je **Jehú** rekel svojemu poveljniku Bidkárju: »Poberi ga **in** vrzi ga na delež polja Jezreélcu Nabóta, kajti spomni se kako je Gospod nanj položil to breme, ko sva jaz in ti skupaj jahala za njegovim očetom Ahábom: <sup>26</sup>Zagotovo sem včeraj videl Nabótovo kri in kri njegovih sinov, govorí Gospod, in jaz te bom poplačal na tem deležu, govorí Gospod. Sedaj ga torej vzemi **in** vrzi na kos zemlje, glede na Gospodovo besedo.«

<sup>27</sup>Toda ko je Judov kralj Ahazjá **to** videl, je zbežal po poti vrtne hiše. Jehú je sledil za njim in rekel: »Udarite tudi njega na bojnem vozu.« **Storili so tako** ob vzponu na Gur, ki **je** poleg Jibleáma. In pobegnil je v Megido ter tam umrl. <sup>28</sup>Njegovi služabniki so ga na bojnem vozu prenesli v Jeruzalem in ga pokopali v njegovem mavzoleju, z njegovimi očetimi, v Davidovem mestu. <sup>29</sup>V enajstem letu Ahábovega sina Joramá je nad Judom pričel kraljevati Ahazjá.

<sup>30</sup>Ko je Jehú prišel v Jezreél, je Jezabela slišala **o tem** in si naličila svoj obraz, okrasila svojo glavo in pogledala skozi okno. <sup>31</sup>Ko je Jehú vstopil pri velikih vratih, je rekla: »Ali je **imel** Zimrí, ki je usmrtil svojega gospodarja, mir?« <sup>32</sup>Svoj obraz je povzdignil proti oknu in rekel: »Kdo **je** na moji strani? Kdo?« K njemu so pogledali dva **ali** trije evnuhi. <sup>33</sup>Rekel je: »Vrzite jo dol.« Tako so jo vrgli dol in **nekaj** njene krvi je poškropilo zid in konje; in pomendral jo je pod stopalom. <sup>34</sup>Ko je vstopil, je jedel, pil in rekel: »Pojdite, poglejte sedaj to prekletje **žensko** in jo pokopljite, kajti kraljeva hči **je**.« <sup>35</sup>Odšli so, da jo pokopljejo, toda niso našli od nje več kot lobanjo, stopala in dlani **njenih** rok. <sup>36</sup>Zato so ponovno prišli in mu povedali. Rekel je: »To **je** beseda od Gospoda, ki jo je govoril po svojem služabniku, Tišbéciju Eliju, rekoč: »V Jezrélovem deležu bodo psi jedli Jezabelino meso.« <sup>37</sup>In Jezabelino truplo bo kakor iztrebek na obličju polja v Jezrélovem deležu, **tako** da ne bodo rekli: »To **je** Jezabela.«

**10** Aháb je imel v Samariji sedemdeset sinov. Jehú je napisal pisma in jih poslal v Samarijo k vladarjem Jezreéla, k starešinam in tistim, ki so vzugajali Ahábove **otroke**, rekoč: <sup>2</sup> »Torej takoj, ko to pismo pride k vam, glede na to, da so sinovi vašega gospodarja z vami in **so tam** z vami bojni vozovi in konji, tudi utrjeno mesto in bojna oprema, <sup>3</sup>izberite najboljšega in najprimernejšega izmed sinov svojega gospodarja in **ga** postavite na prestol njegovega očeta in se borite za hišo svojega gospodarja.« <sup>4</sup>Toda silno so se bali in rekli: »Glej, dva kralja nista obstala pred njim, kako bomo torej obstali mi?« <sup>5</sup>In ta, ki **je bil** nad hišo in ta, ki **je bil** nad mestom, tudi starešine in vzgojitelji **otrok**, so poslali k Jehúju, rekoč: »Tvoji služabniki **smo** in storili bomo vse, kar nam boš naročil. Ne bomo postavili nobenega kralja. Stôri **to**, kar **je** dobro v tvojih očeh.« <sup>6</sup>Potem jim je drugič napisal pismo, rekoč: »Če **ste** moji in **če** boste prisluhnili mojemu glasu, vzemite glave mož sinov svojega gospodarja in do jutri ob tem času pridite k meni v Jezreél.« Torej kraljevi sinovi, **ki jih je bilo** sedemdeset oseb, **so bili** z mestnimi velikaši, ki so jih vzugajali. <sup>7</sup>Pripelito se je, ko je pismo prišlo do njih, da so vzeli kraljeve sinove in usmrtili sedemdeset oseb in njihove glave dali v košare in mu **jih** poslali v Jezreél.

<sup>8</sup>Tja je prišel poslanec in mu povedal, rekoč: »Prinesli so glave kraljevih sinov.« Rekel je: »Do jutra jih naložite na dva kupa ob vhodu v velika vrata.« <sup>9</sup>Zjutraj se je pripelilo, da je odšel ven, obstal in vsemu ljudstvu rekel: »**Bodite** pravični. Glejte koval sem zaroto zoper svojega gospodarja in ga usmrtil, toda kdo je usmrtil vse te? <sup>10</sup>Vedite torej, da ne bo padlo na zemljo ničesar od Gospodove besede, ki jo je Gospod govoril glede Ahábove hiše, kajti Gospod je storil **to**, kar je govoril po svojem služabniku Eliju.« <sup>11</sup>Tako je Jehú usmrtil vse, kar je od

he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

<sup>16</sup>So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. <sup>17</sup>And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, **Is it** peace? <sup>18</sup>So there went one on horseback to meet him, and said, Thus saith the king, **Is it** peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. <sup>19</sup>Then he sent out a second on horseback, which came to them, and said, Thus saith the king, **Is it** peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. <sup>20</sup>And the watchman told, saying, He came even unto them, and cometh not again: and the driving **is** like the driving of Jehu the son of Nimshi; for he driveth furiously. <sup>21</sup>And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. <sup>22</sup>And it came to pass, when Joram saw Jehu, that he said, **Is it** peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts **are so many?** <sup>23</sup>And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. <sup>24</sup>And Jehu drew a bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. <sup>25</sup>Then said **Jehu** to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; <sup>26</sup>Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of **ground**, according to the word of the LORD.

<sup>27</sup>¶ But when Ahaziah the king of Judah saw **this**, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. **And they did so** at the going up to Gur, which **is** by Ibleam. And he fled to Megiddo, and died there. <sup>28</sup>And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. <sup>29</sup>And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

<sup>30</sup>¶ And when Jehu was come to Jezreel, Jezebel heard **of it**; and she painted her face, and tired her head, and looked out at a window. <sup>31</sup>And as Jehu entered in at the gate, she said, **Had** Zimri peace, who slew his master? <sup>32</sup>And he lifted up his face to the window, and said, Who **is** on my side? who? And there looked out to him two or three eunuchs. <sup>33</sup>And he said, Throw her down. So they threw her down: and **some** of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. <sup>34</sup>And when he was come in, he did eat and drink, and said, Go, see now this cursed **woman**, and bury her: for she **is** a king's daughter. <sup>35</sup>And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of **her** hands. <sup>36</sup>Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: <sup>37</sup>And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This **is** Jezebel.

**10** And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's **children**, saying, <sup>2</sup>Now as soon as this letter cometh to you, seeing your master's sons **are** with you, and **there are** with you chariots and horses, a fenced city also, and armour; <sup>3</sup>Look even out the best and meetest of your master's sons, and set **him** on his father's throne, and fight for your master's house. <sup>4</sup>But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? <sup>5</sup>And he that **was** over the house, and he that **was** over the city, the elders also, and the bringers up of the **children**, sent to Jehu, saying, We **are** thy servants, and will do all that thou shalt bid us; we will not make any king: do thou **that which is** good in thine eyes. <sup>6</sup>Then he wrote a letter the second time to them, saying, If ye **be** mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, **being** seventy persons, **were** with the great men of the city, which brought them up. <sup>7</sup>And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him **them** to Jezreel.

<sup>8</sup>¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. <sup>9</sup>And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye **be** righteous: behold, I conspired against my master, and slew him: but who slew all these? <sup>10</sup>Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done **that** which he spake by his servant Elijah. <sup>11</sup>So Jehu slew all that remained

of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

<sup>12</sup> ¶ And he arose and departed, and came to Samaria. **And** as he **was** at the shearing house in the way,<sup>13</sup> Jehu met with the brethren of Ahaziah king of Judah, and said, Who **are** ye? And they answered, We **are** the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.<sup>14</sup> And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

<sup>15</sup> ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab **coming** to meet him: and he saluted him, and said to him, Is thine heart right, as my heart **is** with thy heart? And Jehonadab answered, It is. If it be, give **me** thine hand. And he gave **him** his hand; and he took him up to him into the chariot.<sup>16</sup> And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.<sup>17</sup> And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

<sup>18</sup> ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; **but** Jehu shall serve him much.<sup>19</sup> Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice **to do** to Baal; whosoever shall be wanting, he shall not live. But Jehu did **it** in subtily, to the intent that he might destroy the worshippers of Baal.<sup>20</sup> And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed **it**.<sup>21</sup> And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.<sup>22</sup> And he said unto him that **was** over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.<sup>23</sup> And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.<sup>24</sup> And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, **he that letteth him go**, his life **shall be** for the life of him.<sup>25</sup> And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, **and** slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast **them** out, and went to the city of the house of Baal.<sup>26</sup> And they brought forth the images out of the house of Baal, and burned them.<sup>27</sup> And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.<sup>28</sup> Thus Jehu destroyed Baal out of Israel.

<sup>29</sup> ¶ Howbeit **from** the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, **to wit**, the golden calves that **were** in Beth-el, and that **were** in Dan.<sup>30</sup> And the LORD said unto Jehu, Because thou hast done well in executing **that which is** right in mine eyes, **and** hast done unto the house of Ahab according to all that **was** in mine heart, thy children of the fourth **generation** shall sit on the throne of Israel.<sup>31</sup> But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

<sup>32</sup> ¶ In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;<sup>33</sup> From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.<sup>34</sup> Now the rest of the acts of Jehu, and all that he did, and all his might, **are** they not written in the book of the chronicles of the kings of Israel?<sup>35</sup> And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.<sup>36</sup> And the time that Jehu reigned over Israel in Samaria **was** twenty and eight years.

**11** And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.<sup>2</sup> But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons **which were** slain; and they hid him, **even** him and his nurse, in the bedchamber from Athaliah, so that he was not slain.<sup>3</sup> And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

<sup>4</sup> ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.<sup>5</sup> And he commanded them, saying, This **is** the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;<sup>6</sup> And a third part **shall be** at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.<sup>7</sup> And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.<sup>8</sup> And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.<sup>9</sup> And the captains over the hundreds

Ahábove hiše ostalo v Jezreélu, vse njegove velikaše, njegovo žlahto in njegove duhovnike, dokler mu ni preostal niti eden.

<sup>12</sup> Vstal je, odšel in prišel v Samarijo. **In** ko **je bil** pri strižni hiši ob poti,<sup>13</sup> se je Jehú srečal z brati Judovega kralja Ahazjája in rekel: »Kdo **ste**?« Odgovorili so: »Mi **sмо** Ahazjájevi bratje in gremo dol, da pozdravimo kraljeve otroke in otroke krajice.«<sup>14</sup> Rekel je: »Zgrabite jih žive.« Zgrabili so jih žive in jih usmrtili pri jami strižne hiše, **celo** dvainštirideset mož. Niti ni pustil nobenega izmed njih.

<sup>15</sup> Ko je odpotoval od tam, je naletel na Rehábovega sina Jonadába, ki je **prihajal**, da se sreča z njim. Pozdravil ga je in mu rekel: »Je twoje srce iskreno kakor **je** moje srce s tvojim srcem?« Jonadáb je odgovoril: »Je.« »Če je tako, **mi** podaj svojo roko.« Podal **mu** je svojo roko in vzel ga je gor k sebi na bojni voz.<sup>16</sup> Rekel je: »Pridi z menoj in poglej mojo gorečnost za Gospoda.« Tako so ga primorali, da se pelje na njegovem bojnem vozu.<sup>17</sup> Ko je prišel v Samarijo, je usmrtl vse, ki so Ahábu preostali v Samariji, dokler jih ni uničil, glede na Gospodovo besedo, ki jo je govoril Eliju.

<sup>18</sup> Jehú je vse ljudstvo zbral skupaj in jim rekel: »Aháb je malo služil Báalu, **toda** Jehú mu bo bolj služil.<sup>19</sup> Ždaj torej poklicite k meni vse Báalove preroke, vse njegove služabnike in vse njegove duhovnike. Naj nihče ne manjka, kajti imam veliko klavno daritev, **da jo opravim** Báalu. Kdorkoli bo manjkal, ta ne bo živel.« Toda Jehú je **to** storil v premetnosti, z namenom, da bi lahko uničil Báalove oboževalce.

<sup>20</sup> Jehú je rekel: »Razglasite slovesen zbor za Báala.« In **to** so razglasili.<sup>21</sup> Jehú je poslal po vsem Izraelu in prišli so vsi Báalovi oboževalci, tako da ni ostalo nobenega človeka, ki ne bi prišel. Prišli so v Báalovo hišo in Báalova hiša je bila polna od enega konca do drugega.<sup>22</sup> Tistem, ki **je bil** nad oblacičnico, je rekel: »Prinesi talarje za vse Báalove oboževalce.« In prinesel jim je talarje.<sup>23</sup> Jehú in Rehábov sin Jonadáb sta odšla v Báalovo hišo in Báalovim oboževalcem rekla: »Preiščite in poglejte, da ni tukaj z vami kakega Gospodovega služabnika, temveč samo Báalovi oboževalci.«<sup>24</sup> Ko so vstopili, da darujejo klavne daritve in žgalne daritve, je Jehú zunaj določil osemdeset mož in rekel: »Če katerikoli izmed mož, katere sem privodel v vaše roke, pobegne, **kdor mu pusti oditi**, bo njegovo življene za življene od tistega.«<sup>25</sup> Pripelito se je, takoj ko je končal z darovanjem žgalne daritve, da je Jehú rekel straži in poveljnikom: »Vstopite **in** jih pobijite; naj nihče ne pride naprej.« In udarili so jih z ostrino meča. Straža in poveljniki so **jih** vrgli ven in odšli v mesto Báalovo hišo.<sup>26</sup> § Iz Báalove hiše so prinesli podobe in jih sežgali.<sup>27</sup> Porušili so Báalovo podobo, zrušili Báalovo hišo in jo naredili za stranično hišo do današnjega dne.<sup>28</sup> Tako je Jehú uničil Báala iz Izraela.

<sup>29</sup> Vendar se **od** grehov Nebátovega sina Jerobeáma, ki je Izraela pripravil, da greši, Jehú ni odvrnil od sledenja za njimi, **namreč** zlatih telet, ki **sta bila** v Betelu in v Danu.<sup>30</sup> Gospod je rekel Jehiju: »Ker si storil dobro v izvrševanju **tega, kar je** pravilno v mojih očeh **in** si Ahábovi hiši storil glede na vse, kar **je bilo** na mojem srcu, bodo twoji otroci četrtega **rodu** sedeli na Izraelovem prestolu.«<sup>31</sup> Toda Jehú ni pazil, da bi se z vsem srcem ravnal po postavi Gospoda, Izraelovega Boga, kajti ni se oddvojil od Jerobeámovih grehov, ki je Izraela pripravil, da greši.

<sup>32</sup> V tistih dneh je Gospod pričel obsekavati Izraela in Hazaél jih je udaril po vseh Izraelovih pokrajinh;<sup>33</sup> od Jordana proti vzhodu, vso deželo Gileád, Gádovce, Rubenovce in Manásejce, od Aroérja, ki **je** pri reki Arnón, celo Gileád in Bašán.<sup>34</sup> Torej preostala izmed Jehújevih dejanj in vse, kar je storil in vsa njegova moč, **mar** niso zapisana v kroniški knjigi Izraelovih kraljev?<sup>35</sup> Jehú je zaspal s svojimi očeti in pokopal so ga v Samariji. Namesto njega je zakraljeval njegov sin Joaház.<sup>36</sup> Časa, ko je Jehú kraljeval nad Izraelom, v Samariji, **je bilo** osemindvajset let.

**11** Ko je Ahazjájeva mati Ataljá videla, da je njen sin mrtev, je vstala in uničila vse kraljevo seme.<sup>2</sup> Toda Jošéba, hči kralja Joráma, Ahazjájeva sestra, je vzela Ahazjájevega sina Joáša in ga ukradla izmed kraljevih sinov, ki **so bili** umorjeni in ju pred Ataljo skrila v spalnici, njega in njegovo dojiljo, tako da ni bil umorjen.<sup>3</sup> Šest let je bil skrit v Gospodovi hiši. In Ataljá je kraljevala nad deželo.

<sup>4</sup> Sedmo leto pa je Jojadá poslal in zbral vladarje nad stotimi, s poveljniki straže in jih privodel k sebi v Gospodovo hišo in z njimi sklenil zavezo in od njih v Gospodovi hiši vzel prisego in jim pokazal kraljevega sina.<sup>5</sup> Zapovedal jim je, rekoč: »To **je** stvar, ki jo boste storili. Tretjina izmed vas, ki vstopate na šabat, boste torej čuvaji straže kraljeve hiše.<sup>6</sup> Tretjina **bo** pri Surskih velikih vratih in tretjina pri velikih vratih zadaj za stražo. Tako boste stražili hišo, da ta ne bo vlomljena.<sup>7</sup> Dva dela izmed vas vseh, ki greste na šabat naprej, celo ti bodo stražili Gospodovo hišo okoli kralja.<sup>8</sup> Obdali boste kralja, vsak človek s svojim orožjem v svoji roki in kdor pride v doseg, naj bo umorjen in bodite s kraljem, ko ta odhaja in ko prihaja.<sup>9</sup> Poveljniki nad stotimi so storili glede na vse **stvari**, ki jih je duhovnik Jojadá zapovedal in vzeli so vsak mož svoje može, ki naj bi vstopili na šabat,

s tistimi, ki naj bi šli ven na šabat in prišli k duhovniku Jojadáju. <sup>10</sup> Poveljnikom nad stotimi je duhovnik izročil puščice in ščite kralja Davida, ki **so bili** v Gospodovem templju. <sup>11</sup> Straža je stala, vsak mož s svojim orožjem v svoji roki, okoli kralja, od desnega vogala templja, do levega vogala templja, **vzdolž** poleg oltarja in templja. <sup>12</sup> Naprej je pripeljal kraljevega sina, nanj nadel krono, **mu dal** pričevanje in postavili so ga [za] kralja in ga mazilili. Ploskali so s svojimi rokami in govorili: »Živel kralj.«

<sup>13</sup> Ko je Ataljá slišala hrup straže **in** ljudstva, je prišla k ljudstvu v Gospodov tempelj. <sup>14</sup> Ko je pogledala, glej, je kralj stal ob stebru, kakor **je bila** navada in princi s trobentami poleg kralja in vse ljudstvo dežele se je veselilo in trobilo s trobentami, Ataljá pa je pretrgala svoja oblačila in zakričala: »Izdaja, izdaja.« <sup>15</sup> Toda duhovnik Jojadá je zapovedal poveljnikom nad stotimi, častnikom vojske in jim rekel: »Med vrstami jo odpeljite ven iz hiše in tistega, ki ji sledi, ubijte z mečem. Kajti duhovnik je rekel: »Naj ne bo umorjena v Gospodovi hiši.« <sup>16</sup> Nanjo so položili roke in odšla je po poti, po kateri konji pridejo v kraljevo hišo in tam je bila umorjena.

<sup>17</sup> Jojadá je sklenil zavezo med Gospodom, kraljem in ljudstvom, da bodo Gospodovo ljudstvo, med kraljem in tudi med ljudstvom. <sup>18</sup> Vse ljudstvo dežele je vstopilo v Báalovo hišo in jo porušilo. Njegove oltarje in njegove podobe so temeljito zlomili na koščke in pred oltarjem usmrtili Báalovega duhovnika Matána. In duhovnik je določil častnike nad Gospodovo hišo. <sup>19</sup> Vzel je vladarje nad stotimi, poveljnike, stražo in vse ljudstvo dežele in kralja so privedli dol od Gospodove hiše in po poti stražarskih velikih vrat prišli h kraljevi hiši. In usedel se je na prestol kraljev. <sup>20</sup> Vse ljudstvo dežele se je veselilo in mesto je bilo pomirjeno, Ataljo pa so usmrtili z mečem **poleg** kraljeve hiše. <sup>21</sup> Jehoáš **je bil** star sedem let, ko je pričel kraljevati.

**12** V sedmem letu Jehúja je Jehoáš pričel kraljevati in v Jeruzalemu je kraljeval štirideset let. Ime njegove matere **je bilo** Cibjá iz Beer-sébe. <sup>2</sup> Jehoáš je delal **to, kar je bilo** pravilno v Gospodovih očeh, vse svoje dni, ko ga je duhovnik Jojadá poučeval. <sup>3</sup> Toda visoki kraji niso bili odstranjeni. Ljudstvo je še vedno žrtvovalo in zažigalo kadilo na visokih krajinah.

<sup>4</sup> Jehoáš je rekel duhovnikom: »Ves denar od posvečenih stvari, ki je prinesen v Gospodovo hišo, **celó** denar vsakega, ki gre na **račun**, denar, ki je določen vsakemu možu **in** ves denar, ki pride v srce katerega človeka, da ga prinese v Gospodovo hišo, <sup>5</sup> naj **ga** duhovniki vzamejo k sebi, vsak človek od svojega znanca in naj popravijo vrzeli hiše, kjerkoli bi se našla kakršnakoli vrzel.« <sup>6</sup> Toda bilo je **tako, da** v triindvajsetem letu kralja Jehoáša, duhovniki niso popravili vrzeli hiše. <sup>7</sup> Potem je dal kralj Jehoáš poklicati duhovnika Jojadája in **druge** duhovnike ter jim rekel: »Zakaj ne popravite vrzeli hiše? Sedaj torej ne sprejemajte **več** denarja od svojega znanca, temveč ga izročite za vrzeli hiše.« <sup>8</sup> Duhovniki so privolili, da od ljudstva ne sprejmejo nič **več** denarja niti za popravilo hišnih vrzel. <sup>9</sup> Toda duhovnik Jojadá je vzel zabolj, v njegov pokrov izvratal luknjo in ga postavil poleg oltarja, na desni strani, ko nekdo prihaja h Gospodovi hiši in duhovniki, ki varujejo vrata, so vanj polagali ves denar, **ki je** bil prinesen v Gospodovo hišo. <sup>10</sup> Bilo je **tako**, ko so videli, da **je bilo** v zaboju veliko denarja, sta prišla gor kraljev pisar in veliki duhovnik ter ga spravila v torbe in preštela denar, ki je bil najden v Gospodovi hiši. <sup>11</sup> Denar sta izročila, kakor jima je bilo rečeno, v roke tistih, ki so opravljali delo, ki so nadzorovali Gospodovo hišo in ga izročila tesarjem in graditeljem, ki so delali na Gospodovi hiši, <sup>12</sup> zidarjem in kamnosekom, da kupijo lesa in klesanega kamna, da popravijo vrzeli Gospodove hiše in za vse, kar se je porabilo za hišo, da **jo** popravijo. <sup>13</sup> Vendar za Gospodovo hišo niso bile izdelane skledice iz srebra, utrinjala, umivalniki, trobente in vsakršne posode iz zlata ali posode iz srebra, od denarja, **ki je bil** prinesen v Gospodovo hišo, <sup>14</sup> temveč so ga dali delavcem in z njim popravljali Gospodovo hišo. <sup>15</sup> Poleg tega niso delali obračuna z možmi, v cigar roko so izročili denar, da bi bil podeljen delavcem, kajti postopali so zvesto. <sup>16</sup> Denar za prekršek in denar za greh ni bil prinesen v Gospodovo hišo. Ta je pripadal duhovnikom.

<sup>17</sup> Potem je sirski kralj Hazaél odšel gor, se boril zoper Gat, ga zavzel in Hazaél je svoj obraz nameril, da gre gor do Jeruzalema. <sup>18</sup> Judov kralj Jehoáš je vzel vse posvečene stvari, ki so jih Józafat, Jehorám in Ahazjá, njegovi ocetje, Judovi kralji, posvetili in svoje lastne posvečene stvari in vse zlato, **ki je bilo** najdeno v zakladnicah Gospodove hiše in v kraljevi hiši in **to** poslal sirskemu kralju Hazaélu in ta je odšel proč od Jeruzalema.

<sup>19</sup> Ostala Joáševa dela in vse, kar je storil, **mar** niso zapisana v kroniški knjigi Judovih kraljev? <sup>20</sup> Njegova služabnika pa sta vstala, skovala zaroto in Joáša usmrtila v Milójevi hiši, **ki gre** dol do Sila. <sup>21</sup> Kajti njegova služabnika Šimátin sin Jozakarja in Somérjev sin Jozabád sta

did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. <sup>10</sup> And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD. <sup>11</sup> And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple. <sup>12</sup> And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

<sup>13</sup> ¶ And when Athaliah heard the noise of the guard **and** of the people, she came to the people into the temple of the LORD. <sup>14</sup> And when she looked, behold, the king stood by a pillar, as the manner **was**, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason. <sup>15</sup> But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD. <sup>16</sup> And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

<sup>17</sup> ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people. <sup>18</sup> And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD. <sup>19</sup> And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. <sup>20</sup> And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house. <sup>21</sup> Seven years old *was* Jehoash when he began to reign.

**12** In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name **was** Zibiah of Beer-sheba. <sup>2</sup> And Jehoash did **that which was** right in the sight of the LORD all his days wherein Jehoiada the priest instructed him. <sup>3</sup> But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

<sup>4</sup> ¶ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, **even** the money of every one that passeth **the account**, the money that every man is set at, **and** all the money that cometh into any man's heart to bring into the house of the LORD, <sup>5</sup> Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found. <sup>6</sup> But it was so, *that in* the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. <sup>7</sup> Then king Jehoash called for Jehoiada the priest, and the **other** priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no **more** money of your acquaintance, but deliver it for the breaches of the house. <sup>8</sup> And the priests consented to receive no **more** money of the people, neither to repair the breaches of the house. <sup>9</sup> But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that was* brought into the house of the LORD. <sup>10</sup> And it was so, when they saw that *there was* much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD. <sup>11</sup> And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD, <sup>12</sup> And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*. <sup>13</sup> Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD: <sup>14</sup> But they gave that to the workmen, and repaired therewith the house of the LORD. <sup>15</sup> Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. <sup>16</sup> The trespass money and sin money was not brought into the house of the LORD: it was the priests'.

<sup>17</sup> ¶ Then Hazaél king of Syria went up, and fought against Gath, and took it: and Hazaél set his face to go up to Jerusalem. <sup>18</sup> And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold **that was** found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazaél king of Syria: and he went away from Jerusalem.

<sup>19</sup> ¶ And the rest of the acts of Joash, and all that he did, **are** they not written in the book of the chronicles of the kings of Judah? <sup>20</sup> And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla. <sup>21</sup> For Jozachar the son of Shimeath, and Jehozabad the son of

Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

**13** In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.<sup>2</sup> And he did *that which was* evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

<sup>3</sup> ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.<sup>4</sup> And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.<sup>5</sup> (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.<sup>6</sup> Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: and there remained the grove also in Samaria.)<sup>7</sup> Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

<sup>8</sup> ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?<sup>9</sup> And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

<sup>10</sup> ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.<sup>11</sup> And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.<sup>12</sup> And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?<sup>13</sup> And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

<sup>14</sup> ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.<sup>15</sup> And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.<sup>16</sup> And he said to the king of Israel, Put thine hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands.<sup>17</sup> And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them*.<sup>18</sup> And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.<sup>19</sup> And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.

<sup>20</sup> ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.<sup>21</sup> And it came to pass, as they were burying a man, that, behold, they spied a band *of men*; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

<sup>22</sup> ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.<sup>23</sup> And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.<sup>24</sup> So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.<sup>25</sup> And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

**14** In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.<sup>2</sup> He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.<sup>3</sup> And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.<sup>4</sup> Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

<sup>5</sup> ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.<sup>6</sup> But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.<sup>7</sup> He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

<sup>8</sup> ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.<sup>9</sup> And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying,

ga udarila in je umrl. Pokopali so ga z njegovimi očeti v Davidovem mestu in namesto njega je zakraljeval njegov sin Amacjá.

**13** V triindvajsetem letu Joša, Ahazjávega sina, Judovega kralja, je nad Izraelom, v Samariji, pričel kraljevati Jehújev sin Joaház *in kraljeval* je sedemnajst let.<sup>2</sup> Počel je *to, kar je bilo* zlo v Gospodovih očeh in sledil grehom Nebátovega sina Jerobeáma, ki je Izraela pripravil, da greši; od tega se ni odvrnil.

<sup>3</sup> Gospodova jeza je bila vžgana zoper Izrael in vse *njhove* dni jih je izročil v roko sirskega kralja Hazaéla in v roko Hazaélovega sina Ben Hadáda.<sup>4</sup> Joaház je iskal Gospoda in Gospod mu je prisluhnil, kajti videl je zatiranje Izraela, ker jih je zatiral sirska kralj.<sup>5</sup> (In Gospod je dal Izraelu rešitelja, tako da so odšli izpod roke Sircev in Izraelovi otroci so prebivali v svojih šotorih kakor poprej.<sup>6</sup> Vendar se niso odvrnili od grehov Jerobeámove hiše, ki je Izraela primoral grešiti, *temveč* so hodili v njih in ašere so ostale tudi v Samariji.<sup>7</sup> Niti ní pustil od ljudstva Joaházu [*nikogar*] razen petdesetih konjenikov, desetih bojnih voz in deset tisoč pešcev, kajti sirska kralj jih je uničil in jih z mlatenjem naredil podobne prahu.

<sup>8</sup> Torej preostala izmed Joaházovih dejanj in vse, kar je storil in njegova moč, *mar* niso zapisana v kroniški knjigi Izraelovih kraljev?<sup>9</sup> Joaház je zaspal s svojimi očeti in pokopali so ga v Samariji in namesto njega je zakraljeval njegov sin Joáš.

<sup>10</sup> V sedemintridesetem letu Judovega kralja Joáša je nad Izraelom v Samariji pričel kraljevati Joaházov sin Jehoás *in kraljeval* je šestnajst let.<sup>11</sup> Počel je *to, kar je bilo* zlo v Gospodovih očeh. Ni se oddvojil od vseh grehov Nebátovega sina Jerobeáma, ki je Izraela pripravil, da greši, *temveč* je hodil v njih.<sup>12</sup> Ostala Joáševa dela in vse, kar je storil in njegova moč, s katero se je boril zoper Judovega kralja Amacjája, *mar* niso zapisana v kroniški knjigi Izraelovih kraljev?<sup>13</sup> Joáš je zaspal s svojimi očeti in Jerobeám je sédel na njegov prestol in Joáš je bil z Izraelovimi kralji pokopan v Samariji.

<sup>14</sup> Torej Elizej je postal bolan od svoje bolezni, od katere je [*tudi*] umrl. Izraelov kralj Joáš je prišel dol k njemu, jokal nad njegovim obrazom in rekel: »O moj oče, moj oče, Izraelov bojni voz in njegovi konjeniki.«<sup>15</sup> Elizej mu je rekel: »Vzemi lok in puščice.« In vzel si je lok in puščice.<sup>16</sup> Izraelovemu kralju je rekel: »Svojo roko položi na lok.« Svojo roko je položil *nanj* in Elizej je svoje roke položil na kraljeve roke.<sup>17</sup> Rekel je: »Odpri okno proti vzhodu.« Odprl *ga* je. Potem je Elizej rekel: »Streljaj.« In je izstrelil. Rekel je: »Puščica Gospodove osvoboditve in puščica osvoboditve od Sirije, kajti Sirce boš udaril v Aféku, dokler *jih* ne boš použil.«<sup>18</sup> Rekel je: »Vzemi puščice.« Vzel *jih* je. Izraelovemu kralju je rekel: »Udaraj ob tla.« Ta je trikrat udaril in obstal.<sup>19</sup> Božji mož je bil nad njim ogorčen in rekel: »Udariti bi moral petkrat ali šestkrat, potem bi Sirijo udarjal, dokler *je* ne bi použil, medtem ko boš sedaj Sirijo udaril *samo* trikrat.«

<sup>20</sup> Elizej je umrl in so ga pokopali. In v začetku leta so v deželo vdrle čete Moábcev.<sup>21</sup> Pripetilo se je, ko so [*nekoga*] moža pokopavali, glej, da so zagledali četo *mož* in moža odvrgli v Elizejev mavzolej. Ko je bil mož spuščen dol in se dotaknil Elizejevih kosti, je oživel in stopil na svoja stopala.

<sup>22</sup> Toda sirska kralj Hazaél je vse Joaházove dni zatiral Izraela.<sup>23</sup> Gospod pa jim je bil milostljiv in imel sočutje do njih in spoštovanje do njih zaradi svoje zaveze z Abrahamom, Izakom in Jakobom in jih ni žezel uničiti, niti jih še ni vrgel izpred svoje prisotnosti.<sup>24</sup> Tako je sirska kralj Hazaél umrl in namesto njega je zakraljeval njegov sin Ben Hadád.<sup>25</sup> Joaházov sin Jehoás je mesta ponovno vzel iz rok Hazaélovega sina Ben Hadáda, katere je ta z vojno vzel iz roke njegovega očeta Joaháza. Joáš ga je trikrat premagal in povrnil Izraelova mesta.

**14** V drugem letu Joáša, Joaházovega sina, Izraelovega kralja, je zakraljeval Judov kralj Amacjá.<sup>2</sup> Petindvajset let je bil star, ko je pričel kraljevati in Jeruzalemu je kraljeval devetindvajset let. Ime njegove matere *je bilo* Joadána iz Jeruzalema.<sup>3</sup> Delal je *to, kar je bilo* pravilno v Gospodovih očeh, vendar ne takoj kakor njegov oče David. Delal je glede na vse stvari, kakor jih je storil njegov oče Joáš.<sup>4</sup> Vendar visoki kraji niso bili odstranjeni. Ljudstvo je na visokih krajih še vedno žrtvovalo in zažigalo kadilo.

<sup>5</sup> Takoj, ko je bilo kraljestvo v njegovi roki potrjeno, se je pripetilo, da je umoril svoja služabnika, ki sta umorila kralja, njegovega očeta.<sup>6</sup> Toda otrok morilcev ni usmrtil, glede na to, kakor je pisano v knjigi Mojzesove postave, v kateri je Gospod zapovedal, rekoč: »Očejetje ne bodo usmrčeni zaradi otrok niti ne bodo otroci usmrčeni zaradi očetov, temveč bo vsak človek usmrčen zaradi svojega lastnega greha.«<sup>7</sup> Izmed Edóma jih je v solni dolini usmrtil deset tisoč in v vojni zavzel Selo in neno ime imenoval Jokteél do današnjega dne.

<sup>8</sup> Potem je Amacjá poslal poslance k Jehoášu, sinu Joaháza, sinu Jehúja, Izraelovega kralja, rekoč: »Pridite, drug drugemu poglejmo v obraz.«<sup>9</sup> Izraelov kralj Jehoás je poslal k Judovemu kralju Amacjáju, rekoč: »Osat, ki *je bil* na Libanonu, je poslal k cedri, ki *je bila* na

Libanonu, rekoč: »Daj svojo hčer mojemu sinu za ženo,« pa je tam mimo šla divja zver, ki **je bila** na Libanonu in pomendrala osat.<sup>10</sup> Zares si udaril Edóma in twoje srce te je povzdignilo. Uživaj v **tem** in ostani doma, kajti zakaj bi se vmešaval v **svojo** bolečino, da bi padel ti in Juda s teboj?«<sup>11</sup> Toda Amacjá ni hotel poslušati. Zato je Izraelov kralj Jehoáš odsel gor in on in Judov kralj Amacjá sta si drug drugemu pogledala v obraz pri Bet Šemešu, ki **pripada** Judu.<sup>12</sup> Juda je bil premagan pred Izraelom in pobegnil so vsak mož k svojim šotorom.<sup>13</sup> Izraelov kralj Jehoáš je ujel Judevoga kralja Amacjája, sina Jehoáša, sina Ahazjája, pri Bet Šemešu, prišel v Jeruzalem in porušil jeruzalemsko obzidje od Efrájimskih velikih vrat do Vogalnih velikih vrat, štiristo komolcev.<sup>14</sup> Vzel je vse zlato, srebro in vse posode, ki so se našle v Gospodovi hiši, v zakladnicah kraljeve hiše in talce ter se vrnil v Samarijo.

<sup>15</sup> Torej ostala izmed Jehoáševih dejanj, ki jih je storil, njegova moč in kako se je boril z Judovim kraljem Amacjájem, **mar** niso zapisana v kroniški knjigi Izraelovih kraljev?<sup>16</sup> Jehoáš je zaspal s svojimi očetji in z Izraelovimi kralji je bil pokopan v Samariji in namesto njega je zakraljeval njegov sin Jerobeám.

<sup>17</sup> Judov kralj Amacjá, Joášev sin, je po smrti Jehoáša, Izraelovega kralja, Joaházovega sina, živel petnajst let.<sup>18</sup> Ostala Amacjájeva dela, **mar** niso zapisana v kroniški knjigi Judovih kraljev?<sup>19</sup> Torej zoper njega so v Jeruzalemu skovali zaroto in pobegnil je v Lahíš, toda za njim so poslali v Lahíš in ga tam usmrtili.<sup>20</sup> Prinesli so ga na konjih in pokopan je bil s svojimi očetji v Jeruzalemu, v Davidovem mestu.

<sup>21</sup> Vse Judovo ljudstvo je vzelo Azarjája, ki **je bil** star šestnajst let in ga postavilo [za] kralja namesto njegovega očeta Amacjája.<sup>22</sup> Zgradil je Elát in ga povrnil Judu, potem je kralj zaspal s svojimi očetji.

<sup>23</sup> V petnajstem letu Judovega kralja Amacjája, Joásevega sina, je v Samariji pričel kraljevati Jerobeám, Joášev sin, Izraelov kralj **in kraljeval** je enainštirideset let.<sup>24</sup> Počel je **to, kar je bilo** zlo v Gospodovih očeh. Ni se oddvojil od vseh grehov Nebátovega sina Jerobeáma, ki je Izraela pripravil, da greši.<sup>25</sup> Povrnil je Izraelovo pokrajino od vstopa v Hamát do morja ravnine, glede na besedo od Gospoda, Izraelovega Boga, katero je govoril po roki svojega služabnika Jona, Amitájevega sina, preroka, ki **je bil** iz Gat Heferja.<sup>26</sup> § Kajti Gospod je videl Izraelovo stisko, **da je bila ta** zelo grenka, kajti **tam ni bilo** nobenega zaprtega, niti noben ni ostal, niti ni bilo pomočnika za Izrael.<sup>27</sup> Gospod ni rekel, da bo Izraelovo ime izbrisal izpod neba, temveč jih je rešil po roki Joásevega sina Jerobeáma.

<sup>28</sup> Torej preostala izmed Jerobeámovih dejanj in vse, kar je storil in njegova moč, kako se je bojeval in kako je za Izrael obnovil Damask in Hamát, **ki je pripadal** Judu, mar niso zapisana v kroniški knjigi Izraelovih kraljev?<sup>29</sup> Jerobeám je zaspal s svojimi očetji, z Izraelovimi kralji in namesto njega je zakraljeval njegov sin Zaharija.

**15** V sedemindvajsetem letu Izraelovega kralja Jerobeáma je pričel **1** kraljevati Azarjá, sin Judovega kralja Amacjája.<sup>2</sup> Šestnajst let je bil star, ko je pričel kraljevati in v Jeruzalemu je kraljeval dvainpetdeset let. Ime njegove matere **je bilo** Jehólja iz Jeruzalema.<sup>3</sup> Delal je **to, kar je bilo** pravilno v Gospodovih očeh, glede na vse, kar je delal njegov oče Amacjá,<sup>4</sup> razen, da niso bili odstranjeni visoki kraji. Ljudstvo je na visokih krajinah še vedno žrtvovalo in zažigalo kadilo.

<sup>5</sup> Gospod je udaril kralja, tako da je bil gobavec do dneva svoje smrti in prebival v posebni hiši. Kraljev sin Jotám pa **je bil** nad hišo in sodil ljudstvu dežele.<sup>6</sup> Ostala Azarjájeva dela in vse, kar je storil, **mar** niso zapisana v kroniški knjigi Judovih kraljev?<sup>7</sup> Tako je Azarjá zaspal s svojimi očetji in v Davidovem mestu so ga pokopali z njegovimi očetji in namesto njega je zakraljeval njegov sin Jotám.

<sup>8</sup> V osemintridesetem letu Judovega kralja Azarjá je Jerobeámov sin Zaharija šest mesecev kraljeval nad Izraelom v Samariji.<sup>9</sup> Počel je **to, kar je bilo** zlo v Gospodovih očeh, kakor so poceli njegovi očetje. Ni se oddvojil od grehov Nebátovega sina Jerobeáma, ki je Izraela pripravil, da greši.<sup>10</sup> Jabéšov sin Šálum se je zoper njega zarotil, ga udaril vpríčo ljudstva, ga usmrtil in zakraljeval namesto njega.<sup>11</sup> Ostala Zaharijeva dela, glej, zapisana so v kroniški knjigi Izraelovih kraljev.<sup>12</sup> To **je bila** beseda od Gospoda, ki jo je govoril Jehúju, rekoč: »Tvoji sinovi bodo sedeli na Izraelovem prestolu do četrtega **rodu**.« In tako se je zgodilo.

<sup>13</sup> Jabéšov sin Šálum je pričel kraljevati v devetintridesetem letu Judovega kralja Uzíjaha, in cel mesec je kraljeval v Samariji.<sup>14</sup> Kajti Gadijev sin Menahém je iz Tirce odšel gor, prišel v Samarijo in v Samariji udaril Jabésevega sina Šáluma, ga umoril in zakraljeval namesto njega.<sup>15</sup> Ostala Šálumova dela in njegova zarota, ki jo je storil, glej, zapisana so v kroniški knjigi Izraelovih kraljev.

<sup>16</sup> Potem je Menahém udaril Tífsáha in vse, ki **so bili** v njem in njegove pokrajine od Tirce, ker se niso odpri **k njemu**, zato **ga je** udaril, **in vse** že ženske, ki so bile v njem, ki so bile z otrokom, je razparal.<sup>17</sup> V devetintridesetem letu Judovega kralja Azarjája je nad Izraelom pričel kraljevati Gadijev sin Menahém **in** v Samariji je **kraljeval** deset let.<sup>18</sup> Počel je **to, kar je bilo** zlo v Gospodovih očeh. Vse svoje dni se ni

Give thy daughter to my son to wife: and there passed by a wild beast that **was** in Lebanon, and trode down the thistle.<sup>10</sup> Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of **this**, and tarry at home: for why shouldest thou meddle to **thy** hurt, that thou shouldest fall, **even** thou, and Judah with thee?<sup>11</sup> But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which **belongeth** to Judah.<sup>12</sup> And Judah was put to the worse before Israel; and they fled every man to their tents.<sup>13</sup> And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.<sup>14</sup> And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

<sup>15</sup> ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, **are** they not written in the book of the chronicles of the kings of Israel?<sup>16</sup> And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

<sup>17</sup> ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.<sup>18</sup> And the rest of the acts of Amaziah, **are** they not written in the book of the chronicles of the kings of Judah?<sup>19</sup> Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.<sup>20</sup> And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

<sup>21</sup> ¶ And all the people of Judah took Azariah, which **was** sixteen years old, and made him king instead of his father Amaziah.<sup>22</sup> He built Elath, and restored it to Judah, after that the king slept with his fathers.

<sup>23</sup> ¶ In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, **and reigned** forty and one years.<sup>24</sup> And he did **that which was** evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.<sup>25</sup> He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which **was** of Gath-hepher.<sup>26</sup> For the LORD saw the affliction of Israel, **that it was** very bitter: for **there was** not any shut up, nor any left, nor any helper for Israel.<sup>27</sup> And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

<sup>28</sup> ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, **which belonged** to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?<sup>29</sup> And Jeroboam slept with his fathers, **even** with the kings of Israel; and Zachariah his son reigned in his stead.

**15** In the twenty and seventh year of Jeroboam king of Israel began Azariah **1** son of Amaziah king of Judah to reign.<sup>2</sup> Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name **was** Jecholiah of Jerusalem.<sup>3</sup> And he did **that which was** right in the sight of the LORD, according to all that his father Amaziah had done;<sup>4</sup> Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

<sup>5</sup> ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son **was** over the house, judging the people of the land.<sup>6</sup> And the rest of the acts of Azariah, and all that he did, **are** they not written in the book of the chronicles of the kings of Judah?<sup>7</sup> So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

<sup>8</sup> ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.<sup>9</sup> And he did **that which was** evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.<sup>10</sup> And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.<sup>11</sup> And the rest of the acts of Zachariah, behold, they **are** written in the book of the chronicles of the kings of Israel.<sup>12</sup> This **was** the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth **generation**. And so it came to pass.

<sup>13</sup> ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzíjah king of Judah; and he reigned a full month in Samaria.<sup>14</sup> For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.<sup>15</sup> And the rest of the acts of Shallum, and his conspiracy which he made, behold, they **are** written in the book of the chronicles of the kings of Israel.

<sup>16</sup> ¶ Then Menahem smote Tiphsáha, and all that **were** therein, and the coasts thereof from Tirzah: because they opened not **to him**, therefore he smote **it**; **and** all the women therein that were with child he ripped up.<sup>17</sup> In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, **and reigned** ten years in Samaria.<sup>18</sup> And he did **that which was** evil in the sight of the LORD: he departed not all his days from

the sins of Jeroboam the son of Nebat, who made Israel to sin.<sup>19</sup> And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.<sup>20</sup> And Menahem exacted the money of Israel, **even** of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

<sup>21</sup> ¶ And the rest of the acts of Menahem, and all that he did, **are** they not written in the book of the chronicles of the kings of Israel?<sup>22</sup> And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

<sup>23</sup> ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, **and reigned** two years.<sup>24</sup> And he did **that which was** evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.<sup>25</sup> But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arie, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.<sup>26</sup> And the rest of the acts of Pekahiah, and all that he did, behold, they **are** written in the book of the chronicles of the kings of Israel.

<sup>27</sup> ¶ In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, **and reigned** twenty years.

<sup>28</sup> And he did **that which was** evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

<sup>29</sup> In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.<sup>30</sup> And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.<sup>31</sup> And the rest of the acts of Pekah, and all that he did, behold, they **are** written in the book of the chronicles of the kings of Israel.

<sup>32</sup> ¶ In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.<sup>33</sup> Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name **was** Jerusha, the daughter of Zadok.<sup>34</sup> And he did **that which was** right in the sight of the LORD: he did according to all that his father Uzziah had done.

<sup>35</sup> ¶ Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

<sup>36</sup> ¶ Now the rest of the acts of Jotham, and all that he did, **are** they not written in the book of the chronicles of the kings of Judah?<sup>37</sup> In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.<sup>38</sup> And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

**16** In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.<sup>2</sup> Twenty years old **was** Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not **that which was** right in the sight of the LORD his God, like David his father.<sup>3</sup> But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.<sup>4</sup> And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

<sup>5</sup> ¶ Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome **him**.<sup>6</sup> At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.<sup>7</sup> So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.<sup>8</sup> And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.<sup>9</sup> And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

<sup>10</sup> ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that **was** at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.<sup>11</sup> And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.<sup>12</sup> And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.<sup>13</sup> And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.<sup>14</sup> And he brought also the brasen altar, which **was** before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.<sup>15</sup> And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice,

oddvojil od grehov Nebátovega sina Jerobeáma, ki je Izraela pripravil, da greši.<sup>19</sup> Zoper deželo je prišel asirski kralj Pul in Menahém je dal Pulu tisoč talentov srebra, da bi bila njegova roka lahko z njim, da potrdi kraljestvo v njegovi roki.<sup>20</sup> Menahém je od Izraela zahteval denar od vseh mogočnih mož obilja, od vsakega moža petdeset šeklov srebra, da jih dá asirskemu kralju. Tako se je kralj Asirije obrnil nazaj in ni ostal v deželi.

<sup>21</sup> Ostala Menahémova dela in vse, kar je storil, **mar** niso zapisana v kroniški knjigi Izraelovih kraljev?<sup>22</sup> Menahém je zaspal s svojimi očeti in namesto njega je zakraljeval njegov sin Pekahiah.

<sup>23</sup> V petdesetem letu Judovega kralja Azarjája je nad Izraelom v Samariji pričel kraljevati Menahémov sin Pekahjá **in kraljeval** je dve leti.<sup>24</sup> Počel je **to, kar je bilo** zlo v Gospodovih očeh; ni se oddvojil od grehov Nebátovega sina Jerobeáma, ki je Izraela pripravil, da greši.

<sup>25</sup> Toda njegov poveljnik, Remaljájev sin Pékah, se je zarotil zoper njega in ga udaril v Samariji, v palači kraljeve hiše z Argóbom in Arjéjem in z njim petdeset mož izmed Gileádcev, ga ubil in zakraljeval namesto njega.<sup>26</sup> Ostala Pekahjájeva dela in vse, kar je storil, glej, ta **so** zapisana v kroniški knjigi Izraelovih kraljev.

<sup>27</sup> V dvainpetdesetem letu Judovega kralja Azarjája je nad Izraelom v Samariji pričel kraljevati Remaljájev sin Pékah **in kraljeval** je dvajset let.<sup>28</sup> Počel je **to, kar je bilo** zlo v Gospodovih očeh. Ni se oddvojil od grehov Nebátovega sina Jerobeáma, ki je Izraela pripravil, da greši.

<sup>29</sup> V dneh Izraelovega kralja Pékaha je prišel asirski kralj Tiglát Pilésér in zavzel Ijón, Abél Bet Maáho, Janóah, Kedeš, Hacór, Gileád in Galilejo, vso Neftáljivevo deželo in jih ujetje odvedel in Asirijo.<sup>30</sup> Elájev sin Hošéa se je zarotil zoper Remaljájevega sina Pékaha, ga udaril, usmrtil in namesto njega zakraljeval v dvajsetem letu Uzíjahovega sina Jotáma.<sup>31</sup> Ostala Pékahova dela in vse, kar je storil, glej, ta **so** zapisana v kroniški knjigi Izraelovih kraljev.

<sup>32</sup> V drugem letu Remaljájevega sina Pékaha, Izraelovega kralja, je pričel kraljevati Jotám, sin Judovega kralja Uzíjaha.<sup>33</sup> Petindvajset let je bil star, ko je pričel kraljevati in v Jeruzalemu je kraljeval šestnajst let. Ime njegove matere **je bilo** Jerúša, Cadókova hči.<sup>34</sup> Delal je **kar je bilo** pravilno v Gospodovih očeh. Storil je glede na vse, kar je storil njegov oče Uzijah.

<sup>35</sup> Vendar visoki kraji niso bili odstranjeni. Ljudstvo je še vedno žrtvovalo in na visokih krajih zažigalo kadilo. Zgradil je višja velika vrata Gospodove hiše.

<sup>36</sup> Torej preostala izmed Jotámovih dejanj in vse, kar je storil, **marno** zapisana v kroniški knjigi Judovih kraljev?<sup>37</sup> V tistih dneh je Gospod zoper Juda pričel pošiljati sirskega kralja Recína in Remaljájevega sina Pékaha.<sup>38</sup> Jotám je zaspal s svojimi očeti in bil s svojimi očeti pokopan v mestu svojega očeta Davida in namesto njega je zakraljeval njegov sin Aház.

**16** V sedemnajstem letu Remaljájevega sina Pékaha je pričel kraljevati Aház, sin Judovega kralja Jotáma.<sup>2</sup> Dvajset let **je bil** Aház star, ko je pričel kraljevati in v Jeruzalemu je kraljeval šestnajst let in ni počel **tega, kar je bilo** pravilno v očeh Gospoda, njegovega Boga, kakor njegov oče David.<sup>3</sup> Temveč je hodil po poti Izraelovih kraljev, da, in svojemu sinu storil, da gre skozi ogenj, glede na ogabnosti pogonov, katere je Gospod pregnal izpred Izraelovih otrok.<sup>4</sup> Žrtvoval je in zažigal kadilo na visokih krajih, na hribih in pod vsakim zelenim drevesom.

<sup>5</sup> Potem sta sirskega kralja Recína in Izraelov kralj, Remaljájev sin Pékah, prišla gor v Jeruzalem, da se vojskujeta in oblegala Aháza, toda nista **ga** mogla premagati.<sup>6</sup> Ob tistem času je sirskega kralja Recína Elát povrnil Siriji, Jude pa pregnal iz Eláta in Sirci so prišli v Elát in tam prebivajo do današnjega dne.<sup>7</sup> Tako je Aház poslal poslanec k asirskemu kralju Tiglát Piléserju, rekoč: »Jaz **sem** tvoj služabnik in tvoj sin. Pridi gor in me resi iz roke sirskega kralja in iz roke Izraelovega kralja, ki sta se vzdignila zoper mene.«<sup>8</sup> Aház je vzel srebro in zlato, ki je bilo najdeno v Gospodovi hiši in v zakladnicah kraljeve hiše in **to** poslal **kot** dar asirskemu kralju.<sup>9</sup> Asirski kralj mu je prisluhnil, kajti asirski kralj je odšel gor zoper Damask, ga zavzel in njegovo **Ijudstvo** odvedel ujeto v Kir in usmrtil Recína.

<sup>10</sup> Kralj Aház je odšel k Damasku, da sreča asirskega kralja Tiglát Piléserja in zagledal oltar, ki **je bil** pri Damasku in kralj Aház je duhovniku Urijáju poslal videz oltarja in njegov vzorec glede na vse njegovo izdelavo.<sup>11</sup> Duhovnik Urijáju je zgradil oltar glede na vse, kar je kralj Aház poslal iz Damaska. Tako **ga** je duhovnik Urijáju naredil preden je kralj Aház prišel iz Damaska.<sup>12</sup> Ko je kralj prišel iz Damaska, je kralj zagledal oltar. Kralj se je približal oltarju in daroval na njem.<sup>13</sup> Zažgal je svojo žgalno daritev, svojo jedilno daritev, izlil svojo pitno daritev in poškropil kri svojih mirovnih daritev na oltar.<sup>14</sup> Privedel je tudi bronast oltar, ki **je bil** pred Gospodom od sprednjega dela hiše, izmed oltarja in Gospodove hiše ter ga postavil na severno stran oltarja.<sup>15</sup> Kralj Aház je zapovedal duhovniku Urijáju, rekoč: »Na velikem oltarju zažigaj jutranjo žgalno daritev, večerno jedilno daritev, kraljevo žgalno daritev, njegovo jedilno daritev z žgalno daritvijo vsega ljudstva

dežele in njihovo jedilno daritvijo, njihovimi pitnimi daritvami in njej poškropi vso kri žgalne daritve in vso kri klavne daritve, bronasti oltar pa mi bo, da z **njim** poizvedujem.«<sup>16</sup> Tako je storil duhovnik Urijá, glede na vse, kar je kralj Aház zapovedal.

<sup>17</sup> Kralj Aház je odsekal robove podstavkov in [okrogel] umivalnik odstranil iz njih. Morje je snel iz bronastih volov, ki so bili pod njem in ga položil na tlak iz kamnov.<sup>18</sup> Stebrišče za šabat, ki so ga zgradili v hiši in kraljevi vhod zunaj, je zaradi asirskega kralja obrnil od Gospodove hiše.

<sup>19</sup> Torej preostala izmed Aházovih dejanj, ki jih je storil, **mar** niso zapisana v kroniški knjigi Judovih kraljev?<sup>20</sup> Aház je zaspal s svojimi očeti in s svojimi očeti je bil pokopan v Davidovem mestu. Namesto njega je zakraljeval njegov sin Ezekiá.

**17** V dvanajstem letu Judovega kralja Aháza je v Samariji nad Izraelom pričel kraljevati Elájev sin Hošéa [za] devet let.<sup>2</sup> Počel je **to**, kar je bilo zlo v Gospodovih očeh, toda ne kakor Izraelovi kralji, ki so bili pred njim.

<sup>3</sup> Zoper njega je prišel gor asirski kralj Salmanasar in Hošéa je postal njegov služabnik in mu izročil darila.<sup>4</sup> Asirski kralj je pri Hošéu našel zaroto, kajti ta je poslal poslanec k egiptovskemu kralju Soju, in ni prinesel nobenega darila k asirskemu kralju, kakor **je počel** leto za leton, zato ga je asirski kralj zaprl in ga zvezal in ječi.

<sup>5</sup> Potem je asirski kralj prišel gor skozi vso deželo, se dvignil do Samarije in jo tri leta oblegal.

<sup>6</sup> V devetem letu kralja Hošéa, je asirski kralj zavzel Samarijo in Izraela odvedel proč v Asirijo ter jih nastanil v Haláhu in Habórju, pri reki Gozán in v mestih Medijcev.

<sup>7</sup> Kajti bilo je **tako**, da so Izraelovi otroci grešili zoper Gospoda, svojega Boga, ki jih je privedel gor iz egiptovske dežele, izpod roke faraona, egiptovskega kralja in so se bali drugih bogov<sup>8</sup> in hodili po zakonih pogonov, katere je Gospod pregnal izpred Izraelovih otrok in [po poganskih navadah] Izraelovih kraljev, ki so si jih naredili.<sup>9</sup> Izraelovi otroci so zoper Gospoda, svojega Boga, naskrivaj počeli **te** stvari, ki niso **bile** pravilne in si gradili visoke kraje po vseh svojih mestih, od stražarskega stolpa do utrjenega mesta.<sup>10</sup> Postavljalni so si podobe in ašere na vsakem visokem hribu in pod vsakim zelenim drevesom<sup>11</sup> in tam zažigali kadilo na vseh visokih krajih, kakor **so počeli** pogani, katere je Gospod odvedel izpred njih in izvrševali zlobne stvari, da Gospoda izzivajo k jezi,<sup>12</sup> kajti služili so malikom, o katerih jim je Gospod rekel: »Vi ne boste počeli te stvari.«<sup>13</sup> Vendar je Gospod pričeval zoper Izraela in zoper Juda po vseh prerokih **in po** vseh vidcih, rekoč: »Obrnite se od svojih zlobnih poti in se držite mojih zapovedi **in** mojih zakonov, glede na vso postavo, ki sem jo zapovedal vašim očetom in ki sem jo poslal k vam po mojih služabnikih prerokih.«<sup>14</sup> Vendar niso hoteli poslušati, temveč so otrdili svoje vratove, podobno vratovom svojih očetov, da niso verovali v Gospoda, svojega Boga.<sup>15</sup> Zavrnili so njegove zakone in njegovo zavezo, ki jo je sklenil z njihovimi očeti in njegova pričevanja, ki jih je pričeval zoper njih. Sledili so ničevosti, postali prazni in odšli za pogani, ki so **bili** naokoli njih, **glede** katerih jim je Gospod naročil, da naj ne bi počeli kakor oni.<sup>16</sup> Zapustili so vse zapovedi Gospoda, svojega Boga in si naredili ulite podobe, **celó** dve teleti, naredili ašero, oboževali vso vojsko neba in služili Báalu.<sup>17</sup> Svojim sinovom in svojim hčeram so povzročali, da gredo skozi ogenj in uporabljali so vedeževanje, izrekanje urokov in se prodajali, da počno zlo v Gospodovih očeh, da ga izzivajo do jeze.<sup>18</sup> Zato je bil Gospod zelo jezen nad Izraelom in jih odstranil iz svojega pogleda. Tam ni ostal nihče razen samo Judov rod.<sup>19</sup> Tudi Juda se ni držal zapovedi Gospoda, svojega Boga, temveč je hodil po Izraelovih zakonih, ki so jih naredili.<sup>20</sup> Gospod je zavrnil vse Izraelovo seme, jih prizadel in jih izročil v roko plenilcev, dokler jih ni pognal izpred svojega pogleda.<sup>21</sup> Kajti Izraela je odtrgal od Davidove hise in Nebátovega sina Jerobeáma so postavili za kralja. Jerobeám je Izraela pregnal od sledenja Gospodu in jih primoral, da zatrepijo velik greh.<sup>22</sup> Kajti Izraelovi otroci so hodili v vseh Jerobeámovih grehih, ki jih je ta storil; niso se odvrmili od njih,<sup>23</sup> dokler ni Gospod Izraela odstranil izpred svojega pogleda, kakor je govoril po vseh svojih služabnikih prerokih. Tako je bil Izrael odveden proč iz svoje lastne dežele, v Asirijo, do današnjega dne.

<sup>24</sup> Asirski kralj pa je privedel **može** iz Babilona, iz Kute, iz Avája, iz Hamáta in iz Sefárváima ter **jih** namesto Izraelovih otrok postavil v mesta Samarije. Samarijo so vzeli v last in prebivali v njenih mestih.<sup>25</sup> Na začetku njihovega prebivanja je bilo tam **tako**, da se niso bali Gospoda, zato je Gospod mednje poslal leve, ki so usmrtili **nekaterе** izmed njih.<sup>26</sup> Zato so asirskemu kralju govorili, rekoč: »Narodi, ki si jih odstranil in postavil v samarijska mesta, ne poznaš sodbe Boga dežele, zato je mednje poslal leve in glej, ti jih pobijajo, ker ne poznaš sodbe Boga dežele.«<sup>27</sup> Potem je asirski kralj zapovedal, rekoč: »Odvedete tja enega izmed duhovnikov, ki ste jih privedli od tam in naj gredo in prebivajo tam in naj jih nauči sodbe Boga dežele.«<sup>28</sup> Potem je eden izmed duhovnikov, ki so ga odvedli iz Samarije, prišel in prebival v

and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by.<sup>16</sup> Thus did Urijah the priest, according to all that king Ahaz commanded.

<sup>17</sup> ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that **were** under it, and put it upon a pavement of stones.<sup>18</sup> And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

<sup>19</sup> ¶ Now the rest of the acts of Ahaz which he did, **are** they not written in the book of the chronicles of the kings of Judah?<sup>20</sup> And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

**17** In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.<sup>2</sup> And he did **that which was** evil in the sight of the LORD, but not as the kings of Israel that were before him.

<sup>3</sup> ¶ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.<sup>4</sup> And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as **he had done** year by year: therefore the king of Assyria shut him up, and bound him in prison.

<sup>5</sup> ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

<sup>6</sup> ¶ In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor **by** the river of Gozan, and in the cities of the Medes.

<sup>7</sup> For **so** it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,<sup>8</sup> And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.<sup>9</sup> And the children of Israel did secretly **those** things that **were** not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.<sup>10</sup> And they set them up images and groves in every high hill, and under every green tree:<sup>11</sup> And there they burnt incense in all the high places, as **did** the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:<sup>12</sup> For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.<sup>13</sup> Yet the LORD testified against Israel, and against Judah, by all the prophets, **and by** all the seers, saying, Turn ye from your evil ways, and keep my commandments **and** my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.<sup>14</sup> Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.<sup>15</sup> And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that **were** round about them, **concerning** whom the LORD had charged them, that they should not do like them.<sup>16</sup> And they left all the commandments of the LORD their God, and made them molten images, **even** two calves, and made a grove, and worshipped all the host of heaven, and served Baal.<sup>17</sup> And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.<sup>18</sup> Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.<sup>19</sup> Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.<sup>20</sup> And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.<sup>21</sup> For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the LORD, and made them sin a great sin.<sup>22</sup> For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;<sup>23</sup> Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

<sup>24</sup> ¶ And the king of Assyria brought **men** from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed **them** in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.<sup>25</sup> And **so** it was at the beginning of their dwelling there, **that** they feared not the LORD: therefore the LORD sent lions among them, which slew **some** of them.<sup>26</sup> Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.<sup>27</sup> Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner

of the God of the land.<sup>28</sup> Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.<sup>29</sup> Howbeit every nation made gods of their own, and put **them** in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.<sup>30</sup> And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,<sup>31</sup> And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.<sup>32</sup> So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.<sup>33</sup> They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.<sup>34</sup> Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;<sup>35</sup> With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:<sup>36</sup> But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.<sup>37</sup> And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.<sup>38</sup> And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.<sup>39</sup> But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.<sup>40</sup> Howbeit they did not hearken, but they did after their former manner.<sup>41</sup> So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

**18** Now it came to pass in the third year of Hoshea son of Elah king of Israel, **that** Hezekiah the son of Ahaz king of Judah began to reign.<sup>2</sup> Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.<sup>3</sup> And he did **that which was** right in the sight of the LORD, according to all that David his father did.

<sup>4</sup> ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.<sup>5</sup> He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.<sup>6</sup> For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses.<sup>7</sup> And the LORD was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.<sup>8</sup> He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

<sup>9</sup> ¶ And it came to pass in the fourth year of king Hezekiah, which **was** the seventh year of Hoshea son of Elah king of Israel, **that** Shalmaneser king of Assyria came up against Samaria, and besieged it.<sup>10</sup> And at the end of three years they took it: **even** in the sixth year of Hezekiah, that **is** the ninth year of Hoshea king of Israel, Samaria was taken.<sup>11</sup> And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor **by** the river of Gozan, and in the cities of the Medes:<sup>12</sup> Because they obeyed not the voice of the LORD their God, but transgressed his covenant, **and** all that Moses the servant of the LORD commanded, and would not hear **them**, nor do **them**.

<sup>13</sup> ¶ Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.<sup>14</sup> And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou putttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.<sup>15</sup> And Hezekiah gave **him** all the silver that was found in the house of the LORD, and in the treasures of the king's house.<sup>16</sup> At that time did Hezekiah cut off **the gold** from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

<sup>17</sup> ¶ And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which **is** in the highway of the fuller's field.<sup>18</sup> And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which **was** over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.<sup>19</sup> And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence **is** this wherein thou trustest?<sup>20</sup> Thou sayest, (but **they are but** vain words,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?<sup>21</sup> Now, behold, thou trustest upon the staff of this bruised reed, **even** upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.<sup>22</sup> But if ye say unto me, We trust in the LORD our God: *is not* that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before

Betelu ter jih učil kako naj bi se bali Gospoda.<sup>23</sup> Vendar je vsak narod izdelal svoje lastne bogove in **jih** postavil v hiše visokih krajev, ki so jih naredili Samarijani, vsak narod v svoja mesta, v katerih so prebivali.<sup>24</sup> Možje iz Babilona so naredili Sukót Benót, možje iz Kute so naredili Nergála, možje iz Hamáta so naredili Ašimája,<sup>25</sup> Avéjci so naredili Nibháza in Tartáka. Sefarvéjci pa so svoje otroke vognju sežigali Adramélehu in Anamélehu, sefarvájimskima bogovoma.<sup>26</sup> Tako se se bali Gospoda in si postavili najniže izmed njih za duhovnike visokih krajev, ki so zanje žrtvovali v hišah visokih krajev.<sup>27</sup> Bali so se Gospoda in služili svojim lastnim bogovom po običaju narodov od katerih so jih odvedli.<sup>28</sup> Do tega dne počnejo po prejšnjih navadah. Ne bojijo se Gospoda niti ne delajo po njihovih zakonih ali po njihovih odredbah ali po postavi in zapovedi, ki jo je Gospod zapovedal Jakobovim otrokom, katere je imenoval Izrael,<sup>29</sup> s katerimi je Gospod sklenil zavezo in jim naročil, rekoč: »Vi se ne boste bali drugih bogov, niti se jim ne boste priklanjali, niti jim služili, niti jim žrtvovali,<sup>30</sup> temveč Gospoda, ki vas je privedel gor iz egiptovske dežele z veliko močjo in z iztegnjenim laktom, njega se boste bali in njega boste oboževali in njemu boste žrtvovali.<sup>31</sup> Zakone, predpise, odredbe in zapovedi, ki vam jo je zapisal, boste obeleževali, da jih izvajate na vékomaj in ne boste se bali drugih bogov.<sup>32</sup> Zaveze, ki sem jo sklenil z vami, ne boste pozabili, niti se ne boste bali drugih bogov.<sup>33</sup> Temveč se boste bali Gospoda, svojega Boga in on vas bo osvobodil iz roke vseh vaših sovražnikov.«<sup>34</sup> Vendar niso prisluhnili, temveč so počeli po svoji prejšnji navadi.<sup>35</sup> Tako so se ti narodi bali Gospoda in služili svojim rezanim podobam, tako njihovi otroci in otroci njihovih otrok, kakor so počeli njihovi očetje, tako počnejo do današnjega dne.

**18** Prijetilo se je torej v tretjem letu Hošéa, Elájevega sina, Izraelovega kralja, **da** je pričel kraljevati Ezeķija, Aházov sin, Judov kralj.<sup>2</sup> Petindvajset let je bil star, ko je pričel kraljevati in Jeruzalemu je kraljeval devetindvajset let. Ime njegove matere **je bilo** Abi, Zaharijeva hči.<sup>3</sup> Delal je **to, kar je bilo** pravilno v Gospodovih očeh, glede na vse, kar je storil njegov oče David.

<sup>4</sup> Odstranil je visoke kraje, zlomil podobe, posekal ašere in na koščke zdrolbil bronasto kačo, ki jo je naredil Mojzes, kajti v tistih dneh so ji Izraelovi otroci zažigali kadilo in jo imenoval Nehuštan.<sup>5</sup> Zaupal je v Gospoda, Izraelovega Boga, tako da za njim ni bilo nikogar podobnega njemu med vsemi Judovimi kralji niti **nikogar**, ki bi bil pred njim.<sup>6</sup> Kajti pridružil se je h Gospodu **in** se ni oddvojil od sledenju njemu, temveč se je držal njegovih zapovedi, katere je Gospod zapovedal Mojzesu.<sup>7</sup> Gospod je bil z njim **in** uspeval je kamorkoli je odšel in upr se je zoper asirskega kralja in mu ni služil.<sup>8</sup> Udaril je Filistejce, **celo** do Gaze in njenih mej, od stražarskega stolpa, do utrjenega mesta.

<sup>9</sup> Prijetilo se je v četrtem letu kralja Ezeķija, kar **je bilo** sedmo leto Hošéa, Elájevega sina, Izraelovega kralja, **da** je asirski kralj Salmanasar prišel gor zoper Samarijo in jo oblegal.<sup>10</sup> Ob koncu treh let so jo zavzeli, **torej** v šestem letu Ezeķija, to **je** v devetem letu Izraelovega kralja Hošéa je bila Samarija zavzeta.<sup>11</sup> Asirski kralj je Izraela odvedel v Asirijo in jih naselil in Haláhu in Habórju, **pri** reki Gozán in mestih Mediçev,<sup>12</sup> ker niso ubogali glasu Gospoda, svojega Boga, temveč so prestopili njegovo zavezo **in** vse, kar je zapovedal Gospodov služabnik Mojzes, pa **jih** niso hoteli slišati niti **jih** izpolnjevati.

<sup>13</sup> Torej v štirinajstem letu kralja Ezeķija je asirski kralj Senaherib prišel gor zoper vsa utrijena Judova mesta in jih zavzel.<sup>14</sup> Judov kralj Ezeķija je poslal k asirskemu kralju v Lahiš, rekoč: »Grešil sem, obrni se od mene. To, kar polagaš name, bom nosil.« Asirski kralj je Judovemu kralju Ezeķiju dolocil tristo talentov srebra in trideset talentov zlata.<sup>15</sup> Ezeķija **mu** je dal vse srebro, ki je bilo najdeno v Gospodovi hiši in v zakladnicah kraljeve hiše.<sup>16</sup> Ob tistem času je Ezeķija odlučil **zlatu** **iz** vrat Gospodovega templja in **z** stebrov, katere je prevlekel Judov kralj Ezeķija in to dal kralju Asirije.

<sup>17</sup> Kralj Asirije je iz Lahiša poslal Tartana, Rabsarisca in Rabšakéja h kralju Ezeķiju z veliko vojsko zoper Jeruzalem. Odšli so gor in prišli k Jeruzalemu. In ko so prišli gor, so prišli in obstali pri cevi gornjega ribnika, ki **je** na glavni cesti pralčevega polja.<sup>18</sup> Ko so zaklalicli h kralju, je ven k njim prišel Hilkjájev sin Eljakím, ki **je bil** nad družino, pisar Šebná in Asáfov sin Joáh, letopisec.<sup>19</sup> Rabšaké jim je rekel: »Govorite torej Ezeķiju: ›Tako govori veliki kralj, kralj Asirije: ›Kakšno zaupanje **je** to, v katerega zaupaš? ›Ti praviš (toda **to so samo** prazne besede): ›Imam nasvet in moč za vojno. Komu odslej zaupaš, da si se upr zoper mene? ›Torej glej, ti zaupaš v palico iz poškodovanega trsta, v Egipt, na katerega, če se človek nasloni, se bo ta zadrl v njegovo roko in jo prebodel. Tako **je** faraon, egiptovski kralj, vsem tem, ki zaupajo vanj.<sup>20</sup> Toda če mi rečete: ›Zaupamo v Gospoda, našega Boga, **mar** ni to on, katerega visoke kraje in katerega oltarje je Ezeķija odstranil ter rekel Judu in Jeruzalemu: ›Pred tem oltarjem boste oboževali v Jeruzalemu.«<sup>21</sup> Zdaj torej, prosim te, daj jamstva mojemu

gospodu, asirskemu kralju, jaz pa ti bom izročil dva tisoč konjev, če boš na svoji strani zmožen nanje postaviti jezdece.<sup>24</sup> Kako potem hočeš odvrniti obraz enega poveljnika izmed najmanjih služabnikov mojega gospodarja in svoje zaupanje položiti na Egipt zaradi bojnih vozov in konjenikov?<sup>25</sup> Sem mar brez Gospoda prisel gor zoper ta kraj, da ga uničim? Gospod mi je rekel: »Pojdi gor zoper to deželo in jo uniči.«<sup>26</sup> Potem so Hilkijájev sin Eljakím, Sebná in Joáh rekli Rabšakéju: »Govori, prosim te, tvojim služabnikom v sirskej jeziku, kajti mi **ga** razumemo in ne govorí z nami v judovskem jeziku v ušesa ljudstva, ki **so** na obzidju.«<sup>27</sup> Toda Rabšaké jim je rekel: »Ali me ni moj gospodar poslal k tvojemu gospodarju in k tebi, da govorim te besede? **Ali me ni poslal** k možem, ki sedijo na obzidju, da bodo lahko s teboj jedli svoj lasten iztrebek in pili svoj lasten seč?«<sup>28</sup> Potem je Rabšaké vstal, z močnim glasom zaklical v hebrejskem jeziku in spregovoril, rekoč: »Poslušajte besedo velikega kralja, kralja Asirije,<sup>29</sup> tako govorí kralj: »Ne dopustite, da vas Ezekija zavede, kajti ne bo sposoben, da vas osvobi iz njegove roke,<sup>30</sup> niti naj vam Ezekija ne da zaupati v Gospoda, rekoč: »Gospod nas bo zagotovo osvobodil in to mesto ne bo izročeno v roko asirskega kralja.«<sup>31</sup> Ne prisluhnite Ezekiju, kajti tako govorí kralj Asirije: »Sklenite **dogovor** z menoj z darilom in pridite ven k meni in **potem** jejté vsak mož od svoje lastne trte in vsak mož od svojega figovega drevesa in vsak naj piše vodo iz svojega vodnega zbiralnika,<sup>32</sup> dokler ne pridem in vas vzamem proč v deželo, podobno vaši lastni deželi, deželo žita in vina, deželo kruha in vinogradov, deželo olivnega olja in medu, da boste lahko živeli in ne umrli in ne prisluhnite Ezekiju, ko vas pregovarja, rekoč: »Gospod nas bo osvobodil.«<sup>33</sup> Mar so katerikoli izmed bogov narodov mogli svojo deželo rešiti iz roke asirskega kralja?<sup>34</sup> Kje **so** bogovi Hamáta in Arpáda? Kje **so** bogovi Sefarvájima, Hene in Avája? Mar so Samarijo osvobodili iz moje roke?<sup>35</sup> Kdo **so** tisti izmed vseh bogov dežel, ki so svojo deželo rešili iz moje roke, da bi Gospod rešil Jeruzalem iz moje roke?«<sup>36</sup> Toda ljudstvo je molčalo in mu ni odgovorilo [*nitij*] besede, kajti kraljeva zapoved je bila, rekoč: »Ne odgovarjajte mu.«<sup>37</sup> Potem so prišli Hilkijájev sin Eljakím, ki **je bil** nad družino, pisar Šebná in Asáfov sin Joáh, letopisec, k Ezekiju s *svojimi* pretrganimi oblačili in mu povedali Rabšakéjeve besede.

**19** Pripetilo se je, ko je kralj Ezekija **to** slišal, da je pretrgal svoja oblačila, se pokril z vrečevino in odšel v Gospodovo hišo.<sup>2</sup> Poslal je Eljakíma, ki **je bil** nad družino, pisarja Šebná in starešine izmed duhovnikov, pokrite z vrečevino, k preroku Izaiju, Amócovemu sinu.<sup>3</sup> Rekli so mu: »Tako govorí Ezekija: »Ta dan **je** dan nevšečnosti, grajanja in bogokletja, kajti otroci so prišli do rojstva, pa ni moči, da se rodijo.«<sup>4</sup> Morda bo Gospod, tvoj Bog, slišal vse besede Rabšakéja, katerega je njegov gospodar, asirski kralj, poslal, da graja živega Boga in bo grajal besede, ki jih je slišal Gospod, tvoj Bog. Zatorej dvigni *svojo* molitev za preostanek, ki je ostal.«<sup>5</sup> Tako so služabniki kralja Ezekija prišli k Izaiju.

<sup>6</sup>Izaija jim je rekel: »Tako boste rekli svojemu gospodarju: Tako govorí Gospod: »Ne boj se besed, ki si jih slišal, s katerimi so služabniki asirskega kralja proti meni izrekali bogokletja.«<sup>7</sup> Glej, nadenj bom poslal sunek [*duhal*] in slišal bo govorico se v vrne v svojo lastno deželo. Povzročil mu bom, da v svoji lastni deželi pada pod mečem.«<sup>8</sup>

<sup>8</sup>Tako se je Rabšaké vrnil in našel asirskega kralja, vojskujočega se zoper Libno, kajti slišal je, da je ta odšel iz Lahíša.<sup>9</sup> Ko je slišal o etiopskem kralju Tirháku govoriti: »Glej, prišel je ven, da se bojuje zoper tebe,« je ponovno poslal poslanec k Ezekiju, rekoč:<sup>10</sup> »Tako boste govorili Judovemu kralju Ezekiju, rekoč: »Naj te tvoj Bog, v katerega zaupaš, ne zavaja, rekoč: »Jeruzalem ne bo izročen v roko asirskega kralja.«<sup>11</sup> Glej, slišal si kaj so asirski kralji storili vsem deželam z njihovim popolnim uničenjem. In ti boš rešen?<sup>12</sup> Mar so bogovi narodov rešili tiste, ki so jih moji ocetje uničili; **kakor** Gozána, Harána, Recefa in otroke Edena, ki **so bili** v Telasárju?<sup>13</sup> Kje **je** kralj Hamáta, kralj Arpáda in kralj mesta Sefarvájima, Hene in Avája?«<sup>14</sup>

<sup>14</sup>In Ezekiju je prejel pismo iz roke poslancev ter ga prebral. Ezekija je odšel gor v Gospodovo hišo in ga razgrnil pred Gospodom.<sup>15</sup> Ezekija je molil pred Gospodom in rekel: »O Gospod, Izraelov Bog, ki prebivaš **med** kerubi, ti si Bog, **celó** samo ti vsem zemeljskim kraljestvom. Ti si naredil nebo in zemljo.<sup>16</sup> Gospod, nagni svoje uho in prisluhni, odpri, Gospod, svoje oči. Poglej in poslušaj besede Senaheriba, ki ga je poslal, da graja živega Boga.<sup>17</sup> Resnično Gospod, sirske kralji so uničili narode in njihove dežele,<sup>18</sup> njihove bogove so vrgli v ogenj, kajti le-ti niso **bili** bogovi, temveč delo človeških rok, les in kamen. Zato so jih uničili.<sup>19</sup> Zdaj torej, o Gospod, naš Bog, rotim te, reši nas iz njegove roke, da bodo vsa kraljestva zemlje lahko vedela, da si **ti** Gospod Bog, **celó** samo ti.«

<sup>20</sup>Potem je Amócov sin Izaija, poslal k Ezekiju, rekoč: »Tako govorí Gospod, Izraelov Bog: »To, kar si molil k meni zoper asirskega kralja Senaheriba, sem slišal.<sup>21</sup> To **je** beseda, ki jo je glede njega govoril

this altar in Jerusalem?<sup>23</sup> Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.<sup>24</sup> How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?<sup>25</sup> Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.<sup>26</sup> Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and talk not with us in the Jews' language in the ears of the people that *are* on the wall.<sup>27</sup> But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?<sup>28</sup> Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:<sup>29</sup> Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:<sup>30</sup> Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.<sup>31</sup> Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:*<sup>32</sup> Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.<sup>33</sup> Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?<sup>34</sup> Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?<sup>35</sup> Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?<sup>36</sup> But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.<sup>37</sup> Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

**19** And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.<sup>2</sup> And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.<sup>3</sup> And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and **there is** not strength to bring forth.<sup>4</sup> It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.<sup>5</sup> So the servants of king Hezekiah came to Isaiah.

<sup>6</sup> ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.<sup>7</sup> Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

<sup>8</sup> ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.<sup>9</sup> And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,<sup>10</sup> Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.<sup>11</sup> Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?<sup>12</sup> Have the gods of the nations delivered them which my fathers have destroyed; **as** Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?<sup>13</sup> Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

<sup>14</sup> ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.<sup>15</sup> And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest **between** the cherubims, thou art the God, **even** thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.<sup>16</sup> LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.<sup>17</sup> Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands.<sup>18</sup> And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.<sup>19</sup> Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

<sup>20</sup> ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, **That** which thou hast prayed to me against Sennacherib king of Assyria I have heard.<sup>21</sup> This *is* the word that the LORD hath spoken

concerning him; The virgin the daughter of Zion hath despised thee, **and** laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. <sup>22</sup> Whom hast thou reproached and blasphemed? and against whom hast thou exalted **thy** voice, and lifted up thine eyes on high? **even** against the Holy **One** of Israel. <sup>23</sup> By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, **and** the choice fir trees thereof: and I will enter into the lodgings of his borders, **and into** the forest of his Carmel. <sup>24</sup> I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. <sup>25</sup> Hast thou not heard long ago *how* I have done it, **and** of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps. <sup>26</sup> Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up. <sup>27</sup> But I know thy abode, and thy going out, and thy coming in, and thy rage against me. <sup>28</sup> Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. <sup>29</sup> And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. <sup>30</sup> And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. <sup>31</sup> For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. <sup>32</sup> Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. <sup>33</sup> By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. <sup>34</sup> For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

<sup>35</sup> ¶ And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they **were** all dead corpses. <sup>36</sup> So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. <sup>37</sup> And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead.

**20** In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. <sup>2</sup> Then he turned his face to the wall, and prayed unto the LORD, saying, <sup>3</sup> I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore. <sup>4</sup> And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, <sup>5</sup> Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. <sup>6</sup> And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. <sup>7</sup> And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

<sup>8</sup> ¶ And Hezekiah said unto Isaiah, What **shall be** the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? <sup>9</sup> And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? <sup>10</sup> And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. <sup>11</sup> And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

<sup>12</sup> ¶ At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. <sup>13</sup> And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

<sup>14</sup> ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, **even** from Babylon. <sup>15</sup> And he said, What have they seen in thine house? And Hezekiah answered, All **the things** that **are** in mine house have they seen: there is nothing among my treasures that I have not shewed them. <sup>16</sup> And Isaiah said unto Hezekiah, Hear the word of the LORD. <sup>17</sup> Behold, the days come, that all that **is** in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. <sup>18</sup> And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they

Gospod: »Devica, sionska hči me je prezirala **in** se smejala do norčevanja, jeruzalemska hči je s svojo glavo zmajevala nad teboj. <sup>22</sup> Koga si grajal in zoper mene izrekal bogokletje? In zoper koga si povišal **svoj** glas in svoje oči povzdignil na visoko? **Celó** zoper Svetega Izraelovega. <sup>23</sup> S svojimi poslanci si grajal Gospoda in rekel: »Z množico svojih bojničkih vozov sem prišel gor na višine gora, k pobočjem Libanona in posekal bom njegova visoka cedrova drevesa **in** njegov izbran cipresov les in vstopil bom v taboriča njegovih meja **in v** gozd njegovega Karmela. <sup>24</sup> Kopál sem, pil tuje vode in s podplatom svojega stopala sem posušil vse reke obleganih krajev. <sup>25</sup> Mar nisi slišal dolgo nazaj **kako** sem to storil **in** od starodavnih časov, da sem to oblikoval? Ali sem sedaj privedel, da se zgodi, da bi ti opustošil utrjena mesta v kupe razvalin? <sup>26</sup> Zato so bili njihovi prebivalci majhne moči. Bili so zaprepadieni in zbgani. Bili so **kakor** trava polja in **kakor** zeleno zelišče, **kakor** trava na hišnih strehah in **kakor ožgano žito** preden zraste. <sup>27</sup> Toda poznam twoje prebivališče, twoj izhod, twoj prihod in twoje besnenje zoper mene. <sup>28</sup> Ker je twoje besnenje zoper mene in je twoj hrup prišel gor v moja ušesa, zato bom zataknil kavelj v twoj nos in svojo brzdo med twoje ustnice in obrnil te bom nazaj po poti, po kateri si prišel. <sup>29</sup> To ti **bo** znamenje: »To leto boste jedli takšne stvari, ki same zrasejo, v drugem letu pa to, kar zraste iz istega. V tretjem letu pa sejte, žanjite, zasadajte vinograde in jehte njegove sadove. <sup>30</sup> Preostanek, ki je pobegnil iz Judeve hiše, se bo še enkrat ukoreninil navzdol in primaš dal navzgor. <sup>31</sup> Kajti iz Jeruzalema bo izšel preostanek in iz gore Sion tisti, ki pobegnejo. Gorečnost Gospoda **nad bojevniki** bo to storila. <sup>32</sup> Zato tako govori Gospod glede asirskega kralja: »Ne bo prišel v to mesto, niti tja ne bo izstrelil puščice, niti ne bo predenj prišel s ščitom, niti ne bo zoper njega nasul okopov. <sup>33</sup> Po poti, po kateri je prišel, po isti se bo vrnil in ne bo prišel v to mesto,« govori Gospod. <sup>34</sup> Kajti branil bom to mesto, da ga rešim zaradi sebe in zaradi svojega služabnika Davida.«

<sup>35</sup> Tisto noč se je pripetilo, da je Gospodov angel odšel ven in v taboru Asircev udaril sto petinosemdeset tisoč **[mož]**. Ko so zgodaj zjutraj vstali, glej, vsi **so bili** mrtva trupla. <sup>36</sup> Tako je asirski kralj Senaherib odpotoval, odšel, se vrnil in prebival v Ninivah. <sup>37</sup> Pripetilo se je, ko je oboževal v hiši svojega boga Nisróha, da sta ga njegova sinova Adraméleh in Sarécer udarila z mečem in pobegnila in deželo Armenijo. Namesto njega je zakraljeval njegov sin Asarhadón.

**20** V tistih dneh je bil Ezekija na smrt bolan. K njemu je prišel prerok Izaija, Amócov sin, ter mu rekel: »Tako govori Gospod: »Uredi svojo hišo, kajti umrl boš, ne pa živel.« <sup>2</sup> Potem je on svoj obraz obrnil k steni in molil h Gospodu, rekoč: <sup>3</sup> »Rotim te, o Gospod, spomni se sedaj kako sem pred teboj hodil v resnici, s popolnim srcem in storil sem **to, kar je** dobro v tvojih očeh.« In Ezekija je bridko zajokal. <sup>4</sup> Pripetilo se je, še preden je Izaija odšel ven v srednji dvor, da je k njemu prišla beseda od Gospoda, rekoč: <sup>5</sup> »Ponovno se obrni in povej Ezekiju, poveljniku mojega ljudstva. Tako govori Gospod, Bog tvogega očeta Davida: »Slišal sem twoje molitev in videl sem twoje solze. Glej, ozdravil te bom. Na tretji dan boš odšel gor v Gospodovo hišo. <sup>6</sup> Tvojim dnevom bom dodal petnajst let in tebe ter to mesto osvobodil iz roke asirskega kralja in to mesto bom branil zaradi sebe in zaradi mojega služabnika Davida.« <sup>7</sup> Izaija je rekel: »Vzemite kepo fig.« Vzeli so jo in **jo** položili na gnojno bulo in si je opomogel.

<sup>8</sup> Ezekija je rekel Izaiju: »Kakšno **bo** znamenje, da me bo Gospod ozdravil in da bom tretji dan šel gor v Gospodovo hišo?« <sup>9</sup> Izaija je rekel: »To znamenje boš imel od Gospoda, da bo Gospod storil stvar, ki jo je govoril. Ali naj gre senca deset stopinj naprej ali deset stopinj nazaj?« <sup>10</sup> Ezekija je odgovoril: »Lahka stvar je za senco, da gre deset stopinj navzdol. Ne, temveč naj se senca vrne za deset stopinj nazaj.« <sup>11</sup> Prerok Izaija je kljal h Gospodu in ta je senco privedel deset stopinj nazaj, po kateri se je spustila na Aházovi sončni uri.

<sup>12</sup> Ob tistem času je Baladánov sin Berodáh Baladán, kralj Babilona, poslal Ezekiju pisma in darilo, kajti slišal je, da je bil Ezekija bolan. <sup>13</sup> Ezekija jim je prisluhnil in jim razkazal vso hišo svojih dragocenih stvari: srebro, zlato, dišave, dragoceno mazilo, **vso** hišo svoje bojne opreme in vse, kar se je našlo v njegovih zakladnicah. Nič ni bilo v njegovi hiši niti v vsem njegovem gospodstvu, kar jim Ezekija ni razkazal.

<sup>14</sup> Tedaj je prišel prerok Izaija h kralju Ezekiju in mu rekel: »Kaj so rekli ti možje? In od kod so prišli k tebi?« Ezekija je rekel: »Prišli so iz daljne dežele, **celó** iz Babilona.« <sup>15</sup> Rekel je: »Kaj so videli v twoji hiši?« Ezekija je odgovoril: »Videli so vse **stvari**, ki **so** v moji hiši. Ničesar ni med mojimi zakladi, česar jim ne bi razkazal.« <sup>16</sup> Izaija je rekel Ezekiju: »Poslušaj Gospodovo besedo: <sup>17</sup> »Glej, pridejo dnevi, ko bo vse, kar **je** v twoji hiši, in to, kar so twoji očetje prihranili v shrambi do tega dne, odneseno v Babilon. Nič ne bo ostalo,« govori Gospod. <sup>18</sup> Odvedli bodo izmed twojih sinov, ki bodo izšli iz tebe, ki jih boš ti zaplodil in bodo evnuhi v palači babilonskega kralja.« <sup>19</sup> Potem je

Ezekija rekel Izaju: »Dobra je Gospodova beseda, ki si mi jo govoril.« Rekel je: »Ali ni dobro, če bosta v mojih dneh mir in resnica?«

<sup>20</sup> Ostala Ezekijeva dela in vsa njegova moč in kako je naredil bazen in kanal in privedel vodo v mesto, **mar** niso zapisana v kronični knjigi Judovih kraljev? <sup>21</sup> Ezekija je zaspal s svojimi očeti in namesto njega je zakraljeval njegov sin Manáš.

**21** Manáše **je bil** star dvanajst let, ko je pričel kraljevati in v Jeruzalemu je kraljeval petinpetdeset let. Ime njegove matere **je bilo** Hefcí Bah. <sup>2</sup> Počel je **to, kar je bilo** zlo v Gospodovih očeh, po ogabnostih poganov, katere je Gospod pregnal pred Izraelovimi otroci. <sup>3</sup> Kajti ponovno je zgradil visoke kraje, ki jih je njegov oče Ezekija uničil, vzdignil oltarje za Báala in naredil ašero, kakor je storil Izraelov kralj Aháb, in oboževal vso vojsko neba in jim služil. <sup>4</sup> Zgradil je oltarje v Gospodovi hiši, o kateri je Gospod rekel: »V Jeruzalemu bom postavil svoje ime.« <sup>5</sup> Zgradil je oltarje za vso vojsko neba na dveh dvorih Gospodove hiše. <sup>6</sup> Svojega sina je primoral iti skozi ogenj, obeleževal čase, uporabljal izrekanje urokov, postopal z osebnimi duhovi in čarovniki. Počel je mnogo zlobnosti v Gospodovih očeh, da **ga je** izzival do jeze. <sup>7</sup> Postavil je rezano podobo ašere, ki jo je naredil v hiši, o kateri je Gospod rekel Davidu in njegovemu sinu Salomonu: »V tej hiši in v Jeruzalemu, ki sem ga izbral izmed vseh Izraelovih rogov, bom svoje ime postavil na veke.« <sup>8</sup> Niti ne bom več storil, da se stopala Izraela premaknejo iz dežele, ki sem jo dal njihovim očetom, samo če bodo obeleževali, da storijo glede na vse, kar sem jim zapovedal in glede na vso postavo, ki jim jo je zapoveddal moj služabnik Mojzes.« <sup>9</sup> Vendar niso prisluhnili in Manáše jih je zapeljal, da so storili več zla, kakor so ga storili narodi, katere je Gospod uničil pred Izraelovimi otroci.

<sup>10</sup> Gospod je govoril po svojih služabnikih prerokih, rekoč: <sup>11</sup> »Ker je Judov kralj Manáše storil te ogabnosti **in** je zlobno počel, nad vsem, kar so počeli Amoréjci, ki so **bili** pred njim, in tudi Juda je pripravil, da greši z njegovimi maliki; <sup>12</sup> zato tako govori Gospod, Izraelov Bog: »Glej, nad Jeruzalem in Juda prinašam **takšno** zlo, da kdorkoli bo slišal o tem, mu bo zvenelo **[v]** obeh njegovih ušesih. <sup>13</sup> Nad Jeruzalemom bom iztegnil vrvico Samarie in grezilo Ahábove hiše. Jeruzalem bom izbrisal kakor **človek** obriše posodo, obriše **jo** in **jo** obrne narobe. <sup>14</sup> Zapustil bom ostanek svoje dediščine, izročil jih bom v roko njihovih sovražnikov. Postali bodo plen in ukradeno blago vsem svojim sovražnikom, <sup>15</sup> ker so počeli **to, kar je bilo** zlo v mojem pogledu in izzivali so me do jeze od dne, ko so njihovi očetje prišli iz Egipta, celo do tega dne.« <sup>16</sup> Poleg tega je Manáše prelil veliko nedolžne krvi, dokler ni Jeruzalema napolnil od enega konca do drugega, poleg njegovega greha, s katerim je Judu storil, da je grešil s početjem **tega, kar je bilo** zlo v Gospodovih očeh.

<sup>17</sup> Torej preostala izmed Manásejevih dejanj in vse, kar je storil in njegov greh, ki ga je zagrešil, **mar** niso zapisana v kronični knjigi Judovih kraljev? <sup>18</sup> Manáše je zaspal s svojimi očeti in pokopan je bil na vrtu svoje lastne hiše, na Uzájevem vrtu. Namesto njega je zakraljeval njegov sin Amón.

<sup>19</sup> Amón **je bil** star dvaindvajset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval dve leti. Ime njegove matere **je bilo** Mešulémeta, hči Hariúca iz Jotbe. <sup>20</sup> Počel je **to, kar je bilo** zlo v Gospodovih očeh, kakor je počel njegov oče Manáše. <sup>21</sup> Hodil je po vsej poti, po kateri je hodil njegov oče, služil malikom, ki jim je služil njegov oče in jih oboževal <sup>22</sup> ter zapustil Gospoda, Boga svojih očetov in ni hodil po Gospodovi poti.

<sup>23</sup> Amónovi služabniki so se zarotili zoper njega in kralja usmrtili v njegovi lastni hiši. <sup>24</sup> Ljudstvo dežele je usmrtilo vse tiste, ki so se zarotili zoper kralja Amóna in ljudstvo dežele je namesto njega postavilo za kralja njegovega sina Jošija. <sup>25</sup> Torej preostala izmed Amónovih dejanj, ki jih storil, **mar** niso zapisana v kronični knjigi Judovih kraljev? <sup>26</sup> Pokopan je bil v svojem mavzoleju v Uzájevem vrtu in namesto njega je zakraljeval njegov sin Jošija.

**22** Jošija **je bil** star osem let, ko je pričel kraljevati in v Jeruzalemu je kraljeval enaintrideset let. Ime njegove matere **je bilo** Jedida, hči Adajája iz Bockáta. <sup>2</sup> Delal je **to, kar je bilo** pravilno v Gospodovih očeh in hodil po vsej poti svojega očeta Davida in se ni obrnil vstran k desni roki ali k levi.

<sup>3</sup> V osemnajstem letu kralja Jošija se je pripetilo, **da** je kralj poslal Šafána, Acaljávega sina, Mešulámovega sina, pisarja, h Gospodovi hiši, rekoč: <sup>4</sup> »Pojdi gor k vélíkemu duhovniku Hilkijáju, da bo lahko preštel srebro, ki je bilo prinešeno v Gospodovo hišo, katerega so čuvaji vrat zbrali od ljudstva <sup>5</sup> in naj ga izročijo v roko izvajalcem dela, ki imajo nadzor nad Gospodovo hišo, in naj ga dajo izvajalcem dela, ki **je** v Gospodovi hiši, da popravijo vrzeli hiše; <sup>6</sup> tesarjem, graditeljem in zidarjem, da kupijo lesa in klesanega kamna, da popravijo hišo.« <sup>7</sup> Vendar ni bilo z njimi narejenega nobenega obračuna o denarju, ki je bil izročen v njihovo roko, ker so zvesto postopali.

shall be eunuchs in the palace of the king of Babylon. <sup>19</sup> Then said Hezekiah unto Isaiah, Good **is** the word of the LORD which thou hast spoken. And he said, **Is it not good**, if peace and truth be in my days?

<sup>20</sup> ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, **are** they not written in the book of the chronicles of the kings of Judah? <sup>21</sup> And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

**21** Manasseh **was** twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name **was** Hepzí-bah. <sup>2</sup> And he did **that which was** evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. <sup>3</sup> For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. <sup>4</sup> And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name. <sup>5</sup> And he built altars for all the host of heaven in the two courts of the house of the LORD. <sup>6</sup> And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke **him** to anger. <sup>7</sup> And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: <sup>8</sup> Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. <sup>9</sup> But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

<sup>10</sup> ¶ And the LORD spake by his servants the prophets, saying, <sup>11</sup> Because Manasseh king of Judah hath done these abominations, **and** hath done wickedly above all that the Amorites did, which **were** before him, and hath made Judah also to sin with his idols: <sup>12</sup> Therefore thus saith the LORD God of Israel, Behold, I **am** bringing **such** evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. <sup>13</sup> And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as **a man** wipeth a dish, wiping **it**, and turning **it** upside down. <sup>14</sup> And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; <sup>15</sup> Because they have done **that which was** evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. <sup>16</sup> Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing **that which was** evil in the sight of the LORD.

<sup>17</sup> ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, **are** they not written in the book of the chronicles of the kings of Judah? <sup>18</sup> And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

<sup>19</sup> ¶ Amon **was** twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name **was** Meshullemeth, the daughter of Haruz of Jotbah. <sup>20</sup> And he did **that which was** evil in the sight of the LORD, as his father Manasseh did. <sup>21</sup> And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: <sup>22</sup> And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

<sup>23</sup> ¶ And the servants of Amon conspired against him, and slew the king in his own house. <sup>24</sup> And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. <sup>25</sup> Now the rest of the acts of Amon which he did, **are** they not written in the book of the chronicles of the kings of Judah? <sup>26</sup> And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

**22** Josiah **was** eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name **was** Jechidah, the daughter of Adaiah of Boscath. <sup>2</sup> And he did **that which was** right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

<sup>3</sup> ¶ And it came to pass in the eighteenth year of king Josiah, **that** the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, <sup>4</sup> Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: <sup>5</sup> And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which **is** in the house of the LORD, to repair the breaches of the house, <sup>6</sup> Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. <sup>7</sup> Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

<sup>8</sup> ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. <sup>9</sup> And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. <sup>10</sup> And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

<sup>11</sup> And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. <sup>12</sup> And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, <sup>13</sup> Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. <sup>14</sup> So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

<sup>15</sup> ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, <sup>16</sup> Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, **even** all the words of the book which the king of Judah hath read: <sup>17</sup> Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. <sup>18</sup> But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, **As touching** the words which thou hast heard; <sup>19</sup> Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou hearest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard **thee**, saith the LORD. <sup>20</sup> Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

**23** And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. <sup>2</sup> And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the covenant which was found in the house of the LORD.

<sup>3</sup> ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all **their** heart and all **their** soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

<sup>4</sup> And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. <sup>5</sup> And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. <sup>6</sup> And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. <sup>7</sup> And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove. <sup>8</sup> And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. <sup>9</sup> Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. <sup>10</sup> And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. <sup>11</sup> And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. <sup>12</sup> And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron. <sup>13</sup> And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

<sup>8</sup> Véliko duhovnik Hilkijá je pisarju Šafánu rekel: »V Gospodovi hiši sem našel knjigo postave.« Hilkijá je knjigo izročil Šafánu in ta jo je prebral. <sup>9</sup> Pisar Šafán je prišel h kralju in kralju ponovno prinesel besedo ter rekel: »Tvoji služabniki so zbrali denar, ki je bil najden v hiši in ga izročili v roko tistih, ki opravljajo delo, ki imajo nadzor nad Gospodovo hišo.« <sup>10</sup> Pisar Šafán je kralju pokazal, rekoč: »Duhovnik Hilkijá mi je izročil knjigo.« In Šafán jo je bral pred kraljem.

<sup>11</sup> Prijetilo se je, ko je kralj slišal besede iz knjige postave, da je pretrgal svoja oblačila. <sup>12</sup> Kralj je ukazal duhovniku Hilkijáju, Šafánovemu sinu Ahikámumu, Ahbórju, sinu Mihajá, pisarju Šafánu in kraljevemu služabniku Asajáju, rekoč: <sup>13</sup> »Pojdite, poizvedite od Gospoda zame in za ljudstvo in za vsega Juda glede besed te knjige, ki je najdena, kajti velik je Gospodov bes, ki je vžgan zoper nas, ker naši očetje niso prisluhnili besedam te knjige, da bi storili glede na vse, kar je napisano glede nas.« <sup>14</sup> Tako so duhovnik Hilkijá, Ahikám, Ahbór, Šafán in Asajá odšli k prerokinji Huldi, ženi Šálúma, Tikvájevega sina, Harhásovega sina, varuha garderobe (torej prebivala je v Jeruzalemu, v drugem okraju) in se posvetovali z njim.

<sup>15</sup> Rekla jim je: »Tako govori Gospod, Izraelov Bog: ›Povejte možu, ki vas je poslal k meni, <sup>16</sup> tako govori Gospod: ›Glejte, nad ta kraj in nad njegove prebivalce bom privedel zlo, celó vse besede knjige, ki jo je bral Judov kralj, <sup>17</sup> ker so zapustili mene in zažigali kadilo drugim bogovom, da bi me lahko izzivali k jezi z vsemi deli svojih rok. Zato bo moj bes vnet zoper ta kraj in ne bo pogašen. <sup>18</sup> Toda Judovemu kralju, ki vas je poslal, da povprašate od Gospoda, boste rekli tako: ›Tako govori Gospod, Izraelov Bog: ›Glede besed, ki si jih slišal; <sup>19</sup> ker je bilo tvoje srce nežno in si se ponikal pred Gospodom, ko si slišal kaj sem govoril zoper ta kraj in zoper njegove prebivalce, da naj bi postali opustošenje in prekletstvo in si pretrgal svoja oblačila in jokal pred menoj, sem te tudi jaz uslišal, govori Gospod. <sup>20</sup> Glej torej, zbral te bom k tvojim očetom in v miru boš zbran v svoj grob in tvoje oči ne bodo videle vsega zla, ki ga bom privedel na ta kraj.« In kralju so ponovno prinesli besedo.

**23** Kralj je poslal in k njemu so zbrali vse starešine iz Juda in iz Jeruzalema. <sup>2</sup> Kralj je šel gor v Gospodovo hišo in vsi Judovi možje in vsi prebivalci Jeruzalema z njim, duhovniki, preroki, vse ljudstvo, tako mali kakor veliki, in v njihova ušesa je bral vse besede knjige zaveze, ki je bila najdena v Gospodovi hiši.

<sup>3</sup> Kralj je stal pri stebru in sklenil zavezo pred Gospodom, da hodijo za Gospodom in se držijo njegovih zapovedi, njegovih pričevanj in njegovih zakonov z vsem **svojim** srcem in vso **svojo** dušo, da izpolnjujejo besede te zaveze, ki so bile zapisane v tej knjigi. In vse ljudstvo je pristopilo k zavezi.

<sup>4</sup> Kralj je zapovedal vélikemu duhovniku Hilkijáju, duhovnikom drugega reda in čuvajem vrat, da iz Gospodovega templja prinesej vse posode, ki so bile narejene za Báala, za ašero in za vso vojsko neba, in sežgal jih je zunaj Jeruzalema, na poljih Kidrona in njihov pepel odnesel v Betel. <sup>5</sup> Odstavil je malikovske duhovnike, ki so jih Judovi kralji določili, da zažigajo kadilo na visokih krajih po Judovih mestih in v krajih naokoli Jeruzalema. Tudi tiste, ki so zažigali kadilo Báalu, soncu, luni, planetom in vsej vojski neba. <sup>6</sup> Iz Gospodove hiše je prinesel ašero, ven iz Jeruzalema, do potoka Kidron in jo sežgal pri potoku Kidronu in **jo** zdrobil v droben prah in njen prah vrgel na grobove otrok ljudstva. <sup>7</sup> Porušil je hiše posvečenih vlačugarjev, ki so **bile** pri Gospodovi hiši, kjer so ženske tkale tanke preproge za ašero. <sup>8</sup> Vse duhovnike je privedel iz Judovih mest in omadeževal visoke kraje, kjer so duhovniki zažigali kadilo od Gebe do Beeršebe in porušil visoke kraje velikih vrat, ki so bile pri vhodu velikih vrat mestnega voditelja Józueta, ki so bila na moževi levici pri velikih vratih mesta. <sup>9</sup> Vendar duhovnika visokih krajev niso prišli gor h Gospodovemu oltarju v Jeruzalemu, temveč so med svojimi brati jedli nekvašen kruh. <sup>10</sup> In omadeževal je Tofet, ki je v dolini Hinómovih otrok, da noben človek ne bi mogel pripraviti svojega sina ali svojo hčer, da gre skozi ogenj k Molohu. <sup>11</sup> Odstranil je konje, ki so jih Judovi kralji podarili soncu ob vhodu v Gospodovo hišo, poleg sobe Netán Meleha, glavnega dvornega upravitelja, ki je **bila** v predmestjih in sončne bojne vozove sežgal z ognjem. <sup>12</sup> Oltarje, ki so **bili** na vrhu gornje Aházove sobe, ki so jih naredili Judovi kralji, in oltarje, ki jih je naredil Manáše v dveh dvorih Gospodove hiše, je kralj porušil, **jih** odstranil od tam in njihov prah vrgel v potok Kidron. <sup>13</sup> Visoke kraje, ki so **bili** pred Jeruzalemom, ki so **bili** na desni roki gore izprijenosti, ki jo je Salomon zgradil za Astarto, ogabnost Sidóncev in za Kemoša, ogabnost Moábcev in za Milkóma, gnušobo Amónovih otrok, je kralj omadeževal. <sup>14</sup> Podobe je zlomil na koščke, posekal ašere in njihove kraje napolnil s človeškimi kostmi.

<sup>14</sup> And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

<sup>15</sup> ¶ Moreover the altar that **was** at Beth-el, **and** the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, **and** stamped it small to powder, and burned the grove. <sup>16</sup> And as Josiah turned himself, he spied the sepulchres that **were** there in the mount, and sent, and took the bones out of the sepulchres, and burned **them** upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words. <sup>17</sup> Then he said, What title **is** that that I see? And the men of the city told him, **It is** the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. <sup>18</sup> And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. <sup>19</sup> And all the houses also of the high places that **were** in the cities of Samaria, which the kings of Israel had made to provoke *the Lord* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. <sup>20</sup> And he slew all the priests of the high places that **were** there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

<sup>21</sup> ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as **it is** written in the book of this covenant. <sup>22</sup> Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; <sup>23</sup> But in the eighteenth year of king Josiah, **wherein** this passover was holden to the LORD in Jerusalem.

<sup>24</sup> ¶ Moreover the **workers with** familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

<sup>25</sup> And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there **any** like him.

<sup>26</sup> ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. <sup>27</sup> And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there. <sup>28</sup> Now the rest of the acts of Josiah, and all that he did, **are they not** written in the book of the chronicles of the kings of Judah?

<sup>29</sup> ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. <sup>30</sup> And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

<sup>31</sup> ¶ Jehoahaz **was** twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name **was** Hamutal, the daughter of Jeremiah of Libnah. <sup>32</sup> And he did **that which was** evil in the sight of the LORD, according to all that his fathers had done. <sup>33</sup> And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. <sup>34</sup> And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. <sup>35</sup> And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

<sup>36</sup> ¶ Jehoiakim **was** twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name **was** Zebudah, the daughter of Pedaiah of Rumah. <sup>37</sup> And he did **that which was** evil in the sight of the LORD, according to all that his fathers had done.

**24** In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. <sup>2</sup> And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets. <sup>3</sup> Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did; <sup>4</sup> And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

<sup>5</sup> ¶ Now the rest of the acts of Jehoiakim, and all that he did, **are** they not written in the book of the chronicles of the kings of Judah? <sup>6</sup> So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. <sup>7</sup> And the king of Egypt came not again any more out of his land: for the king of Babylon

<sup>15</sup> Poleg tega oltar, ki **je bil** pri Betelu **in** visok kraj, ki ga je naredil Nebátov sin Jerobeám, ki je Izraela primoral grešiti, tako oltar kot visok kraj je porušil, požgal visok kraj, **ga** zdobil v prah in sežgal ašero. <sup>16</sup> Ko se je Jošija obrnil, je ogledal mavzoleje, ki **so bili** na gori, poslat in iz mavzolejev vzel kosti in **jih** sežgal na oltarju, ga oskrnul, glede na Gospodovo besedo, ki jo je razglasil Božji mož, ki je razglasil te besede. <sup>17</sup> Potem je rekel: »Kakšen steber **je** to, kar vidim?« Ljudje iz mesta so mu rekli: »**To je** mavzolej Božjega moža, ki je prišel iz Juda in razglasil te stvari, ki si jih storil zoper betelski oltar.« <sup>18</sup> Rekel je: »Pustite ga pri miru. Naj noben človek ne premakne njegovih kosti.« Tako so pustili pri miru njegove kosti, s kostmi preroka, ki je prišel iz Samarije. <sup>19</sup> Tudi vse hiše visokih krajev, ki so bile v samarijskih mestih, ki so jih naredili Izraelovi kralji, da bi Gospoda izzivali k jezi, je Jošija odstranil in jim storil glede na vsa dejanja, ki jih je storil v Betelu. <sup>20</sup> Vse duhovnike visokih krajev, ki **so bili** tam, je usmrtil na oltarjih in na njih sežgal človeške kosti in se vrnil v Jeruzalem.

<sup>21</sup> Kralj je vsemu ljudstvu zapovedal, rekoč: »Praznujte pasho Gospodu, vašemu Bogu, kakor **je to** zapisano v knjigi te zaveze.« <sup>22</sup> Zagotovo tam ni bilo takšne pashe od dni sodnikov, ki so sodili Izraelu, niti v vseh dneh Izraelovih kraljev, niti Judovih kraljev, <sup>23</sup> kot **[je bila ta]** v osemnajstem letu kralja Jošija, **v katerem** se je praznovala ta pasha Gospodu v Jeruzalemu.

<sup>24</sup> Poleg tega je Jošija odstranil **delavce z** osebnimi duhovi, čarownike, podobe, malike in vse ogabnosti, ki so bile ogledane v Judovi deželi in v Jeruzalemu, da bi lahko izpolnil besede postave, ki so bile zapisane v knjigi, ki jo je duhovnik Hilkijá našel v Gospodovi hiši.

<sup>25</sup> Pred njim ni bilo nobenega kralja, ki bi bil podoben njemu, ki bi se z vsem svojim srcem obrnil h Gospodu, z vso svojo dušo in z vso svojo močjo, glede na vso Mojzesovo postavo, niti za njim ni vstal **nihče**, ki bi mu bil podoben.

<sup>26</sup> Vendar Gospod ni odvrnil okrutnosti svojega velikega besa, s čimer je bila vneta njegova velika jeza zoper Juda zaradi vseh izzivanj, s katerimi ga je izzival Manáše. <sup>27</sup> Gospod je rekel: »Prav tako bom iz svojega pogleda odstranil Juda, kakor sem odstranil Izraela in zavrgel bom to mesto Jeruzalem, ki sem ga izbral in hišo, o kateri sem rekel: ›Tam bo moje ime.‹« <sup>28</sup> Torej preostala izmed Jošijevih dejanj in vse, kar je storil, **mar** niso zapisana v kroniški knjigi Judovih kraljev?

<sup>29</sup> V njegovih dneh je faraon Neko, egiptovski kralj, odšel gor zoper asirskega kralja, k reki Evfrat, in kralj Jošija je odšel zoper njega, in ko ga je **[faraon]** zagledal ga je usmrtil pri Megidu. <sup>30</sup> Njegovi služabniki so ga na bojnem vozu odnesli mrtvega od Megide, ga prinesli v Jeruzalem in ga pokopali v njegovem lastnem mavzoleju. Ljudstvo dežele pa je vzelo Jošijevega sina Joaháza, ga mazililo in ga postavilo **[za]** kralja namesto njegovega oceta.

<sup>31</sup> Joaház **je bil** star triindvajset let, ko je pričel kraljevati, in v Jeruzalemu je kraljeval tri mesece. Ime njegove matere **je bilo** Hamutála, hči Jeremija iz Libne. <sup>32</sup> Počel je **to, kar je bilo** zlo v Gospodovih očeh, glede na vse, kar so počeli njegovi ocetje. <sup>33</sup> Faraon Neko ga je vklenil v Ribli, v Hamovi deželi, da ne bi mogel kraljevati v Jeruzalemu in deželo je podvrgel davku stotih talentov srebra in talenta zlata. <sup>34</sup> Faraon Neko je postavil Jošijevega sina Eljakíma za kralja namesto njegovega oceta Jošija in njegovo ime spremenil v Jojakím in odstranil Joaháza. Ta je prišel v Egipt in tam umrl. <sup>35</sup> Jojakím je dal faraonu srebro in zlato, toda obdavčil je deželo, da izroča denar glede na faraonovo zapoved. Od ljudstva dežele je zahteval srebro in zlato, od vsakogar glede na njegovo obdavčitev, da **to** izroči faraonu Nenu.

<sup>36</sup> Jojakím **je bil** petindvajset let star, ko je pričel kraljevati in v Jeruzalemu je kraljeval enajst let. Ime njegove matere **je bilo** Zebúda; hči Pedájája iz Rume. <sup>37</sup> Počel je **to, kar je bilo** zlo v Gospodovih očeh, glede na vse, kar so počeli njegovi ocetje.

**24** V njegovih dneh je prišel gor babilonski kralj Nebukadnezar in **24** Jojakím je **[za]** tri leta postal njegov služabnik. Potem se je obrnil in se uprl zoper njega. <sup>2</sup> Gospod je zoper njega poslal čete Kaldejcev, čete Sircev, čete Moábcev, čete Amónovih sinov in jih poslal zoper Juda, da ga uničijo, glede na Gospodovo besedo, ki jo je govoril po svojih služabnikih prerokih. <sup>3</sup> Zagotovo je **to** prišlo nad Juda na Gospodovo zapoved, da **jih** odstrani iz svojega pogleda zaradi Manásejevih grehov, glede na vse, kar je storil, <sup>4</sup> in tudi zaradi nedolžne krv, ki jo je prelij. Kajti Jeruzalem je napolnil z nedolžno krvjo, ki je Gospod ni hotel odpustiti.

<sup>5</sup> Torej preostala izmed Jojakímovih dejanj in vse, kar je storil, **mar** niso zapisana v kroniški knjigi Judovih kraljev? <sup>6</sup> Tako je Jojakím zaspal s svojimi očeti, in namesto njega je zakraljeval njegov sin Jojahín. <sup>7</sup> Egiptovski kralj ni nič več ponovno prišel iz svoje dežele,

had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

<sup>8</sup> ¶ Jehoiachin **was** eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name **was** Nehushta, the daughter of Elnathan of Jerusalem. <sup>9</sup> And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

<sup>10</sup> ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. <sup>11</sup> And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. <sup>12</sup> And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. <sup>13</sup> And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. <sup>14</sup> And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even ten thousand captives*, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. <sup>15</sup> And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon. <sup>16</sup> And all the men of might, *even seven thousand*, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

<sup>17</sup> ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. <sup>18</sup> Zedekiah **was** twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name **was** Hamutal, the daughter of Jeremiah of Libnah. <sup>19</sup> And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done. <sup>20</sup> For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

**25** And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. <sup>2</sup> And the city was besieged unto the eleventh year of king Zedekiah. <sup>3</sup> And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

<sup>4</sup> ¶ And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees **were** against the city round about:) and *the king* went the way toward the plain. <sup>5</sup> And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. <sup>6</sup> So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. <sup>7</sup> And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

<sup>8</sup> ¶ And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: <sup>9</sup> And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire. <sup>10</sup> And all the army of the Chaldees, that *were with* the captain of the guard, brake down the walls of Jerusalem round about. <sup>11</sup> Now the rest of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. <sup>12</sup> But the captain of the guard left of the poor of the land *to be* vinedressers and husbandmen. <sup>13</sup> And the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. <sup>14</sup> And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. <sup>15</sup> And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away. <sup>16</sup> The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight. <sup>17</sup> The height of the one pillar *was* eighteen cubits, and the chapter upon it *was* brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

<sup>18</sup> ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: <sup>19</sup> And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city: <sup>20</sup> And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah: <sup>21</sup> And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

kajti babilonski kralj je zavzel od egiptovske reke do reke Evfrat, vse kar je pripadalo egiptovskemu kralju.

<sup>8</sup> Jojahín **je bil** star osemnajst let, ko je pričel kraljevati in v Jeruzalemu je kraljeval tri mesece. Ime njegove matere **je bilo** Nehúšta; hči Elnatána iz Jeruzalema. <sup>9</sup> Počel je *to, kar je bilo* zlo v Gospodovih očeh, glede na vse, kar je počel njegov oče.

<sup>10</sup> Ob tistem času so služabniki babilonskega kralja Nebukadnezarja prišli gor zoper Jeruzalem in mesto je bilo oblegano. <sup>11</sup> Babilonski kralj Nebukadnezar je prišel zoper mesto in njegovi služabniki so ga oblegali. <sup>12</sup> Judov kralj Jojahín, je odšel ven k babilonskemu kralju, on, njegova mati, njegovi služabniki, njegovi princi in njegovi častniki in babilonski kralj ga je vzel v osmem letu svojega kraljevanja. <sup>13</sup> Od tam je odnesel vse zaklade iz Gospodove hiše in zaklade iz kraljeve hiše in zdobil na koščke vse posode iz zlata, ki jih je Izraelov kralj Salomon naredil v Gospodovem templju, kakor je rekel Gospod. <sup>14</sup> Proč je odvedel ves Jeruzalem, vse njegove prince in vse močne junake može, *celó* deset tisoč ujetnikov in vse rokodelce in kovače. Nihče ni preostal, razen najrevnejše sorte ljudstva dežele. <sup>15</sup> V Babilon je odvedel Jojahína, kraljevo mater, kraljeve žene, njegove častnike in mogočne iz dežele; *te* je iz Jeruzalema odvedel v ujetništvo v Babilon. <sup>16</sup> Vse mogočne može, *celó* sedem tisoč in tisoč rokodelcev in kovačev, vse, *ki so bili* močni in zmožni za vojno, celo te je babilonski kralj ujet privedel v Babilon.

<sup>17</sup> Babilonski kralj je namesto njega postavil Matanjája, brata njegovega očeta in njegovo ime spremnil v Sedekija. <sup>18</sup> Sedekija **je bil** star enaindvajset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval enajst let. Ime njegove matere **je bilo** Hamutála, hči Jeremija iz Libne. <sup>19</sup> Počel je *to, kar je bilo* zlo v Gospodovih očeh, glede na vse, kar je počel Jojakim. <sup>20</sup> Kajti zaradi Gospodove jeze se je to pripetilo v Jeruzalemu in Judu, dokler jih ni zavrgel izpred svoje prisotnosti, da se je Sedekija uprl zoper babilonskega kralja.

**25** V devetem letu njegovega kraljevanja, v desetem mesecu, na deseti *dan* meseca se je pripetilo, da je prišel babilonski kralj Nebukadnezar, on in vsa njegova vojska, zoper Jeruzalem in so se utaborili zoper njega in vsenaokrog so zoper njega zgradili bojne stolpe. <sup>2</sup> In mesto je bilo oblegano do enajstega leta kralja Sedekija. <sup>3</sup> Na deveti *dan četrtega* meseca je lakota prevladala v mestu in tam ni bilo kruha za ljudstvo dežele.

<sup>4</sup> Mesto je bilo predrto in vsi bojevniki so ponoči *zbežali* po poti velikih vrat med dvema zidovoma, kar **je** ob kraljevem vrtu (Kaldejci *so bili* zoper mesto vsenaokoli) in *kralj* je odšel po poti proti ravnini. <sup>5</sup> Kaldejska vojska je zasledovala kralja in ga dohitela na ravninah Jerihe in vsa njegova vojska se je razbežala proč od njega. <sup>6</sup> Tako so vzeli kralja in ga privredli gor k babilonskemu kralju v Riblo in nad njim izrekli sodbo. <sup>7</sup> Pred njegovimi očmi so usmrtili Sedekíjeve sinove in Sedekiju iztaknili oči, ga zvezali z okovi iz brona in ga odvedli v Babilon.

<sup>8</sup> V petem mesecu, na sedmi *dan* meseca, kar **je** devetnajsto leto babilonskega kralja Nebukadnezarja, je prišel Nebuzaradán, poveljnik straže, služabnik babilonskega kralja, do Jeruzalema. <sup>9</sup> Počgal je Gospodovo hišo, kraljevo hišo, vse jeruzalemske hiše in hišo vsakega velikega *človeka* je počgal z ognjem. <sup>10</sup> In vsa vojska Kaldejev, ki **je bila** s poveljnikom straže, je naokoli porušila jeruzalemske zidove.

<sup>11</sup> Torej ostanek ljudstva, *ki so* ostali v mestu in ubežnike, ki so s preostankom množice pobegnili proč k babilonskemu kralju, je Nebuzaradán, poveljnik straže, odvedel proč. <sup>12</sup> Toda poveljnik straže je pustil revne iz dežele, *da bi bili* obrezovalci trte in poljedelci.

<sup>13</sup> Bronasta steba, ki **sta bila** v Gospodovi hiši, podstavke in bronasto morje, ki **je bilo** v Gospodovi hiši, so Kaldejci razbili na koščke in bron od tega odnesli v Babilon. <sup>14</sup> Lonce, lopate, utrinjala, žlice in vse posode iz brona, s katerimi so služili, so odnesli proč. <sup>15</sup> Ponve za žerjavico, skledce *in* takšne stvari, ki **so bile** zlate v zlatu in srebrne v srebru, je poveljnik straže odnesel proč. <sup>16</sup> Dva steba, eno morje in podstavke, ki jih je Salomon naredil za Gospodovo hišo. Brona vseh teh posod je bilo brez teže. <sup>17</sup> Višina enega steba **je bila** osemnajst komolcev in kapitel na njem **je bil** iz brona. Višina kapitela tri komolce, in spleteno delo in granatna jabolka na kapitelu naokoli vsa iz brona. Podobno tem je imel drugi steber s pletenim delom.

<sup>18</sup> Poveljnik straže je vzel Serajája, vélikega duhovnika in Cefanjája, drugega duhovnika in tri čuvaje vrat <sup>19</sup> in iz mesta je vzel častnika, ki je bil postavljen nad bojevniki in pet mož izmed tistih, ki so bili v kraljevi prisotnosti, ki so bili najdeni v mestu in glavnega pisarja vojske, ki je nabiral ljudstvo dežele in šestdeset mož izmed ljudstva dežele, *ki so bili* najdeni v mestu. <sup>20</sup> Nebuzaradán, poveljnik straže, je te vzel in jih privedel k babilonskemu kralju v Riblo <sup>21</sup> in babilonski kralj jih je udaril in jih usmrtil v Ribli, v Hamátovi deželi. Tako je bil Juda odveden proč iz svoje dežele.

<sup>22</sup> Glede ljudstva, ki je preostalo v Judovi deželi, katere je babilonski kralj Nebukadnezar pustil, celo nad njimi je postavil Gedaljája, sina Ahikáma, sina Šafána, vladarja. <sup>23</sup>Ko so vsi poveljniki vojsk, oni in njihovi možje, slišali, da je babilonski kralj postavil Gedaljája za voditelja, so prišli h Gedaljáju v Micpo. Celo Netanjájev sin Jíšmaél, Karéahov sin Johánán, Serájá, sin Tanhúmeta Netóčana in Maahcánov sin Jaazanjá, oni in njihovi možje. <sup>24</sup>Gedaljá je prisegel njim in njihovim možem ter jim rekel: »Ne bojte se biti služabniki Kaldejcem. Prebivajte v deželi in služite babilonskemu kralju in z vami bo dobro.« <sup>25</sup>Toda prijetilo se je v sedmem mesecu, da je prišel Jíšmaél, Netanjájev sin, Elišamájev sin, iz kraljevega semena in deset mož z njim in udaril Gedaljája, da je umrl in Jude in Kaldejce, ki so bili z njim v Micpi. <sup>26</sup>Vse ljudstvo, tako mali kakor veliki in poveljniki vojsk, so vstali in prišli v Egipt, kajti bali so se Kaldejcev.

<sup>27</sup> Prijetilo se je v sedemintridesetem letu ujetništva Judovega kralja Jojahína, v dvanajstem mesecu, na sedemindvajseti **dan** meseca, **da** je babilonski kralj Evíl Merodáh, v letu, ko je pričel kraljevati, povzdignil glavo Judovega kralja Jojahína iz ječe <sup>28</sup>in prijazno govoril z njim in njegov prestol postavil nad prestol kraljev, ki **so bili** z njim v Babilonu <sup>29</sup>in zamenjal njegove jetniške obleke in on je nenehno jedel kruh pred njim, vse dni svojega življenja. <sup>30</sup>Njegova renta mu **je bila** dana od kralja, nenehna renta, dnevna mera za vsak dan, vse dni njegovega življenja.

<sup>22</sup> ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. <sup>23</sup>And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophatheite, and Jaazaniah the son of a Maachathite, they and their men. <sup>24</sup>And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. <sup>25</sup>But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. <sup>26</sup>And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

<sup>27</sup> ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; <sup>28</sup>And he spake kindly to him, and set his throne above the throne of the kings that **were** with him in Babylon; <sup>29</sup>And changed his prison garments: and he did eat bread continually before him all the days of his life. <sup>30</sup>And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

# The First Book of the Chronicles

**1** Adam, Sheth, Enosh, <sup>2</sup>Kenan, Mahalaleel, Jered, <sup>3</sup>Henoch, Methuselah, <sup>1</sup>Lamech, <sup>4</sup>Noah, Shem, Ham, and Japheth.

<sup>5</sup> ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. <sup>6</sup> And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah. <sup>7</sup> And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

<sup>8</sup> ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan. <sup>9</sup> And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. <sup>10</sup> And Cush begat Nimrod: he began to be mighty upon the earth. <sup>11</sup> And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, <sup>12</sup> And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim. <sup>13</sup> And Canaan begat Zidon his firstborn, and Heth, <sup>14</sup> The Jebusite also, and the Amorite, and the Gergashite, <sup>15</sup> And the Hivite, and the Arkite, and the Sinite, <sup>16</sup> And the Arvadite, and the Zemarite, and the Hamathite.

<sup>17</sup> ¶ The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. <sup>18</sup> And Arphaxad begat Shelah, and Shelah begat Eber. <sup>19</sup> And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan. <sup>20</sup> And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, <sup>21</sup> Hadoram also, and Uzal, and Diklah, <sup>22</sup> And Ebal, and Abimael, and Sheba, <sup>23</sup> And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

<sup>24</sup> ¶ Shem, Arphaxad, Shelah, <sup>25</sup>Eber, Peleg, Reu, <sup>26</sup>Serug, Nahor, Terah, <sup>27</sup>Abram; the same is Abraham.

<sup>28</sup> The sons of Abraham; Isaac, and Ishmael.

<sup>29</sup> ¶ These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, <sup>30</sup>Mishma, and Dumah, Massa, Hadad, and Tema, <sup>31</sup>Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

<sup>32</sup> ¶ Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan. <sup>33</sup> And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah. <sup>34</sup> And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

<sup>35</sup> ¶ The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. <sup>36</sup> The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. <sup>37</sup> The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. <sup>38</sup> And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. <sup>39</sup> And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister. <sup>40</sup> The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah. <sup>41</sup> The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. <sup>42</sup> The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.

<sup>43</sup> ¶ Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhhabah. <sup>44</sup> And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. <sup>45</sup> And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. <sup>46</sup> And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. <sup>47</sup> And when Hadad was dead, Samlah of Masrekah reigned in his stead. <sup>48</sup> And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. <sup>49</sup> And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead. <sup>50</sup> And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

<sup>51</sup> ¶ Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth, <sup>52</sup>Duke Aholibamah, duke Elah, duke Pinon, <sup>53</sup>Duke Kenaz, duke Teman, duke Mibzar, <sup>54</sup>Duke Magdiel, duke Iram. These are the dukes of Edom.

**2** These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, <sup>2</sup>Zebulun, <sup>2</sup>Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

<sup>3</sup> ¶ The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him. <sup>4</sup> And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.

<sup>5</sup> The sons of Pharez; Hezron, and Hamul. <sup>6</sup> And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. <sup>7</sup> And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed. <sup>8</sup> And the sons of Ethan; Azariah. <sup>9</sup> The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. <sup>10</sup> And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah; <sup>11</sup> And Nahshon begat Salma, and Salma begat Boaz, <sup>12</sup> And Boaz begat Obed, and Obed begat Jesse,

<sup>13</sup> ¶ And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, <sup>14</sup>Nethaneel the fourth, Raddai the fifth, <sup>15</sup>Ozem the sixth, David the seventh: <sup>16</sup> Whose sisters were Zeruiah, and Abigail. And the sons

# Prva kroniška knjiga

**1** Adam, Set, ; Enóš, <sup>2</sup>Kenán, Mahalalél, Jered, <sup>3</sup>Henoh, Matuzalem, <sup>1</sup>Lameh, <sup>4</sup>Noe, Sem, Ham in Jafet.

<sup>5</sup> Jafetovi sinovi: Gomer, Magóg, Madáj, Javán, Tubál, Mešeh in Tirás.

<sup>6</sup> Gomerjevi sinovi: Aškenáz, Rifát in Togarmá. <sup>7</sup> § Javánovi sinovi: Elišá, Taršíš, Kitéjec in Dodanim.

<sup>8</sup> Hamovi sinovi: Kuš, Micrájim, Put in Kánaan. <sup>9</sup> Kuševi sinovi: Sebá, Havilá, Sabtá, Ramá in Sabtehá. Ramájeva sinova: Šebá in Dedán. <sup>10</sup> Kuš je zaplodil Nimróda. Ta je pričel postajati mogočen na zemlji. <sup>11</sup> Micrájim je zaplodil Ludima, Anamima, Lehabima, Nafthima, <sup>12</sup>Patrusima, Kasluhima (iz katerega so izvirali Filistejci) in Kaftoréjca. <sup>13</sup> Kánaan je zaplodil svojega prvorjenca Sidóna in Heta, <sup>14</sup>tudi Jebusejca, Amoréjca, Girgašejca, <sup>15</sup>Hivéjca, Arkéjca, Sinéjca, <sup>16</sup>Arvádejca, Cemaréjca in Hamatéjca.

<sup>17</sup> Semovi sinovi: Elám, Asúr, Arpahšád, Lud, Arám, Uc, Hul, Geter in Mešeh. <sup>18</sup> Arpahšád je zaplodil Šelá in Šelá je zaplodil Eberja. <sup>19</sup> Eberju sta bila rojena dva sinova. Ime prvega je bilo Peleg, ker je bila v njegovih dneh zemlja razdeljena. Ime njegovega brata je bilo Joktán. <sup>20</sup> Joktán je zaplodil Almodáda, Šelefa, Hačarmáveta, Jeraha, <sup>21</sup>tudi Hadoráma, Uzála, Diklá, <sup>22</sup>Ebála, Abimaéla, Šebája, <sup>23</sup>Ofirja, Havilá in Jobába. Vsi ti so bili Joktánovi sinovi.

<sup>24</sup> Sem, Arpahšád, Šelá, <sup>25</sup>Eber, Peleg, Regu, <sup>26</sup>Serúg, Nahór, Terah, <sup>27</sup>Abram; isti je Abraham.

<sup>28</sup> Abrahamovi sinovi: Izak in Izmael.

<sup>29</sup> To so njihovi rodovi: Izmaelov prvorjenec Nebajót, potem Kedár, Adbeél, Mibsam, <sup>30</sup>Mišmá, Dumá, Masá, Hadád, Temá, <sup>31</sup>Jetúr, Naříš in Kedma. To so Izmaelovi sinovi.

<sup>32</sup> Torej sinovi Abrahamove priležnice Ketúre: rodila je Zimrána, Jokšána, Medána, Midjána, Jišbáka in Šuaha. Jokšánova sinova sta: Šebá in Dedán. <sup>33</sup> Midjánovi sinovi: Efá, Efer, Henoh, Abidá in Eldáa. Vsi ti so Ketúrini sinovi. <sup>34</sup> Abraham je zaplodil Izaka. Izakova sinova: Ezav in Izrael.

<sup>35</sup> Ezavovi sinovi: Elifáz, Reguél, Jeúš, Jalám in Korah. <sup>36</sup> Elifázovi sinovi: Temán, Omár, Cefi, Gatám, Kenáz, Timná in Amálek. <sup>37</sup> Reguélovi sinovi: Nahat, Zerah, Šamá in Mizá. <sup>38</sup> Seirjevi sinovi: Lotán, Šobál, Cibón, Aná, Dišón, Ecer in Dišán. <sup>39</sup> Lotánovi sinovi: Horí, Homám; in Timna je bila Lotánova sestra. <sup>40</sup> Šobálovi sinovi: Alián, Manáhat, Ebál, Šefí, in Onám. Cibónovi sinovi: Ajá in Aná. <sup>41</sup> § Anájevi sinovi: Dišón. Dišónovi sinovi: Amrám, Ešbán, Jitrán in Kerán. <sup>42</sup> Ecerjevi sinovi: Bilhán, Zaaván in Jakan. Dišánovi sinovi: Uc in Arán.

<sup>43</sup> Torej ti so kralji, ki so kraljevali v edomske deželi, preden je katerikoli kralj kraljeval nad Izraelovi otroci. Beórjev sin Bela; in ime njegovega mesta je bilo Dinhábá. <sup>44</sup> Ko je bil Bela mrtev, je namesto njega zakraljeval Jobáb, Zerahov sin iz Bocre. <sup>45</sup> Ko je bil Jobáb mrtev, je namesto njega zakraljeval Hušám, iz dežele Temácev. <sup>46</sup> Ko je bil Hušám mrtev, je namesto njega zakraljeval Hadád, Bedádov sin, ki je na moábskem polju udaril Midján, in ime tega mesta je bilo Avít. <sup>47</sup> Ko je bil Hadád mrtev, je namesto njega zakraljeval Samlá iz Mašréke. <sup>48</sup> Ko je bil Samlá mrtev, je namesto njega zakraljeval Šaúl iz Rehobóta pri reki. <sup>49</sup> Ko je bil Šaúl mrtev, je namesto njega zakraljeval Ahbórjev sin Báál Hanán. <sup>50</sup> Ko je bil Báál Hanán mrtev, je namesto njega zakraljeval Hadád, in ime njegovega mesta je bilo Pagú; in ime njegove žene je bila Mehetabéla, hči Me Zahábove hčere Matréde.

<sup>51</sup> Tudi Hadád je umrl. Edómski vojvode so bili: vojvoda Timná, vojvoda Aliá, vojvoda Jetét, <sup>52</sup>vojvoda Oholibáma, vojvoda Elá, vojvoda Pinón, <sup>53</sup>vojvoda Kenáz, vojvoda Temán, vojvoda Mibcár, <sup>54</sup>vojvoda Magdiel in vojvoda Iram. To so edómski vojvode.

**2** To so Izraelovi sinovi: Ruben, Simeon, Levi, Juda, Isahár, Zábulon, <sup>2</sup>Dan, Jožef, Benjamin, Neftáli, Gad in Aser.

<sup>3</sup> Judovi sinovi: Er, Onán in Šelá; ki so mu bili trije rojeni od kánaanske hčere Šue. Judov prvorjenec Er pa je bil zloben v Gospodovih očeh; in ga je usmrtil. <sup>4</sup> Njegova snaha Tamara mu je rodila Pareca in Zeraha. Vseh Judovih sinov je bilo pet. <sup>5</sup> Parecova sinova: Hechrón in Hamúl.

<sup>6</sup> Zerahovi sinovi: Zimrí, Etán, Hemán, Kalkól in Dardá. Vseh skupaj pet.

<sup>7</sup> Karmíjevi sinovi: Ahár, povzročevalc težav Izraelu, ki se je prekršil s prekleto stvarjo. <sup>8</sup> Etánovi sinovi: Azarjá. <sup>9</sup> Tudi sinovi Hechróna, ki so mu bili rojeni: Jerahmél, Ram, in Kelubaj. <sup>10</sup> Ram je zaplodil Aminadába in Aminadáb je zaplodil Nahšóna, princa Judovih otrok.

<sup>11</sup> Nahšón je zaplodil Salmóna in Salmón je zaplodil Boaza <sup>12</sup>in Boaz je zaplodil Obéda in Obéd je zaplodil Jeseja

<sup>13</sup> in Jese je zaplodil prvorjenca Eliába in drugega Abinadába in tretjega Simá, <sup>14</sup>četrtega Netanéla, petega Radája, <sup>15</sup>šestega Ocema, sedmega Davida; <sup>16</sup> katerega sestri sta bili Cerúja in Abigájila. Cerújni

sinovi: Abišáj, Joáb in Asaél, trije. <sup>17</sup> Abigájila je rodila Amasá: in Amasájev oče **je bil** Izmaelec Jeter.

<sup>18</sup> Hecrónov sin Kaléb je zaplodil **otroke** od Azúbe, **svoje** žene in od Jeriote. Njeni sinovi **so tile**: Ješer, Šobáb in Ardón. <sup>19</sup> Ko je bila Azúba mrtva, je Kaléb k sebi vzel Efráto, ki mu je rodila Hura. <sup>20</sup> Hur je zaplodil Urija in Uríja je zaplodil Becálela.

<sup>21</sup> Potem je Hecrón šel v hčer Mahírja, očeta Gileáda, katero je poročil, ko **je bil** star šestdeset let in rodila mu je Segúba. <sup>22</sup> Segúb je zaplodil Jaíra, ki je imel triindvajset mest v deželi Gileád. <sup>23</sup> Od njih je vzel Gešur in Arám z Jaírovimi mesti, s Kenátom in njegovimi mesti, **celo** šestdeset mest. Vsi ti **so pripadali** sinovom Mahírja, Gileádovega očeta. <sup>24</sup> § Potem, ko je bil Hecrón v Kaléb-efrati mrtev, mu je Hecrónova žena Abíja rodila Ašhúra, očeta Tekóe.

<sup>25</sup> Sinovi Hecrónovega prvorojenca Jerahmeéla so bili: prvorojenec Ram, Buná, Oren, Ocem **in** Ahíja. <sup>26</sup> Jerahmeél je imel še drugo ženo, katere ime **je bilo** Atára; **bila je** Onámove mati. <sup>27</sup> Sinovi Jerahmeélovega prvorojenca Rama so bili: Máac, Jamín in Eker. <sup>28</sup> Onámove sinova sta bila: Šamáj in Jadá. In Šamájeva sinova: Nadáb in Abišúr. <sup>29</sup> Ime Abišúrjeve žene **je bilo** Abihájila in rodila mu je Ahbána in Molídá. <sup>30</sup> Nadábova sinova: Seled in Apájim, toda Seled je umrl brez otrok. <sup>31</sup> Apájimovi sinovi: Jiší. Jišíjev sin: Šešán. Šešánovi otroci: Ahláj. <sup>32</sup> Sinova Šamájevega brata Jadája: Jeter in Jonatan: in Jeter je umrl brez otrok. <sup>33</sup> Jonatanova sinova: Pelet in Zazá. To so bili Jerahmeélovi sinovi.

<sup>34</sup> Torej Šešán ni imel sinov, temveč hčere. Šešán je imel služabnika, Egipčana, katerega ime **je bilo** Jarhá. <sup>35</sup> Šešán je dal svojo hčer svojemu služabniku Jarháju za ženo in rodila mu je Atája. <sup>36</sup> Atáj je zaplodil Natána in Natán je zaplodil Zabáda <sup>37</sup> in Zabád je zaplodil Eflála in Eflál je zaplodil Obéda <sup>38</sup> in Obéd je zaplodil Jehúja in Jehú je zaplodil Azarjája <sup>39</sup> in Azarjá je zaplodil Heleca in Helec je zaplodil Elasája <sup>40</sup> in Elasáj je zaplodil Sismája in Sismáj je zaplodil Šálúma <sup>41</sup> in Šálum je zaplodil Jekamjája in Jekamjáj je zaplodil Elišamája.

<sup>42</sup> Torej sinovi Jerahmeélovega brata Kaléba **so bili** njegov prvorojenec Meša, ki je bil oče Zifov; in sinovi Marešá, očeta Hebrónovi sinovi: Korah, Tapúah, Rekem in Šemáá. <sup>43</sup> Šemáá je zaplodil Rahama, Jorkoámovega očeta in Rekem je zaplodil Šamája. <sup>44</sup> Šamájev sin **je bil** Maón, in Maón **je bil** Bet Curov oče. <sup>45</sup> Kalébova priležnica Efá je rodila Harána, Mocája in Gazéza; in Harán je zaplodil Gazéza. <sup>47</sup> Jahdájevi sinovi so: Regem, Jotám, Gešán, Pelet, Efá in Šáaf. <sup>48</sup> Kalébova priležnica Maáha je rodila Šeberja in Tirhanája. <sup>49</sup> Rodila je tudi Šáafa, očeta Madmanája, Ševája, očeta Mahbenája in očeta Gíbee: in Kalébova hči **je bila** Ahsa.

<sup>50</sup> To so bili sinovi Hurovega sina Kaléba, Efrátinega prvorojenca: Šobál, oče Kirját Jearíma, <sup>51</sup> Salmón, oče Betlehema, Haríf, oče Bet Gadérja. <sup>52</sup> Šobál, oče Kirját Jearíma, je imel sinove: Haroe in polovica Manáhatovcev. <sup>53</sup> Družine Kirját Jearíma: Jéterjevci, Putéjci, Šuméjci in Mišraíti; iz katerih so izšli Corčani in Eštaólci. <sup>54</sup> Salmónovi sinovi: Betlehem, Netófcáni, Atróva hiša in polovica Manáhatovcev in Zorovci. <sup>55</sup> Družine pisarjev, ki so prebivale pri Jabécu: Tiratéjci, Šimatéjci **in** Suhéjci. Ti **so** Kenéjci, ki so prišli iz Hamáta, očeta Rehábove hiše.

**3** Torej to so bili Davidovi sinovi, ki so se mu rodili v Hebrónu: **3** prvorojenec Amnón od Jezreélke Ahinóam; drugi Daniel od Karmelčanke Abigájile; <sup>2</sup> tretji Absalom, sin Maáhe, hčere gešurskega kralja Talmája; četrtri Adoníja, sin Hagíte; <sup>3</sup> peti Šefatjá od Abítale; šesti Jitreám od njegove žene Egle. <sup>4</sup> **Teh** šest se mu je rodilo v Hebrónu in tam je kraljeval sedem let in šest mesecov. V Jeruzalemu pa je kraljeval triintrideset let. <sup>5</sup> Ti so se mu rodili v Jeruzalemu: Šímá, Šobáb, Natán in Salomon, stirje od Batšúe, Amiélove hčere; <sup>6</sup> tudi Jibhár, Elišamá, Elifélet, <sup>7</sup> Nogah, Nefeg, Jafija, <sup>8</sup> Elišamá, Eljadá in Elifélet, devet. <sup>9</sup> **To so bili** vsi Davidovi sinovi, poleg sinov priležnic in njihove sestre Tamare.

<sup>10</sup> Salomonov sin **je bil** Rehabám, njegov sin Abíja, njegov sin Asá, njegov sin Józafat, <sup>11</sup> njegov sin Joram, njegov sin Ahazjá, njegov sin Joáš, <sup>12</sup> njegov sin Amacjá, njegov sin Azarjá, njegov sin Jotám, <sup>13</sup> njegov sin Aház, njegov sin Ezequíja, njegov sin Manáse, <sup>14</sup> njegov sin Amón in njegov sin Jošija. <sup>15</sup> Jošíjevi sinovi **so bili**: prvorojenec Johanán, drugi Jojakím, tretji Sedekíja in četrtri Šálum. <sup>16</sup> Jojakímovi sinova: njegov sin Jehoníja in njegov sin Sedekíja.

<sup>17</sup> Jehoníjevi sinovi: Asír, njegov sin Šaltiél, <sup>18</sup> tudi Malkirám, Pedájá, Šenacár, Jekamjá, Hošamá in Nedabjá. <sup>19</sup> Pedájájeva sinova **sta bila** Zerubabél in Ším. Zerubabélovi sinovi: Mešulám, Hananjá, njuna sestra Šelomítá, <sup>20</sup> Hašubá, Ohel, Berehjá, Hasadjá in Jušáb Hesed, pet. <sup>21</sup> § Hananjájeva sinova: Pelatjája in Jesájá. Refajájevi sinovi, Arnánovi sinovi, Obadjájevi sinovi, Sehanjájevi sinovi. <sup>22</sup> Sehanjájevi sinovi: Šemajá; in Šemajájevi sinovi: Hatúš, Jigál, Baríah, Nearjá in Šafát, šest.

of Zeruiyah; Abishai, and Joab, and Asahel, three. <sup>17</sup> And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

<sup>18</sup> ¶ And Caleb the son of Hezron begat **children** of Azubah **his** wife, and of Jerioth: her sons **are** these; Jesher, and Shobab, and Ardon. <sup>19</sup> And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. <sup>20</sup> And Hur begat Uri, and Uri begat Bezaleel.

<sup>21</sup> ¶ And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he **was** threescore years old; and she bare him Segub. <sup>22</sup> And Segub begat Jair, who had three and twenty cities in the land of Gilead. <sup>23</sup> And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these belonged to the sons of Machir the father of Gilead. <sup>24</sup> And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

<sup>25</sup> ¶ And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, **and** Ahijah. <sup>26</sup> Jerahmeel had also another wife, whose name **was** Atarah; she **was** the mother of Onam.

<sup>27</sup> And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. <sup>28</sup> And the sons of Onam were, Shammái, and Jada. And the sons of Shammái; Nadab, and Abishur. <sup>29</sup> And the name of the wife of Abishur **was** Abihail, and she bare him Ahban, and Molid. <sup>30</sup> And the sons of Nadab; Seled, and Appaim: but Seled died without children. <sup>31</sup> And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai. <sup>32</sup> And the sons of Jada the brother of Shammái; Jether, and Jonathan: and Jether died without children. <sup>33</sup> And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

<sup>34</sup> ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name **was** Jarha. <sup>35</sup> And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. <sup>36</sup> And Attai begat Nathan, and Nathan begat Zabad, <sup>37</sup> And Zabad begat Ephlal, and Ephlal begat Obed, <sup>38</sup> And Obed begat Jehu, and Jehu begat Azariah, <sup>39</sup> And Azariah begat Helez, and Helez begat Eleasah, <sup>40</sup> And Eleasah begat Sisamai, and Sisamai begat Shallum, <sup>41</sup> And Shallum begat Jekamiah, and Jekamiah begat Elishama.

<sup>42</sup> ¶ Now the sons of Caleb the brother of Jerahmeel **were**, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron. <sup>43</sup> And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. <sup>44</sup> And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammái. <sup>45</sup> And the son of Shammái **was** Maon: and Maon **was** the father of Beth-zur. <sup>46</sup> And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. <sup>47</sup> And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. <sup>48</sup> Maachah, Caleb's concubine, bare Sheber, and Tirhanah. <sup>49</sup> She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeá: and the daughter of Caleb **was** Achsah.

<sup>50</sup> ¶ These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim, <sup>51</sup> Salma the father of Beth-lehem, Hareph the father of Beth-gader. <sup>52</sup> And Shobal the father of Kirjath-jearim had sons; Haroeh, *and half* of the Manahethites. <sup>53</sup> And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites. <sup>54</sup> The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites. <sup>55</sup> And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

**3** Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: <sup>2</sup> The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: <sup>3</sup> The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. <sup>4</sup> These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years. <sup>5</sup> And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel: <sup>6</sup> Ibhar also, and Elishama, and Eliphelet, <sup>7</sup> And Nogah, and Nepheg, and Japhia, <sup>8</sup> And Elishama, and Eliada, and Eliphelet, nine. <sup>9</sup> These were all the sons of David, beside the sons of the concubines, and Tamar their sister.

<sup>10</sup> ¶ And Solomon's son **was** Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, <sup>11</sup> Joram his son, Ahaziah his son, Joash his son, <sup>12</sup> Amaziah his son, Azariah his son, Jotham his son, <sup>13</sup> Ahaz his son, Hezekiah his son, Manasseh his son, <sup>14</sup> Amon his son, Josiah his son. <sup>15</sup> And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. <sup>16</sup> And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

<sup>17</sup> ¶ And the sons of Jeconiah; Assir, Salathiel his son, <sup>18</sup> Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. <sup>19</sup> And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: <sup>20</sup> And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. <sup>21</sup> And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. <sup>22</sup> And the sons of Shechaniah; Shemaiah:

and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. <sup>23</sup> And the sons of Neariah; Elionai, and Hezekiah, and Azrikam, three. <sup>24</sup> And the sons of Elionai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanah, and Dalaiah, and Anani, seven.

**4** The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal. <sup>2</sup> And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites. <sup>3</sup> And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi: <sup>4</sup> And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem.

<sup>5</sup> ¶ And Ashur the father of Tekoa had two wives, Helah and Naarah. <sup>6</sup> And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah. <sup>7</sup> And the sons of Helah were, Zereth, and Jezoar, and Ethnan. <sup>8</sup> And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

<sup>9</sup> ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. <sup>10</sup> And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

<sup>11</sup> ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton. <sup>12</sup> And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Ir-nahash. These are the men of Rechah. <sup>13</sup> And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath. <sup>14</sup> And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen. <sup>15</sup> And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz. <sup>16</sup> And the sons of Jehaleel; Ziph, and Ziphah, Tiria, and Asareel. <sup>17</sup> And the sons of Ezra were, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. <sup>18</sup> And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. <sup>19</sup> And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. <sup>20</sup> And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

<sup>21</sup> ¶ The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea, <sup>22</sup> And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things. <sup>23</sup> These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

<sup>24</sup> ¶ The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul: <sup>25</sup> Shallum his son, Mibsam his son, Mishma his son. <sup>26</sup> And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. <sup>27</sup> And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. <sup>28</sup> And they dwelt at Beer-sheba, and Moladah, and Hazar-shual, <sup>29</sup> And at Bilhah, and at Ezem, and at Tolad, <sup>30</sup> And at Bethuel, and at Hormah, and at Ziklag. <sup>31</sup> And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David. <sup>32</sup> And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: <sup>33</sup> And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy. <sup>34</sup> And Meshobab, and Jamlech, and Josah the son of Amaziah, <sup>35</sup> And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, <sup>36</sup> And Elionai, and Jaakobah, and Jeshoahah, and Asaiah, and Adiel, and Jesimiel, and Benayah, <sup>37</sup> And Ziza the son of Shippi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; <sup>38</sup> These mentioned by their names were princes in their families: and the house of their fathers increased greatly.

<sup>39</sup> ¶ And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. <sup>40</sup> And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old. <sup>41</sup> And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks. <sup>42</sup> And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. <sup>43</sup> And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

**5** Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. <sup>2</sup> For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's;) <sup>3</sup> The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi. <sup>4</sup> The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, <sup>5</sup> Micah his son, Reaia-

<sup>23</sup> Nearjájevi sinovi: Eljoenáj, Ezekíja in Azrikám, trije. <sup>24</sup> Eljoenájevi sinovi so bili: Hodavjá, Eljašib, Pelajá, Akúb, Johanán, Delajá in Ananí, sedem.

**4** Judovi sinovi: Parec, Hechrón, Karmí, Hur in Šobál. <sup>2</sup> Reajá, sin Šobála, je zaplodil Jahata. Jahat je zaplodil Ahumája in Lahada. To so družine Corčanov. <sup>3</sup> Ti so bili od očeta Etáma: Jezreél, Jišmá in Jidbás in ime njihove sestre je bilo Haclelpóni; <sup>4</sup> Penuél, oče Gedórja in Ecer, oče Hušája. To so sinovi Hura, Efrátinega prvorojenca, očeta Betlehema.

<sup>5</sup> Ašhúr, oče Tekóe, je imel dve ženi, Helo in Naáro. <sup>6</sup> Naára mu je rodila Ahúzáma, Heferja, Timníja in Ahaštaríja. Ti so bili Naárini sinovi. <sup>7</sup> Sinovi Hele so bili Ceret, Cohar in Etnán. <sup>8</sup> Koc je zaplodil Anúba in Cobebá in družine Harúmovega sina Aharhélá.

<sup>9</sup> Jabéc je bil bolj častitljiv kakor njegovi bratje in njegova mati je njegovo ime imenovala Jabéc, rekoč: »Ker sem ga rodila z bridkostjo.« <sup>10</sup> Jabéc je klical k Izraelovemu Bogu, rekoč: »O da bi me ti resnično blagoslovil in povečal moj kraj in da bi bila tvoja roka lahko z meno in da bi me varoval pred zlom, da me ta ne bi žalostil!« In Bog mu je zagotovil to, kar je zahteval.

<sup>11</sup> Kelúb, brat Suaha, je zaplodil Mehírja, ki je bil oče Eštóna. <sup>12</sup> Eštón je zaplodil Betrafá, Paséaha in Tehiná, očeta Ir Naháša. To so možje iz Rehe. <sup>13</sup> Kenázova sinova: Otníél in Serajá. Otníelovi sinovi: Hatát. <sup>14</sup> Meonotáj je zaplodil Ofrá. Serajá je zaplodil Joába, očeta doline Ge Haraším, kajti bili so rokodelci. <sup>15</sup> Sinovi Jefunéjevega sina Kaléba: Iru, Elá in Náam. Elájevi sinovi: celo Kenáz. <sup>16</sup> Jehalelélovi sinovi: Zif, Zifá, Tirjá in Asarél. <sup>17</sup> Sinovi Ezra so bili: Jeter, Mered, Efer in Jalón. In ona je rodila Mirjáma, Šamája in Jišbáha, očeta Eštemóa. <sup>18</sup> § Njegova žena Jehudija je rodila Jereda, Gedórjevega očeta in Heberja, Sohójevega očeta in Jekutiéla, Zanóahovega očeta. Vsi ti so sinovi faraonove hčere Bitije, ki jo vzel Mered. <sup>19</sup> Sinova njegove žene Hodijáje, Nahamove sestre, Keilin oče Garmít in Maahčán Eštemóa. <sup>20</sup> § Šimónovi sinovi so bili Amnón, Riná, Ben-Hanán in Tilón. Jišjeva sinova sta bila Zohét in Ben Zohét.

<sup>21</sup> Sinovi Judovega sina Šelája so bili Er, Lehájev oče in Ladá, Marešájev oče in družine iz hiše tistih, ki so izdelovali tanko laneno platno, iz hiše Ašbéa; <sup>22</sup> § in Jokim, možje iz Kozébe, Joás in Saráf, ki so imeli gospodstvo v Moábu in Jashubi-lehemu. In to so starodavne stvari. <sup>23</sup> § Ti so bili lončarji in tisti, ki so prebivali med sadikami in ograjami. Tam so zaradi svojega dela prebivali s kraljem.

<sup>24</sup> Simeonovi sinovi so bili Nemuél, Jamín, Jaríb, Zerah in Šaúl; <sup>25</sup> njegov sin Šalúm, njegov sin Mibšám, njegov sin Mišmá. <sup>26</sup> Mišmájevi sinovi: njegov sin Hamúél, njegov sin Zakúr in njegov sin Šimí. <sup>27</sup> Šimí je imel šestnajst sinov in šest hčera, toda njegovi bratje niso imeli veliko otrok niti se vse njihove družine niso množile, kakor Judovi otroci. <sup>28</sup> Prebivali so pri Beeršébi, Moládi, Hacár Šálu, <sup>29</sup> pri Bilhi, pri Ecemu, pri Toladu, <sup>30</sup> pri Betuélu, pri Hormi, pri Ciklágu, <sup>31</sup> pri Bet Markabótu, pri Hacár Sušímu, pri Bet Biríju in pri Šaarájimu. To so bila njihova mesta do Davidovega kraljevanja. <sup>32</sup> § Njihova vasi so bile Etám, Ajín, Rimón, Tohen in Ašán, pet mest <sup>33</sup> in vse njihove vasi, ki so bila naokoli istih mest, do Báala. To so bila njihova prebivališča in njihov rodovnik. <sup>34</sup> Mešobáb, Jamléh, Amacjájev sin Jošá, <sup>35</sup> Joél, Jehú, sin Jošibjája, sin Serajája, sin Asiéla, <sup>36</sup> Eljoenáj, Jaakóbá, Ješohája, Asajá, Adiél, Jesimiel, Benajá, <sup>37</sup> Zizá, sin Šifija, sinú Alóna, sinú Jedajája, sinú Šimrija, sinú Šemajája; <sup>38</sup> ti, omenjeni po svojih imenih, so bili princi v svojih družinah in hiše njihovih očetov so se silno povečale.

<sup>39</sup> Šli so k vhodu Gedórja, celo do vzhodne strani doline, da poiščejo pašnik za svoje trope. <sup>40</sup> Našli so obilen in dober pašnik in dežela je bila prostrana, tiha in mirna, kajti tisti iz Hama so tam prebivali od davnine. <sup>41</sup> In tisti, zapisani po imenu, so prišli v dneh Judovega kralja Ezekíja in udarili njihove šotore in prebivališča, ki so bila najdena tam in jih popolnoma uničili do današnjega dne in prebivali so namesto njih, ker je bil tam pašnik za njihove trope. <sup>42</sup> Nekateri izmed njih, celo izmed Simeonovih sinov, petsto mož, so odšli na gorovje Seir, za svoje poveljnike pa so imeli Pelatjája, Nearjá, Refajá, Uziéla, Jišjeve sinove. <sup>43</sup> Údarili so preostanek Amalečanov, ki so pobegnili in tam prebivajo do današnjega dne.

**5** Torej sinovi Izraelovega prvorojenca Rubena, (kajti on je bil prvorojenec; toda, ker je omadeževal posteljo svojega očeta, je bila njegova pravica prvorojenstva dana sinovoma Izraelovega sina Jožefa; in rodovnik ni štet po pravici prvorojenstva. <sup>2</sup> Kajti Juda je prevladal nad svojimi brati in od njega je prisel glavni vladar; toda pravica prvorojenstva je bila Jožefova.) <sup>3</sup> Sinovi, pravim, od Izraelovega prvorojenca Rubena so bili: Hénoch, Palú, Hechrón in Karmí. <sup>4</sup> Joélovi

sinovi: njegov sin Šemajá, njegov sin Gog, njegov sin Šimí,<sup>5</sup> njegov sin Miha, njegov sin Reajá, njegov sin Báal,<sup>6</sup> njegov sin Beerá, ki ga je asirski kralj Tiglát Pilnésér, odvedel **ujetega**. On je bil princ Rubenovcev.<sup>7</sup> Njegovi bratje po njihovih družinah, ko je bil preštet rodovnik njihovih rodov, so **bili** vodja Jeiéla, Zeharjá,<sup>8</sup> Bela, sin Azáza, sinú Šemaá, sinú Joéla, ki je prebival v Aroérju, celo do Nebója in Báal Meóna;<sup>9</sup> in proti vzhodu je naseljeval do vstopa v divjino, od reke Evfrat, ker je bila njihova živina pomnožena v deželi Gileád.<sup>10</sup> V Savlovih dneh so se bojevali s Hagrijevci, ki so padli po njihovi roki in prebivali so v njihovih šotorih po vsej vzhodni **deželi** Gileád.

<sup>11</sup> Gadovi otroci so prebivali nasproti njih, v deželi Bašán do Salhe; <sup>12</sup> vodja Joél, naslednji Šafám, Janaj in Šafát v Bašánu.<sup>13</sup> Njihovi bratje iz hiše njihovih očetov so **bili**: Mihael, Mešulám, Šeba, Joraj, Jakán, Zia in Heber, sedem.<sup>14</sup> Ti so otroci Abihájila, sinú Hurija, sinú Jaróaha, sinú Gileáda, sinú Mihuela, sinú Ješiája, sinú Jahdója, Buzovega sina;<sup>15</sup> Ahí, sin Abdiéla, Guníjevega sina, vodja hiše njihovih očetov.<sup>16</sup> Prebivali so v Gileádu, v Bašánu in v njihovih mestih in v vseh predmestjih Šaróna, na njihovih mejah.<sup>17</sup> Vsi ti so bili šteti po rodovnikih v dneh Judevoga kralja Jotáma in v dneh Izraelovega kralja Jerobeáma.

<sup>18</sup> Sinovi Rubena, Gádovcev in polovice Manásejevega rodu izmed hrabrih mož, mož zmožnih, da nosijo ščit in meč in da streljajo z lokom in večih v vojni, je **bilo** štiriinštirideset tisoč sedemsto šestdeset, ki so odšli ven na vojsko.<sup>19</sup> Bojevali so se s Hagrijevci, z Jetúrjem, Nafíšem in Nodábom.<sup>20</sup> Pomagano jim je bilo zoper njih in Hagrijevci so bili izročeni v njihovo roko in vsi tisti, ki so **bili** z njimi; kajti v bitki so vpili k Bogu in izprošen je bil od njih, ker so svoje zaupanje položili vanj.<sup>21</sup> Odvzeli so njihovo živino; od njihovih kamel petdeset tisoč in od ovc dvesto petdeset tisoč in od oslov dva tisoč in od ljudi sto tisoč.<sup>22</sup> Kajti tam je padlo mnogo umorjenih, ker je bila vojna **od** Boga. In namesto njih so tam prebivali do ujetništva.

<sup>23</sup> Otroci polovice Manásejevega rodu so prebivali v deželi. Množili so se od Bašána do Báala Hermona in Senírja in do gore Hermon.<sup>24</sup> Ti so **bili** poglavariji hiše njihovih očetov, celo Efer, Jiší, Eliél, Azriel, Jeremija, Hodavíja in Jahdiél, močni junaški možje, slavni možje in poglavariji hiše njihovih očetov.

<sup>25</sup> Pregrešili so se zoper Boga svojih očetov in se odšli vlačugat za bogovi ljudstva dežele, katere je Bog uničil pred njimi.<sup>26</sup> Izraelov Bog pa je razvnel duha asirskega kralja Pula in duha asirskega kralja Tiglát Pilnéserja in ta jih je odvedel proč, celo Rubenovce, Gádovce in polovico Manásejevega rodu in jih privedel v Haláh, Habór, Haro in k reki Gozán do današnjega dne.

**6** Lévíjevi sinovi: Geršón, Kehát in Merarí.<sup>2</sup> Kehátovi sinovi: Amrám, Jichár, Hebrón in Uziél.<sup>3</sup> Amrámovi otroci: Arón, Mojzes in Mirjam. Tudi Aronovi sinovi: Nadáb, Abihú, Eleazar in Itamár.

<sup>4</sup> Eleazar je zaplodil Pinhásu, Pinhás je zaplodil Abišúa<sup>5</sup> in Abišúa je zaplodil Bukija in Bukí je zaplodil Uzija<sup>6</sup> in Uzí je zaplodil Zerahjá in Zerahjá je zaplodil Merajótá.<sup>7</sup> Merajót je zaplodil Amarjá in Amarjá je zaplodil Ahítuba<sup>8</sup> in Ahítub je zaplodil Cadóka in Cadók je zaplodil Ahímáaca<sup>9</sup> in Ahímáac je zaplodil Azarjája in Azarjá je zaplodil Johanána<sup>10</sup> in Johanán je zaplodil Azarjá (on je **ta**, ki je izvrševal duhovniško službo v templju, katerega je Salomon zgradil v Jeruzalemu);<sup>11</sup> Azarjá je zaplodil Amarjá in Amarjá je zaplodil Ahítuba<sup>12</sup> in Ahítub je zaplodil Cadóka in Cadók je zaplodil Šálúma<sup>13</sup> in Šálum je zaplodil Hilkijá in Hilkijá je zaplodil Azarjá<sup>14</sup> in Azarjá je zaplodil Serajája in Serajá je zaplodil Jocadáka<sup>15</sup> in Jocadák je odšel v **ujetništvo**, ko je Gospod po Nebukadnezarjevi roki odvedel Juda in Jeruzalem.

<sup>16</sup> Lévíjevi sinovi: Geršóm, Kehát in Merarí.<sup>17</sup> To **sta** imeni Geršómovih sinov: Libni in Šimí.<sup>18</sup> Kehátovi sinovi so **bili**: Amrám, Jichár, Hebrón in Uziél.<sup>19</sup> Meraríjeva sinova: Mahlí in Muší. To so družine Lévíjevcev glede na njihove družine.<sup>20</sup> Od Geršóma: njegov sin Libni, njegov sin Jahat, njegov sin Žimá,<sup>21</sup> njegov sin Joáh, njegov sin Idó, njegov sin Zerah in njegov sin Jeatraj.<sup>22</sup> Kehátovi sinovi: njegov sin Aminadáb, njegov sin Korah, njegov sin Asír,<sup>23</sup> njegov sin Elkaná, njegov sin Abiasáf, njegov sin Asír,<sup>24</sup> njegov sin Tahat, njegov sin Uriél, njegov sin Uzíjah in njegov sin Šául.<sup>25</sup> Elkanájeva sinova: Amasáj in Ahímót.<sup>26</sup> Glede Elkaná, Elkanájevi sinovi: njegov sin Cuf, njegov sin Nahat,<sup>27</sup> njegov sin Eliáb, njegov sin Jerohám in njegov sin Elkaná.<sup>28</sup> Samuelova sinova: prvorjenec Vašni in Abija.<sup>29</sup> Meraríjevi sinovi: Mahlí, njegov sin Libni, njegov sin Šimí, njegov sin Uzá,<sup>30</sup> njegov sin Šimá, njegov sin Hagrijá in njegov sin Asája.

<sup>31</sup> To so **tisti**, katere je David postavil nad službo pesmi v Gospodovi hiši, potem ko je skrinja imela počitek.<sup>32</sup> Služili so pred prebivališčem šotorskega svetišča skupnosti s petjem, dokler ni Salomon zgradil Gospodove hiše v Jeruzalemu; **potem** so čakali na svojo službo glede na svoj red.<sup>33</sup> Ti so **tisti**, ki so čakali s svojimi otroci. Izmed sinov Kehátovcev: pevec Hemán, sin Joéla, sinú Šemuéla,<sup>34</sup> sinú Elkanája,

his son, Baal his son,<sup>6</sup> Beerah his son, whom Tilgath-pilneser king of Assyria carried away *captive*: he was prince of the Reubenites.<sup>7</sup> And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah,<sup>8</sup> And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:<sup>9</sup> And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.<sup>10</sup> And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east *land* of Gilead.

<sup>11</sup> ¶ And the children of Gad dwelt over against them, in the land of Bashan unto Salchah:<sup>12</sup> Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.<sup>13</sup> And their brethren of the house of their fathers **were**, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.<sup>14</sup> These **are** the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;<sup>15</sup> Ahi the son of Abdiél, the son of Guni, chief of the house of their fathers.<sup>16</sup> And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.<sup>17</sup> All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

<sup>18</sup> ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, **were** four and forty thousand seven hundred and threescore, that went out to the war.<sup>19</sup> And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.<sup>20</sup> And they were helped against them, and the Hagarites were delivered into their hand, and all that **were** with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.<sup>21</sup> And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.<sup>22</sup> For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity.

<sup>23</sup> ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.<sup>24</sup> And these **were** the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiél, mighty men of valour, famous men, **and** heads of the house of their fathers.

<sup>25</sup> ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.<sup>26</sup> And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

**6** The sons of Levi; Gershon, Kohath, and Merari.<sup>2</sup> And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.<sup>3</sup> And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

<sup>4</sup> ¶ Eleazar begat Phinehas, Phinehas begat Abishua,<sup>5</sup> And Abishua begat Bukki, and Bukki begat Uzzi,<sup>6</sup> And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,<sup>7</sup> Meraioth begat Amariah, and Amariah begat Ahitub,<sup>8</sup> And Ahitub begat Zadok, and Zadok begat Ahimaaz,<sup>9</sup> And Ahimaaz begat Azariah, and Azariah begat Johanan,<sup>10</sup> And Johanan begat Azariah, (he **it is** that executed the priest's office in the temple that Solomon built in Jerusalem:)<sup>11</sup> And Azariah begat Amariah, and Amariah begat Ahitub,<sup>12</sup> And Ahitub begat Zadok, and Zadok begat Shallum,<sup>13</sup> And Shallum begat Hilkiah, and Hilkiah begat Azariah,<sup>14</sup> And Azariah begat Seraiah, and Seraiah begat Jehozadak,<sup>15</sup> And Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

<sup>16</sup> ¶ The sons of Levi; Gershon, Kohath, and Merari.<sup>17</sup> And these **be** the names of the sons of Gershon; Libni, and Shimeí.<sup>18</sup> And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.<sup>19</sup> The sons of Merari; Mahli, and Mushi. And these **are** the families of the Levites according to their fathers.<sup>20</sup> Of Gershon; Libni his son, Jahath his son, Zimmah his son,<sup>21</sup> Johah his son, Iddo his son, Zerah his son, Jeaterai his son.<sup>22</sup> The sons of Kohath; Amminadab his son, Korah his son, Assir his son,<sup>23</sup> Elkanah his son, and Ebiasaph his son, and Assir his son,<sup>24</sup> Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.<sup>25</sup> And the sons of Elkanah; Amasai, and Ahimoth.<sup>26</sup> As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,<sup>27</sup> Eliab his son, Jeroham his son, Elkanah his son.<sup>28</sup> And the sons of Samuel; the firstborn Vashni, and Abiah.<sup>29</sup> The sons of Merari; Mahli, Libni his son, Shimeí his son, Uzza his son,<sup>30</sup> Shimea his son, Haggiah his son, Asaiah his son.

<sup>31</sup> And these **are they** whom David set over the service of song in the house of the LORD, after that the ark had rest.<sup>32</sup> And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and **then** they waited on their office according to their order.<sup>33</sup> And these **are** they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son

of Joel, the son of Shemuel,<sup>34</sup> The son of Elkanah, the son of Jeroham, the son of Eiel, the son of Toah,<sup>35</sup> The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,<sup>36</sup> The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,<sup>37</sup> The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,<sup>38</sup> The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.<sup>39</sup> And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea,<sup>40</sup> The son of Michael, the son of Baaseiah, the son of Malchiah,<sup>41</sup> The son of Ethni, the son of Zerah, the son of Adaiah,<sup>42</sup> The son of Ethan, the son of Zimmah, the son of Shimei,<sup>43</sup> The son of Jahath, the son of Gershom, the son of Levi.<sup>44</sup> And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,<sup>45</sup> The son of Hashabiah, the son of Amaziah, the son of Hilkiah,<sup>46</sup> The son of Amzi, the son of Bani, the son of Shamer,<sup>47</sup> The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.<sup>48</sup> Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

<sup>49</sup> ¶ But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, **and were appointed** for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.<sup>50</sup> And these **are** the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,<sup>51</sup> Bukki his son, Uzzi his son, Zerahiah his son,<sup>52</sup> Meraioth his son, Amariah his son, Ahitub his son,<sup>53</sup> Zadok his son, Ahimaaaz his son.

<sup>54</sup> ¶ Now these **are** their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.<sup>55</sup> And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.<sup>56</sup> But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.<sup>57</sup> And to the sons of Aaron they gave the cities of Judah, **namely**, Hebron, **the city** of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,<sup>58</sup> And Hilen with her suburbs, Debir with her suburbs,<sup>59</sup> And Ashan with her suburbs, and Beth-shemesh with her suburbs:<sup>60</sup> And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.<sup>61</sup> And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, **namely**, out of the half tribe of Manasseh, by lot, ten cities.<sup>62</sup> And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.<sup>63</sup> Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.<sup>64</sup> And the children of Israel gave to the Levites these cities with their suburbs.<sup>65</sup> And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.<sup>66</sup> And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.<sup>67</sup> And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs,<sup>68</sup> And Jokneam with her suburbs, and Beth-horon with her suburbs,<sup>69</sup> And Aijalon with her suburbs, and Gath-rimmon with her suburbs:<sup>70</sup> And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.<sup>71</sup> Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:<sup>72</sup> And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,<sup>73</sup> And Ramoth with her suburbs, and Anem with her suburbs:<sup>74</sup> And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,<sup>75</sup> And Hukok with her suburbs, and Rehob with her suburbs:<sup>76</sup> And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.<sup>77</sup> Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:<sup>78</sup> And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,<sup>79</sup> Kedemoth also with her suburbs, and Mephaath with her suburbs:<sup>80</sup> And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,<sup>81</sup> And Heshbon with her suburbs, and Jazer with her suburbs.

**7** Now the sons of Issachar **were**, Tola, and Puah, Jashub, and Shimron, four.<sup>2</sup> And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, **to wit**, of Tola: **they were** valiant men of might in their generations; whose number **was** in the days of David two and twenty thousand and six hundred.<sup>3</sup> And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.<sup>4</sup> And with them, by their generations, after the house of their fathers, **were** bands of soldiers for war, six and thirty thousand **men**: for they had many wives and sons.<sup>5</sup> And their brethren among all the families of Issachar **were** valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

**6** ¶ **The sons** of Benjamin; Bela, and Becher, and Jediael, three.<sup>7</sup> And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of

sinú Jeroháma, sinú Eliéla, sinú Tohuja,<sup>35</sup> sinú Cufa, sinú Elkanája, sinú Mahata, sinú Amasája,<sup>36</sup> sinú Elkaná, sinú Joéla, sinú Azarjá, sinú Cefanjája,<sup>37</sup> sinú Tahata, sinú Asírja, sinú Abiasáfa, sinú Koraha,<sup>38</sup> sinú Jichárja, sinú Keháta, sinú Izraelovega sina Lévia.<sup>39</sup> Njegov brat Asáf, ki je stal na njegovi desnici, **celo** Asáf, sin Berehjája, sinú Simája,<sup>40</sup> sinú Mihaela, sinú Baasejája, sinú Malkijája,<sup>41</sup> sinú Etnjája, sinú Zeraha, sinú Adajá,<sup>42</sup> sinú Etána, sinú Zimája, sinú Simíja,<sup>43</sup> sinú Jahata, sinú Geršoma, Lévievega sina.<sup>44</sup> Njihovi bratje, Meraríjevi sinovi **so stali** na levi roki: Etán, sin Kišíjá, sinú Abdíja, sinú Malúha,<sup>45</sup> sinú Hašabjája, sinú Amacjá, sinú Hilkjája,<sup>46</sup> sinú Amcija, sinú Banija, sinú Šemerja,<sup>47</sup> sinú Mahlija, sinú Mušija, sinú Meraríja, Lévievega sina.<sup>48</sup> Tudi njihovi bratje Lévijevci **so bili** določeni k vsem vrstam služb šotorskega svetišča Božje hiše.

<sup>49</sup> Toda Aron in njegovi sinovi so darovali na oltarju žgalne daritve in na kadilnem oltarju **in bili so določeni** za vse delo najsvetjejšega **prostora** in da opravljajo spravo za Izrael, glede na vse, kar je zapovedal Božji služabnik Mojzes.<sup>50</sup> To **so** Aronovi sinovi: njegov sin Eleazar, njegov sin Pinhás, njegov sin Abisúa,<sup>51</sup> njegov sin Buki, njegov sin Uzí, njegov sin Zerahjá,<sup>52</sup> njegov sin Merajót, njegov sin Amarjá, njegov sin Ahitúb,<sup>53</sup> njegov sin Cadók in njegov sin Ahímáca.

<sup>54</sup> Torej to **so** njihovi bivališča po vseh njihovih gradovih in njihovih pokrajinh od Aronovih sinov, od družin Kehátovcev; kajti žreb je bil njihov.<sup>55</sup> Dali so jim Hebrón v Judovi deželi in njegova predmestja okoli njega.<sup>56</sup> Toda polja od mesta in njegove vasi so dali Jefunéjevemu sinu Kalébu.<sup>57</sup> Aronovim sinovom so dali Judova mesta, **namreč** Hebrón, **mesto** zatočišča, Libno s svojimi predmestji, Jatír, Eštemóa s svojimi predmestji,<sup>58</sup> Hilón s svojimi predmestji, Debír s svojimi predmestji,<sup>59</sup> Asán s svojimi predmestji in Bet Šemeš s svojimi predmestji.<sup>60</sup> Od Benjaminovega rodu: Geba s svojimi predmestji, Alémet s svojimi predmestji in Anatót s svojimi predmestji. Vseh njihovih mest po njihovih družinah **je bilo** trinajst mest.<sup>61</sup> Kehátovim sinovom, **ki so** ostali od družine tega rodu, **so bila** z žrebotom **dana mesta** polovice rodu, **namreč od** polovice Manásejevega **rodu**, deset mest.<sup>62</sup> Geršómovim sinovom po njihovih družinah od Isahárjevega rodu, od Aserjevega rodu, od Neftáljevega rodu in od Manásejevega rodu v Bašánu, trinajst mest.<sup>63</sup> Meraríjevim sinovim **je bilo** z žrebotom **dano**, po vseh njihovih družinah, od Rubenovega rodu, od Gadovega rodu in od Zábulonovega rodu dvanaajst mest.<sup>64</sup> Izraelovi otroci so dali Lévijevcem **ta** mesta z njihovimi predmestji.<sup>65</sup> Z žrebotom so od rodu Judovih otrok, od rodu Simeonovih otrok in od rodu Benjaminovih otrok dali ta mesta, ki so imenovana po **njihovih** imenih.<sup>66</sup> **Preostanek** družin Kehátovih sinov je dobil mesta svojih pokrajin od Efrájimovega rodu.<sup>67</sup> **Od** zavetnih mest so jih dali Síhem na gori Efrájim z njegovimi predmestji; **dali so tudi** Gezer s svojimi predmestji,<sup>68</sup> Jokmeám s svojimi predmestji, Bet Horón s svojimi predmestji,<sup>69</sup> Ajalon s svojimi predmestji in Gat Rimón s svojimi predmestji;<sup>70</sup> od polovice Manásejevega rodu: Anér s svojimi predmestji, Bileam s svojimi predmestji za družino preostanku Kehátovih sinov.<sup>71</sup> Geršómovim sinovom **je bilo dano** od družine polovice Manásejevega rodu Golán v Bašánu s svojimi predmestji in Aštarót s svojimi predmestji;<sup>72</sup> od Isahárjevega rodu: Kedeš s svojimi predmestji, Daberát s svojimi predmestji,<sup>73</sup> Ramót s svojimi predmestji in Anem s svojimi predmestji;<sup>74</sup> od Aserjevega rodu: Mišál s svojimi predmestji, Abdón s svojimi predmestji,<sup>75</sup> Hukok s svojimi predmestji in Rehób s svojimi predmestji;<sup>76</sup> od Neftáljevega rodu: Kedeš v Galileji s svojimi predmestji, Hamón s svojimi predmestji in Kirjatájim s svojimi predmestji.<sup>77</sup> Preostanku Meraríjevih otrok **je bilo dano** od Rubenovega rodu: Rimón s svojimi predmestji in Tabor s svojimi predmestji;<sup>78</sup> in na drugi strani Jordana, pri Jerihi na vzhodni strani Jordana **jim je bilo dano** od Rubenovega rodu: Bicer v divjini s svojimi predmestji, Jahac s svojimi predmestji,<sup>79</sup> tudi Kedemót s svojimi predmestji in Mefáat s svojimi predmestji;<sup>80</sup> od Gadovega rodu: Ramót v Gileádu s svojimi predmestji, Mahanájim s svojimi predmestji,<sup>81</sup> Hešbón s svojimi predmestji in Jazér s svojimi predmestji.

**7** Torej Isahárjevi sinovi **so bili**: Tolá, Puvá, Jašúb in Šimrón, štirje.<sup>2</sup> Tolájevi sinovi: Uzí, Refajá, Jeriél, Jahmáj, Jibsam in Šemuel, poglavarji hiše njihovega očeta, **namreč** od Tolája. **Bili so** hrabri mogočni možje v svojih rodovih, katerih število **je bilo** v Davidovih dneh dvaindvajset tisoč šeststo.<sup>3</sup> Uzíjevi sinovi: Jizrahjá, in Jizrahjájevi sinovi: Mihael, Obadjá, Joél in Jišijá, pet. Vsi izmed njih vodilni možje.<sup>4</sup> Z njimi, po njihovih rodovih, po hiši njihovih očetov, **so bile** čete vojakov za vojno, šestintrideset tisoč **mož**, kajti imeli so veliko žena in sinov.<sup>5</sup> Njihovi bratje med vsemi Isahárjevimi družinami **so bili** hrabri mogočni možje, prešteti po vseh njihovih rodovnikih, sedeminosemdeset tisoč.<sup>6</sup>

**6** Benjaminovi sinovi: Bela, Beher in Jediaél, trije.<sup>7</sup> Belovi sinovi: Ecbón, Uzí, Uziél, Jerimót in Ir, pet; poglavarji hiše **njihovih**

očetov, močni junaški možje; prešteti so bili po njihovih rodovnikih, dvaindvajset tisoč štiriintrideset.<sup>8</sup> Beherjevi sinovi: Zemirá, Joáš, Eliézer, Eljoenáj, Omri, Jerimót, Abija, Anatót in Alémet. Vsi ti so Beherjevi sinovi.<sup>9</sup> Njihovo število po njihovih rodovnikih, po njihovih rodovih, poglavarjev hiš njihovih očetov, močnih junaških mož, **je bilo** dvajset tisoč dvesto.<sup>10</sup> Tudi Jediaélovi sinovi: Bilhán. Bilhánovi sinovi: Jeúš, Benjamin, Ehúd, Kenaaná, Zetán, Taršíš in Ahišáhar.<sup>11</sup> Vseh teh Jediaélovih sinov, po poglavarjih njihovih očetov, močnih junaških mož, **je bilo** sedemnajst tisoč dvesto **vojakov**, primernih, da gredo ven na vojsko **in** bitko.<sup>12</sup> Tudi Šupím in Hupím, Irova otroka **in** Huším, Ahérjevi sinovi.

<sup>13</sup> Neftálíjevi sinovi: Jahaciél, Guní, Jecer in Šalúm, Bilhini sinovi.

<sup>14</sup> Manásejevi sinovi: Asriél, kateremu je rodila (*toda* njegova arámska priležnica je rodila Mahírja, Gileádovega očeta; <sup>15</sup> in Mahír je vzel za ženo **sestro** Hupíma in Šupíma, čigar sestri **je bilo** ime Maáha) in ime drugemu **je bilo** Celofhád; in Celofhád je imel hčere.<sup>16</sup> Mahírjeva žena Maáha je rodila sina in njegovo ime imenovala Peres; in ime njegovega brata **je bilo** Šeréš; njegova sinova pa **sta bila** Ulám in Rekem.<sup>17</sup> Ulámovi sinovi: Bedán. To **so bili** sinovi Gileáda, sinú Mahírja, Manásejevega sina.<sup>18</sup> Njegova sestra Moléheta je rodila Ishóda, Abiézeja in Mahlája.<sup>19</sup> Šemidájevi sinovi so bili: Ahján, Šéhem, Likhí in Aniám.

<sup>20</sup> Efrájimovi sinovi: Šútélah, njegov sin Bered, njegov sin Tahat, njegov sin Eladá in njegov sin Tahat,

<sup>21</sup> njegov sin Zabád, njegov sin Šútélah, Ecer in Elád, katere so usmrtil možje iz Gata, **ki so bili** rojeni v **tej** deželi, ker so prišli dol, da odvzamejo njihovo živino.<sup>22</sup> Njihov oče Efrájim je mnogo dni žaloval in prišli so njegovi bratje, da ga tolažijo.

<sup>23</sup> Ko je odšel k svoji ženi, je spočela, rodila sina in njegovo ime je imenoval Berijá, ker je z njegovo hišo šlo slabo.<sup>24</sup> (Njegova hči **je bila** Šeéra, ki je zgradila spodnji in zgornji Bet Horón ter Uzén Šeéra.)<sup>25</sup> Refah **je bil** njegov sin, tudi Rešef in njegov sin Telah in njegov sin Tahan,<sup>26</sup> njegov sin Ladán, njegov sin Amihúd, njegov sin Elišamá,<sup>27</sup> njegov sin Non in njegov sin Ješua.

<sup>28</sup> Njihove posesti in prebivališča **so bila** Betel in njegova mesta, proti vzhodu Naára, proti zahodu Gezer s svojimi mesti; tudi Sihem in njegova mesta, do Gaze in njenih mest;<sup>29</sup> in pri mejah Manásejevih otrok, Bet Šeán in njegova mesta, Taanáh in njegova mesta, Megídá in njegova mesta ter Dor in njegova mesta. V teh so prebivali otroci Izraelovega sina Jožefa.

<sup>30</sup> Aserjevi sinovi: Jimnáh, Jišvá, Jišví, Berijá in njihova sestra Séraha.

<sup>31</sup> Berijájeva sinova: Heber in Malkiél, **ki je** Birzájitov oče.<sup>32</sup> Heber je zaplodil Jafléta, Somerja, Hotáma in njihovo sestro Šuo.<sup>33</sup> Jaflétovi sinovi: Pasáh, Bimhál in Ašvát. To **so** Jaflétovi sinovi.<sup>34</sup> Šemerjevi sinovi: Ahí, Rohgá, Hubá in Arám.<sup>35</sup> Sinovi njegovega brata Heléma: Cofah, Jimná, Šeles in Amál.<sup>36</sup> Cofahovi sinovi: Suah, Harnéfer, Šuál, Berí, Jimrá,<sup>37</sup> Becer, Hod, Šamá, Šílsá, Jitrán in Beérá.<sup>38</sup> Jeterjevi sinovi: Jefuné, Pispá in Ará.<sup>39</sup> Ulájevi sinovi: Aráh, Haniél in Ricjá.<sup>40</sup> Vsi ti **so bili** Aserjevi otroci, poglavarij **njihovih** očetnih hiš, izbrani **in** močni junaški možje, vodje princve. Število tistih, ki so bili po rodovniku zmožni za vojno **in** bitko, **je bilo** šestindvajset tisoč mož.

**8** Torej Benjamin je zaplodil svojega prvorojenca Bela, drugega Ašbélá in tretjega Ahráha,<sup>2</sup> četrtega Nohá in petega Rafá.<sup>3</sup> Belovi sinovi so bili: Adár, Gerá, Abihúd,<sup>4</sup> Abišúa, Naamán, Ahóah,<sup>5</sup> Gerá, Šefufán in Hurám.<sup>6</sup> Ti **so** Ehúdovi sinovi. To **so** poglavarji očetov prebivalcev Gebe in odpeljali so jih v Manáhat:<sup>7</sup> Naamán, Ahíja in Gerá, le-ta jih je pregnant in zaplodil Uzá in Ahihúda.<sup>8</sup> Šaharájim je zaplodil **otroke** v moábski deželi, potem ko ju je poslal proč; Hušíma in Baára **sta bili** njegovi ženi.<sup>9</sup> Svoji ženi Hódeši je zaplodil Jobába, Cibjá, Meša, Malkáma,<sup>10</sup> Jeúca, Sahejá in Mirmá. To **so bili** njegovi sinovi, poglavarji očetov.<sup>11</sup> S Hušímo je zaplodil Abitúba in Elpáala.<sup>12</sup> Elpáloví sinovi: Eber, Mišám in Šamed, ki je zgradil Onó in Lod z njegovimi mesti;<sup>13</sup> tudi Berijá in Šemáa, **ki sta bila** poglavarja očetov izmed prebivalcev Ajalóna, ki sta pregnala prebivalce Gata:<sup>14</sup> Ahjó, Šašák, Jeremót,<sup>15</sup> Zebadjá, Arád, Ader,<sup>16</sup> Mihael, Jišpá in Johá, Berijájevi sinovi;<sup>17</sup> in Zebadjá, Mešulám, Hizki, Heber,<sup>18</sup> tudi Jišmeráj, Jizlijá, Jobáb, Elpáloví sinovi;<sup>19</sup> in Jakím, Zihrí, Zabdí,<sup>20</sup> Eliénaj, Celetáj, Eliél,<sup>21</sup> Adajáj, Berajá in Smírat, Smíjevi sinovi;<sup>22</sup> in Jišpán, Eber, Eliél,<sup>23</sup> Abdón, Zihrí, Hanán,<sup>24</sup> Hananjá, Elám, Antotijá,<sup>25</sup> Jifdejá in Penuél, Šašákoví sinovi;<sup>26</sup> in Šamšeráj, Šeharjá, Ataljá,<sup>27</sup> Jaarejá, Elijá in Zihrí, Jerohámovi sinovi.<sup>28</sup> To **so bili** poglavarji izmed očetov, po svojih rodovih, vodilni **možje**. Ti so prebivali v Jeruzalemu.<sup>29</sup> Pri Gibeónu je prebival oče Gibeóncev, čigar ženi **je bilo** ime Maáha.<sup>30</sup> Njegov prvorojenec Abdón, Cur, Kiš, Bál, Nadáb,<sup>31</sup> Gedór, Ahjó in Zeher.<sup>32</sup> Miklót je zaplodil Šimája. Tudi ti so s svojimi brati prebivali nasproti njih v Jeruzalemu.

the house of **their** fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.<sup>8</sup> And the sons of Becher; Zemira, and Joash, and Eliezer, and Eljoenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these **are** the sons of Becher.<sup>9</sup> And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, **was** twenty thousand and two hundred.<sup>10</sup> The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.<sup>11</sup> All these the sons of Jediael, by the heads of their fathers, mighty men of valour, **were** seventeen thousand and two hundred **soldiers**, fit to go out for war **and** battle.<sup>12</sup> Shuppim also, and Huppim, the children of Ir, **and** Hushim, the sons of Aher.

<sup>13</sup> ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

<sup>14</sup> ¶ The sons of Manasseh; Ashriel, whom she bare: (**but** his concubine the Aramitess bare Machir the father of Gilead:<sup>15</sup> And Machir took to wife **the sister** of Huppim and Shuppim, whose sister's name **was** Maachah;) and the name of the second **was** Zelophehad: and Zelophehad had daughters.<sup>16</sup> And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother **was** Sheresh; and his sons **were** Ulam and Rakem.<sup>17</sup> And the sons of Ulam; Bedan. These **were** the sons of Gilead, the son of Machir, the son of Manasseh.<sup>18</sup> And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.<sup>19</sup> And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

<sup>20</sup> ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

<sup>21</sup> ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Eleazar, whom the men of Gath **that were** born in **that** land slew, because they came down to take away their cattle.<sup>22</sup> And Ephraim their father mourned many days, and his brethren came to comfort him.

<sup>23</sup> ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.<sup>24</sup> (And his daughter **was** Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)<sup>25</sup> And Repah **was** his son, also Reseph, and Telah his son, and Tahan his son,<sup>26</sup> Laadan his son, Ammihud his son, Elishama his son,<sup>27</sup> Non his son, Jehoshua his son.

<sup>28</sup> ¶ And their possessions and habitations **were**, Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof;<sup>29</sup> And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

<sup>30</sup> ¶ The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.<sup>31</sup> And the sons of Beriah; Heber, and Malchiel, **who is** the father of Birzavith.<sup>32</sup> And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.<sup>33</sup> And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These **are** the children of Japhlet.<sup>34</sup> And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.<sup>35</sup> And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.<sup>36</sup> The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,<sup>37</sup> Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.<sup>38</sup> And the sons of Jether; Jephunneh, and Pispath, and Ara.<sup>39</sup> And the sons of Ulla; Arah, and Haniel, and Rezia.<sup>40</sup> All these **were** the children of Asher, heads of **their** father's house, choice **and** mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war **and** to battle **was** twenty and six thousand men.

**8** Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,<sup>2</sup> Nohah the fourth, and Rapha the fifth.<sup>3</sup> And the sons of Bela were, Addar, and Gera, and Abihud,<sup>4</sup> And Abishua, and Naaman, and Ahoah,<sup>5</sup> And Gera, and Shephuphan, and Huram.<sup>6</sup> And these **are** the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:<sup>7</sup> And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.<sup>8</sup> And Shaharaim begat **children** in the country of Moab, after he had sent them away; Hushim and Baara **were** his wives.<sup>9</sup> And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,<sup>10</sup> And Jeuz, and Shachia, and Mirma. These **were** his sons, heads of the fathers.<sup>11</sup> And of Hushim he begat Abitub, and Elpaal.<sup>12</sup> The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof;<sup>13</sup> Beriah also, and Shema, who **were** heads of the fathers of the inhabitants of Ajalon, who drove away the inhabitants of Gath:<sup>14</sup> And Ahio, Shashak, and Jeremoth,<sup>15</sup> And Zebadiah, and Arad, and Ader,<sup>16</sup> And Michael, and Ispah, and Joha, the sons of Beriah;<sup>17</sup> And Zebadiah, and Meshullam, and Hezeki, and Heber,<sup>18</sup> Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;<sup>19</sup> And Jakim, and Zichri, and Zabdi,<sup>20</sup> And Elienai, and Zilthai, and Eliel,<sup>21</sup> And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;<sup>22</sup> And Ishpan, and Heber, and Eliel,<sup>23</sup> And Abdón, and Zichri, and Hanan,<sup>24</sup> And Hananiah, and Elam, and Antothijah,<sup>25</sup> And Iphedeiah, and Penuel, the sons of Shashak;<sup>26</sup> And Shamsherai, and Shehariah, and Athaliah,<sup>27</sup> And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.<sup>28</sup> These **were** heads of the fathers, by their generations, chief **men**. These dwelt in Jerusalem.<sup>29</sup> And at Gibeon dwelt the father of Gibeon; whose wife's name **was** Maachah:<sup>30</sup> And his firstborn

son Abdon, and Zur, and Kish, and Baal, and Nadab,<sup>31</sup> And Gedor, and Ahio, and Zacher.<sup>32</sup> And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

<sup>33</sup> ¶ And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.<sup>34</sup> And the son of Jonathan was Merib-baal; and Merib-baal begat Micah.<sup>35</sup> And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz.<sup>36</sup> And Ahaz begat Jehoahad; and Jehoahad begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,<sup>37</sup> And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son:<sup>38</sup> And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.<sup>39</sup> And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third.<sup>40</sup> And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

**9** So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

<sup>2</sup> ¶ Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.<sup>3</sup> And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;<sup>4</sup> Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.<sup>5</sup> And of the Shilonites; Asaiah the firstborn, and his sons.<sup>6</sup> And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.<sup>7</sup> And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,<sup>8</sup> And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;<sup>9</sup> And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

<sup>10</sup> ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,<sup>11</sup> And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;<sup>12</sup> And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;<sup>13</sup> And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

<sup>14</sup> And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;<sup>15</sup> And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;<sup>16</sup> And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.<sup>17</sup> And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;<sup>18</sup> Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi.<sup>19</sup> And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry.<sup>20</sup> And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.<sup>21</sup> And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.<sup>22</sup> All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.<sup>23</sup> So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards.<sup>24</sup> In four quarters were the porters, toward the east, west, north, and south.<sup>25</sup> And their brethren, which were in their villages, were to come after seven days from time to time with them.<sup>26</sup> For these Levites, the four chief porters, were in their set office, and were over the chambers and treasures of the house of God.

<sup>27</sup> ¶ And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.<sup>28</sup> And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.<sup>29</sup> Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.<sup>30</sup> And some of the sons of the priests made the ointment of the spices.<sup>31</sup> And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.<sup>32</sup> And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath.<sup>33</sup> And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.<sup>34</sup> These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

<sup>35</sup> ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:<sup>36</sup> And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,<sup>37</sup> And Gedor, and Ahio, and Zechariah, and Mikloth.<sup>38</sup> And Mikloth begat Shimeam. And they also dwelt with their brethren

<sup>33</sup> Ner je zaplodil Kiša, Kiš je zaplodil Savla, Savel je zaplodil Jonatana, Malkišúa, Abinadába in Ešbáala.<sup>34</sup> Jonatanov sin je bil Meríb Báal in Meríb Báal je zaplodil Miha.<sup>35</sup> Mihovi sinovi so bili Pitón, Meleh, Taréa in Aház.<sup>36</sup> Aház je zaplodil Jeoadája; in Jeoadá je zaplodil Alémata, Azmáveta in Zimrija; Zimri je zaplodil Mocá<sup>37</sup> in Mocá je zaplodil Binája; njegov sin je bil Rafája, njegov sin Elasáj, njegov sin Acél.<sup>38</sup> Acél je imel šest sinov, katerih imena so ta: Azrikám, Bohrú, Jišmaél, Šearjá, Obadjá in Hanán. Vsi ti so bili Acélovi sinovi.<sup>39</sup> Sinovi njegovega brata Ešeka so bili njegov prvorjenec Ulám, drugi Jeúš in tretji Elifelet.<sup>40</sup> Ulámovi sinovi so bili močni junaški možje, lokostrrelci in imel je mnogo sinov in vnukov, sto petdeset. Vsi ti so Benjaminovi sinovi.

**9** Tako je bil ves Izrael preštet po rodovnikih. Glej, zapisani so bili v knjigo Izraelovih in Judovih kraljev; [tisti] ki so bili odvedeni v Babilon zaradi svojega prestopka.

<sup>2</sup> Torej prvi prebivalci, ki so prebivali na svojih posestvih, v svojih mestih, so bili Izraelci, duhovniki, Lévijevci in Netinimci.<sup>3</sup> V Jeruzalemu so od Judovih, Benjaminovih, Efrájimovih otrok in Manáseja prebivali:<sup>4</sup> Utáj, sin Amihúda, sinú Omrija, sinú Imrija, Baníjevega sina, izmed otrok Judovega sina Pareca.<sup>5</sup> Izmed Šilčanov: prvorjenec Asájá in njegovi sinovi.<sup>6</sup> Izmed Zerahovih sinov: Jeuel in njihovi bratje, šeststo devetdeset.<sup>7</sup> Izmed Benjaminovih sinov: Salú, sin Mešuláma, sinú Hodavija, Senuájevega sina.<sup>8</sup> Jerohámov sin Jibnejá in Elá, sin Uzija, Mihríjevega sina in Mešuláma, sin Šefatjája, sinú Reguéla, Jibnjájevega sina<sup>9</sup> in njihovi bratje, glede na svoje robove, devetsto šestinpetdeset. Vsi ti možje so bili vodje očetov in hiši svojih očetov.

<sup>10</sup> Izmed duhovníkov: Jedajája, Jojarib, Jahín,<sup>11</sup> Azarjá, sin Hilkijá, sinú Mešuláma, sinú Cadóka, sinú Merajótá, Ahitúbovega sina, poveljnika Božje hiše;<sup>12</sup> in Adajá, sin Jeroháma, sinú Pašhúrja, Malkijájevega sina in Masáj, sin Adiela, sinú Jahzérája, sinú Mešuláma, sinú Mešilemóta, Imérjevega sina<sup>13</sup> ter njihovi bratje, poglavarji hiše svojih očetov, tisoč sedemsto šestdeset, zelo sposobni možje za službo Božje hiše.

<sup>14</sup> Izmed Lévijevcev: Šemajá, sin Hašuba, sinú Azrikáma, sinú Hašabjája izmed Meraríjevih sinov;<sup>15</sup> Baktakár, Hereš, Galál, Matanjá, sin Miha, sinú Zihrija, Asáfovega sina,<sup>16</sup> Obadjá, sin Šemajája, sinú Galála, Jedutúnovega sina in Berehjá, sin Asája, Elkanájevega sina, ki je prebival v vaseh Netófčanov.<sup>17</sup> Vratarji so bili Šalúm, Akúb, Talmón, Ahímán in njihovi bratje; Šalúm je bil vodja;<sup>18</sup> ki so do takrat čakali pri kraljevih velikih vratih proti vzhodu; bili so vratarji v družbi Lévijevih otrok.<sup>19</sup> Šalúm, sin Koréja, sinú Abiasáfa, Kórahovega sina in njegovi bratje iz hiše njegovega očeta, Kórahovci, so bili nad delom službe, čuvaji velikih vrat šotorskega svetišča. Njihovi očetje, nad Gospodovo vojsko, pa so bili čuvaji vhoda.<sup>20</sup> Eleazarjev sin Pinhás je bil in preteklem času vladar nad njimi in Gospod je bil z njimi.<sup>21</sup> Mešelemájjev sin Zeharjá je bil vratar vrat šotorskega svetišča skupnosti.<sup>22</sup> Vseh teh, ki so bili izbrani, da bodo vratarji v velikih vratih, je bilo dvesto dvanajst. Ti so bili prešteti po svojem rodovniku v svojih vaseh, katere sta David in videc Šamuel odredila v njihovo določeno službo.<sup>23</sup> Tako so oni in njihovi otroci imeli nadzor velikih vrat Gospodove hiše, namreč hiše šotorskega svetišča, po stražah.<sup>24</sup> V širih četrtninah so bili vratarji, proti vzhodu, zahodu, severu in jugu.<sup>25</sup> Njihovi bratje, ki so bili v svojih vaseh naj bi z njimi prihajali po sedmih dneh, od časa do časa.<sup>26</sup> Kajti ti Lévijevci, širje glavni vratarji, so bili v svoji določeni službi in so bili nad sobami in zakladnicami Božje hiše.

<sup>27</sup> Prenočevali so naokoli Božje hiše, ker je bila nad njimi zadolžitev in njim je pripadalo vsakodnevno jutranje odpiranje.<sup>28</sup> Nekateri izmed njih so imeli zadolžitev strežniških posod, da bi jih prinašali noter in ven po številu.<sup>29</sup> Tudi nekateri izmed njih so bili določeni, da nadzirajo posode, vse svetiščne priprave, fino moko, vino, olje, dišave in kadila.<sup>30</sup> Nekateri izmed sinov duhovníkov so iz dišav izdelovali mazilo.<sup>31</sup> Matitjá, eden izmed Lévijevcev, ki je bil prvorjenec Kórahovca Šalúma, je imel določeno službo nad stvarmi, ki so bile narejene v ponvah.<sup>32</sup> Ostali izmed njihovih bratov, izmed Kehátovih sinov, so bili nad hlebi navzočnosti, da so jih pripravljali vsak šabat.<sup>33</sup> To so pevci, glavni izmed Lévijevih očetov, ki so prosti ostali v sobah, kajti pri tem delu so bili zaposleni dan in noč.<sup>34</sup> Ti glavni Lévijevi očetje so bili vodje po svojih rodovih; ti so prebivali pri Jeruzalemu.

<sup>35</sup> V Gibeónu je prebival Jehiél, oče Gibeóncev, čigar ženi je bilo ime Maáha<sup>36</sup> in njegov prvorjenec Abdón, potem Cur, Kiš, Bál, Ner, Nadáb,<sup>37</sup> Gedór, Ahjó, Zeharjá in Miklót.<sup>38</sup> Miklót je zaplodil Simá. In tudi ti so prebivali s svojimi brati pri Jeruzalemu, nasproti svojih bratov.

<sup>39</sup> Ner je zaplodil Kiša, Kiš je zaplodil Savla, Savel je zaplodil Jonatana, Malkišúa, Abinadába in Ešbáala. <sup>40</sup> Jonatanov sin *je bil* Merib Bál, in Merib Bál je zaplodil Miha. <sup>41</sup> Mihovi sinovi *so bili* Pitón, Meleh, Tahréa *in Aház*. <sup>42</sup> Aház je zaplodil Jara in Jara je zaplodil Alémeta, Azmáveta in Zimríja in Zimrí je zaplodil Mocá <sup>43</sup> in Mocá je zaplodil Binája, njegov sin Refajá, njegov sin Elasáj, njegov sin Acél. <sup>44</sup> Acél je imel šest sinov, katerih imena *so ta*: Azrikám, Bohrú, Jišmaél, Šearjá, Obadjá in Hanán; ti *so bili* Acélovi sinovi.

**10** Torej Filistejci so se borili zoper Izrael, in Izraelovi može so pobgnili pred Filistejci in umorjeni popadali na gori Gilbói. <sup>2</sup> Filistejci so zasledovali Savla in njegove sinove; in Filistejci so usmrtili Jonatana, Abinadába in Malkišúa, Savlove sinove. <sup>3</sup> Bitka je postala huda zoper Savla in lokostrelci so ga zadeli in bil je ranjen od lokostrelcev. <sup>4</sup> Potem je Savel rekel svojemu nosilcu bojne opreme: »Izvleci svoj meč in me prebodi z njim; da ne bi prišli ti neobrezanci in me zlorabili.« Njegov nosilec bojne opreme pa ni hotel, kajti bil je hudo prestrašen. Tako je Savel vzel meč in se vrgel nanj. <sup>5</sup> Ko je njegov nosilec bojne opreme videl, da je bil Savel mrtev, se je tudi sam prav tako vrgel na meč in umrl. <sup>6</sup> Tako je umrl Savel in njegovi trije sinovi in vsa njegova hiša je skupaj umrla. <sup>7</sup> Ko so vsi možje iz Izraela, ki *so bili* v dolini, videli, da so oni pobgnili in da so bili Savel in njegovi sinovi mrtvi, potem so zapustili svoja mesta in pobgnili, in prišli so Filistejci ter prebivali v njih.

<sup>8</sup> Pripetilo se je naslednji dan, ko so prišli Filistejci, da oropajo umorjene, da so našli Savla in njegove sinove padle na gori Gilbói. <sup>9</sup> Ko so ga slekli do golega, so vzeli njegovo glavo, njegovo bojno opremo in *[to]* poslali naokoli po deželi Filistejev, da odnesejo novice njihovim malikom in ljudstvu. <sup>10</sup> Njegovo bojno opremo so položili v hišo svojih bogov, njegovo glavo pa so pritrdirili v Dagónovem templju.

<sup>11</sup> Ko so vsi Jabéš Gileádovci slišali vse, kar so Filistejci storili Savlu, <sup>12</sup> so vstali vsi hrabri može in odnesli Savlovo truplo in trupla njegovih sinov ter jih prinesli v Jabéš in njihove kosti pokopali pod hrastom v Jabéšu in se postili sedem dni.

<sup>13</sup> Tako je Savel umrl zaradi svojega prestopka, ki ga je zaglešil zoper Gospoda, *torej* zoper Gospodovo besedo, katere se ni držal in je tudi spraševal za *nasvet nekoga*, ki je *imel* hišnega duha, da poizve *o tem*, <sup>14</sup> ni pa poizvedel od Gospoda, zato ga je ta usmrtil in kraljestvo obrnil k Jesejevemu sinu Davidu.

**11** Potem se je ves Izrael zbral skupaj k Davidu v Hebrón, rekoč: »Glej, mi *sмо* tvoja kost in tvore meso. <sup>2</sup> Poleg tega si *bil* ti ta v preteklem času, ko je bil Savel kralj, ki si nas vodil ven in privedel v Izrael, in Gospod, tvoj Bog, ti je rekel: »Ti boš pasel moje ljudstvo Izraela in ti boš vladar nad mojim ljudstvom Izraelom.« <sup>3</sup> Zato so vsi Izraelovi starešine prišli h kralju v Hebrón in David je v Hebrónu z njimi sklenil zavezo pred Gospodom; in mazilili so Davida za kralja nad Izraelem, glede na besedo od Gospoda po Samuela.

<sup>4</sup> David in ves Izrael so odšli k Jeruzalemu, ki *je* Jebús, kjer *so bili* prebivalci dežele Jebusejci. <sup>5</sup> Prebivalci Jebúsa so rekli Davidu: »Ne boš prišel sém.« Kljub temu je David zavzel sionski grad, ki *je* Davidovo mesto. <sup>6</sup> David je rekel: »Kdorkoli prvi udari Jebusejce bo vodja in poveljnik.« Tako je Cerújin sin Joáb prvi odšel gor in je bil vodja. <sup>7</sup> David je prebival v gradu, zato so ga imenovali Davidovo mesto. <sup>8</sup> Okoli je zgradil mesto, celo od Miloja naokoli, Joáb pa je popravil preostanek mesta. <sup>9</sup> Tako je David postajal večji in večji, kajti Gospod nad bojevniki *je bil* z njim.

<sup>10</sup> Tudi ti *so* vodje izmed mogočnih mož, ki jih je imel David, ki so se z njim okrepili v njegovem kraljestvu *in* z vsem Izraelem, da ga postavijo za kralja, glede na Gospodovo besedo, ki je zadevala Izrael. <sup>11</sup> To pa *je* število mogočnih mož, ki jih je imel David: Hahmonijec Jašobam, vodja poveljnikov; svojo sulico je dvignil zoper tristo *[in] po njem [so bili]* naenkrat umorjeni. <sup>12</sup> Za njim *je bil* Eleazar, sin Dodója, Áhóhovca, ki *je bil eden* izmed treh mogočnih. <sup>13</sup> Z Davidom je bil pri Pas Damínu in tam so se Filistejci skupaj zbrali za bitko, kjer je bil kos zemljišča poln ječmena; in ljudstvo je pobegnilo pred Filistejci. <sup>14</sup> Postavila sta se na sredo *tega* kosa zemljišča, ga ovobodila in usmrtila Filistejce in Gospod jih je rešil z veliko rešitvijo.

<sup>15</sup> Torej trije izmed tridesetih poveljnikov so odšli dol k skali, k Davidu, v votlinu Adulám, vojska Filistejcev pa se je utaborila v dolini Rafájim. <sup>16</sup> David *je bil* takrat v utrijenem kraju, garnizija Filistejcev pa *je bila* tedaj pri Betlehemu. <sup>17</sup> David je zahrepelen in rekel: »Ó da bi mi nekdo dal piti vode iz betlehemskega vodnjaka, ki *je* pri velikih vratih!« <sup>18</sup> In trije so se prebili skozi vojsko Filistejcev in zajeli vodo iz betlehemskega vodnjaka, ki *je bil* pri velikih vratih, *jo* vzel in *jo* prinesli k Davidu, toda David je ni hotel piti, temveč jo je izlil Gospodu <sup>19</sup> in rekel: »Bog ne daj, da bi storil to stvar. Mar naj bi pil kri teh mož, ki so svoja življenga postavili v nevarnost? Kajti s *tveganjem za* svoja življenga so jo prinesli.« Zato je ni hotel piti. Te stvari so storili ti trije mogočni.

<sup>20</sup> Joábov brat Abišáj je bil vodja izmed treh. Ker je svojo sulico dvignil proti tristotim, *jih* usmrtil in imel ime med tremi. <sup>21</sup> Izmed treh

at Jerusalem, over against their brethren. <sup>39</sup> And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. <sup>40</sup> And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah. <sup>41</sup> And the sons of Micah *were*, Pithon, and Melech, and Tahrea, *and Ahaz*. <sup>42</sup> And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; <sup>43</sup> And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. <sup>44</sup> And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

**10** Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. <sup>2</sup> And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. <sup>3</sup> And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. <sup>4</sup> Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. <sup>5</sup> And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died. <sup>6</sup> So Saul died, and his three sons, and all his house died together. <sup>7</sup> And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

<sup>8</sup> ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. <sup>9</sup> And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. <sup>10</sup> And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

<sup>11</sup> ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul, <sup>12</sup> They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

<sup>13</sup> ¶ So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking *counsel of one that had* a familiar spirit, to enquire *of it*; <sup>14</sup> And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

**11** Then all Israel gathered themselves to David unto Hebron, saying, **11** Behold, we *are* thy bone and thy flesh. <sup>2</sup> And moreover in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel. <sup>3</sup> Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.

<sup>4</sup> ¶ And David and all Israel went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land. <sup>5</sup> And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David. <sup>6</sup> And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief. <sup>7</sup> And David dwelt in the castle; therefore they called it the city of David. <sup>8</sup> And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. <sup>9</sup> So David waxed greater and greater: for the LORD of hosts *was* with him.

<sup>10</sup> ¶ These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel. <sup>11</sup> And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time. <sup>12</sup> And after him *was* Eleazar the son of Dodo, the Ahohite, who *was* one of the three mighties. <sup>13</sup> He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. <sup>14</sup> And they set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance.

<sup>15</sup> ¶ Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. <sup>16</sup> And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem. <sup>17</sup> And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate! <sup>18</sup> And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of it*, but poured it out to the LORD, <sup>19</sup> And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

<sup>20</sup> ¶ And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among

the three.<sup>21</sup> Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.<sup>22</sup> Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.<sup>23</sup> And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.<sup>24</sup> These *things* did Benaiah the son of Jehoiada, and had the name among the three mighty.<sup>25</sup> Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

<sup>26</sup> ¶ Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,<sup>27</sup> Shammoth the Harorite, Helez the Pelonite,<sup>28</sup> Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,<sup>29</sup> Sibbeccai the Hushathite, Ilai the Ahohite,<sup>30</sup> Maherai the Netophathite, Heled the son of Baanah the Netophathite,<sup>31</sup> Ithai the son of Ribai of Gibeah, *that pertained to* the children of Benjamin, Benaiah the Pirathonite,<sup>32</sup> Hurai of the brooks of Gaash, Abiel the Arbathite,<sup>33</sup> Azmaveth the Baharumite, Eliabha the Shaalbonite,<sup>34</sup> The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,<sup>35</sup> Ahiam the son of Sacar the Hararite, Eliphail the son of Ur,<sup>36</sup> Hepher the Mecherathite, Ahijah the Pelonite,<sup>37</sup> Hezro the Carmelite, Naarai the son of Ezbai,<sup>38</sup> Joel the brother of Nathan, Mibhar the son of Haggeri,<sup>39</sup> Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,<sup>40</sup> Ira the Ithrite, Gareb the Ithrite,<sup>41</sup> Uriah the Hittite, Zabad the son of Ahlai,<sup>42</sup> Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,<sup>43</sup> Hanan the son of Maachah, and Josaphat the Mithnite,<sup>44</sup> Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,<sup>45</sup> Jedael the son of Shimri, and Joha his brother, the Tizite,<sup>46</sup> Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,<sup>47</sup> Eliel, and Obed, and Jasiel the Mesobaite.

**12** Now these *are* they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.<sup>2</sup> They *were* armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, even of Saul's brethren of Benjamin.<sup>3</sup> The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,<sup>4</sup> And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,<sup>5</sup> Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,<sup>6</sup> Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,<sup>7</sup> And Joelah, and Zebadiah, the sons of Jeroham of Gedor.<sup>8</sup> And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;<sup>9</sup> Ezer the first, Obadiah the second, Eliab the third,<sup>10</sup> Mishmannah the fourth, Jeremiah the fifth,<sup>11</sup> Attai the sixth, Eiel the seventh,<sup>12</sup> Johanan the eighth, Elzabad the ninth,<sup>13</sup> Jeremiah the tenth, Machbanai the eleventh.<sup>14</sup> These *were* of the sons of Gad, captains of the host: one of the least *was* over an hundred, and the greatest over a thousand.<sup>15</sup> These *are* they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all *them* of the valleys, both toward the east, and toward the west.<sup>16</sup> And there came of the children of Benjamin and Judah to the hold unto David.<sup>17</sup> And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke it.<sup>18</sup> Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine *are* we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.<sup>19</sup> And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to *the jeopardy* of our heads.<sup>20</sup> As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jedael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.<sup>21</sup> And they helped David against the band of the rovers: for they *were* all mighty men of valour, and were captains in the host.<sup>22</sup> For at *that* time day by day there came to David to help him, until it *was* a great host, like the host of God.

<sup>23</sup> ¶ And these *are* the numbers of the bands *that were* ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.<sup>24</sup> The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready armed to the war.<sup>25</sup> Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.<sup>26</sup> Of the children of Levi four thousand and six hundred.<sup>27</sup> And Jehoiada was the leader of the Aaronites, and with him *were* three thousand and seven hundred;<sup>28</sup> And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.<sup>29</sup> And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.<sup>30</sup> And of

je bil častitljivejši kakor dva, kajti bil je njihov poveljnik, vendar *prvih* treh ni dosegel.<sup>22</sup> Jojadájev sin Benajá, sin hrabrega moža iz Kabceála, ki je storil mnogo dejanj; usmrtil je dva levu podobna moža iz Moába; prav tako je odšel dol in ubil leva v jami na snežen dan.<sup>23</sup> Ubil je Egipčana, moža *visoke* postave, pet komolcev visokega. V Egipčanovi roki je *bila* sulica, podobna tkalčevemu brunu in ta je s palico odšel dol k njemu, iz Egipčanske roke iztrgal sulico in ga usmrtil z njegovo lastno sulico.<sup>24</sup> Te *stvari* je storil Jojadájev sin Benajá in imel je ime med tremi najmogočnejšimi.<sup>25</sup> Glej, bil je častitljiv med tridesetimi, toda ni dosegel *privih* treh in David ga je postavil čez svojo stražo.

<sup>26</sup> Hrabri možje izmed vojsk *so bili* tudi: Joábov brat Asaél, Dodójev sin Elhanán iz Betlehema,<sup>27</sup> Harórec Šamót, Péletovec Helec,<sup>28</sup> Irá, sin Tekójčana Ikéša, Anatóčan Abiézer,<sup>29</sup> Hušán Sibeháj, Ahóahovec Iláj,<sup>30</sup> Netóčan Mahráj, Baanájev sin Heled, Netóčan,<sup>31</sup> Ribájev sin Itáj iz Gíbee, *ki priпада* Benjaminovim otrokom, Piratónec Benajá,<sup>32</sup> Huráj iz Gáasévih potokov, Arbatéjec Abiél,<sup>33</sup> Baharuméjec Azmávet, Šaalbónec Eljahbá,<sup>34</sup> sinovi Gunijevca Hašéna; Jonatan, sin Hararéjca Šagéja,<sup>35</sup> Ahiám, sin Hararéjca Sahájra, Urov sin Elifál,<sup>36</sup> Mehérejec Hefer, Péletovec Ahíja,<sup>37</sup> Karmélcán Hecró, Ezbájev sin Naaráj,<sup>38</sup> Natánov brat Joél, Hagrijev sin Mibhár,<sup>39</sup> Amóneč Celek, Beeróčan Nahráj, nosilec bojne opreme Cerújinega sina Joába,<sup>40</sup> Jéterjevec Irá, Jéterjevec Garéb,<sup>41</sup> Hetejec Uriá, Ahlájev sin Zabád,<sup>42</sup> Adiná, sin Rubenovca Sizája, poveljnik Rubenovcev in trideseterica z njim,<sup>43</sup> Maahájev sin Hanán, Mitnéc Józafat,<sup>44</sup> Aštáróčan Uzija, Šamá in Jehiél, sinova Aroérčana Hotáma,<sup>45</sup> Šimríjev sin Jediaél in njegov brat Ticéjec Johá,<sup>46</sup> Mahavéjec Eliél, Elnáamova sinova Jeribáj in Jošavjá, Moábec Jitmá,<sup>47</sup> Eliél, Obéd in Jaasiél Mecobaján.

**12** Torej ti *so* tisti, ki so prišli k Davidu v Ciklág, medtem ko se je še vedno skrivali zaradi Kiševega sina Savla in *bili* so med mogočnimi možmi, pomočniki vojne.<sup>2</sup> Oboroženi *so bili* z loki in uporabljeni so lahko tako desno kakor levo roko v *metanju* kamnov in *streljanju* puščic iz loka, celó Savlovi bratje iz Benjamina.<sup>3</sup> Vodja *je bil* Ahiézer, potem Joáš, sinova Gibejcana Šemaája, Jeziél in Pelet, Azmátevova sinova, Berahá, Anatóčan Jehú,<sup>4</sup> Gibeonec Jišmajá, mogočen mož med tridesetimi in nad tridesetimi: Jeremija, Jaháziél, Johanán, Géderčan Jozabád,<sup>5</sup> Eluzái, Jerimót, Bealjá, Šemarjá, Harúčan Šefatjá,<sup>6</sup> Elkaná, Jisijá, Azarél, Joezer, Jašobám, Kórahovci ter<sup>7</sup> Joelá in Zebadáj, Jerohámovi sinova iz Gedórja.<sup>8</sup> Izmed Gádovcev so se k Davidu, v utrjen kraj, v divjini, ločili mogočni možje *in* možje vojne, *primerni* za boj, ki so lahko rokovali s ščitom in sulico, katerih obrazi *so bili podobni* obrazom levov in *so bili* tako nagli kakor srne po gorah:<sup>9</sup> prvi Ecer, drugi Obadáj, tretji Eliáb,<sup>10</sup> četrtri Mišmaná, peti Jeremija,<sup>11</sup> šesti Atáj, sedmi Eliél,<sup>12</sup> osmi Johanán, deveti Elzabád,<sup>13</sup> deseti Jeremija in enajsti Mahbanáj.<sup>14</sup> Ti *so bili* Gadovi sinovi, poveljniki vojske; eden izmed najmanjih *je bil* nad stotimi in največji nad tisočimi.<sup>15</sup> Ti *so* tisti, ki so šli čez Jordan v prvem mesecu, ko je ta poplavil vse svoje bregove, in zapodili so v beg vse *tiste* iz dolin, *tako* proti vzhodu kot proti zahodu.<sup>16</sup> In prišli so izmed Benjaminovih in Judovih otrok k utrjenemu kraju, k Davidu.<sup>17</sup> David je odšel ven, da jih sreča, jim odgovoril in jim rekel: »Če boste miroljubno prišli k meni, da mi pomagate, se bo moje srce povezalo k vam, toda če *boste prišli*, da me izdate mojim sovražnikom, ker ni krivice v mojih rokah, [naj] Bog naših očetov pogleda *na to* in *to* ošteje.«<sup>18</sup> Potem je duh prišel nad Amasája, *ki je bil* vodja poveljnikov *in rekel je*: »Tvoji *sмо* David in na tvoji strani, Jesejev sin. Mir, mir *bodi* tebi in mir *bodi* tvojim pomočnikom, kajti tvoj Bog ti pomaga.« Potem jih je David sprejel in jih postavil za poveljnike čete.<sup>19</sup> Tam *so nekateri* prešli od Manáseja k Davidu, ko je s Filistejci prišel zoper Savla, da se bojuje, toda oni jim niso pomagali, kajti filistejski knezi so ga po premisleku poslali proč, rekoč: »Prešel bo k svojemu gospodarju Savlu, da *ogrozi* naše glave.«<sup>20</sup> Medtem ko je šel v Ciklág, so od Manáseja k njemu prestopili Adnáh, Jozabád, Jediaél, Mihael, Jozabád, Elihú in Celetáj, poveljniki tisočih, ki *so bili* iz Manáseja.<sup>21</sup> Davidu so pomagali zoper krdelo *roparjev*, kajti vsi *so bili* močni junaški možje in bili so poveljniki v vojski.<sup>22</sup> Kajti ob *tistem* času so dan za dnem prihajali k Davidu, da mu pomagajo, dokler *to* ni *bila* velika vojska, podobna Božji vojski.

<sup>23</sup> To *so* števila čet, *ki so bile* oborožene za vojno *in* so prišle k Davidu v Hebrón, da Savlovo kraljestvo obrnejo k njemu, glede na Gospodovo besedo.<sup>24</sup> Judovih otrok, ki so nosili ščit in sulico, *je bilo* šest tisoč osemsto oboroženih za vojsko.<sup>25</sup> Izmed Simeonovih otrok, močnih junaških mož za vojno, sedem tisoč sto.<sup>26</sup> Izmed Lévíjevih otrok štiri tisoč šeststo.<sup>27</sup> Jojadájev sin Benajá, sin hrabrega moža iz Kabceála, ki je storil mnogo dejanj; usmrtil je dva levu podobna moža iz Moába; prav tako je odšel dol in ubil leva v jami na snežen dan.<sup>28</sup> Ubil je Egipčana, moža *visoke* postave, pet komolcev visokega. V Egipčanovi roki je *bila* sulica, podobna tkalčevemu brunu in ta je s palico odšel dol k njemu, iz Egipčanske roke iztrgal sulico in ga usmrtil z njegovo lastno sulico.<sup>29</sup> Te *stvari* je storil Jojadájev sin Benajá in imel je ime med tremi najmogočnejšimi.<sup>30</sup> Glej, bil je častitljiv med tridesetimi, toda ni dosegel *privih* treh in David ga je postavil čez svojo stražo.

<sup>31</sup> Izmed polovice Manásejevega rodu osemnajst tisoč [*tistih*], ki so bili določeni po imenu, da pridejo in postavijo Davida za kralja. <sup>32</sup> Izmed Isahárjevih otrok, *ki so bili možje*, ki so imeli razumevanje časov, da vedo kaj mora Izrael storiti. Njihovih poglavarjev *je bilo* dvesto, in vsi njihovi bratje *so bili* pod njihovim poveljem. <sup>33</sup> Od Zábulona tisti, ki so šli naprej v bitko, izkušeni v vojni, z vsemi vojnimi pripomočki, petdeset tisoč, ki so lahko obdržali položaj; ti niso *bili* razdeljenega srca. <sup>34</sup> Od Neftálja tisoč povelnjnikov in z njimi sedemintrideset tisoč s ščitom in sulico. <sup>35</sup> Izmed Danovcev, izkušenih v vojni, osemindvajset tisoč šeststo. <sup>36</sup> Od Aserja tisti, ki so šli naprej v bitko, izkušeni v vojni, štirideset tisoč. <sup>37</sup> Na drugi strani Jordana, od Rubenovcev, Gádovcev in od polovice Manásejevega rodu, z vsemi vrstami vojnih priprav za bitko, sto dvajset tisoč. <sup>38</sup> Vsi ti bojevni, ki so lahko obdržali položaj, so s popolnim srcem prišli v Hebrón, da postavijo Davida za kralja nad vsem Izraelom, in tudi vsi preostali iz Izraela *so bili* enega srca, da postavijo Davida za kralja. <sup>39</sup> Tam so bili z Davidom tri dni, jedli so in pili, kajti njihovi bratje so pripravili zanje. <sup>40</sup> Poleg tega so tisti, ki so bili blizu njih, *celó* Isahár, Zábulon in Neftálji, prinesli kruha na oslih, na kamelah, na mulah in na volih *ter* živež, moko, skupaj stisnjene fige in rozine, vino, olje, vole in obilje ovc, kajti radost *je bila* v Izraelu.

**13** David se je posvetoval s poveljniki nad tisočimi in nad stotimi *in* z vsakim voditeljem. <sup>2</sup> David je vsei Izraelovi skupnosti rekel: »Če se vam *to zdi* dobro in *je to* od Gospoda, našega Boga, pošljimo vsem našim bratom naokoli, *ki so* ostali v vsej Izraelovi deželi in z njimi *tudi* duhovnikom in Lévijevcem, *ki so* v njihovih mestih *in* predmestjih, da se bodo lahko zbrali k nam, <sup>3</sup> in ponovno privedimo k sebi skrinjo našega Boga, kajti v Savlovih dneh nismo povpraševali po njej.« <sup>4</sup> Vsa skupnost je rekla, da bodo tako storili, kajti stvar je bila pravilna v očeh vsega ljudstva. <sup>5</sup> Tako je David zbral skupaj ves Izrael, od egiptovskega Šíhórja, celo do vstopa v Hamát, da Božjo skrinijo privede iz Kirját Jearíma. <sup>6</sup> David se je dvignil in ves Izrael v Baálu, *to je* v Kirját Jearím, *ki priprada* Judu, da od tam privede Božjo skrinijo Gospoda, ki prebiva *med* kerubi, katerega ime je imenovan *na njej*. <sup>7</sup> Božjo skrinijo so odpeljali na novem vozu iz Abinadábove hiše. Uzá in Ahjó pa sta gnala voz. <sup>8</sup> David in ves Izrael so igrali pred Bogom z vso *svojo* močjo, s petjem, harfami, plunkami, tamburini, cimbalami in trobentami.

<sup>9</sup> Ko so prišli na Kidónovo mlatišče, je Uzá iztegnil svojo roko, da pridrži skrinijo, kajti voli so se spotaknili. <sup>10</sup> Gospodova jeza je bila vžgana zoper Uzá in ga je udaril, ker je svojo roko položil k skrinji in tam je umrl pred Bogom. <sup>11</sup> David je bil razžaljen, ker je Gospod naredil vrzel nad Uzájem, zato je ta kraj do tega dne imenovan Perez Uzá. <sup>12</sup> David se je tisti dan bal Boga, rekoč: »Kako naj Božjo skrinijo pripeljem k sebi *domov*?« <sup>13</sup> Tako David skrinje ni pripeljal k sebi *domov*, v Davidovo mesto, temveč jo je odnesel stran, v hišo Gítéjca Obéd Edóma. <sup>14</sup> Božja skrinja je ostala tri mesece z družino Obéd Edóma v njegovi hiši. Gospod je blagoslovil hišo Obéd Edóma in vse, kar je ta imel.

**14** Torej kralj Hirám iz Tira je poslal poslanec k Davidu in cedrov les z zidarji in tesarji, da mu zgradijo hišo. <sup>2</sup> David je zaznal, da ga je Gospod potrdil za kralja nad Izraelom, kajti njegovo kraljestvo je bilo visoko povzdignjeno zaradi njegovega ljudstva Izraela.

<sup>3</sup> David si je v Jeruzalemu vzel več žena in David je zaplodil več sinov in hčera. <sup>4</sup> Torej to *so* imena *njegovih* otrok, ki jih je imel v Jeruzalemu: Šamúa, Šobáb, Natán, Salomon, <sup>5</sup> Jibhár, Elišúa, Elpélet, <sup>6</sup> Nogah, Nefeg, Jafija, <sup>7</sup> Elišamá, Beeljadá in Elifálet.

<sup>8</sup> Ko so Filistejci slišali, da je bil David maziljen za kralja nad vsem Izraelom, so vsi Filistejci odšli gor, da poiščejo Davida. David pa je slišal *o tem* in odšel ven zoper njih. <sup>9</sup> Filistejci so prišli in se razporedili po dolini Rafajim. <sup>10</sup> David je poizvedel od Boga, rekoč: »Ali naj grem gor zoper Filistejce? Ali jih boš izročil v mojo roko?« Gospod mu je rekel: »Pojdi gor, kajti izročil jih bom v twojo roko.« <sup>11</sup> Tako so prišli gor v Bál Peracím in David jih je tam udaril. Potem je David rekel: »Bog je po moji roki pridrl nad moje sovražnike, kakor izbruhnejo vode,« zato so ime tega kraja imenovali Bál Peracím. <sup>12</sup> Ko so tam pustili svoje bogove, je David dal zapoved in sežgali so jih v ognju. <sup>13</sup> Filistejci pa so se ponovno razporedili po dolini. <sup>14</sup> Zato je David ponovno poizvedel od Boga in Bog mu je rekel: »Ne pojdi gor za njimi. Obrni se proč od njih in pridi nadnje nasproti murvinih dreves. <sup>15</sup> Zgodilo se bo, ko boš zaslíšal zvok hoje po vrhovih murvinih dreves, *da* boš tedaj odšel ven na bitko, kajti Bog je šel naprej pred teboj, da udari vojsko Filistejcev.« <sup>16</sup> David je torej storil kakor mu je Bog zapovedal in udarili so vojsko Filistejcev od Gibeóna, celo do Gazerja. <sup>17</sup> Davidova slava se je razširila po vseh deželah in Gospod je nad vse narode privedel strah pred njim.

**15** David si je v Davidovem mestu zgradil hiše in pripravil kraj za Božjo skrinijo in zanjo razpel šotor. <sup>2</sup> Potem je David rekel: »Božje skrinje ne bi smel nositi nihče razen Lévijevcev, kajti njih je

the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers. <sup>31</sup> And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king. <sup>32</sup> And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment. <sup>33</sup> Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart. <sup>34</sup> And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand. <sup>35</sup> And of the Danites expert in war twenty and eight thousand and six hundred. <sup>36</sup> And of Asher, such as went forth to battle, expert in war, forty thousand. <sup>37</sup> And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. <sup>38</sup> All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king. <sup>39</sup> And there they were with David three days, eating and drinking: for their brethren had prepared for them. <sup>40</sup> Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

**13** And David consulted with the captains of thousands and hundreds, *and* with every leader. <sup>2</sup> And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us: <sup>3</sup> And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul. <sup>4</sup> And all the congregation said that they would do so: for the thing was right in the eyes of all the people. <sup>5</sup> So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim. <sup>6</sup> And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose name is called *on it*. <sup>7</sup> And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart. <sup>8</sup> And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

<sup>9</sup> ¶ And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. <sup>10</sup> And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. <sup>11</sup> And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-usza to this day. <sup>12</sup> And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me? <sup>13</sup> So David brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite. <sup>14</sup> And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

**14** Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house. <sup>2</sup> And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

<sup>3</sup> ¶ And David took more wives at Jerusalem: and David begat more sons and daughters. <sup>4</sup> Now these *are* the names of *his* children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon, <sup>5</sup> And Ibhar, and Elishua, and Elpalet, <sup>6</sup> And Nogah, and Nepheg, and Japhia, <sup>7</sup> And Elishama, and Beeliada, and Eliphálet.

<sup>8</sup> ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them. <sup>9</sup> And the Philistines came and spread themselves in the valley of Rephaim. <sup>10</sup> And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand. <sup>11</sup> So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim. <sup>12</sup> And when they had left their gods there, David gave a commandment, and they were burned with fire. <sup>13</sup> And the Philistines yet again spread themselves abroad in the valley. <sup>14</sup> Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. <sup>15</sup> And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines. <sup>16</sup> David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. <sup>17</sup> And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

**15** And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. <sup>2</sup> Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD

chosen to carry the ark of God, and to minister unto him for ever.<sup>3</sup> And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.<sup>4</sup> And David assembled the children of Aaron, and the Levites: <sup>5</sup> Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: <sup>6</sup> Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: <sup>7</sup> Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty: <sup>8</sup> Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred: <sup>9</sup> Of the sons of Hebron; Eliel the chief, and his brethren fourscore: <sup>10</sup> Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.<sup>11</sup> And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,<sup>12</sup> And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.<sup>13</sup> For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.<sup>14</sup> So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.<sup>15</sup> And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.<sup>16</sup> And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.<sup>17</sup> So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushahiah;<sup>18</sup> And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.<sup>19</sup> So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;<sup>20</sup> And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamothe;<sup>21</sup> And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.<sup>22</sup> And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful.<sup>23</sup> And Berechiah and Elkanah were doorkeepers for the ark.<sup>24</sup> And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

<sup>25</sup> ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.<sup>26</sup> And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.<sup>27</sup> And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.<sup>28</sup> Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

<sup>29</sup> ¶ And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

**16** So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.<sup>2</sup> And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.<sup>3</sup> And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

<sup>4</sup> ¶ And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:<sup>5</sup> Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;<sup>6</sup> Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

<sup>7</sup> ¶ Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.<sup>8</sup> Give thanks unto the LORD, call upon his name, make known his deeds among the people.<sup>9</sup> Sing unto him, sing psalms unto him, talk ye of all his wondrous works.<sup>10</sup> Glory ye in his holy name: let the heart of them rejoice that seek the LORD.<sup>11</sup> Seek the LORD and his strength, seek his face continually.<sup>12</sup> Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;<sup>13</sup> O ye seed of Israel his servant, ye children of Jacob, his chosen ones.<sup>14</sup> He is the LORD our God; his judgments are in all the earth.<sup>15</sup> Be ye mindful always of his covenant; the word which he commanded to a thousand generations;<sup>16</sup> Even of the covenant which he made with Abraham, and of his oath unto Isaac;<sup>17</sup> And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,<sup>18</sup> Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;<sup>19</sup> When ye were but few, even a few, and strangers in it.<sup>20</sup> And when they went from nation to nation, and from one kingdom to another people;<sup>21</sup> He suffered no man to do them wrong: yea, he reproved kings for their sakes,<sup>22</sup> Saying, Touch not mine anointed, and do my prophets

Gospod izbral, da nosijo Božjo skrinjo in da mu služijo na veke.«<sup>3</sup> David je skupaj zbral ves Izrael v Jeruzalemu, da prinese gor Gospodovo skrinjo na kraj, katerega je pripravil zanko.<sup>4</sup> David je zbral Aronove otroke in Lévijevce.<sup>5</sup> Izmed Kehátovih sinov vodja Uriéla in sto dvajset njegovih bratov;<sup>6</sup> izmed Meraríjevih sinov vodja Asajája in dvesto dvajset njegovih bratov;<sup>7</sup> izmed Geršómovih sinov vodja Joéla in sto trideset njegovih bratov;<sup>8</sup> izmed Elicafánovih sinov vodja Šemajá in dvesto njegovih bratov;<sup>9</sup> izmed Hebrónovih sinov vodja Eliéla in osemdeset njegovih bratov;<sup>10</sup> izmed Uziélovih sinov vodja Aminadába in sto dvajset njegovih bratov.<sup>11</sup> David je dal poklicati Cadóka, duhovnika Abijatárja in Lévijevce Uriéla, Asajá, Joéla, Šemajá, Eliéla in Aminadába<sup>12</sup> ter jim rekel: »Vi ste vodje očetov Lévijevcev. Posvetite se tako vi kakor vaši bratje, da boste lahko prinesli gor skrinjo Gospoda, Izraelovega Boga, na kraj, ki sem ga pripravil zanko.<sup>13</sup> Kajti ker tega niste najprej storili, je Gospod, naš Bog, nad nami naredil vrzel, ker ga nismo iskali po predpisanim redu.«<sup>14</sup> Tako so se duhovniki in Lévijevci posvetili, da prinesejo gor skrinjo Gospoda, Izraelovega Boga.<sup>15</sup> Lévijevi otroci so na svojih ramenih nosili Božjo skrinjo z njenima drogovoma in njej, kakor je zapovedal Mojzes, glede na Gospodovo besedo.<sup>16</sup> David je spregovoril vodju Lévijevcev, da določi svoje brate, da bodo pevci z glasbenimi instrumenti, plunkami, harfami in cimbalami, z dviganjem zvenečega radostnega glasu.<sup>17</sup> Tako so Lévijevci določili Joélueva sina Hemána in izmed njegovih bratov Berehjájevega sina Asáfa in izmed Meraríjevih sinov, njihovih bratov, Kušájájevega sina Etána<sup>18</sup> § in z njimi njihove brate druge stopnje: Zeharjája, Bena, Jaaziéla, Šemiramót, Jehiéla, Uníja, Eliába, Benajája, Maasejája, Matitjája, Elifeléhuja, Miknejája, Obéd Edóma in Jeliéla, vratarje.<sup>19</sup> Tako so bili pevci Hemán, Asáf in Etán določeni, da igrajo na cimbale iz bron, <sup>20</sup> Zeharjá, Jaaziél, Šemiramót, Jehiéla, Uní, Eliába, Maasejá in Benajá s plunkami na sopran,<sup>21</sup> in Matitjá, Elifeléhu, Miknejá, Obéd Edóm, Jeliéla in Azazjá s harfami v oktavi, da vodijo.<sup>22</sup> Kenanjá, vodja Lévijevcev, je bil za pesem. Poučil je glede pesmi, ker je bil več.<sup>23</sup> Berehjája in Elkaná sta bila vratarja za skrinjo.<sup>24</sup> Duhovniki Šebanjá, Józafat, Netanél, Amasáj, Zeharjá, Benajája in Eliézer so s trobentami trobili pred Božjo skrinjo; Obéd Edóm in Jehijápa sta bila vratarja za skrinjo.

<sup>25</sup> Tako so David, Izraelove starešine in tisočniki odšli, da iz hiše Obéd Edóma z radostjo prinesejo gor Gospodovo skrinjo zaveze.<sup>26</sup> Pripetilo se je, ko je Bog pomagal Lévijevcem, da so nosili skrinjo Gospodove zaveze, da so darovali sedem bikcev in sedem ovnov.<sup>27</sup> David je bil oblečen s svečanim oblačilom iz tankega lanenega platna in vsi Lévijevci, ki so nosili skrinjo, pevci in Kenanjá, mojster pesmi s pevci; tudi David je imel na sebi efód iz lana.<sup>28</sup> Tako je ves Izrael prinesel gor Gospodovo skrinjo zaveze z vriskanjem, z zvokom kornéta, s trobentami, cimbalami in igrali so s plunkami in harfami.

<sup>29</sup> Pripetilo se je medtem ko je Gospodova skrinja prišla v Davidovo mesto, da je Savlova hči Mihála, zroc skozi okno, videla kralja Davida plesati in igrati in ga v svojem srcu prezirala.

**16** Tako so prinesli Božjo skrinjo in jo postavili na sredo šotorja, katerega je kralj David postavil zanko ter pred Bogom darovali žgalne daritve in mirovne daritve.<sup>2</sup> Ko je David končal žrtvovanje žgalnih daritev in mirovnih daritev je v Gospodovem imenu blagoslovil ljudstvo.<sup>3</sup> Vsakemu iz Izraela, tako moškemu kakor ženski, vsakemu je razdelil hleb kruha, dober kos mesa in flaškon vina.

<sup>4</sup> Nekatere izmed Lévijevcev je določil, da služijo pred Gospodovo skrinjo in da se spominjajo, se zahvaljujejo in hvalijo Gospoda, Izraelovega Boga: <sup>5</sup> vodja Asáfa in poleg njega Zeharjá, Jeliéla, Šemiramót, Jehiéla, Matitjája, Eliába, Benajája in Obéd Edóma; in Jeliéla s plunkami in harfami, toda Asáf je igral na cimbale;<sup>6</sup> tudi duhovnika Benajája in Jahaziéla s trobentami nenehno pred skrinjo Božje zaveze.

<sup>7</sup> Potem je na ta dan David prvič izročil ta psalm v roko Asáfa in njegovih bratov, da se zahvalijo Gospodu.<sup>8</sup> Zahvaljujte se Gospodu, kličite njegovo ime, med ljudstvom razglasujte njegova dela.<sup>9</sup> Prepevajte mu, prepevajte mu psalme, govorite o vseh njegovih čudovitih delih.

<sup>10</sup> Ponašajte se z njegovim svetim imenom. Naj se veseli srce tistih, ki iščejo Gospoda.<sup>11</sup> Išcite Gospoda in njegovo moč, neprenehoma išcite njegov obraz.<sup>12</sup> Spominjajte se njegovih čudovitih del, ki jih je storil, njegovih čudežev in sodb njegovih ust;<sup>13</sup> o vi sem Izraela, njegovega služabnika, vi Jakobovi otroci, njegovi izbranci.<sup>14</sup> On je Gospod, naš Bog, njegove sodbe so po vsej zemlji.<sup>15</sup> Vedno se zavedajte njegove zaveze, besede, katero je zapovedal tisočim rodovom,<sup>16</sup> celo zaveze, ki jo je sklenil z Abrahamom in njegove priseve Izaku<sup>17</sup> in isto je potrdil Jakobu za zakon in Izraelu za večno zavezo,<sup>18</sup> rekoč: »Tebi bom dal kánaansko deželo, žreb vaše dediščine,«<sup>19</sup> ko vas je bilo le malo, celo peščica in tuji v njej.<sup>20</sup> Ko so hodili od naroda k narodu in od enega kraljestva k drugemu ljudstvu,<sup>21</sup> nobenemu človeku ni pustil, da jim stori krivico; da, zaradi njih je grajal kralje,<sup>22</sup> rekoč: »Ne

dotikajte se mojih maziljencev in mojim prerokom ne delajte hudega.«<sup>23</sup> Poj Gospodu vsa zemlja, iz dneva v dan naznanjaj njegovo rešitev duše.<sup>24</sup> Oznanjajte njegovo slavo med pogani, njegova čudovita dela med vsemi narodi.<sup>25</sup> § Kajti velik *je* Gospod in silno naj bo hvaljen. Njega se *je* potrebeno batiti nad vsemi bogovi.<sup>26</sup> Kajti vsi bogovi ljudstva so maliki, toda Gospod je naredil nebesa.<sup>27</sup> Slava in čast *sta* v njegovih prisotnosti, moč in veselje *sta* na njegovem kraju.<sup>28</sup> Dajajte Gospodu, ve sorodstva ljudstev, dajajte Gospodu slavo in moč.<sup>29</sup> Dajajte Gospodu slavo, *primerno* njegovemu imenu, prinesite daritve in pridite predenj. Obožujte Gospoda v lepoti svetosti.<sup>30</sup> Boj se pred njim vsa zemlja. Tudi zemeljski [*krog*] bo trden, ki ne bo omajan.<sup>31</sup> Naj bodo nebesa vesela in naj se zemlja veseli, in *ljudje* naj govorijo med narodi: »Gospod kraljuje.«<sup>32</sup> Naj buči morje in njegova polnost. Naj se polja veselijo in vse, kar *je* na njih.<sup>33</sup> Potem bodo gozdna drevesa prepevala ob Gospodovi prisotnosti, ker on prihaja, da sodi zemljo.<sup>34</sup> O zahvaljujete se Gospodu, ker *je* dober, kajti njegovo usmiljenje *traja* za vedno.<sup>35</sup> Recite: »Reši nas, o Bog rešitve naših duš, zberi nas skupaj in nas osvobodi pred pogani, da se bomo lahko zahvaljevali twojemu svetuemu imenu *in* slavili v tvoji hvali.<sup>36</sup> Blagoslovljen *bodi* Gospod, Izraelov Bog na veke vekov.« In vse ljudstvo je reklo: »Amen« in hvalilo Gospoda.

<sup>37</sup> Tako je tam, pred skrinjo Gospodove zaveze, pustil Asáfa in njegove brate, da nenehno služijo pred skrinjo, kakor je zahtevalo vsakodnevno delo,<sup>38</sup> in Obéd Edóma z osemnajstdesetimi njihovimi brati; tudi Jedutúnovega sina Obéd Edóma in Hosája, *da bosta* vratarja;<sup>39</sup> in duhovnika Cadóka in njegove brate duhovnike pred Gospodovim šotorskim svetiščem na visokem kraju, ki *je bil* pri Gibeónu,<sup>40</sup> da darujejo žgalne daritve Gospodu na oltarju, nenehne žgalne daritve, jutranje in večerne in *da storijo* glede na vse, kar je pisano v Gospodovi postavi, ki jo je zapovedal Izraelu;<sup>41</sup> in z njimi Hemána, Jedutúna in druge, ki so bili izbrani, ki so bili določeni po imenu, da se zahvaljujejo Gospodu, ker njegovo usmiljenje *traja* večno;<sup>42</sup> in z njimi Hemána in Jedutúna s trobentami in cimbalami za tiste, da bi igrali in z Božjimi glasbenimi inštrumenti. Jedutúnovi sinovi pa *so bili* vratarji.<sup>43</sup> In vse ljudstvo je odšlo vsak človek k svoji hiši, in David se je vrnil, da blagoslovi svojo hišo.

**17** Prijetilo se je torej, medtem ko je David sedel v svoji hiši, da je David rekel preroku Natánu: »Glej, jaz prebivam v cedrovih hiši, toda skrinja Gospodove zaveze *ostaja* pod zavesami.«<sup>2</sup> Potem je Natán rekel Davidu: »Stóri vse, kar *je* v tvojem srcu, kajti Bog *je* s teboj.«

<sup>3</sup> Iste noči se je prijetilo, da je Božja beseda prišla k Natánu, rekoč:  
<sup>4</sup> »Pojdi in povej mojemu služabniku Davidu: »Tako govoriti Gospod: ›Ti mi ne boš gradil hišo, da prebivam v njej, *kajti* ni sem prebival v hiši od dne, ko sem Izraela privedel gor, do današnjega dne, temveč sem šel od šotoru k šotoru in od *enega* šotorskega svetišča *k drugemu*.  
<sup>6</sup> Kjerkoli sem hodil z vsem Izraelem, sem mar spregovoril besedo kateremukoli izmed Izraelovih sodnikov, katerim sem zapovedal, da pasejo moje ljudstvo, rekoč: ›Zakaj mi niste zgradili cedrove hiše?«  
<sup>7</sup> Zdaj boš torej tako povedal mojemu služabniku Davidu: »Tako govoriti Gospod nad bojevniki: ›Vzel sem te iz staje za ovce, *celó* od sledenja ovcam, da bi bil vladar nad mojim ljudstvom Izraelem,<sup>8</sup> in s teboj sem bil kjerkoli si hodil in pred teboj sem iztrebil vse tvoje sovražnike in ti naredil ime, podobno imenu velikih mož, ki *so* na zemlji.<sup>9</sup> Prav tako bom določil kraj za svoje ljudstvo Izrael in jih zasadil in bodo prebivali na svojem kraju in ne bodo več seljeni, niti jih ne bodo več pustošili otroci zlobnosti, kakor spočetka<sup>10</sup> in odkar sem zapovedal sodnikom, *naj bodo* nad mojim ljudstvom Izraelem. Poleg tega bom podjarmil vse tvoje sovražnike. Nadalje ti povem še, da ti bo Gospod zgradil hišo.

<sup>11</sup> Zgodilo se bo, ko bodo tvoji dnevi pretekli, da moraš oditi, *da boš* s svojimi očeti, da bom obudil tvoje seme za teboj, ki bo izmed tvojih sinov in jaz bom utrdil njegovo kraljestvo.<sup>12</sup> Zgradil mi bo hišo in njegov prestol bom utrdil na veke.<sup>13</sup> Jaz bom njegov oče in on bo moj sin. Svoje milosti ne bom odvzel od njega, kakor sem *jo* odvzel *tistem*, ki je bil pred teboj,<sup>14</sup> temveč ga bom postavil v svoji hiši in v svojem kraljestvu na veke in njegov prestol bo utren na vékoma.«<sup>15</sup>

Glede na vse te besede in glede na vse to videnje, tako je Natán govoril Davidu.  
<sup>16</sup> Kralj David je prišel in se usedel pred Gospodom ter rekel: »Kdo *sem* jaz, o Gospod Bog in kaj *je* moja hiša, da si me privedel sém?  
<sup>17</sup> Vendar je bila to majhna stvar v tvojih očeh, o Bog, kajti govoril si *tudi* o hiši svojega služabnika za oddaljeni čas, ki pride in si se ozrl name glede na stan človeka visoke stopnje, o Gospod Bog.<sup>18</sup> Kaj ti lahko David se *govori* glede časti tvojega služabnika? Kajti poznaš svojega služabnika.<sup>19</sup> O Gospod, zaradi svojega služabnika in glede na svoje lastno srce, si storil vso to veličino v tem, da si dal spoznati vse *te* velike stvari.<sup>20</sup> O Gospod, nobenega ni podobnega tebi, niti ni nobenega Boga poleg tebe, glede na vse, kar smo slišali z našimi ušesi.  
<sup>21</sup> Kateri narod na zemlji *je* podoben tvojemu ljudstvu Izraelu, katerega je Bog šel odkupiti, *da postane* njegovo lastno ljudstvo, da si si naredil ime veličine in strašnosti s pregonom narodov izpred svojega ljudstva,

no harm.<sup>23</sup> Sing unto the LORD, all the earth; shew forth from day to day his salvation.<sup>24</sup> Declare his glory among the heathen; his marvellous works among all nations.<sup>25</sup> For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.<sup>26</sup> For all the gods of the people *are* idols: but the LORD made the heavens.<sup>27</sup> Glory and honour *are* in his presence; strength and gladness *are* in his place.<sup>28</sup> Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.<sup>29</sup> Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.<sup>30</sup> Fear before him, all the earth: the world also shall be stable, that it be not moved.<sup>31</sup> Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.<sup>32</sup> Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.<sup>33</sup> Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.<sup>34</sup> O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.<sup>35</sup> And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.<sup>36</sup> Blessed *be* the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

**37** ¶ So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:  
<sup>38</sup> And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:<sup>39</sup> And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon,<sup>40</sup> To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and *to do* according to all that is written in the law of the LÖRD, which he commanded Israel;  
<sup>41</sup> And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever;<sup>42</sup> And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters.<sup>43</sup> And all the people departed every man to his house: and David returned to bless his house.

**17** Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.<sup>2</sup> Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

**3** ¶ And it came to pass the same night, that the word of God came to Nathan, saying,<sup>4</sup> Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:<sup>5</sup> For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle *to another*.<sup>6</sup> Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?<sup>7</sup> Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepecote, even from following the sheep, that thou shouldest be ruler over my people Israel:<sup>8</sup> And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.<sup>9</sup> Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,<sup>10</sup> And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

**11** ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.<sup>12</sup> He shall build me an house, and I will stablish his throne for ever.<sup>13</sup> I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:<sup>14</sup> But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.<sup>15</sup> According to all these words, and according to all this vision, so did Nathan speak unto David.

**16** ¶ And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?<sup>17</sup> And yet this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.<sup>18</sup> What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.<sup>19</sup> O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* great things.<sup>20</sup> O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.<sup>21</sup> And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out

of Egypt? <sup>22</sup> For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God. <sup>23</sup> Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said. <sup>24</sup> Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee. <sup>25</sup> For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee. <sup>26</sup> And now, LORD, thou art God, and hast promised this goodness unto thy servant: <sup>27</sup> Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.

**18** Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. <sup>2</sup> And he smote Moab; and the Moabites became David's servants, and brought gifts.

<sup>3</sup> ¶ And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. <sup>4</sup> And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots. <sup>5</sup> And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. <sup>6</sup> Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went. <sup>7</sup> And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. <sup>8</sup> Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

<sup>9</sup> ¶ Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah; <sup>10</sup> He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass.

<sup>11</sup> ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. <sup>12</sup> Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

<sup>13</sup> ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

<sup>14</sup> ¶ So David reigned over all Israel, and executed judgment and justice among all his people. <sup>15</sup> And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder. <sup>16</sup> And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe; <sup>17</sup> And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

**19** Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. <sup>2</sup> And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. <sup>3</sup> But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? <sup>4</sup> Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. <sup>5</sup> Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

<sup>6</sup> ¶ And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah. <sup>7</sup> So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. <sup>8</sup> And when David heard of it, he sent Joab, and all the host of the mighty men. <sup>9</sup> And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field. <sup>10</sup> Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians. <sup>11</sup> And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon. <sup>12</sup> And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee. <sup>13</sup> Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight. <sup>14</sup> So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before

katerega si odkupil iz Egipta? <sup>22</sup> Kajti svojemu ljudstvu Izraelu si storil, da bo tvoje lastno ljudstvo na veke; in ti, Gospod, postajaš njihov Bog. <sup>23</sup> Zato sedaj, Gospod, naj bo stvar, ki si jo govoril glede svojega služabnika in glede njegove hiše, utrjena na veke in stori kakor si rekel. <sup>24</sup> Naj bo to celo utrjeno, da bo tvoje ime lahko poveličano na veke, rekoč: »Gospod nad bojevniki je Izraelov Bog, celo Bog Izraelu in naj bo hiša tvojega služabnika Davida utrjena pred teboj. <sup>25</sup> Kajti ti, o moj Bog, si povedal svojemu služabniku, da mu hočeš zgraditi hišo, zato je tvoj služabnik v svojem srcu našel, da moli pred teboj. <sup>26</sup> In sedaj, Gospod, ti si Bog in to dobroto si obljudil svojemu služabniku. <sup>27</sup> Zdaj naj ti torej to ugaja, da blagosloviš hišo svojega služabnika, da bo ta lahko pred teboj na veke, kajti ti blagoslavljaš, o Gospod in to bo blagoslovljeno na veke.«

**18** Torej po tem se je pripetilo, da je David udaril Filistece in jih podjarmil in iz roke Filistejev vzel Gat in njegova mesta. <sup>2</sup> Udaril je Moáb in Moábc so postali Davidovi služabniki in prinašali darila.

<sup>3</sup> David je udaril Hadarézerja, kralja Cobe v Hamátu, medtem ko je šel, da si utrdi svoje gospodstvo pri reki Evfratu. <sup>4</sup> David mu je vzel tisoč bojnih vozov in sedem tisoč konjenikov in dvajset tisoč pešcev. David je tudi prerezal Ahilove teteve vsem konjem bojnega voza, toda izmed njih je prihranil sto bojnih vozov. <sup>5</sup> Ko so Sirci iz Damaska prišli pomagati Hadarézerju, kralju iz Cobe, je David med Sirci usmrtil dvaindvajset tisoč mož. <sup>6</sup> Potem je David v sirske Damasku postavil garnizije in Sirci so postali Davidovi služabniki in prinašali darila. Tako je Gospod varoval Davida kamorkoli je šel. <sup>7</sup> David je vzel ščite iz zlata, ki so bili na Hadarézerjevih služabnikih in jih prinesel v Jeruzalem. <sup>8</sup> Podobno je iz Tibháta in iz Kuna, Hadarézerjevih mest, David prinesel zelo veliko brona, s katerim je Salomon naredil bronasto morje, stebra in bronaste posode.

<sup>9</sup> Torej ko je kralj Tov iz Hamáta slišal kako je David udaril vso vojsko Hadarézerja, kralja iz Cobe, <sup>10</sup> je poslal svojega sina Hadoráma h kralju Davidu, da poizve o njegovi blaginji in da mu čestita, ker se je boril zoper Hadarézerja in ga udaril (kajti Hadarézer je bil v vojni s Tovjem) in z njim vse vrste posod iz zlata, srebra in brona.

<sup>11</sup> Tudi te je kralj David posvetil Gospodu, s srebrom in zlatom, ki ga je prinesel iz vseh teh narodov: iz Edóma, Moába, od Amónovih otrok, od Filistejev in od Amáleka. <sup>12</sup> § Poleg tega je Cerújin sin Abíšaj, usmrtil osemnajst tisoč Edómcov v slani dolini.

<sup>13</sup> Postavil je garnizije v Edómu in vsi Edómci so postali Davidovi služabniki. Tako je Gospod varoval Davida kamorkoli je šel.

<sup>14</sup> Tako je David kraljeval nad vsem Izraelom in izvrševal sodbo ter pravico med vsem svojim ljudstvom. <sup>15</sup> Cerújin sin Joáb je bil nad vojsko in Ahilúdov sin Józafat [je bil] letopisec. <sup>16</sup> Ahítúbov sin Cadók in Abijatárjev sin Abíméleh sta bila duhovnika, Šavšá pa je bil pisar. <sup>17</sup> Jojadájev sin Benajá je bil nad Keretéjci in Péletovci, Davidovi sinovi pa so bili vodje okoli kralja.

**19** Torej po tem se je pripetilo, da je umrl Naháš, kralj Amónovih otrok in namesto njega je zakraljeval njegov sin. <sup>2</sup> David je rekел: »Izkazal bom prijaznost Naháševemu sinu Hanúnu, ker je njegov oče izkazal prijaznost meni.« In David je poslal poslanec, da ga potolažijo glede njegovega očeta. Tako so Davidovi služabniki prišli v deželo Amónovih otrok k Hanúnu, da ga potolažijo. <sup>3</sup> Toda princi Amónovih otrok so Hanúnu rekli: »Misliš, da je David spoštoval tvojega očeta, da ti je poslal tolažnike? Mar niso njegovi služabniki prišli k tebi, da preiščejo, preobrnejo in si ogledajo deželo?« <sup>4</sup> Zato je Hanún prijal Davidove služabnike, jih obril in njihove obleke odrezal po sredi, tik poleg njihovih zadnjic in jih odp послal proč. <sup>5</sup> Potem so nekateri odšli in Davidu povedali, kako so bili možje postreženi. In poslal je, da jih sreča, kajti možje so bili silno osramočeni. Kralj je rekel: »Ostanite pri Jerihu, dokler vam brade ne zrastejo, potem se vrnite.«

<sup>6</sup> Ko so Amónovi otroci videli, da so Davidu postali zoprni, so Hanún in Amónovi otroci poslali tisoč talentov srebra, da si iz Mezopotamije, iz sirske Maáhe in Cobe najamejo bojne vozove in konjenike. <sup>7</sup> Tako so najeli dvaintrideset tisoč bojnih vozov, kralja Maáhe in njegovo ljudstvo, ki so prišli in se utaborili pred Médebo. In Amónovi otroci so se zbrali skupaj iz svojih mest in prišli na bitko. <sup>8</sup> Ko je David slišal o tem, je poslal Joába in vso vojsko mogočnih mož. <sup>9</sup> Amónovi otroci so prišli ven in se pred velikimi vrati mesta postrojili v bitko. Kralji, ki so prišli, pa so bili posebej na polju. <sup>10</sup> Torej ko je Joáb videl, da je bila bitka zoper njega postavljena spredaj in zadaj, je izmed vseh izbral izbrane Izraelove in jih postrojil zoper Sirce. <sup>11</sup> Preostanek ljudstva pa je izročil v roko svojega brata Abíšaja, in ti so se postrojili zoper Amónove otroke. <sup>12</sup> Rekel je: »Če bodo Sirci zame premočni, potem mi boš ti pomagal, toda če bodo Amónovi otroci premočni zate, potem bom jaz pomagal tebi. <sup>13</sup> Bodи odločnega poguma in se junaško obnašajva za naše ljudstvo in za mesta našega Boga. Gospod pa naj stori to, kar je dobro v njegovem pogledu.« <sup>14</sup> Tako se je Joáb in ljudstvo, ki je bilo z njim, približalo pred Sirce k bitki, ti pa so pobegnili pred njim. <sup>15</sup> Ko so Amónovi otroci videli, da so Sirci pobegnili, so tudi sami pobegnili

pred njegovim bratom Abišajem in vstopili v mesto. Potem je Joáb prišel v Jeruzalem.

<sup>16</sup> Ko pa so Sirci videli, da so bili pred Izraelom poraženi, so poslali poslanice in pripeljali Sirce, ki so *bili* onkraj reke; in Šopáh, poveljnik Hadarézerjeve vojske, je *šel* pred njimi. <sup>17</sup> To je bilo povedano Davidu in ta je zbral ves Izrael, prečkal Jordan in prišel nadnje in se postrojil v *bitko* zoper njih. Torej, ko se je David postrojil v bitko zoper Sirce, so se ti bojevali z njim. <sup>18</sup> Toda Sirci so zbežali pred Izraelom in David jih je izmed Sircov usmrtil sedem tisoč *mož*, ki so *se bojevali na* bojnih vozovih in štirideset tisoč pešcev in ubil poveljnika vojske Šopáha. <sup>19</sup> Ko so Hadarézerjevi služabniki videli, da so bili pred Izraelom poraženi, so z Davidom sklenili mir in postali njegovi služabniki; niti Sirci niso hoteli več pomagati Amónovim otrokom.

**20** Prijetilo se je, potem ko je minilo leto, ob času, ko gredo kralji *na bitko*, da je Joáb vodil moč vojske in opustošil deželo Amónovih otrok in prišel ter oblegal Rabo. Toda David je ostal v Jeruzalemu. In Joáb je udaril Rabo ter jo uničil. <sup>2</sup> David je snel krono njihovega kralja iz njegove glave in spoznal, da tehta talent zlata in v nej *so bili* dragoceni kamni, in ta je bila postavljena na Davidovo glavo. In iz mesta je prinesel tudi silno mnogo plena. <sup>3</sup> § Ljudstvo, ki *je bilo* v njem, je privedel ven in *jih* razsekalo z žagami, branami iz žezeva in sekirami. Celo tako je David postopal z vsemi mestami Amónovih otrok. In David in vse ljudstvo se je vrnilo v Jeruzalem.

<sup>4</sup> Prijetilo se je za tem, da se je vzdignila vojna s Filistejci pri Gezerju. Takrat je Hušán Sibeháj usmrtil Sipája, *ki je bil* izmed otrok velikana; in bili so podjavljenci. <sup>5</sup> Ponovno je bila vojna s Filistejci. Jaírov sin Elhanán je usmrtil Lahmija, brata Gitéjca Goljata, katerega kopjišče *je bilo* podobno tkalčevemu brunu. <sup>6</sup> Ponovno je bila vojna pri Gatu, kjer je bil mož *visoke* postave, katerega prstov in palcev *je bilo* štiriindvajset, šest *na vsaki roki* in šest *na vsakem stopalu* in tudi ta je bil sin velikana. <sup>7</sup> Toda ko je izzival Izraela, ga je Jonatan, Šimájavev sin, Davidov brat, usmrtil. <sup>8</sup> Ti so bili rojeni velikanu v Gatu in padli so po Davidovi roki in po roki njegovih služabnikov.

**21** Satan je vstal zoper Izraela in spodbudil Davida, da presteje Izraela. <sup>2</sup> In David je rekel Joábu ter voditeljem ljudstva: »Pojdite, prestejte Izraela od Beeršebe celo do Dana in njihovo število prinesite k meni, da *ga* bom lahko vedel.« <sup>3</sup> Joáb je odgovoril: »Gospod naj naredi svoje ljudstvo stokrat tako številno, kot jih *je*, toda moj gospod kralj, *ali* niso vsi služabniki mojega gospoda? Zakaj potem moj gospod zahteva to stvar? Zakaj bo on razlog prekrška Izraelu?« <sup>4</sup> Kljub temu je kraljeva beseda prevladala proti Joábovi. Zato je Joáb odpotoval, šel skozi ves Izrael in prišel v Jeruzalem.

<sup>5</sup> Joáb je Davidu izročil vsoto ljudstva. In vseh *iz* Izraela je bilo milijon sto tisoč, ki so izdirali meč, in Juda *je bilo* štiristo sedemdeset tisoč mož, ki so izdirali meč. <sup>6</sup> Toda Lévijevce in Benjamina pa ni prišel mednje, kajti kraljeva beseda je bila Joábu gnusna.

<sup>7</sup> Bog pa je bil razžaljen s to stvarjo, zato je udaril Izraela. <sup>8</sup> David je rekel Bogu: »Silno sem grešil, ker sem storil to stvar. Toda zdaj, rotim te, odstrani krivičnost svojega služabnika, kajti storil sem zelo nespametno.«

<sup>9</sup> Gospod je spregovoril Davidovemu vidcu Gadu: <sup>10</sup> »Pojdi in povej Davidu, rekoč: Tako govori Gospod: ›Ponujam ti tri *stvari*. Izberi eno izmed njih, da ti *jo* bom lahko storil.‹« <sup>11</sup> Tako je Gad prišel k Davidu in mu rekel: »Tako govori Gospod: ›Izberi si <sup>12</sup> ali tri leta lakote, ali tri mesece uničenja pred tvjimi sovražniki, medtem ko *te* dohitova meč tvojih sovražnikov, ali tri dni Gospodovega meča, celo kužne bolezni v deželi in uničevanje od Gospodovega angela po vseh Izraelovih pokrajinah. Sedaj si torej svetuj kakšno besedo naj ponovno prinesem tistem, ki me je poslal.‹« <sup>13</sup> David je rekel Gadu: »V veliki stiski sem. Naj torej padem v Gospodovo roko, kajti zelo velika *so* njegova usmiljenja, toda naj ne padem v roko človeka.«

<sup>14</sup> Tako je Gospod nad Izrael poslal kužno bolezen in izmed Izraela je padlo sedemdeset tisoč mož. <sup>15</sup> Bog je poslal angelu k Jeruzalemu, da ga uniči. Medtem ko je ta uničeval, je Gospod opazoval, se pokesal od zla in rekel angelu, ki je uničeval: »Dovolj je, zadrži sedaj svojo roko.« In Gospodov angel je stal pri mlatišču Jebusejca Ornana. <sup>16</sup> David je povzdignil svoje oči in zagledal Gospodovega angela stati med zemljo in nebom, ki je imel v svoji roki izvlečen meč, iztegnjen nad Jeruzalemom. Potem so David in starešine Izraela, *ki so bili* oblečeni v vrečevino, padli na svoje obrale. <sup>17</sup> David pa je rekel Bogu: »Ali nisem *to* jaz, ki sem zapovedal, da se ljudstvo presteje? Celo jaz sem ta, ki je grešil in zares storil zlo. Toda *kar se tiče* teh ovc, kaj so te storile? Naj bo tvoja roka, prosim te, o Gospod, moj Bog, na meni in na hiši mojega očeta, toda ne na tvojem ljudstvu, da bi bili trpinčeni.«

<sup>18</sup> Potem je Gospodov angel zapovedal Gadu, da reče Davidu, naj gre David gor in postavi oltar Gospodu na mlatišču Jebusejca Ornana.

<sup>19</sup> David je na Gadovo besedo, ki jo je govoril v Gospodovem imenu, odšel gor. <sup>20</sup> Ornan pa se je obrnil in zagledal angela in njegovi širje

him. <sup>15</sup> And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

<sup>16</sup> ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the host of Hadarezer *went* before them. <sup>17</sup> And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him. <sup>18</sup> But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host. <sup>19</sup> And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

**20** And it came to pass, that after the year was expired, at the time that **20** kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it. <sup>2</sup> And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. <sup>3</sup> And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

<sup>4</sup> ¶ And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of the giant: and they were subdued. <sup>5</sup> And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam. <sup>6</sup> And yet again there was war at Gath, where was a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was the son of the giant. <sup>7</sup> But when he defied Israel, Jonathan the son of Shimea David's brother slew him. <sup>8</sup> These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

**21** And Satan stood up against Israel, and provoked David to number Israel. <sup>2</sup> And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*. <sup>3</sup> And Joab answered, The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? <sup>4</sup> Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

<sup>5</sup> ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword. <sup>6</sup> But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

<sup>7</sup> And God was displeased with this thing; therefore he smote Israel. <sup>8</sup> And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

<sup>9</sup> ¶ And the LORD spake unto Gad, David's seer, saying, <sup>10</sup> Go and tell David, saying, Thus saith the LORD, I offer thee three *things*: choose thee one of them, that I may do *it* unto thee. <sup>11</sup> So Gad came to David, and said unto him, Thus saith the LORD, Choose thee <sup>12</sup> Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. <sup>13</sup> And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great *are* his mercies: but let me not fall into the hand of man.

<sup>14</sup> ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. <sup>15</sup> And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite. <sup>16</sup> And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. <sup>17</sup> And David said unto God, Is it not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as *for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

<sup>18</sup> ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. <sup>19</sup> And David went up at the saying of Gad, which he spake in the name of the LORD. <sup>20</sup> And Ornan turned back, and saw the angel,

and his four sons with him hid themselves. Now Ornan was threshing wheat. <sup>21</sup> And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground. <sup>22</sup> Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people. <sup>23</sup> And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. <sup>24</sup> And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that which is* thine for the LORD, nor offer burnt offerings without cost. <sup>25</sup> So David gave to Ornan for the place six hundred shekels of gold by weight. <sup>26</sup> And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering. <sup>27</sup> And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

<sup>28</sup> ¶ At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. <sup>29</sup> For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at Gibeon. <sup>30</sup> But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

**22** Then David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel. <sup>2</sup> And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God. <sup>3</sup> And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight; <sup>4</sup> Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David. <sup>5</sup> And David said, Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnificical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

<sup>6</sup> ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. <sup>7</sup> And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God: <sup>8</sup> But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. <sup>9</sup> Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. <sup>10</sup> He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever. <sup>11</sup> Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee. <sup>12</sup> Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. <sup>13</sup> Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed. <sup>14</sup> Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. <sup>15</sup> Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. <sup>16</sup> Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.

<sup>17</sup> ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*, <sup>18</sup> Is not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people. <sup>19</sup> Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

**23** So when David was old and full of days, he made Solomon his son king over Israel.

<sup>2</sup> ¶ And he gathered together all the princes of Israel, with the priests and the Levites. <sup>3</sup> Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. <sup>4</sup> Of which, twenty and four thousand *were* to set forward the work of the house of the LORD; and six thousand *were* officers and judges: <sup>5</sup> Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*. <sup>6</sup> And David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

<sup>7</sup> ¶ Of the Gershonites *were*, Laadan, and Shimei. <sup>8</sup> The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three. <sup>9</sup> The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

sinovi so se z njim vred skrili. Torej Ornan je mlatil pšenico. <sup>21</sup> Ko je David prišel k Ornanu, je Ornan pogledal in zagledal Davida in šel ven iz mlatišča in se pripognil k Davidu s *svojim* obrazom do tal. <sup>22</sup> Potem je David rekel Ornanu: »Zagotov mi prostor *tega* mlatišča, da bom na njem lahko zgradil oltar Gospodu. Zagotovil mi ga bož za polno ceno, da bo nadloga lahko ustavljena pred ljudstvom.« <sup>23</sup> Ornan je rekel Davidu: »Vzemi *to* k sebi in naj moj gospod kralj stori *to*, kar *je* dobro v njegovih očeh. Glej, dam *ti* tudi vola za žgalne daritve, mlatilne priprave za les in pšenico za jedilno daritev; vse to dam.« <sup>24</sup> Kralj David je rekel Ornanu: »Ne, temveč bom to resnično kupil za polno ceno, kajti ne bom vzel *tega*, kar *je* twoje, za Gospoda, niti žgalne daritve daroval brez stroška.« <sup>25</sup> Tako je David dal Ornanu za prostor šeststo šeklov zlata po teži. <sup>26</sup> David je tam zgradil oltar Gospodu in daroval žgalne daritve in mirovne daritve in klical h Gospodu in ta mu je iz nebes odgovoril z ognjem na oltar žgalne daritve. <sup>27</sup> Gospod je zapovedal angelu in ta je svoj meč ponovno vtaknil v svojo nožnico.

<sup>28</sup> V tistem času, ko je David videl, da mu je Gospod odgovoril na mlatišču Jebusejca Ornama, potem je tam žrtvoval. <sup>29</sup> Kajti Gospodovo šotorsko svetišče, katerega je Mojzes naredil in divjini in oltar žgalne daritve *sta bila* v tem obdobju na visokem kraju pri Gibeonu. <sup>30</sup> Toda David ni mogel iti predenj, da bi povprašal od Boga, kajti bal se je zaradi meča Gospodovega angela.

**22** Potem je David rekel: »To *je* hiša Gospoda Boga in to *je* oltar žgalne daritve za Izraela.« <sup>2</sup> David je zapovedal, da zborejo skupaj tujce, ki *so bili* v Izraelovi deželi in postavil je zidarje, da izklesajo kamne, da zgradijo Božjo hišo. <sup>3</sup> David je pripravil železa v obilju za žeblje duri velikih vrat in za vezi, in brona v obilju, brez teže. <sup>4</sup> Tudi cedrovih dreves v obilju, kajti Sidónci in tisti iz Tira so Davidu prinesli veliko cedrovega lesa. <sup>5</sup> David je rekel: »Moj sin Salomon *je* mlad in nezen, hiša, *ki* naj se zgradi za Gospoda pa *mora biti* silno prekrasna od slovesa in od slave po vseh deželah, *zato* bom torej naredil priprave zanje.« Tako je David pred svojo smrtjo [*vsega*] obilno pripravil.

<sup>6</sup> Potem je dal poklicati svojega sina Salomona in ga zadolžil, da zgradi hišo za Gospoda, Izraelovega Boga. <sup>7</sup> David je rekel Salomonu: »Moj sin, kar se mene tiče, je bilo v mojih mislih, da zgradim hišo imenu Gospoda, svojega Boga, <sup>8</sup> toda k meni je prišla Gospodova beseda, rekoč: »Obilno si prelival kri in storil velike vojne. Ne boš gradil hiše mojemu imenu, ker si v mojem pogledu na zemlji prelil mnogo krvi. <sup>9</sup> Glej, rojen ti bo sin, ki bo mož počitka in dal mu bom počitek pred vsemi njegovimi sovražniki naokoli, kajti njegovo ime bo Salomon in jaz bom v njegovih dneh Izraelu dal mir in spokojnost. <sup>10</sup> Zgradil bo hišo za moje ime in on bo moj sin in jaz *bom* njegov oče in jaz bom vzpostavil prestol njegovega kraljestva nad Izraelom na veki.«

<sup>11</sup> Sedaj, moj sin, Gospod naj bo s teboj in bodi uspešen in zgradi hišo Gospoda, svojega Boga, kakor je govoril o tebi. <sup>12</sup> Samo Gospod naj ti da modrost in razumevanje in te zadolži glede Izraela, da se boš lahko držal postave Gospoda, svojega Boga. <sup>13</sup> Potem boš uspel, če pazиш, da izpolnjuješ zakone in sodbe, ki jih je Gospod zapovedal Mojzesu glede Izraela. Bodи močan in odločnega poguma. Ne boj se niti ne bodi zaprepaden. <sup>14</sup> Torej glej, v svoji stiski sem za Gospodovo hišo pripravil sto tisoč talentov zlata in milijon talentov srebra, brona in železa pa brez teže, kajti tega je v obilju. Tudi les in kamenje sem pripravil in ti lahko k temu dodaš. <sup>15</sup> Poleg tega *je tam* s teboj delavcev v obilju, kamnosekov in obdelovalcev kamna in lesa, in vseh vrst spretnih mož za vsako vrsto dela. <sup>16</sup> Zlatu, srebru, bronu in železu ni števila. Vstani *torej* in delaj in Gospod naj bo s teboj.«

<sup>17</sup> David je tudi vsem Izraelovim princem zapovedal, da pomagajo njegovemu sinu Salomonu, *rekoč*: <sup>18</sup> »Mar ni z vami Gospod, vaš Bog? In ali vam *ni* dal počitka na vsaki strani? Kajti prebivalce dežele je izročil v mojo roko in dežela je podumljena pred Gospodom in pred njegovim ljudstvom. <sup>19</sup> Pripravite torej svoje srce in svojo dušo, da iščete Gospoda, svojega Boga. Vstanite torej in zgradite svetišče Gospodu Bogu, da se prinese skrinja Gospodove zaveze in svete Božje posode v hišo, ki naj bo zgrajena Gospodovemu imenu.«

**23** Torej ko je bil David star in izpolnjen z dnevi, je nad Izraelom postavil svojega sina Salomona.

<sup>2</sup> Ta je zbral skupaj vse Izraelove prince, z duhovniki in Lévijevci.

<sup>3</sup> Torej Lévijevci so bili prešteti od starosti tridesetih let in navzgor. Njihovo število po njihovih glavah, oseb, je bilo osemintrideset tisoč.

<sup>4</sup> »Izmed katerih *je bilo* štiriindvajset tisoč, da vodijo delo Gospodove hiše, šest tisoč pa *je bilo* častnikov in sodnikov. <sup>5</sup> Poleg tega *je bilo* štiri tisoč vratarjev in štiri tisoč jih je hvalilo Gospoda z glasbili, ki sem jih naredil,« *je rekel David*, »da s temi hvalijo.« <sup>6</sup> David jih je razdelil v skupine med Lévijeve sinove, *namreč* Geršóna, Keháta in Merarja.

<sup>7</sup> Izmed Geršónovcev *sta bila* Ladán in Šimí. <sup>8</sup> Ladánovi sinovi: vodja *je bil* Jéhiél, Zetám in Joél, trije. <sup>9</sup> Šimíjevi sinovi: Šelomít, Haziél in Harán, trije. To *so bili* vodje Ladánovih očetov. <sup>10</sup> Šimíjevi sinovi *so*

**bili:** Jahat, Ziná, Jeúš in Berijá. Ti širje so **bili** Šimíjevi sinovi. <sup>11</sup> Jahat je bil vodja, Zizá pa drugi, toda Jeúš in Berijá nista imela veliko sinov, zato sta bila v enem štetju, glede na hišo **svojega** očeta.

<sup>12</sup> Kehátovi sinovi: Amrám, Jichár, Hebrón in Uziél, širje. <sup>13</sup> Amrámova sinova: Aron in Mojzes. Aron je bil odbran, da posvečuje najsvetejše stvari, on in njegovi sinovi na veke, da zažigajo kadilo pred Gospodom, da mu služijo in da v njegovem imenu blagoslavljajo na veke. <sup>14</sup> Torej **glede** Mojzesu, Božjega moža, njegovi sinovi so bili imenovani po Lévijevemu rodu. <sup>15</sup> Mojzesova sinova **sta bila** Gersóm in Eliézer. <sup>16</sup> Od Gersómovih sinov **je bil** vodja Šebuél. <sup>17</sup> Eliézerjevi sinovi so **bili** vodja Rehabja. Eliézer pa ni imel nobenih drugih sinov, toda Rehabjájevih sinov je bilo zelo mnogo. <sup>18</sup> Izmed Jichájevih sinov: vodja Šelomít. <sup>19</sup> Izmed Hebrónovih sinov: prvi Jerijá, drugi Amarjá, tretji Jahaziél in četrti Jekamám. <sup>20</sup> Uziélova sinova: prvi Miha in drugi Jišijá.

<sup>21</sup> Meraríjeva sinova: Mahlí in Muši. Mahlíjeva sinova: Eleazar in Kiš. <sup>22</sup> Eleazar pa je umrl in ni imel sinov, temveč hčere in vzelci so jih njihovi bratje, Kiševi sinovi. <sup>23</sup> Mušíjevi sinovi: Mahlí, Eder in Jeremót, trije.

<sup>24</sup> To so **bili** Lévijevi sinovi po hiši svojih očetov, **torej** vodje očetov, kakor so bili prešteti po številu imen njihovih glav, ki so opravljali delo službe Gospodove hiše, od starosti dvajsetih let in navzgor. <sup>25</sup> Kajti David je rekel: »Gospod, Izraelov Bog, je svojemu ljudstvu dal počitek, da bi na veke lahko prebivali v Jeruzalemu, <sup>26</sup> in tudi Lévijevcem; ne bodo **več** nosili šotorskega svetišča, niti nobene njegove posode za njegovo službo.« <sup>27</sup> Kajti po zadnjih Davidovih besedah so **bili** Lévijevci prešteti od dvajsetih let starosti in naprej, <sup>28</sup> ker je **bila** njihova služba, da čakajo na Aronove sinove za službo Gospodovi hiši, na dvorih in v sobah in v očiščevanju vseh svetih stvari in delu službe Božje hiše. <sup>29</sup> Tako za hleb navzočnosti kakor za fino moko, za jedilno daritev in za nekvašene kolače in za **tisto, kar je spečeno na** ponvi in za to, kar je ovrto in za vse vrste mer in velikosti <sup>30</sup> in da vsako jutro stojijo, da se zahvaljujejo in hvalijo Gospoda in prav tako zvečer. <sup>31</sup> In da vse žgalne daritve darujejo Gospodu na šabate, na mlaje in na določene praznike, po številu, glede na ukaz, ki jim je zapovedan, nenehno pred Gospodom, <sup>32</sup> in da naj se držijo zadolžitve šotorskega svetišča skupnosti in zadolžitve svetega **kraja** in zadolžitve Aronovih sinov, svojih bratov, v službi Gospodove hiše.

**24** Torej **to so** oddelki Aronovih sinov. Aronovi sinovi: Nadáb, Abihú, Eleazar in Itamár. <sup>2</sup> Toda Nadáb in Abihú sta umrla pred njunim očetom in nista imela otrok, zato sta duhovniško službo izvrševala Eleazar in Itamár. <sup>3</sup> David jih je razdelil, tako Cadóka izmed Eleazarjevih sinov kot Ahiméleha izmed Itamájevih sinov, glede na njihovo opravilo v njihovi službi. <sup>4</sup> Med Eleazarjevimi sinovi pa se je našlo več vodilnih mož kakor med Itamájevimi sinovi; in **tako** so bili razdeljeni. Med Eleazarjevimi sinovi **je bilo** šestnajst vodilnih mož iz hiše **njihovih** očetov in osem med Itamájevimi sinovi, glede na hišo njihovih očetov. <sup>5</sup> Tako so bili razdeljeni z žrebom, ena vrsta z drugo; za upravitelje svetišča in upravitelje Božje **hiše** so bili izmed Eleazarjevih sinov izmed Itamájevih sinov. <sup>6</sup> Netanélov sin Šemajá, pisar, **eden** izmed Lévijevcev, jih je popisal pred kraljem, princi, duhovnikom Cadókom in Abjaťarjevim sinom Ahimélehom in **pred** vodji očetov duhovnikov in Lévijevcev. Ena glavna družina je bila vzeta za Eleazarja in **ena** je bila vzeta za Itamárja. <sup>7</sup> Torej prvi žreb je izšel za Jojariba, drugi za Jedajája, <sup>8</sup> tretji za Haríma, četrти za Seoríma, <sup>9</sup> peti za Malkijája, šesti za Mijamína, <sup>10</sup> sedmi za Koco, osmi za Abija, <sup>11</sup> deveti za Ješúa, deseti za Šehanjája, <sup>12</sup> enajsti za Eljašiba, dvanajsti za Jakíma, <sup>13</sup> trinajsti za Hupája, štirinajsti za Ješebába, <sup>14</sup> petnajsti za Bilgája, šestnajsti za Imérja, <sup>15</sup> sedemnajsti za Hezírja, osemnajsti za Hapicéca, <sup>16</sup> devetnajsti za Petahijája, dvajseti za Jehezkéla, <sup>17</sup> enaindvajseti za Jahína, dvanindvajseti za Gamúla, <sup>18</sup> triindvajseti za Delajája, štiriindvajseti za Maazjája. <sup>19</sup> To so **bili** njihovi vrstni redi v njihovi službi, da pridejo v Gospodovo hišo, glede na njihov način, pod njihovim očetom Aronom, kakor mu je zapovedal Gospod, Izraelov Bog.

<sup>20</sup> Preostali izmed Lévijevih sinov **so bili tile:** izmed Amrámowych sinov Šubaél, izmed Šubaélovin sinov Jehdejá. <sup>21</sup> Glede Rehabjá, izmed sinov Rehabjá **je bil** prvi Jišijá. <sup>22</sup> Izmed Jichárovcev Šelomot, izmed Šelomotovih sinov Jahat. <sup>23</sup> **Hebrónovi** sinovi: prvi Jerijá, drugi Amarjá, tretji Jahaziél in četrti Jekamám. <sup>24</sup> Izmed Uziélovin sinov Miha, izmed Mihovih sinov Šamír. <sup>25</sup> Mihov brat **je bil** Jišijá, izmed Jišijájevih sinov Zeharjá. <sup>26</sup> § Meraríjevi sinovi **so bili** Mahlí in Muši. Jaazijájevi sinovi: Beno.

<sup>27</sup> § Meraríjevi sinovi po Jaazijáju: Beno, Šohám, Zahúr in Ibri. <sup>28</sup> Iz Mahlíja **je prišel** Eleazar, ki ni imel sinov. <sup>29</sup> Glede Kiša: Kišev sin **je bil** Jerahmeél. <sup>30</sup> Tudi Mušíjevi sinovi: Mahlí, Eder in Jerimót. To so **bili** sinovi Lévijevcev po hiši njihovih očetov. <sup>31</sup> Tudi ti so metalni žrebe nasproti svojih bratov, Aronovih sinov, v prisotnosti kralja Davida,

<sup>10</sup> And the sons of Shimeí were, Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimeí. <sup>11</sup> And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house.

<sup>12</sup> ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. <sup>13</sup> The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

<sup>14</sup> Now concerning Moses the man of God, his sons were named of the tribe of Levi. <sup>15</sup> The sons of Moses were, Gershom, and Eliezer. <sup>16</sup> Of the sons of Gershom, Shebuel was the chief. <sup>17</sup> And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. <sup>18</sup> Of the sons of Izhar; Shelomith the chief. <sup>19</sup> Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. <sup>20</sup> Of the sons of Uzziel; Michah the first, and Jesiah the second.

<sup>21</sup> ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. <sup>22</sup> And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them. <sup>23</sup> The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

<sup>24</sup> ¶ These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward. <sup>25</sup> For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: <sup>26</sup> And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof. <sup>27</sup> For by the last words of David the Levites were numbered from twenty years old and above: <sup>28</sup> Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; <sup>29</sup> Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; <sup>30</sup> And to stand every morning to thank and praise the LORD, and likewise at even; <sup>31</sup> And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD: <sup>32</sup> And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

**24** Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. <sup>2</sup> But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. <sup>3</sup> And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. <sup>4</sup> And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. <sup>5</sup> Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. <sup>6</sup> And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar. <sup>7</sup> Now the first lot came forth to Jehoiarib, the second to Jedaiah, <sup>8</sup> The third to Harim, the fourth to Seorim, <sup>9</sup> The fifth to Malchijah, the sixth to Mijamin, <sup>10</sup> The seventh to Hakkoz, the eighth to Abijah, <sup>11</sup> The ninth to Jeshua, the tenth to Shecaniah, <sup>12</sup> The eleventh to Eliashib, the twelfth to Jakim, <sup>13</sup> The thirteenth to Huppah, the fourteenth to Jeshebeab, <sup>14</sup> The fifteenth to Bilgah, the sixteenth to Immer, <sup>15</sup> The seventeenth to Hezir, the eighteenth to Aphses, <sup>16</sup> The nineteenth to Pethahiah, the twentieth to Jehezekel, <sup>17</sup> The one and twentieth to Jachin, the two and twentieth to Gamul, <sup>18</sup> The three and twentieth to Delaiah, the four and twentieth to Maaziah. <sup>19</sup> These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

<sup>20</sup> ¶ And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah. <sup>21</sup> Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah. <sup>22</sup> Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath. <sup>23</sup> And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth. <sup>24</sup> Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. <sup>25</sup> The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah. <sup>26</sup> The sons of Merari were Mahli and Mushi: of the sons of Jaaziah; Beno.

<sup>27</sup> ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. <sup>28</sup> Of Mahli came Eleazar, who had no sons. <sup>29</sup> Concerning Kish: the son of Kish was Jerahmeel. <sup>30</sup> The sons also of Mushi; Mahli, and Eder, and Jeremoth. These were the sons of the Levites after the house of their fathers. <sup>31</sup> These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of

the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

**25** Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: <sup>2</sup> Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king. <sup>3</sup> Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiyah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD. <sup>4</sup> Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallohi, Hothir, and Mahazioth: <sup>5</sup> All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. <sup>6</sup> All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. <sup>7</sup> So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

<sup>8</sup> ¶ And they cast lots, ward against **ward**, as well the small as the great, the teacher as the scholar. <sup>9</sup> Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve: <sup>10</sup> The third to Zaccur, **he**, his sons, and his brethren, were twelve: <sup>11</sup> The fourth to Izri, **he**, his sons, and his brethren, were twelve: <sup>12</sup> The fifth to Nethaniah, **he**, his sons, and his brethren, were twelve: <sup>13</sup> The sixth to Bukkiah, **he**, his sons, and his brethren, were twelve: <sup>14</sup> The seventh to Jesharelah, **he**, his sons, and his brethren, were twelve: <sup>15</sup> The eighth to Jeshaiyah, **he**, his sons, and his brethren, were twelve: <sup>16</sup> The ninth to Mattaniah, **he**, his sons, and his brethren, were twelve: <sup>17</sup> The tenth to Shimei, **he**, his sons, and his brethren, were twelve: <sup>18</sup> The eleventh to Azarel, **he**, his sons, and his brethren, were twelve: <sup>19</sup> The twelfth to Hashabiah, **he**, his sons, and his brethren, were twelve: <sup>20</sup> The thirteenth to Shubael, **he**, his sons, and his brethren, were twelve: <sup>21</sup> The fourteenth to Mattithiah, **he**, his sons, and his brethren, were twelve: <sup>22</sup> The fifteenth to Jeremoth, **he**, his sons, and his brethren, were twelve: <sup>23</sup> The sixteenth to Hananiah, **he**, his sons, and his brethren, were twelve: <sup>24</sup> The seventeenth to Joshbekashah, **he**, his sons, and his brethren, were twelve: <sup>25</sup> The eighteenth to Hanani, **he**, his sons, and his brethren, were twelve: <sup>26</sup> The nineteenth to Mallohi, **he**, his sons, and his brethren, were twelve: <sup>27</sup> The twentieth to Eliathah, **he**, his sons, and his brethren, were twelve: <sup>28</sup> The one and twentieth to Hothir, **he**, his sons, and his brethren, were twelve: <sup>29</sup> The two and twentieth to Giddalti, **he**, his sons, and his brethren, were twelve: <sup>30</sup> The three and twentieth to Mahazioth, **he**, his sons, and his brethren, were twelve: <sup>31</sup> The four and twentieth to Romamti-ezer, **he**, his sons, and his brethren, were twelve.

**26** Concerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph. <sup>2</sup> And the sons of Meshelemiah were, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, <sup>3</sup> Elam the fifth, Jehohanan the sixth, Elioenai the seventh. <sup>4</sup> Moreover the sons of Obed-edom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, <sup>5</sup> Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him. <sup>6</sup> Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour. <sup>7</sup> The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah. <sup>8</sup> All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom. <sup>9</sup> And Meshelemiah had sons and brethren, strong men, eighteen. <sup>10</sup> Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;) <sup>11</sup> Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen. <sup>12</sup> Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

<sup>13</sup> ¶ And they cast lots, as well the small as the great, according to the house of their fathers, for every gate. <sup>14</sup> And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward. <sup>15</sup> To Obed-edom southward; and to his sons the house of Asuppim. <sup>16</sup> To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward. <sup>17</sup> Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two. <sup>18</sup> At Parbar westward, four at the causeway,

Cadóka, Ahiméleha in vodje očetov duhovnikov in Lévijevcev, celo glavnim očetom nasproti njihovim mlajšim bratom.

**25** Poleg tega so David in poveljniki vojske oddvojili k službi od Asáfovih, Hemánovih in Jedutúnovih sinov, ki naj bi prerokovali s harfami, s plunkami in s cimbalami. Število delavcev glede na njihovo službo je bilo: <sup>2</sup> izmed Asáfovih sinov Zahúr, Jožef, Netanjá in Asaréla, Asáfovih sinov pod Asáfov roko, ki so prerokovali glede na kraljev ukaz. <sup>3</sup> Od Jedutúna: Jedutúnovi sinovi Gedjaljá, Cerí, Ješajá, Hašabjá, Matitjá, šest, pod rokami njihovega očeta Jedutúna, ki so prerokovali s harfo, da se zahvaljujejo in hvalijo Gospoda. <sup>4</sup> Od Hemána: Hemánovi sinovi Bukjá, Matanjá, Uziél, Šebuél, Jerimót, Hananjá, Hananí, Eliát, Gidálti, Romámti Ezer, Jošbekáša, Malótí, Hotír in Mahaziót. <sup>5</sup> Vsi ti so bili sinovi kraljevega vidca Hemána in Božjih besedah, da dvigujejo rog. In Bog je dal Hemánu štirinajst sinov in tri hčere. <sup>6</sup> Vsi ti so bili pod rokami njihovega očeta za pesem v Gospodovi hiši s cimbalami, plunkami in harfami, za službo Božje hiše, glede na kraljev ukaz Asáfu, Jedutúnu in Hemánu. <sup>7</sup> Tako je bilo njihovo število, z njihovimi brati, ki so bili poučeni v Gospodovih pesmih, celó vseh, ki so bili spretni, dvesto osemnosemdeset.

<sup>8</sup> Metali so žrebe, stražo do **straže**, tako majhen kakor velik, učitelj kakor učenec. <sup>9</sup> Torej prvi žreb je prišel za Asáfa k Jožefu; drugi Gedaljáju, katerih je bilo z njegovimi brati in sinovi dvanajst; <sup>10</sup> tretji Zahúrju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>11</sup> četrти Izriju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>12</sup> peti Netanjáju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>13</sup> šesti Bukjáju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>14</sup> sedmi Jesarelu, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>15</sup> osmi Ješajáju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>16</sup> deveti Matanjáju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>17</sup> deseti Šimiju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>18</sup> enajsti Azarélu, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>19</sup> dvanajsti Hašabjáju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>20</sup> trinajsti Šubaélu, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>21</sup> štirinajsti Matitjáju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>22</sup> petnajsti Jeremótu, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>23</sup> šestnajsti Hananjáju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>24</sup> sedemnajsti Jošbekášaju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>25</sup> osemnajsti Hananiju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>26</sup> devetnajsti Malótiju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>27</sup> dvajseti Eliátiju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>28</sup> enaindvajseti Hotíru, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>29</sup> dvaindvajseti Gidálju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>30</sup> triindvajseti Mahaziótatu, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst; <sup>31</sup> štiriindvajseti Romámti Ezerju, **nemu**, njegovim sinovom in njegovim bratom, **bilo jih je** dvanajst.

**26** Glede na oddelke vratarjev je bil od Kórahovcev Mešelemjá, sin Koréja izmed Asáfovih sinov. <sup>2</sup> Mešelemjájevi sinovi so bili prvorojene Zeharjá, drugi Jediaél, tretji Zebadjá, četrtri Jatniél, <sup>3</sup> peti Elám, šesti Johanán, sedmi Eljoenáj. <sup>4</sup> Poleg tega so bili Obéd Edómovi sinovi prvorojenec Šemajá, drugi Jozabád, tretji Joáh, četrtri Sahár, peti Netanél, <sup>5</sup> šesti Amiél, sedmi Isahár in osmi Peuletáj, kajti Bog ga je blagoslovil. <sup>6</sup> Tudi njegovemu sinu Šemajáju so bili rojeni sinovi, ki so vladali po hiši svojih očetov, kajti bili so močni junaški možje. <sup>7</sup> Šemajájevi sinovi: Otní, Refaél, Obéd, Elzabad, katerega bratje so bili močni možje, Elihú in Semahjá. <sup>8</sup> Vseh teh izmed Obéd Edómovih sinov in njihovih bratov, sposobnih mož za službo je bilo dvainšestdeset. <sup>9</sup> Mešelemjá je imel sinove in brate, močne može, osemnajst. <sup>10</sup> Tudi Hosá, izmed Meraríjevih otrok, je imel sinove: vodja Šimrí, (kajti čeprav ni bil prvorojenec, ga je vendar njegov oče naredil za vodjo) <sup>11</sup> drugi Hilkjá, tretji Tebaljá, četrtri Zeharjá. Vseh sinov Hosájevih bratov je bilo trinajst. <sup>12</sup> Med temi so bili oddelki vratarjev, celó med vodilnimi možmi so imeli straže, da služijo eden nasproti drugemu v Gospodovi hiši.

<sup>13</sup> Metali so žrebe, tako majhni kakor veliki, glede na hišo njihovih očetov, za vsaka velika vrata. <sup>14</sup> Žreb proti vzhodu je zadel Šelemjája. Potem so metali žrebe za Zeharjá, njegovega sina, modrega svetovalca in njegov žreb je izšel proti severu. <sup>15</sup> Za Obéd Edómoma in za njegove sinove od Asupimove hiše proti jugu. <sup>16</sup> Šupím in Hosáju je žreb izšel proti zahodu z velikimi vrati Šaléheta, pri tlakovani pešpoti vzpona, straža proti stazi. <sup>17</sup> Proti vzhodu je bilo šest Lévijevcev, štirje na dan proti severu, štirje na dan proti jugu in proti Asupimu dva in dva. <sup>18</sup> § Pri Parbarju proti zahodu, štirje pri tlakovani pešpoti in dva pri

Parbarju. <sup>19</sup>To so oddelki vratarjev med Koréjevimi sinovi in med Meraríjevimi sinovi.

<sup>20</sup>Izmed Lévijevcev *je bil* Ahija nad zakladnicami Božje hiše in nad zakladnicami posvečenih stvari. <sup>21</sup>Glede Ladánovih sinov: sinovi Geršonca Ladána, poglavari očetov, *celó* od Geršonca Ladána, *je bil* Jehiel. <sup>22</sup>Jehieljeva sinova: Zetám in njegov brat Joél, *ki sta bila* nad zakladnicami Gospodove hiše. <sup>23</sup>Izmed Amrámovcev, Jichárovcev, Hebróncev *in* Uziélovcev <sup>24</sup>*je bil* Šebuél, Geršomov sin, Mojzesov sin, vladar nad zakladnicami. <sup>25</sup>Njegovi bratje po Eliézerju: njegov sin Rehabjá, njegov sin Ješajá, njegov sin Jorám, njegov sin Zihri in njegov sin Šelomit. <sup>26</sup>Ta Šelomit in njegovi bratje *so bili* nad vsemi zakladnicami posvečenih stvari, ki so jih kralj David, vodje očetov, tisočniki, stotniki in poveljniki vojske posvetili. <sup>27</sup>Od plenov, dobljenih v bitkah, so jih posvetili za vzdrževanje Gospodove hiše. <sup>28</sup>In vse, kar so videc Samuel, Kišev sin Savel, Nerov sin Abnér in Cerújin sin Joáb posvetili *in* kdorkoli je posvetil *katerokoli stvar, so bile te* pod roko Šelomita in njegovih bratov.

<sup>29</sup>Izmed Jichárovcev *so bili* Kenanjá in njegovi sinovi za zunanja opravila nad Izraelom, za častnike in sodnike. <sup>30</sup>*In* izmed Hebróncev Hašabjá in njegovi bratje, junaški možje, tisoč sedemsto, *so bili* častniki med tistimi iz Izraela na tej strani Jordana proti zahodu v vseh Gospodovih opravilih in v kraljevi službi. <sup>31</sup>Med Hebrónovci *je bil* vodja Jerijá, *torej* med Hebrónovci glede na rodove svojih očetov. V štiridesetem letu Davidovega kraljevanja so jih iskali in med njimi so našli močne junaške može pri Jazér Gileádu. <sup>32</sup>Njegovih bratov, junaških mož, *je bilo* dva tisoč in sedemsto vodij očetov, katere je David postavil [*za*] vladarje nad Rubenovci, Gádovci in polovico Manásejevega rodu, za vsako zadevo glede Boga in kraljevih zadev.

**27** Torej Izraelovi otroci po njihovem številu, *namreč* vodja očetov povelnjikov nad tisočimi in nad stotimi in njihovi častniki, ki so služili kralju v vsaki zadevi oddelkov, ki so prihajali in odhajali mesec za mesecem, vse mesece leta; od vsakega oddelka *jih je bilo* štiriindvajset tisoč. <sup>2</sup>Nad prvo skupino za prvi mesec *je bil* Zabdíelov sin Jašobám in v njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>3</sup>Izmed Perecovih otrok *je bil* vodja vseh povelnjikov vojske za prvi mesec. <sup>4</sup>Nad skupino drugega meseca *je bil* Ahóahovec Dodáj in iz njegove skupine *je bil* tudi vladar Miklót. Tudi v njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>5</sup>Tretji povelnjik vojske za tretji mesec *je bil* Benajá, sin Jojadája, vélikega duhovnika in v njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>6</sup>To *je ta* Benajá, *ki je bil* mogočen *med* tridesetimi in nad tridesetimi. V njegovi skupini *je bil* njegov sin Amizabád. <sup>7</sup>Cetrti *povelnjik* za cetrti mesec *je bil* Joábov brat Asaél in za njim njegov sin Zebadjá. V njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>8</sup>Peti povelnjik za peti mesec *je bil* Zérahovec Šamhút. V njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>9</sup>Šesti *povelnjik* za šesti mesec *je bil* Irá, sin Tekójčana Ikše. V njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>10</sup>Sedmi *povelnjik* za sedmi mesec *je bil* Péletovec Helec, izmed Efrájimovih otrok. V njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>11</sup>Osmi *povelnjik* za osmi mesec *je bil* Hušán Sibeháj izmed Zerahovcev. V njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>12</sup>Deveti *povelnjik* za deveti mesec *je bil* Abiézer Anatotčan izmed Benjaminovcev. V njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>13</sup>Deseti *povelnjik* za deseti mesec *je bil* Netófcán Mahráj izmed Zerahovcev. V njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>14</sup>Enajsti *povelnjik* za enajsti mesec *je bil* Piratónec Benajá izmed Efrájimovih otrok. V njegovi skupini *jih je bilo* štiriindvajset tisoč. <sup>15</sup>Dvanajsti *povelnjik* za dvanajsti mesec *je bil* Netófcán Heldáj iz Otníela. V njegovi skupini *jih je bilo* štiriindvajset tisoč.

<sup>16</sup>Nadalje *je bil* nad Izraelovimi rodomi vladar Rubenovcev Zihrijev sin Eliézer; izmed Simeoncev Maahájev sin Šefatjá; <sup>17</sup>izmed Lévijevcev Kemuelov sin Hašabjá; izmed Aroncev Cadók; <sup>18</sup>izmed Judovcev Elihú, *eden* izmed Davidovih bratov; izmed Isahárjevcov Mihaelov sin Omri; <sup>19</sup>izmed Zábulonovcev Obadjájev sin Jismajá; izmed Neftáljevcov Azriélov sin Jerómít; <sup>20</sup>izmed Efrájimovih otrok Azazjájev sin Hošéa; izmed polovice Manásejevega rodu Pedajájev sin Joél; <sup>21</sup>izmed polovice Manásejevega *rodu* v Gileádu Zaharijev sin Idó; izmed Benjaminovcev Abnérjev sin Jaasiél; <sup>22</sup>izmed Danovcev Jerohámov sin Azarél. Ti *so bili* princi Izraelovih rodov.

<sup>23</sup>Toda David ni preštel tistih, ki so bili stari dvajset let in mlajših, ker je Gospod rekel, da bo on pomnožil Izraela kakor zvezd neba. <sup>24</sup>Cerújin sin Joáb je pričel šteti, toda ni končal, ker je zaradi tega padel bes zoper Izraela. Niti število ni bilo vpisano v poročilo kronik kralja Davida.

<sup>25</sup>Nad kraljevimi zakladnicami *je bil* Adiélov sin Azmávet. Nad skladišči, na poljih, v mestih, vaseh in gradovih *je bil* Uzíjahov sin Jehonatan. <sup>26</sup>Nad tistimi, ki so opravljali poljsko delo obdelovanja zemlje *je bil* Kelúbov sin Ezrí. <sup>27</sup>Nad vinogradji *je bil* Ramatejec Šímí. Nad donosom vinogradov za vinske kleti *je bil* Šefámeč Zabdí. <sup>28</sup>Nad oljkami in egiptovskimi smokvami, ki *so bile* na nizkih ravninah *je bil* Géderčan Bál Hanán. Nad shrambami olja *je bil* Joáš. <sup>29</sup>Nad čredami, ki so se

and two at Parbar. <sup>19</sup>These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

<sup>20</sup>¶ And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. <sup>21</sup>As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehiel. <sup>22</sup>The sons of Jehiel; Zetham, and Joel his brother, which were over the treasures of the house of the LORD. <sup>23</sup>Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites. <sup>24</sup>And Shebuel the son of Gershon, the son of Moses, was ruler of the treasures. <sup>25</sup>And his brethren by Eliezer; Rehabiah his son, and Jeshaiyah his son, and Joram his son, and Zichri his son, and Shelomith his son. <sup>26</sup>Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. <sup>27</sup>Out of the spoils won in battles did they dedicate to maintain the house of the LORD. <sup>28</sup>And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

<sup>29</sup>¶ Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges. <sup>30</sup>And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king. <sup>31</sup>Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead. <sup>32</sup>And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

**27** Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand. <sup>2</sup>Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand. <sup>3</sup>Of the children of Perez was the chief of all the captains of the host for the first month. <sup>4</sup>And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand. <sup>5</sup>The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand. <sup>6</sup>This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son. <sup>7</sup>The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand. <sup>8</sup>The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand. <sup>9</sup>The sixth captain for the sixth month was Ira the son of Ilkesh the Tekoite: and in his course were twenty and four thousand. <sup>10</sup>The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand. <sup>11</sup>The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand. <sup>12</sup>The ninth captain for the ninth month was Abi-ezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand. <sup>13</sup>The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand. <sup>14</sup>The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand. <sup>15</sup>The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

<sup>16</sup>¶ Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: <sup>17</sup>Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok: <sup>18</sup>Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael: <sup>19</sup>Of Zebulon, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel: <sup>20</sup>Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah: <sup>21</sup>Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner: <sup>22</sup>Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

<sup>23</sup>¶ But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens. <sup>24</sup>Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

<sup>25</sup>¶ And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah: <sup>26</sup>And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub: <sup>27</sup>And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphimite: <sup>28</sup>And over the olive trees and the sycomore trees that were in the low plains was Baal-hanan

the Gederite: and over the cellars of oil was Joash: <sup>29</sup> And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds *that were* in the valleys was Shaphat the son of Adlai: <sup>30</sup> Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite: <sup>31</sup> And over the flocks was Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's. <sup>32</sup> Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni *was* with the king's sons: <sup>33</sup> And Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's companion: <sup>34</sup> And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

**28** And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. <sup>2</sup> Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me, I had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: <sup>3</sup> But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood. <sup>4</sup> Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel: <sup>5</sup> And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. <sup>6</sup> And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father. <sup>7</sup> Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. <sup>8</sup> Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

<sup>9</sup> ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. <sup>10</sup> Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

<sup>11</sup> ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, <sup>12</sup> And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: <sup>13</sup> Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD. <sup>14</sup> He gave of gold by weight for *things* of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: <sup>15</sup> Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick. <sup>16</sup> And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: <sup>17</sup> Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: <sup>18</sup> And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their* wings, and covered the ark of the covenant of the LORD. <sup>19</sup> All this, said David, the LORD made me understand in writing by *his* hand upon me, even all the works of this pattern. <sup>20</sup> And David said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. <sup>21</sup> And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

**29** Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God. <sup>2</sup> Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. <sup>3</sup> Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house, <sup>4</sup> Even

pasle v Šarónu, *je bil* Šarónec Šítraj. Nad čredami, *ki so bile* v dolinah, *je bil* Adlájev sin Šafát. <sup>30</sup> Nad kamelami *je bil* Izmaelec Obil. Nad osli *je bil* Meronočán Jehdejá. <sup>31</sup> Nad tropi *je bil* Hagrijevec Jazíz. Vsi ti *so bili* vladarji imetja, ki *je bilo* od kralja Davida. <sup>32</sup> Tudi Davidov stric Jonatan je bil svetovalec, moder mož in pisar. In Hahmonijev sin Jehiel *je bil* s kraljevimi sinovi. <sup>33</sup> Ahitófel *je bil* kraljev svetovalec in Arkéjec Hušáj *je bil* kraljev družabnik. <sup>34</sup> Za Ahitófelim *sta bila* Benajájev sin Jojadá in Abbatár. General kraljeve vojske pa *je bil* Joáb.

**28** David je zbral vse Izraelove prince, princ rodov in poveljnike skupin, ki so služili kralju po skupini in poveljnike nad tisočimi, poveljnike nad stotimi in oskrbnike nad vsem imetjem in posestjo kralja in njegovih sinov, s častniki in z mogočnimi možmi in z vsemi hrabrimi možmi v Jeruzalem. <sup>2</sup> Potem je kralj David stopil na svoja stopala in rekel: »Poslušajte me, moji bratje in moje ljudstvo: *Kar se mene tiče*, sem *imel* v svojem srcu, da zgradim hišo počitka za skrinjo Gospodove zaveze in za pručko našega Boga in sem pripravil za gradnjo, <sup>3</sup> toda Bog mi je rekel: »Ne boš gradil hiše mojemu imenu, ker *si bil* bojevnik in si prelival kri.« <sup>4</sup> Vendar je Gospod, Izraelov Bog, mene izbral pred vso hišo mojega očeta, da bi bil na veke kralj nad Izraelom, kajti Juda je izbral, *da bi bil* vladar; in od Judove hiše, hišo mojega očeta; in med sinovi mojega očeta sem mu bil všeč, da *me* je postavil za kralja nad vsem Izraelom, <sup>5</sup> in izmed vseh mojih sinov (kajti Gospod mi je dal mnogo sinov), je izbral mojega sina Salomona, da sedi na prestolu Gospodovega kraljestva nad Izraelom. <sup>6</sup> Rekel mi je: »Tvoj sin Salomon bo zgradil mojo hišo in moje dvore, kajti izbral sem ga, *da bo* moj sin in jaz bom njegov oče. <sup>7</sup> Poleg tega bom na veke utrdil njegovo kraljestvo, če bo stalno izpolnjeval moje zapovedi in moje sodbe, kakor ta dan.« <sup>8</sup> Zdaj se torej pred očmi vsega Izraela, Gospodove skupnosti in v občinstvu našega Boga, držite in iščite vse zapovedi Gospoda, svojega Boga, da boste lahko posedli to dobro deželo in jo pustili za dedičino vašim otrokom za vami na veke.

<sup>9</sup> Ti pa, moj sin Salomon, spoznaj Boga svojega očeta in mu služi s popolnim srcem in z voljnim umom, kajti Gospod preiskuje vsa srca in razume vse miselne zamisli. Če ga boš iskal, ga boš našel, toda če ga zapustiš, te bo on zavrgel na veke. <sup>10</sup> Pazi torej, kajti Gospod te je izbral, da zgradiš hišo za svetišče. Bodi močan in *to* stori.«

<sup>11</sup> Potem je David svojemu sinu Salomonu dal vzorec preddverja, njegovih hiš, njegovih zakladnic, njegovih gornjih sob, njegovih notranjih dvoran in kraja sedeža milosti, <sup>12</sup> vzorec vsega, kar je imel po duhu glede dvorov Gospodove hiše in vseh sob naokoli, zakladnic Božje hiše in zakladnic posvečenih stvari. <sup>13</sup> Tudi za skupine duhovnikov in Léijevcev in za vse delo službe Gospodove hiše in za vse posode službe v Gospodovi hiši. <sup>14</sup> *Dal je* zlata po teži za *stvari* iz zlata, za vse priprave vseh vrst službe; *tudi srebra* za vse priprave iz srebra po teži, za vse priprave vsake vrste službe. <sup>15</sup> Celo težo za svečnike iz zlata in za njihove svetilke iz zlata po teži za vsak svečnik in za njihove svetilke. In za svečnike iz srebra po teži, *tako* za svečnik in *tudi* za njihove svetilke, glede na uporabo vsakega svečnika. <sup>16</sup> Po teži *je dal* zlata za mize hlebov navzočnosti za vsako mizo in *podobno* zlata za mize iz srebra. <sup>17</sup> Tudi čistega zlata za kavljje za meso, skledice in čaše. Za zlate umivalnice *je dal zlata* po teži za vsak umivalnik; in *podobno* srebra, po teži za vsak umivalnik iz srebra; <sup>18</sup> Za kadilni oltar prečiščeno zlato po teži in zlata za vzorec bojnega voza kerubov, ki razprostirata *svoje peruti* in pokriva skrinjo Gospodove zaveze. <sup>19</sup> »Vse *to*,« *je rekel David*, »mi je Gospod dal razumeti v pisanju po *svoji* roki nad meno, *torej* vsa dela tega vzorca.« <sup>20</sup> David je rekel svojemu sinu Salomonu: »Bodi močan in odločnega poguma in stori *to*. Ne boj se niti ne bodi zaprepaden, kajti Gospod Bog, *celo* moj Bog, bo s teboj. Ne bo te razočaran niti te ne bo zapustil, dokler ne dokončaš vsega dela za službo Gospodove hiše. <sup>21</sup> Glej, skupine duhovnikov in Léijevcev, *celo oni bodo s teboj* za vso službo Božje hiše, in *tam bo* s teboj za vse vrste rokodelstva vsak voljan vešč mož, za vse vrste del. Tudi princi in vse ljudstvo *bo* popolno ob tvoji zapovedi.«

**29** Nadalje je kralj David vsej skupnosti rekel: »Moj sin Salomon, katerega je izbral sam Bog, *je še* mlad in nežen, delo pa *je* veliko, kajti palača ni za človeka, temveč za Gospoda Boga. <sup>2</sup> Sedaj sem z vso svojo močjo pripravil za hišo svojega Boga zlata za *stvari*, *narejene* iz zlata, srebra za *stvari* iz srebra, brona za *stvari* iz brona, žeze za *stvari* iz žeze, lesa za *stvari* iz lesa, oniksove kamne in *kamne* za vdelavo, lesketajoče kamne iz različnih barv in vse vrste dragocenih kamnov in marmornih kamnov v obilju. <sup>3</sup> Poleg tega, ker sem svojo naklonjenost naravnal k hiši svojega Boga, sem od svojih lastnih dobrin, od zlata in srebra, *ki* sem ga dal k hiši svojega Boga, povrh vsega kar sem pripravil za sveto hišo, <sup>4</sup> *celo* tri tisoč talentov

zlata, od zlata iz Ofirja in sedem tisoč talentov prečiščenega srebra, da se z njim prekrije stene hiš. <sup>5</sup> Zlata za stvari iz zlata, srebra za stvari iz srebra in za vsako vrsto dela storjenega z rokodelčevimi rokami. In kdo bo potem ta dan voljan uméstiti svojo službo Gospodu?«

<sup>6</sup> Potem so vodje očetov in princev iz Izraelovega rodu in poveljniki nad tisočimi in nad stotimi, z voditelji kraljevega dela, prostovoljno darovali <sup>7</sup> in dali za službo Božje hiše od zlata pet tisoč talentov in deset tisoč darejkov, od srebra deset tisoč talentov, od brona osemnajst tisoč talentov in sto tisoč talentov zleze. <sup>8</sup> Tisti, pri katerih so bili najdeni dragoceni kamni, so jih dali v zakladnico Gospodove hiše po roki Geršonca Jehiela. <sup>9</sup> Potem se je ljudstvo veselilo, za to kar so voljno darovali, ker so s popolnim srcem voljno darovali Gospodu. Tudi kralj David se je veselil z veliko radostjo.

<sup>10</sup> Zato je David blagoslovil Gospoda pred vso skupnostjo in David je rekel: »Blagosloveni budi ti, Gospod, Bog Izraela, našega očeta, na vse vekov. <sup>11</sup> Tvoja, o Gospod, je veličina, oblast, slava, zmaga in veličastvo, kajti vse, kar je v nebesih in na zemlji, je twoje. Tvoje je kraljestvo, o Gospod in ti si kakor glava povisan nad vse. <sup>12</sup> Bogastvo in čast, oboje prihaja od tebe in ti kraljuješ nad vsem in v tvoji roki je oblast in moč in v tvoji roki je to, da narediš veliko in da daš moč vsem. <sup>13</sup> Zdaj torej, naš Bog, se ti zahvaljujemo in hvalimo twoje veličastno ime. <sup>14</sup> Toda kdo sem jaz in kaj je moje ljudstvo, da bi bili zmožni darovati tako voljno na takšen način? Kajti vse stvari prihajajo od tebe in od tvojega lastnega smo dali tebi. <sup>15</sup> Kajti mi smo tujci pred teboj in začasni prebivalci, kakor so bili vsi naši očetje. Naši dnevi na zemljì so kakor senca in nobenega ni, ki bi ostal. <sup>16</sup> O Gospod, naš Bog, vsa ta zaloga, ki smo jo pripravili, da ti zgradimo hišo za tvoje sveto ime, prihaja iz tvoje roke in vse je twoje. <sup>17</sup> Tudi jaz vem, moj Bog, da ti preizkušaš srce in imas veselje v iskrenosti. Kar se mene tiče, sem v iskrenosti svojega srca voljno daroval vse te stvari in sedaj sem z radostjo videl tvoje ljudstvo, ki je tukaj prisotno, da ti voljno daruje. <sup>18</sup> O Gospod, Bog Abrahama, Izaka in Izraela, naših očetov, varuj to na vse v zamisli misli srca tvojega ljudstva in si pripravi njihovo srce. <sup>19</sup> Mojemu sinu Salomonu daj popolno srce, da varuje tvoje zapovedi, tvoja pričevanja in tvoje zakone in da stori vse te stvari in da zgradi palačo, za katero sem naredil preskrbo.«

<sup>20</sup> David je vsej skupnosti rekel: »Sedaj blagoslovite Gospoda, svojega Boga.« In vsa skupnost je blagoslovila Gospoda, Boga svojih očetov, sklonila svoje glave in oboževala Gospoda in kralja. <sup>21</sup> Žrtvovali so klavne daritve Gospodu in darovali so žgalne daritve Gospodu naslednji dan po tem dnevu, celo tisoč bikcev, tisoč ovnov in tisoč jagnjet, z njihovimi pitnimi daritvami in v obilju klavnih daritev za ves Izrael. <sup>22</sup> Z velikim veseljem so na ta dan jedli in pili pred Gospodom. Kralja Salomona, Davidevega sina, so drugič postavili za kralja, ga mazilili Gospodu za glavnega voditelja, Cadóka pa za duhovnika.

<sup>23</sup> Potem se je Salomon usedel na Gospodov prestol kakor kralj namesto svojega očeta Davida in uspeval in ves Izrael ga je ubogal. <sup>24</sup> Vsi princi in mogočni možje in tudi vsi sinovi kralja Davida, so se podredili kralju Salomonu. <sup>25</sup> Gospod je silno poveličal Salomona v očeh vsega Izraela in mu podelil takšno kraljevo veličastvo, kakršno ni bilo v Izraelu na nobenem kralju pred njim.

<sup>26</sup> Tako je Jesejev sin David kraljeval nad vsem Izraelom. <sup>27</sup> Časa, ko je kraljeval nad Izraelom, je bilo štirideset let. Sedem let je kraljeval v Hebrónu, triintrideset let pa je kraljeval v Jeruzalemu. <sup>28</sup> Umrl je v dobri visoki starosti, izpolnjen z dnevi, bogastvi in častjo. Namesto njega je zakraljeval njegov sin Salomon. <sup>29</sup> Torej dejanja kralja Davida, prva in zadnja, glej, ta so zapisana v knjigi vidca Samuela, v knjigi preroka Natána in v knjigi vidca Gada, <sup>30</sup> z vsem njegovim vladanjem in njegovo močjo in časi, ki so prešli nad njim in nad Izraelom in nad vsemi kraljestvi dežel.

three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*: <sup>5</sup> The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the LORD?

<sup>6</sup> ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, <sup>7</sup> And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. <sup>8</sup> And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite. <sup>9</sup> Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

<sup>10</sup> ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. <sup>11</sup> Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth is *thine*; thine is the kingdom, O LORD, and thou art exalted as head above all. <sup>12</sup> Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. <sup>13</sup> Now therefore, our God, we thank thee, and praise thy glorious name. <sup>14</sup> But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. <sup>15</sup> For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. <sup>16</sup> O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. <sup>17</sup> I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. <sup>18</sup> O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: <sup>19</sup> And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

<sup>20</sup> ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king. <sup>21</sup> And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: <sup>22</sup> And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

<sup>23</sup> Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. <sup>24</sup> And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. <sup>25</sup> And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

<sup>26</sup> ¶ Thus David the son of Jesse reigned over all Israel. <sup>27</sup> And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. <sup>28</sup> And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead. <sup>29</sup> Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, <sup>30</sup> With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

# The Second Book of the Chronicles

**1** And Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly. **2** Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. **3** So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness. **4** But the ark of God had David brought up from Kirjath-jearim to **the place which** David had prepared for it: for he had pitched a tent for it at Jerusalem. **5** Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it. **6** And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

**7** ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. **8** And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. **9** Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. **10** Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so great?* **11** And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: **12** Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

**13** ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel. **14** And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. **15** And the king made silver and gold at Jerusalem **as plenteous** as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance. **16** And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. **17** And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

**2** And Solomon determined to build an house for the name of the LORD, and an house for his kingdom. **2** And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

**3** ¶ And Solomon sent to Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, **even so deal with me.** **4** Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel. **5** And the house which I build *is* great: for great *is* our God above all gods. **6** But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am I* then, that I should build him an house, save only to burn sacrifice before him? **7** Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide. **8** Send me also cedar trees, fir trees, and aligm trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants, **9** Even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great. **10** And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

**11** ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them. **12** Huram said moreover, Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom. **13** And now I have sent a cunning man, endued with understanding, of Huram my father's, **14** The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men,

# Druga kroniška knjiga

**1** Davidov sin Salomon je bil okrepljen v svojem kraljestvu in Gospod, njegov Bog, *je bil* z njim in ga silno poveličal. **2** Potem je Salomon spregovoril vsemu Izraelu, poveljnikom nad tisočimi, nad stotimi, sodnikom, vsakemu voditelju v vsem Izraelu in glavnim izmed očetov. **3** Tako je Salomon in vsa skupnost z njim, odšla k visokemu kraju, ki *je bil* pri Gibeónu, kajti tam je bilo šotorsko svetišče skupnosti Boga, katerega je Gospodov služabnik Mojzes naredil v divjini. **4** Toda Božjo skrinjo je David prenesel gor iz Kirját Jearíma na **kraj, katerega** je David pripravil zanje, kajti zanje je razpel šotor pri Jeruzalemu. **5** Poleg tega je bronast oltar, katerega je naredil Beçalél, Urijájev sin, Hurov sin, postavil pred Gospodovo šotorsko svetišče. Salomon in skupnost so povpraševali k njemu. **6** Salomon je odšel tja gor k bronastemu oltarju pred Gospoda, ki *je bil* pri šotorskem svetišču skupnosti in na njem daroval tisoč žgalnih daritev.

**7** V tej noči se je Bog prikazal Salomonu in mu rekел: »Prosi, kaj naj ti dam.« **8** Salomon je Bogu rekel: »Veliko usmiljenje si pokazal mojemu očetu Davidu in mene si postavil, da kraljujem namesto njega. **9** Sedaj, o Gospod Bog, naj bo utrjena twoja obljuba mojemu očetu Davidu, kajti naredil si me za kralja nad ljudstvom, po množici podobnega zemeljskemu prahu. **10** Daj mi torej modrost in znanje, da lahko grem ven in stopim pred ljudstvo, kajti kdo lahko sodi to twoje ljudstvo, *ki je tako veliko?*« **11** Bog je rekel Salomonu: »Ker je bilo to na twojem srcu in nisi prosil bogastev, premoženja ali časti, niti življenja svojih sovražnikov niti nisi prosil dolgega življenja, temveč si zase prosil modrost in znanje, da lahko sodiš mojemu ljudstvu, nad katerim sem te postavil za kralja, **12 sta** ti modrost in znanje zagotovljena, jaz pa ti bom dal bogastva, premoženje in čast, takšno, kakrsne nihče izmed kraljev, ki *so bili* pred teboj, ni imel, niti ne bo nobeden za teboj imel podobne.«

**13** Potem je Salomon prišel *iz svojega potovanja* k visokemu kraju, izpred šotorskega svetišča skupnosti, ki *je bil* pri Gibeónu, v Jeruzalem in kraljeval nad Izraelom. **14** Salomon je zbral bojne vozove in konjenike. Imel je tisoč štiristo bojnih vozov in dvanajst tisoč konjenikov, ki jih je namestil v mestih za bojne vozove in s kraljem v Jeruzalemu. **15** Kralj je storil, *[da je bilo]* srebra in zlata v Jeruzalemu zaradi obilja **tako veliko** kakor kamenja in cedrova drevesa je naredil *[tako številna]* kakor je egiptovskih smokev, ki *so* v dolini. **16** Salomon je imel konje, privedene iz Egipta in laneno prejo. Kraljevi trgovci so laneno prejo prejeli za ceno. **17** Poslali so in iz Egipta pripeljali bojni voz za šeststo **šeklov** srebra in konja za sto petdeset in tako so privedli **konje** za vse kralje Hetejcev in za sirske kralje, po njihovih namenih.

**2** Salomon se je odločil, da zgradi hišo za Gospodovo ime in hišo za svoje kraljestvo. **2** Salomon je naročil sedemdeset tisoč možem, da nosijo bremena in osemdeset tisočim, da sekajo na gori in tri tisoč šeststotin, da jih nadzorujejo.

**3** Salomon je poslal k tirskemu kralju Hurámu, rekoč: »Kakor si ti postopal z mojim očetom Davidom in si mu poslal cedre, da mu zgradijo hišo, da prebiva v njej, **celo tako postopaj z menoj.**« **4** Glej, gradim hišo imenu Gospoda, svojega Boga, da mu *jo posvetim in* da pred njim zažigam dišeče kadilo in za neprestane hlebe navzočnosti, za žgalne daritve zjutraj in zvečer, na šabate, na mlaje in na slovesne praznike Gospoda, našega Boga. To *je odredba* za Izraela na veke. **5** Hiša, ki jo gradim, *je* velika, kajti velik *je* naš Bog nad vsemi bogovi. **6** Toda kdo mu je zmožen zgraditi hišo, glede na to, da ga nebo in nebesa ne morejo obseči? Kdo *sem* potem jaz, da bi mu zgradil hišo, razen da pred njim zažigam daritev? **7** Pošlji mi torej sedaj človeka, spretnega za delo v zlatu, v srebru, v bronu, v želesu, v vijolični, v karmezinu in modri in da lahko vešče rezbari z veščimi možmi, ki *so* z menoj v Judeji in v Jeruzalemu, katere je priskrbel moj oče David. **8** Poslji mi tudi cedrovino, cipresovino in sandalovino iz Libanona, kajti vem, da tvoji služabniki lahko vešče sekajo les na Libanonu in glej, moji služabniki **bodo** s tvojimi služabniki, *celo*, da mi pripravijo lesa v obilju, kajti hiša, ki jo nameravam zgraditi, **bo** čudovito velika. **10** Glej, tvojim služabnikom, sekalcem, ki sekajo les, bom dajal dvajset tisoč mer zmlete pšenice, dvajset tisoč mer ječmena, dvajset tisoč čebrovina in dvajset tisoč čebrov olja.«

**11** Potem je tirske kralj Hurám odgovoril v pisanju, ki ga je poslal Salomonu: »Ker Gospod ljubi svoje ljudstvo, te je naredil kralja nad njimi.« **12** Poleg tega je Hurám rekel: »Blagoslovjen **bodi** Gospod, Izraelov Bog, ki je naredil nebo in zemljo, ki je kralju Davidu dal modrega sina, opremljenega z razumnoščjo in razumevanjem, da lahko gradi hišo za Gospoda in hišo za svoje kraljestvo. **13** Sedaj posiljam spretnega moža, opremljenega z razumevanjem, od mojega očeta Huráma, **14** sina ženske izmed Danovih hčera, njegov oče pa *je bil* človek iz Tira, vešč da dela v zlatu, srebru, bronu, želesu, kamnu, lesu, vijoličnem, modrem, tankem lanenem platnu in v karmezinu. Tudi da gravira vsako vrsto graviranja in da spozna vsako napravo, ki bo

postavljena k njemu, s tvojimi spretnimi ljudmi in s spretnimi ljudmi mojega gospoda Davida, tvojega očeta.<sup>15</sup> Zdaj naj torej pšenico, ječmen in vino, o katerem je govoril moj gospod, pošlje svojim služabnikom,<sup>16</sup> mi pa bomo sekali les iz Libanona, kolikor ga boš potreboval in ga k tebi spravili na splavih po morju v Jopo, ti pa ga boš odpeljal gor v Jeruzalem.<sup>16</sup>

<sup>17</sup> Salomon je preštel vse tujce, ki **so bili** v deželi Izrael, po štetju, s katerim jih je preštel njegov oče David in najdenih je bilo sto triinpetdeset tisoč šeststo.<sup>18</sup> Sedemdeset tisoč izmed njih je postavil, **da bodo** nosilci bremen in osemdeset tisoč, **da bodo** sekalcii na gori in tri tisoč šeststo nadzornikov, da ljudstvu pripravljajo delo.

**3** Potem je Salomon pričel graditi Gospodovo hišo v Jeruzalemu na gori Morija, kjer se je Gospod prikazal njegovemu očetu Davidu, na kraju, katerega je David pripravil – na mlačšču Jebusejca Ornana.<sup>2</sup> Pričel je graditi drugi **dan** drugega meseca v četrtem letu svojega kraljevanja.

<sup>3</sup> Torej to **so stvari v katerih** je bil Salomon poučen za gradnjo Božje hiše. Dolžina po komolcih, po prvi meri, **je bila** šestdeset komolcev in širina dvajset komolcev.<sup>4</sup> Preddverje, ki **je bilo** pred **hišo**, dolžina **tega je bila** glede na širino hiše, dvajset komolcev in višina **je bila** sto dvajset. Znotraj je bila prevlečena s čistim zlatom.<sup>5</sup> Večjo hišo je obložil s cipresovino, jo prevlekel s čistim zlatom in na njej oblikoval palmova drevesa in verižice.<sup>6</sup> Hišo je zaradi lepote olepšal z dragocenimi kamni in zlato **je bilo** zlato iz Parváima.<sup>7</sup> Z zlatom je prevlekel tudi hišo, bruna, podboje, njihove zidove in njihova vrata in na stene je vrezal kerube.<sup>8</sup> Naredil je najsvetejšo hišo, katere dolžina **je bila** glede na širino hiše, dvajset komolcev in njena širina dvajset komolcev in prevlekel jo je s čistim zlatom, **kar znese** šeststo talentov.<sup>9</sup> Teža žebljev **je bila** petdeset šeklov zlata. In gornje sobe je prevlekel z zlatom.

<sup>10</sup> V najsvetejši hiši je naredil dva keruba iz rezbarskega dela in ju prevlekel z zlatom.

<sup>11</sup> Peruti kerubov **so bile** dolge dvajset komolcev. Ena perut **enega keruba je imela** pet komolcev, segajoč do stene hiše in druga perut **je prav tako imela** pet komolcev, segajoč do peruti drugega keruba.<sup>12</sup> Ena perut drugega keruba **je imela** pet komolcev in je segala do stene hiše in druga perut **je tudi imela** pet komolcev in se dotikala peruti drugega keruba.<sup>13</sup> Peruti teh kerubov so se [**v širino**] razprostirala dvajset komolcev. Stala sta na njunih stopalih in njuna obraza **sta bila [obrnjena]** navznoter.

<sup>14</sup> Naredil je zagrinjalo **iz** modre, vijolične, karmezina in tankega lanenega platna ter na njem oblikoval kerube.<sup>15</sup> Prav tako je pred hišo naredil dva stebra, visoka petintrideset komolcev in kapitel, ki **je bil** na vrhu vsakega izmed njih, **je meril** pet komolcev.<sup>16</sup> Naredil je verižice **kakor** v oraklu in **jih** pritrdil na glave stebrov in naredil sto granatnih jabolk ter **jih** pritrdil na verižice.<sup>17</sup> Pred templjem je vzdignil stebra, enega na desnici, drugega pa na levici. Ime tega na desnici je imenoval Jahín, ime tistega na levici pa Boaz.

**4** Poleg tega je naredil oltar iz brona, dvajset komolcev dolg, dvajset komolcev širok in deset komolcev visok.

<sup>2</sup> Prav tako je naredil ulito morje desetih komolcev od roba do roba, okroglo naokoli in pet komolcev je bila njegova višina in vrvica tridesetih komolcev ga je obdajala naokoli.<sup>3</sup> Pod tem **je bila** podobnost volov, ki so ga obdajali naokoli. Deset na komolec, obdajajoč morje naokoli. Dve vrsti volov **sta bili** uliti, ko je bilo to ulito.<sup>4</sup> Stalo je na dvanajstih volih, trije so gledali proti severu, trije so gledali proti zahodu, trije so gledali proti jugu in trije so gledali proti vzhodu. Morje **je bilo** postavljeno zgoraj nad njimi in vsi njihovi zadnji deli **so bili [obrnjeni]** navznoter.<sup>5</sup> Njegova debelina **je bila** širina dlani in njegov rob podoben robu čaše, s cvetovi liliij **in** ta je sprejel in držal tri tisoč čebrov.

<sup>6</sup> Naredil je tudi deset **[okroglih]** umivalnikov in pet jih je položil na levo roko, pet pa na desno, da so se umivali v njih. Takšne stvari, kot so jih darovali za žgalno daritev, so umivali v njih, toda morje **je bilo**, da so se v njem umivali duhovniki.<sup>7</sup> Naredil je deset svečnikov iz zlata glede na njihovo obliko in **jih** postavil v templju, pet na desni roki in pet na levi.<sup>8</sup> Naredil je tudi deset miz in **jih** postavil v templju, pet na desni strani in pet na levi. Naredil je sto umivalnikov iz zlata.

<sup>9</sup> Nadalje je naredil dvor duhovnikov in velik dvor in vrata za dvor in jih prevlekel z bronom.<sup>10</sup> Morje je postavil na desni strani vzhodnega konca, nasproti jugu.

<sup>11</sup> Hurám je naredil lonce, lopate in umivalnike. Hurám je končal delo, ki ga je imel za narediti za kralja Salomona za Božjo hišo:<sup>12</sup> **namreč** dva stebra in zaobljena glaviča in kapitele, **ki so bili** na vrhu dveh stebrov; dve mreži, da pokrijeta dva zaobljena glaviča kapitelov; **ki so bili** na vrhu stebrov;<sup>13</sup> štiristo granatnih jabolk na dveh mrežah; dve vrsti granatnih jabolk na vsakem vencu, da pokrijeta dva zaobljena glaviča kapitelov, **ki sta bila** na stebrih.<sup>14</sup> Naredil je tudi podstavke in na podstavkih je naredil **[okrogle]** umivalnike.<sup>15</sup> Eno morje in

and with the cunning men of my lord David thy father.<sup>15</sup> Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:<sup>16</sup> And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.

<sup>17</sup> ¶ And Solomon numbered all the strangers that **were** in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.<sup>18</sup> And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

**3** Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where **the Lord** appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.<sup>2</sup> And he began to build in the second day of the second month, in the fourth year of his reign.

<sup>3</sup> ¶ Now these **are the things wherein** Solomon was instructed for the building of the house of God. The length by cubits after the first measure **was** threescore cubits, and the breadth twenty cubits.<sup>4</sup> And the porch that **was** in the front of **the house**, the length of **it was** according to the breadth of the house, twenty cubits, and the height **was** an hundred and twenty: and he overlaid it within with pure gold.<sup>5</sup> And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.<sup>6</sup> And he garnished the house with precious stones for beauty: and the gold **was** gold of Parvaim.<sup>7</sup> He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.<sup>8</sup> And he made the most holy house, the length whereof **was** according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.<sup>9</sup> And the weight of the nails **was** fifty shekels of gold. And he overlaid the upper chambers with gold.

<sup>10</sup> And in the most holy house he made two cherubims of image work, and overlaid them with gold.

<sup>11</sup> ¶ And the wings of the cherubims **were** twenty cubits long: one wing of **the one cherub was** five cubits, reaching to the wall of the house: and the other wing **was likewise** five cubits, reaching to the wing of the other cherub.<sup>12</sup> And **one** wing of the other cherub **was** five cubits, reaching to the wall of the house: and the other wing **was** five cubits **also**, joining to the wing of the other cherub.<sup>13</sup> The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces **were** inward.

<sup>14</sup> ¶ And he made the vail **of** blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.<sup>15</sup> Also he made before the house two pillars of thirty and five cubits high, and the chapter that **was** on the top of each of them **was** five cubits.<sup>16</sup> And he made chains, *as* in the oracle, and put **them** on the heads of the pillars; and made an hundred pomegranates, and put **them** on the chains.<sup>17</sup> And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

<sup>2</sup> ¶ Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.<sup>3</sup> And under it **was** the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen **were** cast, when it was cast.<sup>4</sup> It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea **was** set above upon them, and all their hinder parts **were** inward.<sup>5</sup> And the thickness of it **was** an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.

<sup>6</sup> ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea **was** for the priests to wash in.<sup>7</sup> And he made ten candlesticks of gold according to their form, and set **them** in the temple, five on the right hand, and five on the left.<sup>8</sup> He made also ten tables, and placed **them** in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

<sup>9</sup> ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.<sup>10</sup> And he set the sea on the right side of the east end, over against the south.

<sup>11</sup> And Huram made the pots, and the shovels, and the basons. And Huram finished the work that he was to make for king Solomon for the house of God;<sup>12</sup> *To wit*, the two pillars, and the pommels, and the chapters which **were** on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which **were** on the top of the pillars;<sup>13</sup> And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which **were** upon the pillars.<sup>14</sup> He made also bases, and lavers made he upon the bases;<sup>15</sup> One sea,

and twelve oxen under it.<sup>16</sup> The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of bright brass.<sup>17</sup> In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.<sup>18</sup> Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

<sup>19</sup> ¶ And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shewbread *was set*;<sup>20</sup> Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;<sup>21</sup> And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that perfect gold;<sup>22</sup> And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

**5** Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

<sup>2</sup> ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.<sup>3</sup> Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.<sup>4</sup> And all the elders of Israel came; and the Levites took up the ark.<sup>5</sup> And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.<sup>6</sup> Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.<sup>7</sup> And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:<sup>8</sup> For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.<sup>9</sup> And they drew out the staves of *the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.<sup>10</sup> There was nothing in the ark save the two tables which Moses put *therein* at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.

<sup>11</sup> ¶ And it came to pass, when the priests were come out of the holy *place*: (for all the priests that *were* present were sanctified, *and* did not *then* wait by course:<sup>12</sup> Also the Levites which *were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) <sup>13</sup> It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;<sup>14</sup> So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

**6** Then said Solomon, The LORD hath said that he would dwell in the thick darkness.<sup>2</sup> But I have built an house of habitation for thee, and a place for thy dwelling for ever.<sup>3</sup> And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.<sup>4</sup> And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,<sup>5</sup> Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:<sup>6</sup> But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.<sup>7</sup> Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.<sup>8</sup> But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:<sup>9</sup> Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.<sup>10</sup> The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.<sup>11</sup> And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

<sup>12</sup> ¶ And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:<sup>13</sup> For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,<sup>14</sup> And said, O LORD God of Israel, *there is no* God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:

dvanajst volov pod njim.<sup>16</sup> Tudi lonce, lopate, kavlje za meso in vse njihove priprave je Hirám, njegov oče pripravil za kralja Salomona za Gospodovo hišo iz svetlega brona.<sup>17</sup> Na jordanski ravnini jih je kralj ulil, v ilovnatih zemljih med Sukótom in Cerédo.<sup>18</sup> Tako je Salomon naredil vseh teh posod v velikem obilju, kajti teže brona niso mogli ugotoviti.

<sup>19</sup> Salomon je naredil vse te posode, ki so *bile za* Božjo hišo, tudi zlati oltar in mize, na katerih so *bili postavljeni* hlebi navzočnosti,<sup>20</sup> poleg tega svečnike s svojimi svetilkami, ki naj bi po navadi gorele pred orakljem iz čistega zlata,<sup>21</sup> cvetove, svetilke in utrinjace, *narejene iz* zlata *in* to popolnega zlata,<sup>22</sup> utrinjala, umivalnike, žlice in kadilnice *iz* čistega zlata. Vhod hiše, njegova notranja vrata za najsvetejši *prostor* in vrata hiše templja, *so bila iz* zlata.

**5** Tako je bilo vse delo, ki ga je Salomon naredil za Gospodovo hišo, končano. Salomon je prinesel noter *vse* stvari, ki jih je njegov oče David posvetil: srebro, zlato in vse priprave je položil med zaklade Božje hiše.

<sup>2</sup> Potem je Salomon zbral Izraelove starešine in vse poglavarje rodov, vodilne izmed očetov Izraelovih otrok v Jeruzalem, da prenesejo gor skrinjo Gospodove zaveze iz Davidovega mesta, ki *je* Sion.<sup>3</sup> Zato so se vsi možje iz Izraela zbrali skupaj h kralju na prazniku, ki *je bil* v sedmem mesecu.<sup>4</sup> Prišli so vsi starešine Izraela in Lévijevci so dvignili skrinjo.<sup>5</sup> Skrinjo so prinesli gor, šotorsko svetišče skupnosti in vse svete posode, ki so *bile* v šotorskem svetišču, te so duhovniki *in* Lévijevci prinesli gor.<sup>6</sup> Tudi kralj Salomon in vsa Izraelova skupnost, ki so bili zbrani k njemu pred skrinjo, so žrtvovali ovce in vole, ki jih zaradi množice ni bilo mogoče prešteti.<sup>7</sup> Duhovniki so prinesli skrinjo Gospodove zaveze na njen kraj, k oraklu hiše, v najsvetejši *kraj, celo* pod peruti kerubov.<sup>8</sup> Kajti keruba sta *svoje* peruti razširjala nad prostorom skrinje in keruba sta od zgoraj pokrivala skrinjo in njena drogov.<sup>9</sup> Iz skrinje so izvlekli drogov, da sta bila konca drogov vidna od skrinje pred orakljem, toda od zunaj nista bila vidna. In tam je to do današnjega dne.<sup>10</sup> V skrinji ni *bilo* ničesar razen dveh tabel, ki ju je Mojzes položil *vanjo* pri Horebu, ko je Gospod sklenil *zavezo* z Izraelovimi otroci, ko so prišli iz Egipta.

<sup>11</sup> In prijetilo se je, ko so duhovniki prišli iz svetega *kraja* (kajti vsi duhovniki, ki so *bili* prisotni, so bili posvečeni *in takrat* niso *potem* čakali po skupini).<sup>12</sup> Tudi Lévijevci, ki so *bili* pevci, vsi izmed njih od Asáfa, Hemána in Jedutúna, z njihovimi sinovi in njihovimi brati, ki so *bili* oblečeni v belo platno ter imeli cimbale, plunke in harfe, so stali na vzhodnem koncu oltarja in z njimi sto dvajset duhovnikov, ki so *trobili* s *trobentami*).<sup>13</sup> Zgodilo se je celo, ko so *bili* trobentaci in pevci kakor eno, da naredijo en zvok, da se ga sliši v hvaljenju in zahvaljevanju Gospodu, in ko so povzdignili *svoj* glas s *trobentami*, cimbalami in glasbenimi instrumenti ter hvalili Gospoda, rekoč: »Ker je dober, kajti njegovo usmiljenje *traja* večno,« da je bila *potem* hiša napolnjena z oblakom, *torej* Gospodova hiša,<sup>14</sup> tako da duhovniki zaradi oblaka niso mogli stati, da bi služili, kajti Gospodova slava je napolnila Božjo hišo.

<sup>12</sup> Potem je Salomon rekel: »Gospod je rekel, da bo prebival v gosti temi.<sup>2</sup> Toda jaz sem zate zgradil hišo prebivališča in prostor za tvoje prebivanje na veke.«<sup>3</sup> Kralj je obrnil svoj obraz in blagoslovil celotno Izraelovo skupnost in celotna Izraelova skupnost je stala.<sup>4</sup> Rekel je: »Blagoslovljen *bodi* Gospod, Izraelov Bog, ki je s svojimi rokami izpolnil *to*, kar je s svojimi ustimi govoril mojemu očetu Davidu, rekoč: <sup>5</sup> »Od dneva, ko sem svoje ljudstvo privedel iz egiptovske dežele, nisem izbral nobenega mesta med vsemi Izraelovimi rodovi, da bi v njem zgradil hišo, da bi bilo tam lahko moje ime, niti nisem izbral nobenega človeka, da bi bil vladar nad mojim ljudstvom Izraelom,<sup>6</sup> toda izbral sem Jeruzalem, da bo tam lahko moje ime in izbral sem Davida, da bo nad mojim ljudstvom Izraelom.«<sup>7</sup> Torej, to je bilo na srcu mojega očeta Davida, da zgradi hišo za ime Gospoda, Izraelovega Boga.<sup>8</sup> Toda Gospod je mojemu očetu Davidu rekel: »Ker je bilo to na tvojem srcu, da zgradiš hišo za moje ime, si storil dobro v tem, da je bilo to na tvojem srcu,<sup>9</sup> vendar hiše ne boš gradil ti, temveč tvoj sin, ki bo izšel iz tvojih ledij, on bo zgradil hišo za moje ime.<sup>10</sup> Gospod je torej izpolnil svojo besedo, ki jo je govoril, kajti vzdignjen sem na mesto svojega očeta Davida in postavljen sem na Izraelov prestol, kakor je obljubil Gospod in zgradil sem hišo za ime Gospoda, Izraelovega Boga.<sup>11</sup> Vanjo sem položil skrinjo, v kateri *je* Gospodova zaveza, ki jo je sklenil z Izraelovimi otroci.«

<sup>13</sup> Stal je pred Gospodovim oltarjem v prisotnosti vse Izraelove skupnosti in razprostrl svoji roki,<sup>14</sup> kajti Salomon je naredil bronast oder, pet komolcev dolg, pet komolcev širok in tri komolce visok ter ga postavlil v sredo dvora. Na njem je stal in poklepnil na svoja kolena pred vso Izraelovo skupnostjo in svoji roki razprostrl proti nebu<sup>14</sup> in rekel: »O Gospod, Izraelov Bog, tebi ni podobnega Boga ne v nebesih, ne na zemlji, ki se držiš zaveze in *izkazuješ* usmiljenje svojim služabnikom, ki z vsemi svojimi srci hodijo pred teboj.<sup>15</sup> Ti, ki si ohranil svojemu

služabniku Davidu, mojemu očetu, to kar si mu obljudil in govoris s svojimi ustini si **to** izpolnil s svojo roko, kakor **je to** danes.<sup>16</sup> Zdaj torej, o Gospod, Izraelov Bog, ohrani svojemu služabniku Davidu, mojemu očetu, to kar si mu obljudil, rekoč: »Ne bo ti zmanjkalo moža v mojem pogledu, da sedi na Izraelovem prestolu, vendar tako, da bodo tvoji otroci pazili na svojo pot, da hodijo po moji postavi, kakor si ti hodil pred menoj.<sup>17</sup> Sedaj torej, o Gospod, Izraelov Bog, naj bo tvoja beseda, ki si jo govoril svojemu služabniku Davidu, podprtta.<sup>18</sup> Toda mar bo Bog zagotovo prebival z ljudmi na zemlji? Glej, nebo in nebesa nebes te ne morejo vsebovati, kako veliko manj ta hiša, ki sem jo zgradil!<sup>19</sup> Ozri se na molitev svojega služabnika in k njegovim ponižnim prošnjim, o Gospod, moj Bog, da prisluhnеш joku in molitvi, ki jo tvoj služabnik moli pred teboj,<sup>20</sup> da bodo tvoje oči lahko odprte nad to hišo podnevi in ponoči, na kraju, o katerem si rekel, da bo tam položil svoje ime, da prisluhnesh molitvi, ki jo tvoj služabnik moli proti temu kraju.<sup>21</sup> Prisluhni torej ponižnim prošnjam tvojega služabnika in tvojega ljudstva Izraela, ki jih bodo naredili proti temu kraju. Poslušaj iz svojega prebivališča, **celó** iz nebes in ko slišiš, odpusti.

<sup>22</sup> Če clovek greši zoper svojega bližnjega in je prisega položena nanj, ki ga primora priseći in prisega pride pred tvoj oltar v tej hiši,<sup>23</sup> potem poslušaj iz nebes, stori in sodi [**med**] svojima služabnikoma s povračilom zlobnemu, tako da položiš njegovo pot na njegovo lastno glavo in opravičiš pravičnega, tako da mu daš glede na njegovo pravičnost.

<sup>24</sup> Če bo tvoje ljudstvo Izrael poraženo pred sovražnikom, ker so grešili zoper tebe in se bo vrnilo ter priznalo tvoje ime in molilo in naredilo ponižno prošnjo pred teboj v tej hiši,<sup>25</sup> tedaj prisluhni iz nebes in odpusti greh svojega ljudstva Izraela ter jih ponovno privedi v deželo, ki si jo dal njim in njihovim očetom.

<sup>26</sup> Ko je nebo zaprto in ni dežja, ker so grešili zoper tebe; **vendar** če molijo proti tem kraju in priznajo tvoje ime in se odvrnejo od svojega greha, ko si jih prizadel,<sup>27</sup> potem poslušaj iz nebes in odpusti greh svojih služabnikov in tvojega ljudstva Izraela, ko si jih učil dobre poti, po kateri naj bi hodili in pošli dež na svojo deželo, ki si jo dal svojemu ljudstvu za dedičino.

<sup>28</sup> Če bo v deželi pomanjkanje, kužna bolezen, če bo kvarjenje ali plesen, leteče kobilice ali gojenice, če jih njihovi sovražniki oblegajo v mestih njihove dežele, kakršenkoli udarec ali kakršnakoli bolezen **bo tam**,<sup>29</sup> **potem** kakršnakoli molitev **ali** kakršnakoli ponižna prošnja bo narejena od kateregakoli človeka ali od vsega tvojega ljudstva Izraela, ko bo vsak spoznal svoj lasten udarec in svojo lastno bolečino in bo razprostrl svoji roki v tej hiši,<sup>30</sup> tedaj prisluhni iz nebes, svojega prebivališča, odpusti in povrni vsakemu človeku glede na njegove lastne poti, katerega srce ti poznaš (kajti samo ti poznaš srca človeških otrok),<sup>31</sup> da se te bodo lahko bali, da hodijo po tvojih poteh tako dolgo dokler živijo v deželi, ki si jo dal našim očetom.

<sup>32</sup> Poleg tega glede tujca, ki ni iz tvojega ljudstva Izraela, temveč je prišel iz daljne dežele zaradi tvojega velikega imena, tvoje mogočne roke in tvojega iztegnjenega laktata; če pridejo in molijo v tej hiši,<sup>33</sup> tedaj prisluhni iz nebes, **celó** iz svojega prebivališča in stori glede na vse, za kar tujec kliče k tebi, da bo vse ljudstvo zemlje poznalo tvoje ime in se te balo kakor tvoje ljudstvo Izrael in bo lahko vedelo, da je ta hiša, ki sem jo zgradil, imenovana po tvojem imenu.<sup>34</sup> Če gre tvoje ljudstvo na vojno zoper svoje sovražnike po poti, po kateri jih boš poslal in molijo k tebi obrnjeni k temu mestu, ki si ga izbral in k hiši, ki sem jo zgradil za tvoje ime,<sup>35</sup> tedaj prisluhni iz nebes njihovi molitvi in njihovim ponižnim prošnjam ter obravnavaj njihov primer.<sup>36</sup> Če grešijo zoper tebe (kajti nobenega človeka ni, ki ne greši) in si jezen nad njimi in jih izročiš pred **njhove** sovražnike in jih oni ujeti odvedejo v deželo daleč proč ali blizu,<sup>37</sup> vendar **če** si premislijo v deželi, kamor so odvedeni ujetniki in se obrnejo in molijo k tebi v deželi svojega ujetništva, rekoč: »Gresili smo, napačno smo storili in počeli zlobno;<sup>38</sup> če se vrnejo k tebi z vsem svojim srcem in z vso svojo dušo, v deželi svojega ujetništva, kamor so jih odvedli ujeti in molijo k njihovi deželi, ki si jo dal njihovim očetom in **k** mestu, ki si ga izbral in k hiši, ki sem jo zgradil za tvoje ime,<sup>39</sup> tedaj prisluhni iz nebes, **celó** iz svojega prebivališča, njihovi molitvi in njihovim ponižnim prošnjam in obravnavaj njihov primer in odpusti svojemu ljudstvu, ki je grešilo zoper tebe.<sup>40</sup> Sedaj, moj Bog, naj bodo, rotim te, tvoje oči odprte in **naj bodo** tvoja ušesa pozorna na molitev, **ki je narejena** na tem kraju.<sup>41</sup> Sedaj torej vzdigni se, o Gospod Bog, v svoje počivališče, ti in skrinja tvoje moči. Naj bodo tvoji duhovniki, o Gospod Bog, oblečeni z rešitvijo duš in naj se tvoji sveti veselijo v dobruti.<sup>42</sup> O Gospod Bog, svojega obraza ne obrni od svojega maziljenca. Spomni se usmiljenj svojega služabnika Davida.«<sup>43</sup>

**T**orej ko je Salomon molitvi naredil konec, je z neba prišel ogenj in pouzil žgalno daritev in klavne daritve in Gospodova slava je napolnila hišo.<sup>2</sup> Duhovniki niso mogli vstopiti v Gospodovo hišo, ker je Gospodova slava napolnila Gospodovo hišo.<sup>3</sup> Ko so vsi Izraelovi otroci videli kako je ogenj prišel dol in Gospodova slava na hišo, so se s

<sup>15</sup> Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as *it is* this day.<sup>16</sup> Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.<sup>17</sup> Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.<sup>18</sup> But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!<sup>19</sup> Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:<sup>20</sup> That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.<sup>21</sup> Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

<sup>22</sup> ¶ If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;<sup>23</sup> Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

<sup>24</sup> ¶ And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;<sup>25</sup> Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

<sup>26</sup> ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;<sup>27</sup> Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

<sup>28</sup> ¶ If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness **there be:**<sup>29</sup> Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:<sup>30</sup> Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) <sup>31</sup> That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

<sup>32</sup> ¶ Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;<sup>33</sup> Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.<sup>34</sup> If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;<sup>35</sup> Then hear thou from the heavens their prayer and their supplication, and maintain their cause.<sup>36</sup> If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;<sup>37</sup> Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;<sup>38</sup> If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name;<sup>39</sup> Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.<sup>40</sup> Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears be attent unto the prayer that is made in this place.<sup>41</sup> Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.<sup>42</sup> O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

**T**Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.<sup>2</sup> And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.<sup>3</sup> And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their

faces to the ground upon the pavement, and worshipped, and praised the LORD, **saying**, For **he is** good; for his mercy **endureth** for ever.

<sup>4</sup> ¶ Then the king and all the people offered sacrifices before the LORD. <sup>5</sup> And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. <sup>6</sup> And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy **endureth** for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. <sup>7</sup> Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

<sup>8</sup> ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. <sup>9</sup> And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. <sup>10</sup> And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people. <sup>11</sup> Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

<sup>12</sup> ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. <sup>13</sup> If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; <sup>14</sup> If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. <sup>15</sup> Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. <sup>16</sup> For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually. <sup>17</sup> And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; <sup>18</sup> Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. <sup>19</sup> But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; <sup>20</sup> Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. <sup>21</sup> And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house? <sup>22</sup> And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

**8** And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, <sup>2</sup> That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. <sup>3</sup> And Solomon went to Hamath-zobah, and prevailed against it. <sup>4</sup> And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. <sup>5</sup> Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; <sup>6</sup> And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

<sup>7</sup> ¶ As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, <sup>8</sup> But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day. <sup>9</sup> But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen. <sup>10</sup> And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

<sup>11</sup> ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the LORD hath come.

<sup>12</sup> ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, <sup>13</sup> Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

<sup>14</sup> ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also

svojimi obrazi priklonili do tal na tlak in oboževali ter hvalili Gospoda, rekoč: »Ker je dober, kajti njegovo usmiljenje **traja** večno.«

<sup>4</sup> Potem so kralj in vse ljudstvo darovali klavne daritve pred Gospodom. <sup>5</sup> Kralj Salomon je daroval klavno daritev dvaindvajsetih tisočev volov in sto dvanajst tisočev ovc. Tako sta kralj in vse ljudstvo posvetila Božjo hišo. <sup>6</sup> Duhovniki so čakali na svoje službe. Tudi Lévijevci z Gospodovimi glasbenimi inštrumenti. Izdelal jih je kralj David, da hvali Gospoda, kajti njegovo usmiljenje **traja** večno. Ko je David hvalil ob njihovem služenju in so duhovniki pred njimi trobili s trobentami, je ves Izrael stal. <sup>7</sup> Poleg tega je Salomon posvetil sredino dvora, ki je bil pred Gospodovo hišo, kajti tam je daroval žgalne daritve in tolščo mirovnih daritev, ker bronast oltar, ki ga je Salomon naredil, ni zmogel sprejeti žgalnih daritev, jedilnih daritev in tolšče.

<sup>8</sup> Prav tako je ob tem času Salomon praznik praznoval sedem dni in ves Izrael z njim, zelo velik shod, od vstopa v Hamát do egiptovske reke.

<sup>9</sup> Na osmi dan so naredili slovesen zbor, kajti sedem dni so praznovali posvetitev oltarja in sedem dni so praznovali. <sup>10</sup> Na triindvajseti dan sedmega meseca je ljudstvo poslal proč, v njihove štore, vesele in razigrane v srcu, zaradi dobrote, ki jo je Gospod pokazal Davidu, Salomonu in njegovemu ljudstvu Izraelu. <sup>11</sup> Tako je Salomon končal Gospodovo hišo in kraljevo hišo in vse, kar je prišlo v Salomonovo srce, da naredi v Gospodovi hiši in v svoji lastni hiši, je uspešno izvršil.

<sup>12</sup> Gospod se je Salomonu prikazal ponoči in mu rekel: »Slišal sem twojo molitev in ta kraj sem izbral zase, za hišo klavne daritve. <sup>13</sup> Če zaprem nebo, da ne bo dežja ali če zapovem kobilicam, da požrejo deželo ali če med svoje ljudstvo pošljem kužno bolezen, <sup>14</sup> če se bo moje ljudstvo, ki je imenovano po mojem imenu, ponizalo, molilo, iskallo moj obraz in se odvrnilo od svojih zlobnih poti, takrat bom prisluhnil iz nebes, odpustil njihov greh in ozdravil njihovo deželo. <sup>15</sup> Sedaj bodo moje oči odprte in moja ušesa pozorna na molitev, **ki je narejena** na tem kraju. <sup>16</sup> Kajti sedaj sem izbral in posvetil to hišo, da bo moje ime lahko tam na veke. Moje oči in moje srce bodo neprestano tam. <sup>17</sup> Kar se tiče tebe, če hočeš hoditi pred meno, kakor je hodil tvoj oče David in storiti glede na vse, kar sem ti zapovedal in boš obeleževal moje zakone in moje sodbe, <sup>18</sup> tedaj bom utrdil prestol tvojega kraljestva, glede na to kakor sem se zavezal s tvojim očetom Davidom, rekoč: »Ne bo ti manjkal mož, **da bi bil** vladar v Izraelu.« <sup>19</sup> Toda če se odvrnete in zapustite moje zakone in moje zapovedi, ki sem jih postavil pred vas in boste šli ter služili drugim bogovom in jih oboževali, <sup>20</sup> potem jih bom s koreninami izpulil iz svoje dežele, ki sem jim jo dal in to hišo, katero sem posvetil za svoje ime, bom vrgel iz svojega pogleda in jo naredil, **da bo** pregovor in tarča posmeha med vsemi narodi. <sup>21</sup> Ta hiša, ki je visoka, bo osuplost vsakemu, ki gre mimo nje, tako da bo rekel: »Zakaj je Gospod tako storil tej deželi in tej hiši?« <sup>22</sup> To bo odgovor: »Ker so zapustili Gospoda, Boga svojih očetov, ki jih je privedel ven iz egiptovske dežele in se prijeli drugih bogov, jih oboževali in jim služili. Zato je nanje privedel vse to zlo.«

**8** Prijetilo se je ob koncu dvajsetih let, v katerih je Salomon zgradil Gospodovo hišo in svojo lastno hišo, <sup>2</sup> da je mesta, ki jih je Hurám povrnil Salomonu, Salomon pozidal in Izraelovim otrokom velel, da prebivajo tam. <sup>3</sup> Salomon je odšel v Hamát Cobo in prevladal zoper njega. <sup>4</sup> Zgradil je Tadmór v divjini in vsa skladiščna mesta, ki jih je zgradil v Hamátu. <sup>5</sup> Zgradil je tudi zgornji Bet Horón in spodnji Bet Horón, utrjeni mesti, z obzidji, velikimi vrati in zapahi, <sup>6</sup> ter Baálát in vsa skladiščna mesta, ki jih je imel Salomon in vsa mesta bojnih vozov in mesta konjenikov in vse, kar je Salomon ževel zgraditi in Jeruzalemu, na Libanonu in po vsej deželi svojega gospostva.

**7 Glede** vsega ljudstva, **ki je** preostalo od Hetejcev, Amoréjcov, Perízjevcov, Hiréjevcov in Jebusejcev, ki niso **bili** iz Izraela, <sup>8</sup> **temveč** od njihovih otrok, ki so za njimi ostali v deželi, katerih Izraelovi otroci niso ugonobili, te je Salomon primoral, da plačujejo davek do tega dne. <sup>9</sup> Toda izmed Izraelovih otrok Salomon ni naredil nobenega služabnika za svoje delo, temveč **so bili** bojevniki, vodje poveljnikov, poveljnikji njegovih bojnih vozov in konjeniki. <sup>10</sup> Ti **so bili** vodje častnikov kralja Salomona, **celó** dvesto petdeset, ki so nadzorovali ljudstvo.

<sup>11</sup> Salomon je iz Davidovega mesta privedel gor faraonovo hči v hišo, ki jo je zgradil ranjno, kajti rekel je: »Moja žena ne bo prebivala v hiši Izraelovega kralja Davida, ker so **prostori**, kamor je prišla Gospodova skrinja, sveti.«

<sup>12</sup> Potem je Salomon daroval žgalne daritve Gospodu, na Gospodovem oltarju, ki ga je zgradil pred preddverjem, <sup>13</sup> celo po določeni meri so vsak dan darovali glede na Mojzesovo zapoved na šabate, na mlaje, na slovesne praznike, trikrat letno, **torej** na praznik nekvašenega kruha, na praznik tednov in na šotorski praznik.

<sup>14</sup> Glede na red svojega očeta Davida je določil skupine duhovnikov k njihovi službi in Lévijevce k njihovim zadolžitvam, da hvalijo in služijo pred duhovniki, kakor je zahtevala dolžnost vsakega dne. Tudi

vratarje po njihovih skupinah pri vsakih velikih vratih, kajti tako je zapovedal David, Božji mož.<sup>15</sup> Niso se odvrnili od kraljeve zapovedi glede katerekoli zadeve duhovnikov in Lévijevcev ali glede zakladnic.<sup>16</sup> Torej vse Salomonovo delo je bilo pripravljeno do dneva [*Ipoložitve*] temelja Gospodove hiše in dokler ta ni bila dokončana. *Tako* je bila Gospodova hiša popolna.

<sup>17</sup> Potem je Salomon odšel v Ecjón Geber in v Elot pri morski obali v edómski deželi.<sup>18</sup> Hurám mu je po roki svojih služabnikov poslal ladje in služabnike, ki so imeli znanje o morju, in ti so s Salomonovimi služabniki odšli v Ofir in od tam vzeli štiristo petdeset talentov zlata ter *jih* prinesli kralju Salomonu.

**9** Ko je kraljica iz Sabe slišala o Salomonovi slavi, je prišla v Jeruzalem,<sup>1</sup> da Salomona preizkusí s težkimi vprašanji, z zelo veliko skupino in kamelami, ki so nosile dišave, zlata v obilju in dragocene kamne. Ko je prišla k Salomonu, se je z njim posvetovala o vsem, kar je bilo na njenem srcu.<sup>2</sup> Salomon ji je odgovoril [*na*] vsa njena vprašanja. Ničesar ni bilo skrito pred Salomonom, česar ji ne bi povedal.<sup>3</sup> Ko je kraljica iz Sabe videla Salomonovo modrost in hišo, ki jo je zgradil,<sup>4</sup> hrano njegove miže, sedenje njegovih služabnikov, položaj njegovih služabnikov in njihovo obleko; tudi njegove dvorne točaje in njihovo obleko, in njegov vzpon, s katerim je odšel gor v Gospodovo hišo, tam ni bilo več duha v njej.<sup>5</sup> Kralju je rekla: »*To je bilo* resnično poročilo, ki sem ga slišala v svoji lastni deželi o tvojih dejanjih in o tvoji modrosti.<sup>6</sup> Vendar nisem verjela nujnemu besedam, dokler nisem prišla in so moje oči *to* videle. Glej, ni mi bilo povedano niti o eni polovici veličine tvoje modrosti, *kajti* presegaš slavo, ki sem jo slišala.<sup>7</sup> Srečni so tvoji možje in srečni so ti tvoji služabniki, ki nenehno stojijo pred teboj in poslušajo tvojo modrost.<sup>8</sup> Blagoslovljen bodi Gospod, tvoj Bog, ki se je razveseljeval v tebi, da te postavi na svoj prestol, *da bi bil* kralj za Gospoda, tvojega Boga. Ker je tvoj Bog ljubil Izrael, da jih utrdi na veke, te je zato postavil [*za*] kralja nad njimi, da izvajaš sodbo in pravico.<sup>9</sup> Kralju je izročila sto dvajset talentov zlata, veliko obilje dišav in dragocene kamne. Niti ni bilo tam nobenih takšnih dišav, kot jih je kraljica iz Sabe izročila kralju Salomonu.<sup>10</sup> Hurámovi služabniki in Salomonovi služabniki, ki so pripeljali zlato iz Ofirja, so pripeljali tudi sandalovino in dragocene kamne.<sup>11</sup> Kralj je iz sandalovine naredil terase h Gospodovi hiši in h kraljevi palači in harfe ter plunke za pevce. Ničesar takšnega ni bilo prej videti v Judovi deželi.<sup>12</sup> Kralj Salomon je kraljici iz Sabe izročil vse njene želje, karkoli je prosila, poleg *tega* kar je prinesla h kralju. Tako se je obrnila in odšla proč k svoji lastni deželi, ona in njeni služabniki.

<sup>13</sup> Torej teža zlata, ki je prišla k Salomonu v enem letu, je bila šeststo šestinšestdeset talentov zlata,<sup>14</sup> poleg *tega, kar* so prinašali krošnjariji in trgovci. Vsi kralji Arabije in voditelji dežele so Salomonu prinašali zlato in srebro.

<sup>15</sup> Kralj Salomon je naredil dvesto okroglih ščitov *iz* kovanega zlata. Šeststo *šeklov* iz kovanega zlata je šlo k enemu okrogemu ščitu.<sup>16</sup> Tristo ščitov *je naredil iz* kovanega zlata. Tristo *šeklov* zlata je šlo za en ščit. Kralj jih je postavil v hiši libanonskega gozda.<sup>17</sup> Poleg tega je kralj naredil velik prestol iz slonovine in ga prevlekel s čistim zlatom.<sup>18</sup> K prestolu *je bilo* šest stopnic, s pručko iz zlata, *ki so bile* pritrjene k prestolu in opori [*za roke*] na vsemi strani prostora za sedenje in dva leva, stoeča pri oporah [*za roke*.<sup>19</sup> Dvanajst levov je stalo tam na eni strani in na drugi, na šestih stopnicah. Ničesar podobnega ni bilo narejenega v nobenem kraljestvu.

<sup>20</sup> Vse posode za pijke kralja Salomona *so bile iz* zlata in vse posode hiše libanonskega gozda *so bile iz* čistega zlata. Nobena ni *bila iz* srebra, le-to *ni* bilo nič cenjeno v Salomonovih dneh.<sup>21</sup> Kajti kraljeve ladje so odplute v Taršíš s Hurámovimi služabniki. Enkrat na vsaka tri leta so prišle ladje iz Taršisa, ki so pripeljale zlato, srebro, slonovino, opice in pave.<sup>22</sup> Kralj Salomon je presegal vse zemeljske kralje v bogastvih in modrosti.

<sup>23</sup> Vsi kralji zemlje so iskali Salomonovo prisotnost, da slišijo njegovo modrost, ki jo je Bog položil v njegovo srce.<sup>24</sup> Prinašali so mu vsak človek svoje darilo, posode iz srebra, posode iz zlata, oblačila, vprege, dišave, konje in mule, mero leto za letom.

<sup>25</sup> Salomon je imel štiri tisoč boksov za konje in bojne vozove in dvanajst tisoč konjenikov, katere je namestil v mestih za bojne vozove in s kraljem v Jeruzalemu.

<sup>26</sup> Kraljeval je nad vsemi kralji od reke celo do dežele Filistejcev in do meje Egipta.<sup>27</sup> Kralj je naredil srebra v Jeruzalemu kakor kamnov in cedrovih dreves je naredil [*toliko*] kakor egipcovskih smokev, ki jih *je* na nizkih ravnicah v obilju.<sup>28</sup> K Salomonu so vodili konje iz Egipta in iz vseh dežel.

<sup>29</sup> Torej preostala izmed Salomonovih dejanj, prva in zadnja, *mar* niso zapisana v knjigi preroka Natána in v prerokovanju Šilčana Ahíja in v videnjih vidca Idója zoper Nebátovega sina Jerobeáma?<sup>30</sup> Salomon je v Jeruzalemu nad Izraëлом kraljeval štirideset let.<sup>31</sup> Salomon je zaspal s svojimi očetji in je bil pokopan v mestu svojega očeta Davida in namesto njega je zakraljeval njegov sin Rehobám.

by their courses at every gate: for so had David the man of God commanded.<sup>15</sup> And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.<sup>16</sup> Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

<sup>17</sup> ¶ Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom.<sup>18</sup> And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

**9** And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.<sup>2</sup> And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.<sup>3</sup> And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,<sup>4</sup> And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.<sup>5</sup> And she said to the king, *It was a true report which I heard in mine own land of thine acts, and of thy wisdom:* <sup>6</sup> Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for thou exceedest the fame that I heard.*<sup>7</sup> Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.<sup>8</sup> Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be king for the LORD thy God*: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.<sup>9</sup> And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.<sup>10</sup> And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought alnum trees and precious stones.<sup>11</sup> And the king made of the alnum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.<sup>12</sup> And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

<sup>13</sup> ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;<sup>14</sup> Beside *that which* chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

<sup>15</sup> ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.<sup>16</sup> And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.<sup>17</sup> Moreover the king made a great throne of ivory, and overlaid it with pure gold.<sup>18</sup> And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:<sup>19</sup> And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

<sup>20</sup> ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was *not* any thing accounted of in the days of Solomon.<sup>21</sup> For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.<sup>22</sup> And king Solomon passed all the kings of the earth in riches and wisdom.

<sup>23</sup> ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.<sup>24</sup> And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and splices, horses, and mules, a rate year by year.

<sup>25</sup> ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

<sup>26</sup> ¶ And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.<sup>27</sup> And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance.<sup>28</sup> And they brought unto Solomon horses out of Egypt, and out of all lands.

<sup>29</sup> ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?<sup>30</sup> And Solomon reigned in Jerusalem over all Israel forty years.<sup>31</sup> And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

**10** And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. <sup>2</sup> And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt. <sup>3</sup> And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying, <sup>4</sup> Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. <sup>5</sup> And he said unto them, Come again unto me after three days. And the people departed.

<sup>6</sup> ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? <sup>7</sup> And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever. <sup>8</sup> But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. <sup>9</sup> And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? <sup>10</sup> And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. <sup>11</sup> For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

<sup>12</sup> So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. <sup>13</sup> And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, <sup>14</sup> And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions. <sup>15</sup> So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

<sup>16</sup> ¶ And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: **and** now, David, see to thine own house. So all Israel went to their tents. <sup>17</sup> But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. <sup>18</sup> Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. <sup>19</sup> And Israel rebelled against the house of David unto this day.

**11** And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. <sup>2</sup> But the word of the LORD came to Shemaiah the man of God, saying, <sup>3</sup> Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, <sup>4</sup> Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

<sup>5</sup> ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. <sup>6</sup> He built even Beth-lehem, and Etam, and Tekoa, <sup>7</sup> And Beth-zur, and Shoco, and Adullam, <sup>8</sup> And Gath, and Mareshah, and Ziph, <sup>9</sup> And Adoraim, and Lachish, and Azekah, <sup>10</sup> And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities. <sup>11</sup> And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. <sup>12</sup> And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

<sup>13</sup> ¶ And the priests and the Levites that were in all Israel resorted to him out of all their coasts. <sup>14</sup> For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: <sup>15</sup> And he ordained him priests for the high places, and for the devils, and for the calves which he had made. <sup>16</sup> And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. <sup>17</sup> So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

<sup>18</sup> ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, **and** Abihail the daughter of Eliab the son of Jesse; <sup>19</sup> Which bare him children; Jeush, and Shamariah, and Zaham. <sup>20</sup> And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. <sup>21</sup> And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) <sup>22</sup> And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king. <sup>23</sup> And he dealt wisely, and dispersed of all his children throughout all the countries

**10** Rehabám je odšel v Sihem, kajti v Sihem je prišel ves Izrael, da ga postavijo za kralja. <sup>2</sup> Pripetilo se je, ko je Nebátov sin Jerobeám, ki je bil v Egiptu, kamor je pobegnil pred prisotnostjo kralja Salomona, to slišal, da se je Jerobeám vrnil iz Egipta. <sup>3</sup> Poslali so in ga poklicali. Tako je Jerobeám in ves Izrael prišel in govoril Rehabámu, rekoč: <sup>4</sup> »Tvoj oče je naredil naš jarem boleč. Sedaj torej nekako olajšaj boleče hlapčevstvo svojega očeta in njegov težek jarem, ki ga je nadel na nas in mi ti bomo služili.« <sup>5</sup> Rekel jim je: »Pridite ponovno k meni po treh dneh.« In ljudstvo je odšlo.

<sup>6</sup> Kralj Rehabám se je posvetoval s starci, ki so stali pred njegovim očetom Salomonom, medtem ko je ta še živel, rekoč: »Kakšen nasvet mi dajete, da temu ljudstvu vrnem odgovor?« <sup>7</sup> Spregorovili so mu, rekoč: »Če boš prijazen do tega ljudstva, jim ugajal in jim govoril dobre besede, bodo twoji služabniki na veke.« <sup>8</sup> Toda zapustil je nasvet, ki so mu ga dali starci in se posvetoval z mladeniči, ki so bili vzgojeni z njim, ki so stali pred njim. <sup>9</sup> Rekel jim je: »Kakšen nasvet mi daste, da lahko vrnemo odgovor temu ljudstvu, ki mi je govorilo, rekoč: »Nekoliko olajšaj jarem, katerega je tvoj oče položil na nas?« <sup>10</sup> Mladeniči, ki so bili vzgojeni z njim, so mu spregovorili, rekoč: »Tako boš odgovoril ljudstvu, ki ti je spregovorilo, rekoč: »Tvoj oče je naš jarem naredil težek, toda ti nam ga nekako olajšaj:« tako jim boš rekel: »Moj mali prst bo debelejši kakor ledja mojega očeta.« <sup>11</sup> Kajti kakor je moj oče na vas položil težek jarem, bom jaz vašemu jarmu še dodal. Moj oče vas je kaznoval z biči, toda jaz vas bom kaznoval s škorpijoni.«

<sup>12</sup> Tako so Jerobeám in vse ljudstvo na tretji dan prišli k Rehabámu, kakor je kralj zaukazal, rekoč: »Ponovno pridite k meni na tretji dan.«

<sup>13</sup> Kralj jim je surovo odgovoril in kralj Rehabám je zapustil nasvet starcev <sup>14</sup> ter jim odgovoril glede na nasvet mladeničev, rekoč: »Moj oče je vaš jarem naredil težek, toda jaz bom k temu dodal. Moj oče vas je kaznoval z biči, toda jaz vas bom kaznoval s škorpijoni.« <sup>15</sup> Tako kralj ni prisluhnil ljudstvu, kajti razlog je bil od Boga, da je Gospod lahko izpolnil svojo besedo, ki jo je po roki Šilčana Ahija govoril Nebátovemu sinu Jerobeámu.

<sup>16</sup> Ko je ves Izrael videl, da jim kralj ni hotel prisluhniti, je ljudstvo kralju odgovorilo, rekoč: »Kakšen delež imamo v Davidu? Nobene dedičnine nimamo v Jesejevem sinu. Vsak mož k svojim šotorom, o Izrael. In sedaj, David, glej k svoji lastni hiši.« Tako je ves Izrael odšel k svojim šotorom. <sup>17</sup> Toda kar se tiče Izraelovih otrok, ki so prebivali v Judovih mestih, je nad njimi kraljeval Rehabám. <sup>18</sup> Potem je kralj Rehabám poslal Hadoramá, ki je bil nad davkom, Izraelovi otroci pa so ga kamnali s kamni, da je umrl. Toda kralj Rehabám je pohitel, da se spravi gor na svoj bojni voz, da pobegne v Jeruzalem. <sup>19</sup> In Izrael se upira zoper Davidovo hišo do današnjega dne.

**11** Ko je Rehabám prišel v Jeruzalem, je iz Judeve in Benjaminove hiše zbral sto osemdeset tisoč izbranih mož, ki so bili bojevniki, da se borijo zoper Izrael, da bi kraljestvo lahko ponovno privedli k Rehabámu. <sup>2</sup> Toda beseda od Gospoda je prišla Božjemu možu Šemajáju, rekoč: <sup>3</sup> »Govori Rehabámu, Salomonovemu sinu, Judovemu kralju in vsemu Izraelu v Judu in Benjaminu, rekoč: <sup>4</sup> Tako govorí Gospod: Ne boste šli gor niti se ne boste borili zoper svoje brate. Vsak mož naj se vrne k svoji hiši, kajti ta stvar je storjena od mene.« <sup>5</sup> Ubogali so Gospodove besede in se vrnili pred [tem, da bi] šli zoper Jerobeáma.

<sup>5</sup> Rehabám je prebival v Jeruzalemu in gradil mesta za obrambo v Judu. <sup>6</sup> Zgradil je celo Beth-lehem, Etám, Tekóo, <sup>7</sup> Bet Cur, Sohóm, Adulám, <sup>8</sup> Gat, Marešo, Zif, <sup>9</sup> Adorájim, Lahíš, Azéko, <sup>10</sup> Coro, Ajálón in Hebrón, ki so v Judu in v Benjaminu utrjena mesta. <sup>11</sup> Utrdil je oporišča in vanje postavil poveljnike in zaloge živeža, olja in vina. <sup>12</sup> V vsako posamezno mesto je postavil ščite in sulice ter jih naredil silno močne, [ker je] imel Juda in Benjamin na svoji strani.

<sup>13</sup> Duhovniki in Lévijevci, ki so bili po vsem Izraelu, so zahajali k njemu iz vseh svojih krajev. <sup>14</sup> Kajti Lévijevci so zapustili svoja predmestja in svojo lastnino ter prišli k Judu in Jeruzalemu, kajti Jerobeám in njegovi sinovi so jih zavrgli pred izvrševanjem duhovniške službe Gospodu. <sup>15</sup> Odredil si je duhovnike za visoke kraje, za hudiče in za teleti, ki ju je naredil. <sup>16</sup> Za njimi so iz vseh Izraelovih rodov [prišli] tisti, ki so svoja srca naravnali, da iščejo Gospoda Boga. Iz Izraela so prišli v Jeruzalem, da darujejo Gospodu, Bogu svojih očetov. <sup>17</sup> Tako so tri leta krepili Judovo kraljestvo in Salomonovega sina Rehabáma naredili močnega, kajti tri leta so hodili po Davidovi in Salomonovi poti.

<sup>18</sup> § Rehabám si je za ženo vzel Mahaláto, hčer Davidovega sina Jerimóta in Abihájila, hčer Jesejevega sina Eliába, <sup>19</sup> ki sta mu rodila otroke: Jeúša, Šemarjája in Zaháma. <sup>20</sup> Za njio je vzel Absalomovo hči Maáho, ki mu je rodila Abija, Atája, Zizá in Šelomíta. <sup>21</sup> Rehabám je ljubil Absalomovo hči Maáho bolj kot vse svoje žene in svoje priležnice, (kajti vzel je osemnajst žena in šestdeset priležnic ter zapložil osemindvajset sinov in šestdeset hčer.) <sup>22</sup> Rehabám je postavil Maáhinovega sina Abija, da bo vladar med svojimi brati, kajti mislit je, da ga postavi za kralja. <sup>23</sup> Modro je ravnal in vse svoje otroke razpršil po vseh Judovih in Benjaminovih deželah, do vsakega utrjenega mesta in dal jim je živeža v obilju. In želet je mnogo žená.

**12** Pripetilo se je, ko je Rehabám utrdil kraljestvo in se okrepil, da je zapustil Gospodovo postavo in ves Izrael z njim.<sup>2</sup> Pripetilo se je, *da* je v petem letu kralja Rehabáma egiptovski kralj Šišák prišel gor zoper Jeruzalem, ker so se pregrésili zoper Gospoda,<sup>3</sup> s tisoč dvesto bojnimi vozovi in šestdeset tisoč konjeniki. Ljudstva, ki so prišli z njim iz Egipta, *je bilo* brez števila: Libijci, Súkijci in Etiopci.<sup>4</sup> Zavzel je utrjena mesta, ki *pripadajo* Judu in prišel do Jeruzalema.

<sup>5</sup> Potem je prišel prerok Šemajá k Rehabámu in *k* Judovim princem, ki so bili zaradi Šišáka zbrani skupaj v Jeruzalemu ter jim rekel: »Tako govori Gospod: »Vi ste zapustili mene in zato sem tudi jaz vas prepustil v Šišákovo roko.«<sup>6</sup> Nakar so se Izraelovi princi in kralj ponižali ter rekli: »Gospod *je* pravičen.«<sup>7</sup> Ko je Gospod videl, da so se ponižali, je beseda od Gospoda prišla k Šemajáju, rekoč: »Oni so se ponižali, *zato* jih ne bom uničil, temveč jim bom zagotovil nekaj osvoboditve, in moj bes ne bo izlet na Jeruzalem po Šišákov roki.<sup>8</sup> Kljub temu bodo njegovi služabniki, da bodo lahko spoznali moje služenje in služenje kraljestvom dežel.«<sup>9</sup> Tako je egiptovski kralj Šišák prišel gor nad Jeruzalem in odnesel zaklade Gospodove hiše in zaklade kraljeve hiše. Vse je vzel. Odnesel je tudi ščite iz zlata, ki jih je naredil Salomon.<sup>10</sup> Namesto teh je kralj Rehabám naredil ščite iz brona in *jih* predal v roke poveljnika straže, ki je varoval vhod kraljeve hiše.<sup>11</sup> Ko je kralj vstopil v Gospodovo hišo, je prišla straža ter jih nosila in jih [*potem*] ponovno prinesla v stražarnico.<sup>12</sup> Ko se je ponižal, se je Gospodov bes odvrnil od njega, da *ga* ne bi povsem uničil. Tudi v Judu so stvari šle dobro.

<sup>13</sup> Tako se je kralj Rehabám okrepil v Jeruzalemu in kraljeval, kajti Rehabám *je bil* star enainštirideset let, ko je pričel kraljevati in sedemnajst let je kraljeval v Jeruzalemu, mestu, ki ga je Gospod izbral izmed vseh Izraelovih rodov, da tam postavi svoje ime. Ime njegove matere *je bilo* Naáma, Amónka.<sup>14</sup> Počel je zlo, ker svojega srca ni pripravil, da išče Gospoda.<sup>15</sup> Torej dejana Řehábáma, prva in zadnja, *mar* niso zapisana v knjigi preroka Šemajája in vidcu Idója glede rodovnikov? In nenehno *so bile* vojne med Rehabámom in Jerobeámom.<sup>16</sup> Rehabám je zaspal s svojimi očetii in pokopan je bil v Davidovem mestu. Namesto njega je zakraljeval njegov sin Abija.

**13** Torej v osemajstem letu kralja Jerobeáma, je nad Judom pričel kraljevati Abija.<sup>2</sup> Tri leta je kraljeval v Jeruzalemu. Ime njegove matere *je bilo* Mihajá, Uriélova hči iz Gíbee. In bila je vojna med Abíjem in Jerobeámom.<sup>3</sup> Abija se je postrojil z vojsko hrabrih bojevnikov, *celo* štiristo tisoč izbranih mož. Tudi Jerobeám se je postrojil zoper njega z osemsto tisoč izbranimi možmi, *ki so bili* močni junaški može.

<sup>4</sup> Abija je stal na gori Cemarájim, ki *je* na gori Efrájim in rekel: »Poslušaj me, ti Jerobeám in ves Izrael,<sup>5</sup> ne veste, da je Gospod, Izraelov Bog, dal kraljestvo nad Izraelom Davidu na veke, *celo* njemu in njegovim sinovom s solno zavezo?<sup>6</sup> Vendar je Nebátov sin Jerobeám, služabnik Davidovega sina Salomona, vstal in se uprl zoper svojega gospoda.<sup>7</sup> In k njemu so bili zbrani praznoglavci možje, Beliašovi otroci in so se okrepili zoper Salomonovega sina Rehabáma, ko je bil Rehabám mlad in nežnega srca in se jim ni mogel zoperstaviti.<sup>8</sup> In sedaj se vi mislite zoperstaviti Gospodovemu kraljestvu v roki Davidovih sinov. Vas *je* velika množica in tam *sta* z vami zlati teleti, katera vam je Jerobeám naredil za bogova.<sup>9</sup> Mar niste vrgli ven Gospodove duhovnike, Aronove sinove in Lévijevce in ste si naredili duhovnike po načinu narodov *drugih* dežel? Tako da kdorkoli prihaja, da sebe umesti z mladim bikcem in sedmimi ovni, *isti* lahko postane duhovnik *tistim*, *ki so* ne-bogovi.<sup>10</sup> Toda kar se nas tiče, je Gospod naš Bog in mi ga nismo zapustili, in duhovniki, ki služijo Gospodu, *so* Aronovi sinovi in Lévijevci *čakajo* na *svoj* posel.<sup>11</sup> Vsako jutro in vsak večer Gospodu zažigajo žgalne daritve in dišeče kadilo. Tudi hlebe navzočnosti *postavljajo* na čisto mizo in zlati svečnik z njegovimi svetilkami prizigajo vsak večer. Kajti mi se držimo naročila Gospoda, našega Boga, toda vi ste ga zapustili.<sup>12</sup> Glejte, sam Bog *je* z nami za *našega* poveljnika in njegovi duhovniki z donenjem trobent, da zoper vas zatrobijo alarm. O Izraelovi otroci, ne borite se zoper Gospoda, Boga vaših očetov, kajti ne boste uspeli.«

<sup>13</sup> Toda Jerobeám je velel zasedi, da pride naokrog za njimi. Tako so bili pred Judom in zaseda *je bila* za njimi.<sup>14</sup> Ko je Juda pogledal nazaj, glej, bitka *je bila* spredaj in zadaj. Zavpili so h Gospodu in duhovniki so zatrobili s trobentami.<sup>15</sup> Potem so možje iz Juda zakričali in ko so možje iz Juda zakričali, se je pripetilo, da je Bog udaril Jerobeáma in ves Izrael pred Abíjem in Judom.<sup>16</sup> Izraelovi otroci so pobegnili pred Judom in Bog jih je izročil v njihovo roko.<sup>17</sup> Abija in njegovo ljudstvo jih je umorilo z velikim pokolom. Tako so tam padli umorjeni Izraelci,

of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

**12** And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.<sup>2</sup> And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,<sup>3</sup> With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.<sup>4</sup> And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

<sup>5</sup> ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.<sup>6</sup> Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD *is* righteous.<sup>7</sup> And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.<sup>8</sup> Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.<sup>9</sup> So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.<sup>10</sup> Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.<sup>11</sup> And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.<sup>12</sup> And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

<sup>13</sup> ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.<sup>14</sup> And he did evil, because he prepared not his heart to seek the LORD.<sup>15</sup> Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.<sup>16</sup> And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

**13** Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.<sup>2</sup> He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.<sup>3</sup> And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

<sup>4</sup> ¶ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;<sup>5</sup> Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?<sup>6</sup> Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.<sup>7</sup> And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.<sup>8</sup> And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.<sup>9</sup> Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.<sup>10</sup> But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait upon* their business:<sup>11</sup> And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.<sup>12</sup> And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

<sup>13</sup> ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.<sup>14</sup> And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.<sup>15</sup> Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.<sup>16</sup> And the children of Israel fled before Judah: and God delivered them into their hand.<sup>17</sup> And Abijah and his people slew them with a great slaughter: so there fell

down slain of Israel five hundred thousand chosen men.<sup>18</sup> Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.<sup>19</sup> And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.<sup>20</sup> Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

<sup>21</sup> ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.<sup>22</sup> And the rest of the acts of Abijah, and his ways, and his sayings, **are** written in the story of the prophet Iddo.

**14** So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.<sup>2</sup> And Asa did **that which was** good and right in the eyes of the LORD his God:<sup>3</sup> For he took away the altars of the strange **gods**, and the high places, and brake down the images, and cut down the groves:<sup>4</sup> And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.<sup>5</sup> Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

<sup>6</sup> ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.<sup>7</sup> Therefore he said unto Judah, Let us build these cities, and make about **them** walls, and towers, gates, and bars, **while** the land **is** yet before us; because we have sought the LORD our God, we have sought **him**, and he hath given us rest on every side. So they built and prospered.<sup>8</sup> And Asa had an army **of men** that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these **were** mighty men of valour.

<sup>9</sup> ¶ And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.<sup>10</sup> Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.<sup>11</sup> And Asa cried unto the LORD his God, and said, LORD, **it is** nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou **art** our God; let not man prevail against thee.<sup>12</sup> So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.<sup>13</sup> And Asa and the people that **were** with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil.<sup>14</sup> And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.<sup>15</sup> They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

**15** And the Spirit of God came upon Azariah the son of Oded:<sup>2</sup> And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD **is** with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.<sup>3</sup> Now for a long season Israel **hath been** without the true God, and without a teaching priest, and without law.<sup>4</sup> But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.<sup>5</sup> And in those times **there was** no peace to him that went out, nor to him that came in, but great vexations **were** upon all the inhabitants of the countries.<sup>6</sup> And nation was destroyed of nation, and city of city: for God did vex them with all adversity.<sup>7</sup> Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

<sup>8</sup> And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that **was** before the porch of the LORD.<sup>9</sup> And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God **was** with him.<sup>10</sup> So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.<sup>11</sup> And they offered unto the LORD the same time, of the spoil **which** they had brought, seven hundred oxen and seven thousand sheep.<sup>12</sup> And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;<sup>13</sup> That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.<sup>14</sup> And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.<sup>15</sup> And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

<sup>16</sup> ¶ And also **concerning** Maachah the mother of Asa the king, he removed her from **being** queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped **it**, and burnt **it** at the brook Kidron.<sup>17</sup> But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

petsto tisoč izbranih mož.<sup>18</sup> Tako so bili Izraelovi otroci ob tistem času podjarmjeni, Judovi otroci pa so prevladali, ker so so se zanašali na Gospoda, Boga svojih očetov.<sup>19</sup> Abija je zasledoval Jerobeáma in od njega vzel mesta: Betel z njegovimi mesti, Ješáno z njenimi mesti in Efrón z njegovimi mesti.<sup>20</sup> Niti ni Jerobeám ponovno obnovil moči v Abijevih dneh, in Gospod ga je udaril in je umrl.

<sup>21</sup> Toda Abija je postal mogočen in poročil štirinajst žena ter zaplodil dvaindvajset sinov in šestnajst hčera.<sup>22</sup> Ostala Abíjeva dela, njegove poti in njegove besede **so** zapisane v zgodbi preroka Idója.

**14** Tako je Abija zaspal s svojimi očeti in pokopali so ga v Davidovem mestu. Namesto njega je zakraljeval njegov sin Asá. V njegovih dneh je bila dežela mirna deset let.<sup>2</sup> Asá je počel **to, kar je bilo** dobro in pravilno v očeh Gospoda, njegovega Boga,<sup>3</sup> kajti odstranil je oltarje tujih **bogov**, visoke kraje, porušil podobe in posekal ašere.<sup>4</sup> Judu je zapovedal naj išče Gospoda, Boga njihovih očetov in naj izpoljuje postavo in zapoved.<sup>5</sup> Prav tako je iz vseh Judovih mest odstranil visoke kraje in podobe in kraljestvo je bilo pred njim mirno.

<sup>6</sup> V Judu je zgradil utrjena mesta, kajti dežela je imela počitek in v tistih letih ni imel nobene vojne, ker mu je Gospod dal počitek.<sup>7</sup> Zato je Judu rekel: »Gradimo ta mesta in okrog **njih** postavimo obzidja, stolpe, velika vrata in zapape, **medtem ko je** dežela še pred nami, ker smo iskali Gospoda, našega Boga. Iskali smo ga in on nam je dal počitek na vsaki strani.« Tako so gradili in bili uspešni.<sup>8</sup> Asá je imel vojsko **mož**, ki so nosili okrogle ščite in sulice, iz Juda tristo tisoč in iz Benjamina, ki so nosili ščite in napenjali loke, dvesto osemdeset tisoč. Vsi ti **so bili** močni junaški možje.

<sup>9</sup> Zoper njih je prišel Etiopec Zerah z milijonsko vojsko in tristo bojnimi vozmi in prišel je do Mareše.<sup>10</sup> Potem je Asá odšel ven zoper njega in postrojil so se v dolini Cefáti pri Mareši.<sup>11</sup> Asá je klical h Gospodu, svojemu Bogu in rekel: »Gospod, **to** zate ni nič, da pomagaš, bodisi z mnogimi ali s tistimi, ki nimajo moči. Pomagaj nam, o Gospod, naš Bog, kajti nate se zanašamo in v tvojem imenu gremo zoper to množico. O Gospod, ti **si** naš Bog, naj človek ne prevlada zoper tebe.«<sup>12</sup> Tako je Gospod udaril Etiopce pred Asájem in pred Judom in Etiopci so pobegnili.<sup>13</sup> Asá in ljudstvo, ki **je bilo** z njim, so jih preganjali do Gerárja in Etiopljci so bili premagani, da si niso več opomogli, kajti bili so uničeni pred Gospodom in njegovo vojsko in odnesli so zelo veliko plena.<sup>14</sup> Udarili so vsa mesta naokoli Gerárja, kajti Gospodov strah je prišel nanje. Oplenili so vsa mesta, kajti v njih je bilo silno veliko plena.<sup>15</sup> Udarili so tudi šotore živine in odvedli proč ovc in kamel v obilju ter se vrnili in Jeruzalem.

**15** Božji Duh je prišel nad Odédovega sina Azarjá.<sup>2</sup> Ta je odšel ven, da sreča Asája in mu rekel: »Prisluhni mi Asá, ves Juda in Benjamin. Gospod **je** z vami dokler ste vi z njim in če ga iščete, se vam bo dal najti, toda če ga zapustite, bo on zapustil vas.<sup>3</sup> Torej dolgo časa **je bil** Izrael brez resničnega Boga, brez duhovnika, ki bi učil in brez postave.<sup>4</sup> Toda ko so se v svoji stiski obrnili h Gospodu, Izraelovemu Bogu in ga iskali, se jim je dal najti.<sup>5</sup> V tistih časih ni **bilo** miru tistem, ki je odšel ven niti tistem, ki je vstopil, temveč **so bile** velike nevšečnosti nad vsemi prebivalci dežel.<sup>6</sup> Narod je bil uničen od naroda in mesto od mesta, kajti Bog jih je jezik z vsemi nadlogami.<sup>7</sup> Bodite torej močni in vaše roke naj ne bodo šibke, kajti vaše delo bo nagrajeno.«

<sup>8</sup> Ko je Asá slišal te besede in prerokbo preroka Odéda, se je opogumil in odstranil gnušne malike iz vse Judeve in Benjaminove dežele in iz mest, ki jih je vzel iz gore Efrájim in obnovil Gospodov oltar, ki **je bil** pred Gospodovim preddverjem.<sup>9</sup> Zbral je ves Juda in Benjamin in z njimi tuje iz Efrájima, Manáseja in Simeona, kajti iz Izraela so se v obilju zatekali k njemu, ko so videli, da **je bil** Gospod, njegov Bog, z njim.<sup>10</sup> Tako so se zbrali skupaj pri Jeruzalemu, v tretjem mesecu, v petnajstem letu Asájevega kraljevanja.<sup>11</sup> Isti čas so darovali Gospodu od plena, **ki** so ga pivedli, sedemsto volov in sedemsto ovc.<sup>12</sup> Vstopili so v zavezko, da iščejo Gospoda, Boga svojih očetov, z vsem svojim srcem in z vso svojo dušo,<sup>13</sup> da kdorkoli ne bi iskal Gospoda, Izraelovega Boga, bi bil usmrčen, bodisi majhen ali velik, moški ali ženska.<sup>14</sup> In prisegli so Gospodu z močnim glasom, vriskanjem, s trobentami in kornéti.<sup>15</sup> Ves Juda se je veselil ob prisegi, kajti prisegli so z vsem svojim srcem in ga iskali z vso svojo željo in on se jim je dal najti. In Gospod jim je dal počitek naokoli.

<sup>16</sup> Tudi **glede** Maáhe, matere kralja Asája, jo je ta odstranil, da **bi bila** kraljica, ker si je naredila malika v ašeri. Asá je posekal njenega malika, **ga** potepal in **ga** zažgal pri potoku Kidron.<sup>17</sup> Toda visoki kraji niso bili odvzetci iz Izraela. Kljub temu je bilo Asájevo srce vse njegove dni popolno.

<sup>18</sup> V Božjo hišo je prinesel stvari, ki jih je njegov oče posvetil in te, ki jih je sam posvetil: srebro, zlato in posode. <sup>19</sup> In nobene vojne ni bilo več do petintridesetega leta Asájevega kraljevanja.

**16** V šestintridesetem letu Asájevega kraljevanja je zoper Juda prišel Izraelov kralj Bašá in gradil Ramo z namenom, da nikomer ne bi dovolil iti ven ali priti noter k Judovemu kralju Asáju. <sup>2</sup> Potem je Asá prinesel vel srebro in zlato iz zakladnikov Gospodove hiše v kraljevi hiši ter poslal k sirskemu kralju Ben Hadádu, ki je prebival v Damasku, rekoč: <sup>3</sup> »Zaveza je med menoj in teboj, kakor je bila med mojim očetom in twojim očetom. Glej, poslal sem ti srebro in zlato; pojdi in prelomi svojo zavezo z Izraelovim kraljem Bašájem, da lahko odide od mene.« <sup>4</sup> Ben Hadád je prisluhnil kralju Asáju in poslal poveljnike svoje vojske zoper Izraelova mesta in udarili so Ijón, Dan, Abél Majim in vsa Neftálieva skladniščna mesta. <sup>5</sup> Pripetilo se je, ko je Bašá **to** slišal, da je prenehal graditi Ramo in opustil svoje delo. <sup>6</sup> Potem je kralj Asá vzel vsega Juda in odnesli so proč kamenje iz Rame in njen les, s katerim je Bašá gradil; s tem je gradil Gebo in Micpo.

<sup>7</sup> Ob tistem času je k Judovemu kralju Asáju prišel videc Hananij in mu rekel: »Ker si se zanašal na sirskega kralja in se nisi zanesel na Gospoda, svojega Boga, zato je vojska sirskega kralja pobegnila iz twoje roke. <sup>8</sup> Mar niso bili Etiopci v Libiji ogromna vojska z mnogimi bojnimi vozovi in konjenicami? Vendar, ker si se zanesel na Gospoda, jih je izročil in twojo roko. <sup>9</sup> Kajti Gospodove oči tekajo sem ter tja po vsej celotni zemlji, da se izkaže močnega v korist *tistihi*, katerih srce je popolno do njega. V tem si storil nespametno, zato boš od sedaj naprej imel vojne. <sup>10</sup> Potem je bil Asá ogorčen nad vidcem in ga vrgel v jetnišnico, kajti zaradi te *stvari je bil* ogorčen nanj. In Asá je isti čas zatiral **nekatero** izmed ljudstva.

<sup>11</sup> Glej, dejanja Asája, prva in zadnja, glej, ta **so** zapisana v knjigi Judovih in Izraelovih kraljev. <sup>12</sup> Asá je bil v devetintridesetem letu svojega kraljevanja bolan na svojih stopalih, dokler ni **bila** njegova bolezen silno **velika**, vendar se v svoji bolezni ni obrnil h Gospodu, temveč k zdravnikom.

<sup>13</sup> Asá je zaspal s svojimi očeti in umrl v enainštiridesetem letu svojega kraljevanja. <sup>14</sup> Pokopali so ga v njegovih lastnih mavzolejih, ki si jih je naredil zase v Davidovem mestu in ga položili v posteljo, ki je bila napolnjena s prijetnimi dišavami in različnimi vrstami *dišav*, pripravljenih po lekarnarski umetnosti. Zanj so naredili zelo velik sežig [*dišav*].

**17** Namesto njega je zakraljeval njegov sin Józafat in se okrepil zoper Izraela. <sup>2</sup> Namestil je sile v vsa utrjena Judova mesta in postavil garnizije v Judovi deželi in v Efrájimovih mestih, ki jih je zavzel njegov oče Asá. <sup>3</sup> Gospod je bil z Józafatom, ker je hodil po prvih poteh svojega očeta Davida in ni iskal Bálakov, <sup>4</sup> temveč je sledil Gospodu, Bogu svojega očeta in hodil po njegovih zapovedih in ne po Izraelovih ravnanjih. <sup>5</sup> Zato je Gospod utrdil kraljestvo v njegovi roki. Ves Juda je Józafatu prinesel darila in imel je bogastva, čast in obilje. <sup>6</sup> Njegovo srce je bilo vzidnjeno na Gospodovih poteh. Poleg tega je iz Judi odstranil visoke kraje in ašere.

<sup>7</sup> Tudi v tretjem letu svojega kraljevanja je poslal k svojim princem, **turej** k Ben Hajilu, k Obadíáju, k Zeharjáju, k Netanéelu in k Mihajáju, da bi učili po Judovih mestih. <sup>8</sup> Z njimi je **poslal** Lévijevce, **turej** Šemajája, Netanjája, Zebadíája, Asaéla, Šemiramóta, Jehonatana, Adoníja, Tobija, Tob Adoníja, Lévijevce in z njimi duhovnika Elišamája in Jehoráma. <sup>9</sup> Učili so v Judu in s seboj so **imeli** knjige Gospodove postave in šli so naokoli po vseh Judovih mestih in učili ljudstvo.

<sup>10</sup> Gospodov strah je padel na vsa kraljestva dežel, ki **so bile** naokoli Juda, tako da zoper Józafata niso bojevali nobene vojne. <sup>11</sup> Tudi **nekateri** izmed Filistejcev so Józafatu prinesli darila in davek srebra. Arabci so mu privedli trope, sedem tisoč sedemsto ovnov in sedem tisoč sedemsto kozlov.

<sup>12</sup> Józafat je postal silno velik in v Judu je zgradil gradove in skladniščna mesta. <sup>13</sup> Po Judovih mestih je imel mnogo posla. In v Jeruzalemu **so bili** bojevni, močni junaški možje. <sup>14</sup> To **so** njihova števila glede na hišo njihovih očetov. Iz Juda poveljniki nad tisočimi: vodja Adnáh in z njim tristo tisoč močnih junaških mož. <sup>15</sup> Poleg njega **je bil** poveljnik Johanán in z njim dvesto osemdeset tisoč. <sup>16</sup> Poleg njega **je bil** Zihrijev sin Amasjá, ki se je voljno daroval Gospodu in z njim dvesto tisoč močnih junaških mož. <sup>17</sup> Od Benjamina Eljáda, mogocen hraber mož in z njim dvesto tisoč z lokom in ščitom oboroženih mož. <sup>18</sup> Poleg njega **je bil** Jozabád in z njim sto osemdeset tisoč pripravljenih za vojno. <sup>19</sup> Ti so čakali na kralja, poleg *tistihi*, katere je kralj namestil v utrjenih mestih po vsem Judu.

**18** Torej Józafat je imel bogastev in časti v obilju in sklenil svaštvlo z Ahábom. <sup>2</sup> Po **nekaj** letih je odšel dol k Ahábnu v Samarijo. Aháb je zanj in za ljudstvo, ki **ga je** imel s seboj, v obilju zakljal ovce in vole in pregovoril ga je, da gre z **njim** gor v Ramót Gileád. <sup>3</sup> Izraelov kralj Aháb je rekel Judovemu kralju Józafatu: »Hočeš iti z menoj in Ramót

<sup>18</sup> ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

<sup>19</sup> And there was no **more** war unto the five and thirtieth year of the reign of Asa.

**16** In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. <sup>2</sup> Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, <sup>3</sup> There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. <sup>4</sup> And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. <sup>5</sup> And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease. <sup>6</sup> Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

<sup>7</sup> ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. <sup>8</sup> Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. <sup>9</sup> For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. <sup>10</sup> Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed *some* of the people the same time.

<sup>11</sup> ¶ And, behold, the acts of Asa, first and last, lo, they **are** written in the book of the kings of Judah and Israel. <sup>12</sup> And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease **was** exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

<sup>13</sup> ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign. <sup>14</sup> And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of **spices** prepared by the apothecaries' art: and they made a very great burning for him.

**17** And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. <sup>2</sup> And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. <sup>3</sup> And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; <sup>4</sup> But sought to the *Lord* God of his father, and walked in his commandments, and not after the doings of Israel. <sup>5</sup> Therefore the LORD established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. <sup>6</sup> And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

<sup>7</sup> ¶ Also in the third year of his reign he sent to his princes, **even** to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. <sup>8</sup> And with them **he sent** Levites, **even** Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests. <sup>9</sup> And they taught in Judah, and **had** the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

<sup>10</sup> ¶ And the fear of the LORD fell upon all the kingdoms of the lands that **were** round about Judah, so that they made no war against Jehoshaphat.

<sup>11</sup> Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

<sup>12</sup> ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. <sup>13</sup> And he had much business in the cities of Judah: and the men of war, mighty men of valour, **were** in Jerusalem. <sup>14</sup> And these **are** the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. <sup>15</sup> And next to him **was** Jehohanan the captain, and with him two hundred and fourscore thousand. <sup>16</sup> And next him **was** Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour. <sup>17</sup> And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. <sup>18</sup> And next him **was** Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. <sup>19</sup> These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

**18** Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. <sup>2</sup> And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that **he had** with him, and persuaded him to go up **with him** to Ramoth-gilead. <sup>3</sup> And Ahab king of Israel said unto Jehoshaphat king of

Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

<sup>4</sup> ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. <sup>5</sup> Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand. <sup>6</sup> But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him? <sup>7</sup> And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. <sup>8</sup> And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla. <sup>9</sup> And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them. <sup>10</sup> And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed. <sup>11</sup> And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king. <sup>12</sup> And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good. <sup>13</sup> And Micaiah said, As the LORD liveth, even what my God saith, that will I speak. <sup>14</sup> And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. <sup>15</sup> And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD? <sup>16</sup> Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace. <sup>17</sup> And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil? <sup>18</sup> Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left. <sup>19</sup> And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. <sup>20</sup> Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? <sup>21</sup> And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. <sup>22</sup> Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee. <sup>23</sup> Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? <sup>24</sup> And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself. <sup>25</sup> Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; <sup>26</sup> And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. <sup>27</sup> And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people.

<sup>28</sup> So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. <sup>29</sup> And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. <sup>30</sup> Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel. <sup>31</sup> And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him. <sup>32</sup> For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. <sup>33</sup> And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded. <sup>34</sup> And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

**19** And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. <sup>2</sup> And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD. <sup>3</sup> Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. <sup>4</sup> And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

<sup>5</sup> ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city, <sup>6</sup> And said to the judges, Take heed what ye do: for ye judge not

Gileád?« Ta mu je odgovoril: »Jaz sem kakor si ti in moje ljudstvo kakor tvoje ljudstvo, in mi bomo s teboj v vojni.«

<sup>4</sup> Józafat je Izraelovemu kralju rekel: »Poizvedi, prosim te, danes pri Gospodovi besedi.« <sup>5</sup> Zato je Izraelov kralj izmed prerokov skupaj zbral štiristo mož in jim rekel: »Ali naj gremo v Ramót Gileád, da se bojujemo ali naj [to] opustim? Rekli so: »Pojdi gor, kajti Bog ga bo izročil v kraljevo roko.« <sup>6</sup> Toda Józafat je rekel: »Ali tukaj poleg ni Gospodovega preroka, da bi lahko poizvedeli od njega?« <sup>7</sup> Izraelov kralj je Józafatu rekel: »Je še en mož, pri katerem bi lahko povprašali Gospoda, toda jaz ga sovražim, kajti nikoli mi ne prerokuje dobro, temveč vedno hudo. Ta isti je Jimlájev sin Miha.« Józafat je rekel: »Naj kralj ne govori tako.« <sup>8</sup> Izraelov kralj je dal poklicati enega izmed svojih častnikov in rekel: »Pojdi hitro po Jimlájevega sina Miha.« <sup>9</sup> Izraelov kralj in Judov kralj Józafat sta sedela, vsak izmed njiju na svojem prestolu, oblečena v njuna svečana oblačila in sedela na odprttem kraju pri vhodu velikih vrat Samarije, vsi preroki pa so prerokovali pred njima. <sup>10</sup> Kenaanájev sin Cidkjá si je naredil rogove iz železa in rekel: »Tako govori Gospod: »S temi boš porinil Sirijo, dokler ne bodo pouziti.« <sup>11</sup> Vsi preroki so prerokovali tako, rekoč: »Pojdi gor v Ramót Gileád in uspevaj, kajti Gospod ga bo izročil v kraljevo roko.« <sup>12</sup> Poslanec, ki je odšel, da pokliče Miha, mu je spregovoril, rekoč: »Glej, besede prerokov soglasno kralju razglasajo dobro. Naj bo torej twoja beseda, prosim te, kakor ema izmed njihovih in govori dobro.« <sup>13</sup> Miha je rekel: »Kakor živi Gospod, kar reče moj Bog, to bom govoril.« <sup>14</sup> Ko je prišel h kralju, mu je kralj rekel: »Miha, ali naj gremo gor v Ramót Gileád, da se bojujemo ali naj [to] opustim?« Ta je rekel: »Pojdite gor in uspevajte in izročeni bodo v vašo roko.« <sup>15</sup> Kralj mu je rekel: »Kolikokrat te bom zaklinjal, da mi ne poveš ničesar, razen resnice, v Gospodovem imenu?« <sup>16</sup> Potem je rekel: »Videl sem vsega Izraela razkropljenega po gorah, kakor ovce, ki nimajo pastirja in Gospod je rekel: »Ti nimajo gospodarja, naj se torej vrnejo v miru, vsak mož k svoji hiši.« <sup>17</sup> Izraelov kralj je Józafatu rekel: »Ali ti nisem rekel, da mi ne bo prerokoval dobro, temveč zlo?« <sup>18</sup> Ponovno je rekel: »Zato poslušajte besedo od Gospoda: »Videl sem Gospoda sedeti na svojem prestolu in vso nebeško vojsko stati na njegovi desni roki in na njegovi levi.« <sup>19</sup> Gospod je rekel: »Kdo bo premamil Izraelovega kralj Ahába, da gre lahko gor in pade pri Ramót Gileádu?« Eden je odgovoril na ta način, drugi je odgovoril na ta način. <sup>20</sup> Tedaj je šel naprej duh in obstal pred Gospodom ter rekel: »Jaz ga bom premamil.« Gospod mu je rekel: »S čim?« <sup>21</sup> Rekel je: »Šel bom ven in bom lažniv duh v ustih vseh njegovih prerokov.« In Gospod je rekel: »Ti ga boš premamil in ti ga boš tudi spregovoril. Pojdite ven in stôri tako.« <sup>22</sup> Zdaj torej glejte, Gospod je položil lažnivega duha v usta teh tvojih prerokov in Gospod je zoper tebe govoril zlo.« <sup>23</sup> Potem je Kenaanájev sin Cidkjá prišel bliže in udaril Miha po licu ter rekel: »Katero pot je odšel Gospodov duh od mene, da govori tebi?« <sup>24</sup> Miha je rekel: »Glej, videl boš ta dan, ko boš šel v notranjo sobo, da se skrijes.« <sup>25</sup> Potem je Izraelov kralj rekel: »Vzemite Miha in ga odvedite nazaj k Amónu, voditelju mesta in kraljevemu sinu Joášu.« <sup>26</sup> ter recite: »Tako govori kralj: »Tega pajdaša postavita v ječo in ga hranita s kruhom stiske in z vodo stiske, dokler se ne vrnem v miru.« <sup>27</sup> Miha je rekel: »Če se zagotovo vrneš v miru, potem po meni ni govoril Gospod.« Rekel je [še]: »Prisluhnite vsa ve ljudstva.«

<sup>28</sup> Tako sta Izraelov kralj in Judov kralj Józafat odšla gor do Ramót Gileáda. <sup>29</sup> Izraelov kralj je Józafatu rekel: »Preoblekel se bom in šel v bitko, toda ti si nadeni svoja svečana oblačila.« Tako se je Izraelov kralj preoblekel in odšla sta na bitko. <sup>30</sup> Torej sirske kralje je zapovedaloveljnikom bojnih vozov, ki so bili z njim, rekoč: »Ne borite se z malim ali velikim, razen samo z Izraelovim kraljem.« <sup>31</sup> Pripetilo se je, ko sooveljniki bojnih vozov zagledali Józafata, da so rekli: »Ta je Izraelov kralj.« Zato so ga obdali, da se bojujejo, toda Józafat je zapobil in Gospod mu je pomagal in Bog jih je spodbodel, da odidejo od njega. <sup>32</sup> Kajti pripetilo se je, da ko sooveljniki bojnih vozov zaznali, da to ni bil Izraelov kralj, so se ponovno obrnili nazaj od zasedovanja [za] njim. <sup>33</sup> Nek mož pa je preprosto napel lok in Izraelovega kralja zadel med člene prsnega oklepa. Zato je vzniku svojega bojnega voza rekel: »Obrni svojo roko, da me lahko odvedeš iz vojske, kajti ranjen sem.« <sup>34</sup> Bitka je ta dan narasla, vendar je Izraelov kralj sam stal pokonci na svojem bojnem vozop zoper Sirce do večera, okoli časa zahajanja sonca pa je umrl.

**19** Judov kralj Józafat pa se je v miru vrnil k svoji hiši v Jeruzalem. <sup>2</sup> Hananijev sin Jehú, videc, je odšel ven, da ga sreča in kralju Józafatu rekel: »Ali naj bi pomagal brezbožnikom in ljubil tiste, ki sovražijo Gospoda? Zato je izpred Gospoda na tebi bes. <sup>3</sup> Kljub temu so v tebi najdene dobre stvari v tem, da si iz dežele odvzel ašere in si svoje srce pripravil, da išče Boga. <sup>4</sup> Józafat je prebival v Jeruzalemu. In odšel je ponovno ven skozi ljudstvo od Beersébe do gore Efrájim in jih vodil nazaj h Gospodu, Bogu njihovih očetov.

<sup>5</sup> Postavil je sodnike vsepovsod po deželi, po vseh utrjenih Judovih mestih, mestu za mestom <sup>6</sup> in sodnikom rekel: »Pazite kaj počnete,

kajti ne sodite za človeka, temveč za Gospoda, ki je z vami v sodbi. <sup>7</sup>Zatorej naj bo sedaj nad vami Gospodov strah. Pazite in to storite, kajti z Gospodom, našim Bogom, ni krivičnosti, niti oziranja na osebe, niti sprejemanja darov.

<sup>8</sup>Poleg tega je v Jeruzalemu Józafat postavil od Lévijevcev in od duhovnikov in od vodij Izraelovih očetov za Gospodovo sodbo in za oporekanja, ko so se vrnili v Jeruzalem. <sup>9</sup>Zadolžil jih je, rekoč: »To boste delali v Gospodovem strahu, zvesto in s popolnim srcem. <sup>10</sup>Kakršnakoli zadeva bo prišla k vam od vaših bratov, ki prebivajo v svojih mestih, med krvjo in krvjo, med postavo in zapovedjo, zakoni in sodbami, jih boste torej opozorili, da ne prestopajo zoper Gospoda in tako [ne] pride bes nad vas in nad vaše brate. To delajte in se ne boste pregrešili. <sup>11</sup>Glejte, veliki duhovnik Amarja je nad vami v vseh Gospodovih zadevah in Jišmaélov sin Zebadja, vladar Judove hiše, za vse kraljeve zadeve. Prav tako bodo Lévijevci častniki pred vami. Postopajte pogumno in Gospod bo z dobrim.«

**20** Po tem se je tudi pripetilo, da so Moábovi otroci, Amónovi otroci in z njimi drugi, poleg Amóncev, prišli zoper Józafata, da se vojskujejo. <sup>2</sup>Potem so prišli nekateri, ki so Józafatu rekli: »Velika množica prihaja zoper tebe, iz druge strani morja, na to stran Sirije. Glej, oni so v Haceón Tamáru, ki je En Gedij. <sup>3</sup>Józafat se je zbal in se pripravil, da išče Gospoda in je po vsem Judu razglasil post. <sup>4</sup>Juda se je zbral skupaj, da prosi pomoci od Gospoda. Celo iz vseh Judovih mest so prišli, da iščejo Gospoda.

<sup>5</sup>Józafat je stal v skupnosti Judovcev in Jeruzalemcov, v Gospodovi hiši, pred novim dvorom <sup>6</sup>in rekel: »O Gospod, Bog naših očetov, ali nisi ti Bog v nebesih? In ali ne vladaš nad vsemi kraljestvi paganov? In ali ni v tvoji roki oblast in moč, tako da se ti nihče ne more zoperstaviti? <sup>7</sup>Mar nisi ti naš Bog, ki si napodil prebivalce te dežele pred svojim ljudstvom Izraelom in jo daješ potomcem svojega prijatelja Abrahama na vek? <sup>8</sup>In oni prebivajo v njej in so ti v njej zgradili svetišče za tvoje ime, rekoč: <sup>9</sup>Če zlo prihaja nad nas kakor meč, sodba ali kužna bolezni ali lakota, mi stojimo pred to hišo in v tvoji prisotnosti (kajti tvoje ime je v tej hiši) in klíčemo k tebi v naši stiski, potem boš slišal in pomagal. <sup>10</sup>In sedaj, glej, Amónovi in Moábovi otroci in gorovje Seir, za katere nisi hotel, da jih Izraelci napadejo, ko so prišli iz egiptovske dežele, temveč so se obrnili od njih in jih niso uničili, <sup>11</sup>glej pravim kako so nas nagradili, da pridejo, da nas vržejo ven iz tvoje posesti, ki si nam jo ti dal, da jo podedujemo. <sup>12</sup>O naš Bog, mar jih ne boš sodil? Kajti nobene moči nimamo zoper to veliko skupino, ki prihaja zoper nas, niti ne vemo kaj storiti, temveč so naše oči na tebi.« <sup>13</sup>Ves Juda je stal pred Gospodom s svojimi malčki, svojimi ženami in svojimi otroci.

<sup>14</sup>Potem je nad Jahaziela, sina Zeharjaja, sina Benajája, sina Jeiéla, sina Matanjája, Lévijevca izmed Asáfovih sinov, prišel Duh od Gospoda v sredo skupnosti <sup>15</sup>in rekel je: »Prisluhnite, ves Juda in prebivalci Jeruzalema in ti, kralj Józafat: »Tako vam govori Gospod: »Ne bojte se niti ne bodite zaprepadieni zaradi te velike množice, kajti bitka ni vaša, temveč Božja. <sup>16</sup>Jutri pojrite dol zoper njih. Glejte, prišli bodo pri pečini Cic in našli jih boste na koncu potoka, pred jeruélsko divjino. <sup>17</sup>V tej bitki se vam ne bo potrebno bojevati. Razpostavite se, stojte mirno in glejte rešitev duš Gospoda z vami, o Juda in Jeruzalem. Ne bojte se, niti ne bodite zaprepadieni. Jutri pojrite ven zoper njih, kajti Gospod bo z vami.« <sup>18</sup>Józafat je sklonil svojo glavo s svojim obrazom do tal in ves Juda in prebivalci Jeruzalema so padli pred Gospodom in oboževali Gospoda. <sup>19</sup>Lévijevci izmed otrok Kehátovcev in izmed Kórahovcev so vstali, da hvalijo Gospoda, Izraelovega Boga, s silno močnim glasom.

<sup>20</sup>Zgodaj zjutraj so vstali ter odšli naprej v divjino Tekóe in ko so sli naprej se je Józafat ustavil in rekel: »Poslušajte me, o Juda in vi, prebivalci Jeruzalema. Verjemite v Gospoda, vašega Boga, tako boste utrjeni; verjemite prerokom, tako boste uspeli.« <sup>21</sup>Ko se je posvetoval z ljudstvom, je določil pevce za Gospoda in ki naj bi hvalil lepoto svetosti, medtem ko bodo šli ven pred vojsko in govorili: »Hvalite Gospoda, kajti njegovo usmiljenje vztraja na veki.«

<sup>22</sup>Ko so začeli peti in hvaliti, je Gospod pripravil zasede zoper otroke Amóna, Moába in gorovje Seir, ki so prišli zoper Juda; in bili so udarjeni. <sup>23</sup>Kajti otroci Amóna in Moába so se dvignili zoper prebivalce gorovja Seir, da jih popolnoma pobijejo in uničijo. In ko so prebivalci Seira storili konec, je vsakdo pomagal uničiti drugega. <sup>24</sup>Ko je Juda prišel proti stražnemu stolpu v divjini, so pogledali k množici in glej, bili so trupla, padla na zemljo in nihče ni pobegnil. <sup>25</sup>Ko je Józafat in njegovo ljudstvo prišlo, da od njih poberejo plen, so med njimi našli v obilju tako bogastev s trupli, kakor dragocene dragulje, katere so pobrali zase, več kakor so lahko nesli in tam so bili tri dni pri pobiranju plena, toliko ga je bilo.

<sup>26</sup>Na četrtni dan so se zbrali skupaj v dolini Berahá, kajti tam so blagoslovili Gospoda. Zato je bilo ime tega kraja imenovano dolina

for man, but for the LORD, who is with you in the judgment. <sup>7</sup>Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

<sup>8</sup>¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. <sup>9</sup>And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. <sup>10</sup>And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. <sup>11</sup>And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

**20** It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. <sup>2</sup>Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi. <sup>3</sup>And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. <sup>4</sup>And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

<sup>5</sup>¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, <sup>6</sup>And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? <sup>7</sup>Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? <sup>8</sup>And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, <sup>9</sup>If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. <sup>10</sup>And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; <sup>11</sup>Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. <sup>12</sup>O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. <sup>13</sup>And all Judah stood before the LORD, with their little ones, their wives, and their children.

<sup>14</sup>¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; <sup>15</sup>And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. <sup>16</sup>To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. <sup>17</sup>Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you. <sup>18</sup>And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. <sup>19</sup>And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

<sup>20</sup>¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. <sup>21</sup>And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.

<sup>22</sup>¶ And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. <sup>23</sup>For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. <sup>24</sup>And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. <sup>25</sup>And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

<sup>26</sup>¶ And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same

place was called, The valley of Berachah, unto this day.<sup>27</sup> Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.<sup>28</sup> And they came to Jerusalem with psaltries and harps and trumpets unto the house of the LORD.<sup>29</sup> And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.<sup>30</sup> So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

<sup>31</sup> ¶ And Jehoshaphat reigned over Judah: **he was** thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name **was** Azubah the daughter of Shilhi.<sup>32</sup> And he walked in the way of Asa his father, and departed not from it, doing **that which was** right in the sight of the LORD.<sup>33</sup> Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.<sup>34</sup> Now the rest of the acts of Jehoshaphat, first and last, behold, they **are** written in the book of Jehu the son of Hanani, who **is** mentioned in the book of the kings of Israel.

<sup>35</sup> ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:<sup>36</sup> And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.<sup>37</sup> Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

**21** Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.<sup>2</sup> And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these **were** the sons of Jehoshaphat king of Israel.<sup>3</sup> And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he **was** the firstborn.<sup>4</sup> Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and **divers** also of the princes of Israel.

<sup>5</sup> ¶ Jehoram **was** thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.<sup>6</sup> And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought **that which was** evil in the eyes of the LORD.<sup>7</sup> Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

<sup>8</sup> ¶ In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.<sup>9</sup> Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.<sup>10</sup> So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.<sup>11</sup> Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

<sup>12</sup> ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,<sup>13</sup> But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, **which were** better than thyself:<sup>14</sup> Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:<sup>15</sup> And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

<sup>16</sup> ¶ Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that **were** near the Ethiopians:<sup>17</sup> And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

<sup>18</sup> ¶ And after all this the LORD smote him in his bowels with an incurable disease.<sup>19</sup> And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.<sup>20</sup> Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

**22** And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.<sup>2</sup> Forty and two years old **was** Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also **was** Athaliah the daughter of Omri.<sup>3</sup> He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.<sup>4</sup> Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

Beráha do današnjega dne.<sup>27</sup> Potem so se vrnili, vsak človek iz Juda in Jeruzalema in Józafat na njihovem čelu, da gredo ponovno z radostjo v Jeruzalem, kajti Gospod jim je storil, da se veselijo nad svojimi sovražniki.<sup>28</sup> V Jeruzalem so prišli s plunkami, harfami in trobentami h Gospodovi hiši.<sup>29</sup> Božji strah je bil na vseh kraljestvih **tisti**h dežel, ko so slišali, da se je Gospod boril zoper Izraelove sovražnike.<sup>30</sup> Tako je bilo Józafatovo kraljestvo mirno, kajti njegov Bog mu je naokoli dal počitek.

<sup>31</sup> Józafat je kraljeval nad Judom. Petintrideset let **je bil** star, ko je pričel kraljevati in v Jeruzalemu je kraljeval petindvajset let. Ime njegove matere **je bilo** Azúba, Šilhijeva hči.<sup>32</sup> Hodil je po poti svojega očeta Asája in se ni oddvojil od nje in delal je **to, kar je bilo** pravilno v Gospodovih očeh.<sup>33</sup> Vendor visoki kraji niso bili odstranjeni, kajti do takrat ljudstvo svojih srešni pripravilo k Bogu njihovih očetov.<sup>34</sup> Torej preostala izmed Józafatovih dejanj, prva in zadnja, glej, ta **so** zapisana v knjigi Hananijevega sina Jehúja, ki **je** omenjen v knjigi Izraelovih kraljev.

<sup>35</sup> Potem je Judov kralj Józafat sebe pridružil Izraelovemu kralju Ahazáju, ki je počel zelo zlobno.<sup>36</sup> Pridružil se mu je, da izdelata ladje, da bi plule v Taršiš in ladje so izdelali v Ecjón Geberju.<sup>37</sup> Potem je Dodavájev sin Eliézer iz Maréše prerokoval zoper Józafata, rekoč: »Ker si se pridružil Ahazáju, je Gospod zlomil tvoja dela.« In ladje so bile razbitite, da niso mogle pluti v Taršiš.

**21** Torej Józafat je zaspal s svojimi očeti in bil s svojimi očeti pokopan v Davidovem mestu. Namesto njega je zakraljeval njegov sin Jehoram.<sup>2</sup> Ta je imel brate, Józafatove sinove: Azarjája, Jehiéla, Zeharjája, Azarjája, Mihaela in Šefatjája. Vsi ti **so bili** sinovi Izraelovega kralja Józafata.<sup>3</sup> Njihov oče jim je dal veliko daril iz srebra in iz zlata in dragocenih stvari, z utrjenimi mesti v Judu, toda kraljestvo je dal Jehoram, ker **je bil** prvorojenec.<sup>4</sup> Torej ko je bil Jehoram dvignjen h kraljestvu svojega očeta, se je okrepil in vse svoje brate usmrtil z mečem in tudi **številne** izmed Izraelovih princev.

<sup>5</sup> Jehoram **je bil** star dvaintrideset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval osem let.<sup>6</sup> Hodil je po poti Izraelovih kraljev, podobno kakor je storila Ahábova hiša, kajti za ženo je imel Ahábovo hči. Počel je **to, kar je bilo** zlo v Gospodovih očeh.<sup>7</sup> Vendor Gospod ni hotel uničiti Davidove hiše zaradi zaveze, ki jo je sklenil z Davidom in kakor je obljubil, da da luč njemu in njegovim sinovom na veke.

<sup>8</sup> V njegovih dneh so se Edómci spuntali izpod Judovega gospodstva in si postavili kralja.<sup>9</sup> Potem je Jehoram s svojimi princi odšel naprej in vsi njegovi bojni vozovi z njim. Ponoči je vstal in udaril Edomce, ki so obkolili njega in stotnike bojnih vozov.<sup>10</sup> Tako so se Edómci spuntali izpod Judove roke do današnjega dne. Isti čas se je *tudi* Libna spuntala izpod njegove roke, ker je zapustil Gospoda, Boga svojih očetov.<sup>11</sup> Poleg tega je postavil visoke kraje po Judovih gorah in prebivalcem Jeruzalema storil, da zagrešijo prešuštvovanje in **k temu** zapeljal Judu.

<sup>12</sup> In k njemu je prišlo pisanje preroka Elija, rekoč: »Tako govori Gospod, Bog tvojega očeta Davida: Ker nisi hodil po poteh svojega očeta Józafata, niti po poteh Judovega kralja Asája,<sup>13</sup> temveč si hodil po poti Izraelovih kraljev in si pripravil Juda in prebivalce Jeruzalema, da se vlačugajo, podobno vlačugarstvu Ahábove hiše in si tudi umoril svoje brate od hiše svojega očeta, **ki so bili** boljši kakor ti sam.<sup>14</sup> Glej, z veliko nadlogo bo Gospod udaril tvoje ljudstvo, tvoje otroke, tvoje žene in vse tvoje dobrine,<sup>15</sup> ti pa **boš imel** veliko slabost z bolezni svoje notranjosti, dokler tvoja notranjost ne zleze ven zaradi razloga bolezni dan za dnem.«

<sup>16</sup> Poleg tega je Gospod zoper Jehoram razvnel duha Filistejcov in Arabcev, ki so **bili** blizu Etiopcev.<sup>17</sup> Ti so prišli gor v Juda in vdrli vanj in odnesli vse imetje, ki je bilo najdeno v kraljevi hiši in tudi njegove sinove in njegove žene, tako da mu ni ostal sin razen Joaháza, najmlajšega izmed njegovih sinov.

<sup>18</sup> Po vsem tem ga je Gospod udaril v njegovi notranjosti z neozdravljivo bolezni.<sup>19</sup> Pripetilo se je tekom časa, po koncu dveh let, da je njegova notranjost zlezla ven zaradi razloga njegove slabosti. Tako je umrl od hudih bolezni. Njegovo ljudstvo zanj ni naredilo nobenega sežiga [*dišav*], podobnega sežigu njegovim očetom.<sup>20</sup> Dvaintrideset let je bil star, ko je pričel kraljevati in v Jeruzalemu je kraljeval osem let in odšel brez, da bi ga želeti. Vendor so ga pokopali v Davidovem mestu, toda ne v kraljevih mavzolejih.

**22** Prebivalci Jeruzalema so namesto njega za kralja postavili njegovega najmlajšega sina Ahazjája, kajti četa mož, ki je prisla z Arabci k taboru, je umorila vse starejše. Tako je zakraljeval Ahazjá, sin Judovega kralja Jehoramá.<sup>2</sup> Ahazjá **je bil** star dvainštirideset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval eno leto. Ime njegove matere **je bilo** Ataljá, Omrijeva hči.<sup>3</sup> Tudi on je hodil po poteh Ahábove hiše, kajti njegova mati je bila njegova svetovalka, da počne zlobno.<sup>4</sup> Zaradi česar je počel zlo v Gospodovih očeh, kakor Ahábova hiša, kajti bili so njegovi svetovalci po smrti njegovega očeta, njemu v uničenje.

<sup>5</sup> Hodil je tudi po njihovem nasvetu in odšel z Ahábovim sinom Jehorámom, Izraelovim kraljem, da se vojskuje zoper sirskega kralja Hazaéla pri Ramót Gileádu. Sirci pa so udarili Joráma. <sup>6</sup> Vrnil se je, da bi bil ozdravljen v Jezreélu, zaradi ran, ki so mu bile zadane pri Rami, ko se je boril s sirskega kraljem Hazaélon. In Azarjá, Jehorámov sin, Judov kralj, je odšel dol, da pogleda Ahábovega sina Jehoráma pri Jezreélu, ker je bil bolan. <sup>7</sup> To je bilo od Boga, da je prišlo k Ahazjáju uničenje, da je šel k Jehorámu, kajti ko je prišel, je z Jehorámom odšel ven zoper Nimšíjevega sina Jehúja, katerega je Gospod mazil, da iztrebi Ahábovo hišo. <sup>8</sup> Pripetilo se je, da ko je Jehú izvrševal sodbo nad Ahábovo hišo in našel Judeve prince in sinove Ahazjájevih bratov, da služijo Ahazjáju, jih je usmrtil. <sup>9</sup> Iskal je Ahazjá, in ujeli so ga (kajti skrit je bil v Samariji) ter ga privedli k Jehúju. Ko so ga umorili, so ga pokopali: »Ker,« so rekli, »on je Józafatov sin, ki je z vsem svojim srcem iskal Gospoda.« Tako Ahazjájeva hiša ni imela moči, da kraljestvo obdrži mirno.

<sup>10</sup> Toda ko je Ahazjájeva mati Ataljá videla, da je bil njen sin mrtev, je vstala in uničila vse kraljeve potomce Judeve hiše. <sup>11</sup> Toda kraljeva hči Jošébah je vzela Ahazjájevega sina Joáša in ga ukradla izmed kraljevih sinov, ki so bili umorjeni in postavila njega ter njegovo dojiljo v spalnico. Tako ga je Jošébah, hči kralja Jehoráma, žena duhovnika Jojadája (kajti bila je Ahazjájeva sestra) skrila pred Ataljo, tako da ga ta ni usmrtila. <sup>12</sup> Šest let je bil z njimi skrit v Božji hiši, Ataljá pa je kraljevala nad deželo.

**23** V sedmem letu se je Jojadá okreplil in vzel poveljnike nad stotimi: Jerohámovega sina Azarjája, Johánovega sina Jišmaéla, Obédovega sina Azarjája, Adajájevega sina Maasejája in Zihríjevega sina Elišafáta v zavezo z njim. <sup>2</sup> Ti so šli naokoli po Judu in zbrali Lévíjevce iz vseh Judovih mest in vodje Izraelovih očetov ter prišli v Jeruzalem. <sup>3</sup> Vsa skupnost je sklenila zavezo s kraljem v Božji hiši. Rekel jim je: »Glejte, kraljev sin bo kraljeval, kakor je Gospod rekel o Davidovih sinovih. <sup>4</sup> To je stvar, ki jo boste storili: ›Tretjina izmed vas, ki vstopi na šabat, od duhovnikov in od Lévíjevcov, boste vratarji vrat, <sup>5</sup> tretjina bo pri kraljevi hiši in tretjina pri temeljnih velikih vratih, vse ljudstvo pa bo v dvorih Gospodove hiše. <sup>6</sup> Toda nihče naj ne pride v Gospodovo hišo, razen duhovnikov in tistih, ki služijo od Lévíjevcov; oni bodo vstopili, kajti oni so sveti, toda vse ljudstvo bo Gospodova straža. <sup>7</sup> Lévíjevci bodo naokoli obdali kralja, vsak mož s svojim orožjem v svoji roki in kdorkoli drug pride v hišo, bo usmrčen, toda vi bodite s kraljem ko vstopa in ko gre ven. <sup>8</sup> Tako so Lévíjevci in ves Juda storili glede na vse stvari, ki jih je duhovnik Jojadá zapovedal ter vzeli vsak mož svoje može, ki so vstopali na šabat, s tistimi, ki so na šabat odhajali ven, kajti duhovnik Jojadá ni odpustil skupin. <sup>9</sup> Poleg tega je duhovnik Jojadá poveljnikiom izročil stotine sulic, oklepne in ščite, ki so bili [od] kralja Davida, ki so bili v Božji hiši. <sup>10</sup> Postavil je vse ljudstvo, vsakega moža s svojim orožjem v svoji roki, od desne strani templja, do leve strani templja, vzdolž oltarja in templja, naokoli kralja. <sup>11</sup> Potem so privedli ven kraljevega sina in nanj položili krono in mu izročili pričevanje ter ga postavili [za] kralja. Jojadá in njegovi sinovi so mazilili ter rekli: »Živel kralj.«

<sup>12</sup> Torej ko je Ataljá zaslila hrup ljudstva teči in slaviti kralja, je prišla k ljudstvu v Gospodovo hišo. <sup>13</sup> Pogledala je in glej, kralj je stal pri svojem stebru ob vhodu in princi ter trobente poleg kralja. Vse ljudstvo dežele se je veselilo in trobilo s trobentami, tudi pevci z glasbenimi instrumenti in tisti, ki so učili peti hvalo. Potem je Ataljá pretrgala svoja oblačila in rekla: »Izdaja, izdaja.« <sup>14</sup> Potem je duhovnik Jojadá privel ven poveljnike nad stotimi, ki so bili postavljeni nad vojsko in jim rekel: »Odpeljite jo iz dosega in kdorkoli ji sledi, naj bo umorjen z mečem. Kajti duhovnik je rekel: ›Ne umorite jo v Gospodovi hiši.« <sup>15</sup> Tako so nanjo položili roke in ko je prišla do vhoda velikih konjskih vrat, ob kraljevi hiši, so jo tam usmrtili.

<sup>16</sup> Jojadá je sklenil zavezo med seboj, med vsem ljudstvom in med kraljem, da bi bili Gospodovo ljudstvo. <sup>17</sup> Potem je vse ljudstvo odšlo k Báalovi hiši, jo porušilo, razbilo njene oltarje in njene podobe na koščke in pred oltarji usmrtilo Báalovega duhovnika Matána. <sup>18</sup> Jojadá je določil tudi službe Gospodove hiše po roki Lévíjevih duhovnikov, katere je David porazdelil v Gospodovi hiši, da darujejo Gospodove žgalne daritve, kakor je to zapisano v Mojzesovi postavi, z razveseljevanjem in prepevanjem, kajtor je bilo to odrejeno po Davidu. <sup>19</sup> Postavil je vratarje pri velikih vratih Gospodove hiše, da nihče, ki je bil nečist v katerikoli stvari, ne bi vstopil. <sup>20</sup> Vzel je poveljnike izmed stotih, plemiče in voditelje izmed ljudstva in vse ljudstvo dežele ter kralja privel dol iz Gospodove hiše in prišli so skozi velika vrata v kraljevo hišo ter kralja postavili na prestol kraljestva. <sup>21</sup> Vse ljudstvo dežele se je veselilo in mesto je bil mirno, potem ko so Ataljo umorili z mečem.

<sup>5</sup> ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram. <sup>6</sup> And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. <sup>7</sup> And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. <sup>8</sup> And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. <sup>9</sup> And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

<sup>10</sup> ¶ But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

<sup>11</sup> But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. <sup>12</sup> And he was with them hid in the house of God six years: and Athaliah reigned over the land.

**23** And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. <sup>2</sup> And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. <sup>3</sup> And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David. <sup>4</sup> This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors; <sup>5</sup> And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD. <sup>6</sup> But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD. <sup>7</sup> And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out. <sup>8</sup> So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses. <sup>9</sup> Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God. <sup>10</sup> And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. <sup>11</sup> Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

<sup>12</sup> ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: <sup>13</sup> And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason. <sup>14</sup> Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD. <sup>15</sup> So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

<sup>16</sup> ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people. <sup>17</sup> Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

<sup>18</sup> Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

<sup>19</sup> And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in. <sup>20</sup> And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. <sup>21</sup> And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

**24** Joash **was** seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also **was** Zibiah of Beer-sheba.  
<sup>2</sup> And Joash did **that which was** right in the sight of the LORD all the days of Jehoiada the priest. <sup>3</sup> And Jehoiada took for him two wives; and he begat sons and daughters.

<sup>4</sup> ¶ And it came to pass after this, **that** Joash was minded to repair the house of the LORD. <sup>5</sup> And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not. <sup>6</sup> And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?* <sup>7</sup> For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim. <sup>8</sup> And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD. <sup>9</sup> And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness. <sup>10</sup> And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. <sup>11</sup> Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. <sup>12</sup> And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD. <sup>13</sup> So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. <sup>14</sup> And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

<sup>15</sup> ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old **was he** when he died. <sup>16</sup> And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house. <sup>17</sup> Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. <sup>18</sup> And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. <sup>19</sup> Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear. <sup>20</sup> And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. <sup>21</sup> And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. <sup>22</sup> Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

<sup>23</sup> ¶ And it came to pass at the end of the year, **that** the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. <sup>24</sup> For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash. <sup>25</sup> And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings. <sup>26</sup> And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

<sup>27</sup> ¶ Now **concerning** his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold, they **are** written in the story of the book of the kings. And Amaziah his son reigned in his stead.

**25** Amaziah **was** twenty and five years old **when** he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name **was** Jehoaddan of Jerusalem. <sup>2</sup> And he did **that which was** right in the sight of the LORD, but not with a perfect heart.

<sup>3</sup> ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father. <sup>4</sup> But he slew not their children, but *did as it is* written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

<sup>5</sup> ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of **their** fathers, throughout all Judah and Benjamin: and he numbered them from

**24** Joăš **je bil** star sedem let, ko je pričel kraljevati in v Jeruzalemu | **24** je kraljeval štirideset let. Ime njegove matere **je bilo** Ciba iz Beeršebe. <sup>2</sup> Joăš je delal **to, kar je bilo** pravilno v Gospodovih očeh, vse dni duhovnika Jojadája. <sup>3</sup> Jojadá je zanj vzel dve ženi in zaplodil je sinove in hčere.

<sup>4</sup> Za tem se je pripetilo, **da** je imel Joăš na srcu, da popravi Gospodovo hišo. <sup>5</sup> Skupaj je zbral duhovnike in Lévijevce ter jim rekel: »Pojdite ven in Judova mesta in od vsega Izraela zbrajte denar za popravilo hiše vašega Boga iz leta in letu in glejte, da pohitrite zadevo. Vendar Lévijevci niso pohiteli. <sup>6</sup> Kralj je dal poklicati vodja Jojadája ter mu rekel: »Zakaj nisi od Lévijevcev zahteval, da iz Juda in Jeruzalema prinašajo nabirk, **glede na zapoved** Mojzes, Gospodovega služabnika in iz Izraelove skupnosti za šotorško svetišče pričevanja?<sup>7</sup> Kajti sinovi Atalje, te zlobne ženske, so razbili Božjo hišo in tudi vse posvečene stvari Gospodove hiše so podelili Bálom. <sup>8</sup> Na kraljevo zapoved so naredili zaboj in ga postavili zunaj pri velikih vratih Gospodove hiše. <sup>9</sup> Naredili so razglas po vsem Judu in Jeruzalemu, naj prinašajo Gospodu nabirk, **ki** jo je Božji služabnik Mojzes **naložil** Izraelu v divjini. <sup>10</sup> Vsi princi in vse ljudstvo se je veselilo, prinašalo in metalo v zaboj, dokler niso končali. <sup>11</sup> Torej pripetilo se je, da kadar je bil zaboj po roki Lévijevcev prinešen v kraljevo pisarno in ko so videli, da **je bilo v njem** veliko denarja, sta prišla kraljevi pisar in častnik vélikega duhovnika ter izpraznila zaboj in ga vzela ter ga ponovno odnesla na njegov kraj. Tako so delali dan za dnem in zbrali denarja in obilju. <sup>12</sup> Kralj in Jojadá sta ga dajala tistim, ki so opravljali delo službe Gospodove hiše ter najemala zidarje in tesarje, da obnovijo Gospodovo hišo in tudi tiste, ki so kovali žezezo in bron, da popravijo Gospodovo hišo. <sup>13</sup> Tako so delavci delali in delo dovršili in Božjo hišo so postavili in njeno stanje in jo utrdili. <sup>14</sup> Ko so **jo** končali, so preostanek denarja prinesli pred kralja in Jojadája, s čemer so bile narejene posode za Gospodovo hišo, **torej** posode za služenje in da z **njimi** darujejo ter žlice in posode iz zlata in srebra. In nenehno so darovali žgalne daritve v Gospodovi hiši, vse Jojadájeve dni.

<sup>15</sup> Toda Jojadá se je postaral in ko je umrl, je bil izpolnjen z dnevi in ko je umrl **je bil** star sto trideset let. <sup>16</sup> Pokopali so ga med kralji v Davidovem mestu, ker je delal dobro v Izraelu, tako za Boga, kot za svojo hišo. <sup>17</sup> Torej po smrti Jojadája so prišli Judovi princi in se globoko priklonili kralju. Potem jim je kralj prisluhnil. <sup>18</sup> Zapustili so hišo Gospoda, Boga svojih očetov in služili ašeram in malikom in zaradi tega njihovega prekrška je prišel bes nad Juda in Jeruzalem. <sup>19</sup> Vendar jim je posiljal preroke, da jih ponovno privedejo h Gospodu in ti so pričevali zoper njih, toda oni jim niso hoteli prisluhnili. <sup>20</sup> In Božji Duh je prišel nad Zeharjá, sina duhovnika Jojadája, ki je stal nad ljudstvom ter jim rekel: »Tako govori Bog: »Zakaj prestopate Gospodove zapovedi, da ne morete uspevati? Ker ste zapustili Gospoda, je tudi on zapustil vas.« <sup>21</sup> Oni pa so se zarotili zoper njega in ga na kraljevo zapoved kamnali s kamni v dvoru Gospodove hiše. <sup>22</sup> Tako se kralj Joăš ni spomnil prijaznosti, ki mu jo je storil njegov oče Jojadá, temveč je usmrtil njegovega sina. In ko je ta umiral, je rekel: »Gospod glej na **to** zahtevet.«

<sup>23</sup> Pripetilo se je ob koncu leta, **da** je zoper njega prišla sirska vojska. Prišli so do Juda in Jeruzalema in izmed ljudstva uničili vse prince ljudstva in ves njihov plen poslali h kralju v Damask. <sup>24</sup> Kajti vojska Sircev je prišla z majhno skupino mož in Gospod je v njihovo roko izročil zelo veliko množico, ker so zapustili Gospoda, Boga svojih očetov. Tako so izvršili sodbo nad Joăšem. <sup>25</sup> Ko so odšli od njega (kajti zapustili so ga v velikih boleznih), so se njegovi lastni služabniki zarotili zoper njega zaradi krvi sinov duhovnika Jojadája in ga usmrtili na njegovi postelji in je umrl. Pokopali so ga v Davidovem mestu, toda niso ga pokopali v mavzolejih kraljev. <sup>26</sup> To sta tista **[dva]**, ki sta se zarotila zoper njega: Zabád, sin Amónke Šimáte in Jozabád, sin Moábke Šimrite.

<sup>27</sup> Torej **glede** njegovih sinov in veličine bremen, **položenih** nadenj in obnove Božje hiše, glej, ta **so** zapisana v zgodbi knjige kraljev. In namesto njega je zakraljeval njegov sin Amacjá.

**25** Amacjá **je bil** star petindvajset let, **ko** je pričel kraljevati in v Jeruzalemu je kraljeval devetindvajset let. Ime njegove matere **je bilo** Joadána iz Jeruzalema. <sup>2</sup> Delal je **to, kar je bilo** pravilno v Gospodovih očeh, toda ne s popolnim srcem.

<sup>3</sup> Pripetilo se je torej, ko mu je bilo kraljestvo utrjeno, da je usmrtil svoja služabnika, ki sta ubila kralja, njegovega očeta. <sup>4</sup> Toda njunih otrok ni usmrtil, temveč **je storil** kakor **je to** zapisano v postavi Mojzesove knjige, kjer je Gospod zapovedal, rekoč: »Očetje ne bodo umrli zaradi otrok niti ne bodo otroci umrli zaradi očetov, temveč bo vsak človek umrl zaradi svojega lastnega greha.«

<sup>5</sup> Poleg tega je Amacjá zbral skupaj Juda in jih postavil za tisočnike in stotnike, glede na hiše **njihovih** očetov, po vsem Judu in Benjaminu. Preštel jih je od starosti dvajset let navzgor in jih našel tristo tisoč

izbranih **mož, zmožnih** iti na vojno, ki so lahko zgrabili sulico in ščit. <sup>6</sup> Najel je tudi sto tisoč močnih junaških mož iz Izraela za sto talentov srebra. <sup>7</sup> Toda tam je prišel k njemu Božji mož, rekoč: »O kralj, naj Izraelova vojska ne gre s teboj, kajti Gospod ni z Izraelom, **namreč** z vsemi Efrajimovi otroci. <sup>8</sup> Toda če ti hočeš iti, stori **to**, bodi močan za bitko. Bog ti bo storil, da pades pred sovražnikom, kajti Bog ima moč, da pomaga in da podere.« <sup>9</sup> Amacjá je rekel Božjemu možu: »Toda kaj naj storimo zaradi stotih talentov, ki sem jih dal Izraelovi vojski?« Božji mož je odgovoril: »Gospod ti je zmožen dati veliko več kakor to.« <sup>10</sup> Potem jih je Amacjá ločil, **namreč** vojsko, ki je prišla k njemu iz Efrájima, da gre ponovno domov. Zato je bila njihova jeza silno vžgana zoper Juda in domov so se vrnila v veliki jezi.

<sup>11</sup> Amacjá se je okreplil in vodil svoje ljudstvo in odšel v solno dolino in jih izmed Seirovih otrok pobil deset tisoč. <sup>12</sup> **Drugi** deset tisoč pa so Judovi otroci **pustili** žive, jih odvedli ujetne in jih privedli na vrh skale ter jih vrgli dol iz vrha skale, da so bili razbiti na koščke.

<sup>13</sup> Toda vojaki vojske, ki jih je Amacjá poslal nazaj, da ne bi šli z njim na bitko, so vpadli na Judova mesta od Samarije celo do Bet Horóna in pobili tri tisoč izmed njih in zajeli veliko plena.

<sup>14</sup> Pripetilo se je torej, potem ko je Amacjá prišel od pokola Edómcev, da je prinesel bogove Seirjevih otrok in jih postavil, **da bodo** njegovi bogovi, se priklanjaj pred njimi in jim zažigal kadilo. <sup>15</sup> Zato je bila Gospodova jeza vžgana zoper Amacjá in mu je poslal preroka, ki mu je rekel: »Zakaj si iskal za bogovi ljudstva, ki niso mogli rešiti svoje lastno ljudstvo iz tvoje roke?« <sup>16</sup> Pripetilo se je, ko je govoril z njim, da mu je **kralj** rekel: »Mar si postavljen za kraljevega svetovalca? Odnehaj. Zakaj bi bil udarjen?« Potem je prerok odnehal in rekel: »Vem, da je Bog določil, da te uniči, ker si to storil in nisi prisluhnil mojemu nasvetu.«

<sup>17</sup> Potem je Judov kralj Amacjá sprejel nasvet in poslal k Joášu, Joaházovemu sinu, Jehújevemu sinu, Izraelovemu kralju, rekoč: »Pridi, poglejava drug drugemu v obraz.« <sup>18</sup> Izraelov kralj Joáš pa je poslal k Judovemu kralju Amacjáju, rekoč: »Osat, ki je **bil** na Libanonu, je poslal k cedri, ki je **bila** na Libanonu, rekoč: »Daj svojo hčer mojemu sinu za ženo.« In tam mimo je šla divja zver, ki je **bila** na Libanonu in pomendrala osat. <sup>19</sup> Ti praviš: »Glej, udaril si Edómce in tvoje srce te je povzdignilo do bahanja. Ostani torej doma, zakaj bi se vmešaval v **svojo** bolečino, da bi padel, **celo** ti in Juda s teboj?« <sup>20</sup> Toda Amacjá ni hotel slišati, kajti to je **prišlo** od Boga, da bi jih on lahko izročil v roko **njihovih sovražnikov**, ker so iskali za edómskimi bogovi. <sup>21</sup> Tako je Izraelov kralj Joáš odšel gor in videla sta drug drugega v obraz, **tako** on in Judov kralj Amacjá, pri Bet Šemešu, ki **pripada** Judu. <sup>22</sup> Juda je bil na slabšem pred Izraelom in pobegnili so vsak mož k svojemu šotoru. <sup>23</sup> Izraelov kralj Joáš je prijel Judovega kralja Amacjá, Joáševega sina, Joaházovega sina pri Bet Šemešu in ga privedel in Jeruzalem in porušil jeruzalemsko obzidje od Efrájimovih velikih vrat do vogalnih velikih vrat, štiristo komolcev. <sup>24</sup> **Vzel** je vse zlato, srebro in vse posode, ki so bile najdene v Božji hiši z Obédom Edómom in zaklade kraljeve hiše, tudi talce in se vrnili v Samarijo.

<sup>25</sup> Joášev sin Amacjá, kralj Juda, je po smrti Izraelovega kralja, Joaházovega sina Joáša, živel petnajst let. <sup>26</sup> Torej preostala izmed Amacjájevih dejanj, prva in zadnja, glej, **mar** niso zapisana v knjigi Judovih in Izraelovih kraljev?

<sup>27</sup> Torej po času, ko se je Amacjá odvrnil od sledenja Gospodu, so v Jeruzalemu zoper njega skovali zaroto; on pa je pobegnil v Lahiš. Toda poslali so za njim v Lahiš in ga tam usmrtili. <sup>28</sup> Pripeljali so ga na konjih in ga pokopali z njegovimi očeti v Judovem mestu.

**26** Potem je vse Judovo ljudstvo vzelo Uzíjaha, ki je **bil** star šestnajst let in ga postavilo [za] kralja namesto njegovega očeta Amacjája. <sup>2</sup> Pozidal je Elot in ga povrnil Judu, nató je kralj zaspal s svojimi očeti. <sup>3</sup> Uzíjah je **bil** star šestnajst let, ko je pričel kraljevati in v Jeruzalemu je kraljeval dvainpetdeset let. Ime njegove matere je **bilo** Jehólja iz Jeruzalema. <sup>4</sup> Delal je **to, kar je bilo** pravilno v Gospodovih očeh, gleda na vse, kar je delal njegov oče Amacjá. <sup>5</sup> Iskal je Boga v dneh Zeharjá, ki je imel razumevanje Božjih videnj. Dokler je iskal Gospoda, mu je Bog naredil, da uspeva. <sup>6</sup> Odšel je naprej in se boril zoper Filistejce in porušil obzidje v Gatu, obzidje v Jabněju, obzidje v Ašdódu ter zgradil mesta okoli Ašdóda in med Filistejci. <sup>7</sup> Bog mu je pomagal zoper Filistejce in zoper Arabce, ki prebivajo v Gur Báalu in [zoper] Meunéjce. <sup>8</sup> Amónci so izročali darila Uzíjahu in njegovo ime se je razširilo **celo** do vhoda v Egipt, kajti silno **se je** okreplil. <sup>9</sup> Poleg tega je Uzíjah zgradil stolpe v Jeruzalemu, pri vogalnih velikih vratih, pri dolinskih velikih vratih in ob vogalu **obzidja** in jih utrdil. <sup>10</sup> Prav tako je zgradil stolpe v puščavi in izkopal mnogo vodnjakov, kajti imel je mnogo živine tako v spodnji deželi kakor na ravninah. **Tudi** poljedelcev in obrezovalce vinske trte v gorah in na Karmelu, kajti ljubil je poljedelstvo. <sup>11</sup> Poleg tega je imel Uzíjah vojsko vojskujočih mož, ki so šli ven, da se vojskujejo po četah, glede na število, po roki pisarja Jeiéla in vladarja Maasejája, pod roko

twenty years old and above, and found them three hundred thousand choice **men, able** to go forth to war, that could handle spear and shield. <sup>6</sup> He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. <sup>7</sup> But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD **is** not with Israel, **to wit, with** all the children of Ephraim. <sup>8</sup> But if thou wilt go, do **it**, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down. <sup>9</sup> And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this. <sup>10</sup> Then Amaziah separated them, **to wit**, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

<sup>11</sup> ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. <sup>12</sup> And **other** ten thousand **left** alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

<sup>13</sup> ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

<sup>14</sup> ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up **to be** his gods, and bowed down himself before them, and burned incense unto them. <sup>15</sup> Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand? <sup>16</sup> And it came to pass, as he talked with him, that **the king** said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

<sup>17</sup> ¶ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face. <sup>18</sup> And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that **was** in Lebanon sent to the cedar that **was** in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that **was** in Lebanon, and trode down the thistle. <sup>19</sup> Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to **thine** hurt, that thou shouldest fall, even thou, and Judah with thee? <sup>20</sup> But Amaziah would not hear; for it **came** of God, that he might deliver them into the hand of **their enemies**, because they sought after the gods of Edom. <sup>21</sup> So Joash the king of Israel went up; and they saw one another in the face, **both** he and Amaziah king of Judah, at Beth-shemesh, which **belongeth** to Judah. <sup>22</sup> And Judah was put to the worse before Israel, and they fled every man to his tent. <sup>23</sup> And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. <sup>24</sup> And he **took** all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

<sup>25</sup> ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. <sup>26</sup> Now the rest of the acts of Amaziah, first and last, behold, **are** they not written in the book of the kings of Judah and Israel?

<sup>27</sup> ¶ Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. <sup>28</sup> And they brought him upon horses, and buried him with his fathers in the city of Judah.

**26** Then all the people of Judah took Uzziah, who **was** sixteen years old, and made him king in the room of his father Amaziah. <sup>2</sup> He built Eloth, and restored it to Judah, after that the king slept with his fathers. <sup>3</sup> Sixteen years old **was** Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also **was** Jecoliah of Jerusalem. <sup>4</sup> And he did **that which was** right in the sight of the LORD, according to all that his father Amaziah did. <sup>5</sup> And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper. <sup>6</sup> And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. <sup>7</sup> And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehuimims. <sup>8</sup> And the Ammonites gave gifts to Uzziah: and his name spread abroad **even to** the entering in of Egypt; for he strengthened **himself** exceedingly. <sup>9</sup> Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. <sup>10</sup> Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen **also**, and vine dressers in the mountains, and in Carmel: for he loved husbandry. <sup>11</sup> Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the

scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.<sup>12</sup> The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.<sup>13</sup> And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.<sup>14</sup> And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.<sup>15</sup> And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

<sup>16</sup> ¶ But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.<sup>17</sup> And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:<sup>18</sup> And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.<sup>19</sup> Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.<sup>20</sup> And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.<sup>21</sup> And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

<sup>22</sup> ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.<sup>23</sup> So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

**27** Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.<sup>2</sup> And he did that which was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.<sup>3</sup> He built the high gate of the house of the LORD, and on the wall of Ophel he built much.<sup>4</sup> Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

<sup>5</sup> ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.<sup>6</sup> So Jotham became mighty, because he prepared his ways before the LORD his God.

<sup>7</sup> ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.<sup>8</sup> He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

<sup>9</sup> ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

**28** Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father:<sup>2</sup> For he walked in the ways of the kings of Israel, and made also molten images for Baalim.<sup>3</sup> Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.<sup>4</sup> He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.<sup>5</sup> Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

<sup>6</sup> ¶ For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the LORD God of their fathers.<sup>7</sup> And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king.<sup>8</sup> And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.<sup>9</sup> But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.<sup>10</sup> And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the LORD your God?<sup>11</sup> Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you.<sup>12</sup> Then certain of the heads of the children

Hananjája, enega izmed kraljevih poveljnikov.<sup>12</sup> Celotno število vodij očetov močnih junaških mož je bilo dva tisoč šeststo.<sup>13</sup> Pod njihovo roko je bila vojska, tristo sedem tisoč petsto mož, ki so se bojevali z mogočno močjo, da pomagajo kralju zoper sovražnika.<sup>14</sup> Uzijah je zanje po vsej vojski pripravil ščite, sulice, čelade, brezrokavne verižne srajce, loke in prace, da mečejo kamne.<sup>15</sup> V Jeruzalemu je naredil stroje, ki so jih izumili spretni ljudje, da bi bili na stolpih in na branikih, da streljajo puščice in poleg tega velike kamne. Njegovo ime se je razširilo daleč naokoli, kajti bilo mu je čudovito pomagano, dokler je bil močan.

<sup>16</sup> Toda, ko je bil močan, je bilo njegovo srce povzdignjeno k njegovemu uničenju, kajti pregrešil se je zoper Gospoda, svojega Boga in odšel v Gospodov tempelj, da na kadilnem oltarju zažige kadilo.

<sup>17</sup> Duhovnik Azarjá je vstopil za njim in z njim osemdeset Gospodovih duhovnikov, ki so bili hrabri možje.<sup>18</sup> Zoperstavili so se kralju Uzijahu in mu rekli: »To ne pripada tebi, Uzijah, da zažigaš kadilo Gospodu, temveč duhovnikom, Aronovim sinovom, ki so posvečeni, da zažigajo kadilo. Odidi ven iz svetišča, kajti grešil si, niti ti to ne bo v twojo slavo pred Gospodom Bogom.«<sup>19</sup> Potem je bil Uzijah ogorčen in v svoji roki je imel kadilnico, da zažiga kadilo. Medtem ko je bil besen nad duhovniki, je celo vstala gobavost na njegovem čelu, pred duhovniki v Gospodovi hiši, poleg kadilnega oltarja.<sup>20</sup> Véliku duhovnik Azarjá in vsi duhovniki so pogledali nanj in glej, bil je gobav na svojem čelu in sunili so ga proč od tam; da, tudi sam je pohitel, da odide, ker ga je Gospod udaril.<sup>21</sup> Kralj Uzijah je bil gobavec do dneva svoje smrti in prebival v posebni hiši, [ker je] bil gobavec, kajti bil je odrezan od Gospodove hiše in njegov sin Jotám je bil nad kraljevo hišo, sodec ljudstvu dežele.

<sup>22</sup> Torej preostala izmed Uzijahovih dejanj, prva in zadnja, je zapisal prerok Izaja, Amócov sin.<sup>23</sup> Tako je Uzijah zaspal s svojimi očeti in z njegovimi očeti so ga pokopali na pogrebнем polju, ki je pripadalo kraljem, kajti rekli so: »On je gobavec.« Namesto njega je zakraljeval njegov sin Jotám.

**27** Jotám je bil star petindvajset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval šestnajst let. Ime njegove matere je bilo Jerúša, Cadókova hči.<sup>2</sup> Delal je to, kar je bilo pravilno v Gospodovih očeh, glede na vse to, kar je delal njegov oče Uzijah. Vendar ni vstopil v Gospodov tempelj. Ljudstvo pa je še počelo izprijeno.<sup>3</sup> Zgradil je visoka velika vrata Gospodove hiše in na obzidju Ofele je mnogo gradil.<sup>4</sup> Poleg tega je zgradil mesta v Judovih gorah in v gozdovih je zgradil gradove in stolpe.

<sup>5</sup> Boril se je tudi s kraljem Amóncev in prevladal zoper njih. Amónovi otroci so mu isto leto dali sto talentov srebra, sto tisoč mer pšenice in deset tisoč [mer] ječmena. Toliko so mu Amónovi otroci plačali tako drugo leto, kakor tretje leto.<sup>6</sup> Tako je Jotám postal mogočen, ker je pripravil svoje poti pred Gospodom, svojim Bogom.

<sup>7</sup> Torej preostala izmed Jotámovih dejanj in vse njegove vojne in njegove poti, glej, zapisane so v knjigi Izraelovih in Judovih kraljev.

<sup>8</sup> Star je bil petindvajset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval šestnajst let.

<sup>9</sup> Jotám je zaspal s svojimi očeti in pokopali so ga v Davidovem mestu in namesto njega je zakraljeval njegov sin Aház.

**28** Aház je bil star dvajset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval šestnajst let, toda ni delal tega, kar je bilo pravilno v Gospodovih očeh, kakor njegov oče David.<sup>2</sup> Kajti hodil je po potek Izraelovih kraljev in prav tako je naredil ulite podobe za Báale.<sup>3</sup> Poleg tega je zažigal kadilo v dolini Hinómovega sina in svoje otroke sežigal v ognju, po ogabnostih poganov, katere je Gospod pregnal pred Izraelovimi otroci.<sup>4</sup> Tudi daroval je in zažigal kadilo na visokih krajinah, na hribih in pod vsakim zelenim drevesom.<sup>5</sup> Zato ga je Gospod, njegov Bog, izročil v roko sirskega kralja in udarili so ga in izmed njih odvedli veliko množico ujetnikov in jih privedli v Damask. Izročen je bil tudi v roko Izraelovega kralja, ki ga je udaril z velikim pokolom.

<sup>6</sup> Kajti Remaljájev sin Pékah jih je v Judu v enem dnevu ubil sto dvajset tisoč, ki so bili vsi hrabri možje, ker so zapustili Gospoda, Boga svojih očetov.<sup>7</sup> Zihrí, mogočen mož iz Efrájima, je usmrtil kraljevega sina Maasejája, voditelja hiše Azrikáma in Elkanája, ki je poleg kralja.<sup>8</sup> Izraelovi otroci so odvedli ujetnike izmed njihovih bratov, dvesto tisoč žensk, sinov in hčera ter od njih odvzeli tudi mnogo plena in plen prinesli v Samarijo.<sup>9</sup> Toda tam je bil Gospodov prerok, katerega ime je bilo Odéd in ta je šel ven pred vojsko, ki je prišla do Samarije ter jim rekel: »Glejte, ker je bil Gospod, Bog vaših očetov, besen na Juda, jih je izročil v vašo roko in vi ste jih umorili v besnenju, ki sega do nebes.<sup>10</sup> In sedaj ste se namenili, da obdržite Judevo in jeruzalemske otroke podrejene sebi za sužnje in sužnjice. **Toda ali** niso z vami, celo z vami, grehi zoper Gospoda, vašega Boga?<sup>11</sup> Sedaj me torej poslušajte in ponovno osvobodite ujetnike, ki ste jih zajeli izmed vaših bratov, kajti nad vami je ogorčen Gospodov bes.<sup>12</sup> Potem so nekateri izmed poglavjarjev Efrájimovih otrok, Johanánov sin Azarjá, Mešilemotov sin

Berehjá, Šalúmov sin Hizkijá in Hadlájev sin Amasá vstali zoper tiste, ki so prišli iz vojne<sup>13</sup> ter jim rekli: »Ujetnikov ne boste privedli sém, kajti kakor smo že grešili zoper Gospoda, ste se vi namenili, da dodate še več k našim grehom in k našemu prestopku, kajti naš prestopek je velik in zoper Izraela je ogorčen bes.<sup>14</sup> Tako so oboroženi možje pustili ujetnike in plen pred princi in pred vso skupnostjo.<sup>15</sup> Možje, ki so bili določeni po imenu, so vstali, vzeli ujetnike in s plenom oblekli vse, ki so bili med njimi nagi, jih odeli, obuli, jim dali jesti in piti ter jih mazilili in vse slabotne med njimi odvedli na oslih ter jih privedili do Jerihe, mesta palmovih dreves, do njihovih bratov. Potem so se vrnili v Samarijo.

<sup>16</sup> Ob tistem času je kralj Aház poslal k asirskim kraljem, da mu pomagajo.<sup>17</sup> Kajti Edómci so ponovno prišli in udarili Juda in odvedli ujetnike.<sup>18</sup> Filistejci so vdrli tudi v mesta spodnje dežele in jug Juda in zavzeli Bet Šemeš, Ajalon, Gederót, Soho in njegove vasi, Timno z njenimi vasmimi, tudi Gimzó in njegove vasi in tam prebivali.<sup>19</sup> Kajti Gospod je ponižal Juda zaradi Izraelovega kralja Aháza, kajti ta je slekel Juda in se hudo pregresil zoper Gospoda.<sup>20</sup> K njemu je prišel asirski kralj Tiglát Pilneser in ga stiskal, toda ni ga okrepil.<sup>21</sup> Kajti Aház je odvzel delež iz Gospodove hiše in iz kraljeve hiše in od princev in **to** dal asirskemu kralju, toda ta mu ni pomagal.

<sup>22</sup> V času svoje stiske je še bolj grešil zoper Gospoda. To **je ta** kralj Aház.<sup>23</sup> Kajti žrtvoval je bogovom Damaska, ki so ga udarili in rekel: »Ker so jim pomagali bogovi sirskih kraljev, **zato** bom žrtvoval njim, da bi mi lahko pomagali.« Toda oni so bili propad njemu in vsemu Izraelu.<sup>24</sup> Aház je zbral skupaj posode iz Božje hiše, razbil na koščke posode iz Božje hiše in zaprl vrata Gospodove hiše ter si naredil oltarje na vsakem jeruzalemskem vogalu.<sup>25</sup> V vsakem posameznem Judovem mestu je postavil visoke kraje, da zažigajo kadilo drugim bogovom in do jeze dražijo Gospoda, Boga svojih očetov.

<sup>26</sup> Torej ostala njegova dela in vse njegove poti, prve in zadnje, glej, zapisane **so** v knjigi Judovih in Izraelovih kraljev.<sup>27</sup> Aház je zaspal s svojimi očetji in pokopali so ga v mestu, **torej** v Jeruzalemu. Toda niso ga prinesli v mavzoleje Izraelovih kraljev. Namesto njega je zakraljeval njegov sin Ezekija.

**29** Ezekija je pričel vladati, **ko je bil** star petindvajset let in v Jeruzalemu je vladal devetindvajset let. Ime njegove matere **je bilo** Abija, Zeharjájeva hči.<sup>2</sup> Delal je, **kar je bilo** pravilno v Gospodovih očeh, glede na vse to, kar je storil njegov oče David.

<sup>3</sup> V prvem letu svojega vladanja, v prvem mesecu, je odprl vrata Gospodove hiše in jih popravil.<sup>4</sup> Pripeljal je duhovnike in Lévijevce ter jih skupaj zbral na vzhodni ulici<sup>5</sup> ter jim rekel: »Poslušajte me, vi Lévijevci, sedaj se posvetite in posvetite hišo Gospoda, Boga svojih očetov in odnesite umazanost iz svetega **kraja**.<sup>6</sup> Kajti naši očetje so grešili in naredili **to**, **kar je bilo** zlo v očeh Gospoda, našega Boga, ga zapustili in svoje obraze obrnili proč od Gospodovega prebivališča in obrnili **svoje** hrble.<sup>7</sup> Prav tako so zaprli vrata preddverja in ugasilji svetilke in niso zažigali kadila niti darovali žgalnih daritev Izraelovemu Bogu na svetem **kraju**.<sup>8</sup> Zato je bil Gospodov bes nad Judom in Jeruzalemom in izročil jih je v težavo, osuplost in posmeh, kakor vidite s svojimi očmi.<sup>9</sup> Kajti, glejte, naši očetje so padli pod mečem, naši sinovi, naše hčere in naše žene **so** zaradi tega v ujetništvu.<sup>10</sup> Sedaj **je** na mojem srcu, da sklenem zavezo z Gospodom, Izraelovim Bogom, da se njegov kruti bes lahko odvrne od nas.<sup>11</sup> Moji sinovi, ne bodite sedaj nemarni, kajti Gospod vas je izbral, da stojite pred njim, da mu služite in da bi mu služili in zažigali kadilo.

<sup>12</sup> Potem so vstali Lévijevci: Amasájev sin Mahat in Azarjájev sin Joél izmed sinov Kehátovcev; izmed Meraríjevih sinov Abdíjev sin Kiš in Jehalelóv sin Azarjá; izmed Gersóncev Zimájev sin Joáh in Joáhov sin Eden; <sup>13</sup> izmed Elicafánovih sinov Šimrjí in Jeíel; izmed Asáfovih sinov Zeharjá in Matanjá; <sup>14</sup> izmed Hemánovih sinov Jehiél in Šimí in izmed Jedutúnovih sinov Šemajája in Uziél.<sup>15</sup> Zbrali so svoje brate, se posvetili in prišli glede na kraljevo zapoved, po Gospodovih besedah, da očistijo Gospodovo hišo.<sup>16</sup> Duhovniki so odšli v notranji del Gospodove hiše, da **jo** očistijo in ven prinesejo vso nečistost, ki jo najdejo v Gospodovem templju, na dvoru Gospodove hiše. In Lévijevci so **to** vzeli, da **to** odnesejo ven, v potok Kidron.<sup>17</sup> Torej posvečevati so začeli na prvi **dan** prvega meseca in na osmi dan meseca so prišli do Gospodovega preddverja. Tako so v osmih dneh posvetili Gospodovo hišo in na šestnajsti dan prvega meseca so dokončali.<sup>18</sup> Potem so odšli h kralju Ezekiju in rekli: »Očistili smo vso Gospodovo hišo in oltar žgalne daritve, z vsemi njegovimi posodami in mizo hlebov navzočnosti, z vsemi njenimi posodami.<sup>19</sup> Poleg tega smo pripravili in posvetili vse posode, ki jih je kralj Aház ob svojem kraljevanju v svojem prestopku zavrgel. Glej, pred Gospodovim oltarjem **so**.

of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,<sup>13</sup> And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.<sup>14</sup> So the armed men left the captives and the spoil before the princes and all the congregation.<sup>15</sup> And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

<sup>16</sup> ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

<sup>17</sup> For again the Edomites had come and smitten Judah, and carried away captives.<sup>18</sup> The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shoho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.<sup>19</sup> For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.<sup>20</sup> And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.<sup>21</sup> For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

<sup>22</sup> ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.<sup>23</sup> For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.<sup>24</sup> And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.<sup>25</sup> And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

<sup>26</sup> ¶ Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.<sup>27</sup> And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

**29** Hezekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.<sup>2</sup> And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

<sup>3</sup> ¶ He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.<sup>4</sup> And he brought in the priests and the Levites, and gathered them together into the east street,<sup>5</sup> And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.<sup>6</sup> For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs.<sup>7</sup> Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.<sup>8</sup> Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.<sup>9</sup> For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.<sup>10</sup> Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.<sup>11</sup> My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

<sup>12</sup> ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:<sup>13</sup> And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:<sup>14</sup> And of the sons of Heman; Jehiel, and Shime: and of the sons of Jeduthun; Shemaiah, and Uzziel.<sup>15</sup> And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.<sup>16</sup> And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.<sup>17</sup> Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.<sup>18</sup> Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.<sup>19</sup> Moreover all the vessels, which king

Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

<sup>20</sup> ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD. <sup>21</sup> And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD. <sup>22</sup> So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. <sup>23</sup> And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them: <sup>24</sup> And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel. <sup>25</sup> And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets. <sup>26</sup> And the Levites stood with the instruments of David, and the priests with the trumpets. <sup>27</sup> And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel. <sup>28</sup> And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. <sup>29</sup> And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. <sup>30</sup> Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped. <sup>31</sup> Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings. <sup>32</sup> And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the LORD. <sup>33</sup> And the consecrated things were six hundred oxen and three thousand sheep. <sup>34</sup> But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. <sup>35</sup> And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of the LORD was set in order. <sup>36</sup> And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

**30** And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel. <sup>2</sup> For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. <sup>3</sup> For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. <sup>4</sup> And the thing pleased the king and all the congregation. <sup>5</sup> So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. <sup>6</sup> So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. <sup>7</sup> And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see. <sup>8</sup> Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you. <sup>9</sup> For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. <sup>10</sup> So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. <sup>11</sup> Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. <sup>12</sup> Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

<sup>13</sup> ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. <sup>14</sup> And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. <sup>15</sup> Then they killed the passover on the fourteenth day of the second month: and

<sup>20</sup> Potem se je kralj Ezekija zgodaj dvignil in zbral voditelje mesta ter odsel gor h Gospodovi hiši. <sup>21</sup> Privedli so sedem bikcev, sedem ovnov, sedem jagnjet in sedem kozlov za daritev za greh za kraljestvo, za svetišče in za Juda. Duhovnikom, Aronovim sinovom, je zapovedal, da jih darujejo na Gospodovem oltarju. <sup>22</sup> Tako so zaklali bikce in duhovniki so prestregli kri in jo poškropili na oltar. Tudi ko so zaklali ovne, so na oltar poškropili kri. Zaklali so tudi jagnjeta in na oltar poškropili kri. <sup>23</sup> Pred kralja in skupnost so privedli kozle za daritev za greh in ti so svoje roke položili nanje. <sup>24</sup> Duhovniki so jih zaklali in naredili pobotanje z njihovo krvjo na oltarju, da opravijo odkupitev za ves Izrael, kajti kralj je zapovedal, da naj bo za ves Izrael narejena žgalna daritev za greh. <sup>25</sup> V Gospodovi hiši je postavil Lévijevce s cimbalami, plunkami in harfami, glede na Davidovo zapoved in [glede na zapoved] Gada, kraljevega vidca in preroka Natána, kajti taka je bila Gospodova zapoved po njegovih prerokih. <sup>26</sup> Lévijevci so stali z Davidovimi glasbili in duhovniki s trobentami. <sup>27</sup> Ezekija je zapovedal, da na oltarju darujejo žgalno daritev. Ko se je žgalna daritev pričela, se je pričela tudi Gospodova pesem s trobentami in z glasbili, ki jih je dolocil Izraelov kralj David. <sup>28</sup> Vsa skupnost je oboževala in pevci so peli in trobentaci so trobili. In vse to se je nadaljevalo dokler ni bila dokončana žgalna daritev. <sup>29</sup> Ko so prenehali z daritvijo, so se kralj in vsi tisti, ki so bili prisotni z njim, priklonili in oboževali. <sup>30</sup> Poleg tega so kralj Ezekija in princi zapovedali Lévijevcem, da prepevajo hvalo Gospodu z besedami Davida in vidca Asáfa. In v veseljem so peli hvalnice, sklonili svoje glave in oboževali. <sup>31</sup> Potem je Ezekija odgovoril in rekel: »Sedaj ste se uméstili Gospodu, pridite bliže in prinesite klavne daritve in zahvalne daritve v Gospodovo hišo.« In skupnost je prinesla klavne daritve in zahvalne daritve in toliko kot jih je bilo voljnega srca, žgalne daritve. <sup>32</sup> Število žgalnih daritev, ki jih je prinesla skupnost, je bilo sedemdeset bikcev, sto ovnov in dvesto jagnjet. Vsi ti so bili za žgalno daritev Gospodu. <sup>33</sup> Posvečenih stvari je bilo šeststo volov in tri tisoč ovc. <sup>34</sup> Toda duhovnikov je bilo premalo, tako da niso mogli odreti vseh žgalnih daritev, zato so jim pomagali njihovi bratje Lévijevci, dokler ni bilo delo končano in dokler se niso posvetili drugi duhovniki, kajti Lévijevci so bili bolj iskreni v srcu, da se posvetijo, kakor duhovniki. <sup>35</sup> Tudi žgalnih daritev je bilo v obilju, s tolščo mirovnih daritev in pitnih daritev za vsako žgalno daritev. Tako je bila služba Gospodove hiše urejena. <sup>36</sup> Ezekija se je veselil in vse ljudstvo, da je Bog pripravil ljudstvo, kajti stvar je bila storjena nenadoma.

**30** Ezekija je poslal k vsemu Izraelu in Judu in napisal tudi pisma Efrájimu in Manáseju, da naj pridejo h Gospodovi hiši v Jeruzalemu, da praznujejo pasho Gospodu, Izraelovemu Bogu. <sup>2</sup> Kajti kralj je sprejel nasvet in njegovi princi in vsa skupnost v Jeruzalemu, da v drugem mesecu praznujejo pasho. <sup>3</sup> Kajti niso je mogli imeti ob tistem času, ker se duhovniki niso zadosti posvetili, niti se ljudstvo ni zbralo skupaj k Jeruzalemu. <sup>4</sup> Stvar je ujagala kralju in vsej skupnosti. <sup>5</sup> Tako so potrdili odlok, da ga razglasijo po vsem Izraelu, od Beeršebe, celo do Dana, da bi prišli praznovati pasho Gospodu, Izraelovemu Bogu, v Jeruzalemu, kajti že dolgo časa tega niso storili na takšen način, kot je bilo to napisano. <sup>6</sup> Tako so tekači odšli s pismi kralja in njegovih princev po vsem Izraelu in Judu in glede na kraljevo zapoved, rekoč: »Vi, Izraelovi otroci, se ponovno obrnite h Gospodu, Bogu Abrahama, Izaka in Izraela in on se bo obrnil k preostanku izmed vas, ki ste pobegnili iz roke asírskih kraljev. <sup>7</sup> Vi pa ne bodite podobni vašim očetom in podobni vašim bratim, ki so grešili zoper Gospoda, Boga svojih očetov, ki jih je zato izročil v opustošenje, kakor videte. <sup>8</sup> Torej ne bodite trdovratni, kakor so bili vaši očetje, temveč se uklonite Gospodu in vstopite v njegovo svetišče, ki ga je posvetil na veke, in služite Gospodu, vašemu Bogu, da se okrutnost njegovega besa lahko odvrne od vas. <sup>9</sup> Kajti če se ponovno obrnete h Gospodu, bodo vaši bratje in vaši otroci našli sočutje pred tistimi, ki jih vodijo ujetje, tako da se bodo ponovno vrnili v to deželo, kajti Gospod, vaš Bog, je usmiljen in milostljiv in svojega obraza ne bo odvrnil od vas, če se vi vrnete k njemu. <sup>10</sup> Tako je pošta šla od mesta do mesta po vsej deželi, od Efrájima in Manáseja, celo do Zábulona, toda smeiali so se jim do norčevanja in jih zasmehovali. <sup>11</sup> Kljub temu so se številni izmed Aserja, Manáseja in Zábulona ponizali in prišli v Jeruzalem. <sup>12</sup> Tudi v Judu je bila Božja roka, da jim da eno srce, da po Gospodovi besedi storijo zapoved kralja in princev.

<sup>13</sup> V Jeruzalemu se je zbralo mnogo ljudstva, zelo velika skupnost, da bi v drugem mesecu praznavali praznik nekvašenega kruha. <sup>14</sup> Vzdignili so se in odnesli oltarje, ki so bili v Jeruzalemu in vse kadihelne oltarje so odnesli proč in jih vrgli v potok Kidron. <sup>15</sup> Potem so na štirinajsti dan drugega meseca zaklali pasho. Duhovniki in Lévijevci so bili osramočeni

in se posvetili in prinesli so žgalne daritve v Gospodovo hišo.<sup>16</sup> Stali so na svojem mestu, po njihovem običaju, glede na postavo Mojzesa, Božjega moža. Duhovniki so poškropili kri, *ki so jo prejeli* iz rok Lévijevcev.<sup>17</sup> Kajti v skupnosti *so bili* številni, ki niso bili posvečeni, zato so bili Lévijevci zadolženi za zakol pashe za vsakogar, *ki ni bil* čist, da *jih* posvetijo Gospodu.<sup>18</sup> Kajti množica ljudstva, *celo* številni izmed Efrajima, Manáseja, Isahájra in Zábulona se niso očistili, vendar so jedli pasho drugače, kot je bilo napisano. Toda Ezekija je molil zanje, rekoč: »Dobri Gospod naj odpusti vsakomur,<sup>19</sup> *ki* pripravlja svoje srce, da išče Boga, Gospoda Boga svojih očetov, čeprav ni *očiščen* glede na očiščevanje svetišča.«<sup>20</sup> Gospod je prisluhnil Ezekiju ter ozdravil ljudstvo.

<sup>21</sup> Izraelovi otroci, ki so bili prisotni v Jeruzalemu, so z velikim veseljem sedem dni imeli praznik nekvašenega kruha. Lévijevci in duhovniki so dan za dnem hvalili Gospoda, *pojoč* Gospodu z glasnimi glasbili.<sup>22</sup> Ezekija je tolažljno govoril vsem Lévijevcem, ki so učili dobrega Gospodovega spoznanja. Jedli so vseh sedem prazničnih dni, žrtvovali mirovne daritve in delali priznanje Gospodu, Bogu svojih očetov.<sup>23</sup> Celoten zbor se je posvetoval, da praznuje *[še]* drugih sedem dni. In v veseljem so praznovali *[še]* drugih sedem dni.<sup>24</sup> Kajti Judov kralj Ezekija je dal skupnosti tisoč bikcev in sedem tisoč ovc, in princi so dali skupnosti tisoč bikcev in deset tisoč ovc. In veliko število duhovnikov se je posvetilo.<sup>25</sup> Vsa Judova skupnost, z duhovniki in Lévijevci in ves zbor, ki je prišel iz Izraela in tuji, ki so prišli iz Izraelove dežele in tisti, ki so prebivali v Judu, so se veselili.<sup>26</sup> Tako je bila v Jeruzalemu velika radost, kajti od časa Salomona, Davidovega sina, Izraelovega kralja, *ni* bilo v Jeruzalemu ničesar podobnega.

<sup>27</sup> Potem so duhovniki, Lévijevci, vstali, blagoslovili ljudstvo in njihov glas je bil slišan in njihova molitev je prišla *gor* do njegovega svetega prebivališča, *celo* do nebes.

**31** Torej, ko je bilo vse to končano, je ves Izrael, ki je bil prisoten, odšel ven in Judova mesta in na koščke so razbili podobe, posekali ašere, podrli visoke kraje in oltarje iz vsega Juda in Benjamina, tudi v Efrajimu in Manáseju, dokler niso vseh uničili do konca. Potem so se vsi Izraelovi otroci vrnili, vsak mož k svoji posesti, v svoja lastna mesta.

<sup>2</sup> Ezekija je določil skupine duhovnikov in Lévijevce po njihovih skupinah, vsakega moža glede na njegovo službo, duhovnike in Lévijevce, da služijo za žgalne daritve in za mirovne daritve, da se zahvaljujejo in da hvalijo v velikih vratih Gospodovih šotorov.<sup>3</sup> *Določil* je tudi kraljev delež njegovega imetja za žgalne daritve, *namreč* za jutranje in večerne žgalne daritve, za šabatne žgalne daritve, za mlaje in za določene praznike, kakor *je to* zapisano v Gospodovi postavi.<sup>4</sup> Poleg tega je zapovedal ljudstvu, ki je prebivalo v Jeruzalemu, naj dajo delež duhovnikom in Lévijevcem, da bi bili lahko ohrabreni v Gospodovi postavi.

<sup>5</sup> Tako, ko je bila zapoved razglašena, so Izraelovi otroci v obilju prinašali prvih sadov od žita, vina, olja, meda in od vsega donosa iz polja. Desetino od vseh *stvari* so prinašali v obilju.<sup>6</sup> *Glede* otrok iz Izraela in Juda, ki so prebivali v Judovih mestih, so tudi oni privedli desetino od volov in ovc in desetino od svetih stvari, ki so bile posvečene Gospodu, njihovemu Bogu in *jih* nalagali po kupih.<sup>7</sup> V tretjem mesecu so pričeli polagati temelj kupom in *jih* dokončali v sedmem mesecu.<sup>8</sup> Ko so Ezekija in princi prišli in videli kupe, so blagoslovili Gospoda in njegovo ljudstvo Izrael.<sup>9</sup> Potem je Ezekija z duhovniki in Lévijevci spraševal glede teh kupov.<sup>10</sup> Velički duhovnik Azarjá iz Cadókove hiše mu je odgovoril in rekel: »Odkar je *ljudstvo* pričelo prinašati daritve v Gospodovo hišo, smo imeli dovolj za jesti in obilje je preostalo, kajti Gospod je blagoslovil svoje ljudstvo in to, kar je ostalo, *je* ta velika zaloga.«

<sup>11</sup> Potem je Ezekija zapovedal, da pripravijo sobe v Gospodovi hiši in pripravili so *jih*<sup>12</sup> in vanje so zvesto prinašali daritve, desetine in posvečene *stvari*, nad katerimi *je bil*oveljnik, Lévijevec Konanjá in njegov brat Šimí *je bil* naslednji.<sup>13</sup> Jehiél, Azazjá, Nahat, Asaél, Jerimót, Jozabád, Eliél, Jismahjá, Mahat in Benájá *so bili* nadzorniki pod roko Konanjája in njegovega brata Šimija na zapoved kralja Ezekija in Azarjája, poveljnika Božje hiše.<sup>14</sup> Koré, sin Lévijevca Jimnáha, vratar proti vzhodu, *je bil* nad prostovoljnimi daritvami Bogu, da razdeljuje daritve Gospodu in najsvetejše stvari.<sup>15</sup> Poleg njega *so bili* Eden, Minjamín, Ješúa, Šemajá, Amarjá in Šehanjá v mestih duhovnikov, v *svoji* določeni službi, da dajo svojim bratom po skupinah, tako velikim kakor malim,<sup>16</sup> poleg njihovega rodovnika moških, starih od treh let in navzgor, *celo* vsak, kdor vstopa v Gospodovo hišo, njegov dnevni delež za njihovo službo po njihovih zadolžitvah, glede na njihove skupine.<sup>17</sup> Tako rodovnikom duhovnikov po hiši njihovih očetov kot Lévijevcem od dvajsetih let starosti in navzgor po njihovih zadolžitvah, po njihovih skupinah.<sup>18</sup> In rodovnikom vseh njihovih malčkov, njihovih žen, njihovih sinov in njihovih hčera po vsej skupnosti, kajti v njihovi določeni službi so se posvetili v svetosti.

the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.<sup>16</sup> And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.<sup>17</sup> For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.<sup>18</sup> For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulon, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one<sup>19</sup> *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.<sup>20</sup> And the LORD hearkened to Hezekiah, and healed the people.

<sup>21</sup> And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.<sup>22</sup> And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.<sup>23</sup> And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.<sup>24</sup> For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.<sup>25</sup> And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.<sup>26</sup> So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

<sup>27</sup> ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

**31** Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

<sup>2</sup> ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.<sup>3</sup> *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD.<sup>4</sup> Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

<sup>5</sup> ¶ And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.<sup>6</sup> And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps.<sup>7</sup> In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.<sup>8</sup> And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.<sup>9</sup> Then Hezekiah questioned with the priests and the Levites concerning the heaps.<sup>10</sup> And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

<sup>11</sup> ¶ Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them*,<sup>12</sup> And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite was ruler, and Shimeí his brother was the next.<sup>13</sup> And Jehiel, and Azazjá, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiyah, were overseers under the hand of Cononiah and Shimeí his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.<sup>14</sup> And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.<sup>15</sup> And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small:<sup>16</sup> Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;<sup>17</sup> Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;<sup>18</sup> And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their

set office they sanctified themselves in holiness: <sup>19</sup> Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

<sup>20</sup> ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God. <sup>21</sup> And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

**32** After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. <sup>2</sup> And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, <sup>3</sup> He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him. <sup>4</sup> So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? <sup>5</sup> Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance. <sup>6</sup> And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, <sup>7</sup> Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him: <sup>8</sup> With him *is* an arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

<sup>9</sup> ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying, <sup>10</sup> Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? <sup>11</sup> Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria? <sup>12</sup> Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? <sup>13</sup> Know ye not what I and my fathers have done unto all the people of *other lands*? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? <sup>14</sup> Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? <sup>15</sup> Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? <sup>16</sup> And his servants spake yet *more* against the LORD God, and against his servant Hezekiah. <sup>17</sup> He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other lands* have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. <sup>18</sup> Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city. <sup>19</sup> And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man. <sup>20</sup> And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

<sup>21</sup> ¶ And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. <sup>22</sup> Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side. <sup>23</sup> And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

<sup>24</sup> ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign. <sup>25</sup> But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. <sup>26</sup> Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

<sup>27</sup> ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; <sup>28</sup> Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. <sup>29</sup> Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much. <sup>30</sup> This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

<sup>19</sup> Tudi od sinov duhovnika Arona, *ki so bili* na poljih predmestij njihovih mest v vsakem posameznem mestu, možje, ki so bili določeni po imenu, da dajo deleže vsem moškim med duhovniki in vsem, ki so bili po rodovnikih prešteci med Lévijevci.

<sup>20</sup> Tako je storil Ezekija po vsem Judu in delal *to, kar je bilo* dobro, pravilno in resnično pred Čopodom, svojim Bogom. <sup>21</sup> V vsakem delu, ki ga je pričel v službi Božje hiše, v postavi in v zapovedih, da išče svojega Boga, je *to* počel z vsem svojim srcem in uspeval.

**32** Po teh stvarih in ustanovitvi tega je prišel asirski kralj Senaherib, vstopil v Juda, se utaboril zoper utrjena mesta in mislil, da jih osvoji zase. <sup>2</sup> Ko je Ezekija videl, da je Senaherib prišel in da se je namenil, da se bojuje zoper Jeruzalem, <sup>3</sup> se je posvetoval s svojimi princi in svojimi mogočnimi možmi, da zamaši vodne studence, ki *so bili* zunaj mesta, in ti so mu pomagali. <sup>4</sup> Tako je bilo tam skupaj zbranih veliko ljudi, ki so zamašili vse studence in potok, ki je tekel skozi sredo dežele, rekoč: »Zakaj bi prišli asirski kralji in našli mnogo vode?« <sup>5</sup> Prav tako se je okrepil in pozidal vse obzidje, ki je bil porušeno in *ga* dvignil k stolpom in drugi zid zunaj in popravil Miló *v* Davidovem mestu ter naredil puščic in ščitov v obilju. <sup>6</sup> Nad ljudstvom je postavil vojne poveljnike in jih zbral skupaj k sebi na ulici velikih vrat mesta in jim tolažilno govoril, rekoč: <sup>7</sup> »Bodite močni in pogumni, ne bodite prestrašeni niti zaprepadi zaradi asirskega kralja niti zaradi vse množice, ki *je* z njim, kajti z nami jih *je* več kakor z njim. <sup>8</sup> Z njim *je* mesen laket, toda z nami *je* Gospod, naš Bog, da nam pomaga in da bori naše bitke.« In ljudstvo se je opiralo na besede Judovega kralja Ezekija.

<sup>9</sup> Za tem je asirski kralj Senaherib poslal svoje služabnike v Jeruzalem, (toda on *sam je oblegal* Lahiš in vsa njegova moč z njim) k Judovemu kralju Ezekiju in vsemu Judu, ki *so bili* v Jeruzalemu, rekoč: <sup>10</sup> »Tako govori asirski kralj Senaherib: Komu zaupate, da ostajate v obleganem Jeruzalemu? <sup>11</sup> Mar vas Ezekija ne prepričuje, da bi se prepustili smrti zaradi lakote in žeje, rekoč: »Gospod, naš Bog, nas bo osvobodil iz roke asirskega kralja?« <sup>12</sup> Mar ni isti Ezekija odstranil njegove visoke kraje in njegove oltarje ter zapovedal Judu in Jeruzalemu, rekoč: »Oboževali boste pred enim oltarjem in na njem začigali kadilo?« <sup>13</sup> Ne veste, kaj smo jaz in moji očetje storili vsem ljudstvom *drugih* dežel? Mar so bili bogovi narodov tistih dežel kakorkoli zmožni svoje dežele osvoboditi iz moje roke? <sup>14</sup> Kdo *je bil tam* med vsemi bogovi tistih narodov, ki so jih moji očetje popolnoma uničili, ki bi lahko osvobodil svoje ljudstvo iz moje roke, da bi vas bil vaš Bog zmožen osvoboditi iz moje roke? <sup>15</sup> Zdaj torej naj vas Ezekija ne zavede niti pregovori o tej zadavi niti mu še ne verjemite, kajti noben bog iz kateregakoli naroda ali kraljestva ni bil zmožen osvoboditi svojega ljudstva iz moje roke in iz roke mojih očetov. Kako veliko manj vas bo vaš Bog osvobodil iz moje roke? <sup>16</sup> Njegovi služabniki so še *boli* govorili zoper Gospoda Boga in zoper njegovega služabnika Ezekija. <sup>17</sup> Napisal je tudi pisma, da udriha po Gospodu, Izraelovemu Bogu in da govori zoper njega, rekoč: »Kakor bogovi narodov *drugih* dežel niso osvobodili svojih ljudstev iz moje roke, tako Ezekijev Bog ne bo osvobodil svojega ljudstva iz moje roke.« <sup>18</sup> Potem so z močnim glasom zaklicali v Judovskem jeziku jeruzalemskemu ljudstvu, ki *so bili* na obzidju, da jih prestrašijo in da jih vznemirijo, da bi lahko zavzeli mesto. <sup>19</sup> Govorili so zoper jeruzalemskega Boga kakor zoper bogove ljudstev zemlje, *ki so bili* delo človeških rok. <sup>20</sup> Zaradi tega *razloga* sta kralj Ezekija in prerok Izaija, Amócov sin, molila in klicala k nebu.

<sup>21</sup> In Gospod je poslal angela, ki je usmrtil vse močne junaške može ter voditelje in poveljnike v taboru asirskega kralja. Tako se je ta z osramočenim obrazom vrnil k svoji lastni deželi. Ko pa je prišel v hišo svojega boga, sta ga tam z mečem usmrtila tista [*dva*], ki sta prišla njegovih lastnih ledij. <sup>22</sup> Tako je Gospod rešil Ezekija in prebivalce Jeruzalema iz roke asirskega kralja Senaheriba in iz roke vseh *drugih* ter jih usmerjal na vsaki strani. <sup>23</sup> Mnogi so Gospodu prinašali darila v Jeruzalem in darila Judovemu kralju Ezekiju, tako da je bil od takrat naprej poveleničan v očeh vseh narodov.

<sup>24</sup> V tistih dneh je bil Ezekija na smrt bolan in molil h Gospodu in ta mu je spregovoril ter mu dal znamenje. <sup>25</sup> Toda Ezekija ni povrnil glede na korist, *izkazano* njemu, kajti njegovo srce je bilo povzdignjeno. Zato je bil bes nad njim, nad Judom in [*nad*] Jeruzalemom. <sup>26</sup> Vendar se je Ezekija ponizal zaradi ošabnosti svojega srca, *tako* on kakor prebivalci Jeruzalema, tako da v Ezekijevih dneh Gospodov bes ni prišel nadnje.

<sup>27</sup> Ezekija je imel silno veliko bogastev in časti. Naredil si je zakladnice za srebro, zlato, dragocene kamne, dišave, šcite in za vse vrste prijetnih dragocenosti; <sup>28</sup> tudi skladišča za donos od žita, vina in olja in hleve za vse vrste živali in staje za trope. <sup>29</sup> Poleg tega si je priskrbel mesta, posesti tropov in čred v obilju, kajti Bog mu je dal zelo veliko imetja. <sup>30</sup> Ta isti Ezekija je tudi ustavil gornji vodni tok Gihona in ga privedel naravnost dol k zahodni strani Davidovega mesta. Ezekija je uspel v vseh svojih delih.

<sup>31</sup> Vendar ga je v **zadevi** predstavnikov babilonskih princev, ki so poslali k njemu, da povprašajo o čudežu, ki je bil **storjen** v deželi, Bog zapustil, da ga preizkusi, da bi lahko spoznal vse, **kar je bilo** v njegovem srcu.

<sup>32</sup> Torej preostala izmed Ezeķijevih dejanj in njegova dobrota, glej, zapisana **so** v videnju preroka Amóčovega sina Izaja **ter** v knjigi Judovih in Izraelovih kraljev. <sup>33</sup> Ezeķija je zaspal s svojimi očeti in pokopali so ga v glavnem izmed mavzolejev Davidovih sinov. Ves Juda in prebivalci Jeruzalema so mu ob njegovi smrti izkazali čast. Namesto njega je zakraljeval njegov sin Manáše.

**33** Manáše **je bil** star dvanajst let, ko je pričel kraljevati in v Jeruzalemu je kraljeval petinpetdeset let, <sup>2</sup> toda počel je **to, kar je bilo** zlo v Gospodovih očeh, podobno ogabnostim paganov, katere je Gospod pregnal pred Izraelovimi otroci.

<sup>3</sup> Kajti ponovno je zgradil visoke kraje, ki jih je njegov oče Ezeķija porušil, vzdignil Báalove oltarje, naredil ašere in oboževal vso vojsko neba ter jim služil. <sup>4</sup> Prav tako je zgradil oltarje v Gospodovi hiši, o kateri je Gospod rekel: »V Jeruzalemu bo moje ime na veke.« <sup>5</sup> Zgradil je oltarje za vso vojsko neba v dveh dvorih Gospodove hiše. <sup>6</sup> Svoje otroke je izročil, da gredo skozi ogenj v dolini sina Hinómovega. Obeleževal je tudi čase, uporabljal izrekjanje urokov, uporabljal čarovništvo in postopal z osebnim duhom in s čarovniki. Storil je mnogo zla v Gospodovih očeh, da ga izizza do jeze. <sup>7</sup> Postavil je izrezljano podobo, malika, ki ga je naredil in Božji hiši, o kateri je Bog rekel Davidu in njegovemu sinu Salomonu: »V tej hiši, v Jeruzalemu, ki sem jo izbral pred vsemi Izraelovimi rodomi, bom svoje ime postavil na veke. <sup>8</sup> Niti ne bom več odstranil Izraelovega stopala iz dežele, ki sem jo določil za vaše očete, tako da bodo pazili, da storijo vse, kar sem jim zapovedal, glede na celotno postavo, zakone in odredbe po Mojzesovi roki. <sup>9</sup> Tako je Manáše storil Judu in prebivalcem Jeruzalema, da zaidejo **in** da počnejo huje kakor pogani, katere je Gospod uničil pred Izraelovimi otroci. <sup>10</sup> Gospod je spregovoril Manáseju in njegovemu ljudstvu, toda niso hoteli prisluhniti.

<sup>11</sup> Zato je Gospod nadnje privedel poveljnike vojske asirskega kralja, ki so Manáseja zajeli med trnjem in ga zvezali z okovi ter ga odvedli v Babilon. <sup>12</sup> Ko je bil v stiski, je iskal Gospoda, svojega Boga in se silno ponižal pred Bogom svojih očetov <sup>13</sup> in molil k njemu in izprošen je bil od njega in slišal njegovo ponižno prošnjo in ga ponovno privedel k Jeruzalemu, v njegovo kraljestvo. Potem je Manáše spoznal, da **je bil** Gospod Bog. <sup>14</sup> Torej po tem je zgradil zid zunaj Davidovega mesta, na zahodni strani Gihona, v dolini, celo pri vhodu velikih ribnih vrat in obdal Ofel ter ga dvignil na zelo veliko višino in vojne poveljnike postavil v vsa utrjena Judova mesta. <sup>15</sup> Odstranil je tuje bogove in malike iz Gospodove hiše in vse oltarje, ki jih je zgradil na gori Gospodove hiše in v Jeruzalemu ter **jih** vrgel iz mesta. <sup>16</sup> Popravil je Gospodov oltar in na njem žrtvoval mirovne daritve in zahvalne daritve in Judu zapovedal, da služi Gospodu, Izraelovemu Bogu. <sup>17</sup> Kljub temu je ljudstvo še vedno darovalo na visokih krajinah, **vendar** samo Gospodu, svojemu Bogu.

<sup>18</sup> Torej preostala izmed Manásejevih dejanj, njegova molitev k njegovemu Bogu in besede vidcev, ki so mu govorili v imenu Gospoda, Izraelovega Boga, glej, ta **so zapisana** v knjigi Izraelovih kraljev. <sup>19</sup> Tudi njegova molitev in **kako** je bil **Bog** izprošen od njega, ves njegov greh, njegov prekršek in kraji, na katerih si je zgradil visoke kraje ter postavil ašere in rezane podobe, preden je bil ponižan. Glej, ta **so zapisana** med izreki vidcev.

<sup>20</sup> Tako je Manáše zaspal s svojimi očeti in pokopali so ga v njegovi lastni hiši. Namesto njega je zakraljeval njegov sin Amón.

<sup>21</sup> Amón **je bil** star dva in devet let, ko je pričel kraljevati in v Jeruzalemu je kraljeval dve leti. <sup>22</sup> Toda počel je **to, kar je bilo** zlo v Gospodovih očeh, kakor je počel njegov oče Manáše, kajti Amón je žrtvoval vsem izrezljanim podobam, ki jih je naredil njegov oče Manáše in jim služil. <sup>23</sup> Ni se ponižal pred Gospodom, kakor se je ponižal njegov oče Manáše, temveč je Amón bolj in bolj grešil. <sup>24</sup> In njegovi služabniki so zarotili zoper njega in ga usmrtili v njegovi lastni hiši.

<sup>25</sup> Toda ljudstvo dežele je usmrtilo vse tiste, ki so se zarotili zoper kralja Amóna in ljudstvo dežele je postavilo njegovega sina Jošija za kralja namesto njega.

**34** Jošija **je bil** star osem let, ko je pričel kraljevati in v Jeruzalemu je kraljeval enaintrideset let. <sup>2</sup> Čeprav je **to, kar je bilo** pravilno v Gospodovih očeh in hodil po poteh svojega očeta Davida in se **ni nagnil** **niti** k desni roki niti k levi.

<sup>3</sup> Kajti v osmem letu svojega kraljevanja, ko je bil še mlad, je pričel iskati Boga svojega očeta Davida in v dvanajstem letu je pričel čistiti Juda in Jeruzalem pred visokimi kraji, ašerami, izrezljanimi podobami in ultimi podobami. <sup>4</sup> V njegovi prisotnosti so porušili Báalove oltarje in podobe, ki **so bile** visoko nad njimi je posekali. Ašere, izrezljane podobe in ultile podobe je zdrolbil na koščke in **iz njih** naredil prah in **ga raztresel** po grobovih tistih, ki so jim žrtvovali. <sup>5</sup> Kosti duhovnikov je sežgal na njihovih oltarjih ter očistil Juda in Jeruzalem. <sup>6</sup> Tako je

<sup>31</sup> ¶ Howbeit in **the business** of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was **done** in the land, God left him, to try him, that he might know all **that was** in his heart.

<sup>32</sup> ¶ Now the rest of the acts of Hezekiah, and his goodness, behold, they **are written** in the vision of Isaiah the prophet, the son of Amoz, **and** in the book of the kings of Judah and Israel. <sup>33</sup> And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

**33** Manasseh **was** twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: <sup>2</sup> But did **that which was** evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

<sup>3</sup> ¶ For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. <sup>4</sup> Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever. <sup>5</sup> And he built altars for all the host of heaven in the two courts of the house of the LORD. <sup>6</sup> And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. <sup>7</sup> And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: <sup>8</sup> Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses. <sup>9</sup> So Manasseh made Judah and the inhabitants of Jerusalem to err, **and** to do worse than the heathen, whom the LORD had destroyed before the children of Israel. <sup>10</sup> And the LORD spake to Manasseh, and to his people: but they would not hearken.

<sup>11</sup> ¶ Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. <sup>12</sup> And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, <sup>13</sup> And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he **was** God. <sup>14</sup> Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. <sup>15</sup> And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast **them** out of the city. <sup>16</sup> And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel. <sup>17</sup> Nevertheless the people did sacrifice still in the high places, **yet** unto the LORD their God only.

<sup>18</sup> ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they **are written** in the book of the kings of Israel. <sup>19</sup> His prayer also, and **how God** was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they **are** written among the sayings of the seers.

<sup>20</sup> ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

<sup>21</sup> ¶ Amon **was** two and twenty years old when he began to reign, and reigned two years in Jerusalem. <sup>22</sup> But he did **that which was** evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; <sup>23</sup> And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more. <sup>24</sup> And his servants conspired against him, and slew him in his own house.

<sup>25</sup> ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

**34** Josiah **was** eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. <sup>2</sup> And he did **that which was** right in the sight of the LORD, and walked in the ways of David his father, and declined **neither** to the right hand, nor to the left.

<sup>3</sup> ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. <sup>4</sup> And they brake down the altars of Baalim in his presence; and the images, that **were** on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of **them**, and strewed **it** upon the graves of them that had sacrificed unto them. <sup>5</sup> And he burnt the bones of the priests

upon their altars, and cleansed Judah and Jerusalem. <sup>6</sup> And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. <sup>7</sup> And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

<sup>8</sup> ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. <sup>9</sup> And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. <sup>10</sup> And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house: <sup>11</sup> Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. <sup>12</sup> And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick. <sup>13</sup> Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

<sup>14</sup> ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses. <sup>15</sup> And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan. <sup>16</sup> And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it. <sup>17</sup> And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen. <sup>18</sup> Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king. <sup>19</sup> And it came to pass, when the king had heard the words of the law, that he rent his clothes. <sup>20</sup> And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, <sup>21</sup> Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book. <sup>22</sup> And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect.

<sup>23</sup> ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me, <sup>24</sup> Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: <sup>25</sup> Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. <sup>26</sup> And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard: <sup>27</sup> Because thine heart was tender, and thou didst humble thyself before God, when thou hearest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD. <sup>28</sup> Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

<sup>29</sup> ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem. <sup>30</sup> And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. <sup>31</sup> And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. <sup>32</sup> And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. <sup>33</sup> And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

**35** Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month. <sup>2</sup> And he set the priests in their charges, and encouraged them to the service of the house of the LORD, <sup>3</sup> And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the

storil v mestih Manáseja, Efrájima in Simeona, celo do Neftálija, z njihovimi motikami naokoli. <sup>7</sup> Ko je porušil oltarje in ašere in je rezane podobe poteptal v prah in posekal vse malike po vsej izraelski deželi, se je vrnil in Jeruzalem.

<sup>8</sup> Torej v osemnajstem letu njegovega kraljevanja, ko je očistil deželo in hišo, je poslal Acaljávega sina Šafána, voditelja mesta Maasejája in Joházovega sina letopisca Joáha, da popravi hišo Gospoda, svojega Boga. <sup>9</sup> Ko so prišli k vélkemu duhovniku Hilkijáju so izročili denar, ki je bil prinešen v Božjo hišo, ki so ga zbrali Lévijevci, ki so varovali vrata, iz roke Manáseja, Efrájima in vsega Izraelovega preostanka in od vsega Juda in Benamina in se vrnili in Jeruzalem. <sup>10</sup> Položili so ga v roko delavcev, ki so imeli nadzor nad Gospodovo hišo in ga izročili delavcem, ki so delali v Gospodovi hiši, da hišo popravijo in izboljšajo.

<sup>11</sup> Izročila sta ga celo rokodelcem in graditeljem, da kupijo klesan kamen, les za vezi in da tlakujejo hiše, ki so jih Judovi kralji uničili.

<sup>12</sup> Možje so zvesto opravljeni delo in njihovi nadzorniki so bili Jahat in Obadja, Lévijevca izmed Merarijevih sinov; Zeharja in Mešulámu izmed Kehátovhovih sinov, da bi ga nadzirali in drugi izmed Lévijevcev, vsi, ki so večni glasbenih inštrumentov. <sup>13</sup> Bili so tudi nad nosilci bremen in bili so nadzorniki vseh teh, ki so na kakršen koli način opravljeni delo. Izmed Lévijevcev so bili pisarji, častniki in vratarji.

<sup>14</sup> Ko so jemali ven denar, ki je bil prinešen v Gospodovo hišo, je duhovnik Hilkijá našel knjigo Gospodove postave, ki je bila dana po Mojzesu. <sup>15</sup> Hilkijá je odgovoril in pisarju Šafánu rekel: »V Gospodovi hiši sem našel knjigo postave.« In Hilkijá je knjigo izročil Šafánu.

<sup>16</sup> Šafán je knjigo odnesel h kralju in [poleg tega] kralju prinesel besedo, rekoč: »Vse, kar je bilo poverjeno tvojim služabnikom, so to storili.«

<sup>17</sup> Skupaj so zbrali denar, ki je bil najden v Gospodovi hiši ter ga izročili v roko nadzornikov in delavcev. <sup>18</sup> Potem je pisar Šafán povedal kralju, rekoč: »Duhovnik Hilkijá mi je izročil knjigo.« In Šafán jo je bral pred kraljem. <sup>19</sup> Zgodilo se je, ko je kralj slišal besede postave, da je pretrgal svoja oblačila. <sup>20</sup> Kralj je ukazal Hilkijáju, Šafánovemu sinu Ahikámu, Mihaíjávemu sinu Abdónu, pisarju Šafánu in kraljevemu služabniku Asajáju, rekoč: <sup>21</sup> »Pojdite, vprašajte Gospoda zame in za tiste, ki so preostali v Izraelu in Judu, glede besed knjige, ki se je našla, kajti velik je Gospodov bes, ki je izlit na nas, ker se naši očetje niso držali Gospodove besede, da bi delali po vsem, kar je napisano v tej knjigi.« <sup>22</sup> Hilkijá in tisti, ki jih je kralj določil, so odšli k prerokinji Huldi, ženi Šáluma, Tikvávega sina, Hasrájevega sina, varuha garderobe (torej prebivala je v Jeruzalemu, v drugem okraju) in ji prav tako govorili.

<sup>23</sup> Odgovorila jim je: »Tako govori Gospod, Izraelov Bog: »Povejte človeku, ki vas je poslal k meni: <sup>24</sup> Tako govori Gospod: »Glejte, zlo bom privedel nad ta kraj in nad njegove prebivalce, celo vsa prekletstva, ki so zapisana v knjigi, katero so brali pred Judovim kraljem, <sup>25</sup> ker so me zapustili in zažigali kadilo drugim bogovom, da bi me lahko dražili do jeze v vsemi deli svojih rok, zato bo moj bes izlit na ta kraj in ne bo pograšen. <sup>26</sup> Kar se tiče Judovega kralja, ki vas je poslal, da poizveste od Gospoda, mu boste rekli takole: »Tako govori Gospod, Izraelov Bog, glede besed, ki si jih slišal: <sup>27</sup> »Ker je bilo twoje srce nežno in si se ponižal pred Bogom, ko si slišal njegove besede zoper to mesto in zoper njegove prebivalce in se ponižuješ pred meno in si pretrgal svoja oblačila in jokal pred meno; celo tudi jaz sem te slišal,« govori Gospod. <sup>28</sup> Glej, zbral te bom k tvojim očetom in v miru boš zbran k svojemu grobu niti twoje oči ne bodo videle vsega zla, ki ga bom privedel nad ta kraj in nad prebivalce istega.« Tako so kralju ponovno prinesli besedo.

<sup>29</sup> Potem je kralj poslal in zbral skupaj vse starešine iz Juda in Jeruzalema. <sup>30</sup> Kraj je odšel gor v Gospodovo hišo in vsi Judovi možje, prebivalci Jeruzalema, duhovniki, Lévijevci in vse ljudstvo, veliki in mali, in na njihova ušesa je bral vse besede knjige zaveze, ki se je našla v Gospodovi hiši. <sup>31</sup> Kralj je stal na svojem mestu in sklenil zavezo pred Gospodom, da hodi za Gospodom in da se drži njegovih zapovedi, njegovih pričevanj in njegovih zapovedi z vsem svojim srcem in z vso svojo dušo, da izpolni besede zaveze, ki so zapisane v tej knjigi.

<sup>32</sup> Vsem, ki so bili prisotni v Jeruzalemu in Benjaminu je velel, da pristopijo k temu. Prebivalci Jeruzalema so storili glede na zavezo Boga, Boga svojih očetov. <sup>33</sup> Jošija je odvzel vse ogabnosti iz vseh dežel, ki so pripadale Izraelovim otrokom in pripravil vse, ki so bili prisotni v Izraelu, da služijo, torej da služijo Gospodu, svojemu Bogu. In vse svoje dni se niso odvrnili od sledenja Gospodu, Bogu svojih očetov.

**35** Poleg tega je Jošija praznoval pascho Gospodu v Jeruzalemu.

<sup>2</sup> Na štirinajsti dan prvega meseca so zaklali pashalno jagnje. <sup>2</sup> Postavil je duhovnike po njihovih zadolžitvah in jih ohrabril, da služijo v Gospodovi hiši. <sup>3</sup> Lévijevcem, ki so učili ves Izrael, ki so bili sveti Gospodu, je rekel: »Sveti skrinjo postavite v hišo, ki jo je zgradil

Salomon, Davidov sin, Izraelov kralj. **Ta naj** ne **bo** breme na **vaših** ramah. Služite torej Gospodu, svojemu Bogu in njegovemu ljudstvu Izraelu<sup>4</sup> in pripravite **se** po hišah vaših očetov, po svojih skupinah glede na pisanje Izraelovega kralja Davida in glede na pisanje njegovega sina Salomona.<sup>5</sup> Stojte na svetem **kraju**, glede na razdelitve družin očetov, vaših bratov [*odj*] ljudstva, in **glede** na razdelitev družin Lévijevcev.<sup>6</sup> Tako zakoljite pashalno jagnje, se posvetite in pripravite svoje brate, da bodo lahko storili glede na Gospodovo besedo, po Mojzesovi roki.<sup>7</sup> Jošija je dal ljudstvu od tropa jagnjeta in kozličke, vse za pashalne daritve, za vse, ki so bili prisotni, do številke trideset tisoč, in tri tisoč bikcev. To **je bilo** od kraljevega imetja.<sup>8</sup> Njegovi princi so voljno dali ljudstvu, duhovnikom in Lévijevcem. Hilkjá, Zeharjá in Jehiel, voditelji Božje hiše, so dali duhovnikom za pashalne daritve dva tisoč in šeststo [*glav*] **majhne živine** in tristo volov.<sup>9</sup> Tudi Konanjá, Šemajá in Netanél, njegovi bratje in Hašabjá, Jeiél in Jozabád, vodje Lévijevcev, so dali Lévijevcem za pashalne daritve pet tisoč [*glav*] **majhne živine** in petsto volov.<sup>10</sup> Tako je bila služba pripravljena in duhovniki so stali na svojem kraju in Lévijevci po svojih skupinah, glede na kraljevo zapoved.<sup>11</sup> Zaklali so pashalno jagnje in duhovniki so poškropili **kri** iz njihovih rok, Lévijevci pa **so jih** odrlj.<sup>12</sup> Odstranili so žgalne daritve, da bi jih lahko dali glede na oddelke družin ljudstva, da darujejo Gospodu, kakor **je to** zapisano in Mojzesovi knjigi. In tako **so storili** z voli.<sup>13</sup> Pashalno jagnje so pekli z ognjem, glede na odredbo. Toda **ostale** svete **daritve** so kuhalili v lončih, v kotlih in v ponvah in **jih** naglo razdelili med vse ljudstvo.<sup>14</sup> Potem so pripravili zase in za duhovnike, ker so **bili** duhovniki, Aronovi sinovi, **zaposleni** pri darovanju žgalnih daritev in tolše do noči, zato se Lévijevci pripravili zase in za duhovnike, Aronove sinove.<sup>15</sup> Pevci, Asáfovi sinovi, **so bili** na svojem mestu, glede na zapoved Davida, Asáfa, Hemána in kraljevega vidca Jedutúna. Vratarji **so čakali** pri vsakih velikih vratih. Niso mogli oditi od svoje službe, kajti njihovi bratje Lévijevci so pripravljeni zanje.<sup>16</sup> Tako je bila vsa Gospodova služba pripravljena isti dan, da praznujejo pasho in da darujejo žgalne daritve na Gospodovem oltarju, glede na zapoved kralja Jošija.<sup>17</sup> Izraelovi otroci, ki so bili prisotni, so ob tistem času sedem dni praznovali pasho in prazniki nekvašenega kruha.<sup>18</sup> Nobene pashe ni bilo podobne tej, ki so jo praznovali v Izraelu, od dni preroka Samuela, niti niso vsi Izraelovi kralji praznovali takšne pashe kot so jo praznovali Jošija, duhovniki, Lévijevci in ves Juda, Izrael in prebivalci Jeruzalema, ki so bili prisotni.<sup>19</sup> V osemnajstem letu kraljevanja Jošija so praznovali to pasho.

<sup>20</sup> Po vsem tem, ko je Jošija pripravil tempelj, je prišel gor iz Egipta kralj Nehu, da se bojuje zoper Kárkemiš pri Evfratu. Jošija je odšel ven zoper njega.<sup>21</sup> Toda ta je k njemu poslal predstavnike, rekoč: »Kaj imam opraviti s teboj, Judov kralj? Danes nisem **prišel** zoper tebe, temveč zoper hišo s katero imam vojno, kajti Bog mi je zapovedal, da pohitim. Zadrži se pred **vmešavanjem** z Bogom, ki **je** z menoj, da te on ne uniči.«<sup>22</sup> Kljub temu Jošija svojega obraza ni hotel obrniti od njega, temveč se je preoblekel, da bi se lahko boril z njim in ni prisluhnih besedam Nehuja iz Božjih ust in je šel, da se bojuje v dolini Megido.<sup>23</sup> Lokostrelci pa so zadeli kralja Jošija in kralj je rekel svojim služabnikom: »Odpeljite me proč, kajti hudo sem ranjen.«<sup>24</sup> Njegovi služabniki so ga torej vzeli iz tega bojnega voza in ga položili na drug bojni voz, ki ga je imel. Privedli so ga v Jeruzalem in umrle in bil pokopan v **enem izmed** mavzolejev svojih očetov. Ves Juda in Jeruzalem je žaloval za Jošijem.

<sup>25</sup> Jeremija je žaloval za Jošijem in vsi pevci in pevke so do tega dne v svojih žalostinkah govorili o Jošiju in jih naredili za odredbo v Izraelu. Glej, zapisane **so** v žalostinkah.<sup>26</sup> Torej preostala izmed Jošijevih dejanj in njegova dobrota, glede na **to, kar je bilo** napisano v Gospodovi postavi<sup>27</sup> in njegova dejanja, prva in zadnja, glej, zapisana **so** v knjigi Izraelovih in Judovih kraljev.

**36** Potem je ljudstvo dežele vzelo Jošijevega sina Joaháza in ga v Jeruzalemu postavilo [*za*] kralja namesto njegovega očeta.<sup>2</sup> Joaház **je bil** star triindvajset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval tri mesece.<sup>3</sup> Egiptovski kralj ga je odstavil in Jeruzalemu in deželo oobsodil na sto talentov srebra in talent zlata.

<sup>4</sup> Egiptovski kralj je postavil njegovega brata Eljakíma [*za*] kralja nad Judom in Jeruzalemom ter njegovo ime spremenil v Jojakím. Neko je vzel njegovega brata Joaháza in ga odvedel v Egipt.

<sup>5</sup> Jojakim **je bil** star petindvajset let, ko je pričel kraljevati in v Jeruzalemu je kraljevati enajst let. Počel **je to, kar je bilo** zlo v očeh Gospoda, njegovega Boga.<sup>6</sup> Zoper njega je prišel gor babilonski kralj Nebukadnezar in ga zvezal v okove, da ga odvede v Babilon.<sup>7</sup> Nebukadnezar je v Babilon odnesel tudi posode Gospodove hiše in jih postavil v svoj tempelj v Babilonu.<sup>8</sup> Torej preostala izmed Jojakimovih dejanj in njegove ogabnosti, ki jih je storil in to, kar je bilo najdeno v njem, glej, ta **so** zapisana v knjigi Izraelovih in Judovih kraljev, in namesto njega je zakraljeval njegov sin Jojahín.

son of David king of Israel did build; **it shall not be** a burden upon **your** shoulders: serve now the LORD your God, and his people Israel,<sup>4</sup> And prepare **yourselfs** by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.<sup>5</sup> And stand in the holy **place** according to the divisions of the families of the fathers of your brethren the people, and **after** the division of the families of the Levites.<sup>6</sup> So kill the passover, and sanctify yourselves, and prepare your brethren, that **they** may do according to the word of the LORD by the hand of Moses.<sup>7</sup> And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these **were** of the king's substance.<sup>8</sup> And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred **small cattle**, and three hundred oxen.<sup>9</sup> Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand **small cattle**, and five hundred oxen.<sup>10</sup> So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.<sup>11</sup> And they killed the passover, and the priests sprinkled **the blood** from their hands, and the Levites flayed **them**.<sup>12</sup> And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so **did they** with the oxen.<sup>13</sup> And they roasted the passover with fire according to the ordinance: but the **other** holy **offerings** sod they in pots, and in caldrons, and in pans, and divided **them** speedily among all the people.<sup>14</sup> And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron **were busied** in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.<sup>15</sup> And the singers the sons of Asaph **were** in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters **waited** at every gate; they might not depart from their service; for their brethren the Levites prepared for them.<sup>16</sup> So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.<sup>17</sup> And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.<sup>18</sup> And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.<sup>19</sup> In the eighteenth year of the reign of Josiah was this passover kept.

<sup>20</sup> ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.<sup>21</sup> But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from **meddling** with God, who **is** with me, that he destroy thee not.<sup>22</sup> Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.<sup>23</sup> And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.<sup>24</sup> His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in **one of** the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

<sup>25</sup> ¶ And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they **are** written in the lamentations.<sup>26</sup> Now the rest of the acts of Josiah, and his goodness, according to **that which was** written in the law of the LORD,<sup>27</sup> And his deeds, first and last, behold, they **are** written in the book of the kings of Israel and Judah.

**36** Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.<sup>2</sup> Jehoahaz **was** twenty and three years old when he began to reign, and he reigned three months in Jerusalem.<sup>3</sup> And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.<sup>4</sup> And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

<sup>5</sup> ¶ Jehoiakim **was** twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did **that which was** evil in the sight of the LORD his God.<sup>6</sup> Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.<sup>7</sup> Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.<sup>8</sup> Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they **are** written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

<sup>9</sup> ¶ Jehoiachin **was** eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did **that which was** evil in the sight of the LORD. <sup>10</sup> And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

<sup>11</sup> ¶ Zedekiah **was** one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. <sup>12</sup> And he did **that which was** evil in the sight of the LORD his God, **and** humbled not himself before Jeremiah the prophet **speaking** from the mouth of the LORD. <sup>13</sup> And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

<sup>14</sup> ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. <sup>15</sup> And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: <sup>16</sup> But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy. <sup>17</sup> Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. <sup>18</sup> And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon. <sup>19</sup> And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. <sup>20</sup> And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: <sup>21</sup> To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

<sup>22</sup> ¶ Now in the first year of Cyrus king of Persia, that the word of the LORD **spoken** by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and **put it** also in writing, saying, <sup>23</sup> Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which **is** in Judah. Who **is there** among you of all his people? The LORD his God **be** with him, and let him go up.

<sup>9</sup> Jojahin **je bil** star osem let, ko je pričel kraljevati in v Jeruzalemu je kraljeval tri mesece in deset dni. Počel je **to, kar je bilo** zlo v Gospodovih očeh. <sup>10</sup> Ko je minilo leto je kralj Nebukadnezar poslal in ga privedel v Babilon, s čudovitimi posodami Gospodove hiše in je njegovega brata Sedekija postavil **[za]** kralja nad Judom in Jeruzalemom.

<sup>11</sup> Sedekija **je bil** star enaindvajset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval enajst let. <sup>12</sup> Počel je **to, kar je bilo** zlo v očeh Gospoda, njegovega Boga **in** se ni ponižal pred prerokom Jeremijem, **ki je gorobil** iz Gospodovih ust. <sup>13</sup> Uprl se je tudi zoper kralja Nebukadnezarja, ki ga je pripravil, da prisče pri Bogu. Toda otrdil je svoj vrat in zakrknil svoje srce pred obrnitvijo h Gospodu, Izraelovemu Bogu.

<sup>14</sup> Poleg tega so se vse vodje izmed duhovnikov in ljudstva zelo pregršili za vsemi ogabnostmi paganov in oskrnili Gospodovo hišo, ki jo je posvetil v Jeruzalemu. <sup>15</sup> Gospod, Bog njihovih očetov je posiljal k njim po svojih poslancih, zgodaj vstajal in pošiljal, ker je imel sočutje do njegovega ljudstva in do njegovih prebivališč. <sup>16</sup> Toda zasmehovali so Božje poslance, prezirali njegove besede in zlorabliali njegove preroke, dokler ni zoper njegovo ljudstvo vstal Gospodov bes, dokler **tam ni bilo** zdravila. <sup>17</sup> Zato je nadnje privedel kralja Kaldejcev, ki je njihove mladeniče usmrtil z mečem in hiši njihovega svetišča in ni imel sočutja nad mladeničem ali mladenko, starcem ali tistim, ki je sklonjen zaradi starosti; vse **jih** je izročil v njegovo roko. <sup>18</sup> Vse posode Božje hiše, velike in majhne, zaklade Gospodove hiše in kraljeve zaklade in **[zaklade]** njegovih princev; vse **te** je prinesel v Babilon. <sup>19</sup> Zažgali so Božjo hišo, porušili jeruzalemško obzidje, vse palače požgali z ognjem in uničili vse njegove čudovite posode. <sup>20</sup> Tiste, ki so pobegnili pred mečem, je odvedel v Babilon, kjer so bili služabniki njemu in njegovim sinovom do kraljevanja perzijskega kraljestva, <sup>21</sup> da izpolni Gospodovo besedo po Jeremijevih ustih, dokler se dežela ne naužije svojih šabat, **kajti** dokler leži zapuščena praznuje šabate, da izpolni sedemdeset let.

<sup>22</sup> Torej v prvem letu perzijskega kralja Kira, da bi se Gospodova beseda, govorjena po ustih Jeremija, lahko dovršila, je Gospod razvnel duha perzijskega kralja Kira, da je naredil razglas po vsem svojem kraljestvu in **ga položil** tudi v pisanje, rekoč:<sup>23</sup> »Tako govori Kir, kralj Perzije: ›Vsa kraljestva zemlje je Gospod, Bog nebes, izročil meni in zadolžil me je, da mu zgradim hišo v Jeruzalemu, ki **je** v Judeji. Kdo **je tukaj** med vami izmed vsega njegovega ljudstva? Gospod, njegov Bog **naj bo** z njim in naj ta gre gor.«

## Ezrova knjiga

**1** Torej v prvem letu perzijskega kralja Kira, da se je lahko izpolnila Gospodova beseda po Jeremijevih ustih, je Gospod razvnel duha perzijskega kralja Kira, da je naredil razglas po vsem svojem kraljestvu in **ga položil** tudi v pisanje, rekoč:<sup>2</sup> »Tako govorि perzijski kralj Kir: ›Gospod, Bog nebes, mi je izročil vsa kraljestva zemlje in me zadolžil, da mu zgradim hišo v Jeruzalemu, ki je v Judeji.<sup>3</sup> Kdo je tam med vami izmed vsega njegovega ljudstva? Njegov Bog bo z njim in ta naj gre gor v Jeruzalem, ki je v Judeji in zgradi hišo Gospodu, Izraelovemu Bogu (on je Bog), ki je v Jeruzalemu.<sup>4</sup> Kdorkoli pa ostaja na kateremkoli kraju, kjer začasno biva, naj mu može iz njegovega kraja pomagajo s srebrom, z zlatom, z dobrinami in z živalmi, poleg prostovoljnih daritev za Božjo hišo, ki je v Jeruzalemu.«<sup>5</sup>

<sup>5</sup> Potem je vstal vodja očetov Juda in Benjamina, duhovniki in Levijevci, z vsemi **tistimi**, ki jih je dvignil Božji duh, da gredo gor gradit Gospodovo hišo, ki je v Jeruzalemu.<sup>6</sup> Vsi, ki so **bili** okoli njih, so svoje roke okreplili s posodami iz srebra, z zlatom, z dobrinami in z živalmi in z dragocenimi stvarmi, poleg vsega, **kar** so prostovoljno darovali.

<sup>7</sup> Tudi kralj Kir je prinesel posode iz Gospodove hiše, ki jih je Nebukadnezar prinesel iz Jeruzalema in jih postavil v hišo svojih bogov,<sup>8</sup> celo tiste je perzijski kralj Kir prinesel naprej po roki zakladnika Mitridáta in jih odštel Judovemu princu Šešbacárju.<sup>9</sup> To je njihovo število: trideset velikih pladnjev iz zlata, tisoč velikih pladnjev iz srebra, devetindvajset nožev,<sup>10</sup> trideset umivalnikov iz zlata, srebrnih umivalnikov druge **vrste** štiristo deset in tisoč drugih posod.<sup>11</sup> Vseh posod iz zlata in iz srebra je **bilo** pet tisoč štiristo. Vse te je Šešbacár prinesel gor s **tistimi** iz ujetništva, ki so bili iz Babilona privedeni gor v Jeruzalem.

**2** Torej to so otroci iz province, ki se je dvignila iz ujetništva, izmed tistih, ki so bili odvedeni proč, katere je babilonski kralj Nebukadnezar odvedel v Babilon in so ponovno prišli v Jeruzalem in Judejo, vsak v svoje mesto,<sup>2</sup> ki so prišli z Zerubabéлом: Ješúa, Nehemija, Serajá, Reelaјá, Mordohaj, Bilšán, Mispar, Bigváj, Rehúm in Baaná. Število mož Izraelovega ljudstva:<sup>3</sup> Paróševih otrok dva tisoč sto dvainsedemdeset;<sup>4</sup> Šefatjájevhov otrok tristo tri dva tisoč sto dvainsedemdeset;<sup>5</sup> Aráhovih otrok sedemsto petinsedemdeset;<sup>6</sup> Pahat Moábovih otrok, od otrok Ješúa in Joába, dva tisoč osemsto dvanaest;<sup>7</sup> Elámovih otrok tisoč dvesto štiriinpetdeset;<sup>8</sup> Zatújevhov otrok devetsto petinširideset;<sup>9</sup> Zakájevhov otrok sedemsto šestdeset;<sup>10</sup> Baníjevhov, otrok šeststo dvainširideset.<sup>11</sup> Bebájevhov otrok šeststo triindvajset;<sup>12</sup> Azgádovih otrok tisoč dvesto dvainširideset;<sup>13</sup> Adonikámovih otrok šeststo šestinšestdeset;<sup>14</sup> Bigvájevhov otrok dva tisoč šestinširideset;<sup>15</sup> Adínovih otrok štiristo štiriinpetdeset;<sup>16</sup> Atérjevhov otrok, od Ezeķija, osemindvadeset;<sup>17</sup> Becájevhov otrok tristo triindvajset;<sup>18</sup> Jorájevhov otrok sto dvanaest;<sup>19</sup> Hašumórovih otrok dvesto triindvajset;<sup>20</sup> Gibárjevhov otrok petindevetdeset;<sup>21</sup> otrok iz Betlehema sto triindvajset;<sup>22</sup> mož iz Netófe šestinširideset;<sup>23</sup> mož iz Anatóta sto osemindvajset;<sup>24</sup> otrok iz Azmáveta dvainširideset;<sup>25</sup> otrok iz Kirját Aríma, Kefíre in Beerótá sedemsto triinširideset;<sup>26</sup> otrok iz Rame in Gabe šeststo enaindvajset;<sup>27</sup> mož iz Mihmásá sto dvaindvajset;<sup>28</sup> mož iz Belata in Aja dvesto triindvajset;<sup>29</sup> otrok iz Neboja dvainširideset;<sup>30</sup> otrok iz Magbiša sto šestinširideset;<sup>31</sup> otrok iz drugega Eláma tisoč dvesto štiriinpetdeset;<sup>32</sup> otrok iz Haríma tristo dvajset;<sup>33</sup> otrok iz Loda, Hadída in Onója sedemsto petindvajset;<sup>34</sup> otrok iz Jerihe tristo petinširideset;<sup>35</sup> otrok iz Senaája tri tisoč šeststo trideset.

<sup>36</sup> Duhovniki: Jedájájevi otroci iz Ješúove hiše devetsto triinširideset; <sup>37</sup> Imérjevhov otrok tisoč dvainširideset; <sup>38</sup> Pašúrjevhov otrok tisoč dvesto sedemsto triinširideset; <sup>39</sup> Harimovih otrok tisoč sedemnajst.

<sup>40</sup> Lévijevci: otroci Ješúa in Kadmiéla, od Hodavijájevhov otrok štiriinširideset.

<sup>41</sup> Pevci: Asáfovhov otrok sto osemindvajset.

<sup>42</sup> Otroci vratarjev: Šálumovi otroci, Atérjevhov otroci, Talmónovi otroci, Akúbovi otroci, Hatitájevhov otroci, Šobájevhov otroci, vseh sto devetintrideset.

<sup>43</sup> § Netinimci: Cihájevi otroci, Hasufájevi otroci, Tabaótovi otroci, Kerósovi otroci, Siáhovi, otroci, Padónovi otroci, <sup>45</sup> Lebanájevi otroci, Hagabájevhov otroci, Akúbovi otroci, <sup>46</sup> Hagábovi otroci, Salmájevhov otroci, Hanánovi otroci, <sup>47</sup> Gidélovi otroci, Gaharjevhov otroci, Reajájevhov otroci, Recínovih otroci, Nekodájevhov otroci, Gazámovih otroci, <sup>49</sup> Uzájevhov otroci, Paséahovih otroci, Besájevhov otroci, <sup>50</sup> Asnájevhov otroci, otroci Meunéjcev, otroci Nefuséjcev, <sup>51</sup> Bakbúkovi otroci, Hakufájevhov otroci, Harhúrjevhov otroci, <sup>52</sup> Baclútovi otroci, Mehidájevhov otroci, Harshájevhov otroci,

## Ezra

**1** Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and **put it** also in writing, saying,<sup>2</sup> Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. <sup>3</sup> Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. <sup>4</sup> And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

<sup>5</sup> ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all **them** whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem. <sup>6</sup> And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all **that** was willingly offered.

<sup>7</sup> ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; <sup>8</sup> Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. <sup>9</sup> And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, <sup>10</sup> Thirty basons of gold, silver basons of a second sort four hundred and ten, **and** other vessels a thousand. <sup>11</sup> All the vessels of gold and of silver were five thousand and four hundred. All **these** did Sheshbazzar bring up with **them** of the captivity that were brought up from Babylon unto Jerusalem.

**2** Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; <sup>2</sup> Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:<sup>3</sup> The children of Parosh, two thousand an hundred seventy and two. <sup>4</sup> The children of Shephatiah, three hundred seventy and two. <sup>5</sup> The children of Arah, seven hundred seventy and five. <sup>6</sup> The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve. <sup>7</sup> The children of Elam, a thousand two hundred fifty and four. <sup>8</sup> The children of Zattu, nine hundred forty and five. <sup>9</sup> The children of Zaccai, seven hundred and threescore. <sup>10</sup> The children of Bani, six hundred forty and two. <sup>11</sup> The children of Bebai, six hundred twenty and three. <sup>12</sup> The children of Azgad, a thousand two hundred twenty and two. <sup>13</sup> The children of Adonikam, six hundred sixty and six. <sup>14</sup> The children of Bigvai, two thousand fifty and six. <sup>15</sup> The children of Adin, four hundred fifty and four. <sup>16</sup> The children of Ater of Hezekiah, ninety and eight. <sup>17</sup> The children of Bezai, three hundred twenty and three. <sup>18</sup> The children of Jorah, an hundred and twelve. <sup>19</sup> The children of Hashum, two hundred twenty and three. <sup>20</sup> The children of Gibbar, ninety and five. <sup>21</sup> The children of Beth-lehem, an hundred twenty and three. <sup>22</sup> The men of Netopah, fifty and six. <sup>23</sup> The men of Anathoth, an hundred twenty and eight. <sup>24</sup> The children of Azmaveth, forty and two. <sup>25</sup> The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three. <sup>26</sup> The children of Ramah and Gaba, six hundred twenty and one. <sup>27</sup> The men of Michmas, an hundred twenty and two. <sup>28</sup> The men of Beth-el and Ai, two hundred twenty and three. <sup>29</sup> The children of Nebo, fifty and two. <sup>30</sup> The children of Magbish, an hundred fifty and six. <sup>31</sup> The children of the other Elam, a thousand two hundred fifty and four. <sup>32</sup> The children of Harim, three hundred and twenty. <sup>33</sup> The children of Lod, Hadid, and Ono, seven hundred twenty and five. <sup>34</sup> The children of Jericho, three hundred forty and five. <sup>35</sup> The children of Senaá, three thousand and six hundred and thirty.

<sup>36</sup> ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. <sup>37</sup> The children of Immer, a thousand fifty and two. <sup>38</sup> The children of Pashur, a thousand two hundred forty and seven. <sup>39</sup> The children of Harim, a thousand and seventeen.

<sup>40</sup> ¶ The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.

<sup>41</sup> ¶ The singers: the children of Asaph, an hundred twenty and eight.

<sup>42</sup> ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

<sup>43</sup> ¶ The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, <sup>44</sup> The children of Keros, the children of Siaha, the children of Padon, <sup>45</sup> The children of Lebamah, the children of Hagabah, the children of Akkub, <sup>46</sup> The children of Hagab, the children of Shalmai, the children of Hanan, <sup>47</sup> The children of Giddel, the children of Gahar, the children of Reaiah, <sup>48</sup> The children of Rezin, the children of Nekoda, the children of Gazzam, <sup>49</sup> The children of Uzza, the children of Paseah, the children of Besai, <sup>50</sup> The children of Asnah, the children of Meunim, the

children of Nephusim,<sup>51</sup> The children of Bakbuk, the children of Hakupha, the children of Harhur,<sup>52</sup> The children of Bazluth, the children of Mehida, the children of Harsha,<sup>53</sup> The children of Barkos, the children of Sisera, the children of Thamah,<sup>54</sup> The children of Neziah, the children of Hatipha.

<sup>55</sup> ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,<sup>56</sup> The children of Jaalah, the children of Darkon, the children of Giddel,<sup>57</sup> The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.<sup>58</sup> All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.<sup>59</sup> And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer: but they could not shew their father's house, and their seed, whether they were of Israel:<sup>60</sup> The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

<sup>61</sup> ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:<sup>62</sup> These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.<sup>63</sup> And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

<sup>64</sup> ¶ The whole congregation together was forty and two thousand three hundred and threescore,<sup>65</sup> Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women.<sup>66</sup> Their horses were seven hundred thirty and six; their mules, two hundred forty and five;<sup>67</sup> Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

<sup>68</sup> ¶ And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place:<sup>69</sup> They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.<sup>70</sup> So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

**3** And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.<sup>2</sup> Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.<sup>3</sup> And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.<sup>4</sup> They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;<sup>5</sup> And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.<sup>6</sup> From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.<sup>7</sup> They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

<sup>8</sup> ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.<sup>9</sup> Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.<sup>10</sup> And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.<sup>11</sup> And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.<sup>12</sup> But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:<sup>13</sup> So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

**4** Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;<sup>2</sup> Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.<sup>3</sup> But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto

<sup>53</sup> Barkósovi otroci, Siserájevi otroci, Temahovi otroci, <sup>54</sup> Necíahovi otroci, Hatifájevi otroci.

<sup>55</sup> Otroci Salomonovih služabnikov: Sotájevi otroci, Soféretovi otroci, Perudájevi otroci, <sup>56</sup> Jaaláhjevi otroci, Darkónovi otroci, Gidélovi otroci, <sup>57</sup> Šefatájevi otroci, Hatílovi otroci, Pohéret Cebájimovi otroci, Amíjevi otroci. <sup>58</sup> § Vseh Netinimcev in otrok Salomonovih služabnikov je bilo tristo dvaindevetdeset.<sup>59</sup> In to so bili tisti, ki so odšli gor iz Tel Melaha, Tel Harše, Kerúba, Adana in Imérja, toda niso mogli pokazati hiše svojega očeta in svojega semena, če so bili iz Izraela: <sup>60</sup> Delajájevi otroci, Tobijevi otroci, Nekodájevi otroci, šeststo dvainpetdeset.

<sup>61</sup> Izmed otrok duhovnikov: Habajájevi otroci, Kocovi otroci, otroci Barzilája; ki si je vzel ženo izmed hčera Gileádca Barzilája in je bil imenovan po njihovem imenu. <sup>62</sup> Ti so iskali svoj seznam med tistimi, ki so bili prešteji po rodovniku, toda niso bili najdeni, zato so bili le-ti, kakor omadeževani, odstranjeni od duhovništva. <sup>63</sup> § In Tirsata jim je rekel, da naj ne jedo od najsvetjejsih stvari, dokler ne vstane duhovnik z Urímom in Tumímom.

<sup>64</sup> Celotne skupnosti je bilo skupaj dvainštirideset tisoč tristo šestdeset, <sup>65</sup> poleg njihovih služabnikov in njihovih služabnic, od katerih jih je bilo tam sedem tisoč tristo sedemintrideset. Tam je bilo med njimi dvesto pevcev in pevk. <sup>66</sup> Njihovih konjev je bilo sedemsto šestintrideset, njihovih mul dvesto petinštirideset, <sup>67</sup> njihovih kamel štiristo petinrideset in njihovih oslov šest tisoč sedemsto dvajset.

<sup>68</sup> **Nekateri** izmed vodij očetov so, ko so prišli v Gospodovo hišo, ki je v Jeruzalemu, prostovoljno darovali za Božjo hišo, da se ta postavi na njenem mestu. <sup>69</sup> Po svoji zmožnosti so v delovni sklad darovali enainšestdeset tisoč darejkov zlata, pet tisoč funtov srebra in sto duhovniških oblačil. <sup>70</sup> Tako so duhovniki, Lévijevci, **nekateri** izmed ljudstva, pevci, vratarji in Netinimci prebivali v svojih mestih in ves Izrael v svojih mestih.

**3** Ko je prišel sedmi mesec in so bili Izraelovi otroci v mestih, se je ljudstvo kakor en človek zbral skupaj v Jeruzalemu.<sup>2</sup> Potem je vstal Jocadákov sin Ješúa in njegovi bratje duhovniki in Šealtiélov sin Zerubábél in njegovi bratje in zgradili so oltar Izraelovemu Bogu, da na njem darujejo žgalne daritve, kakor je to zapisano v postavi Mojsesa, Božjega moža.<sup>3</sup> Nad njegovimi podnožji so postavili oltar, kajti strah je bil nad njimi zaradi ljudstva tistih dežel. Na njem so darovali žgalne daritve Gospodu, **torej** žgalne daritve zjutraj in zvečer.

<sup>4</sup> Imeli so tudi šotorški praznik, kakor je ta zapisan in **darovali** so dnevne žgalne daritve po številu, glede na navado, kakor je zahtevala vsakodnevna dolžnost.<sup>5</sup> Potem so **darovali** nenehno žgalno daritev, tako na mlaje in ob vseh določenih Gospodovih praznikih, [tisti], ki so bili posvečeni in od vsakega, ki je voljno daroval prostovoljno daritev Gospodu.<sup>6</sup> Od prvega dne sedmoga meseca so pričeli darovati žgalne daritve Gospodu. Toda temelj Gospodovega templja še ni bil položen.<sup>7</sup> Denar so dajali tudi zidarjem in tesarjem; in hrano, pijačo in olje tistim iz Sidóna in tistim iz Tira, da iz Libanona pripeljejo cedrova drevesa k morju pri Jopi, glede na dovoljenje, ki so ga imeli od perzijskega kralja Kira.

<sup>8</sup> Torej v drugem letu svojega prihoda k Božji hiši v Jeruzalemu, v drugem mesecu, so začeli Šealtiélov sin Zerubábél, Jocadákov sin Ješúa in preostanek izmed njihovih bratov duhovnikov in Lévijevcev in vsi tisti, ki so prišli iz ujetništva v Jeruzalem in določili so Lévijevce, od dvajset let stare in navzgor, da poženejo delo Gospodove hiše.

<sup>9</sup> Potem so skupaj vstali Ješúa, s svojimi sinovi in svojimi brati, Kadmiel in njegovi sinovi, Judovi sinovi, da postavijo delave v Božji hiši, Henadádove sinove z njihovimi sinovi in njihovimi brati Lévijevci.

<sup>10</sup> Ko so graditelji položili temelj Gospodovemu templju, so postavili duhovnike v njihovi obleki s trobentami in Lévijevce, Ásáfove sinove, s cimbalami, da hvalijo Gospoda, po odredbi Izraelovega kralja Davida.

<sup>11</sup> Peli so skupaj po skupini v slavljenju in zahvaljevanju Gospodu, ker je dober, kajti njegovo usmiljenje do Izraela traja večno. In vse ljudstvo je vriskalo z močnim vzklikanjem, ko so hvalili Gospoda, ker je bil položen temelj Gospodove hiše.<sup>12</sup> Vendar pa so mnogi izmed duhovnikov in Lévijevcev in vodij očetov, ki so bili starodavni ljudje, ki so videli prvo hišo, ko so bili temelji te hiše položeni pred njihovimi očmi, jokali z močnim glasom in mnogi so zaradi radosti na glas vzklikali,<sup>13</sup> tako da ljudstvo ni moglo razločiti glasu radostnega vzklikanja od glasu jokanja ljudstva, kajti ljudstvo je vzklikalo z glasnim vriskom in zvok je bilo slišati daleč proč.

**4** Torej, ko so Judovi in Benjaminovi nasprotniki slišali, da so otroci iz ujetništva gradili tempelj Gospodu, Izraelovemu Bogu,<sup>2</sup> so potem prišli k Zerubábélu in k vodjem očetov ter jim rekli: »Naj gradimo z vami, kajti iščemo vašega Boga, kakor ga iščete vi. Darujemo mu od dñi asirskega kralja Asarhadóna, ki nas je privedel sém gor.«<sup>3</sup> Toda Zerubábél, Ješúa in ostali izmed vodij Izraelovih očetov, so jim rekli: »Ničesar nimate z nami, da gradite hišo našemu Bogu, temveč bomo

mi sami gradili Gospodu, Izraelovemu Bogu, kakor nam je zapovedal perzijski kralj Kir.<sup>4</sup> Potem je ljudstvo dežele slabilo roke Judovega ljudstva in jim oteževalo gradnjo<sup>5</sup> in zoper njih so najeli svetovalce, da onemogočajo njihov namen vse dni perzijskega kralja Kira, celo do kraljevanja perzijskega kralja Dareja.

<sup>6</sup>In v kraljevanju Ahasverja, na začetku njegovega kraljevanja, so mu napisali obtožbo zoper prebivalce Juda in Jeruzalem.

<sup>7</sup>V dneh Artakserksa so Bišlám, Mitridát, Tabeél in ostali njihovi družabniki, pisali Artakserksu, kralju Perzije. Pisanje pisma **je bilo** napisano v sirskem jeziku in pojasnjeno v sirskem jeziku.<sup>8</sup> Kancler Rehúm in pisar Šimšaj sta kralju Artakserksu napisala pismo zoper Jeruzalem na ta način.<sup>9</sup> § Potem **so napisali** kancler Rehúm, pisar Šimšaj in ostali njegovi družabniki, Dinaji, Afarsatkaji, Tarpelaji, Afarsaji, Arkovci, Babilonci, Susančani, Dehaji **in Elámcí**,<sup>10</sup> in preostanek narodov, katere je veliki in plemeniti Ašenapár privedel čez in nastanil v mestih Samarije in preostanek, **ki so** na tej strani reke in, itd.

<sup>11</sup>To **je** prepis pisma, ki so ga poslali k njemu, **torej** kralju Artakserksu: >Tvoji služabniki, ljudje na tej strani reke, itd.<sup>12</sup> To bodi znano kralju, da Judje, ki so od tebe prišli k nam v Jeruzalem, gradijo uporno in slabo mesto in postavili so **njegove** zidove in povezali temelje.<sup>13</sup> To bodi sedaj znano kralju, da će bo to mesto zgrajeno in zidovi **ponovno** postavljeni, **potem** ne bodo plačevali takse, davka in carine in **tako** boš oskodoval prihodke kraljev.<sup>14</sup> Torej ker imamo vzdrževanje od **kraljeve** palace in to ni primerno za nas, da vidimo kraljevo nečast, smo zato poslali in potrdili kralju,<sup>15</sup> da bo lahko narejena preiskava v knjigi zapisov tvojih očetov. Tako boš našel v knjigi zapisov in spoznal, da **je** to mesto uporno mesto in škodljivo za kralje in province in da so snovali vstaje znotraj davnih časov, zaradi katerega razloga je bilo to mesto uničeno.<sup>16</sup> Potrjujemo kralju, da će bo to mesto **ponovno** zgrajeno in njegovi zidovi postavljeni, to pomeni, da ne boš imel nobenega deleža na tej strani reke.«

<sup>17</sup>Potem je kralj poslal odgovor kanclerju Rehúmu, pisarju Šimšaju in ostalim njegovim družabnikom, ki prebivajo v Samariji in **k** ostalim preko reke: >Mir, itd.<sup>18</sup> Pismo, ki ste nam ga poslali, je bilo razločno prebrano pred menoj.<sup>19</sup> Zapovedal sem in narejena je bila preiskava in najdeno je, da je to mesto od starih časov snovalo upor zoper kralje in **da** sta v njem narejena vstaja in upor.<sup>20</sup> Mogočni kralji so bili tudi nad Jeruzalemom, ki je vladal nad vsemi **deželami** onkraj reke in njim so plačevali takse, davke in carine.<sup>21</sup> Izdajte sedaj zapoved, da ti možje prenehajo in da to mesto ne bo zgrajeno, dokler od mene ne bo izdana **druga** zapoved.<sup>22</sup> Pazite sedaj, da vam to ne spodeli. Zakaj bi škoda rasla na škodo kraljev?«

<sup>23</sup>Torej ko **je bil** prepis Artakserksovega pisma prebran pred Rehúmom, pisarjem Šimšajem in njihovimi družabniki, so v naglici odslí gor v Jeruzalem k Judom in jih s silo in močjo pripravili, da odnehajo.<sup>24</sup> Potem je prenehalo delo Božje hiše, ki **je** v Jeruzalemu. Tako je prenehalo drugega leta kraljevanja perzijskega kralja Dareja.

**5**Potem sta preroka, prerok Agej in Zaharija, Idójev sin, prerokovala **Judom**, ki **so bili** v Judeji in Jeruzalemu, v imenu Izraelovega Boga, **celó** njim.<sup>2</sup> Potem sta vstala Šealtiélov sin Zerubabél in Jocadákov sin Ješúa in pričela graditi Božjo hišo, ki **je** v Jeruzalemu in z njima **so bili** Božji preroki, ki so jima pomagali.

<sup>3</sup>Ob istem času je prišel k njim Tatenáj, voditelj na tej strani reke in Šetár Boznáj in njihovi družabniki in so jim rekli tako: »Kdo vam je zapovedal, da zgradite to hišo in da postavite to obzidje?«<sup>4</sup> Potem smo jih vprašali na ta način: »Kako je ime možem, ki delajo to zgradbo?«<sup>5</sup> Toda oko njihovega Boga je bilo nad Judovimi starešinami, da jim niso mogli storiti, da odnehajo, dokler zadeva ni prišla k Dareju. In potem so glede te **zadeve** po pismu vrnili odgovor.

<sup>6</sup>Prepis pisma, ki so ga Tatenáj, voditelj na tej strani reke in Šetár Boznáj in njegovi družabniki Afarsahejci, ki **so bili** na tej strani reke, poslali kralju Dareju.<sup>7</sup> Poslali so mu pismo, v katerem je bilo napisano takole: >Kralju Dareju, ves mir.<sup>8</sup>Bodi to znano kralju, da smo šli v judejsko provinco, k hiši vélikega Boga, ki je zgrajena z velikimi kamni in tramove polagajo v zidove in to delo hitro napreduje in uspeva v njihovih rokah.<sup>9</sup> Potem smo vprašali te starešine **in** jim rekli tako: »Kdo vam je zapovedal, da gradite to hišo in da postavite te zidove?«<sup>10</sup> Vprašali smo jih tudi za njihova imena, da ti potrdimo, da lahko napišemo imena mož, ki **so bili** glavni izmed njih.<sup>11</sup> In tako so nam vrnili odgovor, rekoč: »Mi smo služabniki Boga nebes in zemlje in gradimo hišo, ki je bila zgrajena teh mnogo let nazaj, ki jo je veliki Izraelov kralj zgradil in postavil.<sup>12</sup> Toda potem ko so naši očetje dražili Boga nebes do besa, jih je dal v roko babilonskega kralja Nebukadnezara, Kaldejca, ki je uničil to hišo in ljudstvo odvedel proč v Babilon.<sup>13</sup> Toda v prvem letu babilonskega kralja Kira, je **isti** kralj Kir izdal odlok, da se gradi ta Božja hiša.<sup>14</sup> Tudi posode iz zlata in

our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.<sup>4</sup> Then the people of the land weakened the hands of the people of Judah, and troubled them in building,<sup>5</sup> And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

<sup>6</sup>And in the reign of Ahasuerus, in the beginning of his reign, wrote they **unto him** an accusation against the inhabitants of Judah and Jerusalem.

<sup>7</sup>¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter **was** written in the Syrian tongue, and interpreted in the Syrian tongue.<sup>8</sup> Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:<sup>9</sup> Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,<sup>10</sup> And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

<sup>11</sup>¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.<sup>12</sup> Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls **thereof**, and joined the foundations.<sup>13</sup> Be it known now unto the king, that, if this city be builded, and the walls set up *again*, then will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings.<sup>14</sup> Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;<sup>15</sup> That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.<sup>16</sup> We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

<sup>17</sup>¶ **Then** sent the king an answer unto Rehum the chancellor, and **to** Shimshai the scribe, and **to** the rest of their companions that dwell in Samaria, and **unto** the rest beyond the river, Peace, and at such a time.<sup>18</sup> The letter which ye sent unto us hath been plainly read before me.<sup>19</sup> And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and **that** rebellion and sedition have been made therein.<sup>20</sup> There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.<sup>21</sup> Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.<sup>22</sup> Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

<sup>23</sup>¶ Now when the copy of king Artaxerxes' letter **was** read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.<sup>24</sup> Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

**5**Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that **were** in Judah and Jerusalem in the name of the God of Israel, *even* unto them.<sup>2</sup> Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them **were** the prophets of God helping them.

<sup>3</sup>¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznaï, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?<sup>4</sup> Then said we unto them after this manner, What are the names of the men that make this building?<sup>5</sup> But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius; and then they returned answer by letter concerning this *matter*.

<sup>6</sup>¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznaï, and his companions the Apharsachites, which **were** on this side the river, sent unto Darius the king:<sup>7</sup> They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.<sup>8</sup> Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.<sup>9</sup> Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?<sup>10</sup> We asked their names also, to certify thee, that we might write the names of the men that **were** the chief of them.<sup>11</sup> And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.<sup>12</sup> But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.<sup>13</sup> But in the first year of Cyrus the king of Babylon *the same* king Cyrus made a decree to build

this house of God.<sup>14</sup> And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor;<sup>15</sup> And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.<sup>16</sup> Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.<sup>17</sup> Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

**6** Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.<sup>2</sup> And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: <sup>3</sup> In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; <sup>4</sup> With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:<sup>5</sup> And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.<sup>6</sup> Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence:<sup>7</sup> Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.<sup>8</sup> Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.<sup>9</sup> And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:<sup>10</sup> That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.<sup>11</sup> Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.<sup>12</sup> And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

**13** ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.<sup>14</sup> And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.<sup>15</sup> And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

**16** ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,<sup>17</sup> And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.<sup>18</sup> And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.<sup>19</sup> And the children of the captivity kept the passover upon the fourteenth day of the first month.<sup>20</sup> For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.<sup>21</sup> And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,<sup>22</sup> And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

**7** Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,<sup>2</sup> The son of Shallum, the son of Zadok, the son of Ahitub,<sup>3</sup> The son of Amariah, the son of Azariah, the son of Meraioth,<sup>4</sup> The son of Zerahiah, the son of Uzzi, the son of Bukki,<sup>5</sup> The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:<sup>6</sup> This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.<sup>7</sup> And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.<sup>8</sup> And he came to Jerusalem in the fifth month, which was in the seventh

srebra iz Božje hiše, ki jih je Nebukadnezar vzel iz templja, ki je bil v Jeruzalemu in jih prenesel v babilonski tempelj, te je kralj Kir vzel iz babilonskega templja in izročene so bile nekomu, katerega ime je bilo Šešbacár, katerega je postavil za voditelja<sup>15</sup> in mu rekel: »Vzemi te posode, pojdi, odnesi jih v tempelj, ki je v Jeruzalemu in naj bo Božja hiša zgrajena na svojem mestu.«<sup>16</sup> Potem je prišel isti Šešbacár in položil temelj Božji hiši, ki je v Jeruzalemu in od tega časa celo do sedaj je ta v gradnji in še ni dokončana.<sup>17</sup> Zdaj torej, če se to zdi dobro kralju, naj se preišče v kraljevi zakladni hiši, ki je tam v Babilonu, če je to tako, da je bil izdan odlok kralja Kira, da se zgradi to Božjo hišo v Jeruzalemu in naj nam kralj pošlje svojo voljo glede te zadeve.«

**6** Potem je kralj Darej izdal odlok in narejena je bila preiskava v hiši zvitkov, kjer so bili v Babilonu shranjeni zakladi.<sup>2</sup> § In tam pri Ahmeti, v palači, ki je v provinci Medijcev, je bil najden zvitek in v njem je bil tako zapisan zapis:<sup>3</sup> »V prvem letu kralja Kira je isti kralj Kir izdal odlok glede Božje hiše v Jeruzalemu: »Naj bo hiša zgrajena, kraj, kjer so darovali daritve in naj bodo njeni temelji trdno položeni. Njena višina [naj bo] šestdeset in njena širina šestdeset komolcev,<sup>4</sup> s tremi vrstami velikih kamnov in vrsto iz novih tramov in stroški naj bodo poravnani iz kraljeve hiše.<sup>5</sup> Tudi zlate in srebrne posode Božje hiše, ki jih je Nebukadnezar vzel iz templja, ki je v Jeruzalemu in jih prenesel v Babilon, naj bodo povrnjene in ponovno prinesene v tempelj, ki je v Jeruzalemu, vsako na svoj kraj in [naj] jih prinesejo v Božjo hišo.«<sup>6</sup> § »Sedaj torej Tatenáj, voditelj onkraj reke, Šetár Boznáj in vaši družabniki, Afarsahejci, ki so onkraj reke, bodite daleč od tam.<sup>7</sup> Pustite delo te Božje hiše. Naj voditelj Judov in starešine Judov zgradijo to Božjo hišo na njenem kraju.<sup>8</sup> Poleg tega izdajam odlok kaj boste naredili starešinam teh Judov za zgradbo te Božje hiše, da bodo od kraljevih dobrin, celo od davka onkraj reke, nemudoma izplačani stroški tem možem, da ne bodo ovirani.<sup>9</sup> In to, kar potrebujejo, tako mlade bikce kakor ovne in jagnjeta za žgalne daritve Bogu nebes, pšenico, sol, vino in olje, glede na določilo duhovnikov, ki so v Jeruzalemu, naj jim bo to čisto gotovo dano dan za dñem,<sup>10</sup> da bodo lahko darovali žrtvovanje prijetnih vonjav Bogu nebes in molili za življenje kralja in njegovih sinov.<sup>11</sup> Prav tako sem izdal odlok, da kdorkoli bo predrugati to besedo, naj bo tram izvlečen dol iz njegove hiše in naj bo postavljen pokonci; naj bo tisti obešen nanj in naj bo zaradi tega njegova hiša narejena za gnojišče.<sup>12</sup> In Bog, ki je svojemu imenu storil, da prebiva tam, naj uniči vse kralje in ljudstvo, ki bo svojo roko položilo, da spremenijo in uničijo to Božjo hišo, ki je v Jeruzalemu. Jaz, Darej sem zapovedal ta odlok. Naj bo hitro uresničen.«

**13** Potem so Tatenáj, voditelj na tej strani reke, Šetár Boznáj in njihovi družabniki tako hitro storili glede na to, kar je kralj Darej poslal.<sup>14</sup> Starešine Judov so gradili in uspevali po prerokovanju prerokov Ageja in Idójevega sina Zaharija. Gradili so in to končali glede na zapoved Izraelovega Boga in glede zapovedi Kira, Dareja in Artakserksa, kralja Perzije.<sup>15</sup> Ta hiša je bila končana na tretji dan meseca adárja, ki je bil v šestem letu kraljevanja kralja Dareja.

**16** Izraelovi otroci, duhovniki, Lévijevci in preostanek otrok iz ujetništva, so z radostjo praznovali posvetitev te Božje hiše.<sup>17</sup> Pri posvetitvi te Božje hiše so darovali sto bikcev, dvesto ovnov, štiristo jagnjet. In za daritev za greh za ves Izrael dvanajst kozlov, glede na število Izraelovih rodov.<sup>18</sup> Postavili so duhovnike v svojih oddelkih in Lévijevce po svojih skupinah za Božjo službo, ki je v Jeruzalemu, kakor je to zapisano v Mojzesovi knjigi.<sup>19</sup> Otroci iz ujetništva so praznovali pasho na štirinajsti dan prvega meseca.<sup>20</sup> Kajti duhovniki in Lévijevci so bili skupaj posvečeni, vsi izmed njih so bili čisti in zaklali so pashalno jagnje za vse otroke iz ujetništva in za njihove brate duhovnike in zase.<sup>21</sup> Izraelovi otroci, ki so ponovno prišli iz ujetništva in vsi tisti, ki so se ločili pred umazanostjo poganov dežele, da iščejo Gospoda, Izraelovega Boga, so jedli<sup>22</sup> in z radostjo so sedem dni praznovali praznik nekvašenega kruha, kajti Gospod jih je naredil radostne in obrnil srce asirskega kralja k njim, da okrepi njihove roke v delu pri Božji hiši Izraelovega Boga.

**7** Torej po teh stvareh, v kraljevanju perzijskega kralja Artakserksa, je Ezra, sin Serajája, sinú Azarjája, sinú Hilkijája, sinú Šáluma, sinú Cadóka, sinú Ahitúba,<sup>3</sup> sinú Amarjája, sinú Azarjája, sinú Merajóta,<sup>4</sup> sinú Zerahjája, sinú Uzija, sinú Bukija,<sup>5</sup> sinú Abišúa, sinú Pinhás, sinú Eleazarja, sinú Arona, vélakega duhovnika;<sup>6</sup> ta Ezra odšel gor iz Babilona. Ta je bil več pisar v Mojzesovi postavi, ki jo je dal Gospod, Izraelov Bog. In kralj mu je zagotovil vse njegove zahteve, glede na roko Gospoda, njegovega Boga, nad njim.<sup>7</sup> In tam so šli gor nekateri izmed Izraelovih otrok in izmed duhovnikov, Lévijevcev, pevcev, vratarjev in Netinimcev v Jeruzalem, v sedmembetu kralja Artakserksa.<sup>8</sup> V petem mesecu je ta prišel v Jeruzalem, kar je bilo v sedmembetu kralja.<sup>9</sup> Kajti na prvi dan prvega meseca je pričel iti gor iz Babilona, in na prvi dan

petega meseca je prišel v Jeruzalem, glede na dobro roko njegovega Boga nad njim.<sup>10</sup> Kajti Ezra je pripravil svoje srce, da išče Gospodovo postavo in da jo izpolnjuje in da v Izraelu uči zakone in sodbe.

<sup>11</sup> Torej to je kopija pisma, ki ga je kralj Artakserks izročil Ezru, duhovniku, pisarju, celo pisarju besed Gospodovih zapovedi in njegovih zakonov Izraelu.<sup>12</sup> Artakserks, kralj kraljev, duhovniku Ezra, pisarju postave Boga iz nebes, popoln **mir**, itd.<sup>13</sup> Izdajam odlok, da vsi izmed Izraelovega ljudstva in **izmed** njegovih duhovnikov in Lévijevcev v mojem območju, ki so voljni po svoji lastni svobodni volji, da gredo gor v Jeruzalem, gredo s teboj.<sup>14</sup> Ker si poslan od kralja in od njegovih sedmih svetovalcev, da poziveš glede Juda in Jeruzalema, glede na postavo tvojega Boga, ki je v tvoji roki<sup>15</sup> in da odnesesh srebro in zlato, katerega so kralj in njegovi svetovalci velikodušno darovali Izraelovemu Bogu, katerega prebivališče je v Jeruzalemu<sup>16</sup> in vse srebro in zlato, ki ga lahko najdeš po vsej babilonski provinci s prostovoljnimi daritvami ljudstva in duhovnikov, prostovoljno darovanega za hišo njihovega Boga, ki je v Jeruzalemu,<sup>17</sup> da boš s tem denarjem lahko kupil bikce, ovne, jagnjeta, z njihovimi jedilnimi daritvami in njihovimi pitnimi daritvami in jih daroval na oltarju hiše vašega Boga, ki je v Jeruzalemu.<sup>18</sup> In karkoli se bo zdele dobro tebi in tvojim bratom, da storite s preostankom srebra in zlata, to storite po volji vašega Boga.<sup>19</sup> Tudi posode, ki so ti dane za službo hiše tvojega Boga, te izroči pred Bogom Jeruzalema.<sup>20</sup> Karkoli več bo potrebno za hišo tvojega Boga, kar boš imel priložnost dati, daj **to** iz kraljeve zakladne hiše.<sup>21</sup> Jaz, **torej** jaz, kralj Artakserks, izdajam odlok vsem zakladnikom, ki so onkraj reke, da karkoli bo duhovnik Ezra, pisar postave nebeškega Boga, zahteval od vas, naj bo to naglo storjeno,<sup>22</sup> do sto talentov srebra in do sto mer pšenice in do sto čebrov vina in do sto kadi olja, soli pa brez predpisa.<sup>23</sup> Karkoli je zapovedano od Boga iz nebes, naj bo to marljivo storjeno za hišo Boga iz nebes, kajti zakaj bi bil bes zoper kraljestvo kralja in njegovih sinov?<sup>24</sup> § Prav tako vam potrjujemo, da glede kateregakoli izmed duhovnikov in Lévijevcev, pevcev, vratarjev, Netinimcev ali služabnikov te Božje hiše, to ne bo zakonito, da bi nanje naložili takse, davke in carine.<sup>25</sup> Ti pa Ezra, po modrosti svojega Boga, ki je v tvoji roki, postavi oblastnike in sodnike, ki bodo lahko sodili vse ljudstvo, ki je onkraj reke [Evfrat], vse takšne, ki poznajo zakone tvojega Boga; in učite tiste, ki jih ne poznajo.<sup>26</sup> Kdorkoli pa ne bo izpolnjeval postave tvojega Boga in kraljeve postave, naj bo nad njim naglo izvršena sodba, bodisi **je to** s smrtjo ali izgnanstvom ali zaplembi dobrin ali z ujetništvom.

<sup>27</sup> Blagoslovjen **bodi** Gospod, Bog naših očetov, ki je **takšno stvar**, kot je ta, položil na kraljevo srce, da olepša Gospodovo hišo, ki je v Jeruzalemu<sup>28</sup> in mi razširil usmiljenje pred kraljem in njegovimi svetovalci in pred vsemi mogočnimi kraljevimi princi. In okrepljen sem bil, ko je **bila** roka Gospoda, mojega Boga, nad menoj in iz Izraela sem zbral skupaj vodilne može, da gredo gor z menoj.

**8** Ti so torej vodje njihovih očetov in **to je** rodovnik tistih, ki so z menoj odšli gor iz Babilona, v kraljevanju kralja Artakserksa.<sup>2</sup> Od Pinhásovih sinov Geršóm. Od Itamárjevih sinov Daniel. Od Davidovih sinov Hatúš.<sup>3</sup> Od Šehanjájevih sinov, od Paróševih sinov Zeharjá, in z njim je bilo po rodovniku preštehsto petdeset moških.<sup>4</sup> Od Pahat Moábovih sinov Eljoenáj, Zerahjájev sin in z njim dvesto moških.<sup>5</sup> Od Šehanjájevih sinov Jahaziélov sin in z njim tristo moških.<sup>6</sup> Tudi od Adínovih sinov Jonatanov sin Ebed in z njim petdeset moških.<sup>7</sup> Od Elámovih sinov Ataljájin sin Ješajá in z njim sedemdeset moških.<sup>8</sup> Od Šefatjájevih sinov Mihaelov sin Zebadjá in z njim osemdeset moških.<sup>9</sup> Od Joábovih sinov Jehiélov sin Obadjá in z njim dvesto osemnajst moških.<sup>10</sup> Od Šelomítovih sinov Josifjájev sin in z njim sto šestdeset moških.<sup>11</sup> Od Bebjájevih sinov Bebjájev sin Zeharjá in z njim osemindvjet moških.<sup>12</sup> Od Azgádovih sinov Katánov sin Johanán in z njim sto deset moških.<sup>13</sup> Od zadnjih sinov Adonikáma, katerih imena so ta: Elifelet, Jeíel, Šemajá in z njimi šestdeset moških.<sup>14</sup> Tudi od Bigvájevih sinov Utáj in Zabúd in z njima sedemdeset moških.

<sup>15</sup> Zbral sem jih skupaj k reki, ki teče proti Ahaváju in tam smo tri dni ostali v šotorih in opazoval sem ljudstvo in duhovnike, pa tam nisem našel nobenega izmed Lévijevih sinov.<sup>16</sup> Potem sem poslal po Eliézerja, po Ariéla, po Šemajája, po Elnatána, po Jaríba, po Elnatána, po Natána, po Zeharjá in po Mešuláma, vodilne može. Tudi po Jojaríba in po Elnatána, razumna moža.<sup>17</sup> Poslal sem jih z zapovedjo k Idóju, vodju pri kraju Kasífja in povedal sem jim, kaj naj rečejo Idóju in njegovim bratom Netinimcem na kraju Kasífja, da naj bi k nam privedli služabnike za hišo našega Boga.<sup>18</sup> Z dobro roko našega Boga nad nami so nam privedli razumnega moža izmed Mahlíjevih sinov, sinu Lévijevega, sinu Izraelovega in Serebjá in z njim Ješajá izmed Merarijevih sinov, njegove brate in njegove sinove, dvajset.<sup>20</sup> § Tudi od Netinimcev,

year of the king.<sup>9</sup> For upon the first **day** of the first month began he to go up from Babylon, and on the first **day** of the fifth month came he to Jerusalem, according to the good hand of his God upon him.<sup>10</sup> For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

<sup>11</sup> ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, **even** a scribe of the words of the commandments of the LORD, and of his statutes to Israel.<sup>12</sup> Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect **peace**, and at such a time.<sup>13</sup> I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.<sup>14</sup> Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;<sup>15</sup> And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,<sup>16</sup> And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:<sup>17</sup> That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.<sup>18</sup> And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.<sup>19</sup> The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.<sup>20</sup> And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.<sup>21</sup> And I, **even** I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,<sup>22</sup> Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.<sup>23</sup> Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?<sup>24</sup> Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.<sup>25</sup> And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.<sup>26</sup> And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

<sup>27</sup> ¶ Blessed **be** the LORD God of our fathers, which hath put **such a thing** as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:<sup>28</sup> And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God **was** upon me, and I gathered together out of Israel chief men to go up with me.

**8** These *are* now the chief of their fathers, and **this is** the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.<sup>2</sup> Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.<sup>3</sup> Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.<sup>4</sup> Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.<sup>5</sup> Of the sons of Shechaniah; the son of Jahziel, and with him three hundred males.<sup>6</sup> Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.<sup>7</sup> And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.<sup>8</sup> And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.<sup>9</sup> Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.<sup>10</sup> And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.<sup>11</sup> And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.<sup>12</sup> And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.<sup>13</sup> And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.<sup>14</sup> Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

<sup>15</sup> ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.<sup>16</sup> Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.<sup>17</sup> And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.<sup>18</sup> And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;<sup>19</sup> And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

<sup>20</sup> Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

<sup>21</sup> ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. <sup>22</sup> For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath **is** against all them that forsake him. <sup>23</sup> So we fasted and besought our God for this: and he was intreated of us.

<sup>24</sup> ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, <sup>25</sup> And weighed unto them the silver, and the gold, and the vessels, **even** the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel **there** present, had offered: <sup>26</sup> I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, **and** of gold an hundred talents; <sup>27</sup> Also twenty basrons of gold, of a thousand drams; and two vessels of fine copper, precious as gold. <sup>28</sup> And I said unto them, Ye are holy unto the LORD; the vessels **are** holy also; and the silver and the gold **are** a freewill offering unto the LORD God of your fathers. <sup>29</sup> Watch ye, and keep **them**, until ye weigh **them** before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD. <sup>30</sup> So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring **them** to Jerusalem unto the house of our God.

<sup>31</sup> ¶ Then we departed from the river of Ahava on the twelfth **day** of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. <sup>32</sup> And we came to Jerusalem, and abode there three days.

<sup>33</sup> ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him **was** Eleazar the son of Phinehas; and with them **was** Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; <sup>34</sup> By number **and** by weight of every one: and all the weight was written at that time. <sup>35</sup> **Also** the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats **for** a sin offering: all **this was** a burnt offering unto the LORD.

<sup>36</sup> ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

**9** Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, **doing** according to their abominations, **even** of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. <sup>2</sup> For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of **those** lands: yea, the hand of the princes and rulers hath been chief in this trespass. <sup>3</sup> And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. <sup>4</sup> Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

<sup>5</sup> ¶ And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, <sup>6</sup> And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over **our** head, and our trespass is grown up unto the heavens. <sup>7</sup> Since the days of our fathers **have we been** in a great trespass unto this day; and for our iniquities have we, our kings, **and** our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as **it is** this day. <sup>8</sup> And now for a little space grace hath been **shewed** from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. <sup>9</sup> For we **were** bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. <sup>10</sup> And now, O our God, what shall we say after this? for we have forsaken thy commandments, <sup>11</sup> Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. <sup>12</sup> Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave **it** for an inheritance to your children for ever. <sup>13</sup> And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us

katere so David in princi določili za službo Lévijevcem, dvesto in dvajset Netinimcev. Vsi izmed njih so bili določeni po imenu.

<sup>21</sup> Potem sem tam, pri reki Ahavá, razglasil post, da bi se lahko užalostili pred našim Bogom, da od njega iščemo pravo pot za nas in za naše malčke in za vse naše imetje. <sup>22</sup> Kajti sram me je bilo, da od kralja zahtevam četo vojakov in konjenikov, da nam pomagajo zoper sovražnika na poti, ker smo kralju govorili, rekoč: »Roka našega Boga **je** za dobro nad vsemi tistimi, ki ga iščejo, toda njegova moč in njegov bes **sta** proti vsem tem, ki ga zapustijo.« <sup>23</sup> Tako smo se postili in glede tega iskali našega Boga in on je bil izprošen od nas.

<sup>24</sup> Potem sem ločil dvanajst izmed vodij duhovnikov: Šerebjája, Hašabjája in deset od njihovih bratov z njimi <sup>25</sup> in jim odtehtal srebro, zlato in posode, **celó** daritev hiše našega Boga, ki so jih kralj, njegovi svetovalci, njegovi poveljniki in ves **tam** prisoten Izrael, darovali. <sup>26</sup> V njihove roke sem celo odtehtal šeststo petdeset talentov srebra in sto talentov srebrnih posod **in** sto talentov zlata, <sup>27</sup> tudi dvajset umivalnikov iz zlata za tisoč darejkov in dve posodi iz finega bakra, dragoceni kakor zlato. <sup>28</sup> Rekel sem jim: »Vi **ste** sveti Gospodu. Tudi posode **so** svete in srebro in zlato sta prostovoljno darovana Gospodu, Bogu vaših očetov. <sup>29</sup> Pazite in varujte **jih** dokler **jih** ne stehtamo pred vodji duhovnikov in Lévijevcem in vodji Izraelovih očetov v Jeruzalem, v sobah Gospodove hiše.« <sup>30</sup> Tako so duhovniki in Lévijevci vzeli težo srebra, zlata in posod, da **jih** prinesejo v Jeruzalem, v hišo našega Boga.

<sup>31</sup> Potem smo se na dvanajsti **dan** prvega meseca odpravili od reke Ahavá, da gremo v Jeruzalem in roka našega Boga je bila nad nami in osvobodil nas je iz roke sovražnika in takih, ki ob poti prezijo v zasedi. <sup>32</sup> In prišli smo v Jeruzalem ter tam ostali tri dni.

<sup>33</sup> Torej na četrти dan so bile po roki Urijávega sina Meremota, duhovnika, srebro, zlato in posode stehtane v hiši našega Boga in z njim **je bil** Pinhásov sin Eleazar in z njim **sta bila** Lévijevca Ješiuov sin Jozabád in Binújev sin Noádja, <sup>34</sup> po številu **in** po teži vsake in vsa teža je bila ob tistem času zapisana. <sup>35</sup> **Tudi** otroci tistih, ki so bili odvedeni proč, ki so prišli iz ujetništva, so darovali žgalne daritve Izraelovemu Bogu: dvanajst bikcev za ves Izrael, šestindevetdeset ovnov, sedeminsedemdeset jagnjet, dvanajst kozlov **za** daritev za greh. Vse **to je bila** žgalna daritev Gospodu.

<sup>36</sup> Kraljeva naročila so izročili kraljevim poročnikom in voditeljem na tej strani reke in ti so podpirali ljudstvo in Božjo hišo.

**9** Torej ko so bile te stvari narejene, so prišli k meni princi, rekoč:

»Izraelsko ljudstvo, duhovniki in Lévijevci se [**še**] niso oddvojili od ljudstva dežel. **Počnejo** glede na njihove ogabnosti, **celó [ogabnosti]** Kánaancev, Hetejev, Perizéjev, Jebusejcev, Amóncev, Moábcev, Egipčanov in Amoréjev. <sup>2</sup> Kajti vzeli so izmed njihovih hčera zase in za svoje sinove, tako da se je sveto seme pomešalo z ljudstvom **teh** dežel. Da, roka princev in vladarjev je bila vodilna v tem prekršku.« <sup>3</sup> Ko sem slišal to stvar, sem pretrgal svoje ogrinjalo in svoj plašč in si pulil lase svoje glave in iz svoje brade ter se osupel usedel. <sup>4</sup> Potem so bili zbrani k meni vsi, ki so trepetali ob besedah Izraelovega Boga zaradi prestopka tistih, ki so bili odvedeni proč; in osupel sem sedel do večerne daritve.

<sup>5</sup> Ob večerni daritvi pa sem se dvignil od svoje potrtosti in s svojo pretrgano obleko in ogrinjalom padel na svoja kolena in razprostrl svoje roke h Gospodu, svojemu Bogu <sup>6</sup> in rekel: »O moj Bog, osramočen sem in zardevam, da bi dvignil svoj obraz k tebi, moj Bog. Kajti naše krivičnosti so narasle nad **našo** glavo in naš prestopek je zrasel do nebes. <sup>7</sup> Od dni naših očetov smo **bili** v velikem prekršku do tega dne in zaradi naših krivičnosti smo bili mi, naši kralji **in** naši duhovniki izročeni v roko kraljev dežel, meču, ujetništvu, plenu in zmedenosti obraza, kakor **je to** ta dan. <sup>8</sup> Sedaj je bila za kratek čas milost **pokazana** od Gospoda, našega Boga, da nam pusti ostanek, da pobegne in da nam da klin na njegovem svetem prostoru, da nam naš Bog lahko razsvetli naše oči in nam da majhno pozivitev v naše suženjstvo. <sup>9</sup> Kajti **bili smo** sužnji, vendar nas Bog v našem suženjstvu ni zapustil, temveč je k nam razširil usmiljenje v očeh perzijskih kraljev, da nam da pozivitev, da postavimo hišo našega Boga, da popravimo njena opustošenja in da nam da zid v Judu in v Jeruzalemu. <sup>10</sup> In sedaj, o naš Bog, kaj bomo rekli po tem? Kajti zapustili smo tvoje zapovedi, <sup>11</sup> ki si nam jih zapovedal po svojih služabnikih prerokih, rekoč: »Dežela v katero greste, da jo posedete, je nečista dežela z nečistostjo ljudstva dežel, z njihovimi ogabnostmi, ki so jih napolnili od enega konca do drugega s svojo nečistostjo. <sup>12</sup> Zdaj torej ne dajajte svojih hčera njihovim sinovom niti ne jemljite njihovih hčera [**za**] svoje sinove niti ne iščite njihovega miru ali njihovega premoženja na veke, da boste lahko močni in jedli dobro od dežele in **jo** zapustili v dedičino svojim otrokom na veke.« <sup>13</sup> Po vsem tem, kar je prišlo nad nas zaradi naših zlih dejanj in zaradi našega velikega prekrška, glede na to, da nas je naš Bog manj kaznoval

kakor **zaslužijo** naše krivičnosti in nam dal **takšno** osvoboditev kakor je ta,<sup>14</sup> ali naj bi ponovno prelomili tvoje zapovedi in se pridružili v sorodstvo z ljudstvom teh ogabnosti? Mar ne boš jezen na nas dokler **nas** ne použiješ, tako da **tukaj ne bi bilo** ne ostanka niti pobeglih?<sup>15</sup> O Gospod, Izraelov Bog, ti *si* pravičen, kajti mi ostajamo, čeprav pobegli, kakor **je to ta dan**. Glej, mi **smo** pred teboj v naših prestopkih, kajti zaradi tega ne moremo stati pred teboj.«

**10** Torej ko je Ezra molil in ko je priznaval, jokal in se metal dol pred Božjo hišo, se je tam k njemu iz Izraela zbrala zelo velika skupnost mož, žena in otrok, kajti ljudstvo je zelo hudo jokalo.<sup>2</sup> Jehiélov sin Šehanjája, **eden** izmed Elámovih sinov, je odgovoril in Ezru rekel: »Pregrešili smo se zoper našega Boga in si jemali tuje žene izmed ljudstva dežele, vendar je sedaj v Izraelu upanje glede te stvari.<sup>3</sup> Sedaj torej sklenimo zavezo z našim Bogom, da odslovimo vse žene in tiste, ki so se rodili od njih, glede na nasvet mojega gospoda in tistih, ki trepetajo ob zapovedi našega Boga. In to naj bo storjeno glede na postavo.<sup>4</sup> Vstani, kajti **ta zadeva pripada** tebi. Tudi mi **bomo** s teboj. Bodи odločnega poguma in **to** naredi.«<sup>5</sup> Potem je Ezra vstal in pripravil vodilne duhovnike, Lévijevce in ves Izrael, da prisežejo, da bodo storili glede na to besedo. In so prisegli.

<sup>6</sup> Potem je Ezra vstal izpred Božje hiše in odšel v sobo Eljašbovega sina Johanána. **Ko** je prišel tja, ni jedel kruha niti pil vode, kajti žaloval je zaradi prestopka tistih, ki so bili odvedeni proč.<sup>7</sup> Naredili so razglas po vsej Judeji in Jeruzalemu, vsem otrokom iz ujetništva, da naj se skupaj zberejo v Jeruzalemu.<sup>8</sup> In da kdorkoli ne bo hotel priti v treh dneh, glede na nasvet princev in starešin, bo vse njegovo imetje zaseženo in on sam oddvojen od skupnosti tistih, ki so bili odvedeni proč.

<sup>9</sup> Potem so se v treh dneh vsi možje iz Juda in Benjamina zbrali skupaj v Jeruzalemu. To **je bil** deveti mesec, na dvanajsti **dan** meseca, in vse ljudstvo je sedelo na ulici Božje hiše in trepetalo zaradi **te** zadeve in zaradi velikega dežja.<sup>10</sup> Duhovnik Ezra je vstal in jim rekel: »Pregrešili ste se in si vzeli tuje ženske, da povečate Izraelov prekršek.<sup>11</sup> Zdaj torej naredite priznanje Gospodu, Bogu naših očetov in storite njegovo voljo in se ločite od ljudstva dežele in od tujih žena.«<sup>12</sup> Potem je vsa skupnost odgovorila in z močnim glasom rekla: »Kakor si rekel, tako moramo storiti.«<sup>13</sup> Toda ljudstvo **je mnogo** in **to je** čas obilnega dežja in mi nismo zmožni stati zunaj niti **to** ni delo enega dne ali dveh, kajti mnogo nas je, ki smo se pregrešili v tej stvari.<sup>14</sup> Naj sedaj naši voditelji vse skupnosti vstanejo in naj vsi, ki so si v naših mestih vzeli tuje žene, pridejo ob določenih časih in z njimi starešine iz vsakega mesta in njihovi sodniki, dokler kruti bes našega Boga zaradi te zadeve ne bo odvrnjen od nas.

<sup>15</sup> Samo Asaélov sin Jonatan in Tikvájev sin Jahzejá sta bila zaposlena okoli te **zadeve**. Mešúlám in Lévijevc Šabetáj pa sta jima pomagala.<sup>16</sup> Otroci ujetništva so storili tako. Duhovnik Ezra z nekaterimi vodilnimi očeti, po hiši njihovih očetov in vsi izmed njih po **njihovih** imenih, so se oddvojili in se usedli na prvi dan desetega meseca, da preiščejo zadevo.<sup>17</sup> In v vsemi možmi, ki so si vzeli tuje žene, so zaključili do prvega dne prvega meseca.

<sup>18</sup> Med sinovi duhovnikov so bili najdeni, da so si vzeli tuje žene, **namreč** od Ješúovih sinov Jocadakov sin in njegovi bratje Maasejá, Eliézer, Jaríb in Gedaljá.<sup>19</sup> Dali so svoje roke, da bodo odslovili svoje žene in **ker so bili** krivi, **so darovali** ovna od tropa za svoj prekršek.<sup>20</sup> Izmed Imérjevh sinov Hananí in Zebadjá.<sup>21</sup> Izmed Harímovih sinov Maasejá, Elija, Šemajá, Jehiél in Uzijah.<sup>22</sup> Izmed Pašhúrjevh sinov Eljoenáj, Maasejá, Jišmaél, Netanél, Jozabád in Elasá.<sup>23</sup> Tudi izmed Lévijevcev: Jozabád, Šimí, Kelajá (isti **je** Kelitá), Petahjá, Juda in Eliézer.<sup>24</sup> Tudi izmed pevcev Eljašib in izmed vratarjev Šálum, Telem in Uri.<sup>25</sup> Poleg tega od Izraela izmed Paróševih sinov Ramjá, Malkijá, Mijamín, Eleazar, Malkijá in Benájá.<sup>26</sup> Izmed Elámovih sinov Matanjá, Zeharjá, Jehiél, Abdí, Jeremót in Elijá.<sup>27</sup> Izmed Zatújevh sinov Eljoenáj, Eljašib, Matanjá, Jeremót, Zabád in Azizá.<sup>28</sup> Tudi izmed Bebájevh sinov Johanán, Hananjá, Zabáj **in** Atláj.<sup>29</sup> Izmed Baníjevh sinov Mešúlám, Malúh, Adájá, Jašúb, Šeál in Ramót.<sup>30</sup> Izmed Pahat Moábovh sinov Adná, Kelál, Benaja, Maasejá, Matanjá, Becalél, Binúj in Manáše.<sup>31</sup> In **izmed** Harímovih sinov Eliézer, Jišjá, Malkijá, Šemajá, Šimón, Benjamin, Malúh **in** Šemarjá.<sup>33</sup> Izmed Hašúmovih sinov Matenáj, Matatá, Zabád, Elifelet, Jeremáj, Manáše **in** Šimí.<sup>34</sup> Izmed Baníjevh sinov Maadáj, Amrám, Uél,<sup>35</sup> Benájá, Bedjá, Keluhí,<sup>36</sup> Vanjá, Meremót, Eljašib,<sup>37</sup> Matanjá, Matenáj, Jaasáj,<sup>38</sup> Baní, Binúj, Šimí,<sup>39</sup> Šelemjá, Natána, Adájá,<sup>40</sup> Mahnadbáj, Šašáj, Šáráj,<sup>41</sup> Azarél, Šelemjá, Šemarjá,<sup>42</sup> Šálum, Amarjá **in** Jožef.<sup>43</sup> Izmed Nebójevh sinov Jeiél, Matitjá, Zabád, Zebiná, Jadáj, Joel in Benájá.<sup>44</sup> Vsi ti so si vzeli tuje žene in **nekateri** izmed njih so imeli žene, s katerimi so imeli otroke.

such deliverance as this;<sup>14</sup> Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that *there should be* no remnant nor escaping?<sup>15</sup> O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

**10** Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.<sup>2</sup> And Shechaniah the son of Jehiel, *one of* the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.<sup>3</sup> Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.<sup>4</sup> Arise; for *this matter belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.<sup>5</sup> Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

<sup>6</sup> ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and **when** he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.<sup>7</sup> And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;<sup>8</sup> And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

<sup>9</sup> ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It **was** the ninth month, on the twentieth **day** of the month; and all the people sat in the street of the house of God, trembling because of **this** matter, and for the great rain.<sup>10</sup> And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.<sup>11</sup> Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.<sup>12</sup> Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.<sup>13</sup> But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.<sup>14</sup> Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

<sup>15</sup> ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this **matter**: and Meshullam and Shabbethai the Levite helped them.<sup>16</sup> And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.<sup>17</sup> And they made an end with all the men that had taken strange wives by the first day of the first month.

<sup>18</sup> ¶ And among the sons of the priests there were found that had taken strange wives: **namely**, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.<sup>19</sup> And they gave their hands that they would put away their wives; and **being** guilty, **they offered** a ram of the flock for their trespass.<sup>20</sup> And of the sons of Immer; Hanani, and Zebadiah.<sup>21</sup> And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.<sup>22</sup> And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.<sup>23</sup> Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.<sup>24</sup> Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.<sup>25</sup> Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Beraiah.<sup>26</sup> And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.<sup>27</sup> And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.<sup>28</sup> Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.<sup>29</sup> And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.<sup>30</sup> And of the sons of Pahath-moab; Adna, and Chelal, Benayah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.<sup>31</sup> And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,<sup>32</sup> Benjamin, Malluch, and Shemariah.<sup>33</sup> Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.<sup>34</sup> Of the sons of Bani; Maadai, Amram, and Uel,<sup>35</sup> Benaiah, Bedeiah, Chelluh,<sup>36</sup> Vaniah, Meremoth, Eliashib,<sup>37</sup> Mattaniah, Mattenai, and Jaasau,<sup>38</sup> And Bani, and Binnui, Shimei,<sup>39</sup> And Shelemiah, and Nathan, and Adaiah,<sup>40</sup> Machnadebai, Shashai, Sharai,<sup>41</sup> Azareel, and Shelemiah, Shemariah,<sup>42</sup> Shallum, Amariah, and Joseph.<sup>43</sup> Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benayah.<sup>44</sup> All these had taken strange wives: and *some* of them had wives by whom they had children.

# The Book of Nehemiah

**1** The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace,  
<sup>2</sup> That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.<sup>3</sup> And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

**4** ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

**5** And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: **6** Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.<sup>7</sup> We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.<sup>8</sup> Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye trespass, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.*  
<sup>10</sup> Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.<sup>11</sup> O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

**2** And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that wine was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.<sup>2</sup> Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,<sup>3</sup> And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?<sup>4</sup> Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.<sup>5</sup> And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.<sup>6</sup> And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.<sup>7</sup> Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;<sup>8</sup> And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

**9** ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.  
<sup>10</sup> When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.<sup>11</sup> So I came to Jerusalem, and was there three days.

**12** ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.<sup>13</sup> And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.<sup>14</sup> Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.<sup>15</sup> Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.<sup>16</sup> And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

**17** ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.<sup>18</sup> Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.<sup>19</sup> But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian,

# Nehemijeva knjiga

**1** Besede Nehemija, Hahljáevega sina. Pripetilo se je v mesecu kislévu, v dvajsetem letu, medtem ko sem bil v palači Suze,<sup>2</sup> da je prišel Hananí, eden izmed mojih bratov, on in *nekateri* možje iz Juda. Vprašal sem jih glede Judov, ki so pobegnili, ki so preostali od ujetništva in glede Jeruzalema.<sup>3</sup> Rekli so mi: »Ostanek, ki je ostal od ujetništva, tam v provinci, *je* v veliki stiski in graji. Prav tako *je* porušeno jeruzalemsko obzidje in njegova velika vrata so požgana z ognjem.«

**4** In pripetilo se je, ko sem slišal te besede, da sem se usedel, jokal in žaloval *določene* dni in se postil ter molil pred Bogom nebes

**5** in rekel: »Rotim te, o Gospod Bog nebes, veliki in strašni Bog, ki ohranja zavezo in usmiljenje za tiste, ki ga ljubijo in obeležujejo njegove zapovedi.<sup>6</sup> Naj bo tvoje uho sedaj pozorno in tvoje oči odprte, da boš lahko slišal molitev svojega služabnika, katero sedaj molim pred teboj podnevi in ponoči zaradi tvojih služabnikov, Izraelovih otrok in priznavam grehe Izraelovih otrok, katere smo zagrešili zoper tebe. Tako jaz kakor hiša mojega očeta smo grešili.<sup>7</sup> Zoper tebe smo postopali zelo izprijeni in se nismo držali zapovedi niti zakonov niti sodb, ki si jih zapovedal svojemu služabniku Mojsusu.<sup>8</sup> Spomni se, rotim te, besede, ki jo zapoveduješ svojemu služabniku Mojsusu, rekoč: »Če grešite, vas bom razkropil na tuje, med narode.<sup>9</sup> Toda če se obrnete k meni in se držite mojih zapovedi in jih izpolnjujete, čeprav bi bili izmed vas vrženi v najbolj oddaljen del neba, jih bom *vendar* zbral od tam in jih privedel na kraj, ki sem ga izbral, da tam postavim svoje ime.<sup>10</sup> Torej ti *so* tvoji služabniki in tvoje ljudstvo, katere si odkupil s svojo veliko oblastjo in s svojo močno roko.<sup>11</sup> O Gospod, rotim te, naj bo sedaj tvoje uho pozorno k molitvi tvojega služabnika in k molitvi tvojih služabnikov, ki se želijo batiti tvojega imena. Prosim te, naredi svojega služabnika ta dan uspešnega in zagotoviti mu usmiljenje pred očmi tega človeka.« Kajti bil sem kraljevi dvorni točaj.

**2** Pripetilo se je v mesecu nisanu, v dvanajstem letu kralja Artakserksa, **2** *da je bilo* pred njim vino. Vzel sem vino in *ga* izročil kralju. Torej *poprek* v njegovi prisotnosti nisem bil žalosten.<sup>2</sup> Zato mi je kralj rekel: »Zakaj *je* tvoje obliče žalostno, ker vidim da nisi bolan? To ni nič *drugega*, kakor bridkost srca.« Potem sem bil zelobole prestrašen  
<sup>3</sup> in rekel kralju: »Naj kralj živi na veke. Zakaj naj bi moje obliče ne bilo žalostno, ko *[pa]* mesto, kraj mavzolejev mojih očetov, *leži* opustošeno in so njegova velika vrata použita z ognjem?«<sup>4</sup> Potem mi je kralj odgovoril: »Za kaj delaš zahtevo?« Tako sem molil k Bogu nebes.<sup>5</sup> Kralju sem rekel: »Če kralju ugaja in je tvoj služabnik našel naklonjenost v tvojem pogledu, da bi me hotel poslati v Judejo, v mesto mavzolejev mojih očetov, da ga lahko zgradim.<sup>6</sup> Kralj mi je rekel (tudi kraljica je sedela ob njem): »Kako dolgo bo trajalo tvoje potovanje? In kdaj se boš vrnil?« Tako je kralju ugajalo, da me pošlje, in določil sem mu čas.<sup>7</sup> Poleg tega sem kralju rekel: »Če to ugaja kralju, naj mi bodo dana pisma, za voditelje onkratke reke, da me lahko pošljejo preko, dokler ne pridem v Judejo,<sup>8</sup> in pismo Asáfu, čuvaju kraljevega gozda, da mi bo lahko dal les, da naredim brunu za velika vrata palače, ki so *spadala* k hiši in za mestno obzidje in za hišo, v katero bom vstopil.« In kralj mi je zagotovil, glede na dobro roko mojega Boga nad menoj.

<sup>9</sup> Potem sem prišel k voditeljem preko reke in jim dal kraljeva pisma. Torej kralj je z menoj poslal vojne poveljnike in konjenike.<sup>10</sup> Ko sta Sanbalát Horónčan in služabnik Tobija, Amónec, slišala *o tem*, ju je to silno užalostilo, da je tja prišel človek, da išče blaginjo Izraelovih otrok.<sup>11</sup> Tako sem prišel v Jeruzalem in bil tam tri dni.

**12** Vstal sem ponoči, jaz in nekaj malega mož z menoj. Niti nisem *nobenemu* možu povedal kaj je Bog položil na moje srce, da storim pri Jeruzalemu. Niti ni *bila* z menoj *nobena* žival, razen živali, na kateri sem jahal.<sup>13</sup> Ponoči sem odšel ven pri Dolinskih velikih vratih, celo pred zmajevim vodnjakom in do gnojne odprtine in ogledal sem si jeruzalemske zdove, ki so bili porušeni in njegova velika vrata, ki so bila použita z ognjem.<sup>14</sup> Potem sem odšel naprej do velikih studenčnih vrat in do kraljevega ribnika, toda *tam ni bilo* prostora za žival, *ki je bila* pod menoj, da gre mimo.<sup>15</sup> Potem sem ponoči odšel gor, poleg potoka in gledal obzidje in se obrnil nazaj in vstopil pri velikih dolinskih vratih in *tako* sem se vrnil.<sup>16</sup> Vladarji niso vedeli kam sem odšel ali kaj sem storil, niti do tega trenutka *tega* še nisem povedal Judom, niti duhovnikom, niti plemičem, niti vladarjem, niti preostalim, ki so opravljali delo.

**17** Potem sem jim rekel: »Vi vidite stisko, v kateri *smo*, kako Jeruzalem leži opustošen in so njegova velika vrata požgana z ognjem. Pridite in gradimo jeruzalemsko obzidje, da ne bomo več v grajo.«<sup>18</sup> Potem sem jim povedal o roki mojega Boga, ki je bila dobra nad menoj, kot tudi kraljeve besede, ki mi jih je govoril. Rekli so: »Vzdignimo se in gradimo.« Tako so okrepili svoje roke za *to* dobro *delo*.<sup>19</sup> Toda, ko so Sanbalát Horónčan in služabnik Tobija, Amónec in Arabec Gešem

**to** slišali, so se smejali do norčevanja, nas prezirali in rekli: »Kaj je ta stvar, ki jo počnete. Ali se hočete upreti zoper kralja?«<sup>20</sup> Potem sem jim odgovoril in jim rekel: »Bog nebes, on nas bo naredil uspešne, zato bomo mi, njegovi služabniki, vstali in gradili. Toda vi nimate deleža niti pravice niti spomina v Jeruzalemu.«

**3** Potem je vstal Eljašib, veliki duhovnik, s svojimi brati duhovniki in zgradili so Ovčja velika vrata. Posvetili so jih in vstavili vrata, celo do stolpa Mea so to posvetili, do Hananélovega stolpa.<sup>2</sup> Poleg njega so gradili možje iz Jerieha. Poleg njih je gradil Imríjev sin Zahúr.<sup>3</sup> Toda Ribja velika vrata so gradili Senaájevi sinovini, ki so **tudi** položili njena bruna in postavili njena vrata, njene ključavnice in njene zapahe.<sup>4</sup> Poleg njih je popravljal Meremót, Urijájev sin, Kocov sin. Poleg njih je popravljal Mešulám, Berehjájev sin, Mešezabélov sin. In poleg njih Baanájev sin Cadók.<sup>5</sup> Poleg njih so popravljali Tekójčani, toda njihovi plemiči svojih vratov niso pristavili k delu njihovega Gospoda.<sup>6</sup> Poleg tega sta Stara velika vrata popravljala Jojadá, sin Paséaha in Mešulám, Besodjájev sin. Položila sta njena bruna in postavila njena vrata in njene ključavnice in njene zapahe.<sup>7</sup> Poleg njiju so popravljali Gibeóneč Melatáj in Meronočan Jadón, možje iz Gibeóna in iz Micpe, do prestola voditelja na tej strani reke.<sup>8</sup> Poleg njega je popravljal Uziél, Harhájev sin izmed zlatarjev. Poleg njega je popravljal tudi Hananjá, sin **enega izmed** lekarnarjev in Jeruzalem so utrdili do širokega zidu.<sup>9</sup> Poleg njih je popravljal Hurov sin Refajá, vladar polovice Jeruzalema.<sup>10</sup> Poleg njega je popravljal Harumáfov sin Jedajája, celo nasproti svoje hiše. Poleg njega je popravljal Hašabnejájev sin Hatúš.<sup>11</sup> Harímov sin Malkijája in Pahat Moábov sin Hašúb sta popravljala drug kos in stolp talilne peči.<sup>12</sup> Poleg njega je popravljal Lohéšev sin Šalúm, vladar polovice Jeruzalema, on in njegove hčere.<sup>13</sup> Dolinska velika vrata so popravljali Hanún in prebivalci Zanóaha. Zgradili so jih in postavili njena vrata, njene ključavnice in njene zapahe in tisoč komolcev na obzidju do Gnojnih velikih vrat.<sup>14</sup> Toda Gnojna velika vrata je popravljal Rehábov sin Malkijája, vladar dela Bet Kerema. Zgradil jih je, postavil njena vrata, njene ključavnice in njene zapahe.<sup>15</sup> Toda Studenčna velika vrata je popravljal Kolhozéjev sin Šalún, vladar dela Micpe. On je to zgradil, pokril in postavil njena vrata, njene ključavnice in njene zapahe in zid ribnika Síloa, poleg kraljevega vira in do stopnic, ki gredo dol od Davidovega mesta.<sup>16</sup> Za njim je popravljal Azbukov sin Nehemija, vladar polovice Bet Cura, do **kraja** nasproti Davidovih mavzolejev in do ribnika, ki je bil narejen in do hiše mogočnega.<sup>17</sup> Za njim so popravljali Lévijevci, Baníjev sin Rehúm. Poleg njega je na svojem delu popravljal Hasabjá, vladar polovice Keíle.<sup>18</sup> Za njim so popravljali njihovi bratje, Henadádov sin Bavaj, vladar polovice Keíle.<sup>19</sup> Poleg njega je popravljal Ješújev sin Ecer, vladar Micpe, drug del nasproti vzpona do orožarne, ob **[delu, kjer sej zid]** obrne.<sup>20</sup> Za njim je Zabájev sin Baruh vneto popravljal drugi kos, od **[delu, kjer sej zid]** obrne, do vrat hiše vélikega duhovnika Eljašiba.<sup>21</sup> Za njim je drug del popravljal Meremót, Urijájev sin, Kocov sin, od vrat Eljašíbove hiše, celo do konca Eljašíbove hiše.<sup>22</sup> Za njim so popravljali duhovniki, možje ravnine.<sup>23</sup> Za njim sta nasproti njuni hiši popravljala Benjamin in Hašúb. Za njima je ob njegovi hiši popravljal Azarjá, Maasejájev sin, sin Ananjájeva.<sup>24</sup> Za njim je popravljal Henadádov sin Binúj, drug del od Azarjájeve hiše do **[delu, kjer sej zid]** obrne, celo do vogala.<sup>25</sup> Uzájev sin Palál nasproti **[delu, kjer sej zid]** obrne in stolpa, ki se nahaja zunaj kraljeve velike hiše, ki je **bila** ob dvorišču ječe. Za njim Paróšev sin Pedajá.<sup>26</sup> Poleg tega so Netinimci prebivali v Ofelu, do **kraja** nasproti Vodnih velikih vrat proti vzhodu in stolpa, ki se nahaja zunaj.<sup>27</sup> Za njimi so Tekójčani popravljali drug del, nasproti velikemu stolpu, ki leži zunaj, celo do ofelskega obzidja.<sup>28</sup> Od zgoraj, iznad Konjskih velikih vrat so popravljali duhovniki, vsak nasproti svoji hiši.<sup>29</sup> Za njimi je popravljal Imérjev sin Cadók nasproti svoji hiši. Za njim je popravljal tudi Šehanjájev sin Šemajá, čuvaj Vzhodnih velikih vrat.<sup>30</sup> Za njim je drug del popravljal Šelemjájev sin Hananjá in Hanún, šesti Caláfov sin. Za njim je popravljal Berehjájev sin Mešulám nasproti svoje sobe.<sup>31</sup> Za njim je popravljal zlatarjev sin Malkijá do kraja Netinimcev in trgovcev, nasproti velikih vrat Mifkada in do vzpona vogala.<sup>32</sup> Med vzponom vogala, do Ovčjih velikih vrat, so popravljali zlatarji in trgovci.

**4** Toda prijetilo se je, da ko je Sanbalát slišal, da smo gradili zid, da je bil besen in polastilo se ga je veliko ogorčenje in zasmehoval je Jude.<sup>2</sup> § Pred svojimi brati in vojsko Samarije je spregovoril ter rekel: »Kaj počno ti slabotni Judje? Mar se bodo utrdili? Mar bodo žrtvovali? Mar bodo končali v **[enem]** dnevju? Mar bodo oživeli kamne iz kupov smeti, ki so požgane?«<sup>3</sup> Torej Amónec Tobija je **bil** ob njem in rekel: »Celo to, kar so zgradili, če gre gor lisjak, bo torej porušil njihov kamnit zid.«<sup>4</sup> Prisluhni, o naš Bog, kajti mi smo prezirani. Obrni njihovo grajo na njihovo lastno glavo in jih daj za plen v deželi ujetništva<sup>5</sup> in ne pokrij njihove krivičnosti in naj njihov greh ne bo

heard **it**, they laughed us to scorn, and despised us, and said, What **is** this thing that ye do? will ye rebel against the king?<sup>20</sup> Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

**3** Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.<sup>2</sup> And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.<sup>3</sup> But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.<sup>4</sup> And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.<sup>5</sup> And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.<sup>6</sup> Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.<sup>7</sup> And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.<sup>8</sup> Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of **one of** the apothecaries, and they fortified Jerusalem unto the broad wall.<sup>9</sup> And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.<sup>10</sup> And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.<sup>11</sup> Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces.<sup>12</sup> And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.<sup>13</sup> The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.<sup>14</sup> But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.<sup>15</sup> But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.<sup>16</sup> After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the **place** over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.<sup>17</sup> After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.<sup>18</sup> After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.<sup>19</sup> And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.<sup>20</sup> After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.<sup>21</sup> After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.<sup>22</sup> And after him repaired the priests, the men of the plain.<sup>23</sup> After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.<sup>24</sup> After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.<sup>25</sup> Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh.<sup>26</sup> Moreover the Nethinims dwelt in Ophel, unto the **place** over against the water gate toward the east, and the tower that lieth out.<sup>27</sup> After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.<sup>28</sup> From above the horse gate repaired the priests, every one over against his house.<sup>29</sup> After them repaired Žadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.<sup>30</sup> After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.<sup>31</sup> After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.<sup>32</sup> And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

**4** But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.<sup>2</sup> And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?<sup>3</sup> Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.<sup>4</sup> Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:<sup>5</sup> And cover not their iniquity, and let not their sin be blotted out from before thee: for

they have provoked *thee* to anger before the builders. <sup>6</sup> So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

<sup>7</sup> ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth, <sup>8</sup> And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it. <sup>9</sup> Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. <sup>10</sup> And Judah said, The strength of the bearers of burdens is decayed, and *there* is much rubbish; so that we are not able to build the wall. <sup>11</sup> And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. <sup>12</sup> And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you*.

<sup>13</sup> ¶ Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows. <sup>14</sup> And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. <sup>15</sup> And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

<sup>16</sup> And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah. <sup>17</sup> They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon. <sup>18</sup> For the builders, every one had his sword girded by his side, and *so* builded. And he that sounded the trumpet *was* by me.

<sup>19</sup> ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another. <sup>20</sup> In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. <sup>21</sup> So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. <sup>22</sup> Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. <sup>23</sup> So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

**5** And there was a great cry of the people and of their wives against their brethren the Jews. <sup>2</sup> For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live. <sup>3</sup> *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. <sup>4</sup> There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards. <sup>5</sup> Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

<sup>6</sup> ¶ And I was very angry when I heard their cry and these words. <sup>7</sup> Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. <sup>8</sup> And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*. <sup>9</sup> Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? <sup>10</sup> I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. <sup>11</sup> Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them. <sup>12</sup> Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. <sup>13</sup> Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

<sup>14</sup> ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor. <sup>15</sup> But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. <sup>16</sup> Yea, also

izbrisani izpred tebe, kajti do jeze so *te* izzivali pred graditelji. <sup>6</sup> Tako smo gradili obzidje in vse obzidje je bilo združeno skupaj do njegove polovice, kajti ljudstvo je imelo um, da dela.

<sup>7</sup> Toda prijetilo se je, *da* ko so Sanbalát, Tobija, Arabci, Amónci in Ašdódcani slišali, da so bili zidovi Jeruzalema postavljeni *in* da so se vrzeli začele zapolnjevati, potem so bili zelo besni <sup>8</sup> in vsi skupaj so skovali zaroto, da pridejo *in* se borijo zoper Jeruzalem in da to ovirajo. <sup>9</sup> Kljub temu smo naredili našo molitev k našemu Bogu in podnevi ter ponoči zaradi njih postavili stražo. <sup>10</sup> Juda je rekel: »Moč nosilcev bremen je oslabela in *tam je* veliko smeti, tako, da nismo zmožni graditi obzidja.« <sup>11</sup> Naši nasprotniki pa so rekli: »Ne bodo vedeli niti videli, dokler ne pridemo v sredo mednje in jih pobijemo in povzročimo, da delo preneha.« <sup>12</sup> Prijetilo pa se je, ko so prišli Judje, ki so prebivali poleg njih, da so nam desetkrat rekli: »Iz vseh krajev, odkoder se boste vrnili k nam, **bodo oni nad vami**.«

<sup>13</sup> Zato sem postavil na nižjih mestih za obzidjem *in* na višjih mestih, sem celo postavil ljudstvo po njihovih družinah, z njihovimi meči, njihovimi sulicami in njihovimi loki. <sup>14</sup> Pogledal sem, vstal in rekel plemičem, vladarjem in ostalem ljudstvu: »Ne bojte se jih. Spominjajte se Gospoda, *ki je* velik in strašen in borite se za svoje brate, svoje sinove in svoje hčere, svoje žene in svoje hiše.« <sup>15</sup> Prijetilo se je, ko so naši sovražniki slišali, da nam je bilo to znano in je Bog njihovo namero privredel v nič, da smo se vsi izmed nas vrnili k obzidju, vsak k svojemu delu.

<sup>16</sup> Prijetilo se je od tega časa naprej, *da* je polovica mojih služabnikov delala na delu, druga polovica pa je držala sulice, šcite, loke in brezokavne verižne srajce in vladarji *so bili* zadaj za vso Judovo hišo. <sup>17</sup> Tisti, ki so gradili na obzidju in tisti, ki so nosili bremena, s tistimi, ki so prenašali, *vsak* je z eno roko opravljal delo, z drugo *roko* pa je držal orožje. <sup>18</sup> Kajti graditelji so gradili *tako*, da je imel vsakdo svoj meč opasan ob svoji strani. Tisti, ki je trolil na šofar, pa *je bil* poleg mene.

<sup>19</sup> Rekel sem plemičem, vladarjem in ostalem ljudstvu: »Delo *je* veliko in obsežno, mi pa smo na obzidju ločeni, edendaleč od drugega.

<sup>20</sup> Na katerem mestu *torej* zaslišite glas šofarja, krenite tja k nam. Naš Bog se bo boril za nas.« <sup>21</sup> Tako smo se trudili na delu. Polovica izmed njih je sulice držala od juntrage vzhoda do pojavivte zvezd. <sup>22</sup> Prav tako sem ljudstvu istočasno rekel: »Naj vsak s svojim služabnikom prenočuje znotraj Jeruzalema, da nam bodo ponoči lahko straža in se trudili podnevi.« <sup>23</sup> § Tako niti jaz, niti moji bratje, niti moji služabniki, niti ljudje na straži, ki so mi sledili, nihče izmed nas ni odložil svojih oblačil, *razen*, *da* jih je vsak slekel za pranje.

**5** Tam je bilo veliko vpitje ljudstva in njihovih žena zoper njihove brate Jude. <sup>2</sup> Kajti tam so bili, ki so rekli: »Nas, naših sinov in naših hčera *je* mnogo. Zato *zanje* zbiramo žito, da bomo lahko jedli in živeli.« <sup>3</sup> Tam so bili tudi *nekateri*, ki so rekli: »Zaradi pomanjkanja smo zastavili naše dežele, vinograde in hiše, da bi lahko kupili žito.« <sup>4</sup> Tam so bili tudi, ki so rekli: »Izposodili smo si denar za kraljevi davek *in to [za ceno]* naših dežel in vinogradov. <sup>5</sup> Vendar *je* sedaj naše meso kakor meso naših bratov, naši otroci kakor njihovi otroci. Glej, naše sinove prinašamo v sužnost in naše hčere, da bodo služabnice in *nekatere* izmed naših hčera so že privedeni v sužnost. Niti *to* ni v naši moči, *da jih odkupimo*, kajti drugi može imajo naše dežele in vinograde.«

<sup>6</sup> Bil sem zelo jezen, ko sem slišal njihovo vpitje in te besede. <sup>7</sup> Potem sem se posvetoval s seboj in oštrel plemiče in vladarje ter jim rekel: »Vi terjate obresti, vsakdo od svojega brata.« In zoper njih sem postavil velik zbor. <sup>8</sup> Rekel sem jim: »Po naši zmožnosti smo odkupili naše brate Jude, ki so bili prodani poganom. Vi pa boste celo prodajali svoje brate? Ali naj bi bili oni prodani nam?« Potem so ohranili svoj mir in nič niso našli, *da bi odgovorili*. <sup>9</sup> Prav tako sem rekel: »To *ni* dobro, kar delate. Ali ne bi morali hoditi v strahu našega Boga zaradi graje poganov, naših sovražnikov? <sup>10</sup> Tudi jaz *in* moji bratje in moji služabniki bi lahko od njih terjali denar in žito. Prosim vas, prenehajmo s tem oderuštvom. <sup>11</sup> Povrnite jim, prosim vas, celo ta dan, njihove dežele, njihove vinograde, njihove oljčne nasade in njihove hiše, tudi stoti *del* denarja in od žita, vina in olja, ki ste jih vzeli od njih.« <sup>12</sup> Potem so rekli: »Povrnili *jim* bomo in ničesar ne bomo zahtevali od njih. Storili bomo tako, kakor praviš.« Potem sem poklical duhovnike in od njih vzel prisego, da bi storili glede na to oblubo. <sup>13</sup> Prav tako sem stresel svoje naročje in rekel: »Tako naj Bog iztrese vsakega človeka iz njegove hiše in od njegovega truda, ki ne izpolni te oblube, celo tako bo iztresen in izpraznjen.« In vsa skupnost je rekla: »Amen! in hvalili so Gospoda. In ljudstvo je storilo glede na to oblubo.

<sup>14</sup> Poleg tega od časa, ko sem bil določen, da bi bil njihov voditelj v Judovi deželi, od dvajsetega leta, celo do dvaintridesetega leta kralja Artakserksa, *to je* dvanajst let, jaz in moji bratje nismo jedli kruha od voditelja. <sup>15</sup> Toda prejšnji voditelji, ki *so bili* pred menoj, so bili v breme ljudstvu in so od njih jemali kruh in vino, poleg štiridesetih šeklov srebra. Da, celo njihovi služabniki so vladali nad ljudstvom. Toda zaradi Božjega strahu jaz nisem tako storil. <sup>16</sup> Da, prav tako sem

nadaljeval pri delu tega obzidja niti nismo kupili nobene zemlje in vsi moji služabniki **so bili** zbrani tja k delu.<sup>17</sup> Poleg tega jih **je bilo** pri moji mizi sto petdeset izmed Judov in vladarjev, poleg tistih, ki so prišli k nam izmed poganov, ki **so** okoli nas.<sup>18</sup> Torej **tega**, kar je bilo dnevno pripravljeno **zame, je bilo**: en vol **in** šest izbranih ovc. Tudi perjad je bila pripravljena zame in enkrat na deset dni izbor vseh vrst vina. Vendar za vse to nisem zahteval kruha od voditelja, ker je bilo suženjstvo težko nad tem ljudstvom.<sup>19</sup> Misli name, moj Bog, za dobro, **glede** na vse, kar sem storil za to ljudstvo.

Pripetilo se je torej, ko so Sanbalát, Tobija, Arabec Gešem in ostali **6** izmed naših sovražnikov slišali, da sem zgradil obzidje in **da** v njem ni ostalo nobene vrzeli (čeprav ob tistem času nisem postavil duri na velika vrata)<sup>2</sup> da sta Sanbalát in Gešem poslala k meni, rekoč: »Pridi, skupaj se srečajmo v **eni izmed** vasi, na ravnini Onó.« Toda mislila sta mi storiti vragolijo.<sup>3</sup> K njima sem poslal poslance, rekoč: »Jaz opravljam veliko delo, tako da ne morem priti dol. Zakaj bi delo prenehalo, medtem ko ga zapustim in pride dol k vama?«<sup>4</sup> Vendar sta štirikrat poslala k meni na ta način, jaz pa sem jima odgovoril na isti način.<sup>5</sup> Potem je Sanbalát petič k meni poslal svojega služabnika na podoben način, z odprtim pismom v svoji roki,<sup>6</sup> v katerem **je bilo** zapisano: »Med pogani se govorii in Gašmu pravi **to, da** se ti in Judje mislite upreti, kajti zaradi tega razloga gradis obzidje, da bi lahko postal njihov kralj, glede na te besede.<sup>7</sup> Določil si tudi prerok, da o tebi oznanjajo v Jeruzalemu, rekoč: »**Tam je kralj** in Judu.« In sedaj bo to sporočeno kralju, glede teh besed. Pridite torej sedaj in skupaj sprejmimo nasvet.<sup>8</sup> Potem sem poslal k njemu, rekoč: »Tukaj se niso storile nobene takšne stvari, kot ti praviš, temveč si jih hlinil iz svojega lastnega srca.<sup>9</sup> Kajti oni vsi so nas prestrašili, rekoč: »Njihove roke bodo oslabele od dela, da to ne bo končano.« Sedaj torej, **oh Bog**, okrepi moje roke.

**10** Zatem sem prišel v hišo Šemajája, sinú Delajája, sinú Mehetabelá, ki **je bil** zaprt. Rekel je: »Skupaj se srečajva v hiši Boga, znotraj templja in zapriva vrata templja, kajti prišli bodo, da te ubijejo. Da, ponoči bodo prišli, da te ubijejo.«<sup>11</sup> Rekel sem: »Ali naj bi takšen človek, kakor sem jaz, bežal? In kdo **je tam**, ki **bi** bakor **sem** jaz, šel v tempelj, da reši svoje življenje? Ne bom šel noter.«<sup>12</sup> Glej, zaznal sem, da ga ni poslal Bog, temveč, da je to prerok proglašil zoper mene, kajti najela sta ga Tobija in Sanbalát.<sup>13</sup> Zato **je bil** najet, da bi bil jaz prestrašen in tako storil in gresil in **da** bi lahko imela **stvar** za hudobno poročilo, da bi me lahko grajala.<sup>14</sup> Moj Bog, misli na Tobija in Sanbaláta glede na ta njuna dela in na prerokinjo Noádjo in ostale preroke, ki so me hoteli postaviti v strah.

**15** Tako je bilo obzidje končano petindvajseti **dan meseca** elúla, v dvainpetdesetih dneh.<sup>16</sup> Pripetilo se je, da ko so vsi sovražniki slišali **o tem** in so vsi pogani, ki **so bili** okoli nas, videli **te stvari**, so bili zelo potri v svojih lastnih očeh, kajti zaznali so, da je bilo to delo izvršeno od našega Boga.

**17** Poleg tega so v tistih dneh Judovi plemiči poslali mnogo pisem Tobiju in **pisma** od Tobija so prihajala k njim.<sup>18</sup> Kajti v Judu **so bili** mnogi, ki so mu prisegli, ker **je bil** zet Aráhovega sina Šehanjája in njegov sin Johánan je vzel hčer Berehjávevega sina Mešulláma.<sup>19</sup> Pred menoj so poročali tudi njegova dobra dejanja in mu izrekli moje besede. **In** Tobija je pošiljal pisma, da me postavi v strah.

Pripetilo se je torej, ko je bilo obzidje zgrajeno in sem postavil **7** vrata in so bili določeni vratarji, pevci in Lévijevci,<sup>2</sup> da sem dal svojemu bratu Hananiju in Hananjáju, vladarju palače, zadolžitev nad Jeruzalemom, kajti ta **je bil** zvest mož in bolj kot mnogi se je bal Boga.<sup>3</sup> Rekel sem jima: »Naj velika vrata Jeruzalema ne bodo odprta, dokler ne bo once vroče. Medtem ko stojijo poleg, naj vrata zaprejo in **jih** zapahnejo. Določite straže izmed prebivalcev Jeruzalema, vsakogar na svojo stražo in vsakdo **naj bo** nasproti svoji hiši.«<sup>4</sup> Torej mesto **je bilo** prostrano in veliko. Toda ljudstva v njem **je bilo** malo in hiše niso **bile** zgrajene.

**5** Moj Bog je na moje srce položil, da zberem skupaj plemiče, vladarje in ljudstvo, da bi bili lahko prešeti po rodovniku. Našel sem seznam rodovnika izmed tistih, ki so prišli najprej gor in v njem našel zapisano:<sup>6</sup> »To **so** otroci province, ki je šla gor iz ujetništva, od tistih, ki so bili odvedeni, katere je odvedel babilonski kralj Nebukadnezar in so ponovno prišli v Jeruzalem in v Judejo, vsak v svoje mesto,<sup>7</sup> ki so prišli z Žerubbélem, Ješuom, Nehemijem, Azarjájem, Raamjájem, Nahamánjem, Mordohajem, Bilšánom, Mispératom, Bigvájem, Nehumom in Baanájem. Število, **pravim**, izmed mož Izraelovega ljudstva **je bilo tole**:<sup>8</sup> Paróševih otrok dva tisoč sto dvainsedemdeset.<sup>9</sup> Šefatjáevih otrok tristo dvainsedemdeset.<sup>10</sup> Aráhovih otrok šeststo dvainpetdeset.<sup>11</sup> Pahat Moábovih otrok, od otrok Ješúa in Joába, dva tisoč osemsto **in** osemnajst.<sup>12</sup> Elámovih otrok tisoč dvesto štiriinpetdeset.<sup>13</sup> Zatújevh otrok osemsto petinštirideset.<sup>14</sup> Zakájevh otrok sedemsto šestdeset.<sup>15</sup> Binújevh otrok šeststo osemnštirideset.<sup>16</sup> Bebjájevh otrok šeststo osemindvajset.<sup>17</sup> Azgádovih otrok dva tisoč tristo dvaindvajset.

I continued in the work of this wall, neither bought we any land: and all my servants **were** gathered thither unto the work.<sup>17</sup> Moreover **there were** at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that **are** about us.<sup>18</sup> Now **that** which was prepared **for me** daily **was** one ox **and** six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.<sup>19</sup> Think upon me, my God, for good, **according** to all that I have done for these people.

**6** Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and **that** there was no breach left therein; (though at that time I had not set up the doors upon the gates;) **2** That Sanballat and Geshem sent unto me, saying, Come, let us meet together in **some one of** the villages in the plain of Ono. But they thought to do me mischief.<sup>3</sup> And I sent messengers unto them, saying, I **am** doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?<sup>4</sup> Yet they sent unto me four times after this sort; and I answered them after the same manner.<sup>5</sup> Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;<sup>6</sup> Wherein **was** written, It is reported among the heathen, and Gashmu saith **it, that** thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.<sup>7</sup> And thou hast also appointed prophets to preach of thee at Jerusalem, saying, **There is a king in Judah:** and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.<sup>8</sup> Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.<sup>9</sup> For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

**10** Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabel, who **was** shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.<sup>11</sup> And I said, Should such a man as I flee? and who **is there**, that, **being** as I **am**, would go into the temple to save his life? I will not go in.<sup>12</sup> And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.<sup>13</sup> Therefore **was** he hired, that I should be afraid, and do so, and sin, and **that** they might have **matter** for an evil report, that they might reproach me.<sup>14</sup> My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

**15** ¶ So the wall was finished in the twenty and fifth **day of the month** Elul, in fifty and two days.<sup>16</sup> And it came to pass, that when all our enemies heard **thereof**, and all the heathen that **were** about us saw **these things**, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

**17** ¶ Moreover in those days the nobles of Judah sent many letters unto Tobiah, and **the letters** of Tobiah came unto them.<sup>18</sup> For **there were** many in Judah sworn unto him, because he **was** the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.<sup>19</sup> Also they reported his good deeds before me, and uttered my words to him. **And** Tobiah sent letters to put me in fear.

**7** Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,<sup>2</sup> That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he **was** a faithful man, and feared God above many.<sup>3</sup> And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar **them**: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one **to be** over against his house.<sup>4</sup> Now the city **was** large and great: but the people **were** few therein, and the houses **were** not builded.

**5** ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,<sup>6</sup> These **are** the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;<sup>7</sup> Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, **I say**, of the men of Israel **was this**:<sup>8</sup> The children of Parosh, two thousand an hundred seventy and two.<sup>9</sup> The children of Shephatiah, three hundred seventy and two.<sup>10</sup> The children of Arah, six hundred fifty and two.<sup>11</sup> The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred **and** eighteen.<sup>12</sup> The children of Elam, a thousand two hundred fifty and four.<sup>13</sup> The children of Zattu, eight hundred forty and five.<sup>14</sup> The children of Zaccai, seven hundred and threescore.<sup>15</sup> The children of Binnui, six hundred forty and eight.<sup>16</sup> The children of Bebai, six hundred twenty and eight.<sup>17</sup> The children

of Azgad, two thousand three hundred twenty and two. <sup>18</sup>The children of Adonikam, six hundred threescore and seven. <sup>19</sup>The children of Bigvai, two thousand threescore and seven. <sup>20</sup>The children of Adin, six hundred fifty and five. <sup>21</sup>The children of Ater of Hezekiah, ninety and eight. <sup>22</sup>The children of Hashum, three hundred twenty and eight. <sup>23</sup>The children of Bezai, three hundred twenty and four. <sup>24</sup>The children of Hariph, an hundred and twelve. <sup>25</sup>The children of Gibeon, ninety and five. <sup>26</sup>The men of Beth-lehem and Netophah, an hundred fourscore and eight. <sup>27</sup>The men of Anathoth, an hundred twenty and eight. <sup>28</sup>The men of Beth-azmaveth, forty and two. <sup>29</sup>The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. <sup>30</sup>The men of Ramah and Geba, six hundred twenty and one. <sup>31</sup>The men of Michmas, an hundred and twenty and two. <sup>32</sup>The men of Beth-el and Ai, an hundred twenty and three. <sup>33</sup>The men of the other Nebo, fifty and two. <sup>34</sup>The children of the other Elam, a thousand two hundred fifty and four. <sup>35</sup>The children of Harim, three hundred and twenty. <sup>36</sup>The children of Jericho, three hundred forty and five. <sup>37</sup>The children of Lod, Hadid, and Ono, seven hundred twenty and one. <sup>38</sup>The children of Senaah, three thousand nine hundred and thirty.

<sup>39</sup>¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. <sup>40</sup>The children of Immer, a thousand fifty and two. <sup>41</sup>The children of Pashur, a thousand two hundred forty and seven.

<sup>42</sup>The children of Harim, a thousand and seventeen.

<sup>43</sup>¶ The Levites: the children of Jeshua, of Kadmiel, **and** of the children of Hodevah, seventy and four.

<sup>44</sup>¶ The singers: the children of Asaph, an hundred forty and eight.

<sup>45</sup>¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

<sup>46</sup>¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth, <sup>47</sup>The children of Keros, the children of Sia, the children of Padon, <sup>48</sup>The children of Lebana, the children of Hagaba, the children of Shalmai, <sup>49</sup>The children of Hanan, the children of Giddel, the children of Gahar, <sup>50</sup>The children of Reaiah, the children of Rezin, the children of Nekoda, <sup>51</sup>The children of Gazzam, the children of Uzza, the children of Phaseah, <sup>52</sup>The children of Besai, the children of Meunim, the children of Nephishesim, <sup>53</sup>The children of Bakbuk, the children of Hakupha, the children of Harhur, <sup>54</sup>The children of Bazlith, the children of Mehida, the children of Harsha, <sup>55</sup>The children of Barkos, the children of Sisera, the children of Tamah, <sup>56</sup>The children of Neziah, the children of Hatipha.

<sup>57</sup>¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, <sup>58</sup>The children of Jaala, the children of Darkon, the children of Giddel, <sup>59</sup>The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. <sup>60</sup>All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two. <sup>61</sup>And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they were of Israel. <sup>62</sup>The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

<sup>63</sup>¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzellai, which took **one** of the daughters of Barzellai the Gileadite to wife, and was called after their name. <sup>64</sup>These sought their register **among** those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. <sup>65</sup>And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood **up** a priest with Urim and Thummim.

<sup>66</sup>¶ The whole congregation together **was** forty and two thousand three hundred and threescore, <sup>67</sup>Beside their manservants and their maidservants, of whom **there were** seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. <sup>68</sup>Their horses, seven hundred thirty and six: their mules, two hundred forty and five: <sup>69</sup>**Their** camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

<sup>70</sup>¶ And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments. <sup>71</sup>And **some** of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. <sup>72</sup>And **that** which the rest of the people gave **was** twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments. <sup>73</sup>So the priests, and the Levites, and the porters, and the singers, and **some** of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel **were** in their cities.

**8** And all the people gathered themselves together as one man into the street that **was** before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. <sup>2</sup>And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. <sup>3</sup>And he read therein before the street that **was** before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people **were** attentive unto the book of the law. <sup>4</sup>And Ezra the scribe stood upon a

<sup>18</sup>Adonikámovih otrok šeststo sedeminšestdeset. <sup>19</sup>Bigvájevih otrok dva tisoč sedeminšestdeset. <sup>20</sup>Adínovih otrok šeststo petinpetdeset. <sup>21</sup>Atérjevih otrok, od Ezešíja, osemdevetdeset. <sup>22</sup>Hašúmovih otrok tristo osemindvajset. <sup>23</sup>Becájevih otrok tristo štiriindvajset. <sup>24</sup>Harífovih otrok sto dvanaest. <sup>25</sup>Gibeónovih otrok petindevetdeset. <sup>26</sup>Mož iz Betlehema in Netófe sto osemnosemdeset. <sup>27</sup>Mož iz Anatóta sto osemindvajset. <sup>28</sup>Mož iz Bet Azmáveta dvainširideset. <sup>29</sup>Mož iz Kirját Jarimá, Kefire in Beerótä sedemst triinširideset. <sup>30</sup>Mož iz Rame in Gebe šeststo enaindvajset. <sup>31</sup>Mož iz Mihmásä sto dvaindvajset. <sup>32</sup>Mož iz Betela in Ajä sto triindvajset. <sup>33</sup>Mož iz drugega Nebójä dvainpetdeset. <sup>34</sup>Otrok iz drugega Eláma tisoč dvesto štiriinpétdeset. <sup>35</sup>Harímovih otrok tristo dvajset. <sup>36</sup>Jerihovih otrok tristo petinširideset. <sup>37</sup>Otrok iz Loda, Hadída in Onója sedemsto enaindvajset. <sup>38</sup>Otrok iz Senaája tri tisoč devetsto trideset.

<sup>39</sup>Duhovníki: Jedajájevih otrok iz Ješíove hiše devetsto triinsedemdeset. <sup>40</sup>Imérjevih otrok tisoč dvainpetdeset. <sup>41</sup>Pašúrjevih otrok tisoč dvesto sedeminširideset. <sup>42</sup>Harímovih otrok tisoč sedemnajst.

<sup>43</sup>Lévyevci: Ješúovi otrok, od Kadmiéla **in** Hodavjájevih otrok štiriinsedemdeset.

<sup>44</sup>Pevci: Asáfovih otrok sto osemnširideset.

<sup>45</sup>Vratarji: Šálúmovih otrok, Atérjevih otrok, Talmónovih otrok, Akúbovih otrok, Hatitájevih otrok in Sobájevih otrok sto osemntrideset.

<sup>46</sup>Netinimci: Cihájevi otroci, Hasufájevi otroci, Tabaótovi otroci,

<sup>47</sup>Kerósovi otroci, Siájevi otroci, Padónovi otroci, <sup>48</sup>Lebanájevi otroci, Hagabájevi otroci, Salmájevi otroci, <sup>49</sup>Hanánovi otroci, Gídélovi otroci, Gaharjevi otroci, <sup>50</sup>Reajájevi otroci, Recinovi otroci, Nekodájevi otroci, <sup>51</sup>Gazámovi otroci, Uzájevi otroci, Paséahovi otroci, <sup>52</sup>Besájevi otroci, Meunimovi otroci, Nefiséjevi otroci, <sup>53</sup>Bakbúkovi otroci, Hakufájevi otroci, Harhúrjevi otroci, <sup>54</sup>Baclitovi otroci, Mehidájevi otroci, Haršájevi otroci, <sup>55</sup>Barkósovi otroci, Siserájevi otroci, Temahovi otroci, <sup>56</sup>Necáhovi otroci in Hatifájevi otroci.

<sup>57</sup>Otroci Salomonovih služabnikov: Sotájevi otroci, Soféretovi otroci, Peridájevi otroci, <sup>58</sup>Jaalájevi otroci, Darkónovi otroci, Gídélovi otroci, <sup>59</sup>Šefatájevi otroci, Hatílovi otroci, Pohéret Cebájimovi otroci in Amónovi otroci. <sup>60</sup>Vseh Netinimcev in otrok Salomonovih služabnikov, **je bilo** tristo dvaindevetdeset. <sup>61</sup>In ti **so bili** tisti, ki so **tudi** odšli gor iz Tel Melaha, Tel Hareše, Keruba, Adóna in Imérja. Toda niso mogli pokazati hiše svojega očeta niti svojega semena, če **so bili** iz Izraela. <sup>62</sup>Delajájevih otrok, Tobijevih otrok, Nekodájevih otrok šeststo dvainširideset.

<sup>63</sup>Izmed duhovníkov: Habajájevi otroci, Kocovi otroci in otroci Barzilája, ki je vzel **eno** izmed hčera Gileádca Barzilája za ženo in je bil imenovan po njihovem imenu. <sup>64</sup>Ti so iskali svoj seznam **med** tistimi, ki so bili prešteti po rodotniku, toda ti ni bil najden. Zato so bili, kakor onesnaženi, odstranjeni od duhovništva. <sup>65</sup>§ Tirsata jim je rekel, da naj ne jedo od najsvetejših stvari, dokler tam ne vstane duhovník z urimom in tumimom.

<sup>66</sup>Celotne skupnosti skupaj **je bilo** dvainširideset tisoč tristo šestdeset,

<sup>67</sup>poleg njihovih slug in njihovih dekel, od katerih jih **je bilo tam** sedem tisoč tristo sedemintrideset. Imeli so dvesto petinširideset pevcev in pevk. <sup>68</sup>Njihovih konj sedemsto šestinrideset, njihovih mul dvesto petinširideset, <sup>69</sup>**njihovih** kamel štiristo petintrideset in šest tisoč sedemsto dvajset oslov.

<sup>70</sup>Nekateri izmed vodij očetov so darovali k delu. Tirsata je dal v zaklad tisoč darejkov zlata, petdeset umivalnikov in petsto trideset duhovniških oblačil. <sup>71</sup>**Nekateri** izmed vodij očetov so dali v zaklad za delo dvajset tisoč darejkov zlata in dva tisoč dvesto funtov srebra.

<sup>72</sup>**Tega**, kar je dalo ostalo ljudstvo, **je bilo** dvajset tisoč darejkov zlata, dva tisoč funtov srebra in sedeminšestdeset duhovniških oblačil.

<sup>73</sup>Tako so duhovníki, Lévyevci, vratarji, pevci, **nekateri** izmed ljudstva, Netinimci in ves Izrael prebivali v svojih mestih. Ko je prisel sedmi mesec, **so bili** Izraelovi otroci v svojih mestih.«

**8** Vse ljudstvo se je zbral skupaj kakor en mož na ulici, ki **je bila** pred vodnimi velikimi vrati in spregovorili so pisarju Ezru, da prinese knjigo Mojzesove postave, ki jo je Gospod zapovedal Izraelu. <sup>2</sup>Duhovník Ezra je na prvi dan sedmega meseca postavo prinesel pred skupnost tako mož kakor žena in vseh tistih, ki so lahko slišali z razumevanjem. <sup>3</sup>Bral je tam pred ulico, ki **je bila** pred vodnimi velikimi vrati od jutra do sredine dneva, pred možimi in ženami in tistimi, ki so lahko razumeli. Ušesa vsega ljudstva **so bila pozorna** na knjigo postave. <sup>4</sup>Pisar Ezra je stal na leseni prižnici, ki so naredili za

ta namen. Poleg njega so na njegovi desni roki stali: Matitjá, Šemaá, Anajá, Urijá, Hilkijá in Maasejá, na njegovi levi roki pa: Pedajá, Mišael, Malkijá, Hašum, Hašbadána, Zeharjá *in* Mešulám. <sup>5</sup> § Ezra je odprl knjigo v pogledu vsega ljudstva (kajti on je bil nad vsem ljudstvom); in ko jo je odprl, je vse ljudstvo vstalo. <sup>6</sup> Ezra je blagoslovil Gospoda, velikega Boga. In vse ljudstvo je z dviganjem svojih rok odgovarjalo: »Amen, amen.« In sklonili so svoje glave ter oboževali Gospoda s *svojimi* obrazji k tlorju. <sup>7</sup> Tudi Ješúa, Bani, Šerebjá, Jamín, Akúb, Šabetáj, Hodijá, Maasejá, Kelitá, Azarjá, Jozabád, Hanán, Pelajá in Lévijevci so storili ljudstvu, da je razumelo postavo in ljudstvo je *stalo* na svojem mestu. <sup>8</sup> Tako so razločno brali v knjigi Božje postave in dali pomen in *jim* storili, da razumejo branje.

<sup>9</sup> Nehemija, ki *je* Tirsata in pisar Ezra, duhovnik in Lévijevci, ki so učili ljudstvo, so vsemu ljudstvu rekli: »Ta dan *je* svet Gospodu, vašemu Bogu; ne žalujte niti ne jokajte.« Kajti vse ljudstvo je jokalo, ko so slišali besede postave. <sup>10</sup> Potem jim je reklo: »Pojdite svojo pot, jezte tolščo, pijte sladko in pošljite deleže tistim, za katere ni ničesar pripravljjenega, kajti *ta* dan *je* svet našemu Gospodu. Niti ne bodite žalostni, kajti Gospodova radost je vaša moč.« <sup>11</sup> Tako so Lévijevci umirili vse ljudstvo, rekoč: »Ohranite svoj mir, kajti dan *je* svet. Niti ne bodite užaloščeni.« <sup>12</sup> In vse ljudstvo je odšlo svojo pot, da jedo in da pijejo in da pošljajo deleže in da naredijo veliko veselje, ker so razumeli besede, ki so jim bile naznanjene.

<sup>13</sup> Na drugi dan so bili zbrani skupaj vodje očetov izmed vsega ljudstva, duhovniki in Lévijevci, k pisarju Ezru, celo da razumejo besede iz postave. <sup>14</sup> In našli so zapisano v postavi, ki jo je Gospod zapovedal po Mojzesu, da naj bi Izraelovi otroci na praznik sedmega meseca prebivali v šotorih <sup>15</sup> in da naj bi objavili in razglasili po vseh svojih mestih in v Jeruzalemu, rekoč: »Pojdite naprej na goro in naberite oljčne mladike, borove mladike, mirtine mladike, mladike palm in mladike debelih dreves, da naredite štore, kakor *je to* pisano.«

<sup>16</sup> Tako je ljudstvo šlo naprej in *jih* prineslo in si naredilo štore, vsak na strehi svoje hiše, na svojih dvorih, na dvorih Božje hiše, na ulici Vodnih velikih vrat in na ulici Efráimovih velikih vrat. <sup>17</sup> Vsa skupnost izmed teh, ki so ponovno prišli iz ujetništva, si je naredila štore in sedela pod štori, kajti od dni Nunovega sina Ješúa do tega dne Izraelovi otroci niso takо storili. In tam je bilo zelo veliko veselje. <sup>18</sup> Tudi dan za dnem, od prvega dne do zadnjega dne, je bral v knjigi Božje postave. Praznovanje so imeli sedem dni, na osmi dan pa *je bil* slovesen zbor, glede na običaj.

**9** Torej na štiriindvajseti dan tega meseca so se Izraelovi otroci zbrali s postom in z vrečevinami in prstjo na sebi. <sup>2</sup> Izraelovo seme se je ločilo od vseh tujcev in stali so ter priznavali svoje grehe in krivičnosti svojih očetov. <sup>3</sup> Vstali so na svojem kraju in brali v knjigi postave Gospoda, svojega Boga, *eno* četrtnino dneva. *Drugo* četrtnino pa so priznavali in oboževali Gospoda, svojega Boga.

<sup>4</sup> Tedaj so vstali na stopnicah izmed Lévijevcev: Ješúa, Bani, Kadmiél, Šebanjá, Buní, Šerebjá, Bani *in* Kenáni in z močnim glasom vpili h Gospodu, svojemu Bogu. <sup>5</sup> Potem so Lévijevci Ješúa, Kadmiél, Bani, Hašabnejá, Šerebjá, Hodijá, Šebanjá *in* Petahjá rekli: »Vstanite *in* blagoslavljajte Gospoda, svojega Boga, na veke vekov in blagoslavljenje bodi tvoje veličastno ime, ki je vzvišeno nad vsem blagoslavljanjem in hvalo.« <sup>6</sup> Ti, *celó* ti sam si Gospod. Naredil si nebo in nebesa nebes, z vso njihovo vojsko, zemljo in vse *stvari*, ki *so* na njej, morja in vse, kar *je* v njih in ti jih vse ohranjaš in nebeška vojska te obožuje. <sup>7</sup> Ti *si* Gospod Bog, ki je izbral Abrama in ga privedel naprej iz Ura Kaldejcev in si mu dal ime Abraham. <sup>8</sup> Njegovo srce si pred seboj našel zvesto in z njim si sklenil zavezo, da daš deželo Kánaancev, Hetejcev, Amorejcev, Perizéjcev, Jebusejcev in Girgašejcev, da *jo* daš, *pravim*, njegovemu semenu in izvršil si svoje besede, kajti pravičen *si*. <sup>9</sup> Videl si stisko naših očetov v Egiptu in prisluhnili njihovemu vpitju pri Rdečem morju <sup>10</sup> in pokazal si znamenja in čudeža na faraona in na vseh njegovih služabnikih in na vsem ljudstvu njegove dežele, kajti ti veš, da so ponosno postopali zoper njih. Tako si si pridobil ime, kakor *je to* ta dan. <sup>11</sup> Pred njimi si razdelil morje, tako da so šli skozi sredo morja po suhi deželi. Njihove preganjalce si vrgel v globine, kakor kamen v sredo mogočnih vod. <sup>12</sup> Poleg tega si jih podnevi vodil z oblačnim stebrom in ponoči z ognjenim stebrom, da bi jim dal svetlubo na poti, po kateri naj bi šli. <sup>13</sup> Ti si tudi prihajal dol na goro Sinaj in govoril z njimi iz nebes in jim dajal prave sodbe in resnične postave, dobre zakone in zapovedi. <sup>14</sup> Dal si jim spoznati svoj sveti šabat in jim zapovedal predpise, zakone in postave, po roki svojega služabnika Mojzesu <sup>15</sup> in dajal si jim kruh iz nebes za njihovo lakoto in zanje, za njihovo žejo, privedel vodo iz skale in jim obljudbil, da naj bi šli in vzeli v last deželo, ki si jim jo prisegel, da jim jo daš. <sup>16</sup> Toda oni in naši očetje so ponosno postopali in otrdili svoje vratove in niso prisluhnili tvojim zapovedim <sup>17</sup> in odklonili so ubogati niti niso razmišljali o tvojih čudežih, ki si jih storil med njimi, temveč so

pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam. <sup>5</sup> And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: <sup>6</sup> And Ezra blessed the LÖRD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LÖRD with *their* faces to the ground. <sup>7</sup> Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place. <sup>8</sup> So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

<sup>9</sup> ¶ And Nehemiah, which *is* the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the LÖRD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. <sup>10</sup> Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LÖRD is your strength. <sup>11</sup> So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved. <sup>12</sup> And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

<sup>13</sup> ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. <sup>14</sup> And they found written in the law which the LÖRD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: <sup>15</sup> And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

<sup>16</sup> ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. <sup>17</sup> And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. <sup>18</sup> Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

**9** Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. <sup>2</sup> And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. <sup>3</sup> And they stood up in their place, and read in the book of the law of the LÖRD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LÖRD their God.

<sup>4</sup> ¶ Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LÖRD their God. <sup>5</sup> Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Petahiah, said, Stand up and bless the LÖRD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. <sup>6</sup> Thou, *even thou, art* LÖRD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them *all*; and the host of heaven worshippeth thee. <sup>7</sup> Thou *art* the LÖRD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; <sup>8</sup> And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous: <sup>9</sup> And didst see the affliction of our fathers in Egypt, and hearest their cry by the Red sea; <sup>10</sup> And shewdest signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as *it is* this day. <sup>11</sup> And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. <sup>12</sup> Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. <sup>13</sup> Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: <sup>14</sup> And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: <sup>15</sup> And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. <sup>16</sup> But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, <sup>17</sup> And refused to obey, neither were mindful of thy

wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.<sup>18</sup> Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations;<sup>19</sup> Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.<sup>20</sup> Thou gavest also thy good spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst.<sup>21</sup> Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.<sup>22</sup> Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.<sup>23</sup> Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.<sup>24</sup> So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.<sup>25</sup> And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.<sup>26</sup> Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.<sup>27</sup> Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.<sup>28</sup> But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies;<sup>29</sup> And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.<sup>30</sup> Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.<sup>31</sup> Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.<sup>32</sup> Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.<sup>33</sup> Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:<sup>34</sup> Neither have we our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.<sup>35</sup> For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.<sup>36</sup> Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:<sup>37</sup> And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.<sup>38</sup> And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

**10** Now those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,<sup>2</sup> Seraiah, Azariah, Jeremija,<sup>3</sup> Pashur, Amariah, Malchijah,<sup>4</sup> Hattush, Shebaniah, Malluch,<sup>5</sup> Harim, Meremot, Obadiah,<sup>6</sup> Daniel, Ginnethon, Baruch,<sup>7</sup> Meshullam, Abijah, Mijamin,<sup>8</sup> Maaziah, Bilgaj, Shemaiah: these were the priests.<sup>9</sup> And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;<sup>10</sup> And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,<sup>11</sup> Micha, Rehob, Hashabiah,<sup>12</sup> Zaccur, Sherebiah, Shebaniah,<sup>13</sup> Hodijah, Bani, Beninu.<sup>14</sup> The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,<sup>15</sup> Bunni, Azgad, Bebai,<sup>16</sup> Adonijah, Bigvai, Adin,<sup>17</sup> Ater, Hizkijah, Azzur,<sup>18</sup> Hodijah, Hashum, Bezai,<sup>19</sup> Hariph, Anathoth, Nebai,<sup>20</sup> Magpiash, Meshullam, Hezir,<sup>21</sup> Meshezabee, Zadok, Jaddua,<sup>22</sup> Pelatiah, Hanan, Anaiah,<sup>23</sup> Hoshea, Hananiah, Hashub,<sup>24</sup> Hallohes, Pileha, Shobek,<sup>25</sup> Rehum, Hashabnah, Maaseiah,<sup>26</sup> And Ahijah, Hanan, Anan,<sup>27</sup> Malluch, Harim, Baanah.

<sup>28</sup> ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;<sup>29</sup> They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God,

otrdili svoje vratove in v svojem uporu so določili poveljnika, da se vrnejo k svojemu suženjstvu. Toda ti si Bog, pripravljen odpustiti, milostljiv in usmiljen, počasen za jezo in velike prijaznosti in jih nisi zapustil.<sup>18</sup> Da, ko so si naredili ulito tele in rekli: »To je tvoj Bog, ki te je privedel iz Egipta,« in počeli so veliko izzivanj,<sup>19</sup> jih vendar ti v svojih mnogoterih usmiljenih nisi zapustil v divjini. Podnevi oblačen steber ni odšel od njih, da jih vodi po poti, niti ognjeni steber ponoči, da jim kaže svetlobo in pot, po kateri naj bi šli.<sup>20</sup> Dajal si jim tudi svojega dobrega duha, da jih pouči in pred njihovimi ustimi nisi zadržal mane in za njihovo žejo si jim dajal vodo.<sup>21</sup> Da, štirideset let si jih podpiral v divjini, tako da jim ničesar ni manjkalo. Njihova oblačila se niso postarala in njihova stopala niso otekla.<sup>22</sup> Poleg tega si jim dajal kraljestva in narode in razdelil si jih po pokrajinh. Tako so vzeli v last deželo Sihón, deželo hešbónskega kralja in deželo bašánskega kralja Oga.<sup>23</sup> Tudi njihove otroke si pomnožil kakor zvezd na nebu in jih privedel v deželo, glede katere si njihovim očetom obljudil, da naj bi šli vanjo, da jo vzamejo v last.<sup>24</sup> Tako so otroci šli v deželo, jo vzeli v last in ti si pred njimi podjarmil prebivalce dežele, Kánaance in jih dal v njihove roke, z njihovimi kralji in ljudstvom dežele, da so lahko z njimi storili kakor so hoteli.<sup>25</sup> Zavzeli so utrjena mesta in tolsto deželo in vzeli v last hiše, polne vseh dobrin, izkopane vodnjake, vinograde, oljčne nasade in sadnih dreves v obilju. Tako so jedli, bili nasičeni, se odebili in se razveseljali v svoji veliki dobroti.<sup>26</sup> Kljub temu so bili neposlušni in so se uprli zoper tebe in twojo postavo vrgli za svoje hrbte in usmrtili twoje prerroke, ki so pričevali zoper njih, da jih obrnejo k tebi in naredili so velika izzivanja.<sup>27</sup> Zato si jih izročil v roko njihovih sovražnikov, ki so jih stiskali.<sup>9</sup> V času svoje stiske, ko so klicali k tebi, si jih uslišal iz nebes in glede na svoja mnogotera usmiljenja si jim dal rešitelje, ki so jih rešili iz roke njihovih sovražnikov.<sup>28</sup> Toda potem, ko so imeli počitek, so pred teboj ponovno storili zlo. Zato si jih pestil v roki njihovih sovražnikov, tako da so imeli gospodstvo nad njimi. Vendar ko so se vrnili in klicali k tebi, si jih uslišal iz nebes in mnogokrat si jih osvobodil glede na svoja usmiljenja.<sup>29</sup> In ti pričuješ zoper njih, da bi jih lahko ponovno privedel k svoji postavi. Vendar so ponosno postopali in niso prisluhnili twojim zapovedim, temveč so grešili zoper twoje sodbe (katere, če jih človek izpolnjuje, bo živel v njih) in umaknili ramo in otrdili svoj vrat in niso hoteli prisluhniti.<sup>30</sup> Vendar si jih mnogo let prenašal in zoper njih pričeval po svojem duhu v svojih prerokih, vendar niso hoteli pazljivo prisluhniti. Zato si jih dajal v roko ljudstvu dežel.<sup>31</sup> Vendar jih zaradi svojih velikih usmiljenj nisi popolnoma použil niti zapustil, kajti ti si usmiljen in milostljiv Bog.<sup>32</sup> Zdaj torej, naš Bog, velik, mogočen in strašen Bog, ki ohranjaš zavezo in usmiljenje, naj se vsa stiska, ki je prišla nad nas, na naše kralje, na naše prince, na naše duhovnike, na naše očete in na vse twoje ljudstvo, od časa asirskih kraljev do današnjega dne, ne zdi majhna pred teboj.<sup>33</sup> Vendar si ti pravičen v vsem, kar si privedel nad nas, kajti storil si pravilno, toda mi smo storili zlobno.<sup>34</sup> Niti se naši kralji, naši princi, naši duhovniki, niti naši očetje, niso držali twoje postave, niti niso prisluhnili twojim zapovedim in tvojim pričevanjem, s katerimi si pričeval zoper njih.<sup>35</sup> Kajti niso služili tebi v svojem kraljestvu in v twoji veliki dobroti, ki jim jo daješ v veliki in obilni deželi, ki jo postavljaš prednje niti se niso odvrnilo od svojih zlobnih del.<sup>36</sup> Glej, mi smo ta dan služabniki in gleda dežele, ki si jo dal našim očetom, da jemo njen sad in njeno dobro, glej, mi smo služabniki v njej in ta rojeva mnoga donosa kraljem, katere si zaradi naših grehov postavil nad nas. Prav tako imajo po njihovem užitku gospodstvo nad našimi telesi in nad našo živino in mi smo v veliki stiski.<sup>38</sup> Zaradi vsega tega delamo zanesljivo zavezo in jo zapisujemo in naši princi, Lévijevci in duhovniki, jo pečatijo.

**10** § Torej tisti, ki so pecatili, so bili: Nehemija, Hahaljájev sin Tirsata, Sedekija,<sup>2</sup> Serajá, Azarjá, Jeremija,<sup>3</sup> Pašhúr, Amarjá, Malkijá,<sup>4</sup> Hatúš, Šebanjá, Malúh,<sup>5</sup> Harím, Meremót, Obadjá,<sup>6</sup> Daniel, Ginétón, Baruh,<sup>7</sup> Mešulám, Abija, Mijamín,<sup>8</sup> Maazjá, Bilgáj, Šemajá. Ti so bili duhovniki.<sup>9</sup> Lévijevci: tako Azanjájev sin Ješúa, Binúj izmed Henadádovih sinov, Kadmiél,<sup>10</sup> kakor njihovi bratje: Šebanjá, Hodijá, Kelitá, Pelajá, Hanán,<sup>11</sup> Miha, Rehób, Hašabjá,<sup>12</sup> Zahúr, Šerebjá, Šebanjá,<sup>13</sup> Hodijá, Baní, Benínu.<sup>14</sup> Vodje ljudstva: Paróš, Pahat Moáb, Elám, Zatú, Baní,<sup>15</sup> Buní, Azgád, Bebáj,<sup>16</sup> Adoníja, Bigváj, Adín,<sup>17</sup> Atér, Ezekija, Azúr,<sup>18</sup> Hodijá, Hašúm, Becáj,<sup>19</sup> Haríf, Anatót, Nebáj,<sup>20</sup> Magpiás, Mešulám, Hezír,<sup>21</sup> Mezezabél, Cadók, Jadúá,<sup>22</sup> Pelatjá, Hanán, Anajá,<sup>23</sup> Hošéa, Hananjá, Hašúb,<sup>24</sup> Lohéš, Pilhá, Sobék,<sup>25</sup> Rehúm, Hašabná, Maasejá,<sup>26</sup> Ahija, Hanán, Anán,<sup>27</sup> Malúh, Harím in Baaná.

<sup>28</sup> Preostanek ljudstva, duhovniki, Lévijevci, vratarji, pevci, Netinimci in vsi, ki so se ločili od ljudstva dežel k postavi Boga, njihove žene, njihovi sinovi in njihove hčere, vsak, ki je imel spoznanje in imel razumevanje,<sup>29</sup> so se pridružili k svojim bratom, svojim plemičem in vstopili v prekletstvo in prisego, da se ravnajo po Božji postavi, ki je bila dana po Mojzesu, Božjemu služabniku in da obeležujejo in delajo

vse zapovedi Gospoda, našega Gospoda, njegove sodbe in njegove zakone,<sup>30</sup> in da mi ne bi dajali svojih hčera ljudstvu dežele niti jemali njihovih hčera za naše sinove.<sup>31</sup> Če ljudstvo dežele prinese blago ali kakršen koli živež na šabatni dan, da prodaja, **da** mi tega ne bomo kupovali od njih na šabat ali na sveti dan in **da** bomo pustili sedmo leto in izterjava vsakega dolga.

<sup>32</sup> Prav tako smo naredili odredbe za nas, da se letno obremenimo s tretjino šekla za službo hiše našega Boga,<sup>33</sup> za hlebe navzočnosti in za nenehno jedilno daritev in za nenehno žgalno daritev od šabat, od mlajev, za določene praznike, za svete **stvari** in za daritve za greh, da se naredi odkupitev za Izrael in **za** vse delo hiše našega Boga.<sup>34</sup> Vrgli smo žrebe med duhovniki, Lévijevci in ljudstvom za dar lesa, da bi **ga** prinašali v hišo našega Boga, glede na hiše naših očetov, ob določenih časih, leto za letom, da **[ga]** zažigamo na oltarju Gospoda, našega Boga, kakor **je to** zapisano v postavi<sup>35</sup> in da prinašamo prve sadove naših tal in prve sadove vsega sadja od vseh dreves, leto za letom, v Gospodovo hišo.<sup>36</sup> Tudi prvorodenca naših sinov in naše živine, kakor **je to** zapisano v postavi in prvence naših čred in naših tropov, da jih privedemo k hiši našega Boga, k duhovnikom, ki služijo v hiši našega Boga.<sup>37</sup> In **da** naj bi prinesli prve sadove našega testa in naših daritev in sad vseh vrst dreves, od vina in od olja, k duhovnikom, k sobam hiše našega Boga in desetine naših tal k Lévijevcem, da bodo isti Lévijevci lahko imeli desetine v vseh mestih našega posevka.<sup>38</sup> Duhovnik, Aronov sin, bo z Lévijevci, ko bodo Lévijevci prejemali desetine in Lévijevci bodo prinesli gor desetino od desetin k hiši našega Boga, k sobam, v zakladno hišo.<sup>39</sup> Kajti Izraelovi otroci in Lévijevi otroci bodo prinašali daritev žita, od novega vina in olja, v sobe, kjer so posode svetišča in duhovniki, ki služijo in vratarji in pevci. Ne bomo zapustili hiše našega Boga.

**11** Voditelji ljudstva so prebivali pri Jeruzalemu. Ostali ljudje pa so prav tako metali žrebe, da privedejo enega izmed desetih, da prebiva v Jeruzalemu, svetem mestu in devet delov, **da prebivajo v drugih** mestih.<sup>2</sup> Ljudstvo je blagoslovilo vse može, ki so se voljno ponudili, da prebivajo v Jeruzalemu.

<sup>3</sup>Torej ti so vodje province, ki so prebivali v Jeruzalemu. Toda v judejskih mestih je vsak prebival na svoji posesti v svojih mestih, **namreč** Izrael, duhovniki, Lévijevci, Netinimci in otroci Salomonovih služabnikov.<sup>4</sup> V Jeruzalemu so prebivali **nekateri** izmed Judovih otrok in izmed Benjaminovih otrok. Izmed Judovih otrok: Ataja, sin Uzijaha, sinú Zeharjá, sinú Amarjá, sinú Šefatjá, sinú Mahalaléla, izmed Perecovih otrok<sup>5</sup> in Maasejája, sin Baruha, sinú Kolhozéja, sinú Hazajája, sinú Adajája, sinú Jojariba, sinú Zeharjá, sinú Šilčana.<sup>6</sup> Vseh Perecovih sinov, ki so prebivali v Jeruzalemu, **je bilo** štiristo osemnajstdeset hrabrih mož.<sup>7</sup> To so Benjaminovi sinovi: Salú, sin Mešuláma, sinú Joéda, sinú Pedajá, sinú Kolajája, sinú Maasejája, sinú Itiéla, sinú Ješajája.<sup>8</sup> In za njim Gabáj, Saláj, devetsto osemindvajset.<sup>9</sup> Zihrijev sin Joél **je bil** njihov nadzornik, Senuájev sin Juda pa **je bil** drugi nad mestom.<sup>10</sup> Od duhovnikov: Jojaríbov sin Jedajá, Jahín.<sup>11</sup> Serajá, sin Hilkijája, sinú Mešuláma, sinú Cadóka, sinú Merajóta, sinú Ahitúba, **je bil**oveljnik Božje hiše.<sup>12</sup> Njihovih bratov, ki so opravljali delo hiše, **je bilo** osemsto dvaindvajset. Adajá, sin Jeroháma, sinú Pelaljája, sinú Amcija, sinú Zeharjá, sinú Pašhúra, Malkijájevega sina<sup>13</sup> in njegovi bratje, vodje očetov, dvesto dvainštrideset. Amašaj, sin Azaréla, sinú Ahzája, sinú Mešilemóta, sinú Imérja<sup>14</sup> in njihovi bratje, močni junaški možje, sto osemindvajset. Njihov nadzornik **je bil** Zabdiél, sin **enega izmed** velikih mož.<sup>15</sup> Tudi izmed Lévijevcev: Semajá, sin Hašuba, sinú Azrikáma, sinú Hašbjája, sinú Bunija.<sup>16</sup> Sabetáj ter Jozabád izmed vodij Lévijevcev **sta imela** nadzor nad zunanjim poslom Božje hiše.<sup>17</sup> Matanjá, sin Miha, sinú Zabdija, sinú Asáfa, **je bil** glavni, da prične zahvaljevanje v molitvi. Bakbukjá, drugi med njegovimi brati in Abdá, sin Šamúaja, sinú Galála, sinú Jedutúna.<sup>18</sup> Vseh Lévijevcev v svetem mestu **je bilo** dvesto štiriinosemdeset.<sup>19</sup> Poleg tega vratarji: Akúb, Talmón in njuni bratje, ki so varovali velika vrata, **jih je bilo** sto dvainsedemdeset.

<sup>20</sup>Preostanek Izraela, od duhovnikov **in** Lévijevcev, **je bil** v vseh Judovih mestih, vsak v svoji dediščini.<sup>21</sup> Toda Netinimci so prebivali v Ofelu. Cihá in Gišpá pa **sta bila** nad Netinimci.<sup>22</sup> Nadzornik Lévijevcev v Jeruzalemu **je bil** tudi Uzí, sin Banjá, sinú Hašbjája, sinú Matanjája, sinú Miha. Izmed Asáfovih sinov **so bili** pevci nad poslom Božje hiše.<sup>23</sup> Kajti **to je bila** kraljeva zapoved glede njih, da naj bo določen delež za pevce, kar jim je pripadal za vsak dan.<sup>24</sup> Petahjá, sin Mešezabéla, izmed otrok Judovega sina Zeraha **je bil** pri kraljevi roki v vseh zadevah glede ljudstva.<sup>25</sup> Glede vasi, z njihovimi polji, so **nekateri** izmed Judovih otrok prebivali pri Kirját Arbi in v njenih vaseh, pri Dibónu in v njegovih vaseh, pri Kabceúlu in v njegovih vaseh,<sup>26</sup> pri Ješúi, pri Moládi, pri Bet Peletu,<sup>27</sup> pri Hacár Šuál in pri Beeršébi in v njenih vaseh,<sup>28</sup> pri Ciklágu, pri Mehóni in v njegovih vaseh,

and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;<sup>30</sup> And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:<sup>31</sup> And if the people of the land bring ware or any victuals on the sabbath day to sell, **that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.**

<sup>32</sup> Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;<sup>33</sup> For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy **things**, and for the sin offerings to make an atonement for Israel, and **for** all the work of the house of our God.<sup>34</sup> And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring **it** into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as **it is** written in the law:<sup>35</sup> And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:<sup>36</sup> Also the firstborn of our sons, and of our cattle, as **it is** written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:<sup>37</sup> And **that** we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.<sup>38</sup> And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.<sup>39</sup> For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where **are** the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

**11** And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts **to dwell in other** cities.<sup>2</sup> And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

<sup>3</sup> ¶ Now these **are** the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, **to wit**, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.<sup>4</sup> And at Jerusalem dwelt **certain** of the children of Judah, and of the children of Benjamin. Of the children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;<sup>5</sup> And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.<sup>6</sup> All the sons of Perez that dwelt at Jerusalem **were** four hundred threescore and eight valiant men.<sup>7</sup> And these **are** the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.<sup>8</sup> And after him Gabbai, Sallai, nine hundred twenty and eight.<sup>9</sup> And Joel the son of Zichri **was** their overseer: and Judah the son of Senuah **was** second over the city.<sup>10</sup> Of the priests: Jedaiah the son of Joiarib, Jachin.<sup>11</sup> Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, **was** the ruler of the house of God.<sup>12</sup> And their brethren that did the work of the house **were** eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,<sup>13</sup> And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,<sup>14</sup> And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer **was** Zabdiel, the son of **one of** the great men.<sup>15</sup> Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;<sup>16</sup> And Shabbethai and Jozabad, of the chief of the Levites, **had** the oversight of the outward business of the house of God.<sup>17</sup> And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, **was** the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.<sup>18</sup> All the Levites in the holy city **were** two hundred fourscore and four.<sup>19</sup> Moreover the porters, Akkub, Talmón, and their brethren that kept the gates, **were** an hundred seventy and two.

<sup>20</sup> ¶ And the residue of Israel, of the priests, **and** the Levites, **were** in all the cities of Judah, every one in his inheritance.<sup>21</sup> But the Nethinims dwelt in Ophel: and Ziha and Gispa **were** over the Nethinims.<sup>22</sup> The overseer also of the Levites at Jerusalem **was** Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers **were** over the business of the house of God.<sup>23</sup> For **it was** the king's commandment concerning them, that a certain portion should be for the singers, due for every day.<sup>24</sup> And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, **was** at the king's hand in all matters concerning the people.<sup>25</sup> And for the villages, with their fields, **some of** the children of Judah dwelt at Kirjath-arba, and **in** the villages thereof, and at Dibon, and **in** the villages thereof, and at Jekabzeel, and **in** the villages thereof,<sup>26</sup> And at Jeshua, and at Moladah, and at Beth-phelet,<sup>27</sup> And at Hazar-shual, and at Beer-sheba, and

in the villages thereof,<sup>28</sup> And at Ziklag, and at Mekonah, and in the villages thereof,<sup>29</sup> And at En-rimmon, and at Zareah, and at Jarmuth,<sup>30</sup> Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.<sup>31</sup> The children also of Benjamin from Geba dwelt at Michmash, and Ajia, and Beth-el, and in their villages,<sup>32</sup> And at Anathoth, Nob, Ananiah,<sup>33</sup> Hazor, Ramah, Gittaim,<sup>34</sup> Hadid, Zeboim, Neballat,<sup>35</sup> Lod, and Ono, the valley of craftsmen.<sup>36</sup> And of the Levites were divisions in Judah, and in Benjamin.

**12** Now these **are** the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,<sup>2</sup> Amariah, Malluch, Hattush,<sup>3</sup> Shechaniah, Rehum, Meremoth,<sup>4</sup> Iddo, Ginnetho, Abijah,<sup>5</sup> Miamin, Maadiah, Bilgah,<sup>6</sup> Shemaiah, and Joiarib, Jedaiah,<sup>7</sup> Sallu, Amok, Hilkiah, Jedaiah. These **were** the chief of the priests and of their brethren in the days of Jeshua.<sup>8</sup> Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren.<sup>9</sup> Also Bakbukiah and Unni, their brethren, **were** over against them in the watches.

<sup>10</sup> ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,<sup>11</sup> And Joiada begat Jonathan, and Jonathan begat Jaddua.<sup>12</sup> And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;<sup>13</sup> Of Ezra, Meshullam; of Amariah, Jehohanan;<sup>14</sup> Of Melicu, Jonathan; of Shebaniah, Joseph;<sup>15</sup> Of Harim, Adna; of Meraioth, Helkai;<sup>16</sup> Of Iddo, Zechariah; of Ginnethon, Meshullam;<sup>17</sup> Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;<sup>18</sup> Of Bilgah, Shammua; of Shemaiah, Jehonathan;<sup>19</sup> And of Joiarib, Mattenai; of Jedaiah, Uzzi;<sup>20</sup> Of Sallai, Kallai; of Amok, Eber;<sup>21</sup> Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

<sup>22</sup> ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, **were** recorded chief of the fathers: also the priests, to the reign of Darius the Persian.<sup>23</sup> The sons of Levi, the chief of the fathers, **were** written in the book of the chronicles, even until the days of Johanan the son of Eliashib,<sup>24</sup> And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise **and** to give thanks, according to the commandment of David the man of God, ward over against ward.<sup>25</sup> Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmun, Akkub, **were** porters keeping the ward at the thresholds of the gates.<sup>26</sup> These **were** in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

<sup>27</sup> ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, **with** cymbals, psalteries, and with harps.<sup>28</sup> And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;<sup>29</sup> Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.<sup>30</sup> And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.<sup>31</sup> Then I brought up the princes of Judah upon the wall, and appointed two great **companies of them that gave** thanks, whereof one went on the right hand upon the wall toward the dung gate:<sup>32</sup> And after them went Hoshaiyah, and half of the princes of Judah,<sup>33</sup> And Azariah, Ezra, and Meshullam,<sup>34</sup> Judah, and Benjamin, and Shemaiah, and Jeremiah,<sup>35</sup> And certain of the priests' sons with trumpets; **namely**, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:<sup>36</sup> And his brethren, Shemaiah, and Azrael, Milalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.<sup>37</sup> And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.<sup>38</sup> And the other **company of them that gave** thanks went over against **them**, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;<sup>39</sup> And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.<sup>40</sup> So stood the two **companies of them that gave** thanks in the house of God, and I, and the half of the rulers with me:<sup>41</sup> And the priests, Eliakim, Maaseiah, Miniamin, Michaiah, Eloenai, Zechariah, **and** Hananiah, with trumpets;<sup>42</sup> And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah **their** overseer.<sup>43</sup> Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

<sup>44</sup> ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.<sup>45</sup> And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, **and** of Solomon his son.<sup>46</sup> For in the days of David and Asaph of old **there were** chief of the singers, and songs of praise and thanksgiving unto God.<sup>47</sup> And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of

<sup>29</sup> pri En Rimónu, pri Cori, pri Jarmútu,<sup>30</sup> Zanóahu, Adulámu in v njihovih vaseh, pri Lahíšu in njegovih poljih, pri Azéki in v njenih vaseh. In prebivali so od Beeršebe, do doline Hinóm.<sup>31</sup> Tudi otroci Benjamina iz Gebe so **prebivali** pri Mihmášu, Aji, Betelu in v njihovih vaseh<sup>32</sup> in pri Anatótu, Nobu, Ananjáju,<sup>33</sup> Hacórju, Rami, Gitájimu,<sup>34</sup> Hadídu, Čebojímu, Nebalátu,<sup>35</sup> Lodu in Onóju, dolini rokodelcev.<sup>36</sup> Izmed Lévijevcev so **bili** oddelki v Judu in v Benjaminu.

**12** Torej to so duhovniki in Lévijevci, ki so prišli gor z Zerubábélom, Šealtiélovim sinom in Ješúom: Serajá, Jeremija, Ezra,<sup>2</sup> Amarjá, Malúh, Hatúš, <sup>3</sup>Šehanjá, Rehúm, Meremót,<sup>4</sup> Idó, Ginetó, Abija,<sup>5</sup> Mijamín, Maadjá, Bilgá,<sup>6</sup> Šemajá, Jojaríb, Jedajája,<sup>7</sup> Salú, Amók, Hilkijá, Jedajája. Ti **so bili** vodje duhovnikov in njihovih bratov v dneh Ješúa.<sup>8</sup> Poleg tega Lévijevci: Ješúa, Binúj, Kadmiél, Šerebjá, Juda in Matanjá, **ki je bil** nad zahvaljevanjem, on in njegovi bratje.<sup>9</sup> Tudi Bakbukjá in Uní, njihova brata, **sta bila** njim nasproti na stražah.

<sup>10</sup> Ješúa je zaplodil Jojakíma, Jojakím je zaplodil tudi Eljašíba, Eljašíb je zaplodil Jojadá,<sup>11</sup> Jojadá je zaplodil Jonatan in Jonatan je zaplodil Jadúa.<sup>12</sup> V dneh Jojakíma so bili duhovniki, vodja očetov: od Serajáma Merajá, od Jeremija Hananjá,<sup>13</sup> od Ezra Mešulám, od Amarjá Johanán,<sup>14</sup> od Melicu Jonatan, od Šebanji Jožef,<sup>15</sup> od Haríma Adná, od Merajóta Helkáj,<sup>16</sup> od Idója Zaharija, od Ginetóna Mešulám,<sup>17</sup> od Abija Zihrí, od Minjamína, od Moadjája Piltáj,<sup>18</sup> od Bilgája Šamúá, od Šemajája Jehonatan,<sup>19</sup> in od Jojaríba Matenáj, od Jedajája Uzí,<sup>20</sup> od Salája Kaláj, od Amóka Eber,<sup>21</sup> od Hilkijá Hašabjá, od Jedajája, Netanél.

<sup>22</sup> Lévijevci v dneh Eljašíba, Jojadája, Johanána in Jadúa **so bili** zabeleženi vodje očetov, tudi duhovniki, do kraljevanja Perzijca Dareja.

<sup>23</sup> Lévijevi sinovi, vodje očetov **so bili** zapisani v kronski knjigi, celo do dne Eljašíbovega sina Johanána.<sup>24</sup> Vodje Lévijevcev: Hašabjá, Šerebjá in Kadmiélov sin Ješúa z njihovimi brati nasproti njih, da hvalijo **in** da se zahvaljujejo, glede na zapoved Davida, Božjega moža, straža nasproti straži.<sup>25</sup> Matanjá in Bakbukjá, Obadjá, Mešulám, Talmón, Akúb **so bili** vratarji, ki so varovali stražo pri pragovih velikih vrat.<sup>26</sup> Ti **so bili** v dneh Jojakíma, sina Ješúa, sinú Jocadákovega in v dneh voditelja Nehemija in preroka Ezra, pisarja.

<sup>27</sup> Ob posvetitvi jeruzalemskega obzidja so iskali Lévijevce iz vseh njihovih krajev, da jih privedejo v Jeruzalem, da ohranajo posvetitev z veseljem, tako z zahvaljevanjem, kakor s petjem, s cimbalami, plunkami in harfami.<sup>28</sup> Sinovi pevcev so se zbrali skupaj, tako iz ravne dežele okoli Jeruzalema, kakor iz vasi Netóčanov,<sup>29</sup> tudi iz hiše Gilgála in iz gebskih in azmávetskih polj, kajti pevcem so zgradili vasi okoli Jeruzalema.<sup>30</sup> Duhovniki in Lévijevci so očistili sebe, očistili ljudstvo in velika vrata ter obzidje.<sup>31</sup> Potem sem na obzidje privedel Judeve prince in določil dve veliki **skupini tistih, ki so dajali** zahvalo, **od katerih je ena** odšla na desno roko, po obzidju, h Gnojnim velikim vratom.

<sup>32</sup> Za njimi je odšel Hošajá in polovica Judevih princev<sup>33</sup> Azarjá, Ezra, Mešulám,<sup>34</sup> Juda, Benjamin, Šemajá in Jeremija.<sup>35</sup> **Nekateri** izmed duhovnikovih sinov s trobentami, **namreč** Žeharjá, sin Jonatana, sinú Šemajá, sinú Matanjá, sinú Mihajája, sinú Zahúrja, sinú Asáfa

<sup>36</sup> in njegovi bratje: Šemajá, Azarél, Milaláj, Gilaláj, Maáj, Netanél, Juda in Hananí z glasbenimi instrumenti Davida, Božjega moža in pisar Ezra pred njimi.<sup>37</sup> Pri Studenčnih velikih vratih, ki so bila nasproti njim, so se po stopnicah Davidovega mesta povzpeli ob vzponu obzidja, nad Davidovo hišo, celo do Vodnih velikih vrat proti vzhodu.<sup>38</sup> Druga **skupina izmed tistih, ki so dajali** zahvalo, pa je šla nasproti **njim** in jaz za njimi in polovica ljudstva na zidu od onstran stolpa talilnih peči, celo do širokega zidu<sup>39</sup> in nad Efrájimovimi velikimi vrat, nad Starimi velikimi vrat, nad Ribjimi velikimi vrat in [mimo] stolpa Hananéla v stolpa Mea, torej do Ovcjih velikih vrat in so mirno obstali pri Jetniških velikih vratih.<sup>40</sup> Tako sta stali dve **skupini izmed tistih, ki so dajali** zahvalo v Božji hiši ter jaz in polovici vladarjev z menoj<sup>41</sup> in duhovnik: Eljakím, Maasejája, Minjamín, Mihajá, Eljoenáj, Žeharjá in Hananjá s trobentami<sup>42</sup> ter Maasejája, Šemajá, Eleazar, Uzí, Johanán, Malkijája, Elám in Ecer. Pevci so glasno peli z Jizrahjájem, **njhovim** nadzornikom.<sup>43</sup> Ta dan so darovali tudi veliko klavnih daritev in se veselili, kajti Bog jih je pripravil, da se veselijo z veliko radostjo. Tudi žene in otroci so se veselili, tako da je bilo veselje iz Jeruzalema slišati celo od daleč.

<sup>44</sup> Ob tistem času so bili nekateri določeni nad sobe za zaklade, za daritve, za prve sadove in za desetine, da zborejo vanje iz mestnih polj deleže od postave za duhovnike in Lévijevce, kajti Juda se je veselil zaradi duhovnikov in Lévijevcev, ki so čakali.<sup>45</sup> Tako pevci kakor vratarji so varovali službo svojega Boga in službo očiščevanja, glede na zapoved Davida **in** njegovega sina Salomona.<sup>46</sup> Kajti v dneh Davida in Asáfa, **so bili tam** od davnine vodje pevcev s pesmimi hvaljenja in zahvaljevanja Bogu.<sup>47</sup> Ves Izrael je v dneh Zerubábela in v dneh Nehemija dal deleže pevcem in vratarjem, vsak dan njegov delež.

Svete stvari pa so posvetili Lévijevcem in Lévijevci so *jih* posvetili Aronovim otrokom.

**13** Na ta dan so brali Mojzesovo knjigo v občinstvu ljudstva in v njej je bilo najdeno zapisano, da naj Amóneč in Moábec na veke ne bi prišla v Božjo skupnost,<sup>2</sup> ker niso srečali Izraelovih otrok s kruhom in vodo, temveč so zoper njih najeli Bileáma, da bi jih preklet. Vendar je naš Bog prekletstvo obrnil v blagoslov.<sup>3</sup> Prijetilo se je torej, ko so slišali postavo, da so se od Izraela ločile vse mešane množice.

<sup>4</sup> Pred tem je *bil* duhovnik Eljašib, ki je imel nadzor nad sobo hiše našega Boga, zblížan k Tobiju<sup>5</sup> in zanj pripravil veliko sobo, kjer so vnaprej položili jedilne daritve, kadilo, posode, desetine od žita, novega vina in olja, kar je bilo zapovedano, *da naj bo dano* Lévijevcem, pevcem in vratarjem ter darove duhovnikom.<sup>6</sup> Toda v vsem tem *času* nisem bil v Jeruzalemu, kajti v dvaintridesetem letu babilonskega kralja Artakserksa sem prišel h kralju in po določenih dneh sem od kralja prejel dovoljenje za odhod<sup>7</sup> in prišel sem v Jeruzalem in razumel zlo, ki ga je Eljašib storil Tobiju, s tem da mu je pripravil sobo v dvorih Božje hiše.<sup>8</sup> To me jeboleče užalostilo, zato sem iz sobe vrgel vse vse Tobijeve gospodinjske stvari.<sup>9</sup> Potem sem zapovedal in očistili so sobe. Tja sem ponovno prinesel posode iz Božje hiše, z jedilno daritvijo in kadilom.

<sup>10</sup> Zaznal sem, da *jim* niso bili dani deleži Lévijevcev, kajti Lévijevci in pevci, ki so opravljali delo, so pobegnili vsak k svojem polju.<sup>11</sup> Potem sem se pričkal s poveljniki in rekel: »Zakaj je Božja hiša zapančena?« Zbral sem jih skupaj in jih postavil na njihov kraj.<sup>12</sup> Potem je ves Juda prinesel desetino od žita, novega vina in olja v zakladnice.<sup>13</sup> Postavil sem zakladnike nad zakladnicami: duhovnika Šelemjája, pisarja Cadóka in izmed Lévijevcev Pedajá. Poleg njih *je bil* Hanán, sin Zahúrja, sinú Matanjá, kajti bili so šteti zveste in njihova služba *je bila*, da razdeljujejo svojim bratom.<sup>14</sup> »Spomni se me, o moj Bog, glede tega in ne izbriši mojih dobrih dejanj, ki sem jih storil za hišo mojega Boga in za njene službe.«

<sup>15</sup> V tistih dneh sem na šabat videl v Judu *nekaterere* tlačiti vinske stiskalnice, prinašati snope in natovarjati osle, kakor tudi vino, grozdje, fige in vse *vrste* bremen, ki so jih na šabatni dan prinesli v Jeruzalem. Pričeval sem *zoper njih* na dan, na katerega so prodajali živež.<sup>16</sup> Tam notri so prebivali tudi možje iz Tira, ki so prinašali ribe in vse vrste blaga in na šabatni dan prodajali Judovim otrokom in v Jeruzalemu.<sup>17</sup> Potem sem se pričkal z Judovimi plemiči in jim rekel: »Kakšno zlo *je* to, ki ga delate in oskrunjate šabatni dan?<sup>18</sup> Mar niso tako počeli vaši očetje in ali ni naš Bog privedel vse to zlo nad nas in nad to mesto? Vendar nad Izrael prinašate več besa z oskrunitvijo šabata.«<sup>19</sup> Prijetilo se je, ko so jeruzalemska velika vrata pred šabat pričenjala temneti, da sem zapovedal, naj se velika vrata zapro in jih zadolžil, da naj ne bodo odprtia dokler ne mine šabat v *nekaterere* izmed svojih služabnikov sem postavil pri velikih vratih, *da* na šabatni dan ne bi bilo noter priveden nobeno breme.<sup>20</sup> Tako so trgovci in prodajalci vseh vrst blaga enkrat ali dvakrat prenočili zunaj Jeruzalema.<sup>21</sup> Potem sem pričeval zoper njih in jim rekel: »Zakaj prenočujete okoli obzidja? Če boste ponovno storili *tako*, bom svoje roke položil na vas.« Od tistega časa naprej niso *več* prihajali na šabat.<sup>22</sup> Lévijevcem sem zapovedal, da naj se očistijo in *da* naj pridejo *in* varujejo velika vrata, da posvetijo šabatni dan. »Spomni se me, o moj Bog, tudi *glede* tega in prizanesi mi glede na veličino svojega usmiljenja.«

<sup>23</sup> V tistih dneh sem videl tudi Jude, *ki* so poročili žene iz Ašdóda, iz Amóna *in* iz Moába<sup>24</sup> in njihovi otroci so govorili pol v ašdódskem jeziku in niso mogli govoriti judovskega jezika, temveč glede na jezik vsakega ljudstva.<sup>25</sup> Pričkal sem se z njimi in jih preklet in udaril nekatere izmed njih, izpulil njihove lase in jih primoral, da so prisegli pri Bogu, *rekoč*: »Svojih hčera ne boste dajali njihovim sinovom niti ne boste jemali njihovih hčera za svoje sinove ali zase.«<sup>26</sup> Mar ni Salomon, Izraelov kralj, grešil s temi stvarmi? Pa vendar med mnogimi narodi ni bilo nobenega kralja podobnega njemu, ki je bil ljubljen od svojega Boga in ga je Bog postavil [*za*] kralja nad vsem Izraelem. Kljub temu so celo njemu tuje žene povzročile, da je grešil.<sup>27</sup> Mar naj potem prisluhnemo vam, da bi delali vso to veliko zlo, da grešimo zoper našega Boga v poročanju tujih žena?<sup>28</sup> *Eden* izmed sinov Jojadája, sin vélikega duhovnika Eljašiba, *je bil* zet Horónca Sanbaláta, zato sem ga pregnal od sebe.<sup>29</sup> »Spomni se jih, o moj Bog, ker so omadeževali duhovništvo in zavezo duhovništva in Lévijevcev.«<sup>30</sup> Tako sem jih očistil vseh tujcev in določil straže duhovnikov in Lévijevcev, vsakega pri svojem poslu<sup>31</sup> in za dar lesa, ob določenih časih in za prve sadove. »Spominjam se me, o moj Bog, za vselej.«

the singers and the porters, every day his portion: and they sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

**13** On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;<sup>2</sup> Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.<sup>3</sup> Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

<sup>4</sup> ¶ And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:<sup>5</sup> And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.<sup>6</sup> But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:<sup>7</sup> And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.<sup>8</sup> And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.<sup>9</sup> Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

<sup>10</sup> ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field.<sup>11</sup> Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.<sup>12</sup> Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.<sup>13</sup> And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was to* distribute unto their brethren.<sup>14</sup> Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

<sup>15</sup> ¶ In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner* of burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

<sup>16</sup> There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.<sup>17</sup> Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?<sup>18</sup> Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.<sup>19</sup> And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.<sup>20</sup> So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.<sup>21</sup> Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.<sup>22</sup> And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

<sup>23</sup> ¶ In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab:<sup>24</sup> And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.<sup>25</sup> And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.<sup>26</sup> Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.<sup>27</sup> Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?<sup>28</sup> And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.<sup>29</sup> Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.<sup>30</sup> Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;<sup>31</sup> And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

# The Book of Esther

**1** Now it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:) **2** *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace, **3** In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him: **4** When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days. **5** And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; **6** *Where were* white, green, and blue, *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver, upon a pavement of red, and blue, and white, and black, marble. **7** And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. **8** And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. **9** Also Vashti the queen made a feast for the women in the royal house which *belonged* to king Ahasuerus.

**10** ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, **11** To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on. **12** But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

**13** ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment: **14** And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, **and** Memucan, the seven princes of Persia and Media, which saw the king's face, **and** which sat the first in the kingdom;) **15** What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? **16** And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus. **17** For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported. The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. **18** Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath. **19** If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. **20** And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small. **21** And the saying pleased the king and the princes; and the king did according to the word of Memucan: **22** For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

**2** After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. **3** Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: **4** And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them*: **5** And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

**5** ¶ Now in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjaminite; **6** Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. **7** And he brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

**8** ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. **9** And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for

# Esterina knjiga

**1** Prijetilo se je torej v dneh kralja Ahasvérja (to *je* Ahasvérja, ki je kraljeval od Indije celo do Etiopije, *nad* sto sedemindvajsetimi provincami), **2** *da* je v tistih dneh, ko je Kralj Ahasvér sedel na prestolu svojega kraljestva, ki *je bilo* v palači Suze, **3** v tretjem letu njegovega kraljevanja, priredil gostijo vsem svojim princem in svojim služabnikom; moči Perzije in Medije, plemičem in princem provinc, *ki so bili* pred njim, **4** ko jim je mnogo dni kazal bogastva svojega veličastnega kraljestva in čast svojega odličnega veličanstva, *celo* sto osemdeset dni. **5** Ko so ti dnevi minili, je kralj priredil gostijo vsemu ljudstvu, ki je bilo prisotno v palači Suze, tako velikim kakor malim, sedem dni na dvoru vrta kraljeve palače, **6** *kjer so bile* bele, zelene in modre *tanke preproge*, pritrjene z vrvicami iz tankega lanenega platna in vijolične, k srebrnim obročem in stebrom iz marmorja. Postelje *so bile iz* zlata in srebra, na tlaku iz rdečega, modrega, belega in črnega marmorja. **7** Dajali so *jim* piti iz zlatih posod (posode so bile različne ena od druge) in kraljevega vina v obilju, glede na kraljevo razkošje. **8** Pitje *je bilo* glede na postavo. Nihče ni silil, kajti tako je kralj določil vsem častnikom njegove hiše, da naj storijo glede na užitek vsakega cloveka. **9** Prav tako je kraljica Vašti pripravila gostijo za ženske v kraljevi hiši, ki je *pripadala* Kralju Ahasvérju.

**10** Na sedmi dan, ko je bilo kraljevo srce veselo od vina, je ukazal Mehumánu, Bizetáju, Harbonáju, Bigtáju, Abagtáju, Zetárju in Karkásu, sedmim glavnim dvornim upraviteljem, ki so služili v prisotnosti Kralja Ahasvérja, **11** da privedejo kraljico Vašti s kraljevo krono pred kralja, da ljudstvu in princem pokaže njeno lepoto, kajti *bila je* lepa na pogled. **12** Toda kraljica Vašti je odklonila, da pride na kraljevo zapoved po *njegovih* glavnih dvornih upraviteljih. Zato je bil kralj zelo ogorčen in njegova jeza je gorela v njem.

**13** Potem je kralj rekel modrim možem, ki so poznali čase (Kajti tak *je bil* kraljev običaj do vseh teh, ki so poznali postavo in sodbo

**14** in takoj poleg njega *so bili* Karšenáj, Šetár, Admárt, Taršíš, Meres, Marsenáj *in* Memuhán, sedem princev iz Perzije in Medije, ki so videli kraljevo obličeje *in* ki so prvi sedeli v kraljestvu.) **15** »Kaj naj storimo kraljici Vašti, glede na postavo, ker po glavnih dvornih upraviteljih ni izpolnila zapovedi Kralja Ahasvérja?« **16** Memuhán je pred kraljem in princi odgovoril: »Kraljica Vašti ni storila naroče samo kralju, temveč tudi vsem princem in vsemu ljudstvu, ki *so* po vseh provincah Kralja Ahasvérja. **17** Kajti *to* dejanje kraljice bo prišlo povsod do vseh žensk, tako da bodo v svojih očeh prezirale svoje soproge, ko bo to sporočeno: »Kralj Ahasvér je zapovedal kraljici Vašti, da bi bila priveden pred kraljem in kraljici Vašti. Kralj pa naj njen kraljevi stan izroči drugi, ki je boljša kakor ona.« **18** Ko bo kraljevi odlok, ki ga bo izdal, razglasen po vsem njegovem kraljestvu (kajti to je veliko), bodo vse žene dale svojim soprogom spoštovanje, tako malim, kakor velikim. **19** Govor je ugajal kralju in princem in kralj je storil glede na Memuhánov besedo.

**20** Kajti poslal je pisma vse kraljeve province, v vsako provinco glede na njeno pisavo in vsakemu ljudstvu glede na njihov jezik, da bi vsak mož vladal v svoji lastni hiši in da bi *bilo to* razglaseno glede na jezik vsakega ljudstva.

**21** Po teh stvareh, ko je bil bes Kralja Ahasvérja pomirjen, se je spomnil Vašti in kar je storila in kaj je bilo odrejeno zoper njo.

**22** Potem so mu kraljevi služabniki, ki so mu služili, rekli: »Naj bodo za kralja poiskane lepe mlade device. **3** Kralj naj določi častnike po vseh provincah svojega kraljestva, da lahko zborejo skupaj vse lepe mlade device v palačo Suze, v žensko hišo, pod oskrbo Hege, kraljevega glavnega upravitelja, čuvaja žensk in naj *jim* bodo dane njihove stvari za očiščevanje **4** in naj bo deklet, ki ugaja kralju, kraljica namesto Vašti.« Stvar je kralju ugajala in tako je storil.

**5** *Torej* v palači Suze je bil nek Jud, katerega ime *je bilo* Mordohaj, sin Jaíra, sinú Šimíja, sinú Kiša, Benjaminovec, **6** ki je bil iz Jeruzalema odveden z ujetništvom, ki so bili odvedeni z Jehoníjem, Judovim kraljem, katerega je babilonski kralj Nebukadnezar odvedel proč. **7** Vzgajal je Hadášo, to *je* Estero, hčer svojega strica, kajti ni imela niti očeta niti matere, deklica pa *je bila* lepa in krasna, katero si je Mordohaj, ko sta bila njen oče in mati mrtva, vzel za svojo lastno hčer.

**8** Tako se je prijetilo, ko se je slišala kraljeva zapoved in njegov odlok in ko je bilo mnogo deklet skupaj zbranih v palači Suze, k oskrbi Hegája, da je bila tudi Estera priveden v kraljevo hišo, v oskrbo Hegája, čuvaja žensk. **9** Dekle mu je ugajala in od njega dosegla naklonjenost. Naglo ji je dal njene stvari za očiščenje, s takšnimi stvarmi kakor

so ji pripadale in sedem služabnic, *ki so bile* primerne, da so ji bile izročene iz kraljeve hiše ter njo in njene deklice privedel v najboljši *prostor* ženske hiše.<sup>10</sup> Estera pa ni prikazala svojega ljudstva niti svojega sorodstva, kajti Mordohaj ji je naročil, da naj *tega* ne prikaže.<sup>11</sup> Mordohaj pa je vsak dan hodil pred dvor ženske hiše, da izv kako se Estera počuti in kaj bo postalo iz nje.

<sup>12</sup> Torej, ko je prišla za vsako deklico vrsta, da gre h Kralju Ahasvérju, potem ko je bila dvanajst mesecov, glede na določen način za ženske (kajti tako so bili dnevi njihovih očiščevanj dovršeni, *namreč* šest mesecov z oljem iz mire in šest mesecov s prijetnimi dišavami in z *drugimi* stvarmi za očiščevanje žensk),<sup>13</sup> potem je *vsako* dekle tako prišlo h kralju. Karkoli si je želeta, ji je bilo dano, da gre z njo iz ženske hiše v kraljevo hišo.<sup>14</sup> Zvečer je odšla, naslednji dan pa se je vrnila v drugo žensko hišo, k oskrbi Šaašgáza, kraljevega glavnega upravitelja, ki je čuval priležnice. Ni več prišla h kralju, razen če se je kralj razveseljeval v njej in da je bila poklicana po imenu.

<sup>15</sup> Torej ko je bila vrsta na Esteri, hčeri Abihájila, Mordohajevega strica, ki si jo je vzel za svojo hčer, je prišla, da gre noter h kralju. Ničesar ni zahtevala, razen kar je Hegaj, kraljevi glavni upravitelj, čuvaj žensk, določil. In Estera je doseglia naklonjenost v očeh vseh tistih, ki so pogledali nanjo.<sup>16</sup> Tako je bila Estera odpeljana h Kralju Ahasvérju, v njegovo kraljevo hišo, v desetem mesecu, ki *je* meseč tébet, v sedmem letu njegovega vladanja.<sup>17</sup> Kralj pa je ljubil Estero nad vsemi ženskami in doseglia je milost in naklonjenost v njegovem pogledu, bolj kot vse device, tako da je kraljevo kruno postavil na njeno glavo in jo naredil kraljico namesto Vašti.<sup>18</sup> Takrat je kralj naredil veliko praznovanje vsem svojim princem in svojim služabnikom, *celo* Esterin praznik. Provincam je naredil razbremenitev in dal darove glede na kraljevo razkošje.<sup>19</sup> Ko so drugič zbirali device skupaj, takrat je Mordohaj sedel pri kraljevih velikih vratih.<sup>20</sup> Estera še ni prikazala svojega sorodstva niti svojega ljudstva, kakor jí je Mordohaj naročil, kajti Estera je izvršila Mordohajev zapoved, podobno kakor ko je bila vyzgajana pri njem.

<sup>21</sup> V tistih dneh, medtem ko je Mordohaj sedel pri kraljevih velikih vratih, sta bila dva izmed glavnih dvornih upraviteljev, Bigtaj in Tereš, izmed tistih, ki sta varovala vrata, ogorčena in iskala, da položita roko na Kralja Ahasvérja.<sup>22</sup> Stvar pa je bila odkrita Mordohaju, ki je *to* povedal kraljici Esteri in Estera je v Mordohajevem imenu *o tem* potrdila kralju.<sup>23</sup> Ko je bilo o tej zadevi opravljeno zasljevanje, je bilo to razkrito, zato sta bila oba obešena na drevo. To je bilo pred kraljem zapisano v kroniško knjigo.

**3** Po teh stvareh je Kralj Ahasvér povišal Hamána, Hamedátovega sina, Agágovca in ga napredoval in njegov sedež postavil nad vse prince, ki *so bili* z njim.<sup>24</sup> Vsi kraljevi služabniki, ki *so bili* pri kraljevih velikih vratih, so se priklonili in častili Hamána, kajti kralj je glede njega tako zapovedal. Mordohaj pa se ni priklonil niti *ga* ni častil.<sup>25</sup> Potem so kraljevi služabniki, ki *so bili* pri kraljevih velikih vratih, Mordohaju reki: »Zakaj prestopaš kraljevo zapoved?«<sup>26</sup> Priprtilo se je torej, ko so mu dnevno govorili in jim ni prisluhnili, da so povedali Hamánu, da vidijo ali bodo Mordohajeve zadeve obstale, kajti povedal jim je, da *je bil* Jud.<sup>27</sup> Ko je Hamán videl, da se Mordohaj ni priklonil niti ga ni častil, potem je bil Hamán poln besa.<sup>28</sup> Zdelo se mu je v posmeh, da položi roke samo na Mordohaja, kajti pokazali so mu Mordohajevu ljudstvo. Zato je Hamán iskal, da uniči vse Jude, ki *so bili* po celotnem Ahasvérjevem kraljestvu, *torej* Mordohajevu ljudstvo.

<sup>7</sup> V prvem mesecu, ki *je* mesec nisán, v dvanajstem letu kralja Ahasvérja, so metali pur, kar *je* žreb, pred Hamánom iz dneva v dan in iz meseca v mesec, *do* dvanajstega *meseca*, ki *je* mesec adár.

<sup>8</sup> Hamán je rekel Kralju Ahasvérju: »Tam je neko ljudstvo, razkropljeno naokoli in razpršeno med ljudstvom po vseh provincah tvogega kraljestva. Njihove postave so različne od vsega ljudstva niti se ne držijo kraljevih postav. Zatorej to ni za kraljevo korist, da jih trpi.<sup>9</sup> Če to ugaja kralju, naj bo to zapisano, da bodo lahko uničeni, jaz pa bom plačal deset tisoč talentov srebra rokam tistih, ki so zadolženi za to delo, da *to* prineseo v kraljeve zakladnice.«<sup>10</sup> Kralj je iz svoje roke snel svoj prstan ter ga dal Hamedátovemu sinu Hamánu, Agágovcu, sovražniku Judov.<sup>11</sup> Kralj je rekel Hamánu: »Srebro ti *je* dano, tudi ljudstvo, da storis z njimi, kakor se ti zdi dobro.«<sup>12</sup> Potem so bili na trinajsti dan prvega meseca poklicani kraljevi pisarji in bilo je napisano glede na vse, kar je Hamán ukazal kraljevim poročnikom in voditeljem, ki *so bili* nad vsako provinco in vladarjem vsakega ljudstva vsake province, glede na njihovo pisavo in vsakemu ljudstvu glede na njihov jezik. V imenu kralja Ahasvérja je bilo napisano in zapečateno s kraljevim prstanom.<sup>13</sup> Pisma so bila po slih poslana v vse kraljeve province, da uničijo, ubijejo in pogubijo vse Jude, tako mlade kakor stare, majhne otroke in ženske, na en dan, *torej* na trinajsti *dan* dvanajstega meseca, ki je mesec adár in *da si* njihov dobiček *vzamejo* za plen.<sup>14</sup> Prepis pisanja za zapoved, ki naj bo predana v vsako provinco, je bilo razglašeno vsem ljudstvom, da bodo pripravljeni za ta dan.<sup>15</sup> Sli so odšli ven, podvizani s kraljevo zapovedjo in odlok

purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women.<sup>10</sup> Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.<sup>11</sup> And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

<sup>12</sup> ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women):<sup>13</sup> Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.<sup>14</sup> In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

<sup>15</sup> ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.<sup>16</sup> So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.<sup>17</sup> And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.<sup>18</sup> Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.<sup>19</sup> And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.<sup>20</sup> Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

<sup>21</sup> ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.<sup>22</sup> And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.<sup>23</sup> And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

**3** After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.<sup>2</sup> And all the king's servants, that *were* in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.<sup>3</sup> Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?<sup>4</sup> Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.<sup>5</sup> And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.<sup>6</sup> And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

<sup>7</sup> ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to the twelfth month*, that *is*, the month Adar.

<sup>8</sup> ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to suffer them.<sup>9</sup> If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasures.<sup>10</sup> And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.<sup>11</sup> And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.<sup>12</sup> Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.<sup>13</sup> And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which is the month Adar, and *to take* the spoil of them for a prey.<sup>14</sup> The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.<sup>15</sup> The posts went out, being hastened by the king's commandment,

and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

**4** When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; <sup>2</sup> And came even before the king's gate: for none **might** enter into the king's gate clothed with sackcloth. <sup>3</sup> And in every province, whithersoever the king's commandment and his decree came, **there was** great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

**4 ¶** So Esther's maids and her chamberlains came and told **it** her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received **it** not.

**5** Then called Esther for Hatach, **one** of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it **was**, and why it **was**. <sup>6</sup> So Hatach went forth to Mordecai unto the street of the city, which **was** before the king's gate. <sup>7</sup> And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. <sup>8</sup> Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew **it** unto Esther, and to declare **it** unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. <sup>9</sup> And Hatach came and told Esther the words of Mordecai.

**10 ¶** Again Esther spake unto Hatach, and gave him commandment unto Mordecai; <sup>11</sup> All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, **there is** one law of his to put **him** to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. <sup>12</sup> And they told to Mordecai Esther's words. <sup>13</sup> Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. <sup>14</sup> For if thou altogether holdest thy peace at this time, **then** shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for **such** a time as this?

**15 ¶** Then Esther bade **them** return Mordecai **this answer**, <sup>16</sup> Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which **is** not according to the law: and if I perish, I perish. <sup>17</sup> So Mordecai went his way, and did according to all that Esther had commanded him.

**5** Now it came to pass on the third day, that Esther put on **her** royal **apparel**, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. <sup>2</sup> And it was so, when the king saw Esther the queen standing in the court, **that** she obtained favour in his sight: and the king held out to Esther the golden sceptre that **was** in his hand. So Esther drew near, and touched the top of the sceptre. <sup>3</sup> Then said the king unto her, What wilt thou, queen Esther? and what **is** thy request? it shall be even given thee to the half of the kingdom. <sup>4</sup> And Esther answered, If **it seem** good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. <sup>5</sup> Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

**6 ¶** And the king said unto Esther at the banquet of wine, What **is** thy petition? and it shall be granted thee: and what **is** thy request? even to the half of the kingdom it shall be performed. <sup>7</sup> Then answered Esther, and said, My petition and my request **is**; <sup>8</sup> If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

**9 ¶** Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. <sup>10</sup> Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. <sup>11</sup> And Haman told them of the glory of his riches, and the multitude of his children, and all **the things** wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. <sup>12</sup> Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. <sup>13</sup> Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

**14 ¶** Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

je bil izdan v palači Suze. Kralj in Hamán pa sta se usedla, da pijeta, mesto Suze pa je bilo zbgano.

**4** Ko je Mordohaj zaznal vse, kar je bilo storjeno, je Mordohaj raztrgal svoja oblačila in si nadel vrečevino s pepelom in odšel ven v sredo mesta ter vpil z glasnim in grenkim glasom. <sup>2</sup> Prišel je celo pred kraljeva velika vrata, kajti ničle ne **more** vstopiti v kraljeva velika vrata, oblečen z vrečevino. <sup>3</sup> V vsaki provinci, kamor sta prišla kraljeva zapoved in njegov odllok, **je bilo** med Judi veliko žalovanje, post, jokanje in tarnanje in mnogi so ležali v vrečevini in pepelu.

<sup>4</sup> Tako so Esterine služabnice in njeni glavni dvorni upravitelji prišli in ji **to** povedali. Potem je bila kraljica silno užaloščena. Poslala je oblačilo, da obleče Mordohaja in da odstrani njegovo vrečevino proč iz njega, toda on **tega** ni sprejel.

<sup>5</sup> Potem je Estera poklicala po Hatáha, **enega** izmed kraljevih glavnih dvornih upraviteljev, ki je bil določen, da ji služi in mu dala zapoved za Mordohaja, da izve kaj **je bilo** to in zakaj **je bilo** to. <sup>6</sup> Tako je Hatáh odšel k Mordohaju, na mestno ulico, ki **je bila** pred kraljevimi velikimi vrati. <sup>7</sup> Mordohaj mu je povedal o vsem, kar se mu je zgodilo in o vsoti denarja, ki ga je Hamán obljudil plačati v kraljeve zakladnice za Jude, da jih uniči. <sup>8</sup> Dal mu je tudi kopijo pisanja odloka, ki je bil izdan v [mestu] Suze, da jih uniči, da **ga** pokaže Esteri in da ji **to** oznani in da jo zadolži, da naj bi šla h kralju, da mu izroči ponizno prošnjo in da pred njim sporoči zahtevo za svoje ljudstvo. <sup>9</sup> Hatáh je prišel in Esteri povedal Mordohaje besede.

<sup>10</sup> Esteri je Hatáhu ponovno spregovorila in mu dala zapoved za Mordohaja: <sup>11</sup> »Vsi kraljevi služabniki in ljudstvo kraljevih provinc vedo, da kdorkoli, ki ni poklican, bodisi moški ali ženska, pride h kralju v notranji dvor, **je** zanj ena postava, da **ga** usmrte, razen tistega, proti kateremu bo kralj iztegnil zlato žežlo, da bo lahko živel. Toda jaz nisem bila poklicana, da pridem h kralju teh trideset dni.« <sup>12</sup> Esterine besede so povedali Mordohaju. <sup>13</sup> Potem je Mordohaj zapovedal odgovoriti Esteri: »Ne misli si, da boš ti v kraljevi hiši ušla bolj kakor vse Jude. <sup>14</sup> Kajti če ob tem času povsem ohranjaš svoj mir, **potem** bo povečanje in osvoboditev vstalo k Judom iz drugega kraja, toda ti in hiša tvojega očeta boste uničeni. Kdo ve, če nisi prišla do kraljestva zaradi **tega** časa kakor je ta?«

<sup>15</sup> Potem **Jim** je Estera zaukazala vrniti Mordohaju **ta odgovor**: <sup>16</sup> »Pojdi, zberi skupaj vse Jude, ki so prisotni v [mestu] Suze in se postope zame in tri dni niti ne jejeti niti ne pijete, ne ponoči ne podnevi. Tudi jaz in moje dekle se bomo prav tako postole in tako bom šla noter h kralju, kar ni glede na postavo, in če umrem, umrem.« <sup>17</sup> Tako je Mordohaj odšel svojo pot in storil glede na vse to, kar mu je Estera zapovedala.

**5** Priprtilo se je torej na tretji dan, da si je Estera nadela **svojo** kraljevsko **obleko** in stopila v notranji dvor kraljeve hiše, nasproti kraljevi hiši in kralj je sedel na svojem kraljevem prestolu, v kraljevi hiši, nasproti velikim vratom hiše. <sup>2</sup> In bilo je tako, **da** ko je kralj zagledal kraljico Estero stati na dvoru, je ta dosegla naklonjenost v njegovem pogledu. Kralj je proti Esteri iztegnil zlato žežlo, ki **je bilo** v njegovi roki. Tako se je Estera približala in se dotaknila vrha žežla.

<sup>3</sup> Potem ji je kralj rekel: »Kaj hočeš, kraljica Estera? Kakšna **je** tvoja prošnja? Dano ti bo celo do polovice kraljestva.« <sup>4</sup> Estera je odgovorila: »Če se **to zdi** kralju dobro, naj kralj in Hamán prideta danes na gostijo, ki sem jo pripravila zanj.« <sup>5</sup> Potem je kralj rekel: »Pripravite Hamána, da se podviza, da bo lahko storil, kakor je rekla Estera.« Tako sta kralj in Hamán prišla na gostijo, ki jo je pripravila Estera.

<sup>6</sup> Kralj je pri vinski gostiji Esteri rekel: »Kaj **je** tvoja prošnja? Ta ti

bo zagotovljena. Kaj **je** tvoja zahteva? Celo do polovice kraljestva ti

bo izpolnjena.« <sup>7</sup> Potem je Estera odgovorila in rekla: »Moja prošnja

in moja zahteva **je**, <sup>8</sup> če sem našla naklonjenost v kraljevih očeh in če

to ugaja kralju, da zagotovi mojo prošnjo in da izvede mojo zahtovo,

naj kralj in Hamán prideta na gostijo, ki jo bom pripravila zanjtu, jutri

pa bom storila kakor je rekel kralj.«

<sup>9</sup> Potem je Hamán tega dne odšel radosten in z veselim srcem. Toda,

ko je Hamán pri kraljevih velikih vratih zagledal Mordohaja, ki ni vstal

niti se zaradi njega ni premaknil, je bil poln ogorčenja zoper Mordohaja.

<sup>10</sup> Vendar se je Hamán zadržal. Ko pa je prišel domov, je poslal in

dal poklicati po svoje prijatelje in svojo ženo Zérešo. <sup>11</sup> Hamán jim je

govoril o slavi svojih bogastev in množici svojih otrok in vseh **stvareh**,

s katerimi ga je kralj povisal in kako ga je napredoval nad prince in

kraljeve služabnike. <sup>12</sup> Poleg tega je Hamán rekel: »Da, kraljica Estera

nobenemu drugemu ni dovolila vstopiti s kraljem na gostijo, ki jo je

pripravila, razen meni in tudi jutri sem s kraljem povabljen k njej.

<sup>13</sup> Vendar mi vse to nič ne koristi, dokler vidim Juda Mordohaja sedeti

pri kraljevih velikih vratih.«

<sup>14</sup> Potem so mu njegova žena Zéreša in vsi njegovi prijatelji rekli:

»Naj bodo narejene petdeset komolcev visoke vislice in jutri spregovori

kralju, da bo Mordohaj lahko obešen nanje. Potem pojdi vesel s kraljem

na gostijo.« Stvar je ugajala Hamánu in velel je, da se naredijo vislice.

**6** To noč kralj ni mogel spati in zapovedal je, da prinesejo knjigo kroniških zapisov in brani so bili pred kraljem. **2** Najdeno je bilo zapisano, da je Mordohaj povedal o Bigtánu in Terešu, o dveh izmed glavnih dvornih upraviteljev, čuvajema vrat, ki sta iskala, da položita roko na Kralja Ahasvéra. **3** Kralj je rekel: »Kakšna čast in dostojanstvo sta bila zaradi tega storjena Mordohaju?« Potem so kraljevi služabniki, ki so mu služili, rekli: »Nič ni bilo storjeno zanj.«

**4** Kralj je rekel: »Kdo je na dvoru?« Torej Hamán je prišel v zunanj dvor kraljeve hiše, da spregovori kralju, da Mordohaja obesi na vislice, ki jih je pripravil zanj. **5** Kraljevi služabniki pa so mu rekli: »Glej, Hamán stoji na dvoru.« Kralj je rekel: »Naj vstopi.« **6** Tako je Hamán vstopil. Kralj mu je rekel: »Kaj naj bo storjeno človeku, katerega se kralj razveseluje, da ga počasti?« Torej Hamán je v svojem srcu mislil: »Koga bi se kralj veselil, da ga počasti, bolj kakor mene?« **7** Hamán je odgovoril kralju: »Za človeka, katerega se kralj razveseluje, da ga počasti **8** naj bo prinešena kraljevska obleka, ki jo kralj *uporablja* za nošnjo in konj, na katerem jaha kralj in kraljeva krona, katera je postavljena na njegovi glavi. **9** Ta obleka in konj naj bosta izročena roki enega izmed kraljevih najplemenitejših princov, da bodo lahko **s tem** obleklí človeku, katerega se kralj razveseluje počastiti in naj ga na konjskem hrbitu povedejo po mestni ulici in pred njim razglasajo: »Tako bo to storjeno človeku, katerega se kralj razveseluje, da ga počasti.« **10** Potem je kralj rekel Hamánu: »Podvizaj se **in** vzemi obleko in konja, kakor si rekel in celo tako stori Judu Mordohaju, ki sedi pri kraljevih velikih vratih. Naj ničesar ne manjka od vsega, kar si govoril.« **11** Potem je Hamán vzel obleko in konja ter oblekel Mordohaja in ga na konjskem hrbitu povedel po mestni ulici in pred njim razglasal: »Tako bo storjeno človeku, katerega se kralj razveseluje, da ga počasti.«

**12** In Mordohaj je ponovno prišel h kraljevim velikim vratom. Hamán pa je žalujoč hitel k svoji hiši in svojo glavo je imel zakrito. **13** Hamán je povedal svoji ženi Zéreši in vsem svojim prijateljem, vsako *stvar*, ki ga je doletela. Potem so mu njegovi modri možje in njegova žena Zéresa rekli: »Če je Mordohaj iz rodu Judov, pred katerim si pričel padati, ne boš prevladal zoper njega, temveč boš zagotovo padel pred njim.« **14** Medtem ko so še govorili z njim, so prišli kraljevi glavni dvorni upravitelji in hiteli, da Hamána privedejo na gostijo, ki jo je pripravila Ester.

**7** Tako sta kralj in Hamán prišla na gostijo s kraljico Estero. **2** Kralj je drugi dan na vinski gostiji Esteri ponovno rekel: »Kaj je tvoja prošnja, kraljica Esteri? Ta ti bo zagotovljena. Kaj je tvoja zahteva? Ta bo izpolnjena, *celo* do polovice kraljestva.« **3** Takrat je kraljica Esterica odgovorila in rekla: »Če sem našla naklonjenost v tvojem pogledu, o kralj in če to ugaja kralju, naj mi bo na mojo prošnjo dano moje življenje in moje ljudstvo na mojo zahtevo. **4** Kajti prodani smo, jaz in moje ljudstvo, da bi bili uničeni, da bi bili umorjeni in da umremo. Če pa bi bili prodani za sužnje in sužnjice, bi zadržala svoj jezik, čeprav sovražnik ne bi mogel izravnati kraljeve škode.«

**5** Potem je Kralj Ahasvér odgovoril in kraljici Esteri rekel: »Kdo je tisti in kje je, da si v svojem srcu drzne dovoliti, da tako stori?« **6** Esterica pa je rekla: »Nasprotnik in sovražnik je ta zlobni Hamán.« Potem je bil Hamán prestrašen pred kraljem in kraljico.

**7** Kralj je vstal od vinske gostije in v svojem besu *odšel* v vrt palače. Hamán pa je vstal, da bi pri kraljici Esteri zaprosil za svoje življenje, kajti videl je, da je bilo pri kralju zoper njega določeno zlo. **8** Potem se je kralj z vrtu palače vrnil v prostor vinske gostije, Hamán pa je bil zrušen na postelji, na kateri je *bila* Esterica. Potem je kralj rekel: »Ali bo tudi v hiši, pred meno, posilil kraljico?« Brž ko je beseda odšla iz kraljevih ust, so pokrili Hamánov obraz. **9** Harbonáj, eden izmed glavnih dvornih upraviteljev je pred kraljem rekel: »Glej, tudi vislice, petdeset komolcev visoke, ki jih je Hamán pripravil za Mordohaja, ki je dobro govoril za kralja, stojijo v Hamánovi hiši.« Potem je kralj rekel: »Obesite ga nanje.« **10** Tako so Hamána obesili na vislice, ki jih je pripravil za Mordohaja. Potem je bil kraljev bes pomirjen.

**8** Na ta dan je dal Kralj Ahasvér hišo Hamána, sovražnika Judov, kraljici Esteri. Mordohaj pa je prišel pred kralja, kajti Esterica je povedala kaj je *bil*. **2** Kralj je snel svoj prstan, ki ga je vzel od Hamána in ga dal Mordohaju. Esterica pa je Mordohaja postavila nad Hamánovi hišo.

**3** Esterica je ponovno spregovorila pred kraljem in padla dol pri njegovih stopalih in ga s solzami rotila, da odstrani vragolijo Hamána, Agágovca in njegov naklep, ki ga je zasnovał zoper Jude. **4** Potem je kralj proti Esteri iztegnil zlato žežlo. Tako je Esterica vstala in stala pred kraljem **5** in rekla: »Če kralju ugaja in če sem našla naklonjenost v njegovem pogledu in se *zdi* stvar pravilna pred kraljem in *sem* prijetna v njegovih očeh, naj bo zapisano, da se razveljavijo pisma, ki jih je zasnovał Hamán, Hamedátov sin, Agágovec, katera je napisal, da uničijo Jude, ki so po vseh kraljevih provincah. **6** Kajti kako lahko prenašam gledanje zla, ki bo prišlo k mojemu ljudstvu? Ali kako lahko prenašam gledanje uničenja mojega sorodstva?«

**7** Tedaj je kralj Ahasvér rekel kraljici Esteri in Judu Mordohaju: »Glejta, Esterica sem dal hišo Hamána, njega pa so obesili na vislice, ker

**6** On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. **2** And it was found written, that Mordecai had told of Bighana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. **3** And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

**4** ¶ And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. **5** And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. **6** So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

**7** And Haman answered the king, For the man whom the king delighteth to honour, **8** Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: **9** And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. **10** Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. **11** Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

**12** ¶ And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. **13** And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. **14** And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

**7** So the king and Haman came to banquet with Esther the queen. **2** And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, *even to the half of the kingdom*. **3** Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: **4** For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

**5** ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? **6** And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

**7** ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. **8** Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. **9** And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. **10** So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

**8** On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her. **2** And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

**3** ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. **4** Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, **5** And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces: **6** For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

**7** ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have

hanged upon the gallows, because he laid his hand upon the Jews.<sup>8</sup> Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.<sup>9</sup> Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.<sup>10</sup> And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:<sup>11</sup> Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,<sup>12</sup> Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.<sup>13</sup> The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.<sup>14</sup> So the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

<sup>15</sup> ¶ And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.<sup>16</sup> The Jews had light, and gladness, and joy, and honour.<sup>17</sup> And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

**9** Now in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them);<sup>2</sup> The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.<sup>3</sup> And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.<sup>4</sup> For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.<sup>5</sup> Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.<sup>6</sup> And in Shushan the palace the Jews slew and destroyed five hundred men.<sup>7</sup> And Parshandatha, and Dalphon, and Aspatha,<sup>8</sup> And Poratha, and Adalia, and Aridatha,<sup>9</sup> And Parmashta, and Arisai, and Aridai, and Vajezatha,<sup>10</sup> The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.<sup>11</sup> On that day the number of those that were slain in Shushan the palace was brought before the king.

<sup>12</sup> ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is thy petition?* and it shall be granted thee: or what *is thy request further?* and it shall be done.<sup>13</sup> Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.<sup>14</sup> And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.<sup>15</sup> For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.<sup>16</sup> But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,<sup>17</sup> On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.<sup>18</sup> But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.<sup>19</sup> Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of gladness and feasting, and a good day, and of sending portions one to another.*

<sup>20</sup> ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,<sup>21</sup> To establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,<sup>22</sup> As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.<sup>23</sup> And the Jews undertook to do as they had

je svojo roko položil na Jude.<sup>8</sup> Tudi za Jude napišita kakor vama to ugaja, v kraljevem imenu in *to* zapečatita s kraljevim prstanom, kajti pisanya, ki je napisano v kraljevem imenu in zapečateno s kraljevim pečatom, noben človek ne more razveljaviti.«<sup>9</sup> Potem so bili poklicani kraljevi pisarji, ob tistem času, v tretjem mesecu, ki *je* mesec siván, na njegov triindvajseti *dan* in to je bilo napisano glede na vse, kar je Mordohaj zapovedal Judom, poročnikom, namestnikom in vladarjem provinc, ki *so* od Indije do Etiopije, sto sedemindvajsetim provincam, vsaki provinci glede na njihovo pisanje in vsakemu ljudstvu glede na njihov jezik in Judom glede na njihovo pisanje in glede na njihov jezik.<sup>10</sup> Napisal je v imenu Kralja Ahasvérja in *to* zapečatil s kraljevim prstanom in pisma poslal po slih na konjskem hrbtnu *in* jahačih na mulah, kamelah *in* mladih [*enogrbih*] velblodih.<sup>11</sup> V teh je kralj zagotovil Judom, ki *so bili* v vsakem mestu, da se zborejo skupaj in da stojijo za svoje življenje, da uničijo, da ubijejo in da povzročijo, da umre vsa moč ljudstva in province, ki bi jih hotela napasti, *tako* malčke kakor ženske in *da* njihov dobiček *vzamejo* za plen,<sup>12</sup> na en dan po vseh provincah Kralja Ahasvérja, *namreč* na trinajsti *dan* dvanajstega meseca, ki *je* mesec adár.<sup>13</sup> Kopija pisanja za zapoved, ki naj bi bila dana v vsako provinco, *je bila* razglašena vsemu ljudstvu in da naj bodo Judje pripravljeni za ta dan, da se maščujejo na svojih sovražnikih.<sup>14</sup> *Tako* so sli, ki so jahali na mulah *in* kamelah, odšli ven, podvizi in pritisnjeni s kraljevo zapovedjo. In odlok je bil izdan pri palači Suze.

<sup>15</sup> Mordohaj je odšel izpred prisotnosti kralja v kraljevski obleki iz modre in bele in z veliko krono iz zlata in z obleko iz tankega lanenega platna in vijolične, mesto Suze pa se je veselilo in bilo veselo.<sup>16</sup> Judje so imeli svetlogo, veselje, radost in čast.<sup>17</sup> V vsaki provinci in v vsakem mestu, kamor sta prišla kraljeva zapoved in njegov odlok, so imeli Judje radost in veselje, praznovanje in dober dan. In mnogi izmed ljudstva dežele so postali Judje, kajti strah pred Judi je padel nanje.

**9** Torej v dvanajstem mesecu, ki *je* mesec adár, na trinajsti dan istega, ko sta se kraljeva zapoved in njegov odlok približala izvršitvi, na dan, ko so sovražniki Judov upali, da bodo imeli oblast nad njimi (čeprav je bilo to obrnjeno ravno nasprotno, da so Judje vladali nad tistimi, ki so jih sovražili),<sup>2</sup> so se Judje zbrali skupaj v svojih mestih, po vseh provincah kralja Ahasvérja, da položijo roko na tiste, ki so iskali njihovo bolečino in noben človek se jim ni mogel zoperstaviti, kajti strah pred njimi je padel na vse ljudstvo.<sup>3</sup> Vsi vladarji provinc, poročniki, namestniki in kraljevi častniki, so pomagali Judom, ker je nanje padel strah pred Mordohajem.<sup>4</sup> Kajti Mordohaj *je bil* velik v kraljevi hiši in njegova slava je šla po vseh provincah, kajti ta mož Mordohaj je postal večji in večji.<sup>5</sup> Tako so Judje vse svoje sovražnike udarili z udarcem meča, pokolom in uničenjem. Tistim pa, ki so jih sovražili, so storili kar so hoteli.<sup>6</sup> V palači Suze so Judje usmrtili in uničili petsto mož.<sup>7</sup> Paršandáta, Dalfóna, Aspátu,<sup>8</sup> Poráta, Adaljája, Aridáta,<sup>9</sup> Parmássta, Arisája, Aridája, Jezáta,<sup>10</sup> deset sinov Hamedátovega sina Hamána, sovražnika Judov, so usmrtili, toda na plen niso položili svojih rok.<sup>11</sup> Na ta dan je bilo število tistih, ki so bili umorjeni v palači Suze, privedeni pred kralja.

<sup>12</sup> Kralj je kraljici Esteri rekel: »Judje so umorili in uničili petsto mož v palači Suze in deset Hamánovih sinov. Kaj so storili v preostalih kraljevih provincah? Torej kaj *je* tvoja prošnja? In ta ti bo zagotovljena. Ali kaj *je* tvoja nadaljnja zahteva? In ta bo storjena.«<sup>13</sup> Potem je Estera rekla: »Če to ugaja kralju, naj bo to zagotovljeno Judom, ki *so* v [mestu] Suze, da prav tako storijo jutri, glede na odlok današnjega dne in naj bo Hamánovih deset sinov obešenih na vislice.«<sup>14</sup> Kralj je zapovedal, da naj bo tako storjeno. Odlok je bil izdan v [mestu] Suze in obesili so Hamánovih deset sinov.<sup>15</sup> Kajti Judje, ki *so bili* v [mestu] Suze, so se zbrali skupaj tudi na štirinajsti dan meseca adárja in v [mestu] Suze usmrtili tristo mož. Toda na plen niso položili svojih rok.<sup>16</sup> Tudi drugi Judje, ki *so bili* v kraljevih provincah, so se zbrali skupaj in stali za svoja življenja in imeli počitek pred svojimi nasprotniki in jih izmed svojih sovražnikov usmrtili petinsedemdeset tisoč, toda svojih rok niso položili na plen.<sup>17</sup> Na trinajsti dan meseca adárja in na štirinajsti dan istega, so počivali in to naredili za dan praznovanja in veselja.<sup>18</sup> Toda Judje, ki *so bili* v [mestu] Suze zbrani skupaj na njegov trinajsti *dan* in na njegov štirinajsti in na petnajsti *dan* istega, so počivali in to naredili za dan praznovanja in veselja.<sup>19</sup> Zato so Judje po vseh, ki prebivajo v mestih brez obzidja, naredili štirinajsti dan meseca adárja *za dan* veselja in praznovanja in dober dan in pošiljanja deležev drug drugemu.

<sup>20</sup> Mordohaj je napisal te stvari in poslal pisma vsem Judom, ki *so bili* po vseh provincah Kralja Ahasvérja, *tako* bližnjim kakor daljnim,<sup>21</sup> da *to* utrdi med njimi, da naj letno ohranjajo štirinajsti dan meseca adárja in petnajsti dan istega,<sup>22</sup> kakor dneva, na katera so Judje počivali pred svojimi sovražniki in mesec, ki je bil obrnjen k njim, od bridkosti v radost in od žalovanja v dober dan, da si bodo lahko pripravili dneve praznovanja in radosti in pošiljanja deležev drug drugemu in daril ubogim.<sup>23</sup> Judje so se lotili, da storijo, kakor so začeli in kakor

jim je Mordohaj zapisal,<sup>24</sup> ker je Hamán, Hamedátov sin, Agágovec, sovražnik vseh Judov, zoper Jude zasnoval, da jih uniči in vrgel pur, to je žreb, da jih ugonobi in da jih uniči,<sup>25</sup> toda, ko je *Estera* prišla pred kralja, je ta s pismi zapovedala, da naj se njegov zloben naklep, ki ga je zasnoval zoper Jude, vrne na njegovo lastno glavo in da naj bodo on in njegovi sinovi obešeni na vislice.<sup>26</sup> Zato so ta dneva imenovali purim, po imenu pur. Zato so – po vseh besedah tega pisma in *od tegu*, kar so videli glede te zadeve in kar je prišlo k njim –<sup>27</sup> Judje odredili in vzeli nase in na svoje potomstvo in na vse tiste, ki so se jim pridružili, tako da to ne bi prešlo, da bodo vsako leto ta dva dneva ohraniali glede na njihovo pisanje in glede na njihov *določeni čas*.<sup>28</sup> In *da se bodo* teh [*dveh*] dni spominjali in držali skozi vse rodove, vsaka družina, vsaka provinca in vsako mesto in *da* ta dneva purima med Judi ne bi prešla niti spomin nanju ne izgine od njihovega potomstva.<sup>29</sup> Potem je kraljica Ěster, hči Abihájila in Juda Mordohaja, z vso oblastjo napisala, da potrjuje to drugo pismo o purimu.<sup>30</sup> In poslal je pisma vsem Judom, vsto sedemindvajset provinc Ahasvérjevega kraljestva, z besedami miru in resnice,<sup>31</sup> da potrdi ta [*dva*] dneva purima, na njun *določen čas*, glede na to kakor sta jima Jud Mordohaj in kraljica Ěstera predpisala in kakor so odredili zase in za svoje potomstvo zadeve posta in njihovega joka.<sup>32</sup> Esterin odlok je potrdil te stvari o purimu in to je bilo zapisano v knjigo.

**10** Kralj Ahasvér je naložil davek deželi in morskim otokom.<sup>2</sup> Vsa dejanja njegove oblasti, njegove moči in razglas Mordohajeve veličine, kamor ga je kralj napredoval, *mar* niso zapisana v kroniški knjigi kraljev Medije in Perzije.<sup>3</sup> Kajti Jud Mordohaj *je bil* drugi za kraljem Ahasvérjem in velik med Judi in sprejet od množice svojih bratov, prizadevajoč si za blagostanje svojega ljudstva in govoril je mir vsemu svojemu semenu.

begun, and as Mordecai had written unto them;<sup>24</sup> Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume them, and to destroy them;<sup>25</sup> But when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.<sup>26</sup> Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,<sup>27</sup> The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;<sup>28</sup> And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.<sup>29</sup> Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.<sup>30</sup> And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,<sup>31</sup> To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.<sup>32</sup> And the decree of Esther confirmed these matters of Purim; and it was written in the book.

**10** And the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.<sup>2</sup> And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?<sup>3</sup> For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

# The Book of Job

**1** There was a man in the land of Uz, whose name **was** Job; and that man was perfect and upright, and one that feared God, and eschewed evil. **2** And there were born unto him seven sons and three daughters. **3** His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

**4** And his sons went and feasted **in their** houses, every one his day; and sent and called for their three sisters to eat and to drink with them. **5** And it was so, when the days of **their** feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings **according** to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

**6** ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. **7** And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. **8** And the LORD said unto Satan, Hast thou considered my servant Job, that **there is** none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? **9** Then Satan answered the LORD, and said, Doth Job fear God for nought? **10** Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. **11** But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. **12** And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

**13** ¶ And there was a day when his sons and his daughters **were** eating and drinking wine in their eldest brother's house: **14** And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: **15** And the Sabeans fell **upon them**, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. **16** While he **was** yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. **17** While he **was** yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. **18** While he **was** yet speaking, there came also another, and said, Thy sons and thy daughters **were** eating and drinking wine in their eldest brother's house: **19** And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

**20** Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, **21** And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. **22** In all this Job sinned not, nor charged God foolishly.

**2** Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. **2** And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. **3** And the LORD said unto Satan, Hast thou considered my servant Job, that **there is** none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. **4** And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. **5** But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. **6** And the LORD said unto Satan, Behold, he **is** in thine hand; but save his life.

**7** ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. **8** And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

**9** ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. **10** But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

**11** ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. **12** And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. **13** So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that **his** grief was very great.

# Jobova knjiga

**1** Bil je mož v deželi Uc, katerega ime **je bilo** Job, in ta mož je bil popoln in iskren in nekdo, ki se je bal Boga in se ogibal zla. **2** Tam se mu je rodilo sedem sinov in tri hčere. **3** Njegovo imetje je bilo tudi sedem tisoč ovc, tri tisoč kamel, petsto jarmov volov, petsto oslic in zelo velika družina, tako da je bil ta človek največji izmed vseh mož vzhoda.

**4** Njegovi sinovi so šli in praznovali v **svojih** hišah vsak svoj dan. Poslali so in dali poklicati svoje tri sestre, da jedo in pijejo z njimi. **5** Bilo je tako, da ko so se dnevi **njihovega** praznovanja izteklki, je Job poslal jih posvečeval v vstajal zgodaj zjutraj ter daroval žgalne daritve **glede na** število njih vseh, kajti Job je rekel: »Morda so moji sinovi grešili in v svojih srčih prekleni Boga.« Tako je Job nenehno delal.

**6** Bil je torej dan, ko so prišli Božji sinovi, da se pokažejo pred Gospodom in tudi Satan je prišel med njimi. **7** Gospod je rekel Satanu: »Od kod prihajaš?« Natô je Satan odgovoril Gospodu in rekel: »Od potikanja sem ter tja po zemljji in od hoje gor in dol po njej.« **8** Gospod je rekel Satanu: »Si kaj preudaril **[o]** mojem služabniku Jobu, ker na zemljji ni **nikogar** podobnega njemu; popoln in pošten človek je, ki se boji Boga in se ogiblje zla?« **9** Potem je Satan odgovoril Gospodu in rekel: »Mar se Job zastonj boji Boga? **10** Mar nisi ti naredil ograjo okoli njega, okoli njegove hiše in okoli vsega, kar ima na vsaki strani? Blagoslovil si delo njegovih rok in njegovo imetje se je povečalo v deželi. **11** Toda iztegni sedaj svojo roko in se dotakni vsega, kar ima in preklinjal te bo v tvoj obraz.« **12** Gospod je rekel Satanu: »Glej, vse, kar ima, **je** v tvoji oblasti, samo nanj ne iztegni svoje roke.« Tako je Satan odšel izpred Gospodove prisotnosti.

**13** Bil je dan, ko **so** njegovi sinovi in njegove hčere jedli in pili vino v hiši njihovega najstarejšega brata. **14** K Jobu je prišel poslanec in rekel: »Voli so orali in osli so se pasli poleg njih **15** in Sabejci so padli **nadnje** ter jih odvlekli proč. Da, z ostrino meča so umorili služabnike in samo jaz sam sem pobegnil, da ti povem.« **16** Medtem ko **je** še govoril, je prišel še drugi in rekel: »Ogenj od Boga je padel z nebu in sežgal ovce in služabnike, jih použil in samo jaz sam sem pobegnil, da ti povem.« **17** Medtem ko **je** še govoril, je prišel še drugi in rekel: »Kaldejci so postavili tri cete in vpadi na kamele in jih odvedli proč. Da, in z ostrino meča umorili služabnike in samo jaz sam sem pobegnil, da ti povem.« **18** Medtem ko **je** še govoril, je prišel še drugi in rekel: »Tvoji sinovi in tvoje hčere **so** jedli in pili vino v hiši njihovega najstarejšega brata. **19** Glej, iz divjine je prihrumel mogočen veter in udaril štiri vogale hiše in ta je padla na mladenice in ti so mrtvi. Samo jaz sam sem pobegnil, da ti povem.«

**20** Potem je Job vstal, raztrgal svoje ogrinjalo, obril svojo glavo, padel dol na tla in oboževal **21** ter rekel: »Nag sem prišel iz maternice svoje matere in nag se bom vrnil tja. Gospod je dal in Gospod je vzel. Blagoslovljeno bodi Gospodovo ime.« **22** V vsem tem Job ni grešil niti ni nespametno obdolžil Boga.

Ponovno je bil dan, ko so prišli Božji sinovi, da se predstavijo pred Gospodom in tudi Satan je prišel med njimi, da se predstavi pred Gospodom. **2** Gospod je rekel Satanu: »Od kod prihajaš?« Satan je Gospodu odgovoril in rekel: »Od potikanja sem ter tja po zemljji in od hoje gor in dol po njej.« **3** Gospod je rekel Satanu: »Si preudaril **[o]** mojem služabniku Jobu, da **tam** ni nikogar podobnega njemu na zemljji? Popoln in iskren človek je, nekdo, ki se boji Boga in se ogiblje zla. Še vedno se trdno drži svoje neokrnjenosti, čeprav me vzpodbuja zoper njega, da bi ga uničil brez razloga.« **4** Satan je Gospodu odgovoril in rekel: »Kožo za kožo, da, vse, kar človek ima, bo dal za svoje življenje. **5** Toda iztegni sedaj svojo roko in se dotakni njegove kosti in njegovega mesa in preklen te bo v tvoj obraz.« **6** Gospod je rekel Satanu: »Glej, on **je** v tvoji roki, toda ohrani njegovo življenje.«

**7** Tako je Satan odšel izpred Gospodove prisotnosti in Joba udaril s hudimi tvori od podplata njegovega stopala do njegovega temena. **8** Ta si je vzel črepino, se stregal z njo in se usedel med pepel.

**9** Potem mu je njegova žena rekla: »Mar še vedno ohranjaš svojo neokrnjenost? Prekolni Boga in umri.« **10** Toda rekel ji je: »Govorš kot govor ena izmed nespametnih žensk. Kaj? Dobro smo sprejeli iz Božje roke, pa ne bi sprejeli hudega?« V vsem tem Job s svojimi ustnicami ni grešil.

**11** Torej ko so Jobovi trije prijatelji slišali o vsem tem zlu, ki je prišlo nadenj, so prišli, vsak iz svojega lastnega kraja: Elifáz Temánek, Bildád Suhejec in Cofár Naámčan, kajti skupaj so se dogovorili, da pridejo in da žalujejo z njim in da ga tolazijo. **12** Ko pa so od daleč povzdignili svoje oči in ga niso spoznali, so povzdignili svoj glas ter zajokali. Vsak izmed njih je pretrgal svoje ogrinjalo in proti nebu so potresli prah na svoje glave. **13** Tako so sedeli z njim na tleh sedem dni in sedem noči in nihče mu ni spregovoril niti besede, kajti videli so, da je bila **njegova** žalost zelo velika.

**3** Po tem je Job odprl svoja usta in preklet svoj dan.<sup>2</sup> Job je spregovoril in rekel:<sup>3</sup> »Naj izgine dan, na katerega sem bil rojen in noč, v kateri je bilo rečeno: ›Tukaj je spočet fantek.‹<sup>4</sup> Naj bo ta dan tema. Naj ga Bog od zgoraj ne upošteva niti naj svetloba ne sije nad njim.<sup>5</sup> Naj ga tema in smrtna senca omadežujeta. Naj oblak prebiva nad njim. Naj ga straši črnina dneva.<sup>6</sup> Glede tiste noči naj se jo polasti tema. Naj ta ne bo pridružena dnevom leta, naj ta ne pride v število mesecov.<sup>7</sup> Glej, naj bo ta noč osamljena, naj noben radosten glas ne pride vanjo.<sup>8</sup> § Naj jo prekolnejo tisti, ki preklinjajo dan, ki so pripravljeni dvigniti svoje žalovanje.<sup>9</sup> Naj bodo zvezde njene polteme temne; naj oprezujejo za svetlobo, toda **nimajo** nobene, niti naj ne zagledajo jutranjega svitanja,<sup>10</sup> ker ta ni zaprla vrat maternice moje **matere** niti pred mojimi očmi ni skrila brdkosti.

<sup>11</sup> Čemu nisem umrl v maternici? **Zakaj** nisem izročil duha, ko sem prišel iz trebuha?<sup>12</sup> Zakaj sem bil [**vzet na**] kolena? Ali zakaj [**na**] prsi, da bi sesal?<sup>13</sup> Kajti sedaj bi mirno ležal in bi bil tiho; spal bi. Potem bi počival<sup>14</sup> s kralji in svetovalci zemlje, ki so zapušcene kraje gradili zase,<sup>15</sup> ali s princi, ki so imeli zlato, ki so svoje hiše napolnjevali s srebrom,<sup>16</sup> ali ne bi bil kakor prezgodnjini porod, kakor otročiči, **ki** nikoli niso videli svetlobe.<sup>17</sup> Tam zlobni odnehaajo **od** nadlegovanja in tam bodo izmučeni pri počitku.<sup>18</sup> **Tam** jetniki počivajo skupaj. Oni ne poslušajo glasu zatiralca.<sup>19</sup> Majhni in veliki so tam in služabnik **je** prost pred svojim gospodarjem.

<sup>20</sup> § Zakaj je svetloba dana tistem, ki je v bedi in življenje zagrenjenemu v duši,<sup>21</sup> ki hrepeni po smrti, toda ta ne **prihaja** in koplje za njo bolj kakor za skritimi zakladi,<sup>22</sup> ki se silno razveselujejo in so veseli, ko lahko najdejo grob?<sup>23</sup> **Zakaj je svetloba dana** možu, cigar pot je skrita in katerega je Bog ogradol?<sup>24</sup> Kajti moje vzduhovanje prihaja preden jem in moja rjojenja so izlita ven kakor vode.<sup>25</sup> Kajti stvar, katere sem se silno bal, je prišla nadme in to, česar sem se bal, je prišlo k meni.<sup>26</sup> Nisem bil na varnem niti nisem imel počitka niti nisem bil tiho, vendar je težava prišla.«

**4** Potem je Elifáz Temánec odgovoril in rekel:<sup>2</sup> »Če se poskušamo posvetovati s teboj, ali boš užaloščen? Toda kdo se lahko vzdrži pred govorjenjem?<sup>3</sup> Glej, mnoge si poučeval in okreplil si šibke roke.<sup>4</sup> Tvoje besede so podpirale tistega, ki je padal in krepil si slabotna kolena.<sup>5</sup> Toda sedaj je to prišlo nadte in ti slabbiš; dotika se te in si zaskrbljen.<sup>6</sup> **Mar ni to** tvoj strah, tvoje zaupanje, tvoje upanje in poštenost twojih poti?

<sup>7</sup> Spomni se, prosim te, kdo se je **kdajkoli** pogubil, pa je bil nedolžen? Ali kje so bili pravični odsekani?<sup>8</sup> Celo kakor sem jaz videl, tisti, ki orjejo krivičnost in sejejo zlobnost, isto [**tudi**] požanjejo.<sup>9</sup> Z Božjim udarcem umrejo in z dihom njegovih nosnic so použiti.<sup>10</sup> Rjojenje leva, glas krutega leva in zobje mladih levov so zlomljeni.<sup>11</sup> Star lev gine zaradi pomanjkanja plena, mladiči arogantnega leva pa so razkropljeni naokoli.

<sup>12</sup> Torej stvar je bila na skrivnem privedeni k meni in moje uho je nekaj tega sprejelo.<sup>13</sup> V mislih od nočnih videnj, ko na človeka pada globoko spanje,<sup>14</sup> je strah prišel nadme in trepetanje, kar je vsem mojim kostem povzročilo, da so se tresle.<sup>15</sup> Potem je duh zdrsnil mimo mojega obrazu, dlake mojega mesa so se naježile.<sup>16</sup> Ta je mirno stal, toda nisem mogel razločiti njegove oblike. Podoba je bila pred mojimi očmi, **tam je bila** tišina in zasišal sem glas, **rekoč:**<sup>17</sup> Ali bo smrtni človek pravičnejši kakor Bog? Ali bo človek čistejši kakor njegov stvarnik?<sup>18</sup> § Glej, nobenega zaupanja ne polaga v svoje služabnike in njegovi angeli so zadolženi z neumnostjo.<sup>19</sup> Kako veliko manj v tiste, ki prebivajo v ilnatih hišah, katerih temelj je prah, **ki** so zdrobljene pred moljem?<sup>20</sup> Uničeni so od jutra do večera, pogubljajo se na veke ne da bi se kdorkoli oziral na **to**.<sup>21</sup> Mar ni njihova odličnost, **ki je v** njih, odšla proč? Umirajo, celo brez modrosti.«

**5** »Sedaj kliči, če bo tam kdorkoli, ki ti bo odgovoril. H kateremu izmed svetih se boš obrnil?<sup>2</sup> § Kajti bes ubija nespametnega človeka in zavist ubija neumnega.<sup>3</sup> Videl sem nespametnega, da se ukoreninja, toda nenadoma sem preklet njegovo prebivališče.<sup>4</sup> Njegovi otroci so daleč od varnosti in zdrobljeni so pri velikih vratih, niti **tam** ni nikogar, da **jih** osvobodi.<sup>5</sup> § Katerega žetev pojed lačni in jo pobirajo celo iz trnja in ropar požira njihovo imetje.

<sup>6</sup> Čeprav stiska ne prihaja iz prahu niti težava ne poganja iz tal,<sup>7</sup> vendar je človek rojen za stisko kakor iskrice letijo navzgor.<sup>8</sup> Iskal bi Boga in Bogu bi izročil svojo zadevo,<sup>9</sup> ki dela velike stvari in nedoumljive, čudovite stvari brez števila,<sup>10</sup> ki daje dež na zemljo in vode pošilja na polja,<sup>11</sup> da tiste, ki so nizki, postavi visoko; da bi tisti, ki žalujejo, lahko bili povisani do varnosti.<sup>12</sup> On razočara naklepne prebrisanega, tako da njihove roke ne morejo opravljati svoje podjetnosti.<sup>13</sup> Modre jemlje v njihovi prebrisanosti in nasvet kljubovalnega je naglo izvršen.<sup>14</sup> Srečajo se s temo podnevi in tipajo opoldan kakor ponoči.<sup>15</sup> Toda on rešuje ubogega pred mečem, pred njihovimi ustimi in pred roko mogočnih.<sup>16</sup> Tako ima ubogi upanje in krivičnost ustavlja svoja usta.

<sup>17</sup> Glej, srečen je človek, katerega Bog graja, zatorej ne preziraj karanja Vsemogočnega.<sup>18</sup> Kajti on dela rane in jih povezuje, on ranja

**3** After this opened Job his mouth, and cursed his day.<sup>2</sup> And Job spake, and said, **3** Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.<sup>4</sup> Let that day be darkness; let not God regard it from above, neither let the light shine upon it.<sup>5</sup> Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.<sup>6</sup> As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.<sup>7</sup> Lo, let that night be solitary, let no joyful voice come therein.<sup>8</sup> Let them curse it that curse the day, who are ready to raise up their mourning.<sup>9</sup> Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:<sup>10</sup> Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

<sup>11</sup> Why died I not from the womb? **why** did I **not** give up the ghost when I came out of the belly?<sup>12</sup> Why did the knees prevent me? or why the breasts that I should suck?<sup>13</sup> For now should I have lain still and been quiet, I should have slept: then had I been at rest,<sup>14</sup> With kings and counsellors of the earth, which built desolate places for themselves;<sup>15</sup> Or with princes that had gold, who filled their houses with silver:<sup>16</sup> Or as an hidden untimely birth I had not been; as infants **which** never saw light.<sup>17</sup> There the wicked cease from troubling; and there the weary be at rest.<sup>18</sup> There the prisoners rest together; they hear not the voice of the oppressor.<sup>19</sup> The small and great are there; and the servant is free from his master.

<sup>20</sup> Wherefore is light given to him that is in misery, and life unto the bitter in soul;<sup>21</sup> Which long for death, but it cometh not; and dig for it more than for hid treasures;<sup>22</sup> Which rejoice exceedingly, and are glad, when they can find the grave?<sup>23</sup> Why is light given to a man whose way is hid, and whom God hath hedged in?<sup>24</sup> For my sighing cometh before I eat, and my roarings are poured out like the waters.<sup>25</sup> For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.<sup>26</sup> I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

**4** Then Eliphaz the Temanite answered and said, **2** If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?<sup>3</sup> Behold, thou hast instructed many, and thou hast strengthened the weak hands.<sup>4</sup> Thy words have upheld him that was falling, and thou hast strengthened the feeble knees.<sup>5</sup> But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.<sup>6</sup> Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

<sup>7</sup> Remember, I pray thee, who **ever** perished, being innocent? or where were the righteous cut off?<sup>8</sup> Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.<sup>9</sup> By the blast of God they perish, and by the breath of his nostrils are they consumed.<sup>10</sup> The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.<sup>11</sup> The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

<sup>12</sup> Now a thing was secretly brought to me, and mine ear received a little thereof.<sup>13</sup> In thoughts from the visions of the night, when deep sleep falleth on men,<sup>14</sup> Fear came upon me, and trembling, which made all my bones to shake.<sup>15</sup> Then a spirit passed before my face; the hair of my flesh stood up:<sup>16</sup> It stood still, but I could not discern the form thereof: an image was before mine eyes, **there was** silence, and I heard a voice, saying,<sup>17</sup> Shall mortal man be more just than God? shall a man be more pure than his maker?<sup>18</sup> Behold, he put no trust in his servants; and his angels he charged with folly:<sup>19</sup> How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?<sup>20</sup> They are destroyed from morning to evening: they perish for ever without any regarding it.<sup>21</sup> Doth not their excellency which is in them go away? they die, even without wisdom.

**5** Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?<sup>2</sup> For wrath killeth the foolish man, and envy slayeth the silly one.<sup>3</sup> I have seen the foolish taking root: but suddenly I cursed his habitation.<sup>4</sup> His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.<sup>5</sup> Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

<sup>6</sup> Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;<sup>7</sup> Yet man is born unto trouble, as the sparks fly upward.<sup>8</sup> I would seek unto God, and unto God would I commit my cause:<sup>9</sup> Which doeth great things and unsearchable; marvellous things without number:<sup>10</sup> Who giveth rain upon the earth, and sendeth waters upon the fields:<sup>11</sup> To set up on high those that be low; that those which mourn may be exalted to safety.<sup>12</sup> He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.<sup>13</sup> He taketh the wise in their own craftiness: and the counsel of the foward is carried headlong.<sup>14</sup> They meet with darkness in the daytime, and groping in the noonday as in the night.<sup>15</sup> But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.<sup>16</sup> So the poor hath hope, and iniquity stoppeth her mouth.

<sup>17</sup> Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:<sup>18</sup> For he maketh sore, and bindeth

up: he woundeth, and his hands make whole.<sup>19</sup> He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.<sup>20</sup> In famine he shall redeem thee from death: and in war from the power of the sword.<sup>21</sup> Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.<sup>22</sup> At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.<sup>23</sup> For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.<sup>24</sup> And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.<sup>25</sup> Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.<sup>26</sup> Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in his season.<sup>27</sup> Lo this, we have searched it, so it *is*; hear it, and know thou *it* for thy good.

**6** But Job answered and said,<sup>2</sup> Oh that my grief were throughly weighed, and my calamity laid in the balances together!<sup>3</sup> For now it would be heavier than the sand of the sea: therefore my words are swallowed up.<sup>4</sup> For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.<sup>5</sup> Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?<sup>6</sup> Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?<sup>7</sup> The things *that* my soul refused to touch *are* as my sorrowful meat.

<sup>8</sup> Oh that I might have my request; and that God would grant *me* the thing that I long for!<sup>9</sup> Even that it would please God to destroy me; that he would let loose his hand, and cut me off!<sup>10</sup> Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.<sup>11</sup> What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?<sup>12</sup> Is my strength the strength of stones? or *is* my flesh of brass?<sup>13</sup> Is not my help in me? and is wisdom driven quite from me?

<sup>14</sup> To him that is afflicted pity **should be shewed** from his friend; but he forsaketh the fear of the Almighty.<sup>15</sup> My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;<sup>16</sup> Which are blackish by reason of the ice, *and* wherein the snow is hid:<sup>17</sup> What time they wax warm, they vanish: when it is hot, they are consumed out of their place.<sup>18</sup> The paths of their way are turned aside; they go to nothing, and perish.<sup>19</sup> The troops of Tema looked, the companies of Sheba waited for them.<sup>20</sup> They were confounded because they had hoped; they came thither, and were ashamed.<sup>21</sup> For now ye are nothing; ye see *my* casting down, and are afraid.

<sup>22</sup> Did I say, Bring unto me? or, Give a reward for me of your substance?<sup>23</sup> Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?<sup>24</sup> Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.<sup>25</sup> How forcible are right words! but what doth your arguing reprove?<sup>26</sup> Do ye imagine to reprove words, and the speeches of one that is desperate, **which are** as wind?<sup>27</sup> Yea, ye overwhelm the fatherless, and ye dig **a pit** for your friend.<sup>28</sup> Now therefore be content, look upon me; for *it is* evident unto you if I lie.<sup>29</sup> Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.<sup>30</sup> Is there iniquity in my tongue? cannot my taste discern perverse things?

**7** Is there not an appointed time to man upon earth? **are not** his days also like the days of an hireling?<sup>2</sup> As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward* of his work:<sup>3</sup> So am I made to possess months of vanity, and wearisome nights are appointed to me.<sup>4</sup> When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.<sup>5</sup> My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.<sup>6</sup> My days are swifter than a weaver's shuttle, and are spent without hope.

<sup>7</sup> O remember that my life *is* wind: mine eye shall no more see good.<sup>8</sup> The eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me, and I *am* not.<sup>9</sup> As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more*.<sup>10</sup> He shall return no more to his house, neither shall his place know him any more.<sup>11</sup> Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.<sup>12</sup> Am I a sea, or a whale, that thou setteth a watch over me?<sup>13</sup> When I say, My bed shall comfort me, my couch shall ease my complaint;<sup>14</sup> Then thou scarest me with dreams, and terrifiest me through visions:<sup>15</sup> So that my soul chooseth strangling, *and* death rather than my life.<sup>16</sup> I loathe *it*; I would not live alway: let me alone; for my days *are* vanity.

<sup>17</sup> What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?<sup>18</sup> And **that** thou shouldest visit him every morning, *and* try him every moment?<sup>19</sup> How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?<sup>20</sup> I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?<sup>21</sup> And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I **shall not be**.

in njegove roke ozdravljojo.<sup>19</sup> Osvobodil te bo v šestih težavah. Da, v sedmi se te nobeno zlo ne bo dotaknilo.<sup>20</sup> V lakoti te bo odkupil pred smrtoj in v vojni pred močjo meča.<sup>21</sup> Skrit boš pred bičanjem jezika niti se ne boš bal uničenja, kadar to prihaja.<sup>22</sup> Ob uničenju in lakoti se boš smejal niti se ne boš bal zemeljskih zveri.<sup>23</sup> Kajti v zavezi boš s kamni polja in poljske zveri bodo v miru s teboj.<sup>24</sup> Vedel boš, da **bo** tvoj šotor v miru in obiskal boš svoje prebivališče in ne boš grešil.<sup>25</sup> Vedel boš tudi, da **bo** tvojega semena veliko in tvojega potomstva kakor trave zemlje.<sup>26</sup> K **svojemu** grobu boš prišel v polni starosti, podobno kakor kopica žita prihaja v svojem obdobju.<sup>27</sup> Glej to, mi smo to preiskali, tako **je** to. Poslušaj to in spoznaj **to** v svoje dobro.«

**6** Toda Job je odgovoril in rekel:<sup>2</sup> »O da bi bila moja žalost temeljito stehtana in moja katastrofa skupaj položena na tehtnico!<sup>3</sup> Kajti sedaj bi bila ta težja kakor morski pesek. Zato so moje besede pozrte.<sup>4</sup> Kajti puščice Vsemogočnega **so** znotraj mene, njihov strup vpija mojega duha. Strahote od Boga se postrojujejo zoper mene.<sup>5</sup> Mar divji osel riga kadar jé travo? Mar muka vol nad svojo krmo?<sup>6</sup> Mar se lahko to, kar je neokusno, jé brez soli? Ali je **sploh kaj** okusa v jajčnem beljaku?<sup>7</sup> Stvari, **ki** se jih moja duša ni hotela dotikati, **so** kakor moja hrana žalosti.

<sup>8</sup> O da bi lahko imel svojo zahtevo in da bi **mi** Bog zagotovil stvar, po kateri hrepenim!<sup>9</sup> Celo da bi to ugajalo Bogu, da me uniči, da bi popustil svojo roko in me odrezal!<sup>10</sup> Potem bi vendar imel tolazbo; da, otdril bi se v bridkosti. Naj mi ne prizanese, kajti nisem prikrival besed Svetega.<sup>11</sup> Kaj **je** moja moč, da bi upal? Kaj **je** moj konec, da bi podaljšal svoje življenje?<sup>12</sup> **Mar je** moja moč moč kamnov? Ali **je** moje meso iz brona?<sup>13</sup> **Mar ni** moja pomoč v meni? In ali je modrost docela pregnana od mene?

<sup>14</sup> Tistem, ki peša, **naj bi bilo izkazano** usmiljenje od njegovega prijatelja, toda on zapušča strah Vsemogočnega.<sup>15</sup> Moji bratje so varljivo postopali kakor potok **in** kakor tok potokov so prešli,<sup>16</sup> ki so potemneli zaradi razloga ledu **in** na katerih je skrit sneg.<sup>17</sup> Kadar se ogrejejo, izginejo. Ko je vroče so použiti iz svojega kraja.<sup>18</sup> Steže njihove poti so obrnjene stran; gredo v nič in izginejo.<sup>19</sup> Krdela iz Temá so gledala, skupine iz Sabe so čakale nanje.<sup>20</sup> Zbegani so bili, ker so upali. Prišli so tja in bili osramočeni.<sup>21</sup> Kajti sedaj ste nič, vidite **moje** zavračanje in ste prestrašeni.

<sup>22</sup> Mar sem rekel: »Prinesite k meni?« ali »Dajte mi nagrado iz svojega imetja?«<sup>23</sup> ali: »Osvobodite me pred sovražnikovo roko?« ali »Odkupite med pred roko mogočnega?«<sup>24</sup> Učite me in držal bom svoj jezik in dajte mi razumeti kje sem se motil.<sup>25</sup> Kako prepričljive so prave besede! Toda kaj vaše razpravljanje ošteva?<sup>26</sup> Mar si domisljate, da grajate besede in govore tistega, ki je obupan, **ki so** kakor veter?<sup>27</sup> Da, vi nadyladate osirotelega in kopljete **jamo** za svojega prijatelja.<sup>28</sup> Zdaj torej bodite zadovoljni. Poglejte name, kajti **to** vam **je** ocitno, če lažem.<sup>29</sup> Vrnite se, prosim vas, naj to ne bo krivičnost. Da, ponovno se vrnite, moja pravičnost **je** v tem.<sup>30</sup> Mar je na mojem jeziku krivičnost? Ne more moj okus razločevati sprevrženih stvari?

**7** Mar ni določen čas za človeka na zemlji? **Mar** niso njegovi dnevi prav tako podobni najemnikovim dnevom?<sup>2</sup> Kakor si služabnik iskreno želi sence in kakor najemnik gleda za **nagrado** svojega dela,<sup>3</sup> tako sem prisiljen, da posedujem mesece ničnosti in naporne noči so mi določene.<sup>4</sup> Ko se uležem, rečem: »Kdaj bom vstal in bo noč minila? Poln sem premetavanja sem ter tja do jutranjega svitanja.<sup>5</sup> Moje meso je pokrito z ličinkami in grudami prahu; moja koža je razpokana in postala je gnusna.<sup>6</sup> Moji dnevi so bolj nagli kakor tkalski čolniček in preživeti so brez upanja.

<sup>7</sup> O spomnite se, da **je** moje življenje veter. Moje oko ne bo več video dobrega.<sup>8</sup> Oko tistega, ki me je video, me ne bo več **videlo**. Tvoje oči **so** na meni, **mene** pa ni.<sup>9</sup> § **Kakor** je oblak použit in izginil proč, takoj kdor gre dol h grobu, ne bo več prišel gor.<sup>10</sup> Ne bo se več vrnil k svojemu domu, niti ga njegov kraj ne bo več poznal.<sup>11</sup> Zato ne bom zadrževal svojih ust; govoril bom v tesnobi svojega duha, pritoževal se bom v gremkobi svoje duše.<sup>12</sup> § **Mar sem** morje ali kit, da ti postavljaš stražo nad meno?<sup>13</sup> Ko rečem: »Moja postelja me bo tolažila, moje ležišče bo lajšalo mojo pritožbo,<sup>14</sup> takrat me ti strašiš s sanjam in me prek videnj spravljаш v grozo,<sup>15</sup> tako da moja duša raje izbira dušenje **in** smrt, kakor pa moje življenje.<sup>16</sup> **To** se mi gabi. Ne bi hotel živeti večno. Pustite me samega, kajti moji dnevi **so** ničevost.

<sup>17</sup> Kaj **je** človek, da bi ga ti poveličeval? In da bi svoje srce naravnal nanj?<sup>18</sup> **Dabi** ga ti obiskoval vsako jutro **in** ga preizkušal vsak trenutek?<sup>19</sup> Kako dolgo ne boš odšel od mene niti me ne boš pustil samega, dokler ne pogoltnem svoje sline?<sup>20</sup> Grešil sem. Kaj ti bom storil, o varuh ljudi? Zakaj si me postavil kakor znamenje zoper tebe, tako da sem breme samemu sebi?<sup>21</sup> Zakaj ne odpustiš mojega prestopka in ne odvzameš moje krivičnosti? Kajti sedaj bom spal v prahu in iskal me boš zjutraj, toda mene ne **bo**.«

**8** Potem je odgovoril Bildad Suhéjec in rekel: <sup>2</sup> »Doklej boš govoril te **stvari?** In **kako dolgo bodo** besede iz tvojih ust **podobne** močnemu vetrui? <sup>3</sup> Mar Bog izkrivila sodbo? Mar Vsemogočni izkrivila pravico? <sup>4</sup> Če so tvoji otroci grešili zoper njega in jih je zavrgel zaradi njihovega prestopka, <sup>5</sup> če hočeš zgodaj iskati Boga in narediti ponižno prošnjo Vsemogočnemu, <sup>6</sup> če **bi bil** ti čist in pravičen, bi se on sedaj zaradi tebe zagotovo prebudil in prebivališče tvoje pravičnosti naredil uspešno. <sup>7</sup> Ceprav je bil tvoj začetek majhen, bi vendar tvoj zadnji konec silno narasel.

<sup>8</sup> Kajti poizvedi, prosim te, o prejšnjem času in se pripravi, da preiskuješ o njihovih očetih <sup>9</sup> (kajti mi **smo samo od** včeraj in ne vemo nič, ker **so** naši dnevi na zemlji senca). <sup>10</sup> Mar te ne bodo poučili **in** ti povedali in izustili besed iz svojega srca? <sup>11</sup> Mar lahko loček zraste brez blata? Mar lahko perunika raste brez vode? <sup>12</sup> Medtem, ko **je** še v svojem zelenju **in** ni odtrgana, ovene pred katerimkoli **drugim** zeliščem. <sup>13</sup> Takšne **so** steze vseh, ki pozablajo Boga in upanje hinavca bo propadlo, <sup>14</sup> katerega upanje bo odrezano, katerega trdno upanje **bo** pajkova mreža. <sup>15</sup> Naslonil se bo na svojo hišo, toda ta ne bo obstala; trdno jo bo držal, toda ta ne bo zdrala. <sup>16</sup> Zelen **je** pred soncem in njegova veja poganja v njegovem vrtu. <sup>17</sup> Njegove korenine so ovite okoli kupa **in** strmi na kraj kamnov. <sup>18</sup> Če ga uniči iz svojega kraja, potem ga bo **ta** zatajil, **rekoč:** »Nisem te videl.« <sup>19</sup> Glej, to **je** radost njegove poti in iz zemlje bodo pognali drugi.

<sup>20</sup> Glej, Bog ne bo zavrnil popolnega **moža**, niti ne bo pomagalhudodelcem, <sup>21</sup> dokler tvojih ust ne napolni s smehom in tvojih ustnic z radostjo. <sup>22</sup> Tisti, ki te sovražijo, bodo oblečeni s sramoto in bivališče zlobnega bo prišlo v nič.«

**9** Potem je Job odgovoril in rekel: <sup>2</sup> »Vem, **to je** tako res. Toda kako **bi** človek mogel biti pravičen z Bogom? <sup>3</sup> Če se hoče pričkati z njim, mu ne more odgovoriti eno od tisočih. <sup>4</sup> **On je** moder v srcu in mogočen v moči; kdo **se** je utrdil zoper njega in je uspel? <sup>5</sup> Ki odstranja gore in ne vedo, ki jih prevrača v svoji jezi. <sup>6</sup> Ki trese zemljo iz njenega kraja in njeni stebri trepetajo. <sup>7</sup> Ki zapoveduje soncu in ta ne vzhaja in pečati zvezde. <sup>8</sup> Ki sam razprostira nebo in stopa po valovih morja. <sup>9</sup> Ki dela Arktur, Orion, Gostosevce in južne sobe. <sup>10</sup> Ki dela velike stvari neodkrita, da, in čudežne brez števila. <sup>11</sup> Glej! Hodi poleg mene, jaz pa **ga** ne vidim; gre tudi naprej, toda jaz ga ne naznavam. <sup>12</sup> Glej, odvzema, kdo ga lahko ovira? Kdo mu bo rekel: »Kaj delaš?« <sup>13</sup> Če Bog ne bo umaknil svoje jeze, se ponosni pomočniki sklonijo pod njim.

<sup>14</sup> Kako mnogo manj bi mu jaz mogel odgovoriti **in** izbrati svoje besede, **da razpravljam** z njim? <sup>15</sup> Kateremu, ceprav bi bil pravičen, **vendar** ne bi mogel odgovoriti, **temveč** bi naredil ponižno prošnjo svojemu sodniku. <sup>16</sup> Če sem klical in mi je odgovoril, **vendar** ne bi verjel, da je prisluhnil mojemu glasu. <sup>17</sup> Kajti lomi me z viharjem in brez razloga množi moje rane. <sup>18</sup> Ne bo mi pustil, da zajarem sapo, temveč me napolnjuje z grenkobo. <sup>19</sup> Če **govorim** o moči, glej, **on je** močan, če pa o sodbi, kdo mi bo dočil čas **zagovarjanja?** <sup>20</sup> Če jaz sebe opravičim, me bodo moja lastna utsa obsodila. **Če rečem:** »Jaz **sem** popoln,« se bo izkazalo, da sem sprevržen. <sup>21</sup> **Ceprav bi bil** popoln, **vendar** ne bi poznal svoje duše; preziral bi svoje življenje.

<sup>22</sup> To **je** ena **stvar**, zato sem rekel **to:** »On uničuje popolnega in zlobnega.« <sup>23</sup> Če nadloga nenadoma ubije, se bo posmehoval ob sojenju nedolžnih. <sup>24</sup> Zemlja je dana v roko zlobnega. On zakriva obličja njenih sodnikov. Če ne, kje **in** kdo **je** on?«

<sup>25</sup> Torej moji dnevi so hitrejši kakor tekač. Odletijo proč, nič dobrega ne vidijo. <sup>26</sup> Minili so kakor nagle ladje, kakor orel, **ki** hiti k plenu. <sup>27</sup> Če rečem: »Pozabil bom svojo pritožbo, prenehal bom s svojo potrostjo in **se** potolažil,« <sup>28</sup> se bojim vseh svojih brdkosti, vem, da me ne boš imel za nedolžnega. <sup>29</sup> Če sem zloben, zakaj se potem trudim zaman? <sup>30</sup> Če se umijem s snežnico in svoje roke naredim čiste kot še nikoli, <sup>31</sup> me boš vendar pahlil v jarek in moja lastna oblačila me bodo prezirala. <sup>32</sup> Kajti **on** ni človek, kakor **sem** jaz, **da** bi mu odgovoril **in** bi skupaj prišla na sodbo. <sup>33</sup> Niti ni tukaj kakršnegakoli razsodnika med nama, **da** bi lahko svojo roko položil na naju oba. <sup>34</sup> Naj svojo palico vzame od mene in naj me njegov strah ne straši. <sup>35</sup> **Potem** bi govoril in se ga ne bi bal, toda z menoju **ni** tako.

**10** Moji duši se gnusi moje življenje. Svojo pritožbo bom pustil nad seboj; govoril bom v grenkobi svoje duše. <sup>2</sup> Bogu bom rekel: »Ne obsodi me. Razloži mi zakaj se pričkaš z menoju.« <sup>3</sup> **Mar** ti **je** dobro, da bi zatiral, da bi preziral delo svojih rok in bi sijal nad nasvetom zlobnega? <sup>4</sup> Imaš mesene oči? Mar vidiš kakor vidi človek? <sup>5</sup> So tvoji dnevi kakor dnevi človeka? So tvoja leta kakor človeški dnevi, <sup>6</sup> da poizveduješ za mojo krivičnostjo in preiskuješ za mojim grehom? <sup>7</sup> Ti veš, da nisem zloben in nikogar ni, ki lahko osvobodi iz tvoje roke.

<sup>8</sup> Tvoje roke so me naredile in me oblikovale skupaj na vsaki strani, vendar si me uničil. <sup>9</sup> Spomni se, rotim te, da si me naredil kakor ilo, ti pa me hočeš ponovno privesti v prah? <sup>10</sup> Mar me nisi iztočil kakor mleko in me strdil kakor sir? <sup>11</sup> Oblekel si me s kožo in mesom in me

**8** Then answered Bildad the Shuhite, and said, <sup>2</sup> How long wilt thou speak these **things**? and **how long shall** the words of thy mouth **be like** a strong wind? <sup>3</sup> Doth God pervert judgment? or doth the Almighty pervert justice? <sup>4</sup> If thy children have sinned against him, and he have cast them away for their transgression; <sup>5</sup> If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; <sup>6</sup> If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous. <sup>7</sup> Though thy beginning was small, yet thy latter end should greatly increase.

<sup>8</sup> For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: <sup>9</sup> (For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow:) <sup>10</sup> Shall not they teach thee, and tell thee, and utter words out of their heart? <sup>11</sup> Can the rush grow up without mire? can the flag grow without water? <sup>12</sup> Whilst it *is* yet in his greenness, and not cut down, it withereth before any *other* herb. <sup>13</sup> So *are* the paths of all that forget God; and the hypocrite's hope shall perish: <sup>14</sup> Whose hope shall be cut off, and whose trust *shall be* a spider's web. <sup>15</sup> He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure. <sup>16</sup> He *is* green before the sun, and his branch shooteth forth in his garden. <sup>17</sup> His roots are wrapped about the heap, and seeth the place of stones. <sup>18</sup> If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee. <sup>19</sup> Behold, this *is* the joy of his way, and out of the earth shall others grow.

<sup>20</sup> Behold, God will not cast away a perfect **man**, neither will he help the evil doers: <sup>21</sup> Till he fill thy mouth with laughing, and thy lips with rejoicing. <sup>22</sup> They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

**9** Then Job answered and said, <sup>2</sup> I know **it is** so of a truth: but how should **man** be just with God? <sup>3</sup> If he will contend with him, he cannot answer him one of a thousand. <sup>4</sup> **He is** wise in heart, and mighty in strength: who hath hardened **himself** against him, and hath prospered? <sup>5</sup> Which removeth the mountains, and they know not: which overturneth them in his anger. <sup>6</sup> Which shaketh the earth out of her place, and the pillars thereof tremble. <sup>7</sup> Which commandeth the sun, and it riseth not; and sealeth up the stars. <sup>8</sup> Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. <sup>9</sup> Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. <sup>10</sup> Which doeth great things past finding out; yea, and wonders without number. <sup>11</sup> Lo, he goeth by me, and I see **him** not: he passeth on also, but I perceive him not. <sup>12</sup> Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? <sup>13</sup> If God will not withdraw his anger, the proud helpers do stoop under him.

<sup>14</sup> How much less shall I answer him, **and** choose out my words **to reason** with him? <sup>15</sup> Whom, though I were righteous, **yet** would I not answer, **but** I would make supplication to my judge. <sup>16</sup> If I had called, and he had answered me; **yet** would I not believe that he had hearkened unto my voice. <sup>17</sup> For he breaketh me with a tempest, and multiplieth my wounds without cause. <sup>18</sup> He will not suffer me to take my breath, but filleth me with bitterness. <sup>19</sup> If **I speak** of strength, lo, **he is** strong: and if of judgment, who shall set me a time **to plead?** <sup>20</sup> If I justify myself, mine own mouth shall condemn me: **if I say**, I am perfect, it shall also prove me perverse. <sup>21</sup> **Though I were** perfect, **yet** would I not know my soul: I would despise my life.

<sup>22</sup> This *is* one **thing**, therefore I said **it**, He destroyeth the perfect and the wicked. <sup>23</sup> If the scourge slay suddenly, he will laugh at the trial of the innocent. <sup>24</sup> The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, **and** who **is he?**

<sup>25</sup> Now my days are swifter than a post: they flee away, they see no good. <sup>26</sup> They are passed away as the swift ships: as the eagle **that** hasteth to the prey. <sup>27</sup> If I say, I will forget my complaint, I will leave off my heaviness, and comfort **myself**: <sup>28</sup> I am afraid of all my sorrows, I know that thou wilt not hold me innocent. <sup>29</sup> If I be wicked, why then labour I in vain? <sup>30</sup> If I wash myself with snow water, and make my hands never so clean; <sup>31</sup> Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. <sup>32</sup> For **he is** not a man, as I am, that I should answer him, **and** we should come together in judgment. <sup>33</sup> Neither is there any daysman betwixt us, **that** might lay his hand upon us both. <sup>34</sup> Let him take his rod away from me, and let not his fear terrify me: <sup>35</sup> Then would I speak, and not fear him; but **it is** not so with me.

**10** My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. <sup>2</sup> I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. <sup>3</sup> Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked? <sup>4</sup> Hast thou eyes of flesh? or seest thou as man seeth? <sup>5</sup> Are thy days as the days of man? are thy years as man's days, <sup>6</sup> That thou enquirest after mine iniquity, and searchest after my sin? <sup>7</sup> Thou knowest that I am not wicked; and **there is** none that can deliver out of thine hand.

<sup>8</sup> Thine hands have made me and fashioned me together round about; yet thou dost destroy me. <sup>9</sup> Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? <sup>10</sup> Hast thou not poured me out as milk, and curdled me like cheese? <sup>11</sup> Thou hast clothed me with skin

and flesh, and hast fenced me with bones and sinews.<sup>12</sup> Thou hast granted me life and favour, and thy visitation hath preserved my spirit.<sup>13</sup> And these things hast thou hid in thine heart: I know that this *is* with thee.

<sup>14</sup> If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.<sup>15</sup> If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;<sup>16</sup> For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.<sup>17</sup> Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.<sup>18</sup> Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!<sup>19</sup> I should have been as though I had not been; I should have been carried from the womb to the grave.<sup>20</sup> Are not my days few? cease *then*, and let me alone, that I may take comfort a little,<sup>21</sup> Before I go whence I shall not return, even to the land of darkness and the shadow of death;<sup>22</sup> A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and where the light *is* as darkness.

**11** Then answered Zophar the Naamathite, and said, <sup>2</sup> Should not the multitude of words be answered? and should a man full of talk be justified?<sup>3</sup> Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?<sup>4</sup> For thou hast said, My doctrine is pure, and I am clean in thine eyes.<sup>5</sup> But oh that God would speak, and open his lips against thee;<sup>6</sup> And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee less than thine iniquity *deserveth*.

<sup>7</sup> Canst thou by searching find out God? canst thou find out the Almighty unto perfection?<sup>8</sup> It *is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?<sup>9</sup> The measure thereof is longer than the earth, and broader than the sea.<sup>10</sup> If he cut off, and shut up, or gather together, then who can hinder him?<sup>11</sup> For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?<sup>12</sup> For vain man would be wise, though man be born like a wild ass's colt.

<sup>13</sup> If thou prepare thine heart, and stretch out thine hands toward him;<sup>14</sup> If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.<sup>15</sup> For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:<sup>16</sup> Because thou shalt forget *thy* misery, and remember *it* as waters *that* pass away:<sup>17</sup> And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.<sup>18</sup> And thou shalt be secure, because there is hope; yea, thou shalt dig *about* thee, and thou shalt take thy rest in safety.<sup>19</sup> Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.<sup>20</sup> But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

**12** And Job answered and said, <sup>2</sup> No doubt but ye *are* the people, and wisdom shall die with you.<sup>3</sup> But I have understanding as well as you; *I am* not inferior to you: yea, who knoweth not such things as these?<sup>4</sup> I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man* is laughed to scorn.<sup>5</sup> He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

<sup>6</sup> The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.<sup>7</sup> But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:<sup>8</sup> Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.<sup>9</sup> Who knoweth not in all these that the hand of the LORD hath wrought this?<sup>10</sup> In whose hand *is* the soul of every living thing, and the breath of all mankind.<sup>11</sup> Doth not the ear try words? and the mouth taste his meat?

<sup>12</sup> With the ancient *is* wisdom; and in length of days understanding.<sup>13</sup> With him *is* wisdom and strength, he hath counsel and understanding.<sup>14</sup> Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.<sup>15</sup> Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.<sup>16</sup> With him *is* strength and wisdom: the deceived and the deceiver *are* his.<sup>17</sup> He leadeth counsellors away spoiled, and maketh the judges fools.<sup>18</sup> He looseth the bond of kings, and girdeth their loins with a girdle.<sup>19</sup> He leadeth princes away spoiled, and overthroweth the mighty.<sup>20</sup> He removeth away the speech of the trusty, and taketh away the understanding of the aged.<sup>21</sup> He poureth contempt upon princes, and weakeneth the strength of the mighty.<sup>22</sup> He discovereth deep things out of darkness, and bringeth out to light the shadow of death.<sup>23</sup> He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.<sup>24</sup> He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.<sup>25</sup> They grope in the dark without light, and he maketh them to stagger like a drunken man.

**13** Lo, mine eye hath seen all *this*, mine ear hath heard and understood it.<sup>2</sup> What ye know, *the same* do I know also: *I am* not inferior unto you.<sup>3</sup> Surely I would speak to the Almighty, and I desire to reason with God.<sup>4</sup> But ye *are* forgers of lies, ye *are* all physicians of no value.<sup>5</sup> O that ye would altogether hold your peace! and it should be your wisdom.<sup>6</sup> Hear now my reasoning, and hearken to the pleadings of my lips.<sup>7</sup> Will ye speak wickedly

obdal s kostmi in kitami.<sup>12</sup> Zagotovil si mi življenje in naklonjenost in twoje obiskovanje je ohranilo mojega duha.<sup>13</sup> Te *stvari* si skril v svojem srcu, vem, da *je* to s teboj.

<sup>14</sup> Če grešim, potem me zaznamuješ in me ne boš oprostil pred mojo krivičnostjo.<sup>15</sup> Če bi bil zloben, gorje meni. Če bi bil pravičen *kljub temu* ne bi dvignil svoje glave. Poln zmedenosti *sem*, zato poglej mojo stisko,<sup>16</sup> § kajti ta narašča. Loviš me kakor krut lev in se ponovno kažeš čudovitega nad menoij.<sup>17</sup> Zoper mene obnavljaš svoje pričevanje in nad menoij povečuješ svoje ogorčenje. Spremembe in vojna *so* zoper mene.<sup>18</sup> Zakaj si me potem privedel ven iz maternice? O da bi izročil duha in me nobeno oko ne bi videlo!<sup>19</sup> Bil bi kakor če me ne bi bilo, od maternice bi bil odnešen v grob.<sup>20</sup> Mar ni mojih dni malo? Odnehaš *torej in* me pusti samega, da se malo potolažim,<sup>21</sup> preden grem *odkoder* se ne bom vrnil, *celo* v dejelo teme in smrtne sence,<sup>22</sup> dejelo teme kakor tema *sama in* smrtne sence, brez kakršnegakoli reda in *kjer je* svetloba kakor tema.«

**11** Potem je odgovoril Cofár Naámčan in rekel:<sup>2</sup> »Mar ne bo množica besed odgovorjena? Mar naj bo mož poln govora opravičen?<sup>3</sup> Mar naj tvoje laži naredijo možem, da molčijo? In ko zasmehujes ali te noben človek ne bo osramotil?<sup>4</sup> Kajti rekel si: »Moj nauk *je* čist in jaz sem čist v tvojih očeh.«<sup>5</sup> Toda oh, da bi Bog spregovoril in zoper tebe odpril svoje ustnice<sup>6</sup> in da bi ti pokazal skrivnosti modrosti, da so dvojne teme kar je! Vedi torej, da Bog od tebe terja *manj* kakor *zasluži* twoja krivičnost.

<sup>7</sup> Mar lahko z iskanjem najdeš Boga? Mar lahko do popolnosti spozaš Vsemogočnega?<sup>8</sup> To *je* tako visoko kakor nebo. Kaj lahko storis? Globlje kakor pekel. Kaj lahko spozaš?<sup>9</sup> § Njegova mera *je* daljša kakor zembla in širša kakor morje.<sup>10</sup> Če odseka in zapre ali zbere skupaj, kdo ga potem lahko ovira?<sup>11</sup> Kajti pozna praznoglave ljudi. Tudi zlobnost vidi. Mar ne bo potem *to* preudaril?<sup>12</sup> Kajti praznoglav človek bi bil moder, čeprav bi bil človek rojen *kakor* žrebe divjega osla.

<sup>13</sup> Če pripraviš svoje srce in svoje roke iztegneš k njemu,<sup>14</sup> če *je* krivičnost v tvoji roki, jo odloži daleč proč in naj zlobnost ne prebiva v tvojih šotorih.<sup>15</sup> Kajti potem boš povzdignil svoj obraz brez madeža. Da, neomajen boš in se ne boš bal,<sup>16</sup> ker boš pozabil *svojo* bedo *in se* jo boš spominjal kakor vode, *ki* tečejo mimo,<sup>17</sup> in *tvoja* starost bo jasnejša kakor opoldan; svetil boš naprej, ti boš kakor jutro.<sup>18</sup> Ti boš varen, ker je upanje. Da, kopal boš *okoli sebe in* svoj počitek si boš vzel v varnosti.<sup>19</sup> § Tudi ulegel se boš in nihče *te* ne bo strašil. Da, mnogi te bodo obžalovali.<sup>20</sup> Toda oči zlobnih bodo odpovedale in ne bodo pobegnili in njihovo upanje *bo kakor* izrocitev duha.«

**12** Job je odgovoril in rekel:<sup>2</sup> »Brez dvoma *ste* vi samo ljudje in modrost bo umrla z vami.<sup>3</sup> Toda jaz imam razumevanje prav tako kakor vi. Nisem slabši od vas. Da, kdo ne pozna takšnih stvari kakor so te?<sup>4</sup> Jaz sem *kakor* nekdo, zasmehovan od svojega bližnjega, ki kliče k Bogu in ta mu odgovarja. Pravičen *človek je* zasmehovan do norčevanja.<sup>5</sup> § Kdor je pripravljen, da zdrsne s *svojimi* stopali, *je kakor* svetilkja, prezirana v mislih tistega, ki je ohol.

<sup>6</sup> Šotori roparjev uspevajo in tisti, ki izvajajo Boga, so varni; v katerih roko Bog *obilno* prinaša.<sup>7</sup> Toda vprašaj sedaj živali in te bodo poučile in perjad neba in ti bodo povedale.<sup>8</sup> Ali govori zemlji in te bo poučila in morske ribe ti bodo oznanile.<sup>9</sup> Kdo v vsem tem ne spoznava, da je to naredila Gospodova roka?<sup>10</sup> V čigri roki *je* duša vsake žive stvari in dih vsega človeštva.<sup>11</sup> Mar uho ne preizkuša besed? In usta ne okusijo njegove hrane?

<sup>12</sup> S starcem *je* modrost, in v dolžini dni razumnost.<sup>13</sup> Z njim *je* modrost in moč, on ima nasvet in razumevanje.<sup>14</sup> Glej, on poruši in to ne more biti ponovno zgrajeno. On zapre človeka in ne more biti odpiranja.<sup>15</sup> Glej, on zadružuje vode in se posušijo. On jih prav tako pošilja ven in razrije zemljo.<sup>16</sup> Z njim *je* moč in modrost; prevarani in slepar *sta* njegova.<sup>17</sup> Svetovalce odvede oplenjene in sodnike dela bedake.<sup>18</sup> Kraljem razvezuje vez in njihova ledja opasuje s pasom.<sup>19</sup> § Prince odvede oplenjene in podira močne.<sup>20</sup> Odstranja gorov zanesljivih in odvzema razumnost ostarelih.<sup>21</sup> Na prince izliva zaničevanje in slab moč močnih.<sup>22</sup> Odkriva globoke stvari teme in na svetlobe prinaša smrtno senco.<sup>23</sup> Povečuje narode in jih uničuje. Razširja narode in jih *ponovno* vodi in suženjstvo.<sup>24</sup> Odvzema srce vodjem ljudstva zemlje in jim povzroča, da tavajo v divjini, *kjer* ni poti.<sup>25</sup> Tipajo v temi brez svetlobe in on jim povzroča, da se opotekajo kakor pijan *človek*.

**13** Glej, moje oko je vse *to* videlo, moje uho je to slišalo in razumelo.<sup>2</sup> Kar veste vi, *isto* vem tudi jaz. Nisem slabši od vas.<sup>3</sup> Zagotovo bi govoril Vsemogočnemu in želim si, da bi razpravljal z Bogom.<sup>4</sup> Toda vi *ste* ponarejevalci laži, vi vsi *ste* zdravniki brez vrednosti.<sup>5</sup> O da bi vsi skupaj molčali! To bi bila vaša modrost.<sup>6</sup> Poslušajte torej moje zagovarjanje in prisluhnite prošnjam mojih ustnic.<sup>7</sup> Mar boste

zlobno govorili za Boga? In varljivo govorili zanj? <sup>8</sup> Mar boste sprejeli njegovo osebo? Mar se boste potegovali za Boga? <sup>9</sup> Ali je dobro, da bi vas on preiskal? Ali kakor en človek zasmehuje drugega ali *tako* vi zasmehujete njega? <sup>10</sup> Zagotovo vas bo grajal, če naskrivaj sprejemate osebe. <sup>11</sup> Mar vas ne bo njegova odličnost prestrašila? In njegova groza padla na vas? <sup>12</sup> Vasi spomini *so* podobni pepelu, vaša telesa ilovnatim telosom.

<sup>13</sup> Molčite, pustite me samega, da lahko govorim in naj pride name kar *hoče*. <sup>14</sup> Čemu jemlje svoje meso v svoje zobe in svoje življenje polagam v svojo roko? <sup>15</sup> Čeprav me ubije, bom jaz vendar zaupal vanj; toda svoje lastne poti bom ohranil pred njim. <sup>16</sup> On *bo* tudi rešitev moje duše, kajti hinavec ne bo prišel preden. <sup>17</sup> Marljivo prisluhnute mojemu govoru in moji izjavni s svojimi ušesi. <sup>18</sup> Glejte torej, zapovedal sem *svojo* stvar; vem, da bom opravičen. <sup>19</sup> Kdo *je* tisti, *ki* se bo pravdal z menoj? Kajti sedaj, če zadržim svoj jezik, bom izročil duha. <sup>20</sup> Samo ne storite mi dveh *stvari*, potem se ne bom skril pred teboj. <sup>21</sup> Umakni svojo roko daleč od mene in naj me tvoja groza ne stori prestrašenega. <sup>22</sup> Potem kliči in jaz ti bom odgovoril. Ali naj jaz govorim in ti mi odgovori.

<sup>23</sup> Kako številne *so* moje krivičnosti in grehi? Naredi mi, da spoznam moj prestopek in moj greh. <sup>24</sup> Zakaj skrivaš svoj obraz in me šteješ za svojega sovražnika? <sup>25</sup> Hočeš zlomiti list, gnan sem ter tja? Hočeš zasledovati suho strnišče? <sup>26</sup> Kajti zoper mene pišeš grenke stvari in me delaš, da posedujem krivičnosti moje mladosti. <sup>27</sup> Moja stopala polagaš v klade in ozko gledaš na vse moje steze. Odtis postavljaš na pete mojih stopal. <sup>28</sup> In on, kakor razpadajoča stvar, požira, kakor obleko, ki je pojedena od molja.

**14** <sup>1</sup> Človek, *ki je* rojen iz ženske, *je* malo-dneven in poln težav, <sup>2</sup> poganja kakor cvet in je odtrgan, odleti tudi kakor senca in ne nadaljuje. <sup>3</sup> Mar odpiraš svoje oči nad takšnim in me s seboj vodiš na sodbo? <sup>4</sup> Kdo lahko privede čisto *stvar* iz nečiste? Niti eden. <sup>5</sup> Ker *so* njegovi dnevi določeni, *je* število njegovih mesecev s teboj; ti si določil njegove meje, ki jih ne more prestopiti. <sup>6</sup> Obrni se od njega, da lahko počiva, dokler svojega dneva ne bo dovršil kakor najemnik.

<sup>7</sup> Kajti upanje je za drevo, če je posekano, da bo ponovno pognalo in da njegove nežne veje ne bodo odnehale. <sup>8</sup> Čeprav se njegova korenina v zemlji postara in njegov štor umre v zemlji, <sup>9</sup> *vendar* preko vonja vode vzbrsti in požene veje kakor rastlina. <sup>10</sup> Toda človek umre in obleži. Da, človek izroči duha in kje *je*? <sup>11</sup> *Kakor* vode izhlapevajo iz morja in se poplava izsušuje in posuši, <sup>12</sup> tako se človek uleže in ne vstane. Dokler ne *bo* več neba, se ne bodo prebudili niti ne bodo dvignjeni iz svojega spanja. <sup>13</sup> O da bi me hotel skriti v grob, da bi me varoval na skrivenem, dokler tvoj bes ne mine, da bi mi določil določeni čas in me spomnil! <sup>14</sup> Če človek umre, mar bo *ponovno* živel? Vse dni svojega določenega časa bom čakal, dokler ne pride moja spremembra. <sup>15</sup> Klical boš in jaz ti bom odgovoril; imel boš željo po delu svojih rok.

<sup>16</sup> Kajti sedaj šteješ moje korake. Mar ne pažiš nad mojim grehom? <sup>17</sup> Moj prestopek *je* zapečaten v mošnji in ti zašiješ mojo krivičnost. <sup>18</sup> Zagotovo padajoča gora pride v nič in skala je odstranjena iz svojega kraja. <sup>19</sup> Vode brusijo kamne. Ti izpiraš stvari, ki rastejo *ven* iz zemeljskega prahu in ti uničuješ upanje človeka. <sup>20</sup> Na veke prevladuješ zoper njega in on premine. Spreminjaš njegovo obličeje in ga pošiljaš proč. <sup>21</sup> Njegovi sinovi so prišli v čast in on *tega* ne ve. Ponižani so, toda *tega* ne zaznava o njih. <sup>22</sup> Toda njegovo meso na njem bo imelo bolečino in njegova duša znotraj njega bo žalovala.«

**15** Potem je odgovoril Elifáz Temánek in rekel: <sup>2</sup> »Mar naj moder človek izreka prazno znanje in svoj trebuh napolnjuje z vzhodnikom? <sup>3</sup> Mar naj razpravlja z nekoristnim govorjenjem? Ali z govorji, s katerimi ne more storiti nič dobrega? <sup>4</sup> Da, ti zametuješ strah in zadružuješ molitve pred Bogom. <sup>5</sup> Kajti tvoja usta izrekajo tvojo krivičnost in ti izbiraš jezik prebrisanega. <sup>6</sup> Tvoja lastna usta te obsojajo in ne jaz. Da, tvoje lastne ustnice pričujejo zoper tebe. <sup>7</sup> *Mar* si ti prvi človek, *ki je* bil rojen? Ali si bil narejen pred hribi? <sup>8</sup> *Mar* si slišal Božjo skrinvost? In ali sebi zadružuješ modrost? <sup>9</sup> Kaj ti veš, kar mi ne vemo? *Kaj* razumeš, česar ni v nas? <sup>10</sup> Z nami *so* sivolasi in zelo stari možje, precej starejši od tvojega očeta. <sup>11</sup> § *Ali* so Božje tolažbe zate majhne? Je s teboj kakršnakoli skrita stvar? <sup>12</sup> Zakaj te tvoje srce odnaša? In ob čem tvoje oči mezikajo, <sup>13</sup> da svojega duha obračaš zoper Boga in *takšnim* besedam dopuščas iziti iz tvojih ust? <sup>14</sup> Kaj *je* človek, da bi bil čist? In *ta*, *ki je* rojen iz ženske, da bi bil pravičen? <sup>15</sup> Glej, zaupanja ne polaga v svoje svete. Da, nebo ni čisto v njegovem pogledu. <sup>16</sup> Kako mnogo bolj gnusen in umazan *je* človek, ki piše krivičnost kakor vodo?

<sup>17</sup> Pokazal ti bom, poslušaj me. To, *kar* sem videl, bom oznanil. <sup>18</sup> To, kar so modri možje povedali od svojih očetov in *tega* niso skrili, <sup>19</sup> katerim samim je bila dana zemlja in noben tujec ni šel med njimi. <sup>20</sup> Zloben človek se muči z bolečino vse *svoje* dni in število let je skrito zatiralcu. <sup>21</sup> Grozen zvok *je* v njegovih ušesih. V uspevanju bo naden jo prišel uničevalec. <sup>22</sup> Ne verjame, da se bo vrnil iz teme in meč čaka

for God? and talk deceitfully for him? <sup>8</sup> Will ye accept his person? will ye contend for God? <sup>9</sup> Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him? <sup>10</sup> He will surely reprove you, if ye do secretly accept persons. <sup>11</sup> Shall not his excellency make you afraid? and his dread fall upon you? <sup>12</sup> Your remembrances *are* like unto ashes, your bodies to bodies of clay.

<sup>13</sup> Hold your peace, let me alone, that I may speak, and let come on me what *will*. <sup>14</sup> Wherefore do I take my flesh in my teeth, and put my life in mine hand? <sup>15</sup> Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. <sup>16</sup> He also *shall be* my salvation: for an hypocrite shall not come before him. <sup>17</sup> Hear diligently my speech, and my declaration with your ears. <sup>18</sup> Behold now, I have ordered *my* cause; I know that I shall be justified. <sup>19</sup> Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost. <sup>20</sup> Only do not two *things* unto me: then will I not hide myself from thee. <sup>21</sup> Withdraw thine hand far from me: and let not thy dread make me afraid. <sup>22</sup> Then call thou, and I will answer: or let me speak, and answer thou me.

<sup>23</sup> How many *are* mine iniquities and sins? make me to know my transgression and my sin. <sup>24</sup> Wherefore hidest thou thy face, and holdest me for thine enemy? <sup>25</sup> Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? <sup>26</sup> For thou writest bitter things against me, and makest me to possess the iniquities of my youth. <sup>27</sup> Thou putttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet. <sup>28</sup> And he, as a rotten thing, consumeth, as a garment that is moth eaten.

**14** <sup>1</sup> Man *that is* born of a woman *is* of few days, and full of trouble. <sup>2</sup> He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. <sup>3</sup> And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? <sup>4</sup> Who can bring a clean *thing* out of an unclean? not one. <sup>5</sup> Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass; <sup>6</sup> Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

<sup>7</sup> For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. <sup>8</sup> Though the root thereof wax old in the earth, and the stock thereof die in the ground; <sup>9</sup> Yet through the scent of water it will bud, and bring forth boughs like a plant. <sup>10</sup> But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he? <sup>11</sup> As the waters fail from the sea, and the flood decayeth and drieth up: <sup>12</sup> So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep. <sup>13</sup> O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! <sup>14</sup> If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come. <sup>15</sup> Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

<sup>16</sup> For now thou numberest my steps: dost thou not watch over my sin? <sup>17</sup> My transgression *is* sealed up in a bag, and thou sewest up mine iniquity. <sup>18</sup> And surely the mountain falling cometh to nought, and the rock is removed out of his place. <sup>19</sup> The waters wear the stones: thou wastest away the things which grow *out of* the dust of the earth; and thou destroyest the hope of man. <sup>20</sup> Thou prevalest for ever against him, and he passeth: thou changest his countenance, and sendest him away. <sup>21</sup> His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them. <sup>22</sup> But his flesh upon him shall have pain, and his soul within him shall mourn.

**15** Then answered Eliphaz the Temanite, and said, <sup>2</sup> Should a wise man utter vain knowledge, and fill his belly with the east wind? <sup>3</sup> Should he reason with unprofitable talk? or with speeches wherewith he can do no good? <sup>4</sup> Yea, thou castest off fear, and restrainest prayer before God. <sup>5</sup> For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. <sup>6</sup> Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. <sup>7</sup> Art thou the first man *that was born*? or wast thou made before the hills? <sup>8</sup> Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? <sup>9</sup> What knowest thou, that we know not? *what* understandest thou, which *is not* in us? <sup>10</sup> With us *are* both the grayheaded and very aged men, much elder than thy father. <sup>11</sup> Are the consolations of God small with thee? is there any secret thing with thee? <sup>12</sup> Why doth thine heart carry thee away? and what do thy eyes wink at, <sup>13</sup> That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth? <sup>14</sup> What is man, that he should be clean? and *he which is* born of a woman, that he should be righteous? <sup>15</sup> Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. <sup>16</sup> How much more abominable and filthy *is* man, which drinketh iniquity like water?

<sup>17</sup> I will shew thee, hear me; and that *which* I have seen I will declare; <sup>18</sup> Which wise men have told from their fathers, and have not hid *it*: <sup>19</sup> Unto whom alone the earth was given, and no stranger passed among them. <sup>20</sup> The wicked man travaleth with pain all *his* days, and the number of years is hidden to the oppressor. <sup>21</sup> A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him. <sup>22</sup> He believeth not that he shall return

out of darkness, and he is waited for of the sword.<sup>23</sup> He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand.<sup>24</sup> Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.<sup>25</sup> For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.<sup>26</sup> He runneth upon him, even on his neck, upon the thick bosses of his bucklers:<sup>27</sup> Because he covereth his face with his fatness, and maketh collops of fat on his flanks.<sup>28</sup> And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.<sup>29</sup> He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.<sup>30</sup> He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.<sup>31</sup> Let not him that is deceived trust in vanity: for vanity shall be his recompence.<sup>32</sup> It shall be accomplished before his time, and his branch shall not be green.<sup>33</sup> He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.<sup>34</sup> For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.<sup>35</sup> They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

**16** Then Job answered and said,<sup>2</sup> I have heard many such things: miserable comforters are ye all.<sup>3</sup> Shall vain words have an end? or what emboldeneth thee that thou answerest?<sup>4</sup> I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.<sup>5</sup> But I would strengthen you with my mouth, and the moving of my lips should asswage your grief.

<sup>6</sup> Though I speak, my grief is not asswaged: and though I forbear, what am I eased?<sup>7</sup> But now he hath made me weary: thou hast made desolate all my company.<sup>8</sup> And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.<sup>9</sup> He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.<sup>10</sup> They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.<sup>11</sup> God hath delivered me to the ungodly, and turned me over into the hands of the wicked.<sup>12</sup> I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.<sup>13</sup> His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.<sup>14</sup> He breaketh me with breach upon breach, he runneth upon me like a giant.<sup>15</sup> I have sewed sackcloth upon my skin, and defiled my horn in the dust.<sup>16</sup> My face is foul with weeping, and on my eyelids is the shadow of death;

<sup>17</sup> Not for any injustice in mine hands: also my prayer is pure.<sup>18</sup> O earth, cover not thou my blood, and let my cry have no place.<sup>19</sup> Also now, behold, my witness is in heaven, and my record is on high.<sup>20</sup> My friends scorn me: but mine eye poureth out tears unto God.<sup>21</sup> O that one might plead for a man with God, as a man pleadeth for his neighbour!<sup>22</sup> When a few years are come, then I shall go the way whence I shall not return.

**17** My breath is corrupt, my days are extinct, the graves are ready for me.<sup>2</sup> Are there not mockers with me? and doth not mine eye continue in their provocation?<sup>3</sup> Lay down now, put me in a surety with thee; who is he that will strike hands with me?<sup>4</sup> For thou hast hid their heart from understanding: therefore shalt thou not exalt them.<sup>5</sup> He that speaketh flattery to his friends, even the eyes of his children shall fail.<sup>6</sup> He hath made me also a byword of the people; and aforetime I was as a tabret.<sup>7</sup> Mine eye also is dim by reason of sorrow, and all my members are as a shadow.<sup>8</sup> Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.<sup>9</sup> The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

<sup>10</sup> But as for you all, do ye return, and come now: for I cannot find one wise man among you.<sup>11</sup> My days are past, my purposes are broken off, even the thoughts of my heart.<sup>12</sup> They change the night into day: the light is short because of darkness.<sup>13</sup> If I wait, the grave is mine house: I have made my bed in the darkness.<sup>14</sup> I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.<sup>15</sup> And where is now my hope? as for my hope, who shall see it?<sup>16</sup> They shall go down to the bars of the pit, when our rest together is in the dust.

**18** Then answered Bildad the Shuhite, and said,<sup>2</sup> How long will it be ere ye make an end of words? mark, and afterwards we will speak.<sup>3</sup> Wherefore are we counted as beasts, and reputed vile in your sight?<sup>4</sup> He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

<sup>5</sup> Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.<sup>6</sup> The light shall be dark in his tabernacle, and his candle shall be put out with him.<sup>7</sup> The steps of his strength shall be straitened, and his own counsel shall cast him down.<sup>8</sup> For he is cast into a net by his own feet, and he walketh upon a snare.<sup>9</sup> The gin shall take him by the heel, and the robber shall prevail against him.<sup>10</sup> The snare is laid for him in the ground, and a trap for him in the way.

<sup>11</sup> Terrors shall make him afraid on every side, and shall drive him to his feet.<sup>12</sup> His strength shall be hungerbitten, and destruction shall be ready at his

nanj.<sup>23</sup> Naokoli tava za kruhom, *rekoč*: »Kje je?« Ve, da je ob njegovi roki pripravljen dan teme.<sup>24</sup> Stiska in tesnoba ga bosta preplašili. Prevladali bosta zoper njega kakor kralj, pripravljen na bitko.<sup>25</sup> Kajti svojo roko iztegne zoper Boga in se krepi zoper Vsemogočnega.<sup>26</sup> On steče nadenj, celo na njegov vrat, na debele izbokline njegovih ščitov,<sup>27</sup> ker svoj obraz pokriva s svojo mastnostjo in na svojih ledjih nabira sloje tolše.<sup>28</sup> Prebiva v zapuščenih mestih in hišah, katere noben človek ne naseljuje, ki so pripravljeni, da postanejo ruševine.<sup>29</sup> Ne bo bogat, niti se ne bo njegovo imetje nadaljevalo niti svoje popolnosti na zemlji ne bo podaljšal.<sup>30</sup> Iz teme ne bo odšel. Plamen bo posušil njegove mladike in z dihom svojih ust bo odšel proč.<sup>31</sup> Kdor je zaveden naj ne zaupa v ničnost, kajti ničnost bo njegovo povračilo.<sup>32</sup> Dovršeno bo pred njegovim časom in njegova veja ne bo zelena.<sup>33</sup> Svoje nezrelo grozdje bo otrese kakor trta in svoj cvet bo odvrgel kakor oljka.<sup>34</sup> Kajti skupnost hinavcev bo zapuščena in ogenj bo použil šotore podkupovanja.<sup>35</sup> Spočenjajo vragolijo in rodijo ničnost in njihov trebuh pripravlja prevaro.«

**16** Potem je Job odgovoril in rekel:<sup>2</sup> »Slišal sem mnoge takšne stvari. Vi vsi ste bedni tolažniki.<sup>3</sup> Mar bodo besede ničnosti imele konec? Ali kaj te opogumlja, da odgovarjaš?<sup>4</sup> Tudi jaz bi lahko govoril kakor delete vi. Če bi bila vaša duša namesto moje duše, bi lahko kopil besede zoper vas in z glavo zmajeval nad vami.<sup>5</sup> Toda jaz bi vas že zelel okrepiti s svojimi ustmi in premikanje mojih ustnic bi omililo vašo žalost.

<sup>6</sup> Čeprav govorim, moja žalost ni zmanjšana in čeprov potrppim, koliko sem olajšan?<sup>7</sup> Toda sedaj me je naredil izmučenega. Vso mojo skupino si naredil zapuščeno.<sup>8</sup> Napolnil si me z gubami, ki so priča zoper mene. Moja pustost vstaja v meni in pričuje v moj obraz.<sup>9</sup> Trga me v svojem besu ta, ki me sovraži. Nad menoj škripa s svojimi zobmi. Moj sovražnik svoje oči ostri nad menoj.<sup>10</sup> S svojimi ustmi so zevali vame. Grajalno so me udarili na lice. Skupaj so se zbrali zoper mene.<sup>11</sup> Bog me je izročil brezbožnim in me predal v roke zlobnih.<sup>12</sup> Bil sem sproščen, toda razlomil me je. Prijel me je tudi za moj vrat in me stresel na koščke in me postavil za svoje znamenje.<sup>13</sup> Njegovi lokostrelci so me obdali naokoli, on mojo notranjost cepi narazen in ne prizanaša; moj žolč izliva na tla.<sup>14</sup> Lomi me z vrzeljo nad vrzeljo, nadme teče kakor velikan.<sup>15</sup> Sešil sem vrčevino na svoji koži in svoj rog omadeževal v prahu.<sup>16</sup> Moj obraz je zapakan od joka in na mojih vekah je smrtna senca,

<sup>17</sup> ne zaradi kakršnokoli nepravičnosti na mojih rokah. Tudi moja molitev je čista.<sup>18</sup> O zemlja, ne pokrij moje krvi in naj moj jok nima prostora.<sup>19</sup> Tudi sedaj, glej, moja priča je v nebesih in moje pričevanje je na višini.<sup>20</sup> Moji prijatelji me zasmehujejo, toda moje oko izliva solze k Bogu.<sup>21</sup> O da bi se nekdo lahko potegoval za človeka pri Bogu, kakor se človek poteguje za svojega bližnjega!<sup>22</sup> Ko pride nekaj let, potem bom šel pot, od koder se ne bom vrnil.

**17** Moj dih je pokvarjen, moji dnevi so izumrli, zame so pripravljeni grobovi.<sup>2</sup> Mar niso tukaj z menoj zasmehovalci? Mar moje oko ne vztraja v njihovem izzivanju?<sup>3</sup> Sedaj se ulezti, postavi me v poročstvo s seboj. Kdo je ta, ki bo udaril roki z menoj?<sup>4</sup> Kajti njihovo srce si skril pred razumevanjem, zato jih ne boš povprašal.<sup>5</sup> Kdor svojim prijateljem govoril prilizovanja, bodo pešale celo oči njegovih otrok.<sup>6</sup> Naredil me je tudi za tarčo posmeha med ljudstvom in poprej sem bil kakor bobnič.<sup>7</sup> Tudi moje oko je zatemnjeno zaradi bridkosti in vsi moji udi so kakor senca.<sup>8</sup> Pošteni možje bodo osupli ob tem in nedolžni se bo razvnel zoper hinavca.<sup>9</sup> § Tudi pravični se bo držal svoje poti, kdor pa ima ciste roke, bo močnejši in močnejši.

<sup>10</sup> Toda kar se tiče vas vseh, ali se vrnete in torek greste, kajti med vami ne morem najti enega modrega moža.<sup>11</sup> Moji dnevi so minili, moji nameni so zlomljeni, celo misli mojega srca.<sup>12</sup> Noč spreminja v dan, svetloba je kratka zaradi teme.<sup>13</sup> Če čakam, je moja hiša grob; svojo posteljo sem postlal v temi.<sup>14</sup> Trohnenju sem rekel: »Ti si moj oče,« ličinki: »Ti si moja mati in moja sestra.«<sup>15</sup> Kje je sedaj moje upanje? Gleda mojega upanja, kdo ga bo videl?<sup>16</sup> Šli bodo dol k zapahom jame, ko je naš skupen počitek v prahu.«

**18** Potem je odgovoril Bildád Suhéjec in rekel:<sup>2</sup> »Kako dolgo bo preden boste naredili konec besedam? Premislite in potem bomo govorili.<sup>3</sup> Zakaj smo šteti kakor živali in smatrani podle v vašem pogledu?<sup>4</sup> V svoji jezi trga samega sebe. Mar bo zemlja zapuščena zaradi tebe? Mar bo skala odstranjena iz svojega kraja?

<sup>5</sup> Da, svetloba zlobnega bo ugasnjena in iskrica njegovega ognja ne bo sijala.<sup>6</sup> Svetloba bo tema v njegovem šotoru in njegova sveča bo ugasnjena z njim.<sup>7</sup> Koraki njegove moči bodo omejeni in njegov lasten nasvet ga bo vrgel dol.<sup>8</sup> Kajti s svojim lastnim stopalom je vržen v mrežo in hodi po zanki.<sup>9</sup> Past ga bo prijela za peto in ropar bo prevladal zoper njega.<sup>10</sup> Zanka je položena zanj na tleh in past zanj na poti.

<sup>11</sup> Strahote ga bodo prestrašile na vsaki strani in ga pognale k njegovim stopalom.<sup>12</sup> Njegova moč bo oslabljena zaradi lakote in

uničenje **bo pripravljeno** ob njegovi strani.<sup>13</sup> Požrlo bo moč njegove kože. **Celó** prvorjenec smrti bo požrl njegovo moč.<sup>14</sup> Njegovo zaupanje bo izkoreninjeno iz njegovega šotorja in to ga bo privedlo h kralju strahot.<sup>15</sup> Prebivalo bo v njegovem šotoru, ker **ta** ni njegov. Žvepolo bo raztreseno nad njegovim prebivališčem.<sup>16</sup> Njegove korenine bodo posušene spodaj in zgoraj bo njegova veja odsekana.<sup>17</sup> Spomin na njega bo izginil z zemlje in nobenega imena ne bo imel na ulici.<sup>18</sup> Iz svetlobe bo pognan v temo in pregnan bo iz zemeljskega [**kroga**.<sup>19</sup> Med svojim ljudstvom ne bo imel niti sina niti nečaka niti nobenega preživelega v svojih prebivališčih.<sup>20</sup> Tisti, ki pridejo za **njim**, bodo osupli ob njegovem dnevu, kakor so bili zgroženi tisti, ki so šli poprej.<sup>21</sup> Zagotovo, takšna **so** prebivališča zlobnih in to **je kraj tistega, ki** ne pozna Boga.«

**19** Potem je Job odgovoril in rekel:<sup>2</sup> »Doklej boste mučili mojo dušo in me z besedami lomili na koščke?<sup>3</sup> Teh desetkrat ste me grajali. Ni vas sram, **da** se mi delate tujce.<sup>4</sup> Če je res **to**, da sem zašel, moja zmota ostaja z menoj.<sup>5</sup> Če **se** boste zares povzdigovali zoper mene in zoper mene obsojali moj očitek,<sup>6</sup> vedite torej, da me je Bog zrušil in me obdal s svojo mrežo.<sup>7</sup> Glej, kričim o krivici, toda nisem sišan; na glas vprijem, toda **tam** ni sodbe.

Ogradij je mojo stezo, da ne morem mimo in postavil je temo na moje poti.<sup>9</sup> Oropal me je moje slave in odvzel krono **iz** moje glave.<sup>10</sup> Uničil me je na vsaki strani in odšel sem. Moje upanje je odstranil kakor drevno.<sup>11</sup> Prav tako je zoper mene vžgal svoj bes in me šteje kakor **enega izmed** svojih sovražnikov.<sup>12</sup> Njegova krdela so prišla skupaj in dvignila njihovo pot zoper mene in se utaborila naokoli mojega šotorja.<sup>13</sup> Moje brate je postavil daleč od mene in moji znanci so se resnično odtujili od mene.<sup>14</sup> Moja žlahta je odpovedala in moji zaupni prijatelji so me pozabili.<sup>15</sup> Tisti, ki prebivajo v moji hiši in moje služabnice me imajo za tujca. Neznanec sem v njihovih očeh.<sup>16</sup> Poklical sem svojega služabnika, pa **mi** ni dal nobenega odgovora. Prosil sem ga s svojimi ustji.<sup>17</sup> Moj dih je tuj moji ženi, čeprav sem prosil zaradi otrok svojega lastnega telesa.<sup>18</sup> Da, mladi otroci so me prezirali. Vzdignil sem se in oni so govorili zoper mene.<sup>19</sup> Vsem mojim bližnjim prijateljem sem se gnušil. Tisti, katere sem imel rad, so se obrnili zoper mene.<sup>20</sup> Moje kosti se lepijo na mojo kožo in na moje meso in pobegnil sem s kožo med svojimi zobmi.<sup>21</sup> Imejte usmiljenje z menoj, imejte usmiljenje z menoj, o vi, moji prijatelji, kajti Božja roka se me je dotaknila.<sup>22</sup> Čemu me preganjate kakor Bog in niste nasičeni z mojim mesom?

**23** O da bi bile moje besede sedaj zapisane! O da bi bile natisnjene v knjigi!<sup>24</sup> Da bi bile vgravirane z želesnim peresom in svincem v skalo na veki!<sup>25</sup> Kajti jaz vem, **da** moj odkupitelj živi in **da** bo na zadnji **dan** stal nad zemljo.<sup>26</sup> Čeprav po moji koži **črvi** uničijo to **telo**, bom vendar v svojem mesu videl Boga,<sup>27</sup> katerega bom videl zase in moje oči bodo gledale in ne drug, **čeprav** je moja notranjost použita znotraj mene.<sup>28</sup> Toda vi bi morali reči: »Zakaj ga preganjam, glede na to, da je korenina zadeva najdena v meni?«<sup>29</sup> Bojte se meča, kajti bes **prinasa** kaznovanja meča, da boste lahko vedeli, **da je** sodba.«

**20** Potem je odgovoril Cofár Naámčan in rekel:<sup>2</sup> »Zato mi moje misli povzročajo, da odgovorim in zaradi **tega** hitim.<sup>3</sup> Slišal sem preverjanje moje graje in duh mojega razumevanja mi povzroča, da odgovorim.<sup>4</sup> Mar **ne** veš tega od davnine, odkar je bil človek postavljen na zemljo,<sup>5</sup> da **je** zmagoslavje zlobnega kratko, radost hinavca pa **le** za trenutek.<sup>6</sup> Čeprav se njegova odličnost vzpenja do neba in njegova glava sega do oblakov,<sup>7</sup> se bo **vendarle** pogubil za vedno, kot njegov lasten iztrebek. Tisti, ki so ga videli, bodo rekli: »Kje **je**?«<sup>8</sup> Odletel bo proč kakor sanje in ne bo ga najti. Da, pregnan bo kakor nočno videnje.<sup>9</sup> Tudi oko, **ki** ga je videlo, **ga** ne bo več **videlo** niti ga njegov kraj ne bo več gledal.

**10** Njegovi otroci bodo iskali, da ugodijo revnemu in njegove roke bodo obnovile njihove dobrine.<sup>11</sup> Njegove kosti so polne **greha** iz njegove mladosti, ki se bodo ulegle z njim v prah.<sup>12</sup> Čeprav je zlobnost sladka v njegovih ustih, **čeprav** to skriva pod svojim jezikom,<sup>13</sup> **čeprav** temu prizanašči v tega ne zapusti, temveč to mirno drži znotraj svojih ust,<sup>14</sup> je **vendar** njegova hrana v njegovi notranjosti spremenjena, **to je** žolč kober znotraj njega.<sup>15</sup> Pogolnfil je bogastva in ponovno jih bo izbljuval. Bog jih bo izvrzel iz njegovega trebuha.<sup>16</sup> Sesal bo štrup kober, gadov jezik ga bo ubil.<sup>17</sup> Ne bo videl rek, poplav, potokov iz meda in masla.<sup>18</sup> To, za kar se je trudil, bo povrnil in **tega** ne bo pogolnfil. Glede na **njegovo** imetje **bo** povračilo in **v tem** se ne bo veselil.<sup>19</sup> Ker je zatiral **in** zapustil ubogega, **ker** je nasilno odvzel hišo, katere ni zgradil,<sup>20</sup> zagotovo ne bo čutil spokojnosti v svojem trebuhu, ne bo rešil od tega, kar si je želel.<sup>21</sup> Ničesar ne bo ostalo od njegove hrane, zato noben človek ne bo gledal za njegovimi dobrinami.<sup>22</sup> V polnosti svoje zadostnosti bo v stiskah; vsaka roka zlobnega bo prišla nadenj.

**23** Ko si namerava napolniti svoj trebuhan, bo **Bog** nadenj vrgel razjarjenost svojega besa in **ta** bo deževala nadenj medtem ko je.<sup>24</sup> Pobegnil bo pred želesnim orožjem **in** lok iz jekla ga bo prebodel.<sup>25</sup> Ta je izvlečen in prihaja iz telesa. Da, lesketajoč meč prihaja iz njegovega žolča; strahote **so** nad njim.<sup>26</sup> Vsa tema **bo** skrita v njegovih

side.<sup>13</sup> It shall devour the strength of his skin: even the firstborn of death shall devour his strength.<sup>14</sup> His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.<sup>15</sup> It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.<sup>16</sup> His roots shall be dried up beneath, and above shall his branch be cut off.<sup>17</sup> His remembrance shall perish from the earth, and he shall have no name in the street.<sup>18</sup> He shall be driven from light into darkness, and chased out of the world.<sup>19</sup> He shall neither have son nor nephew among his people, nor any remaining in his dwellings.<sup>20</sup> They that come after *him* shall be astonished at his day, as they that went before were affrighted.<sup>21</sup> Surely such *are* the dwellings of the wicked, and this *is* the place of *him* that knoweth not God.

**19** Then Job answered and said,<sup>2</sup> How long will ye vex my soul, and break me in pieces with words?<sup>3</sup> These ten times have ye reproached me: ye are not ashamed **that** ye make yourselves strange to me.<sup>4</sup> And be it indeed *that* I have erred, mine error remaineth with myself.<sup>5</sup> If indeed ye will magnify yourselves against me, and plead against me my reproach:<sup>6</sup> Know now that God hath overthrown me, and hath compassed me with his net.<sup>7</sup> Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

**8** He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.<sup>9</sup> He hath stripped me of my glory, and taken the crown **from** my head.<sup>10</sup> He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.<sup>11</sup> He hath also kindled his wrath against me, and he counteth me unto him as **one of** his enemies.<sup>12</sup> His troops come together, and raise up their way against me, and encamp round about my tabernacle.<sup>13</sup> He hath put my brethren far from me, and mine acquaintance are verily estranged from me.<sup>14</sup> My kinsfolk have failed, and my familiar friends have forgotten me.<sup>15</sup> They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.<sup>16</sup> I called my servant, and he gave **me** no answer; I intreated him with my mouth.<sup>17</sup> My breath is strange to my wife, though I intreated for the children's **sake** of mine own body.<sup>18</sup> Yea, young children despised me; I arose, and they spake against me.<sup>19</sup> All my inward friends abhorred me: and they whom I loved are turned against me.<sup>20</sup> My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.<sup>21</sup> Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.<sup>22</sup> Why do ye persecute me as God, and are not satisfied with my flesh?

**23** Oh that my words were now written! oh that they were printed in a book!<sup>24</sup> That they were graven with an iron pen and lead in the rock for ever!<sup>25</sup> For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:<sup>26</sup> And *though* after my skin worms destroy this body, yet in my flesh shall I see God:<sup>27</sup> Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.<sup>28</sup> But ye should say, Why persecute we him, seeing the root of the matter is found in me?<sup>29</sup> Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

**20** Then answered Zophar the Naamathite, and said,<sup>2</sup> Therefore do my thoughts cause me to answer, and for **this** I make haste.<sup>3</sup> I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.<sup>4</sup> Knowest thou *not* this of old, since man was placed upon earth,<sup>5</sup> That the triumphing of the wicked is short, and the joy of the hypocrite *but* for a moment?<sup>6</sup> Though his excellency mount up to the heavens, and his head reach unto the clouds;<sup>7</sup> Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?<sup>8</sup> He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.<sup>9</sup> The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

**10** His children shall seek to please the poor, and his hands shall restore their goods.<sup>11</sup> His bones are full of *the sin* of his youth, which shall lie down with him in the dust.<sup>12</sup> Though wickedness be sweet in his mouth, *though* he hide it under his tongue;<sup>13</sup> *Though* he spare it, and forsake it not; but keep it still within his mouth.<sup>14</sup> Yet his meat in his bowels is turned, *it is* the gall of asps within him.<sup>15</sup> He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.<sup>16</sup> He shall suck the poison of asps: the viper's tongue shall slay him.<sup>17</sup> He shall not see the rivers, the floods, the brooks of honey and butter.<sup>18</sup> That which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.<sup>19</sup> Because he hath oppressed and hath forsaken the poor; *because* he hath violently taken away an house which he builded not;<sup>20</sup> Surely he shall not feel quietness in his belly, he shall not save of that which he desired.<sup>21</sup> There shall none of his meat be left; therefore shall no man look for his goods.<sup>22</sup> In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

**23** When he is about to fill his belly, **God** shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.<sup>24</sup> He shall flee from the iron weapon, *and* the bow of steel shall strike him through.<sup>25</sup> It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.<sup>26</sup> All darkness *shall be* hid in his secret places: a

fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. <sup>27</sup> The heaven shall reveal his iniquity; and the earth shall rise up against him. <sup>28</sup> The increase of his house shall depart, **and his goods** shall flow away in the day of his wrath. <sup>29</sup> This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

**21** But Job answered and said, <sup>2</sup> Hear diligently my speech, and let this be your consolations. <sup>3</sup> Suffer me that I may speak; and after that I have spoken, mock on. <sup>4</sup> As for me, *is* my complaint to man? and if **it were so**, why should not my spirit be troubled? <sup>5</sup> Mark me, and be astonished, and lay *your* hand upon *your* mouth. <sup>6</sup> Even when I remember I am afraid, and trembling taketh hold on my flesh.

<sup>7</sup> Wherefore do the wicked live, become old, yea, are mighty in power? <sup>8</sup> Their seed is established in their sight with them, and their offspring before their eyes. <sup>9</sup> Their houses **are** safe from fear, neither *is* the rod of God upon them. <sup>10</sup> Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. <sup>11</sup> They send forth their little ones like a flock, and their children dance. <sup>12</sup> They take the timbrel and harp, and rejoice at the sound of the organ. <sup>13</sup> They spend their days in wealth, and in a moment go down to the grave. <sup>14</sup> Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. <sup>15</sup> What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him? <sup>16</sup> Lo, their good is not in their hand: the counsel of the wicked is far from me.

<sup>17</sup> How oft is the candle of the wicked put out! and **how oft** cometh their destruction upon them! **God** distributeth sorrows in his anger. <sup>18</sup> They are as stubble before the wind, and as chaff that the storm carrieth away. <sup>19</sup> God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*. <sup>20</sup> His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. <sup>21</sup> For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst? <sup>22</sup> Shall *any* teach God knowledge? seeing he judgeth those that are high. <sup>23</sup> One dieth in his full strength, being wholly at ease and quiet. <sup>24</sup> His breasts are full of milk, and his bones are moistened with marrow. <sup>25</sup> And another dieth in the bitterness of his soul, and never eateth with pleasure. <sup>26</sup> They shall lie down alike in the dust, and the worms shall cover them.

<sup>27</sup> Behold, I know your thoughts, and the devices **which** ye wrongfully imagine against me. <sup>28</sup> For ye say, Where *is* the house of the prince? and where **are** the dwelling places of the wicked? <sup>29</sup> Have ye not asked them that go by the way? and do ye not know their tokens, <sup>30</sup> That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. <sup>31</sup> Who shall declare his way to his face? and who shall repay him *what* he hath done? <sup>32</sup> Yet shall he be brought to the grave, and shall remain in the tomb. <sup>33</sup> The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him. <sup>34</sup> How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

**22** Then Eliphaz the Temanite answered and said, <sup>2</sup> Can a man be profitable unto God, as he that is wise may be profitable unto himself? <sup>3</sup> Is *it any* pleasure to the Almighty, that thou art righteous? or *is it gain to him*, that thou makest thy ways perfect? <sup>4</sup> Will he reprove thee for fear of thee? will he enter with thee into judgment?

<sup>5</sup> *Is* not thy wickedness great? and thine iniquities infinite? <sup>6</sup> For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. <sup>7</sup> Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. <sup>8</sup> But *as for* the mighty man, he had the earth; and the honourable man dwelt in it. <sup>9</sup> Thou hast sent widows away empty, and the arms of the fatherless have been broken. <sup>10</sup> Therefore snares *are* round about thee, and sudden fear troubleth thee; <sup>11</sup> Or darkness, *that* thou canst not see; and abundance of waters cover thee. <sup>12</sup> Is not God in the height of heaven? and behold the height of the stars, how high they are! <sup>13</sup> And thou sayest, How doth God know? can he judge through the dark cloud? <sup>14</sup> Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

<sup>15</sup> Hast thou marked the old way which wicked men have trodden? <sup>16</sup> Which were cut down out of time, whose foundation was overflowed with a flood: <sup>17</sup> Which said unto God, Depart from us: and what can the Almighty do for them? <sup>18</sup> Yet he filled their houses with good *things*: but the counsel of the wicked is far from me. <sup>19</sup> The righteous see *it*, and are glad: and the innocent laugh them to scorn. <sup>20</sup> Whereas our substance is not cut down, but the remnant of them the fire consumeth.

<sup>21</sup> Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. <sup>22</sup> Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. <sup>23</sup> If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. <sup>24</sup> Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks. <sup>25</sup> Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. <sup>26</sup> For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. <sup>27</sup> Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. <sup>28</sup> Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. <sup>29</sup> When *men* are cast down, then thou shalt say, *There is* lifting up; and he

skritih krajih. Ogenj, ki se ni razgorel, ga bo pozrl; slabo bo šlo s tistim, ki je ostal v njegovem šotoru. <sup>27</sup> Nebesa bodo razodela njegovo krivičnost in zembla se bo dvignila zoper njega. <sup>28</sup> Donos njegove hiše bo odšel **in njegove dobrine** bodo odtekle na dan njegovega besa.

<sup>29</sup> To *je* delež zlobnemu človeku od Boga in od Boga določena mu dediščina.«

**21** Toda Job je odgovoril in rekel: <sup>2</sup> »Marljivo prisluhnite mojemu govoru in to naj bodo vaše tolažbe. <sup>3</sup> Pustite mi, da lahko govorim in potem, ko bom govoril, zasmehujte. <sup>4</sup> Kar se mene tiče **ali** je moja pritožba proti človeku? In če **bi bilo tako**, zakaj naj potem moj duh ne bi bil nemiren? <sup>5</sup> Poglejte me in bodite osupli in **svojo** roko položite na **svoja** usta. <sup>6</sup> Celo kadar se spomnim, sem prestrašen in trepetanje se oprijemlje mojega mesa.

<sup>7</sup> Zakaj zlobni živijo, postanejo stari in so mogočni v moći? <sup>8</sup> Njihovo seme je z njimi utrijeno v njihovem pogledu in njihovo potomstvo pred njihovimi očmi. <sup>9</sup> Njihove hiše **so** varne pred strahom niti nad njimi ni Božje palice. <sup>10</sup> Njihov bik plodi in ne odpove; njihova krava povrže in ne zavrije svojega teleta. <sup>11</sup> Svoje malčke pošiljajo kakor trop in njihovi otroci plešejo. <sup>12</sup> Vzamejo tamburin in harfo in se veselijo ob zvoku piščali. <sup>13</sup> Svoje dni preživijo v obilju in v trenutku gredo dol v grob. <sup>14</sup> Zato Bogu rečejo: »Odidi od nas, kajti mi ne želimo spoznanja tvojih poti. <sup>15</sup> Kaj **je** Vsemogočni, da bi mu služili? In kakšno korist bi imeli, če molimo k njemu?« <sup>16</sup> Glej, njihovo dobro ni v njihovi roki; nasvet zlobnega jedaleč od mene.

<sup>17</sup> Kako pogosto je sveča zlobnih ugasnjena! In **kako pogosto** nanje prihaja njihovo uničenje! **Bog** v svoji jezi deli brdkosti. <sup>18</sup> So kakor strnišče pred vetrom in kakor pleve, katere vihar odnaša proč.

<sup>19</sup> Bog kopici njegovo krivičnost za njegove otroke. Nagrajuje ga in on bo **to** vedel. <sup>20</sup> Njegove oči bodo videle njegovo uničenje in pil bo od besa Vsemogočnega. <sup>21</sup> Kajti kakšen užitek **ima** on v njegovi hiši za njim, ko je število njegovih mesecev na sredi prekinjeno? <sup>22</sup> Mar bo **kdorkoli** Boga učil spoznanja? Ker on sodi tiste, ki so visoko. <sup>23</sup> Nekdo umre v svoji polni moči, v celoti spokojen in tiho. <sup>24</sup> Njegove prsi so polne mleka in njegove kosti so navlažene z mozgom. <sup>25</sup> Drugi pa umira v gremobi svoje duše in nikoli ne jé z užitkom. <sup>26</sup> Podobno se bodo ulegli v prah in ličinke jih bodo pokrile.

<sup>27</sup> Glej, poznam vaše misli in naklepne, **ki ste** jih krivično domisljali zoper mene. <sup>28</sup> Kajti pravite: »Kje **je** prinčeva hiša? Kje **so** bivališča zlobnih?« <sup>29</sup> Mar jih niste prosili, da gredo po poti? Ali pozname njihove simbole, <sup>30</sup> da je zlobni prihranjen za dan uničenja? Privedeni bodo k dnevnu beso. <sup>31</sup> Kdo bo njegovo pot oznanil njegovemu obrazu? Kdo mu bo poplačal, **kar** je storil? <sup>32</sup> Vendar bo priveden h grobu in ostal bo v gomili. <sup>33</sup> Grude iz doline mu bodo sladke in vsak človek bo priveden za njim, kakor **so tam** brezstevilni pred njim. <sup>34</sup> Kako me potem zaman tolažite, glede na to, da v vaših odgovorih ostaja neresnica?«

**22** Potem je Elifáz Temáec odgovoril in rekel: <sup>2</sup> »Je lahko človek koristen Bogu kakor je tisti, ki je moder, koristen samemu sebi?

<sup>3</sup> **Mar je** kakršenkoli užitek za Vsemogočnega, da si ti pravičen? Ali **je to zanj** dobiček, da delač svoje poti populne? <sup>4</sup> Ali te bo grajal zaradi strahu pred teboj? Ali bo vstopil s teboj na sodbo?

<sup>5</sup> **Mar** ni tvoja zlobnost velika? In twoje krivičnosti neskončne? <sup>6</sup> Kajti zaman si vzel jamstvo od svojega brata in nagim slekel njihova oblačila.

<sup>7</sup> Nisi dal vode izmučenemu, da pije in pred lačnim si zadržal kruh.

<sup>8</sup> Toda **kar se tiče** mogočnega človeka. Imel je deželo in častitljiv človek je prebival v njej. <sup>9</sup> Vdove si odposlal prazne in lakti osirotelih so bili zlomljeni. <sup>10</sup> Zato **so** zanke naokoli tebe in nenaden strah te nadleguje, <sup>11</sup> ali tema, **ki** je ne moreš videti in pokriva te obilje vodá. <sup>12</sup> **Mar** ni Bog na nebeški višavi? Glej višino zvezd, kako visoko so! <sup>13</sup> In ti praviš: »Kako Bog vé? Mar lahko sodi skozi temen oblak?« <sup>14</sup> Debeli oblaki **so** mu pokrivalo, da ne vidi in on hodi v nebeškem krogu.

<sup>15</sup> Si označil staro pot, katero so pomendrali zlobneži? <sup>16</sup> Ki so bili posekani izven časa, katerih temelj je bil preplavljen s poplavou; <sup>17</sup> ki so Bogu rekli: »Odidi od nas.« Kaj lahko stori zanje Vsemogočni? <sup>18</sup> Vendar je njihove hiše napolnil z dobrimi **stvarmi**, toda nasvet zlobnega jedaleč od mene. <sup>19</sup> Pravični **to** vidijo in so veseli in nedolžni se jim smejo do norčevanja, <sup>20</sup> [rekoč]: »Glej, naše imetje ni uničeno, toda njihov ostanek použiva ogenj.«

<sup>21</sup> Seznamni se torej z njim in bodi miren in tako bo k tebi prišlo dobro.

<sup>22</sup> Sprejmi, prosim te, postavo iz njegovih ust in njegove besede položi v svoje srce. <sup>23</sup> Če se vrneš k Vsemogočnemu, boš izgrajen, krivičnost boš odstranil daleč od svojih šotorov. <sup>24</sup> Potem boš kopici zlato kakor prah in ofirsko **zlatu** kakor kamne iz potokov. <sup>25</sup> Da, Vsemogočni bo twoja obramba in imel boš obilico srebra. <sup>26</sup> Kajti takrat boš imel svoje zadovoljstvo v Vsemogočnem in svoj obraz boš dvignil k Bogu. <sup>27</sup> Svojo molitev boš naredil k njemu in on te bo slišal in izpolnil boš svoje zaobljube. <sup>28</sup> Ti boš tudi odredil stvar in ta ti bo utrjena in svetloba bo sijala nad tvojimi potmi. <sup>29</sup> Kadar so **možje** ponižani, potem boš rekel:

»*Tam je* povzdigovanje, in on bo rešil ponižno osebo.<sup>30</sup> Osvobodil bo otok nedolžnega in ta je osvobojen s čistostjo tvojih rok.«

**23** Potem je Job odgovoril in rekel:<sup>2</sup> »Celó do danes *je* moja pritožba grenka, moj udarec je težji kakor moje stokanje.<sup>3</sup> O da bi vedel, kje ga lahko najdem! *Da* bi lahko prišel *celó* k njegovemu sedežu!<sup>4</sup> Svojo zadevo bi razporedil pred njim in svoja usta zapolnil z argumenti.<sup>5</sup> Poznal bi besede, *ki* bi mi jih odgovoril in razumel kaj bi mi rekel.<sup>6</sup> Mar bo navajal dokaze zoper mene s *svojo* veliko močjo? Ne, temveč bi vame položil *moč*.<sup>7</sup> Tam se lahko pravični prereka z njim; tako bi bil na veke osvobojen pred svojim sodnikom.

<sup>8</sup> Glej, grem naprej, toda ni ga *tam*; in nazaj, toda ne morem ga zaznati.<sup>9</sup> Na levico, kjer dela, toda ne morem *ga* gledati. Skrije se na desnici, da *ga* ne morem videti.<sup>10</sup> Toda pozna pot, katere se držim. *Ko* me preizkuša, bom izšel kakor zlato.<sup>11</sup> Moje stopalo se je držalo njegovič korakov, njegove poti sem se držal in nisem skrenil.<sup>12</sup> Niti nisem odstopil od zapovedi njegovih ustnic. Besede iz njegovih ust sem cenil bolj kakor svojo potrebno *hrano*.

<sup>13</sup> Toda on *je* enega *mišljena* in kdo ga lahko odrvrne? In *kar* njegova duša želi, celo *to* pocne.<sup>14</sup> Kajti opravlja *stvar*, *ki je* določena zame in mnogo takšnih *stvari je* z njim.<sup>15</sup> Zato sem vznemirjen ob njegovi prisotnosti. Ko preudarim, se ga bojim.<sup>16</sup> Kajti Bog mehča moje srce v Vsemogočni me vznemirja,<sup>17</sup> ker nisem bil odsekán pred temo, *niti* ni teme pokril pred mojim obrazom.

**24** Zakaj, videč, da časi niso skriti pred Vsemogočnim, tisti, ki ga ne poznajo, vidijo njegove dni?<sup>2</sup> *Nekateri* odstranjujejo mejnike, na silo odvedejo trope in se hranijo z *njimi*.<sup>3</sup> Odvedli so osla osirotelemu, vdovinega vola so vzeli za jamstvo.<sup>4</sup> Pomoči potrebnega odvrnejo iz poti. Revni na zemlji se skupaj skrivajo.<sup>5</sup> Glej, *kakor* divji osli v puščavi gredo naprej k svojemu delu; ob zori se dvigajo za plenom. Divjina zanje *in* za *njihove* otroke *obrodi* hrano.<sup>6</sup> Žanjejo *vsak* svoje žito na polju, in zbirajo trgatev zlobnih.<sup>7</sup> Nagim povzročajo, da prenočujejo brez oblaci, da v mrazu nimajo nobenega pokrivala.<sup>8</sup> Mokri so od nalivov iz gora in se oklepajo skale v želji po zatočišču.<sup>9</sup> Siroto trgajo od prsi in jemljejo jamstvo revnemu.<sup>10</sup> Povzročajo *mu*, da hodi nag, brez oblike in jemljejo snop *pred* lačnim,<sup>11</sup> *ki* dela olje znotraj njihovih zdov *in* mendra njihove vinske stiskalnice in tripi žejo.<sup>12</sup> Iz mesta stokajo ljudje in duša ranjenega vpije, vendar Bog *nanje* ne polaga nespametnosti.

<sup>13</sup> Oni so izmed tistih, ki se upirajo svetlobi. Ne poznajo njenih poti niti ne ostajajo na njenih stezah.<sup>14</sup> Morilec vstaja s svetlogo, ubija uboge in pomoči potrebone in v noči je kakor tat.<sup>15</sup> Tudi oko zakonolomca čaka na mrak, rekoč: »Nobeno oko me ne bo video« in skriva *svoj* obraz.<sup>16</sup> V temi kopljajo skozi hiše, *ki* so si jih označili podnevi; oni ne poznajo svetlobe.<sup>17</sup> Kajti jutro jim *je* celo kakor senca smrti. Če *jih kdo* prepozna, *so* v strahotah smrtne sence.

<sup>18</sup> Nagel *je* kakor vode. Njihov delež je preklet na zemlji. Ne gleda poti v vinograde.<sup>19</sup> Suša in vročina použijeta snežne vode; *tako* grob *tiste*, *ki* so grešili.<sup>20</sup> Maternica ga bo pozabila, ličinka se bo medéno hranila na njem. Ne bo se ga več spominjalo in zlobnost bo zlomljena kakor drevo.<sup>21</sup> Z jalovo, *ki* ne rojeva, postopa hudobno in ne dela dobrega vdomi.<sup>22</sup> § S svojo močjo priteguje tudi mogočne. On vstaja in noben *človek* ni prepričan v življenje.<sup>23</sup> Čepav mu je dano, *da bi bil* na varnem kjer počiva, *so* vendar njegove oči na njihovih poteh.<sup>24</sup> Povišani so za malo časa, toda izginejo in so ponižani. Vzeti so iz poti kakor vsi *drugi* in odsekani kakor vrhovi žitnega klasja.<sup>25</sup> Če ne *bi bilo to* sedaj *tako*, kdo me bo naredil za lažnivca in moj govor naredil brez vrednosti?«

**25** Potem je odgovoril Bildád Suhéjec in rekel:<sup>2</sup> »Gospodstvo in strah *sta* z njim, on dela mir na svojih visokih krajinah.<sup>3</sup> Mar obstaja kakršnokoli število njegovih vojsk? Nad kom ne vstaja njegova svetloba?<sup>4</sup> Kako je potem človek lahko opravičen pred Bogom? Ali kako je lahko čist tisti, *ki je rojen* iz ženske?<sup>5</sup> Poglej celo k luni in ta ne sije. Da, zvezde niso čiste v njegovem pogledu.<sup>6</sup> Kako veliko manj človek, *ki je* ličinka? In sin človekov, *ki je* črv?«

**26** Toda Job je odgovoril in rekel:<sup>2</sup> »Kako si pomagal *tistemu*, *ki je* brez moči? *Kako* rešuješ laket, *ki* nima moči?<sup>3</sup> Kako si svetoval *tistemu*, *ki* nima modrosti? *Kako* si obilno oznanil stvar kakor je ta?<sup>4</sup> Komu si izrekal besede? Čigav duh je prišel od tebe?

<sup>5</sup> Mrtve *stvari* so oblikovane pod vodami in njihovi prebivalci.<sup>6</sup> Pekel *je* nag pred njim in uničenje nima pokrivala.<sup>7</sup> Sever iztegne nad praznim krajem *in* zemljo obeša na nič.<sup>8</sup> Vode povezuje v svoje debele oblake in pod njimi se oblak ne pretrga.<sup>9</sup> Zadržuje obliče svojega prestola *in* svoj oblak razprostira nad njim.<sup>10</sup> § Vode je obdal z vezmi, dokler dan in noč ne prideta do konca.<sup>11</sup> Stebri nebes trepetajo in so osupli ob njegovem opomenu.<sup>12</sup> § On s svojo močjo razdeljuje morje in s svojim razumevanjem udarja po ponosnih.<sup>13</sup> § S svojim duhom je okrasil nebo; njegova roka je oblikovala sprjeno kačo.<sup>14</sup> Glej! To so delčki njegovih poti. Toda kako majhen delček je slišati o njem? Toda kdo lahko razume grom njegove moči?«

shall save the humble person.<sup>30</sup> He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

**23** Then Job answered and said,<sup>2</sup> Even to day *is* my complaint bitter: my stroke is heavier than my groaning.<sup>3</sup> Oh that I knew where I might find him! *that* I might come *even* to his seat!<sup>4</sup> I would order *my* cause before him, and fill my mouth with arguments.<sup>5</sup> I would know the words *which* he would answer me, and understand what he would say unto me.<sup>6</sup> Will he plead against me with *his* great power? No; but he would put *strength* in me.<sup>7</sup> There the righteous might dispute with him; so should I be delivered for ever from my judge.

<sup>8</sup> Behold, I go forward, but he *is not there*; and backward, but I cannot perceive him:<sup>9</sup> On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:<sup>10</sup> But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.<sup>11</sup> My foot hath held his steps, his way have I kept, and not declined.<sup>12</sup> Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

<sup>13</sup> But he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.<sup>14</sup> For he performeth *the thing that is* appointed for me: and many such *things are* with him.<sup>15</sup> Therefore am I troubled at his presence: when I consider, I am afraid of him.<sup>16</sup> For God maketh my heart soft, and the Almighty troubleth me:<sup>17</sup> Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

**24** Why, seeing times are not hidden from the Almighty, do they that know him not see his days?<sup>2</sup> *Some* remove the landmarks; they violently take away flocks, and feed *thereof*.<sup>3</sup> They drive away the ass of the fatherless, they take the widow's ox for a pledge.<sup>4</sup> They turn the needy out of the way: the poor of the earth hide themselves together.<sup>5</sup> Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and for their children*.<sup>6</sup> They reap *every one* his corn in the field: and they gather the vintage of the wicked.<sup>7</sup> They cause the naked to lodge without clothing, that *they have* no covering in the cold.<sup>8</sup> They are wet with the showers of the mountains, and embrace the rock for want of a shelter.<sup>9</sup> They pluck the fatherless from the breast, and take a pledge of the poor.<sup>10</sup> They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;<sup>11</sup> *Which* make oil within their walls, *and tread* *their* winepresses, and suffer thirst.<sup>12</sup> Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

<sup>13</sup> They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.<sup>14</sup> The murderer rising with the light killeth the poor and needy, and in the night is as a thief.<sup>15</sup> The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face.<sup>16</sup> In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.<sup>17</sup> For the morning is to them even as the shadow of death: if *one* know *them*, *they are in* the terrors of the shadow of death.

<sup>18</sup> He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.<sup>19</sup> Drought and heat consume the snow waters: *so doth* the grave *those which* have sinned.<sup>20</sup> The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.<sup>21</sup> He evil entreateth the barren *that bear* not: and doeth not good to the widow.<sup>22</sup> He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.<sup>23</sup> *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.<sup>24</sup> They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.<sup>25</sup> And if *it be* not so now, who will make me a liar, and make my speech nothing worth?

**25** Then answered Bildad the Shuhite, and said,<sup>2</sup> Dominion and fear *are with* him, he maketh peace in his high places.<sup>3</sup> Is there any number of his armies? and upon whom doth not his light arise?<sup>4</sup> How then can man be justified with God? or how can he be clean *that is* born of a woman?<sup>5</sup> Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.<sup>6</sup> How much less man, *that is* a worm? and the son of man, *which is* a worm?

**26** But Job answered and said,<sup>2</sup> How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?<sup>3</sup> How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?<sup>4</sup> To whom hast thou uttered words? and whose spirit came from thee?

<sup>5</sup> Dead *things* are formed from under the waters, and the inhabitants thereof.<sup>6</sup> Hell is naked before him, and destruction hath no covering.<sup>7</sup> He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.<sup>8</sup> He bindeth up the waters in his thick clouds; and the cloud is not rent under them.<sup>9</sup> He holdeth back the face of his throne, *and* spreadeth his cloud upon it.<sup>10</sup> He hath compassed the waters with bounds, until the day and night come to an end.<sup>11</sup> The pillars of heaven tremble and are astonished at his reproach.<sup>12</sup> He divideth the sea with his power, and by his understanding he smiteth through the proud.<sup>13</sup> By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.<sup>14</sup> Lo, these *are* parts of his ways:

but how little a portion is heard of him? but the thunder of his power who can understand?

**27** Moreover Job continued his parable, and said, <sup>2</sup> As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul; <sup>3</sup> All the while my breath is in me, and the spirit of God is in my nostrils; <sup>4</sup> My lips shall not speak wickedness, nor my tongue utter deceit. <sup>5</sup> God forbid that I should justify you: till I die I will not remove mine integrity from me. <sup>6</sup> My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

<sup>7</sup> Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous. <sup>8</sup> For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? <sup>9</sup> Will God hear his cry when trouble cometh upon him? <sup>10</sup> Will he delight himself in the Almighty? will he always call upon God?

<sup>11</sup> I will teach you by the hand of God: that which is with the Almighty will I not conceal. <sup>12</sup> Behold, all ye yourselves have seen it; why then are ye thus altogether vain? <sup>13</sup> This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. <sup>14</sup> If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread. <sup>15</sup> Those that remain of him shall be buried in death: and his widows shall not weep. <sup>16</sup> Though he heap up silver as the dust, and prepare raiment as the clay; <sup>17</sup> He may prepare it, but the just shall put it on, and the innocent shall divide the silver. <sup>18</sup> He buildeth his house as a moth, and as a booth that the keeper maketh. <sup>19</sup> The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. <sup>20</sup> Terrors take hold on him as waters, a tempest stealeth him away in the night. <sup>21</sup> The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. <sup>22</sup> For God shall cast upon him, and not spare: he would fain flee out of his hand. <sup>23</sup> Men shall clap their hands at him, and shall hiss him out of his place.

**28** Surely there is a vein for the silver, and a place for gold where they fine it. <sup>2</sup> Iron is taken out of the earth, and brass is molten out of the stone. <sup>3</sup> He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. <sup>4</sup> The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men. <sup>5</sup> As for the earth, out of it cometh bread: and under it is turned up as it were fire. <sup>6</sup> The stones of it are the place of sapphires: and it hath dust of gold. <sup>7</sup> There is a path which no fowl knoweth, and which the vulture's eye hath not seen: <sup>8</sup> The lion's whelps have not trodden it, nor the fierce lion passed by it. <sup>9</sup> He putteth forth his hand upon the rock; he overturneth the mountains by the roots. <sup>10</sup> He cutteth out rivers among the rocks; and his eye seeth every precious thing. <sup>11</sup> He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light. <sup>12</sup> But where shall wisdom be found? and where is the place of understanding? <sup>13</sup> Man knoweth not the price thereof; neither is it found in the land of the living.

<sup>14</sup> The depth saith, It is not in me: and the sea saith, It is not with me. <sup>15</sup> It cannot be gotten for gold, neither shall silver be weighed for the price thereof. <sup>16</sup> It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. <sup>17</sup> The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. <sup>18</sup> No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. <sup>19</sup> The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

<sup>20</sup> Whence then cometh wisdom? and where is the place of understanding? <sup>21</sup> Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. <sup>22</sup> Destruction and death say, We have heard the fame thereof with our ears. <sup>23</sup> God understandeth the way thereof, and he knoweth the place thereof. <sup>24</sup> For he looketh to the ends of the earth, and seeth under the whole heaven; <sup>25</sup> To make the weight for the winds; and he weigheth the waters by measure. <sup>26</sup> When he made a decree for the rain, and a way for the lightning of the thunder: <sup>27</sup> Then did he see it, and declare it; he prepared it, yea, and searched it out. <sup>28</sup> And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

**29** Moreover Job continued his parable, and said, <sup>2</sup> Oh that I were as in months past, as in the days when God preserved me; <sup>3</sup> When his candle shined upon my head, and when by his light I walked through darkness; <sup>4</sup> As I was in the days of my youth, when the secret of God was upon my tabernacle; <sup>5</sup> When the Almighty was yet with me, when my children were about me; <sup>6</sup> When I washed my steps with butter, and the rock poured me out rivers of oil;

<sup>7</sup> When I went out to the gate through the city, when I prepared my seat in the street! <sup>8</sup> The young men saw me, and hid themselves: and the aged arose, and stood up. <sup>9</sup> The princes refrained talking, and laid their hand on their mouth. <sup>10</sup> The nobles held their peace, and their tongue cleaved to the roof of their mouth. <sup>11</sup> When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: <sup>12</sup> Because I delivered the poor that cried, and the fatherless, and him that had none to help him. <sup>13</sup> The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. <sup>14</sup> I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. <sup>15</sup> I was eyes to the blind, and feet was I to the lame.

**27** Poleg tega je Job nadaljeval svojo prisopodobo in rekel: <sup>2</sup> »**Kakor** Bog živi, ki je odvzel mojo sodbo in Vsemogočni, ki je nadlegoval mojo dušo; <sup>3</sup> ves čas je moj dih v meni in Božji duh je v mojih nosnicah; <sup>4</sup> moje uštice ne bodo govorile zlobnosti niti moj jezik ne bo izrekel prevare. <sup>5</sup> Bog ne daj, da bi vas opravičil. Dokler ne umrem, svoje neokrnjenosti ne bom odstranil od sebe. <sup>6</sup> Svojo pravičnost trdno držim in je ne bom izpustil. Moje srce me ne bo grajalo, tako dolgo dokler živim.

<sup>7</sup> Naj bo moj sovražnik kakor zlobnež in kdor se dviguje zoper mene kakor nepravičnež. <sup>8</sup> § Kajti kaj je upanje hinavca, čeprav on pleni, medtem ko Bog odvzema njegovo dušo? <sup>9</sup> Mar bo Bog slišal njegov jok, ko nadenj pride stiska? <sup>10</sup> Mar se bo razveseljeval v Vsemogočnem? Mar bo vedno klical k Bogu?

<sup>11</sup> Učil te bom z Božjo roko. **Tega**, kar je z Vsemogočnim, ne bom prikrival. <sup>12</sup> Glejte, vi vsi ste to videli, zakaj ste potem vsi skupaj tako prazni? <sup>13</sup> To je delež zlobnega moža z Bogom in dedičina zatiralcev, ki jo bodo prejeli od Vsemogočnega. <sup>14</sup> Če bodo njegovi otroci pomnoženi, je to za meč in njegovo potomstvo ne bo nasičeno s kruhom. <sup>15</sup> Tisti, ki preostanejo od njega, bodo pokopani v smrt in njegove v dove ne bodo jokale. <sup>16</sup> Čeprav kopici srebra kakor prahu in si pripravlja oblačila kakor izila, <sup>17</sup> to lahko pripravlja, toda pravični si bo to nadel in nedolžni bo razdelil srebro. <sup>18</sup> Svojo hišo gradi kakor molj in kakor šotor, **ki ga** postavlja čuvaj. <sup>19</sup> Bogataš se bo ulegel, toda ne bo zbran, odpira svoje oči in ga ni. <sup>20</sup> Strahote ga zgrabijo kakor vode, vihar ga ukrade v noči. <sup>21</sup> Vzhodnik ga odnaša proč in on odhaja; kakor vihar ga vrže iz njegovega kraja. <sup>22</sup> Kajti Bog bo vrgel nanj in ne bo prizanesel, želet bo pobegniti iz njegove roke. <sup>23</sup> **Ljudje** bodo s svojimi rokami ploskali nad njim in ga izživili iz njegovega kraja.

**28** Zagotovo obstaja žila za srebro in prostor za zlato, **kjer ju** preciščujejo. <sup>2</sup> Železo je vzeto iz zemlje in bron je staljen iz kamna. <sup>3</sup> On postavlja konec temi in preiskuje vso popolnost: kamne iz teme in smrtno senco. <sup>4</sup> § Poplava izbruhnejo ven, proč od prebivalca, **celo vode**, pozabljeni od stopala. Posušene so, odtekle so proč od ljudi. <sup>5</sup> Glejte zemlje, iz nje prihaja kruh, in pod njo je obrnjeno kakor bi bil ogenj. <sup>6</sup> Njeni kamni so mesto za safirje in ta ima zlati prah. <sup>7</sup> Je steza, katero nobena perjad ne pozna in katere jastrebovo oko ni videlo. <sup>8</sup> Levji mladiči je niso pomendrali niti krut lev ni šel mimo nje. <sup>9</sup> Svojo roko izteguje nad skaljo, gore prevrača pri koreninah. <sup>10</sup> Reke vrezuje med skalami in njegovo oko vidi vsako dragoceno stvar. <sup>11</sup> Poplave zvezuje pred poplavljajem in **stvar**, ki je skrita, prinaša na svetlogo. <sup>12</sup> Toda kje se bo našla modrost? In kje je kraj razumevanja? <sup>13</sup> Človek ne ve za njeno vrednost niti je ni najti v deželi živih.

<sup>14</sup> Globina pravi: »V meni je ni.« Morje pravi: »Ta ni z menoj.« <sup>15</sup> Ni je moč dobiti za zlato, niti ne bo srebro odtehtano za njeno vrednost. <sup>16</sup> Ta ne more biti primerjana z zlatom iz Ofirja, z dragocenim oniksom ali safirjem. <sup>17</sup> Zlato in kristal ji ne moreta biti enaka in njena zamenjava **ne bo za** dragocenosti iz čistega zlata. <sup>18</sup> Nobene omembe ne bo narejene o koralah ali o biserih, kajti cena modrosti je nad rubini. <sup>19</sup> Topaz iz Etiopije ji ne bo enak niti ne bo ovrednotena s čistim zlatom.

<sup>20</sup> Od kod potem prihaja modrost? In kje je kraj razumnosti? <sup>21</sup> Videti je, da je skrita pred očmi vseh živih in prikrita pred zračno perjadjo.

<sup>22</sup> Uničenje in smrt pravita: »O njeni slavi sva slišala s svojimi ušesi.«

<sup>23</sup> Bog razume njen pot in on pozna njen kraj. <sup>24</sup> Kajti gleda do konca zemlje in vidi pod celotnim nebom, <sup>25</sup> da naredi težo za vetrove in vode odmerja z mero. <sup>26</sup> Ko je naredil odlok za dež in pot za bliskanje groma, <sup>27</sup> potem jo je videl in jo oznanja. Pripravlja jo, da, in razpoznavata. <sup>28</sup> Človeku pa pravi: »Glej, strah Gospodov, to je modrost; in oditi od zla je razumnost.«

**29** Poleg tega je Job nadaljeval svojo prisopodobo in rekel: <sup>2</sup> »O da bi bil kakor v preteklih mesecih, kakor v dneh, ko me je Bog varoval, <sup>3</sup> ko je njegova sveča svetila nad mojo glavo in ko sem z njegovo svetlogo hodil skozi temo, <sup>4</sup> kakor sem bil v dneh svoje mladosti, ko je bila Božja skrivnost na mojem šotoru, <sup>5</sup> ko je bil Vsemogočni še z menoj, ko so bili moji otroci okoli mene, <sup>6</sup> ko sem svoje korake umival z maslom in mi je skala izlivala reke olja,

<sup>7</sup> ko sem šel ven k velikim vratom skozi mesto, ko sem svoj sedež pripravil na ulici! <sup>8</sup> Mladenci so me videli in se skrili in ostareli so se vzdignili in stali. <sup>9</sup> Princi so zadržali govorjenje in na svoja usta položili svojo roko. <sup>10</sup> Plemiči so molčali in njihov jezik se je prilepil na nebo njihovih ust. <sup>11</sup> Ko me je uho zaslšalo, potem me je blagoslovilo in ko me je oko zagledalo, mi je dalo pričevanje, <sup>12</sup> ker sem osvobodil reveža, ki je jokal in osirotelega in **tistega**, ki ni imel nikogar, da mu pomaga. <sup>13</sup> Blagoslov tistega, ki je bil pripravljen, da umre, je prišel nadme. Vdovinem srcu sem storil, da prepeva od radosti. <sup>14</sup> Nadel sem si pravičnost in ta me je oblekla. Moja sodba je bila kakor svečano oblačilo in diadem. <sup>15</sup> Bil sem oči slepemu in stopala hromemu. <sup>16</sup> Bil sem oče

revnemu in zadevo, **ki** je nisem poznal, sem preiskal.<sup>17</sup> Zlomil sem čeljusti zlobnemu in izpulil plen iz njegovih zob.

<sup>18</sup> Potem sem rekel: „Umrl bom v svojem gnezdu in **svoje** dneve bom pomnožil kakor peseck.<sup>19</sup> Moja korenina **je bila** razprostrta pri vodah in rosa je vso noč ležala na moji mladiki.<sup>20</sup> Moja slava **je bila** sveža v meni in moj lok je bil obnovljen v moji roki.<sup>21</sup> **Može** so mi prisluhnili, čakali in molčali ob mojem nasvetu.<sup>22</sup> Po mojih besedah niso ponovno spregovorili in moj govor je rosil nanje.<sup>23</sup> Name so čakali kakor na dež v svoja usta so široko odprli **kakor** za pozni dež.<sup>24</sup> Če sem se jim smejal, **temu** niso verjeli. Svetlobe mojega obličja niso zavrgli.<sup>25</sup> Izbral sem njihovo pot in sedel **[kot]** vodja in prebival kakor kralj v vojski, kakor nekdo, **ki** tolaži žalovalce.

**30** Toda sedaj me imajo **tisti**, **ki so** mlajši od mene, v posmeh, katerih očete bi preziral, da jih postavim s psi svojega tropa.<sup>2</sup> Da, čemu **naj** mi moč njihovih rok **koristi**, v katerem je visoka starost umrla?<sup>3</sup> Zaradi potrebe in lakote **so bili** osamljeni. Bežijo v divjino, v prejšnjem času zapuščeno in opustošeno.<sup>4</sup> Ki sekajo egiptovsko špinaco pri grmih in brinove korenine **za svojonjihovo** hrano.<sup>5</sup> Pregnani so bili izmed **Ijudi** (za njimi so vpili kakor **za tatom**),<sup>6</sup> da prebivajo v pečinah dolin, **v** zemeljskih votlinah **in v** skalah.<sup>7</sup> Med grmovjem so rigali, pod koprivami so bili zbrani skupaj.<sup>8</sup> **Bili so** otroci bedakov, da, otroci nizkotnih mož, bili so zlobnejši kakor zemlja.<sup>9</sup> Sedaj sem njihova pesem, da, jaz sem njihova tarča posmeha.<sup>10</sup> Prezirajo me, bežijo daleč od mene in ne priznajo mi pljunka v moj obraz.<sup>11</sup> Ker je odvezal mojo vrvico in me prizadel, so tudi oni popustili uzdo pred menoij.<sup>12</sup> Na **moji** desni **roki** vstaja mladina. Moja stopala odrivajo in zoper mene so dvignili poti svojega uničenja.<sup>13</sup> Škodujejo moji stezi, postavili so mojo katastrofo, nobenega pomočnika nimajo.<sup>14</sup> § Prišli so **nadme** kakor široka razpoka **vodá**. V opustošenju so se zvalili **nadme**.

<sup>15</sup> Strahote so se zgrnile nadme. Mojo dušo zasledujejo kakor veter in moja blaginja mineva kakor oblak.<sup>16</sup> Sedaj je moja duša izlita nadme, polastili so se me dnevi stiske.<sup>17</sup> Moje kosti so prebodenе v meni v nočnem obdobju in moje kite nimajo počitka.<sup>18</sup> Z veliko silo **moje bolezni** je moja obleka spremenjena; naokoli me veže kakor ovratnik mojega plašča.<sup>19</sup> Vrgel me je v blato in postal sem podoben prahu in pepelu.<sup>20</sup> Kličem k tebi, ti pa me ne slišiš. Vstanem, ti pa se **ne oziraš** name.<sup>21</sup> Do mene si postal krut; s svojo močno roko se nastruješ zoper mene.<sup>22</sup> Vzdiguješ me k vetrui, povzročaš mi, da jaham **na njem** in razapljaš moje imetje.<sup>23</sup> Kajti vem, **da** me boš privedel **k** smrti in **k** hiši, določeni za vse živeče.<sup>24</sup> Vendar **svoje** roke ne bo iztegnil h grobu, čeprav v svojem uničenju kričijo.<sup>25</sup> Mar nisem jokal zaradi tistega, ki je bil v stiski? Mar **ni** moja duša žalovala za ubogim?<sup>26</sup> Ko sem gledal za dobrim, potem je prišlo **k meni** zlo. Ko pa sem pričakoval svetobo, je prišla tema.<sup>27</sup> Moja notranjost vre in ne počiva. Dnevi stiske so me ovirali.<sup>28</sup> Odsel sem žalujoč brez sonca. Vstal sem **in** klical v skupnosti.<sup>29</sup> Brat sem zmajem in družnik sovam.<sup>30</sup> Moja koža na meni je črna in moje kosti gorijo zaradi vročine.<sup>31</sup> Tudi moja harfa je **obrnjena** v žalovanje in moja piščal v glas tistih, ki jokajo.

**31** Sklenil sem zavezo s svojimi očmi. Zakaj naj bi potem mislil na devico?<sup>2</sup> Kajti kakšen delež od Boga **je** od zgoraj? In **kakšna** dediščina od Vsemogočnega od zgoraj?<sup>3</sup> Mar ni uničenje za zlobne? In posebna **kazen** za delavce krivičnosti?<sup>4</sup> Mar on ne vidi mojih poti in šteje vse moje korake?<sup>5</sup> Če sem hodil z ničnostjo ali če je moje stopalo hitelo k prevari,<sup>6</sup> naj bom stehtan na pravilni tehtnici, da Bog lahko spozna mojo neokrnjenost.<sup>7</sup> Če se je moj korak obrnil iz poti in je moje srce hodilo za mojimi očmi in če se je kakršenkoli madež prileplil na moje roke,<sup>8</sup> **potem** naj jaz sejem in naj drug jé. Da, naj bo moje potomstvo izkoreninjeno.

<sup>9</sup> Če je bilo moje srce zavedeno z žensko, ali če sem prežal pri vratih svojega soseda,<sup>10</sup> **potem** naj moja žena melje drugemu in naj se drugi sklanjajo nad njo.<sup>11</sup> Kajti to **je** grozoten zločin. Da, to **je** krivičnost, **ki naj se kaznuje** s sodniki.<sup>12</sup> Kajti to **je** ogenj, **ki** použiva v uničenje in bi izkoreninil ves moj donos.<sup>13</sup> Če sem preziral zadevo svojega sluha ali svoje dekle, ko so se pričkali z menoj,<sup>14</sup> kaj bom potem storil, ko se dvigne Bog? In ko on obiskuje, kaj naj mu odgovorim?<sup>15</sup> Mar ni on, ki me je naredil v maternici, naredil njega? Ali naju ni eden oblikoval v maternici?

<sup>16</sup> Če sem uboge zadržal pred **njihovo** željo, ali očem vdove storil, da opešajo,<sup>17</sup> ali sem sam pojedel svoj griljav in osirotelni ni jedel od njega<sup>18</sup> (kajti od moje mladosti je bil vzugajan z menoj, kakor z očetom in usmerjal sem jo od maternice svoje matere),<sup>19</sup> če sem gledal kogarkoli giniti zaradi pomanjkanja obleke ali kateregakoli revnega brez pokrivala,<sup>20</sup> če me njegova ledja niso blagoslovila in **če ni** bil ogret z runom moje ovce;<sup>21</sup> če sem povzdignil svojo roko zoper osirotelega, ko sem videl svojo pomoč v velikih vrath,<sup>22</sup> **potem** naj moj laket pada od moje lopatic in moj laket **[naj]** bo odlomljen od kosti.<sup>23</sup> Kajti uničenje **od** Boga mi **je bilo** strahota in zaradi razloga njegovega visočanstva ne bi mogel zdržati.

<sup>24</sup> Če sem zlato naredil za svoje upanje ali sem čistemu zlatu rekel: **Ti si** moje zaupanje,<sup>25</sup> če sem se veselil, ker **je bilo** moje premoženje veliko in ker je moja roka veliko pridobila,<sup>26</sup> če sem pogledal sonce,

<sup>16</sup> I was a father to the poor: and the cause which I knew not I searched out.

<sup>17</sup> And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

<sup>18</sup> Then I said, I shall die in my nest, and I shall multiply **my** days as the sand. <sup>19</sup> My root was spread out by the waters, and the dew lay all night upon my branch. <sup>20</sup> My glory was fresh in me, and my bow was renewed in my hand. <sup>21</sup> Unto me **men** gave ear, and waited, and kept silence at my counsel.

<sup>22</sup> After my words they spake not again; and my speech dropped upon them.

<sup>23</sup> And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. <sup>24</sup> If I laughed on them, they believed it not; and the light of my countenance they cast not down. <sup>25</sup> I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

**30** But now **they that are** younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

<sup>2</sup> Yea, whereto **might** the strength of their hands **profit** me, in whom old age was perished?<sup>3</sup> For want and famine **they were** solitary; fleeing into the wilderness in former time desolate and waste.<sup>4</sup> Who cut up mallows by the bushes, and juniper roots for their meat.<sup>5</sup> They were driven forth from among **men**, (they cried after them as *after a thief*);<sup>6</sup> To dwell in the clifts of the valleys, in caves of the earth, and in the rocks.<sup>7</sup> Among the bushes they brayed; under the nettles they were gathered together.<sup>8</sup> **They were** children of fools, yea, children of base men: they were viler than the earth.<sup>9</sup> And now am I their song, yea, I am their byword.<sup>10</sup> They abhor me, they flee far from me, and spare not to spit in my face.<sup>11</sup> Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.<sup>12</sup> Upon **my right hand** rise the youth; they push away my feet, and they raise up against me the ways of their destruction.<sup>13</sup> They mar my path, they set forward my calamity, they have no helper.<sup>14</sup> They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.

<sup>15</sup> Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.<sup>16</sup> And now my soul is poured out upon me; the days of affliction have taken hold upon me.<sup>17</sup> My bones are pierced in me in the night season: and my sinews take no rest.<sup>18</sup> By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.

<sup>19</sup> He hath cast me into the mire, and I am become like dust and ashes.<sup>20</sup> I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.

<sup>21</sup> Thou art become cruel to me: with thy strong hand thou opposest thyself against me.<sup>22</sup> Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.<sup>23</sup> For I know that thou wilt bring me to death, and to the house appointed for all living.<sup>24</sup> Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.<sup>25</sup> Did not I weep for him that was in trouble? was not my soul grieved for the poor?<sup>26</sup> When I looked for good, then evil came unto me: and when I waited for light, there came darkness.<sup>27</sup> My bowels boiled, and rested not: the days of affliction prevented me.<sup>28</sup> I went mourning without the sun: I stood up, and I cried in the congregation.<sup>29</sup> I am a brother to dragons, and a companion to owls.

<sup>30</sup> My skin is black upon me, and my bones are burned with heat.<sup>31</sup> My harp also is turned to mourning, and my organ into the voice of them that weep.

**31** I made a covenant with mine eyes; why then should I think upon a maid?

<sup>2</sup> For what portion of God is **there** from above? and what inheritance of the Almighty from on high?<sup>3</sup> Is not destruction to the wicked? and a strange punishment to the workers of iniquity?<sup>4</sup> Doth not he see my ways, and count all my steps?<sup>5</sup> If I have walked with vanity, or if my foot hath hasted to deceit;<sup>6</sup> Let me be weighed in an even balance, that God may know mine integrity.<sup>7</sup> If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;<sup>8</sup> Then let me sow, and let another eat; yea, let my offspring be rooted out.

<sup>9</sup> If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;<sup>10</sup> Then let my wife grind unto another, and let others bow down upon her.<sup>11</sup> For this is an heinous crime; yea, it is an iniquity to be punished by the judges.<sup>12</sup> For it is a fire that consumeth to destruction, and would root out all mine increase.<sup>13</sup> If I did despise the cause of my manservant or of my maidservant, when they contended with me;<sup>14</sup> What then shall I do when God riseth up? and when he visiteth, what shall I answer him?<sup>15</sup> Did not he that made me in the womb make him? and did not one fashion us in the womb?

<sup>16</sup> If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;<sup>17</sup> Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;<sup>18</sup> (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb);<sup>19</sup> If I have seen any perish for want of clothing, or any poor without covering;<sup>20</sup> If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;<sup>21</sup> If I have lifted up my hand against the fatherless, when I saw my help in the gate;<sup>22</sup> Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.<sup>23</sup> For destruction from God was a terror to me, and by reason of his highness I could not endure.

<sup>24</sup> If I have made gold my hope, or have said to the fine gold, Thou art my confidence;<sup>25</sup> If I rejoiced because my wealth was great, and because mine hand had gotten much;<sup>26</sup> If I beheld the sun when it shined, or the moon

walking in brightness; <sup>27</sup> And my heart hath been secretly enticed, or my mouth hath kissed my hand: <sup>28</sup> This also were an iniquity to be punished by the judge: for I should have denied the God that is above. <sup>29</sup> If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: <sup>30</sup> Neither have I suffered my mouth to sin by wishing a curse to his soul. <sup>31</sup> If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied. <sup>32</sup> The stranger did not lodge in the street: but I opened my doors to the traveller.

<sup>33</sup> If I covered my transgressions as Adam, by hiding mine iniquity in my bosom: <sup>34</sup> Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door? <sup>35</sup> Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book. <sup>36</sup> Surely I would take it upon my shoulder, and bind it as a crown to me. <sup>37</sup> I would declare unto him the number of my steps; as a prince would I go near unto him. <sup>38</sup> If my land cry against me, or that the furrows likewise thereof complain; <sup>39</sup> If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: <sup>40</sup> Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

**32** So these three men ceased to answer Job, because he was righteous in his own eyes. <sup>2</sup> Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God. <sup>3</sup> Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. <sup>4</sup> Now Elihu had waited till Job had spoken, because they were elder than he. <sup>5</sup> When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

<sup>6</sup> And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. <sup>7</sup> I said, Days should speak, and multitude of years should teach wisdom. <sup>8</sup> But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. <sup>9</sup> Great men are not always wise: neither do the aged understand judgment. <sup>10</sup> Therefore I said, Hearken to me; I also will shew mine opinion. <sup>11</sup> Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. <sup>12</sup> Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words: <sup>13</sup> Lest ye should say, We have found out wisdom: God thrusteth him down, not man. <sup>14</sup> Now he hath not directed his words against me: neither will I answer him with your speeches.

<sup>15</sup> They were amazed, they answered no more: they left off speaking. <sup>16</sup> When I had waited, (for they spake not, but stood still, and answered no more;) <sup>17</sup> I said, I will answer also my part, I also will shew mine opinion. <sup>18</sup> For I am full of matter, the spirit within me constraineth me. <sup>19</sup> Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. <sup>20</sup> I will speak, that I may be refreshed: I will open my lips and answer. <sup>21</sup> Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. <sup>22</sup> For I know not to give flattering titles; in so doing my maker would soon take me away.

**33** Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words. <sup>2</sup> Behold, now I have opened my mouth, my tongue hath spoken in my mouth. <sup>3</sup> My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly. <sup>4</sup> The Spirit of God hath made me, and the breath of the Almighty hath given me life. <sup>5</sup> If thou canst answer me, set thy words in order before me, stand up. <sup>6</sup> Behold, I am according to thy wish in God's stead: I also am formed out of the clay. <sup>7</sup> Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

<sup>8</sup> Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, <sup>9</sup> I am clean without transgression, I am innocent; neither is there iniquity in me. <sup>10</sup> Behold, he findeth occasions against me, he counteth me for his enemy, <sup>11</sup> He putteth my feet in the stocks, he marketh all my paths. <sup>12</sup> Behold, in this thou art not just: I will answer thee, that God is greater than man. <sup>13</sup> Why dost thou strive against him? for he giveth not account of any of his matters.

<sup>14</sup> For God speaketh once, yea twice, yet man perceiveth it not. <sup>15</sup> In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; <sup>16</sup> Then he openeth the ears of men, and sealeth their instruction, <sup>17</sup> That he may withdraw man from his purpose, and hide pride from man. <sup>18</sup> He keepeth back his soul from the pit, and his life from perishing by the sword.

<sup>19</sup> He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: <sup>20</sup> So that his life abhorreth bread, and his soul dainty meat. <sup>21</sup> His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. <sup>22</sup> Yea, his soul draweth near unto the grave, and his life to the destroyers. <sup>23</sup> If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: <sup>24</sup> Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. <sup>25</sup> His flesh shall be fresher than a child's: he shall return to

ko se sijalo ali luno hoditi v sijaju <sup>27</sup> in je bilo moje srce skrivno premamljeno, oziroma so moja usta poljubila mojo roko? <sup>28</sup> Tudi to bi bila krivičnost, da bi bil kaznovan od sodnika, kajti jaz bi zanikal Boga, ki je zgoraj. <sup>29</sup> Če sem se veselil ob uničenju tistega, ki me je sovražil ali sem se povzdignil, ko ga je našlo zlo, <sup>30</sup> niti svojim ustom nisem dopustil, da grešijo z želenjem prekletstva njegovi duši. <sup>31</sup> Če možje mojega šotorja niso rekli: »O da bi imeli njegovo meso! Ne moremo biti zadovoljni.« <sup>32</sup> Tuje ni prenočeval na ulici, temveč sem svoja vrata odprl popotniku.

<sup>33</sup> Če sem svoje prestopke pokril kakor Adam, s skrivanjem svoje krivičnosti v svojem naročju, <sup>34</sup> ali sem se bal velike množice, ali me straši zaničevanje družin, da sem molčal in nisem šel izpred vrat? <sup>35</sup> O da bi me nekdo poslušal! Glej, moja želja je, da bi mi Vsemogočni odgovoril in da bi moj nasprotnik napisal knjigo. <sup>36</sup> Zagotovo bi to vzel na svojo ramo in si to privezal kot krono. <sup>37</sup> Prikazal bi mu število mojih korakov. Kakor princ bi šel blizu k njemu. <sup>38</sup> Če moja dežela joka zoper mene ali da se njene brazde podobno pritožujejo, <sup>39</sup> če sem brez denarja pojedel njene sadove ali sem njenim lastnikom povzročil, da izgubijo svoje življenje, <sup>40</sup> naj osat raste namesto psenice in smrdljiv plevel namesto ječmena.« Jobove besede so končane.

**32** Tako so ti trije možje prenehali odgovarjati Jobu, ker je bil pravični v svojih lastnih očeh. <sup>2</sup> Potem je bil vžgan bes Elihúja, Barahélova sina, Buzéjca iz Rámovega rodu. Njegov bes je bil vžgan zoper Joba, ker je sebe bolj opravičeval kakor Boga. <sup>3</sup> Tudi zoper njegove tri prijatelje je bil vžgan njegov bes, ker niso našli nobenega odgovora, pa so vendor obsodili Joba. <sup>4</sup> Torej Elihú je čakal, dokler Job ni spregovoril, ker so bili starejši kakor on. <sup>5</sup> Ko je Elihú videl, da ni bilo nobenega odgovora v ustih teh treh mož, je bil potem vžgan njegov bes.

<sup>6</sup> Elihú, Barahélov sin, Buzéjec, je odgovoril in rekel: »Jaz sem mlad, vi pa ste zelo stari, zato sem bil prestrašen in se vam nisem drznil pokazati svojega mnenja. <sup>7</sup> Rekel sem: »Dnevi naj bi spregovorili in množica let naj bi učila modrost.« <sup>8</sup> Toda v človeku je duh. Navdih Vsemogočnega jim daje razumevanje. <sup>9</sup> Veliki možje niso vedno modri, niti ostareli ne razumejo sodbe. <sup>10</sup> Zato sem rekel: »Prisluhnite mi. Tudi jaz bom pokazal svoje mnenje. <sup>11</sup> Glejte, čakal sem na vaše besede, prisluhnil sem vašim razlogom, medtem ko ste iskali kaj bi rekli. <sup>12</sup> Da, prisluhnil sem vam in glejte nikogar izmed vas ni bilo, da prepravi Joba ali da odgovori njegovim besedam, <sup>13</sup> da ne bi rekli: »Pridobili smo modrost. Bog ga suva dol, ne človek.« <sup>14</sup> Torej svojih besed ni usmeril zoper mene, niti mu ne bom odgovoril z vašimi govorji.«

<sup>15</sup> Bili so osupli, niso več odgovarjali. Prenehali so govoriti. <sup>16</sup> Ko sem čakal (kajti niso govorili, temveč mirno stali in niso več odgovarjali), <sup>17</sup> sem rekel: »Tudi jaz bom odgovoril svoj del, tudi jaz bom pokazal svoje mišljenje. <sup>18</sup> Kajti poln sem stvari, duh znotraj mene me sili. <sup>19</sup> Glejte, moj trebuh je kakor vino, ki nima oddušnika. Pripravljeno je, da poči kakor novi mehovi. <sup>20</sup> Govoril bom, da bom lahko osvežen. Odpril bom svoje ustnice in odgovoril. <sup>21</sup> Ne pustite mi, prosim vas, sprejeti obličja kateregakoli moža, niti mi ne pustite, da dajem laskave nazive človeku. <sup>22</sup> Kajti ne znam dajati laskavih nazivov. Če bi tako počel, bi me moj stvarnik hitro odvedel.

**33** Zatorej Job, prosim te, prisluhni mojim govorom in prisluhni vsem mojim besedam. <sup>2</sup> Glej, sedaj sem odpril svoja usta, moj jezik je spregovoril v mojih ustih. <sup>3</sup> Moje besede bodo iziskrenosti mojega srca in moje ustnice bodo jasno izgovarjale spoznanje. <sup>4</sup> Božji Duh me je naredil in dih Vsemogočnega mi je dal življenje. <sup>5</sup> Če mi lahko odgovoriš, uredi svoje besede pred menoj. Vstani. <sup>6</sup> Glej, jaz sem glede na tvojo željo namesto Boga. Tudi jaz sem oblikovan izila. <sup>7</sup> Glej, moja strahota te ne bo prestrašila niti ne bo moja roka težka na tebi.

<sup>8</sup> Zagotovo si govoril v mojem slišanju in slišal sem glas twojih besed, rekoč: <sup>9</sup> Cist sem, brez prestopka, nedolžen sem niti in meni ni krivičnosti. <sup>10</sup> Glej, zoper mene najde priložnosti, steje me za svojega sovražnika, <sup>11</sup> moja stopala polaga v klade, zaznamuje vse moje steze. <sup>12</sup> Glej, v tem nisi pravičen. Odgovoril ti bom, da je Bog večji kakor človek. <sup>13</sup> Zakaj se prepriča zoper njega? Kajti on ne daje računa o katerikoli izmed svojih zadev.

<sup>14</sup> Kajti Bog govorí enkrat, da, dvakrat, vendor človek tega na zazna. <sup>15</sup> V sanjah in v videnju ponosi, ko na ljudi pade globoko spanje, v dremanjih na postelji. <sup>16</sup> Takrat on odpira ljudem ušesa in pečati njihovo poučevanje, <sup>17</sup> da bi lahko odvrnil človeka od njegovega namena in pred človekom skril ponos. <sup>18</sup> Njegovo dušo zadržuje pred jamo in njegovo življenje pred pogubo z mečem.

<sup>19</sup> Okaran je tudi z bolečino na svoji postelji in množica njegovih kosti z močno bolečino, <sup>20</sup> tako da njegovo življenje prezira kruh in njegova duša okusno hrano. <sup>21</sup> Njegovo meso je použito, da ga ni moč videti in njegove kosti, ki jih ni bilo videti, štrlijo ven. <sup>22</sup> Da, njegova duša se približuje grobu in njegovo življenje k uničevalcem. <sup>23</sup> Če bo z njim poslanec, tolmač, eden med tisočimi, da pokaže človeku njegovo poštenost, <sup>24</sup> potem mu je on milostljiv in pravi: »Osvobi ga pred pogrebanjem dol k jami. Našel sem odkupnino.« <sup>25</sup> Njegovo meso bo

mladostnejše kakor otrokovo. Vrnil se bo k dnem svoje mladosti. <sup>26</sup> Molil bo k Bogu in mu bo naklonjen in z radostjo bo videl njegov obraz, kajti človeku bo povrnil njegovo pravičnost. <sup>27</sup> On pogleda na ljudi in *če kdorkoli* reče: »Grešil sem in izkrivil **to, kar je bilo** pravilno, pa mi to ni koristilo, <sup>28</sup> bo njegovo dušo osvobodil pred pogrejanjem v jamo in njegovo življenje bo videlo svetlogo.«

<sup>29</sup> Glej, vse te *stvari* Bog pogosto dela s človekom, <sup>30</sup> da njegovo dušo privede nazaj iz tame, da bi bil razsvetljen s svetlogo živih. <sup>31</sup> Dobro pazi, o Job, prisluhn mi. Umolknici v jaz bom govoril. <sup>32</sup> Če mi imaš karkoli reči, mi odgovori. Govori, kajti želim te opravičiti. <sup>33</sup> Če ne, mi prisluhnici. Umolknici in učil te bom modrosti.«

**34** Nadalje je Elihú odgovoril in rekel: <sup>2</sup> »Poslušajte moje besede, o vi modri **možje**. Pazljivo mi prisluhnite vi, ki imate spoznanje. <sup>3</sup> Kajti uho preizkuša besede, kakor usta okušajo hrano. <sup>4</sup> Izberimo si sodbo. Naj med seboj spoznamo kaj *je* dobro. <sup>5</sup> Kajti Job je rekel: »Jaz sem pravičen in Bog je odvzel mojo sodbo. <sup>6</sup> Mar naj bi legal zoper svojo pravico? Moja rana *je* nezaceljiva, brez prestopka.« <sup>7</sup> Kateri človek *je* podoben Jobu, *ki* norčevanje pije kakor vodo? <sup>8</sup> Ki gre v družbo z delavci krivičnosti in hodi z zlobneži? <sup>9</sup> Kajti rekel je: »Nič ne koristi človeku, da bi se razveseljeval z Bogom.«

<sup>10</sup> Zato mi prisluhnite vi, možje razumevanja. Daleč naj bo od Boga, *da bi počel* zlobnost in *od* Vsemogočnega, *da bi zaregil* krivičnost. <sup>11</sup> Kajti delo človeka bo povrnil k sebi in vsakemu človeku povzroči, da najde glede na *njegove* poti. <sup>12</sup> Da, Bog zagotovo ne bo počel zlobno niti Vsemogočni ne bo izkrivil sodbe. <sup>13</sup> Kdo mu je izročil skrb nad zemljo? Ali kdo je opravil s celotnim zemeljskim *[krogom]*? <sup>14</sup> Če svoje srce naravna na človeka, *če* k sebi zbere njegovega duha in njegov dih, <sup>15</sup> bo vse meso skupaj umrlo in človek se bo ponovno vrnil v prah.

<sup>16</sup> Če *imas* sedaj razumevanje, poslušaj to, prisluhni glasu mojih besed. <sup>17</sup> Mar bo torej vladal tisti, ki sovraži pravico? Boš obsodil tistega, ki je najbolj pravičen? <sup>18</sup> **Mar je primerno** kralju reči: »*Ti si zloben?*« In princem: »*Vi ste brezbožni?*« <sup>19</sup> **Kako veliko manj tistem**, ki ne sprejema oseb od princev niti se ne ozira na bogatega bolj kakor na ubogega? Kajti vsi ti *so* delo njegovih rok. <sup>20</sup> V trenutku bodo umrli in ljudstvo bo zaskrbljeno ob polnoči in preminilo. Mogočen bo odvzet brez roke. <sup>21</sup> Kajti njegove oči *so* na človekovih poteh in vidi vsa njegova ravnanja. <sup>22</sup> Ni teme niti smrtne sence, kjer bi se lahko skrili delavci krivičnosti. <sup>23</sup> Kajti na človeka ne bo položil več **kakor pravico**, da bi ta vstopil na sodbo z Bogom. <sup>24</sup> Na koščke bo razbil mogočne može brez števila in druge postavil namesto njih. <sup>25</sup> Torej pozna njihova dela in *jih* prevrača v noči, tako da so uničena. <sup>26</sup> Udarja jih kakor zlobneže v odprttem pogledu drugih, <sup>27</sup> ker so se obrnili proč od njega in niso hoteli preudariti nobene izmed njegovih poti, <sup>28</sup> tako da so vpitju ubogega povzročili, da pride k njemu in on sliši vpitje prizadetega. <sup>29</sup> Ko daje spokojnost, kdo potem lahko dela težavo? In ko skrije *svoj* obraz, kdo ga potem lahko gleda? Bodisi *je to storjeno* zoper narod ali samo zoper človeka, <sup>30</sup> da hinavec ne kraljuje, da ne bi bilo ljudstvo ujeto v zanko.

<sup>31</sup> Zagotovo je primerno, da bi bilo Bogu rečeno: »Nosil sem **kaznovanje**, ne bom *več* razžalil. <sup>32</sup> **Tega, kar** ne vidim, me uči. Če sem storil krivičnost, je ne bom več počel. <sup>33</sup> **Mar bo to** glede na twoj um? On bo to poplačal, bodisi ali odkloniš ali izbereš, in ne jaz. Zato govari kar veš. <sup>34</sup> Naj mi možje razumevanja povedo in naj mi moder mož prisluhne.« <sup>35</sup> Job je govoril brez spoznanja in njegove besede *so bile* brez modrosti. <sup>36</sup> Moja želja *je, da* bi bil Job lahko preizkušen do konca zaradi *svojih* odgovorov zlobnežem. <sup>37</sup> Kajti svojemu grehu dodaja upor, *s svojimi rokami* ploska med nami in svoje besede pomnožuje zoper Boga.«

**35** Elihú je poleg tega spregovoril in rekel: <sup>2</sup> »Mar misliš, da je to pravilno, *da* govorиш: »Moja pravičnost *je* večja kakor Božja?« <sup>3</sup> Kajti praviš: »Kakšna prednost ti bo to?« *in*, »Kakšno korist bom imel, *če bom očiščen* pred svojim grehom?« <sup>4</sup> Odgovoril ti bom in tvojim družabnikom s teboj. <sup>5</sup> Poglej v nebo in glej. Ogleduj oblake, *ki* so višje kakor ti. <sup>6</sup> Če gresiš, kaj delaš zoper njega? Ali *če* so tvoji prestopki pomnoženi, kaj mu delaš? <sup>7</sup> Če si pravičen, kaj mu daješ? Ali kaj on prejema iz twoje roke? <sup>8</sup> Tvoja zlobnost **lahko prizadene** človeka kakor si *ti* in tvoja pravičnost **lahko koristi** človeškemu sinu.

<sup>9</sup> Zaradi množice zatiranj povzročajo *zatiranim*, da kričijo. Vpijejo zaradi lakta mogočnega. <sup>10</sup> Toda nihče ne pravi: »Kje *je* Bog, moj stvarnik, ki daje pesmi ponoči, <sup>11</sup> ki nas uči več kakor zemeljske živali in nas dela modrejše kakor perjad neba?« <sup>12</sup> Tam vpijejo, toda nihče ne daje odgovora zaradi ponosa zlobnežev. <sup>13</sup> Bog zagotovo ne bo slišal prazne reči niti se Vsemogočni na to ne bo oziral.

<sup>14</sup> Čeprav praviš, da ga ne boš videl, *je vendor* sodba pred njim, zato zaupaj vanj. <sup>15</sup> Toda sedaj, ker *to ni tako*, je obiskal v svoji jezi, vendor on *tega* v veliki skrajnosti ne pozna. <sup>16</sup> Job zato svoja usta zaman odpira. Besede množi brez spoznanja.«

**36** Elihú je tudi nadaljeval in rekel: <sup>2</sup> »Dovoli mi malo in pokazal ti *bom*, da *bom* še govoril za Boga. <sup>3</sup> Svoje spoznanje bom prinesel od daleč in pravičnost pripisal svojemu Stvarniku. <sup>4</sup> Kajti zares moje besede ne *bodo* napačne. On, ki je popoln v spoznanju, *je s teboj*.

the days of his youth: <sup>26</sup> He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness. <sup>27</sup> He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; <sup>28</sup> He will deliver his soul from going into the pit, and his life shall see the light.

<sup>29</sup> Lo, all these *things* worketh God oftentimes with man, <sup>30</sup> To bring back his soul from the pit, to be enlightened with the light of the living. <sup>31</sup> Mark well, O Job, hearken unto me: hold thy peace, and I will speak. <sup>32</sup> If thou hast any thing to say, answer me: speak, for I desire to justify thee. <sup>33</sup> If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

**34** Furthermore Elihu answered and said, <sup>2</sup> Hear my words, O ye wise men; and give ear unto me, ye that have knowledge. <sup>3</sup> For the ear trieth words, as the mouth tasteth meat. <sup>4</sup> Let us choose to us judgment: let us know among ourselves what *is* good. <sup>5</sup> For Job hath said, I am righteous: and God hath taken away my judgment. <sup>6</sup> Should I lie against my right? my wound *is* incurable without transgression. <sup>7</sup> What man *is* like Job, who drinketh up scorning like water? <sup>8</sup> Which goeth in company with the workers of iniquity, and walketh with wicked men. <sup>9</sup> For he hath said, It profiteth a man nothing that he should delight himself with God.

<sup>10</sup> Therefore hearken unto me, ye men of understanding: far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity. <sup>11</sup> For the work of a man shall he render unto him, and cause every man to find according to *his* ways. <sup>12</sup> Yea, surely God will not do wickedly, neither will the Almighty pervert judgment. <sup>13</sup> Who hath given him a charge over the earth? or who hath disposed the whole world? <sup>14</sup> If he set his heart upon man, *if he gather unto himself* his spirit and his breath; <sup>15</sup> All flesh shall perish together, and man shall turn again unto dust.

<sup>16</sup> If now *thou hast* understanding, hear this: hearken to the voice of my words. <sup>17</sup> Shall even he that hateth right govern? and wilt thou condemn him that is most just? <sup>18</sup> Is it fit to say to a king, *Thou art wicked?* and to princes, *Ye are ungodly?* <sup>19</sup> How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands. <sup>20</sup> In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. <sup>21</sup> For his eyes *are* upon the ways of man, and he seeth all his goings.

<sup>22</sup> There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. <sup>23</sup> For he will not lay upon man more *than right*; that he should enter into judgment with God. <sup>24</sup> He shall break in pieces mighty men without number, and set others in their stead. <sup>25</sup> Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed. <sup>26</sup> He striketh them as wicked men in the open sight of others; <sup>27</sup> Because they turned back from him, and would not consider any of his ways: <sup>28</sup> So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted. <sup>29</sup> When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only: <sup>30</sup> That the hypocrite reign not, lest the people be ensnared.

<sup>31</sup> Surely it is meet to be said unto God, I have borne **chastisement**, I will not offend **any more**: <sup>32</sup> **That which** I see not teach thou me: if I have done iniquity, I will do no more. <sup>33</sup> **Should it be** according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest. <sup>34</sup> Let men of understanding tell me, and let a wise man hearken unto me. <sup>35</sup> Job hath spoken without knowledge, and his words *were* without wisdom. <sup>36</sup> My desire *is* that Job may be tried unto the end because of *his* answers for wicked men. <sup>37</sup> For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

**35** Elihu spake moreover, and said, <sup>2</sup> Thinkest thou this to be right, *that thou saidst*, My righteousness *is* more than God's? <sup>3</sup> For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin? <sup>4</sup> I will answer thee, and thy companions with thee. <sup>5</sup> Look unto the heavens, and see; and behold the clouds *which* are higher than thou. <sup>6</sup> If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? <sup>7</sup> If thou be righteous, what givest thou him? or what receivest he of thine hand? <sup>8</sup> Thy wickedness *may hurt* a man as thou *art*; and thy righteousness *may profit* the son of man.

<sup>9</sup> By reason of the multitude of oppressions they make **the oppressed** to cry: they cry out by reason of the arm of the mighty. <sup>10</sup> But none saith, Where *is* God my maker, who giveth songs in the night; <sup>11</sup> Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? <sup>12</sup> There they cry, but none giveth answer, because of the pride of evil men. <sup>13</sup> Surely God will not hear vanity, neither will the Almighty regard it.

<sup>14</sup> Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him. <sup>15</sup> But now, because *it is not so*, he hath visited in his anger; yet he knoweth *it* not in great extremity: <sup>16</sup> Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

**36** Elihu also proceeded, and said, <sup>2</sup> Suffer me a little, and I will shew thee *that I have* yet to speak on God's behalf. <sup>3</sup> I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. <sup>4</sup> For truly my words *shall not be false*: he that is perfect in knowledge *is* with thee.

<sup>5</sup> Behold, God **is** mighty, and despiseth not **any: he is** mighty in strength **and** wisdom. <sup>6</sup> He preserveth not the life of the wicked: but giveth right to the poor. <sup>7</sup> He withdraweth not his eyes from the righteous: but with kings **are they** on the throne; yea, he doth establish them for ever, and they are exalted. <sup>8</sup> And if **they be** bound in fetters, **and be** holden in cords of affliction; <sup>9</sup> Then he sheweth them their work, and their transgressions that they have exceeded. <sup>10</sup> He openeth also their ear to discipline, and commandeth that they return from iniquity. <sup>11</sup> If they obey and serve **him**, they shall spend their days in prosperity, and their years in pleasures. <sup>12</sup> But if they obey not, they shall perish by the sword, and they shall die without knowledge. <sup>13</sup> But the hypocrites in heart heap up wrath: they cry not when he bindeth them. <sup>14</sup> They die in youth, and their life **is** among the unclean.

<sup>15</sup> He delivereth the poor in his affliction, and openeth their ears in oppression. <sup>16</sup> Even so would he have removed thee out of the strait **into** a broad place, where **there is** no straitness; and that which should be set on thy table **should be** full of fatness. <sup>17</sup> But thou hast fulfilled the judgment of the wicked: judgment and justice take hold **on thee**. <sup>18</sup> Because **there is** wrath, **beware** lest he take thee away with **his** stroke: then a great ransom cannot deliver thee. <sup>19</sup> Will he esteem thy riches? **no**, not gold, nor all the forces of strength. <sup>20</sup> Desire not the night, when people are cut off in their place. <sup>21</sup> Take heed, regard not iniquity: for this hast thou chosen rather than affliction. <sup>22</sup> Behold, God exalteth by his power: who teacheth like him? <sup>23</sup> Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

<sup>24</sup> Remember that thou magnify his work, which men behold. <sup>25</sup> Every man may see it; man may behold **it** afar off. <sup>26</sup> Behold, God **is** great, and we know **him** not, neither can the number of his years be searched out. <sup>27</sup> For he maketh small the drops of water: they pour down rain according to the vapour thereof: <sup>28</sup> Which the clouds do drop **and** distil upon man abundantly. <sup>29</sup> Also can **any** understand the spreadings of the clouds, **or** the noise of his tabernacle? <sup>30</sup> Behold, he spreadeth his light upon it, and covereth the bottom of the sea. <sup>31</sup> For by them judgeth he the people; he giveth meat in abundance. <sup>32</sup> With clouds he covereth the light; and commandeth it **not to shine** by the cloud that cometh betwixt. <sup>33</sup> The noise thereof sheweth concerning it, the cattle also concerning the vapour.

**37** At this also my heart trembleth, and is moved out of his place. <sup>2</sup> Hear attentively the noise of his voice, and the sound **that** goeth out of his mouth. <sup>3</sup> He directeth it under the whole heaven, and his lightning unto the ends of the earth. <sup>4</sup> After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. <sup>5</sup> God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

<sup>6</sup> For he saith to the snow, Be thou **on** the earth; likewise to the small rain, and to the great rain of his strength. <sup>7</sup> He sealeth up the hand of every man; that all men may know his work. <sup>8</sup> Then the beasts go into dens, and remain in their places. <sup>9</sup> Out of the south cometh the whirlwind: and cold out of the north. <sup>10</sup> By the breath of God frost is given: and the breadth of the waters is straitened. <sup>11</sup> Also by watering he wearieth the thick cloud: he scattereth his bright cloud: <sup>12</sup> And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth. <sup>13</sup> He causeth it to come, whether for correction, or for his land, or for mercy.

<sup>14</sup> Harken unto this, O Job: stand still, and consider the wondrous works of God. <sup>15</sup> Dost thou know when God disposed them, and caused the light of his cloud to shine? <sup>16</sup> Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? <sup>17</sup> How thy garments **are** warm, when he quieteth the earth by the south **wind**? <sup>18</sup> Hast thou with him spread out the sky, **which is** strong, **and** as a molten looking glass? <sup>19</sup> Teach us what we shall say unto him; **for** we cannot order **our speech** by reason of darkness. <sup>20</sup> Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

<sup>21</sup> And now **men** see not the bright light which **is** in the clouds: but the wind passeth, and cleanseth them. <sup>22</sup> Fair weather cometh out of the north: with God **is** terrible majesty. <sup>23</sup> Touching the Almighty, we cannot find him out: **he is** excellent in power, and in judgment, and in plenty of justice: he will not afflict. <sup>24</sup> Men do therefore fear him: he respecteth not any **that are** wise of heart.

**38** Then the LORD answered Job out of the whirlwind, and said, <sup>2</sup> Who **is** this that darkeneth counsel by words without knowledge? <sup>3</sup> Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

<sup>4</sup> Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. <sup>5</sup> Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? <sup>6</sup> Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; <sup>7</sup> When the morning stars sang together, and all the sons of God shouted for joy? <sup>8</sup> Or who shut up the sea with doors, when it brake forth, **as if** it had issued out of the womb? <sup>9</sup> When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, <sup>10</sup> And brake up for it my decreed **place**, and set bars and doors, <sup>11</sup> And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

<sup>5</sup> Glej, Bog **je** mogočen in ne prezira **nikogar**. Mogočen **je** v moči **in** modrosti. <sup>6</sup> Ne varuje življenja zlobnih, temveč daje pravico ubogim. <sup>7</sup> Svojih oči ne umakne od pravičnih, temveč **so oni** s kralji na prestolu. Da, utruju jih na veke in so povišani. <sup>8</sup> In če **bodo** zvezani v okove **in** držani v vrveh stiske, <sup>9</sup> tedaj jim kaže njihovo delo in njihove prestopke, ki so jih presegli. <sup>10</sup> Tudi njihovo uho odpira k disciplini in zapoveduje, da se vrnejo od krivičnosti. <sup>11</sup> Če ga ubogajo in **mu** služijo, bodo svoje dni preživelni v uspevanju in svoja leta v užitkih. <sup>12</sup> Toda če ne ubogajo, se bodo pogubili pod mečem in umrli bodo brez spoznanja. <sup>13</sup> Toda hinavci v srcu kopijo bes. Ne vpijejo, ko jih zvezuje. <sup>14</sup> Umrejo v mladosti in njihovo življenje **je** med nečistimi.

<sup>15</sup> Revnega osvobaja v njegovi stiski in njihova ušesa odpira v zatiranju. <sup>16</sup> Celo tako bi te odstranil iz tesnega **na** prostran kraj, kjer ni omejenosti in to, kar naj bi bilo postavljen na tvojo mizo, **bi bilo** polno tolše. <sup>17</sup> Toda izpolnil si sodbo zlobnega. Sodba in pravica **te** bosta zgrabil. <sup>18</sup> Ker **je** bes, **pazi**, da te ne bi odvzel s **svojim** udarcem. Potem te velika odkupnina ne more osvoboditi. <sup>19</sup> Bo cenil tvoja bogastva? **Ne**, niti zlata niti vseh sil moči. <sup>20</sup> Ne želi si noči, ko so ljudje iztrebljeni iz svojega kraja. <sup>21</sup> Pazi, ne oziraj se na krivičnost, kajti to si izbral raje kakor stisko. <sup>22</sup> Glej, Bog s svojo močjo povišuje. Kdo poučuje kakor on? <sup>23</sup> Kdo se mu je pridružil na njegovi poti? Ali kdo lahko reče: »Počel si krivičnost?«

<sup>24</sup> Spomni se, da poveličuješ njegovo delo, katerega ljudje gledajo. <sup>25</sup> Vsak človek ga lahko vidi. Človek **ga** lahko gleda od daleč. <sup>26</sup> Glej, Bog **je** velik in mi **ga** ne poznamo niti število njegovih let ne more biti preiskano. <sup>27</sup> Kajti kapljice vode dela majhne. Dež izliva glede na njegovo megllico, <sup>28</sup> katero oblaki kapljajo **in** obilno rosijo na človeka. <sup>29</sup> Mar prav tako lahko **kdorkoli** razume razširjanje oblakov **ali** zvok njegovega šotorja? <sup>30</sup> Glej, svojo svetlubo razširja nanje in pokriva dna morja. <sup>31</sup> Kajti z njimi sodi ljudstvu, hrano daje v obilju. <sup>32</sup> § Z oblaki pokriva svetlubo in ji zapoveduje **naj ne sveti z oblakom**, ki prihaja vmes. <sup>33</sup> Njegov hrup govori o tem, tudi živila glede meglice.

**37** Tudi ob tem moje srce trepeta in je premaknjeno iz svojega mesta. <sup>2</sup> Pozorno prisluhnite hrupu njegovega glasu in zvoku, **ki** gre iz njegovih ust. <sup>3</sup> Tega usmerja pod celotnim nebom in svoje bliskanje do končev zemelje. <sup>4</sup> Za tem rjovi glas. Grmi z glasom svoje odličnosti in ne bo jih zadrljal, ko se zasliši njegov glas. <sup>5</sup> Bog s svojim glasom čudovito grmi. Dela velike stvari, katere ne moremo doumeti.

<sup>6</sup> Kajti snegu pravi: »Bodi **na** zemlji,« podobno majhnemu dežju in velikemu dežju njegove moči. <sup>7</sup> Pečati roko vsakega človeka, da bi vsi ljudje lahko poznali njegovo delo. <sup>8</sup> Potem gredo živali v brloge in ostanejo na svojih mestih. <sup>9</sup> Iz juga prihaja vrtinčast veter in mraz iz severa. <sup>10</sup> Z dihom Boga je dana zmrzlina in širina vodá je omejena. <sup>11</sup> Tudi z namakanjem obtežuje debel oblak. Razpršuje svoj svetel oblak. <sup>12</sup> Ta je obrnjen ob njegovih nasvetih, da lahko naredijo karkoli jim zapoveduje na obličju zemeljskega **[kroga]** na zemlji. <sup>13</sup> Povzroča mu, da pride, bodisi za grajanje ali za njegovo deželo ali za usmiljenje.

<sup>14</sup> Prisluhni temu, o Job. Stoj mirno in preudari čudovita Božja dela. <sup>15</sup> Ali veš kdaj jih je Bog razporedil in svetlobi svojega oblaka vele, da zasiye? <sup>16</sup> Mar poznaš izravnavanja oblakov, čudovita dela njega, ki je popoln v spoznanju? <sup>17</sup> Kako **so** tvoje obleke tople, ko z južnim **vetrom** umiri zemljo? <sup>18</sup> Ali si ti z njim razprostrl nebo, **ki je** močno **in** kakor staljeno zrcalo? <sup>19</sup> Pouči nas kaj mu bomo rekli, **kajti našega govora** ne moremo urediti zaradi teme. <sup>20</sup> Mar mu bo povedano, da jaz gorim? Če človek govori, bo zagotovo požrt.

<sup>21</sup> Sedaj **ljudje** ne vidimo svetlobe, ki **je** v oblakih, toda veter gre mimo in jih očisti. <sup>22</sup> Lepo vreme prihaja iz severa. Z Bogom **je** strašno veličanstvo. <sup>23</sup> **Glede** Vsemogočnega, ne moremo ga srečati. Odličen **je** v moči, v sodbi in v obilici pravice. Ne bo prizadel. <sup>24</sup> Ljudje se ga zato bojijo. Ne ozira se na nobenega **od tistih, ki so** modrega srca.«

**38** Potem je Gospod Jobu odgovoril iz vrtinčastega vetra in rekel: <sup>2</sup> »Kdo **je** ta, ki zatemnjuje nasvet z besedami brez spoznanja? <sup>3</sup> Opaši sedaj svoja ledja kakor mož, kajti od tebe bom zahteval in ti mi odgovori.

<sup>4</sup> Kje si bil, ko sem položil temelje zemlji? Razglaši, če imaš razumevanje. <sup>5</sup> Kdo je položil njene mere, če veš? Ali kdo je na njej razprostrl **[merilno]** vrvico. <sup>6</sup> Na čem so njeni temelji pritrjeni? ? Ali kdo je položil njen vogalni kamen, <sup>7</sup> ko so jutranje zvezde skupaj prepevale in so vsi Božji sinovi vriskali od radosti. <sup>8</sup> Ali **kdo** je morje zaprl z vrat, ko je to izbruhnilo, **kakor če** bi to izšlo iz maternice? <sup>9</sup> Ko sem oblak naredil **[za]** njegovo oblačilo in gosto temo kot plenice zanj <sup>10</sup> in sem zanj zdobil svoj določen **kraj** ter postavil zapahe in vrata, <sup>11</sup> in rekel: »Do sem boš šel in nič dlje. Tukaj bodo tvoji ponosni valovi ustavljeni.«

<sup>12</sup> Ali si zapovedal jutru odkar so tvoji dnevi **in** svitanju storil, da pozna svoje mesto, <sup>13</sup> da bi lahko zgrabil konce zemlje, da bi bili zlobni lahko streseni iz nje? <sup>14</sup> Ta je spremenjena kakor ilo **pod** pečatom, in oni stojijo kakor oblačilo. <sup>15</sup> Pred zlobnimi je njihova svetloba zadržana in visok laket bo zlomljen. <sup>16</sup> Si vstopil v morske izvire? Ali si hodil v iskanju globin? <sup>17</sup> So ti bila odprta velika vrata smrti? Ali si videl vrata smrtne sence? <sup>18</sup> Si zaznal širino zemlje? Razglas, če veš vse to. <sup>19</sup> Kje **je** pot, **kjer** prebiva svetloba? In **glede** teme, kje **je** njen kraj, <sup>20</sup> da bi jo odvedel do njene meje in da bi spoznal steze **k** njeni hiši? <sup>21</sup> Mar veš **to**, ker si bil takrat rojen? Ali **ker je** število tvojih dni veliko? <sup>22</sup> Si vstopil v zakladnice snega? Si mar videl zakladnice toče, <sup>23</sup> ki sem jih prihranil za čas stiske, za dan bitke in vojne? <sup>24</sup> Po kateri poti je svetloba razdeljena, **ki** vzhodnik razkropi po zemlji?

<sup>25</sup> Kdo je razdelil vodni tok za poplavljane voda ali pot za bliskanje groma, <sup>26</sup> da mu povzroči, da dežuje na zemljo, **kjer** ni nobenega moža, **na divjino**, kjer ni nobenega človeka, <sup>27</sup> da zadovolji zapuščena in opustošena **tla** in povzroči, da brsti nežnega zelišča vzbrstijo? <sup>28</sup> Ima dež očeta? Ali kdo je zaplodil rosne kaple? <sup>29</sup> Iz cigave maternice je prisel led? In slana z neba, kdo jo je zaplodil? <sup>30</sup> Vode so skrite kakor s kamnom in obliče globine je zamrzljeno. <sup>31</sup> Lahko združiš prijetne vplive Gostosevcov ali razvežeš čete Oriona? <sup>32</sup> Lahko privedeš ozvezde v svojem obdobju? Lahko usmerjaš Arkturja z njegovimi sinovi? <sup>33</sup> Ali poznaš odredbe neba? Lahko vzpostaviš njihovo gospodstvo na zemlji? <sup>34</sup> Mar lahko dvigneš svoj glas k oblakom, da te lahko pokrije obilje voda? <sup>35</sup> Mar lahko pošlješ bliske, da lahko gredo in ti rečejo: »Tukaj smo!« <sup>36</sup> Kdo je v notranje dele položil modrost? Ali kdo je dal srcu razumevanje? <sup>37</sup> Kdo lahko v modrosti presteje oblake? Ali kdo lahko zadržuje mehove neba, <sup>38</sup> ko se prah struje in se grude trdno sprimejo skupaj? <sup>39</sup> Mar boš lovil plen za leva? Ali nasičeval appetit mladih levov, <sup>40</sup> ko ležijo v **svojih** brlogih **in** ostajajo v skrivališču, da prezijo v zasedi? <sup>41</sup> Kdo krokarju pripravlja njegovo hrano? Ko njegovi mladiči kličejo k Bogu, se potikajo zaradi pomanjkanja hrane.

**39** Poznaš čas, ko divje skalne koze kotijo? **Mar** lahko zaznamuješ kdaj koštute povržejo? <sup>2</sup> Mar lahko šteješ mesece, **ki** so jih dopolnil? Ali poznaš čas, ko kotijo? <sup>3</sup> Sklonijo se in skotijo svoje mlade, odvržejo svoje bridkosti. <sup>4</sup> Njihovi mladiči so v dobri naklonjenosti, rastejo z žitom, gredo naprej in se ne vrnejo k njim. <sup>5</sup> Kdo je divjega osla izpustil na prostost? Ali kdo je odvezal vezi divjega osla? <sup>6</sup> Čigar hišo sem naredil divjino in jalovo deželo njegova prebivališča? <sup>7</sup> Zasmehuje mestno množico niti se ne ozira na vpitje voznika. <sup>8</sup> Razpon gora **je** njegov pašnik in preiskuje za vsako zeleno stvarjo. <sup>9</sup> Mar ti bo samorog voljan služiti, ali ostane pri tvojih jaslih? <sup>10</sup> Ali lahko s svojim jermenom zvežeš samoroga v brazdo? Ali bo za teboj branjal doline? <sup>11</sup> Mu boš zaupal, ker **je** njegova moč velika? Ali boš svoje trdo delo prepustil njemu? <sup>12</sup> Mu boš verjel, da bo tvoje seme pripeljal domov in **ga** zbral v tvoj skedenj?

<sup>13</sup> Daješ pavom čedne peruti? Ali peruti in peresa noju? <sup>14</sup> Ki zapašča svoja jajca na zemlji in jih ogreva v prahu? <sup>15</sup> in pozabljiva, da jih stopalo lahko zdrobi ali da jih divja žival lahko stre. <sup>16</sup> Trda je do svojih malih, kakor da ne bi **bili** njeni. Brez strahu je, da je njeno trdo delo zaman, <sup>17</sup> ker ji je Bog odrekel modrost niti ji ni podelil razumnosti. <sup>18</sup> Ko se dvigne visoko, zasmehuje konja in njegovega jezdca.

<sup>19</sup> Si ti dal konju moč? Si ti njegov vrat oblekel z grivo? <sup>20</sup> § Ga lahko narediš prestrašenega kakor kobilico? Slava njegovih nosnic **je** strašna. <sup>21</sup> Grebe v dolini in se veseli v **svoji** moči. Gre naprej, da sreča oborožene ljudi. <sup>22</sup> Zasmehuje strah in ni zgrožen, niti se pred mečem ne obrača nazaj. <sup>23</sup> Tul za puščice rožlja ob njem, lesketajoča sulica in ščit. <sup>24</sup> Tla pozira z okrutnostjo in besom. Niti ne verjame, da **je to** zvok šofarja. <sup>25</sup> Med šofarji hrže: »Hi, hi! in od daleč voha bitko, grmenje poveljnnikov in bojni krik.

<sup>26</sup> Mar sokol leti po svoji modrosti **in** svoje peruti razpenja proti jugu? <sup>27</sup> Mar se orlica vzpenja ob tvoji zapovedi in svoje gnezdo dela na višini? <sup>28</sup> Prebiva in ostaja na skali, na skalni pečini in trdnem kraju. <sup>29</sup> Od tam si išče plen **in** njene oči zrejo daleč proč. <sup>30</sup> Tudi njeni mladiči srkajo kri. In kjer **so** umorjeni, tam **je** ona.

**40** Poleg tega je Gospod odgovoril Jobu in rekel: <sup>2</sup> »Mar ga bo tisti, ki se prička z Vsemogočnim, poučeval? Kdor graja Boga, naj mu to odgovori.«

<sup>3</sup> Potem je Job odgovoril Gospodu in rekel: <sup>4</sup> »Glej, nepomembam sem, kaj naj ti odgovorim? Svojo roko bom položil na svoja usta. <sup>5</sup> Enkrat sem govoril, toda ne bom odgovoril. Da, dvakrat, vendor ne bom nadaljeval.«

<sup>12</sup> Hast thou commanded the morning since thy days; **and** caused the dayspring to know his place; <sup>13</sup> That it might take hold of the ends of the earth, that the wicked might be shaken out of it? <sup>14</sup> It is turned as clay to the seal; and they stand as a garment. <sup>15</sup> And from the wicked their light is withholden, and the high arm shall be broken. <sup>16</sup> Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? <sup>17</sup> Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? <sup>18</sup> Hast thou perceived the breadth of the earth? declare if thou knowest it all. <sup>19</sup> Where is the way where light dwelleth? and **as for** darkness, where is the place thereof, <sup>20</sup> That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? <sup>21</sup> Knowest thou it, because thou wast then born? or because the number of thy days is great? <sup>22</sup> Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, <sup>23</sup> Which I have reserved against the time of trouble, against the day of battle and war? <sup>24</sup> By what way is the light parted, which scattereth the east wind upon the earth?

<sup>25</sup> Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; <sup>26</sup> To cause it to rain on the earth, **where** no man **is**; **on** the wilderness, wherein there is no man; <sup>27</sup> To satisfy the desolate and waste **ground**; and to cause the bud of the tender herb to spring forth? <sup>28</sup> Hath the rain a father? or who hath begotten the drops of dew? <sup>29</sup> Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? <sup>30</sup> The waters are hid as **with** a stone, and the face of the deep is frozen. <sup>31</sup> Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? <sup>32</sup> Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? <sup>33</sup> Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? <sup>34</sup> Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? <sup>35</sup> Canst thou send lightnings, that they may go, and say unto thee, Here we are? <sup>36</sup> Who hath put wisdom in the inward parts? or who hath given understanding to the heart? <sup>37</sup> Who can number the clouds in wisdom? or who can stay the bottles of heaven, <sup>38</sup> When the dust groweth into hardness, and the clods cleave fast together? <sup>39</sup> Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, <sup>40</sup> When they couch in **their** dens, and abide in the covert to lie in wait? <sup>41</sup> Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

**39** Knowest thou the time when the wild goats of the rock bring forth? **or** canst thou mark when the hinds do calve? <sup>2</sup> Canst thou number the months **that** they fulfil? or knowest thou the time when they bring forth? <sup>3</sup> They bow themselves, they bring forth their young ones, they cast out their sorrows. <sup>4</sup> Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them. <sup>5</sup> Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? <sup>6</sup> Whose house I have made the wilderness, and the barren land his dwellings. <sup>7</sup> He scorneth the multitude of the city, neither regardeth he the crying of the driver. <sup>8</sup> The range of the mountains is his pasture, and he searcheth after every green thing. <sup>9</sup> Will the unicorn be willing to serve thee, or abide by thy crib? <sup>10</sup> Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? <sup>11</sup> Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? <sup>12</sup> Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

<sup>13</sup> Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? <sup>14</sup> Which leaveth her eggs in the earth, and warmeth them in dust, <sup>15</sup> And forgetteth that the foot may crush them, or that the wild beast may break them. <sup>16</sup> She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; <sup>17</sup> Because God hath deprived her of wisdom, neither hath he imparted to her understanding. <sup>18</sup> What time she lifteth up herself on high, she scorneth the horse and his rider.

<sup>19</sup> Hast thou given the horse strength? hast thou clothed his neck with thunder? <sup>20</sup> Canst thou make him afraid as a grasshopper? the glory of his nostrils **is** terrible. <sup>21</sup> He paweth in the valley, and rejoiceth in **his** strength: he goeth on to meet the armed men. <sup>22</sup> He mocketh at fear, and is not affrighted; neither turneth he back from the sword. <sup>23</sup> The quiver rattleth against him, the glittering spear and the shield. <sup>24</sup> He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. <sup>25</sup> He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

<sup>26</sup> Doth the hawk fly by thy wisdom, **and** stretch her wings toward the south? <sup>27</sup> Doth the eagle mount up at thy command, and make her nest on high? <sup>28</sup> She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. <sup>29</sup> From thence she seeketh the prey, **and** her eyes behold afar off. <sup>30</sup> Her young ones also suck up blood: and where the slain are, there is she.

**40** Moreover the LORD answered Job, and said, <sup>2</sup> Shall he that contendeth with the Almighty instruct **him**? he that reproveth God, let him answer it.

<sup>3</sup> ¶ Then Job answered the LORD, and said, <sup>4</sup> Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. <sup>5</sup> Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

<sup>6</sup> ¶ Then answered the LORD unto Job out of the whirlwind, and said, <sup>7</sup> Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. <sup>8</sup> Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? <sup>9</sup> Hast thou an arm like God? or canst thou thunder with a voice like him? <sup>10</sup> Deck thyself now **with** majesty and excellency; and array thyself with glory and beauty. <sup>11</sup> Cast abroad the rage of thy wrath: and behold every one **that is** proud, and abase him. <sup>12</sup> Look on every one **that is** proud, **and** bring him low; and tread down the wicked in their place. <sup>13</sup> Hide them in the dust together; **and** bind their faces in secret. <sup>14</sup> Then will I also confess unto thee that thine own right hand can save thee.

<sup>15</sup> ¶ Behold now behemoth, which I made with thee; he eateth grass as an ox. <sup>16</sup> Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly. <sup>17</sup> He moveth his tail like a cedar: the sinews of his stones are wrapped together. <sup>18</sup> His bones *are as* strong pieces of brass; his bones *are* like bars of iron. <sup>19</sup> He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*. <sup>20</sup> Surely the mountains bring him forth food, where all the beasts of the field play. <sup>21</sup> He lieth under the shady trees, in the covert of the reed, and fens. <sup>22</sup> The shady trees cover him *with* their shadow; the willows of the brook compass him about. <sup>23</sup> Behold, he drinketh up a river, **and** hasteth not: he trusteth that he can draw up Jordan into his mouth. <sup>24</sup> He taketh it with his eyes: *his* nose pierceth through snares.

**41** Canst thou draw out leviathan with an hook? or his tongue with a cord **which** thou lettest down? <sup>2</sup> Canst thou put an hook into his nose? or bore his jaw through with a thorn? <sup>3</sup> Will he make many supplications unto thee? will he speak soft *words* unto thee? <sup>4</sup> Will he make a covenant with thee? wilt thou take him for a servant for ever? <sup>5</sup> Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens? <sup>6</sup> Shall the companions make a banquet of him? shall they part him among the merchants? <sup>7</sup> Canst thou fill his skin with barbed irons? or his head with fish spears? <sup>8</sup> Lay thine hand upon him, remember the battle, do no more. <sup>9</sup> Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him? <sup>10</sup> None *is so* fierce that dare stir him up: who then is able to stand before me?

<sup>11</sup> Who hath prevented me, that I should repay **him?** **whatsoever is** under the whole heaven is mine. <sup>12</sup> I will not conceal his parts, nor his power, nor his comely proportion. <sup>13</sup> Who can discover the face of his garment? **or** who can come *to him* with his double bridle? <sup>14</sup> Who can open the doors of his face? his teeth *are* terrible round about. <sup>15</sup> His scales *are his* pride, shut up together *as with* a close seal. <sup>16</sup> One is so near to another, that no air can come between them. <sup>17</sup> They are joined one to another, they stick together, that they cannot be sundered. <sup>18</sup> By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning. <sup>19</sup> Out of his mouth go burning lamps, **and** sparks of fire leap out. <sup>20</sup> Out of his nostrils goeth smoke, as *out of* a seething pot or caldron. <sup>21</sup> His breath kindleth coals, and a flame goeth out of his mouth. <sup>22</sup> In his neck remaineth strength, and sorrow is turned into joy before him. <sup>23</sup> The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. <sup>24</sup> His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*. <sup>25</sup> When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. <sup>26</sup> The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. <sup>27</sup> He esteemeth iron as straw, **and** brass as rotten wood. <sup>28</sup> The arrow cannot make him flee: slingstones are turned with him into stubble. <sup>29</sup> Darts are counted as stubble: he laugheth at the shaking of a spear. <sup>30</sup> Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire. <sup>31</sup> He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. <sup>32</sup> He maketh a path to shine after him; *one* would think the deep *to be* hoary. <sup>33</sup> Upon earth there is not his like, who is made without fear. <sup>34</sup> He beholdeith all high *things*: he *is* a king over all the children of pride.

**42** Then Job answered the LORD, and said, <sup>2</sup> I know that thou canst do every **thing**, and **that** no thought can be withholden from thee. <sup>3</sup> Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. <sup>4</sup> Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. <sup>5</sup> I have heard of thee by the hearing of the ear: but now mine eye seeth thee. <sup>6</sup> Wherefore I abhor *myself*, and repent in dust and ashes.

<sup>7</sup> ¶ And it was **so**, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me **the thing that is** right, as my servant Job **hath**. <sup>8</sup> Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you **after your** folly, in that ye have not spoken of me **the thing which is** right, like my servant Job. <sup>9</sup> So Eliphaz the Temanite and Bildad the Shuhite **and** Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

<sup>10</sup> And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. <sup>11</sup> Then came there

<sup>6</sup> Potem je Gospod iz vrtinčastega vetra odgovoril Jobu in rekel: <sup>7</sup> »Opaši sedaj svoja ledja kakor mož. Zahteval bom od tebe in ti mi razglasiti. <sup>8</sup> Hočeš tudi mojo sodbo razveljaviti? Me hočeš obsoditi, da bi bil ti lahko pravičen? <sup>9</sup> Ali imaš laket kakor Bog? Ali lahko zagrimiš z glasom kakor on? <sup>10</sup> Odeni se sedaj z veličanstvom in odličnostjo in odeni se s slavo in lepoto. <sup>11</sup> Izlij bes svoje jeze. Glej vsakogar, **ki je** ponosen in ga ponižaj. <sup>12</sup> Poglej na vsakogar, **ki je** ponosen **in** ga ponižaj in zlobne pomendraj na njihovem kraju. <sup>13</sup> Skupaj jih skrij v prah **in** njihove obraze obveži na skrivnem. <sup>14</sup> Potem ti bom tudi jaz priznal, da te tvoja lastna desnica lahko reši.

<sup>15</sup> Glej torej behemota, ki sem ga naredil s teboj; muli travo kakor vol. <sup>16</sup> Glej torej, njegova moč **je** v njegovih ledjih in njegova sila **je** v kiti njegovega trebuha. <sup>17</sup> Svoj rep premika kakor cedra. Kite njegovih kamnov so ovite skupaj. <sup>18</sup> Njegove kosti **so kakor** trdi koščki iz bron, njegove kosti **so** podobne žeželnim zapahom. <sup>19</sup> Ta **je** vodja Božjih poti. Kdor ga je naredil lahko stori, da **se mu** približa njegov meč. <sup>20</sup> Zagotovo mu gore prinašajo hrano, kjer se igrajo vse poljske živali. <sup>21</sup> Leži pod senčnimi drevesi, v skrivališču trstja in močvirij. <sup>22</sup> Senčna drevesa ga pokrívajo s svojo senco, naokoli ga obdajajo potočne vrbe. <sup>23</sup> Glej, piše reko **in** ne hiti; zaupa, da lahko Jordan posrka v svoja usta. <sup>24</sup> Ujame ga s svojimi očmi. **Njegov** nos prebada skozi zanke.

**41** Zmoreš s kavljem izvleči levitána? Ali njegov jezik z vrvico, **katero** spuščaš dol? <sup>2</sup> Ali lahko zataknec kavelj v njegov nos? Ali njegovo čeljust prebodeš z **[ribiško]** ostjo. <sup>3</sup> Mar ti bo delal mnoge ponižne prošnje? Ti bo govoril nežne **besede**? <sup>4</sup> Bo sklenil zavezo s teboj? Ga boš vzel za služabnika na veke? <sup>5</sup> Se boš igral z njim kakor s ptico? Ali ga hočeš zvezati za svoje dekle? <sup>6</sup> Ali bodo družabniki iz njega naredili gostijo? Ga bodo razdelili med trgovce? <sup>7</sup> Lahko njegovo kožo napolniš z bodečimi žicami? Ali njegovo glavo z ribjimi sulicami? <sup>8</sup> Svojo roko položi nanj, spomni se bitke, ne stori tega ponovno. <sup>9</sup> Glej, njegovo upanje je zaman. Ali ne bo **nekdo** vržen dol, celo ko ga zagleda? <sup>10</sup> Nihče ni **tako** pogumen, da bi si ga drznil razvneti. Kdo je potem zmožen stati pred meno?

<sup>11</sup> Kdo mi je preprečil, da bi **mu** poplačal? **Karkoli je** pod celotnim nebom, je moje. <sup>12</sup> Ne bom prikril njegovih delov, niti njegove moči, niti njegovega lepega razmerja. <sup>13</sup> Kdo lahko odkrije obraz njegove obleke? **Ali** kdo lahko pride **k njemu**, s svojo dvojno uzdo? <sup>14</sup> Kdo lahko odpre vrata njegovega obraza? Njegovi zobje na vsaki strani **so** strašni. <sup>15</sup> **Njegove** luske **so njegov** ponos, skupaj spete **kakor** z ozkim pečatom. <sup>16</sup> Ena je blizu druge, da zrak ne more priti med njiju. <sup>17</sup> Združene so druga z drugo, držijo se skupaj, da ne morejo biti ločene. <sup>18</sup> Ob njegovem kihanju sije svetloba in njegove oči **so** podobne jutranjim vekam. <sup>19</sup> Iz njegovih ust izhajajo plameni **in** iskre se sipljejo ven. <sup>20</sup> Iz njegovih nosnic gre dim, kakor **iz** vrelega lonca ali kotla. <sup>21</sup> Njegov dih prižge ogorke in plamen izhaja iz njegovih ust. <sup>22</sup> V njegovem vratu ostaja moč in bridkost je pred njim spremenjena v radost. <sup>23</sup> Luskine njegovega mesa so združene skupaj. V sebi so trdne, ne morejo se omajati. <sup>24</sup> Njegovo srce je čvrsto kakor kamen. Da, tako trdo kakor košček spodnjega **mlinskega kamna**. <sup>25</sup> Ko se vzdiguje, so mogočni prestrašeni. Zaradi zlomov se očiščujejo. <sup>26</sup> Meč tistega, ki seže proti njemu, ne more obstati, niti sulica, niti puščica, niti brezrokavna verižna srajca. <sup>27</sup> Železo ceni kakor slamo **in** bron kakor trohnel les. <sup>28</sup> Puščica ga ne more spraviti v beg. Kamni iz prače so mu spremenjeni v strnišče. <sup>29</sup> Puščice so štete kakor strnišče. Smeji se ob tresenju sulice. <sup>30</sup> Ostro kamenje **je** pod njim. Po blatu razširja ostre špičaste stvari. <sup>31</sup> Globinam napravlja, da vrejo kakor lonec. Morje dela podobno loncu mazila. <sup>32</sup> On dela stezo, da sije za njim. **Nekdo** bi mislil, **da** bo globina osivelka. <sup>33</sup> Na zemlji ni njemu podobnega, ki je narejen brez strahu. <sup>34</sup> Gleda vse visoke **stvari**. Kralj **je** nad vsemi ponosnimi otroci.«

**42** Potem je Job odgovoril Gospodu in rekel: <sup>2</sup> § »Vem, da lahko naredis vsako **stvar** in **da** nobena misel ne more biti zadržana pred teboj. <sup>3</sup> Kdo **je** tisti, ki skriva nasvet brez spoznanja? Torej sem rekel, da ne razumem. Stvari zame prečudovite, ki jih nisem poznal. <sup>4</sup> Prisluhni, rotim te in bom govoril. Zahteval bom od tebe in oznani mi. <sup>5</sup> § Slišal sem o tebi po poslušanju svojega ušesa. Toda sedaj te vidi moje oko. <sup>6</sup> Torej preziram **samega sebe** in se kesam v prahu in pepelu.«

<sup>7</sup> To je bilo **tako**, da je potem, ko je Gospod te besede govoril Jobu, Gospod rekel Elifázu Temáncu: »Moj bes je vnet zoper tebe in zoper tvoja dva prijatelja, kajti o meni niste govorili **stvari**, **ki je** pravilna, kakor **je** [govoril] moj služabnik Job. <sup>8</sup> Zatorem si vzemite k sebi sedem bikcev in sedem ovnov in pojrite k mojemu služabniku Jobu in zase darujte žgalno daritev, moj služabnik Job pa bo molil za vas, kajti njega bom sprejel, da ne bom z vami postopal **po vaši** neumnosti, v tem, da niste govorili o meni **besede**, **ki je** pravilna, kakor moj služabnik Job.« <sup>9</sup> Tako so Elifáz Temánc, Bildád Šuhéjc in Cofár Naámčan odšli in storili glede na to kakor jim je Gospod zapovedal, Gospod pa je sprejel Joba.

<sup>10</sup> Gospod je obrnil Jobovo ujetništvo, ko je molil za svoje prijatelje. Gospod je dal Jobu tudi dvakrat toliko kot je imel poprej. <sup>11</sup> Potem so

prišli k njemu vsi njegovi bratje in vse njegove sestre in vsi, ki so bili poprej izmed njegovih znancev in so v njegovi hiši z njim jedli kruh. Sočustvovali so in ga tolazili glede vsega zla, ki ga je Gospod privedel nadanj. Prav tako mu je vsak človek dal kos denarja in vsakdo uhan iz zlata.<sup>12</sup> Tako je Gospod bolj blagoslovil Jobov poznejši konec kakor njegov začetek, kajti imel je štirinajst tisoč ovc, šest tisoč kamel, tisoč jarmov volov in tisoč oslic.<sup>13</sup> Imel je tudi sedem sinov in tri hčere.<sup>14</sup> Ime prve je imenoval Golobica, ime druge Dišavka in ime tretje Lepotica.<sup>15</sup> Po vsej deželi ni bilo najti **tako** lepih žensk kakor Jobove hčere in njihov oče jim je dal dedičino med njihovimi brati.<sup>16</sup> Potem je Job živel sto štirideset let in videl svoje sinove in svojih sinov sinove, celo štiri rodove.<sup>17</sup> Tako je Job umrl, star in izpolnjen z dnevi.

unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.<sup>12</sup> So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.<sup>13</sup> He had also seven sons and three daughters.<sup>14</sup> And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.<sup>15</sup> And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.<sup>16</sup> After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.<sup>17</sup> So Job died, *being old and full of days.*

# The Book of Psalms

**1** Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.  
**2** But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.  
**3** And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

**4** The ungodly *are* not so: but *are* like the chaff which the wind driveth away.  
**5** Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.  
**6** For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.  
**2** Why do the heathen rage, and the people imagine a vain thing?  
**2** The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,  
**3** Let us break their bands asunder, and cast away their cords from us.  
**4** He that sitteth in the heavens shall laugh: the Lord shall have them in derision.  
**5** Then shall he speak unto them in his wrath, and vex them in his sore displeasure.  
**6** Yet have I set my king upon my holy hill of Zion.

**7** I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.  
**8** Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.  
**9** Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

**10** Be wise now therefore, O ye kings: be instructed, ye judges of the earth.  
**11** Serve the LORD with fear, and rejoice with trembling.  
**12** Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

A Psalm of David, when he fled from Absalom his son.

**3** LORD, how are they increased that trouble me! many *are* they that rise up against me.  
**2** Many *there be* which say of my soul, *There is* no help for him in God. Selah.  
**3** But thou, O LORD, *art* a shield for me; my glory, and the lifter up of mine head.

**4** I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.  
**5** I laid me down and slept; I awaked; for the LORD sustained me.  
**6** I will not be afraid of ten thousands of people, that have set *themselves* against me round about.  
**7** Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.  
**8** Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

To the chief Musician on Neginoth, A Psalm of David.

**4** Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.  
**2** O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.  
**3** But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.  
**4** Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.  
**5** Offer the sacrifices of righteousness, and put your trust in the LORD.

**6** *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

# Knjiga Psalmov

**1** Blagoslovjen *je* človek, ki ne hodi po nasvetu brezbožnih niti ne stoji na poti grešnikov niti ne posedna na sedežu posmehljivcev.  
**2** Temveč *je* njegovo veselje v Gospodovi postavi in o njegovi postavi premišljuje podnevi in ponoči. **3** On bo kakor drevo, posajeno ob vodnih rekah, ki prinaša svoj sad ob svojem času. Prav tako njegovo listje ne bo ovenelo in karkoli dela, bo uspelo.

**4** Brezbožni niso takšni, temveč *so* kakor pleve, ki jih veter odnaša.  
**5** Zato brezbožni ne bodo obstali na sodbi niti grešniki v skupnosti pravičnih. **6** Kajti Gospod pozna pot pravičnih, toda pot brezbožnih bo izginila.

**2** Zakaj besnijo pogani in ljudstvo domišlja prazno stvar? **2** Kralji zemlje so se usmerili in vladarji se skupaj posvetujejo zoper Gospoda in zoper njegovega maziljenca, *rekoč*: **3** »Pretrgajmo njihove vezi in odvrzimo njihove vrvi od nas.« **4** Tisti, ki sedi v nebesih, se bo smejal. Gospod jih bo imel v posmeh. **5** Potem jim bo govoril v svojem besu in jih nadlegoval v svojem bridkem nezadovoljstvu. **6** »Vendarle sem jaz postavl svojega kralja na svoji sveti gori Sion.«

**7** Oznanil bom odlok. Gospod mi je rekel: »Ti *si* moj Sin. Ta dan sem te rodit. **8** Zahtevaj od mene in dal *ti* bom pogane *za* tvojo dedičino in najbolj oddaljene kraje zemlje *za* tvojo posest. **9** Zdrobil jih boš z železno palico, raztreščil jih boš na koščke, kakor lončarjevo posodo.«

**10** Zatorej bodite sedaj modri, o vi kralji. Dajte se poučiti, vi sodniki zemlje. **11** Gospodu služite s strahom in veselite se s trepetanjem. **12** § Poljubite Sina, da ne bi bil jezen in ne izgine *iz* poti, ko je njegov bes le malo razvnet. Blagoslovjeni *so* vsi, ki svoje upanje položijo vanj.

Davidov psalm, ko je bežal pred svojim sinom Absalomom.

**3** Gospod, kako so se okrepili ti, ki me vznemirjajo! Številni *so* tisti, ki se vzdigujejo zoper mene. **2** Mnogo *jih je*, ki pravijo o moji duši: »Zanj ni pomoči pri Bogu.« Sela. **3** Toda ti, o Gospod, *si* zame šeit, moja slava in tisti, ki mi dviguje mojo glavo.

**4** S svojim glasom sem jokal h Gospodu in slišal me je iz svoje svete gore. Sela. **5** Zleknil sem se in spal, prebudil sem se, kajti Gospod me je podpiral. **6** Ne bom se bal deset tisočev ljudi, ki so *se* okrog in okrog usmerili zoper mene. **7** Vstani, o Gospod, reši me, o moj Bog. Kajti vse moje sovražnike si udaril *po* celjusti, razbil si zobe brezbožnih. **8** Rešitev duše *pripada* Gospodu. Nad tvojim ljudstvom *je* tvoj blagoslov. Sela.

Vodji glasbenikov na Neginot, Davidov psalm.

**4** Poslušaj me, kadar kličem, o Bog moje pravičnosti. Osvobodil si *me*, *ko sem bil* v stiski, usmili se me in usliši mojo molitev. **2** O vi človeški sinovi, doklej *boste* moja slavo *spreminjali* v sramoto? **Kako dolgo** boste ljubili prazne reči *in* iskali laž? Sela. **3** Toda vedite, da je Gospod zase oddvojil tistega, ki je bogaboječ. Gospod bo slišal, kadar kličem k njemu. **4** § Stoj v strahospoštovanju in ne greši. Na svoji postelji se posvetuj s svojim lastnim srcem in miruj. Sela. **5** Daruj klavne daritve pravičnosti in svoje trdno upanje položi v Gospoda.

**6** Mnogi *so*, ki pravijo: »Kdo nam bo pokazal *karkoli* dobrega?« Gospod, dvigni nad nami svetlogo svojega obličja. **7** V moje srce si položil veselje, več kot v času, *ko* je naraslo njihovo žito in njihovo

vino.<sup>8</sup> V miru se bom ulegel in spal. Kajti samo ti, Gospod, mi daješ prebivati na varnem.

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*Vodji glasbenikov na piščali, Davidov psalm.*

**5** Pazljivo prisluhni mojim besedam, o Gospod, preudari moje premišljavanje.<sup>2</sup> Prisluhni glasu mojega klaca, moj Kralj in moj Bog. Kajti k tebi bom molil.<sup>3</sup> Zjutraj boš slišal moj glas, o Gospod, zjutraj bom *svojo molitev* usmeril k tebi in pogledal bom kvišku.<sup>4</sup> Kajti ti *nisi* Bog, ki ima veselje v zlobnosti. Niti zlo ne bo prebivalo s teboj.<sup>5</sup> Nesparmetni ne bo obstal v tvojem pogledu. Ti sovražiš vse delavce krivičnosti.<sup>6</sup> Uničil boš te, ki govorijo laž. Gospodu se bodo gnušili krvolični in varljivi ljudje.

<sup>7</sup> Toda kar se mene tiče, bom prišel *v* tvojo hišo v mnoštvu tvojega usmiljenja. **In** v tvojem strahu bom oboževal k tvojemu svetemu templju.<sup>8</sup> Vodi me, o Gospod, v svoji pravičnosti, zaradi mojih sovražnikov, svojo pot izravnaj pred mojim obrazom.<sup>9</sup> Kajti v njihovih ustih ni zvestobe, njihov notranji del *je* sama zlobnost, njihovo grlo *je* odprt mavzolej, laskajo s svojim jezikom.<sup>10</sup> Uniči jih, o Bog, naj padejo po svojih lastnih nasvetih, izženi jih v množico njihovih prestopkov, kajti uprli so se zoper tebe.<sup>11</sup> Vendar pa naj se veselijo vsi tisti, ki svoje trdno upanje polagajo vate. Naj vedno vzklakajo od veselja, ker jih ti braniš. Naj se tudi tisti, ki ljubijo tvoje ime, radostijo v tebi.<sup>12</sup> Kajti ti, Gospod, boš blagoslovil pravičnega, kakor *s* ščitom ga hočeš obdati z naklonjenostjo.

*Vodji glasbenikov na Neginot, v oktavi, Davidov psalm.*

**6** O Gospod, ne oštevaj me v svoji jezi niti me ne karaj v svojem silnem nezadovoljstvu.<sup>2</sup> Usmili se me, o Gospod, kajti slaboten *sem*. O Gospod, ozdravi me, kajti moje kosti so nadlegovane.<sup>3</sup> Moja duša je prav tako boleče nadlegovana. Toda ti, o Gospod, doklej?<sup>4</sup> § Vrni se, o Gospod, osvobodi mojo dušo. O reši me zaradi svojega usmiljenja.<sup>5</sup> Kajti v smrti ni spomina nate. Kdo se ti bo zahvaljeval v grobu?<sup>6</sup> Izmučen sem zaradi svojega stokanja, vso noč močim svojo posteljo, svoje ležišče zalivam s svojimi solzami.<sup>7</sup> § Moje oko je iztrošeno zaradi žalosti, ostareva zaradi vseh mojih sovražnikov.

<sup>8</sup> Ločite se od mene, vsi vi delavci krivičnosti, kajti Gospod je slišal glas mojega jokanja.<sup>9</sup> Gospod je uslišal mojo ponizno prošnjo, Gospod bo sprejel mojo molitev.<sup>10</sup> Naj bodo osramočeni vsi moji sovražniki in boleče nadlegovani. Naj se vrnejo *in* naj bodo nenačoma osramočeni.

*Davidov Šigajon, ki ga je pel Gospodu glede besed Benjaminovca Kuša.*

**7** O Gospod, moj Bog, vate polagam svoje trdno upanje. Reši me pred vsemi temi, ki me preganjajo in me osvobodi.<sup>2</sup> Da ne bi moje duše razkosali kakor lev, ki *jo* raztrga na koščke, medtem ko ni nobenega, da osvobodi.<sup>3</sup> O Gospod, moj Bog, če sem to storil, če je krivičnost v mojih rokah,<sup>4</sup> če sem z zlom nagradil tistega, ki je bil z menoj v miru (da, osvobodil sem tistega, ki je brez vzroka moj sovražnik),<sup>5</sup> naj sovražnik preganja mojo dušo in *jo* vzame; da, naj moje življenje pomendra na zemlji in mojo čast položi v prah. Sela.<sup>6</sup> Vstani, o Gospod, v svoji jezi, vzdigni se zaradi besa mojih sovražnikov. Prebudi se zame *k* sodbi, *ki* si jo zapovedal.<sup>7</sup> Tako te bo obdajala skupnost ljudstva. Zaradi njih se torej vrni na višavo.<sup>8</sup> Gospod bo sodil ljudstvo. Sodi me, o Gospod, glede na mojo pravičnost in glede na mojo neokrnjenost, *ki je* v meni.<sup>9</sup> § O naj zlobnost zlobnih pride h koncu; toda utrdi pravičnega. Kajti pravičnim Bog preizkuša srca in notranjosti.

<sup>7</sup> Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

<sup>8</sup> I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

*To the chief Musician upon Nehiloth, A Psalm of David.*

**5** Give ear to my words, O LORD, consider my meditation.

<sup>2</sup> Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

<sup>3</sup> My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

<sup>4</sup> For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

<sup>5</sup> The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

<sup>6</sup> Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

<sup>7</sup> But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward thy holy temple.

<sup>8</sup> Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.

<sup>9</sup> For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

<sup>10</sup> Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

<sup>11</sup> But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

<sup>12</sup> For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.

*To the chief Musician on Neginoth upon Sheminith, A Psalm of David.*

Psa

**6** O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

<sup>2</sup> Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

<sup>3</sup> My soul is also sore vexed: but thou, O LORD, how long?

<sup>4</sup> Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

<sup>5</sup> For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

<sup>6</sup> I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

<sup>7</sup> Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

<sup>8</sup> Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

<sup>9</sup> The LORD hath heard my supplication; the LORD will receive my prayer.

<sup>10</sup> Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

*Shigajon of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.*

**7** O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

<sup>2</sup> Lest he tear my soul like a lion, rending *it* in pieces, while *there is* none to deliver.

<sup>3</sup> O LORD my God, if I have done this; if there be iniquity in my hands;

<sup>4</sup> If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

<sup>5</sup> Let the enemy persecute my soul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

<sup>6</sup> Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.

<sup>7</sup> So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

<sup>8</sup> The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.

<sup>9</sup> Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.  
<sup>10</sup> My defence *is* of God, which saaveth the upright in heart.  
<sup>11</sup> God judgeth the righteous, and God is angry *with the wicked* every day.  
<sup>12</sup> If he turn not, he will whet his sword; he hath bent his bow, and made it ready.  
<sup>13</sup> He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.  
<sup>14</sup> Behold, he travaleth with iniquity, and hath conceived mischief, and brought forth falsehood.  
<sup>15</sup> He made a pit, and digged it, and is fallen into the ditch *which* he made.  
<sup>16</sup> His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.  
<sup>17</sup> I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

To the chief Musician upon Gittith, A Psalm of David.

**8** O LORD our Lord, how excellent *is* thy name in all the earth!  
 who hast set thy glory above the heavens.  
<sup>2</sup> Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

<sup>3</sup> When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;  
<sup>4</sup> What is man, that thou art mindful of him? and the son of man, that thou visitest him?  
<sup>5</sup> For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.  
<sup>6</sup> Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:  
<sup>7</sup> All sheep and oxen, yea, and the beasts of the field;  
<sup>8</sup> The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.  
<sup>9</sup> O LORD our Lord, how excellent *is* thy name in all the earth!

To the chief Musician upon Muthlabben, A Psalm of David.

**9** I will praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.  
<sup>2</sup> I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.  
<sup>3</sup> When mine enemies are turned back, they shall fall and perish at thy presence.  
<sup>4</sup> For thou hast maintained my right and my cause; thou satest in the throne judging right.  
<sup>5</sup> Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.  
<sup>6</sup> O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.  
<sup>7</sup> But the LORD shall endure for ever: he hath prepared his throne for judgment.  
<sup>8</sup> And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.  
<sup>9</sup> The LORD also will be a refuge for the oppressed, a refuge in times of trouble.  
<sup>10</sup> And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

<sup>11</sup> Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.  
<sup>12</sup> When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.  
<sup>13</sup> Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:  
<sup>14</sup> That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.  
<sup>15</sup> The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.  
<sup>16</sup> The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.  
<sup>17</sup> The wicked shall be turned into hell, *and* all the nations that forget God.  
<sup>18</sup> For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

<sup>10</sup> Moja obramba *je* od Boga, ki rešuje iskrene v srcu. <sup>11</sup> Bog sodi pravičnega in Bog je vsak dan jezen *na zlobnega*. <sup>12</sup> Če se ta ne spreobrne, bo nabrusil svoj meč, upognil je svoj lok in ga pripravil. <sup>13</sup> § Prav tako je zanj pripravil orodja smrti, svoje puščice je določil zoper preganjalce. <sup>14</sup> Glej, muči se s krivičnostjo in spočel je vragolijo in obrodil neresnico. <sup>15</sup> Naredil je jamo in jo izkopal in padel v jarek, *katerega* je naredil. <sup>16</sup> Njegova vragolija se bo vrnila na njegovo lastno glavo in njegovo nasilno delovanje bo prišlo na njegovo lastno tème. <sup>17</sup> Hvalil bom Gospoda glede na njegovo pravičnost. Prepeval bom hvalo imenu Gospoda najvišjega.

Vodji glasbenikov na Gitit, Davidov psalm.

**8** O Gospod, naš Gospod, kako odlično *je* twoje ime na vsej zemlji! <sup>2</sup> Ki si svojo slavo postavil nad nebo. <sup>2</sup> Iz ust otročičev in dojenčkov si zaradi svojih sovražnikov odredil moč, da bi lahko utišal sovražnika in maščevalca.

<sup>3</sup> Ko opazujem twoje nebo, delo twojih prstov, luno in zvezde, ki si jih odredil; <sup>4</sup> kaj je človek, da misliš nanj? In človeški sin, da ga obiskuješ?  
<sup>5</sup> Kajti naredil si ga malo nižjega kot angele in ga okronal s slavo in častjo. <sup>6</sup> Naredil si, da ima gospostvo nad deli twojih rok; vse *stvari* si položil pod njegova stopala. <sup>7</sup> Vse ovce in vole, da in poljske živali,  
<sup>8</sup> zračno perjad in ribe morja *in karkoli* se giblje skozi morske steze.  
<sup>9</sup> O Gospod, naš Gospod, kako odlično *je* twoje ime na vsej zemlji!

Vodji glasbenikov na Mut labbén, Davidov psalm.

**9** Hvalil *te* bom, o Gospod, z vsem svojim srcem, naznani bom vsa twoja čudovita dela. <sup>2</sup> Vesel bom in se radoval v tebi. Prepeval bom hvalo tvojemu imenu, o ti Najvišji. <sup>3</sup> Ko so moji sovražniki odbiti, bodo ob twoji prisotnosti padli in se pogubili. <sup>4</sup> Kajti ohranjal si mojo pravico in mojo pravdo, posedèn si na prestolu, pravično razsojaš. <sup>5</sup> Oštrel si pogane, uničil zlobne, njihovo ime si iztrebil na veke vekov. <sup>6</sup> O ti sovražnik, uničenja so prišla k večnemu koncu. Uničil si mesta, njihov spomin je bil z njimi pogubljen. <sup>7</sup> Toda Gospod bo ostal na veke. Svoj prestol je pripravil za sodbo. <sup>8</sup> Zemeljski *[krog]* bo sodil v pravičnosti, ljudstvu bo razsojal sodbo v poštenju. <sup>9</sup> Gospod bo prav tako zatociše za zatirane, zatociše v časih stiske. <sup>10</sup> Tisti, ki poznajo twoje ime, bodo svoje trdno upanje položili vate, kajti ti, Gospod, nisi zapustil teh, ki te iščejo.

<sup>11</sup> Prepevajte hvalnice Gospodu, ki prebiva na Sionu. Med ljudstvom oznanjajte njegova dela. <sup>12</sup> Spominja se jih, ko zaslišuje zaradi krvi. Ne pozablja klica ponižnih. <sup>13</sup> Usmili se me, o Gospod, preudari mojo stisko, *katero trpim* od tistih, ki me sovražijo, ti, ki me povzdiguješ izpred velikih vrat smrti, <sup>14</sup> da bom pri velikih vratih hčere sionske lahko naznanjal vso twojo hvalo. Veselil se bom v tvoji rešitvi duše. <sup>15</sup> Pogani so se pogreznili v jamo, *ki* so jo naredili. V mrežo, ki so jo skrili, je ujeto njihovo lastno stopalo. <sup>16</sup> Gospod je znan *po* sodbi, *ki* jo izvršuje. Zlobni je ujet in dela svojih lastnih rok. Higajon. Sela. <sup>17</sup> § Zlobni bodo napoteni v pekel *in* vsi narodi, ki pozablja Boga. <sup>18</sup> Kajti pomoči potreben ne bo vedno pozabljen. Pričakovanje ubogega na veke *ne* bo izginilo. <sup>19</sup> Vstani, o Gospod, naj ne prevlada človek. Naj bodo pogani sojeni v tvojem pogledu. <sup>20</sup> Postavi jih v strah, o Gospod, da bodo narodi lahko spoznali, da so sami *zgolj* ljudje. Sela.

**10** Zakaj stojiš daleč stran, o Gospod? *Zakaj se* skrivaš v časih stiske? <sup>2</sup> Žlobni v *svojem* ponosu preganjajo revnega. Naj se ujamejo v naklepe, ki so si jih domislili. <sup>3</sup> Kajti zlobni se baha z željo svojega srca in blagoslavlja pohlepnega, *katerega* Gospod prezira. <sup>4</sup> Žlobni zaradi ponosa svojega obličja ne bo povpraševal *po Bogu*. V vseh njegovih mislih ni Boga. <sup>5</sup> Njegove poti so vednoboleče, tvoje sodbe *so* daleč zgoraj izven njegovega pogleda. *Glede na* vse njegove sovražnike, on puha nanje. <sup>6</sup> V svojem srcu je rekel: »Ne bom omajan, kajti nikoli ne *bom* v nadlogi.« <sup>7</sup> Njegova usta so polna preklinjanj, prevare in sleparstva. Pod njegovim jezikom *je* vragolija in prazne reči. <sup>8</sup> Sedi v skrivališčih vasi. Na skrivnih krajih mori nedolžnega. Njegove oči so na skrivaj naravnane zoper revnega. <sup>9</sup> Na skrivenem preži kakor lev v svojem brlogu. Leži na preži, da ujame revnega. Revnega ujame, ko ga vleče v svojo mrežo. <sup>10</sup> Klečeplazi *in* se ponuja, da lahko revni pade po njegovih močnih. <sup>11</sup> V svojem srcu je rekel: »Bog je pozabil. Skriva svoj obraz, *tega* nikoli ne bo videl.«

<sup>12</sup> Vstani, o Gospod, o Bog, dvigni svojo roko. Ne pozabi ponižnega. <sup>13</sup> § Zakaj zlobni zaničuje Boga? V svojem srcu je rekel: »Ti *tega* ne boš zahteval.« <sup>14</sup> *To* si videl, kajti gledaš vragolijo in zlobnost, da *to* poplačaš s svojo roko. Revni se ti izroča, pomočnik si osirotelemu. <sup>15</sup> Žlomi laket zlobnemu in zlemu *človeku*. Preiskuj njegovo zlobnost, *dokler* je ne najdeš več. <sup>16</sup> Gospod *je* Kralj na veke vekov. Pogani so izginili iz njegove dežele. <sup>17</sup> Gospod, slišal si hrepenenje ponižnih. Pripravil boš njihovo srce, svojemu ušesu boš povzročil, da sliši, <sup>18</sup> da razsodis osirotelega in zatiranega, da človek iz zemlje ne more več zatirati.

#### Vodji glasbenikov, Davidov psalm.

**11** Svoje trdno upanje polagam v Gospoda. Kako pravite moji duši: »Béži *kakor* ptica k svoji gori!« <sup>2</sup> Kajti glej, zlobni upogibajo *svoj* lok, svojo puščico pripravljajo na tetivo, da bi lahko na skrivaj streljali na iskrenega v srcu. <sup>3</sup> Če so temelji razrušeni, kaj lahko storiti pravični?

<sup>4</sup> Gospod *je* v svojem svetem templju, Gospodov prestol *je* na nebu. Njegove oči gledajo, njegove veke preizkušajo človeške otroke. <sup>5</sup> Gospod preizkuša pravičnega. Toda zlobnega in tistega, ki ljubi nasilje, sovraži njegova duša. <sup>6</sup> Na zlobne bo deževal pasti, ogenj, žveplo in strašen vihar. *To bo* delež njihove skodelice. <sup>7</sup> Kajti pravičen Gospod ljubi pravičnost, njegovo obličeje gleda iskrenega.

#### Vodji glasbenikov na oktavo, Davidov psalm.

**12** Pomagaj, Gospod, kajti bogaboječi človek izginja, kajti zvesti izmed človeških otrok slab. <sup>2</sup> Prazne reči govorijo vsak s svojim bližnjim. Govorijo z laskavimi ustnicami *in* dvoličnim srcem. <sup>3</sup> Gospod bo iztrebil vse laskave ustnice *in* jezik, ki govorji ponosne stvari, <sup>4</sup> ki so rekli: »S svojim jezikom bomo prevladali, naše ustnice *so* naša last. Kdo *je* gospodar nad nami?« <sup>5</sup> »Zaradi zatiranja siromašnega, zaradi vzduhovanja pomoči potrebnega se bom sedaj vzdignil,« govorí Gospod, »postavil *ga* bom na varno *pred tistim*, *ki* se napihuje nad njim.« <sup>6</sup> Gospodove besede *so* čiste besede, *kakor* srebro, preizkušeno v zemljini talilni peči, sedemkrat prečiščeno. <sup>7</sup> § Ti jih boš varoval, o Gospod, pred tem rodom jih boš ohranil na veke. <sup>8</sup> Zlobni hodijo na vsaki strani, ko so najnizkotnejši ljudje povišani.

- <sup>19</sup> Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.  
<sup>20</sup> Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.
- 10** Why standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?  
<sup>2</sup> The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.  
<sup>3</sup> For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.  
<sup>4</sup> The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts.  
<sup>5</sup> His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.  
<sup>6</sup> He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.  
<sup>7</sup> His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.  
<sup>8</sup> He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.  
<sup>9</sup> He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.  
<sup>10</sup> He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.  
<sup>11</sup> He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.
- <sup>12</sup> Arise, O LORD; O God, lift up thine hand: forget not the humble.  
<sup>13</sup> Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.  
<sup>14</sup> Thou hast seen *it*; for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.  
<sup>15</sup> Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.  
<sup>16</sup> The LORD *is* King for ever and ever: the heathen are perished out of his land.  
<sup>17</sup> LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:  
<sup>18</sup> To judge the fatherless and the oppressed, that the man of the earth may no more oppress.
- To the chief Musician, A Psalm of David.*
- 11** In the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?  
<sup>2</sup> For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.  
<sup>3</sup> If the foundations be destroyed, what can the righteous do?
- <sup>4</sup> The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.  
<sup>5</sup> The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.  
<sup>6</sup> Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup.  
<sup>7</sup> For the righteous LORD loveth righteousness; his countenance doth behold the upright.
- To the chief Musician upon Sheminith, A Psalm of David.*
- 12** Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.  
<sup>2</sup> They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.  
<sup>3</sup> The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:  
<sup>4</sup> Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?  
<sup>5</sup> For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him.  
<sup>6</sup> The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.  
<sup>7</sup> Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.  
<sup>8</sup> The wicked walk on every side, when the vilest men are exalted.

To the chief Musician, A Psalm of David.

**13** How long wilt thou forget me, O LORD? for ever? how long  
wilt thou hide thy face from me?

<sup>2</sup> How long shall I take counsel in my soul, **having** sorrow in my  
heart daily? how long shall mine enemy be exalted over me?

<sup>3</sup> Consider **and** hear me, O LORD my God: lighten mine eyes,  
lest I sleep the **sleep of death**;

<sup>4</sup> Lest mine enemy say, I have prevailed against him; **and** those  
that trouble me rejoice when I am moved.

<sup>5</sup> But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

<sup>6</sup> I will sing unto the LORD, because he hath dealt bountifully with me.

To the chief Musician, A Psalm of David.

**14** The fool hath said in his heart, **There is** no God. They are corrupt, they  
have done abominable works, **there is** none that doeth good.

<sup>2</sup> The LORD looked down from heaven upon the children of men, to see  
if there were any that did understand, **and** seek God.

<sup>3</sup> They are all gone aside, they are **all** together become filthy:  
**there is** none that doeth good, no, not one.

<sup>4</sup> Have all the workers of iniquity no knowledge? who eat up my  
people **as** they eat bread, and call not upon the LORD.

<sup>5</sup> There were they in great fear: for God **is** in the  
generation of the righteous.

<sup>6</sup> Ye have shamed the counsel of the poor, because  
the LORD **is** his refuge.

<sup>7</sup> Oh that the salvation of Israel **were come** out of Zion! when  
the LORD bringeth back the captivity of his people, Jacob  
shall rejoice, **and** Israel shall be glad.

A Psalm of David.

**15** LORD, who shall abide in thy tabernacle? who shall  
dwell in thy holy hill?

<sup>2</sup> He that walketh uprightly, and worketh righteousness,  
and speaketh the truth in his heart.

<sup>3</sup> **He that** backbiteth not with his tongue, nor doeth evil to his  
neighbour, nor taketh up a reproach against his neighbour.

<sup>4</sup> In whose eyes a vile person is contemned; but he honoureth  
them that fear the LORD. **He that** sweareth to **his**  
own hurt, and changeth not.

<sup>5</sup> **He that** putteth not out his money to usury, nor taketh reward against  
the innocent. He that doeth these **things** shall never be moved.

Michtam of David.

**16** Preserve me, O God: for in thee do I put my trust.

<sup>2</sup> **O my soul**, thou hast said unto the LORD, Thou **art** my  
Lord: my goodness **extendeth** not to thee;

<sup>3</sup> **But** to the saints that **are** in the earth, and **to** the excellent,  
in whom **is** all my delight.

<sup>4</sup> Their sorrows shall be multiplied **that** hasten **after** another  
**god**: their drink offerings of blood will I not offer, nor  
take up their names into my lips.

<sup>5</sup> The LORD **is** the portion of mine inheritance and of my  
cup: thou maintainest my lot.

<sup>6</sup> The lines are fallen unto me in pleasant **places**; yea,  
I have a goodly heritage.

<sup>7</sup> I will bless the LORD, who hath given me counsel: my reins  
also instruct me in the night seasons.

<sup>8</sup> I have set the LORD always before me: because **he is** at  
my right hand, I shall not be moved.

<sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my  
flesh also shall rest in hope.

<sup>10</sup> For thou wilt not leave my soul in hell; neither wilt thou  
suffer thine Holy One to see corruption.

<sup>11</sup> Thou wilt shew me the path of life: in thy presence **is** fulness of joy;  
at thy right hand **there are** pleasures for evermore.

Vodji glasbenikov, Davidov psalm.

**13** Doklej me boš pozabljal, o Gospod? Na veke? Doklej boš svoj  
obraz skrival pred meno? <sup>2</sup>Doklej se bom posvetoval v svoji  
duši, **imel** vsak dan bridkost v svojem srcu? Doklej se bo moj sovražnik  
poviševel nad meno? <sup>3</sup>Preudari **in** poslušaj me, o Gospod, moj Bog.  
Razsvetli moje oči, da ne zaspim **spanja** smrti, <sup>4</sup>da ne bi moj sovražnik  
rekel: »Prevladal sem proti njemu« **in** da se tisti, ki me mučijo, ne  
veselijo, ko sem omajan. <sup>5</sup>Toda jaz sem zaupal v twoje usmiljenje; moje  
srce se bo veselilo v twoji rešitvi duše. <sup>6</sup>Prepeval bom Gospodu, ker je  
radodarno ravnal z meno.

Vodji glasbenikov, Davidov psalm.

**14** Bedak je rekel v svojem srcu: »Ni Boga.« Izprijeni so, počeli so  
gnusna dela, **nikogar** ni, ki dela dobro. <sup>2</sup>Gospod je pogledal dol  
z neba na človeške otroke, da vidi, ali obstaja kdorkoli, ki je razumel  
**in** išče Boga. <sup>3</sup>Vsi so odšli vstran, **vsi** skupaj so postali pokvarjeni.  
**Nikogar** ni, ki dela dobro, niti enega ni.

<sup>4</sup> Mar vsi delavci krivičnosti nimajo spoznanja? Ki žro moje ljudstvo,  
**kakor** jedo kruh, pa ne kličejo h Gospodu? <sup>5</sup>Bili so v velikem strahu,  
kajti Bog **je** z rodom pravičnih. <sup>6</sup>Sramotili ste nasvet siromašnega,  
zato ker **je** Gospod njegovo priběžališče. <sup>7</sup>O da **bi** Izraelova rešitev  
duš **prišla** iz Siona! Ko Gospod privede nazaj ujete svojega ljudstva,  
se bo Jakob veselil **in** Izrael bo vesel.

Davidov psalm.

**15** Gospod, kdo bo prebival v tvojem šotorskem svetišču? Kdo bo  
prebival na tvoji sveti gori? <sup>2</sup>Kdor živi pošteno in dela pravično  
in v svojem srcu govori resnico. <sup>3</sup>**Kdor** ne opravlja s svojim jezikom  
niti ne dela zla svojemu bližnjemu niti ne sprejema graje zoper svojega  
bližnjega. <sup>4</sup>V čigar očeh je podla oseba zaničevana, toda počasti tiste,  
ki se bojijo Gospoda. **Ki** prisega v **svojo lastno** škodo in se ne premisli.  
<sup>5</sup>**Kdor** ne izdaja svojega denarja za obresti niti ne sprejema nagrade  
zoper nedolžnega. Kdor dela te **stvari**, nikoli ne bo omajan.

Davidov miktám.

**16** Varuj me, o Bog, kajti vate polagam svoje trdno upanje. <sup>2</sup>**O moja duša**, Gospodu si rekla: »Ti **si** moj Gospod. Moja dobrota  
se ne **razteza** do tebe, <sup>3</sup>**temveč** k svetim, ki **so** na zemlji in **kd** odličnim,  
v katerih **je** vse moje zadovoljstvo.« <sup>4</sup>Njihove bridkosti se bodo  
pomnožile, **ki** hitijo **za** drugim **bogom**. Njihovih krvavih pitnih daritev  
ne bom daroval niti njihovih imen ne bom jemal na svoje ustnice.  
<sup>5</sup>Gospod **je** delež moje dedičine in moje skodelice. Ti ohranjaš mojo  
usodo. <sup>6</sup>Vrvice so mi padle na prijetnih **krajih**; da, lepo dedičino  
imam. <sup>7</sup>Blagoslavljal bom Gospoda, ki mi je dal nasvet. Moja notranjost  
me prav tako poučuje v nočnih obdobjih.

<sup>8</sup>Vedno sem pred seboj postavljal Gospoda; ker **je** pri moji desnici,  
ne bom omajan. <sup>9</sup>Zato je moje srce veselo in moja slava se razveseljuje;  
tudi moje meso bo počivalo v upanju. <sup>10</sup>Kajti moje duše ne boš pustil  
v peklu, niti ne boš trpel, da bi tvoj Sveti videl trohnobo. <sup>11</sup>Pokazal  
mi boš stezo življenja. V tvoji prisotnosti **je** polnost radosti, pri tvoji  
desnici **so** zadovoljstva na vékoma.

## Davidova molitev.

**17** Usliši iskrenega, o Gospod, budi pozoren na moj klic, pazljivo razsodba pride iz tvoje prisotnosti, naj tvoje oči gledajo stvari, ki so pravične.<sup>3</sup> Preizkusil si moje srce, obiskal si **me** ponoči, preizkusil si me, **pa** ničesar nisi našel; odločen sem, **da** moja usta ne bodo grešila.<sup>4</sup> Kar se tiče človeških del, sem **se** po besedi svojih ustnic varoval **pred** stezami uničevalca.<sup>5</sup> Podpiraj mojo smer življenja po tvojih stezah, **da** moje stopinje ne zdrsnejo.<sup>6</sup> Klical sem k tebi, kajti uslušal me boš, o Bog. Nagni k meni svoje uho **in usliši** moj govor.<sup>7</sup> Pokaži svojo čudovito ljubečo skrbnost, o ti, ki s svojo desnico rešuješ tiste, ki svoje trdno upanje polagajo **vate** pred tistimi, ki se vzdigujejo **proti njim**.

<sup>8</sup>Varuj me kakor zenico očesa, skrij me pod senco svojih peruti, <sup>9</sup>pred zlobnimi, ki me zatirajo, **pred** mojimi smrtnimi sovražniki, **ki** me obdajajo naokrog.<sup>10</sup> Zajeti so v svojo lastno maščobo. S svojimi ustimi govorijo ponosno.<sup>11</sup> Sedaj so nas obdali na naših korakih. Svoje oči so naravnali in pripognili k zemlji,<sup>12</sup> kakor lev, **ki** je pohlepen po svojem plenu in kakor bi bil mlad lev, ki preži na skrivenih krajih.<sup>13</sup> Vzdigni se, o Gospod, razočaraj ga, vrzi ga dol. Osvobodi mojo dušo pred zlobnim, **kar je** tvoj meč,<sup>14</sup> pred ljudmi, **ki so** twoja roka, o Gospod, pred ljudmi sveta, **ki imajo** svoj delež v **tem** življenju in katerih trebuje napolnjuješ s svojim skritim **zakladom**. Polni so otrok in preostanek svojega **imetja** zapustijo svojim otročicem.<sup>15</sup> Kar se mene tiče, bom v pravičnosti gledal tvoj obraz. Ko se zbudim, bom nasičen s tvojo podobnostjo.

Vodji glasbenikov, **Psalm** Davida, Gospodovega služabnika, ki je Gospodu govoril besede te pesmi na dan, **ko ga je** Gospod osvobodil iz roke vseh njegovih sovražnikov in iz Savlove roke. Rekel je:

**18** Ljubil te bom, o Gospod, moja moč.<sup>2</sup> Gospod **je** moja skala, moja trdnjava in moj osvoboditelj, moj Bog, moja moč, v katero bom zaupal, moj štit in rog rešitve moje duše **in** moj visoki stolp.<sup>3</sup> Klical bom h Gospodu, **ki je vreden**, da je hvaljen. Tako bom rešen pred svojimi sovražniki.<sup>4</sup> Obdale so me bridkosti smrti in poplave brezbožnih ljudi so me prestrašile.<sup>5</sup> Obkrožile so me bridkosti pekla. Zanke smrti so me oviralne.<sup>6</sup> V svoji stiski sem klical h Gospodu in jokal k svojemu Bogu. Iz svojega templja je slišal moj glas in moj tek je prišel predenj, **celó** v njegova ušesa.<sup>7</sup> Potem se je zemlja stresla in zatrepetala, tudi temelji gora so se premaknili in bili streseni, ker je bil ogorčen.<sup>8</sup> Iz njegovih nosnic je izšel dim in ogenj iz njegovih ust je požiral. Ogorki so bili prižgani z njim.<sup>9</sup> Uklonil je tudi nebo in prišel dol. Tema **je bila** pod njegovimi stopali.<sup>10</sup> Jezdil je na kerubu in letel. Da, letel je na perutih vetra.<sup>11</sup> Temo je naredil **[za]** svoj skriti kraj, njegov paviljon okoli njega **so bile** temne vode **in** gosti oblaki neba.<sup>12</sup> Ob sijaju, **ki je bil** pred njim, so šli mimo njegovi gosti oblaki, **zrna** toče in ognjeno oglje.<sup>13</sup> Gospod je tudi zagrmel v nebesih in Najvišji je dal svoj glas, **zrna** toče in ognjeno oglje.<sup>14</sup> Da, poslal je svoje puščice in jih razkropil in izstrelil bliske ter jih porazil.<sup>15</sup> Potem so bila vidna rečna korita in temelji zemeljskega **[kroga]** so bili odkriti ob tvojem oštevanju, o Gospod, ob pišu diha iz tvojih nosnic.<sup>16</sup> Poslal je od zgoraj, me vzel, me potegnil iz mnogih voda.<sup>17</sup> Osvobodil me je pred mojim močnim sovražnikom in pred temi, ki so me sovražili, kajti zame so bili premočni.<sup>18</sup> Ovirali so me na dan moje katastrofe. Toda Gospod je bil moja opora.<sup>19</sup> Privedel me je tudi na velik kraj, osvobodil me je, ker se je razveseljeval v meni.

**17** Hear the right, O LORD, attend unto my cry, give ear unto my prayer, **that goeth** not out of feigned lips.

<sup>2</sup> Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

<sup>3</sup> Thou hast proved mine heart; thou hast visited **me** in the night; thou hast tried me, **and** shalt find nothing; I am purposed **that** my mouth shall not transgress.

<sup>4</sup> Concerning the works of men, by the word of thy lips I have kept **me from** the paths of the destroyer.

<sup>5</sup> Hold up my goings in thy paths, **that** my footsteps slip not.

<sup>6</sup> I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, **and hear** my speech.

<sup>7</sup> Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust **in thee** from those that rise up **against them**.

<sup>8</sup> Keep me as the apple of the eye, hide me under the shadow of thy wings,

<sup>9</sup> From the wicked that oppress me, **from** my deadly enemies, **who** compass me about.

<sup>10</sup> They are inclosed in their own fat: with their mouth they speak proudly.

<sup>11</sup> They have now compassed us in our steps: they have set their eyes bowing down to the earth;

<sup>12</sup> Like as a lion **that** is greedy of his prey, and as it were a young lion lurking in secret places.

<sup>13</sup> Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, **which is** thy sword:

<sup>14</sup> From men **which are** thy hand, O LORD, from men of the world, **which have** their portion in **this** life, and whose belly thou fillest with thy hid **treasure**: they are full of children, and leave the rest of their **substance** to their babes.

<sup>15</sup> As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

To the chief Musician, A Psalm of David, the servant of the LORD, who spake unto the LORD the words of this song in the day **that** the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

**18** I will love thee, O LORD, my strength.

<sup>2</sup> The LORD **is** my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, **and** my high tower.

<sup>3</sup> I will call upon the LORD, **who is worthy** to be praised: so shall I be saved from mine enemies.

<sup>4</sup> The sorrows of death compassed me, and the floods of ungodly men made me afraid.

<sup>5</sup> The sorrows of hell compassed me about: the snares of death prevented me.

<sup>6</sup> In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, **even** into his ears.

<sup>7</sup> Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

<sup>8</sup> There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

<sup>9</sup> He bowed the heavens also, and came down: and darkness **was** under his feet.

<sup>10</sup> And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

<sup>11</sup> He made darkness his secret place; his pavilion round about him **were** dark waters **and** thick clouds of the skies.

<sup>12</sup> At the brightness **that was** before him his thick clouds passed, hail **stones** and coals of fire.

<sup>13</sup> The LORD also thundered in the heavens, and the Highest gave his voice; hail **stones** and coals of fire.

<sup>14</sup> Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

<sup>15</sup> Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

<sup>16</sup> He sent from above, he took me, he drew me out of many waters.

<sup>17</sup> He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

<sup>18</sup> They prevented me in the day of my calamity: but the LORD was my stay.  
<sup>19</sup> He brought me forth also into a large place; he delivered me, because he delighted in me.

<sup>20</sup> The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.  
<sup>21</sup> For I have kept the ways of the LORD, and have not wickedly departed from my God.  
<sup>22</sup> For all his judgments **were** before me, and I did not put away his statutes from me.  
<sup>23</sup> I was also upright before him, and I kept myself from mine iniquity.  
<sup>24</sup> Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.  
<sup>25</sup> With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;  
<sup>26</sup> With the pure thou wilt shew thyself pure; and with the foward thou wilt shew thyself foward.  
<sup>27</sup> For thou wilt save the afflicted people; but wilt bring down high looks.  
<sup>28</sup> For thou wilt light my candle: the LORD my God will enlighten my darkness.

<sup>29</sup> For by thee I have run through a troop; and by my God have I leaped over a wall.  
<sup>30</sup> As for God, his way **is** perfect: the word of the LORD is tried: he **is** a buckler to all those that trust in him.  
<sup>31</sup> For who **is** God save the LORD? or who **is** a rock save our God?  
<sup>32</sup> It **is** God that girdeth me with strength, and maketh my way perfect.  
<sup>33</sup> He maketh my feet like hinds' **feet**, and setteth me upon my high places.  
<sup>34</sup> He teacheth my hands to war, so that a bow of steel is broken by mine arms.  
<sup>35</sup> Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.  
<sup>36</sup> Thou hast enlarged my steps under me, that my feet did not slip.  
<sup>37</sup> I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.  
<sup>38</sup> I have wounded them that they were not able to rise: they are fallen under my feet.  
<sup>39</sup> For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.  
<sup>40</sup> Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.  
<sup>41</sup> They cried, but **there was** none to save **them**: even unto the LORD, but he answered them not.  
<sup>42</sup> Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.  
<sup>43</sup> Thou hast delivered me from the strivings of the people; **and** thou hast made me the head of the heathen: a people **whom** I have not known shall serve me.  
<sup>44</sup> As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.  
<sup>45</sup> The strangers shall fade away, and be afraid out of their close places.  
<sup>46</sup> The LORD liveth; and blessed **be** my rock; and let the God of my salvation be exalted.  
<sup>47</sup> It **is** God that avengeth me, and subdueth the people under me.  
<sup>48</sup> He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.  
<sup>49</sup> Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.  
<sup>50</sup> Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

To the chief Musician, A Psalm of David.

## 19 The heavens declare the glory of God; and the firmament sheweth his handywork.

<sup>2</sup> Day unto day uttereth speech, and night unto night sheweth knowledge.  
<sup>3</sup> There **is** no speech nor language, **where** their voice is not heard.  
<sup>4</sup> Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,  
<sup>5</sup> Which **is** as a bridegroom coming out of his chamber, **and** rejoiceth as a strong man to run a race.  
<sup>6</sup> His going forth **is** from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

<sup>20</sup> Gospod me je ngradil glede na mojo pravičnost, glede na čistost mojih rok mi je poplačal. <sup>21</sup> Kajti obdržal sem Gospodove poti in se nisem zlobno oddvojil od svojega Boga. <sup>22</sup> Kajti vse njegove sodbe **so bile** pred menoj in njegovih zakonov nisem odvrnil od sebe. <sup>23</sup> Pred njim sem bil tudi pošten in se varoval pred svojo krivičnostjo. <sup>24</sup> Zaradi tega mi je Gospod poplačal glede na mojo pravičnost, glede na čistost mojih rok v svojem pogledu. <sup>25</sup> Z usmiljenim se boš pokazal usmiljenega, s poštenim človekom se boš pokazal poštenega, <sup>26</sup> s čistim se boš pokazal čistega in s kljubovalnim se boš pokazal kljubovalnega. <sup>27</sup> Kajti rešil boš stiskano ljudstvo, toda ponižal boš vzvišene poglede. <sup>28</sup> Kajti prižgal boš mojo svečo. Gospod, moj Bog, bo razsvetil mojo temo.

<sup>29</sup> Kajti s teboj sem tekel skozi krdelo in s svojim Bogom sem preskočil zid. <sup>30</sup> Glede na Boga, njegova pot **je** popolna. Gospodova beseda je preizkušena; on **je** ščit vsem, ki zaupajo vanj. <sup>31</sup> Kajti kdo **je** Bog, razen Gospoda? Ali kdo **je** skala, razen našega Boga? <sup>32</sup> Bog **je ta**, ki me opasuje z močjo in moje poti dela popolne. <sup>33</sup> Moja stopala dela podobna **stopalom** koštute in me postavlja na moja visoka mesta. <sup>34</sup> § Úči moje roke za vojno, tako da je jeklen lok zlomljen z mojimi lakti. <sup>35</sup> Dal si mi tudi ščit twoje rešitve duše in tvoga desnica me podpira in tvoja blagost me je naredila velikega. <sup>36</sup> Pod menoj si razširil moje korake, da moja stopala niso zdrsnila. <sup>37</sup> Zasledoval sem svoje sovražnike in jih dohitelam. Niti se nisem ponovno obrnil, dokler niso bili uničeni. <sup>38</sup> Ranil sem jih, da niso mogli vstat. Padli so pod moja stopala. <sup>39</sup> Kajti opasal si me z močjo za boj. Podjarmil si mi tiste, ki vstajajo zoper mene. <sup>40</sup> Prav tako si mi dal vratove mojih sovražnikov, da lahko uničim te, ki me sovražijo. <sup>41</sup> Vpili so, toda nikogar **ni bilo**, da **jih** reši, celo h Gospodu, toda ni jim odgovoril. <sup>42</sup> Potem sem jih mlatil, majhne kakor prah pred vetrom. Spodil sem jih kakor nesnago na ulicah. <sup>43</sup> Osvobodil si me pred človeškimi prepri **in** me naredil za poglavarja poganom. Ljudstvo, **katerega** nisem poznal, mi bo služilo. <sup>44</sup> Takoj, ko bodo zaslišali o meni, me bodo ubogali. Tuji se mi bodo podredili. <sup>45</sup> Tuji bodo bledeli in prestrašeni bodo iz svojih ograjenih prostorov. <sup>46</sup> Gospod živi in blagoslovljena **bodi** moja skala in vzvišen naj bo Bog rešitve moje duše. <sup>47</sup> To **je** Bog, ki me maščuje in ljudstva podjarmila pod menoj. <sup>48</sup> Osvobaja me pred mojimi sovražniki. Da, dviguješ me nad tiste, ki se dvigujejo zoper mene. Osvobodil si me pred nasilnežem. <sup>49</sup> Zato reje se ti bom zahvaljeval med pogani, o Gospod in prepeval hvalnice tvojemu imenu. <sup>50</sup> Svojemu kralju on daje veliko osvoboditev in izkazuje usmiljenje svojemu maziljencu Davidu in njegovemu semenu na věkomaj.

Vodji glasbenikov, Davidov psalm.

**19** Nebo oznanja Božjo slavo in nebesni svod prikazuje delo njegovih rok.<sup>2</sup> Dan dnevu izreka govor in noč noči prikazuje znanje.<sup>3</sup> Ni ne govora, ne jezika, **kjer** ni slišati njihovega glasu.<sup>4</sup> Njihov stih gre po vsej zemlji in njihove besede do konca zemeljskega **[kroga]**. V njih je postavil šotorsko svetišče za sonce,<sup>5</sup> ki **je** kakor ženin, ki prihaja iz svoje sobe **in** se razveseljuje kakor močan mož, da teče tek.<sup>6</sup> Njegovo prihajanje **je** od konca neba in njegov obhod do njegovih koncev. Nič ni skrito pred njegovo vročino.

<sup>7</sup> Gospodova postava *je* popolna, spreobrača dušo. Gospodova pričevanje *je* zanesljivo, preprostega dela modrega. <sup>8</sup> Gospodova pravila *so* pravilna, razveseljujejo srce. Gospodova zapoved *je* čista in razsvetljuje oči. <sup>9</sup> Gospodov strah *je* čist, ostaja na veki. Gospodove sodbe *so* resnične *in* vse skupaj pravične. <sup>10</sup> Bolj si *jih je* želeti kakor zlata, da, kakor mnogo čistega zlata. Slajše so tudi kakor med in satovje. <sup>11</sup> Poleg tega je tvoj služabnik posvarjen po njih. *In* v njihovem izpolnjevanju *je* velika nagrada. <sup>12</sup> Kdo lahko razume *njegove* zmote? Očisti me pred skrivnimi *krvividami*. <sup>13</sup> Svojega služabnika zadrži tudi pred prevzetnimi *grehi*; naj nimajo gospostva nad menoj. Potem bom lahko pošten in bom nedolžen pred velikim prestopkom. <sup>14</sup> Naj bodo besede mojih ust in premišljevanje mojega srca sprejemljive v tvojem pogledu, o Gospod, moja moč in moj odkupitelj.

Vodji glasbenikov, Davidov psalm.

**20** Gospod te sliši na dan stiske, ime Jakobovega Boga te brani, <sup>2</sup> pošle ti pomoč iz svetišča in te okrepi s Siona, <sup>3</sup> spominja se vseh tvojih daritev in sprejema tvojo žgalno daritev. Sela. <sup>4</sup> Usliši te glede na tvoje lastno srce in izpolni vso tvojo namero. <sup>5</sup> Veselili se bomo v tvoji rešitvi duše *in* **naše** papore bomo postavili v imenu našega Boga. Gospod izpolnjuje vse tvoje prošnje.

<sup>6</sup> Sedaj vem, da Gospod rešuje svojega maziljenca; iz svojih svetih nebes ga bo uslišal z rešujočo močjo svoje desnice. <sup>7</sup> Nekateri *zaupajo* v bojne vozove, nekateri pa v konje, toda mi se bomo spominjali imena Gospoda, našega Boga. <sup>8</sup> Oni so ponižani in padli, toda mi vstanemo in stojimo pokončno. <sup>9</sup> Reši, Gospod. Naj nas sliši kralj, ko kličemo.

Vodji glasbenikov, Davidov psalm.

**21** Kralj se bo veselil v tvoji moči, o Gospod in kako silno se bo radoval v tvoji rešitvi duše! <sup>2</sup> Dal si mu željo njegovega srca in nisi zadržal prošnje njegovih ustnic. Sela. <sup>3</sup> Kajti vodiš ga z blagoslovi dobrote. Na njegovo glavo postavljaš krono iz čistega zlata. <sup>4</sup> Prosil te je življenja *in* ti mu *ga* daješ, celo dolžino dni na veki vekov. <sup>5</sup> Njegova slava v tvoji rešitvi duše *je* velika. Čast in veličanstvo si položil nanj. <sup>6</sup> Kajti naredil si ga najbolj blagoslovjenega na veki. S svojim obličjem si ga storil silno veselega.

<sup>7</sup> Kajti kralj zaupa v Gospoda in zaradi usmiljenja Najvišjega ne bo omajan. <sup>8</sup> Tvoja roka bo zalotila vse tvoje sovražnike. Tvoja desnica bo zalotila tiste, ki te sovražijo. <sup>9</sup> V času svoje jeze jih boš naredil kakor ognjeno peč. Gospod jih bo v svoji jezi pogoltnil in ogenj jih bo požrl. <sup>10</sup> Njihov sad boš uničil z zemlje in njihovo seme izmed človeških otrok. <sup>11</sup> Kajti zoper tebe so načrtovali zlo. Domislili so si poguben naklep, *ki ga niso mogli izpolniti*. <sup>12</sup> Zato boš storil, da bodo obrnili svoj hrbet, *ko* boš pripravil *svoje puščice* na tetiche proti njihovim obrazom. <sup>13</sup> Bodи vzvišen, Gospod, v svoji lastni moči. *Tako* bomo opevali in hvatali tvojo moč.

Vodji glasbenikov na Košuta zore, Davidov psalm.

**22** Moj Bog, moj Bog, zakaj si me zapustil? *Zakaj si tako daleč* proč od pomoči meni *in od* besed mojega vpitja? <sup>2</sup> O moj Bog, jokam podnevi, toda ti me ne uslišiš in v nočnem času in nisem tih. <sup>3</sup> Toda ti *si* svet, *oh ti*, ki naseljuješ Izraelove hvalnice. <sup>4</sup> Naši očetje so zaupali vate. Zaupali so in si jih osvobodil. <sup>5</sup> Klicali so k tebi in so bili osvobojeni. Zaupali so vate in niso bili zbegani. <sup>6</sup> Toda jaz *sem [škrlatni]* črv in ne mož; graja ljudem in preziran od ljudstva. <sup>7</sup> Vsi, ki me vidijo, se mi smejojo do norčevanja. Namrdnejo ustnico [*in*] zmajujejo z glavo, *rekoč*: <sup>8</sup> »Zaupal je v Gospoda, *da* bi ga osvobodil.

<sup>7</sup> The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.  
<sup>8</sup> The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.  
<sup>9</sup> The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.  
<sup>10</sup> More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.  
<sup>11</sup> Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.  
<sup>12</sup> Who can understand *his* errors? cleanse thou me from secret *faults*.  
<sup>13</sup> Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.  
<sup>14</sup> Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

To the chief Musician, A Psalm of David.

**20** The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;  
<sup>2</sup> Send thee help from the sanctuary, and strengthen thee out of Zion;  
<sup>3</sup> Remember all thy offerings, and accept thy burnt sacrifice; Selah.  
<sup>4</sup> Grant thee according to thine own heart, and fulfil all thy counsel.  
<sup>5</sup> We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

<sup>6</sup> Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.  
<sup>7</sup> Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.  
<sup>8</sup> They are brought down and fallen: but we are risen, and stand upright.  
<sup>9</sup> Save, LORD: let the king hear us when we call.

To the chief Musician, A Psalm of David.

**21** The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!  
<sup>2</sup> Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.  
<sup>3</sup> For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.  
<sup>4</sup> He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.  
<sup>5</sup> His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.  
<sup>6</sup> For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

<sup>7</sup> For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.  
<sup>8</sup> Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.  
<sup>9</sup> Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.  
<sup>10</sup> Their fruit shalt thou destroy from the earth, and their seed from among the children of men.  
<sup>11</sup> For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform*.  
<sup>12</sup> Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

<sup>13</sup> Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.  
To the chief Musician upon Aijeleth Shahar, A Psalm of David.

**22** My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*  
<sup>2</sup> O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.  
<sup>3</sup> But thou *art* holy, *O thou* that inhabitest the praises of Israel.  
<sup>4</sup> Our fathers trusted in thee: they trusted, and thou didst deliver them.  
<sup>5</sup> They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

<sup>6</sup>But I **am** a worm, and no man; a reproach of men,  
and despised of the people.  
<sup>7</sup>All they that see me laugh me to scorn: they shoot out the  
lip, they shake the head, **saying**,  
<sup>8</sup>He trusted on the LORD **that** he would deliver him: let him  
deliver him, seeing he delighted in him.  
<sup>9</sup>But thou **art** he that took me out of the womb: thou didst make me  
hope **when I was** upon my mother's breasts.  
<sup>10</sup>I was cast upon thee from the womb: thou **art** my  
God from my mother's belly.

<sup>11</sup>Be not far from me; for trouble **is** near; for **there is** none to help.  
<sup>12</sup>Many bulls have compassed me: strong **bulls** of Bashan  
have beset me round.  
<sup>13</sup>They gaped upon me **with** their mouths, **as** a ravening  
and a roaring lion.  
<sup>14</sup>I am poured out like water, and all my bones are out of joint: my  
heart is like wax; it is melted in the midst of my bowels.  
<sup>15</sup>My strength is dried up like a potsherd; and my tongue cleaveth to  
my jaws; and thou hast brought me into the dust of death.  
<sup>16</sup>For dogs have compassed me: the assembly of the wicked have  
inclosed me: they pierced my hands and my feet.  
<sup>17</sup>I may tell all my bones: they look **and** stare upon me.  
<sup>18</sup>They part my garments among them, and cast lots upon my vesture.  
<sup>19</sup>But be not thou far from me, O LORD: O my strength,  
haste thee to help me.  
<sup>20</sup>Deliver my soul from the sword; my darling from the power of the dog.  
<sup>21</sup>Save me from the lion's mouth: for thou hast heard me  
from the horns of the unicorns.

<sup>22</sup>I will declare thy name unto my brethren: in the midst of  
the congregation will I praise thee.  
<sup>23</sup>Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify  
him; and fear him, all ye the seed of Israel.  
<sup>24</sup>For he hath not despised nor abhorred the affliction of the  
afflicted; neither hath he hid his face from him; but  
when he cried unto him, he heard.  
<sup>25</sup>My praise **shall be** of thee in the great congregation: I will  
pay my vows before them that fear him.  
<sup>26</sup>The meek shall eat and be satisfied: they shall praise the LORD  
that seek him: your heart shall live for ever.  
<sup>27</sup>All the ends of the world shall remember and turn unto the LORD:  
and all the kindreds of the nations shall worship before thee.  
<sup>28</sup>For the kingdom is the LORD's: and he **is** the governor  
among the nations.  
<sup>29</sup>All **they that be** fat upon earth shall eat and worship: all  
they that go down to the dust shall bow before him:  
and none can keep alive his own soul.  
<sup>30</sup>A seed shall serve him; it shall be accounted to the  
Lord for a generation.  
<sup>31</sup>They shall come, and shall declare his righteousness unto a  
people that shall be born, that he hath done **this**.

*A Psalm of David.*

**23** The LORD **is** my shepherd; I shall not want.  
<sup>2</sup>He maketh me to lie down in green pastures: he leadeth  
me beside the still waters.  
<sup>3</sup>He restoreth my soul: he leadeth me in the paths of  
righteousness for his name's sake.  
<sup>4</sup>Yea, though I walk through the valley of the shadow of  
death, I will fear no evil: for thou **art** with me; thy  
rod and thy staff they comfort me.  
<sup>5</sup>Thou preparest a table before me in the presence of mine enemies:  
thou anointest my head with oil; my cup runneth over.  
<sup>6</sup>Surely goodness and mercy shall follow me all the days of my life:  
and I will dwell in the house of the LORD for ever.

*A Psalm of David.*

**24** The earth **is** the LORD's, and the fulness thereof; the  
world, and they that dwell therein.  
<sup>2</sup>For he hath founded it upon the seas, and established it upon the floods.

<sup>3</sup>Who shall ascend into the hill of the LORD? or who  
shall stand in his holy place?  
<sup>4</sup>He that hath clean hands, and a pure heart; who hath not lifted  
up his soul unto vanity, nor sworn deceitfully.

Naj ga osvobodi, glede na to, da se je razveseljeval v njem.« <sup>9</sup>Toda ti  
si ta, ki me je potegnil iz maternice. Oblikoval si mi zaupanje, **ko sem**  
**bil** na prsi svoje matere. <sup>10</sup>Iz maternice sem bil vržen nate. Ti si moj  
Bog od trebuha moje matere.

<sup>11</sup>Ne bodi daleč od mene, kajti stiska **je** blizu, kajti nikogar ni, da  
pomaga. <sup>12</sup>Obdalo me je mnogo bikov. Močni bašanski **biki** so me  
obdali naokoli. <sup>13</sup>S svojimi gobci so zevali vame, **kakor** ropa željan in  
rjoveč lev. <sup>14</sup>Izlit sem kakor voda in vse moje kosti so izpahnjene. Moje  
srce je podobno vosku, stopljeno je v sredi moje notranjosti. <sup>15</sup>Moja  
moč je izsušena kakor črepinja in moj jezik se lepi k mojim čeljustim  
in ti si me privedel v smrtni prah. <sup>16</sup>Kajti psi so me obdali. Zajel me  
je zbor zlobnih. Prebodli so moje roke in moja stopala. <sup>17</sup>Vse svoje  
kosti lahko razločim. Oni pa gledajo **in** strmijo vame. <sup>18</sup>Moje obleke  
si razdeljujejo med seboj in za mojo suknjo so metali žrebe. <sup>19</sup>Toda ti,  
o Gospod, ne bodi daleč od mene. O moja moč, hiti, da mi pomagaš.  
<sup>20</sup>Osvobi mojo dušo pred mečem, mojo ljubljeno pred močjo psa.  
<sup>21</sup>Reši me pred levjimi ustmi, kajti uslišal si me pred rogovi samorogov.

<sup>22</sup>Tvoje ime bom oznanjal svojim bratom. Na sredi skupnosti te bom  
hvalil. <sup>23</sup>Vi, ki se bojite Gospoda, hvalite ga, vsi vi, seme Jakobovo,  
proslavite ga, in bojte se ga, vsi vi, seme Izraelovo. <sup>24</sup>Kajti ni zaničeval  
niti preziral stiske stiskanih niti svojega obraza ni skrival pred njim;  
toda, ko je klical k njemu, je slišal. <sup>25</sup>Moja hvala v veliki skupnosti  
**bo** o tebi. Svoje zaobljube bom izpolnil pred tistimi, ki se ga bojijo.  
<sup>26</sup>Krotki bodo jedli in bodo nasičeni. Hvalili bodo Gospoda [**tisti**], ki ga  
iščejo. Vaše srce bo živilo na veke. <sup>27</sup>Vsi konci zemlje se bodo spomnili  
in obrnili h Gospodu in vsa sorodstva narodov bodo oboževala pred  
teboj. <sup>28</sup>Kajti kraljestvo **je** Gospodovo in on **je** voditelj med narodi.  
<sup>29</sup>Vsi **tisti**, **ki so** na zemlji obični, bodo jedli in oboževali. Vsi tisti,  
ki gredo dol v prah, se bodo poklonili pred njim, svoje lastne duše  
pa nihče ne more ohraniti žive. <sup>30</sup>Seme mu bo služilo; to bo štetno h  
Gospodu za rod. <sup>31</sup>Prišli bodo in oznanjali bodo njegovo pravičnost  
ljudem, ki bodo rojeni, da je on **to** storil.

*Davidov psalm.*

**23** Gospod **je** moj pastir, ne bom trpel pomanjkanja. <sup>2</sup>Napravlja  
mi, da se zlekrem na zelenih pašnikih. Vodi me ob mirnih  
vodah. <sup>3</sup>Mojo dušo obnavlja. Zaradi svojega imena me vodi po stezah  
pravičnosti. <sup>4</sup>§ Da, čeprav hodim skozi dolino smrtne sence, se ne bom  
bal nobenega zla, kajti ti **si** z menoj; twoja šiba in tvoja opora me tolazi.  
<sup>5</sup>Pred menoj pripravljaš mizo, v prisotnosti mojih sovražnikov. Mojo  
glavo maziliš z oljem, moja čaša prekipeva. <sup>6</sup>Zagotovo me bosta dobrota  
in usmiljenje spremljali vse dni mojega življenja, in v Gospodovi hiši  
bom prebival na veke.

*Davidov psalm.*

**24** Zemlja **je** Gospodova in njena polnost, zemeljski [**krog**] in tisti,  
ki prebivajo na njem. <sup>2</sup>Kajti utemeljil ga je na morjih in ga  
osnoval na tokovih.

<sup>3</sup>Kdo se bo povzel na Gospodovo goro? Ali kdo bo stal na njegovem  
svetem prostoru? <sup>4</sup>Kdor ima čiste roke in nedolžno srce, kdor svoje  
duše ni povzdignil k praznim rečem niti ni varljivo prisegel. <sup>5</sup>Prejel

bo blagoslov od Gospoda in pravičnost od Boga rešitve svoje duše.  
6 To je rod tistih, ki ga iščejo, ki iščejo twoje obliče, o Jakob. Sela.

7 Vzdignite svoje glave, o ve velika vrata in bodite dvignjene, ve večna vrata, in vstopil bo Kralj slave. 8 Kdo je to, Kralj slave? Gospod, močan in mogočen, Gospod, mogočen v bitki. 9 Vzdignite svoje glave, o ve velika vrata, celo dvignite **jih**, ve večna vrata in vstopil bo Kralj slave. 10 Kdo je ta Kralj slave? Gospod nad bojevniki, on je Kralj slave. Sela.

### Davidov psalm.

**25** K tebi, o Gospod, vzdigujem svojo dušo. 2 O moj Bog, jaz zaupam vate. Naj ne bom osramočen, naj moji sovražniki ne slavijo zmage nad menoij. 3 Da, naj ne bo osramočen nihče, ki čaka nate. Naj bodo osramočeni, ki se pregresijo brez razloga. 4 Pokaži mi svoje poti, o Gospod, uči me svojih steza. 5 Vodi me v svoji resnici in me uči, kajti ti si Bog rešitve moje duše, nate čakam ves dan. 6 Spomni se, o Gospod, svojih nežnih usmiljenj in svojih ljubečih skrbnosti, kajti **bile** so vedno, do davnine. 7 Ne spominjam se grehov moje mladosti niti mojih prestopkov. Glede na svoje usmiljenje se me spominjam zaradi svoje dobrote, o Gospod.

8 Dober in pošten **je** Gospod, zato bo grešnike učil na poti. 9 Krotke bo usmerjal na sodbo in krotke bo učil svojo pot. 10 Vse Gospodove steze so usmiljenje in resnica do teh, ki se držijo njegove zaveze in njegovih pričevanj. 11 Zaradi svojega imena, o Gospod, odpusti mojo krivičnost, kajti ta **je** velika. 12 Kakšen človek **je** ta, ki se boji Gospoda? Njega bo on učil na poti, **ki** jo bo on izbral. 13 Njegova duša bo prebivala sproščeno in njegovo seme bo podedovalo zemljo. 14 Gospodova skrivenost **je** s tistimi, ki se ga bojijo in pokazal jim bo svojo zavezo.

15 Moje oči so vedno v smeri Gospoda, kajti moja stopala bo on potegnil iz mreže. 16 Obrni se k meni in se me usmili, kajti zapuščen **sem** in prizadet. 17 Težave mojega srca so se povečale. O, osvobodi me iz moje stiske. 18 Poglej na mojo žalost in mojo bolečino in odpusti vse moje grehe. 19 Preudari moje sovražnike, kajti mnogo jih je in sovražijo me s krutim sovraštrom. 20 O varuj mojo dušo in me osvobodi. Naj ne bom osramočen, kajti svoje zaupanje polagam vate. 21 Naj me ohranjata neokrnjenost in poštenost, kajti jaz čakam nate. 22 Odkupi Izraela, o Bog, iz vseh njegovih težav.

### Davidov psalm.

**26** Sodi me, o Gospod, kajti hodil sem v svoji neokrnjenosti. Zaupal sem tudi v Gospoda, **zato** ne bom zdrsnil. 2 Preišči me, o Gospod in preizkus me; preizkus mojo notranjost in moje srce. 3 Kajti tvoja ljubeča skrbnost **je** pred mojimi očmi in hodil sem v twoji resnici. 4 Nisem se usedal z domisljavimi osebami niti ne bom vstopal s hinavci. 5 Sovražil sem skupnost hudodelcev in zlobnimi ne bom sedel.

6 V nedolžnosti si bom umival svoje roke; tako bom hodil okoli tvojega oltarja, o Gospod, 7 da bom lahko razglašal z glasom zahvaljevanja in pripovedoval o vseh tvojih čudovitih delih. 8 Gospod, ljubil sem prebivališce tvoje hiše in kraj, kjer prebiva tvoja čast. 9 Ne zbiraj moje duše z grešniki niti mojega življenja s krvolоčnimi ljudmi. 10 V čigар rokah **je** vragolija, njihova desnica pa je polna podkupnin. 11 Toda kar se mene tiče, jaz bom hodil v svoji neokrnjenosti. Odkupi me in bodi mi usmiljen. 12 Moje stopalo stoji na ravnem kraju. V skupnostih bom blagoslavljal Gospoda.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This **is** the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who **is** this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift **them** up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he **is** the King of glory. Selah.

### A Psalm of David.

**25** Unto thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou **art** the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they **have been** ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright **is** the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD **are** mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it **is** great.

12 What man **is** he that feareth the LORD? him shall he teach in the way **that** he shall choose.

13 His soul shall dwell at ease; and his seed shall inherit the earth.

14 The secret of the LORD **is** with them that fear him; and he will shew them his covenant.

15 Mine eyes **are** ever toward the LORD; for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I **am** desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

### A Psalm of David.

**26** Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; **therefore** I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness **is** before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemlers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hands **is** mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

<sup>12</sup> My foot standeth in an even place: in the congregations will I bless the LORD.

*A Psalm of David.*

**27** The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?  
<sup>2</sup> When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.  
<sup>3</sup> Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will I be* confident.  
<sup>4</sup> One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.  
<sup>5</sup> For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.  
<sup>6</sup> And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

<sup>7</sup> Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.  
<sup>8</sup> *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.  
<sup>9</sup> Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.  
<sup>10</sup> When my father and my mother forsake me, then the LORD will take me up.  
<sup>11</sup> Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.  
<sup>12</sup> Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.  
<sup>13</sup> *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.  
<sup>14</sup> Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

*A Psalm of David.*

**28** Unto thee will I cry, O LORD my rock; be not silent to me: lest, *if* thou be silent to me, I become like them that go down into the pit.  
<sup>2</sup> Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.  
<sup>3</sup> Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts.  
<sup>4</sup> Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.  
<sup>5</sup> Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

<sup>6</sup> Blessed *be* the LORD, because he hath heard the voice of my supplications.  
<sup>7</sup> The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.  
<sup>8</sup> The LORD *is* their strength, and he *is* the saving strength of his anointed.  
<sup>9</sup> Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

*A Psalm of David.*

**29** Give unto the LORD, O ye mighty, give unto the LORD glory and strength.  
<sup>2</sup> Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.  
<sup>3</sup> The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many waters.  
<sup>4</sup> The voice of the LORD *is* powerful; the voice of the LORD *is* full of majesty.  
<sup>5</sup> The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.  
<sup>6</sup> He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

*Davidov psalm.*

**27** Gospod *je* moja svetloba in rešitev moje duše, koga bi se bal? Gospod *je* moč mojega življenja; pred kom bom prestrašen?  
<sup>2</sup> Kadar so prišli nadme zlobni, celó moji sovražniki in moji nasprotniki, da požr moje meso, so se spotaknili in padli. <sup>3</sup> Čeprav bi se zoper mene utaborila vojska, se moje srce ne bo balo. Četudi bi se zoper mene dvignila vojna, bom jaz pri tem zaupljiv. <sup>4</sup> Eno *stvar* sem žezel od Gospoda, to hočem doseči, da bom lahko prebival v Gospodovi hiši vse dni svojega življenja, da zrem Gospodovo lepoto in da poižvedujem v njegovem templju. <sup>5</sup> Kajti v času stiske me bo skril v svojem paviljonu. Skril me bo v skrivnosti svojega šotorskega svetišča, postavil me bo na skalo. <sup>6</sup> Sedaj bo moja glava povzdignjena nad moje sovražnike okoli mene, zato bom v njegovem šotorskem svetišču daroval žrtvovanje radosti; pel bom, da, prepeval bom hvalnice Gospodu.

<sup>7</sup> Poslušaj, o Gospod, *ko* kličem s svojim glasom. Tudi nad menoj imej usmiljenje in mi odgovori. <sup>8</sup> § *Ko pravis*: »Iščite moje obliče,« ti je moje srce reklo: »Tvoje obliče, Gospod, bom iskal.« <sup>9</sup> Ne skrivaj svojega obličja *daleč* od mene, svojega služabnika ne odslovi v jezi. Bil si moja pomoč; ne zapusti me niti se me ne odpovej, o Bog rešitve moje duše. <sup>10</sup> Ko me moj oče in moja mati zapustita, potem me bo Gospod pobral. <sup>11</sup> Uči me svoje poti, o Gospod in vodi me po ravn stezi, zaradi mojih sovražnikov. <sup>12</sup> Ne izroči me volji mojih sovražnikov, kajti krive priče so vstale zoper mene in takšni, ki izdihujejo krutost. <sup>13</sup> § *Oslabel sem*, razen če sem veroval, da vidim Gospodovo dobroto v deželi živih. <sup>14</sup> Čakaj na Gospoda, bodi odločnega poguma in okrepli bo tvoje srce. Čakaj, pravim, na Gospoda.

*Davidov psalm.*

**28** K tebi hočem klicati, o Gospod, moja skala, ne bodi molčeč do mene, da ne bi, če boš do mene molčeč, postal podoben tem, ki gredol v jamo. <sup>2</sup> Prisluhni glasu mojih ponižnih prošenj, ko kličem k tebi, ko svoje roke dvigujem k tvojemu svetemu oraklju. <sup>3</sup> Ne odtegni me proč z zlobnimi in z delavci krivičnosti, ki svojim bližnjim gororijo mir, toda v njihovih srcih *je* vragolija. <sup>4</sup> Daj jim glede na njihova dejanja in glede na zlobnost njihovih prizadevanj. Daj jim po delu njihovih rok, povrni jim njihovo plačilo. <sup>5</sup> Ker neupoštevajo Gospodovih del niti delovanja njegovih rok, jih bo uničil in jih ne bo zgradil.

<sup>6</sup> Blagoslovjen *bodi* Gospod, ker je uslišal glas mojih ponižnih prošenj. <sup>7</sup> Gospod *je* moja moč in moj ščit, moje srce je zaupalo vanj in pomagano mi je. Zato se moje srce silno razveseluje in s svojo pesmijo ga bom hvalil. <sup>8</sup> Gospod *je* njihova moč in on *je* rešilna moč svojemu maziljencu. <sup>9</sup> Reši svoje ljudstvo in blagoslavljaj svojo dediščino, tudi pasi jih in dvigni jih na veke.

*Davidov psalm.*

**29** § Dajajte Gospodu, o vi mogočni, dajajte Gospodu slavo in moč. <sup>2</sup> Dajajte Gospodu slavo, primerno njegovemu imenu, obožujte Gospoda v lepoti svetosti. <sup>3</sup> Glas Gospodov *je* nad vodami. Bog slave grmi. Gospod *je* nad mnogimi vodami. <sup>4</sup> Glas Gospodov *je* močan, glas Gospodov *je* poln veličanstva. <sup>5</sup> Glas Gospodov lomi cedre, da, Gospod lomi libanonske cedre. <sup>6</sup> § Dela jih tudi, da poskakujejo kakor tele, Libanon in Sirjón kakor mlad samorog. <sup>7</sup> Glas Gospodov razdeljuje plamene ognja. <sup>8</sup> Glas Gospodov trese divjino, Gospod trese kadéško divjino. <sup>9</sup> Glas Gospodov dela koštam, da povržejo in odkriva gozdove. V njegovem templju vsakdo govori o *njegovi* slavi. <sup>10</sup> Gospod sedi na potopu, da, Gospod sedi, Kralj na veke. <sup>11</sup> Gospod bo dal svojemu ljudstvu moč, Gospod bo svoje ljudstvo blagoslovil z mirom.

- <sup>7</sup> The voice of the LORD divideth the flames of fire.  
<sup>8</sup> The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.  
<sup>9</sup> The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of **his** glory.  
<sup>10</sup> The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.  
<sup>11</sup> The LORD will give strength unto his people; the LORD will bless his people with peace.

*A Psalm and Song at the dedication of the house of David.*

*Psalm in pesem ob posvetitvi Davidove hiše.*

**30** Povzdigoval te bom, o Gospod, kajti dvignil si me in nisi storil, da se moji nasprotniki veselijo nad menoj. <sup>2</sup>O Gospod, moj Bog, klical sem k tebi in ti si me ozdravil. <sup>3</sup>O Gospod, mojo dušo si privedel iz groba. Ohranil si me živega, da ne bi šel dol v jamo. <sup>4</sup>Prepevajte Gospodu, o vi njegovi sveti in zahvaljujte se ob spominu njegove svetosti. <sup>5</sup>Kajti njegova jeza **ostaja samo** trenutek, v njegovi naklonjenosti **je** življenje. Jokanje lahko vztraja za **[eno]** noč, toda radost **prihaja** zjutraj.

<sup>6</sup>V svojem uspevanju sem rekел: »Nikoli ne bom omajan.« <sup>7</sup>Gospod, po svoji naklonjenosti si storil, da moja gora trdno stoji. Skril si svoje obličeje **in** sem bil zaskrbljen. <sup>8</sup>K tebi sem klical, o Gospod in h Gospodu sem naredil ponižno prošnjo. <sup>9</sup>»Kakšna korist **je** v mojo krv, ko pojdem dol v jamo? Mar te bo hvalil prah? Bo ta oznanjal twojo resnico? <sup>10</sup>Prisluhni, o Gospod in usmili se me. Gospod, bodi moj pomočnik.« <sup>11</sup>Ti si zame obrnil moje žalovanje v ples. Odložil si mojo vrečevino in me opasal z veseljem, <sup>12</sup>z namenom, da lahko **moja** slava tebi poje hvalnico in ne bo molčeča. O Gospod, moj Bog, zahvaljeval se ti bom na veke.

*Vodji glasbenikov, Davidov psalm.*

**31** Vate, o Gospod, polagam svoje trdno upanje; naj ne bom nikoli osramočen, osvobodi me v svoji pravičnosti. <sup>2</sup>Nagni k meni svoje uho, naglo me osvobodi. Bodи moja čvrsta skala, za hišo obram, da me rešiš. <sup>3</sup>Kajti ti **si** moja skala in moja trdnjava, zato me vôdi zaradi svojega imena in me usmerjam. <sup>4</sup>Potegni me iz mreže, ki so jo na skrivnem položili zame, kajti ti **si** moja moč. <sup>5</sup>V twojo roko izročam svojega duha. Odkupil si me, o Gospod, Bog resnice. <sup>6</sup>Sovražil sem tiste, ki se ozirajo za lažnimi ničevnostmi, toda jaz zaupam v Gospoda. <sup>7</sup>Vesel bom in se radoval v tvojem usmiljenju, kajti preudaril si mojo težavo, v stiskah si spoznal mojo dušo <sup>8</sup>in me nisi zaprl v roko mojega sovražnika. Moja stopala si postavil na velik prostor.

<sup>9</sup>Usmili se me, o Gospod, kajti v stiski sem. Moje oko je použito z žalostjo, **da**, moja duša in moj trebuh. <sup>10</sup>Kajti moje življenje je iztrošeno z žalostjo in moja leta z vzdihovanjem. Moja moč slabí zaradi moje krivičnosti in moje kosti so použite. <sup>11</sup>Bil sem graja med vsemi svojimi sovražniki, toda še posebej med svojimi bližnjimi in strah svojim znancem. Tisti, ki so me videli zunaj, so pobegnili pred menoj. <sup>12</sup>Pozabljen sem kakor je mrtev človek hitro pozabljen iz uma. Podoben sem razbiti posodi. <sup>13</sup>Kajti slišal sem obrekovanje mnogih. Strah **je bil** na vsaki strani. Medtem ko so se skupaj posvetovali zoper mene, so snovali, da vzamejo moje življenje. <sup>14</sup>Toda jaz sem zaupal vate, o Gospod. Rekel sem: »Ti **si** moj Bog.« <sup>15</sup>Moji časi **so** v twoji roki. Osvobi me pred roko mojih sovražnikov in pred tistimi, ki me preganjajo. <sup>16</sup>Štòri, da tvoj obraz zasije nad tvojim služabnikom. Reši me zaradi svojega usmiljenja. <sup>17</sup>Naj ne bom osramočen, o Gospod, kajti klical sem k tebi. Naj bodo zlobni osramočeni **in** naj bodo molče v grobu. <sup>18</sup>Naj bodo utišane lažnive ustnice, ki ponosno in zaničljivo govorijo boleče stvari zoper pravičnega.

<sup>19</sup>O, kako velika **je** tvoja dobrota, ki si jo prihranil za tiste, ki se te bojijo, **ki** si jo izvršil tistim, ki zaupajo vate pred človeškimi sinovi! <sup>20</sup>Pred ponosom ljudi jih boš skril v zatišju svoje prisotnosti. Pred prepirom jezikov jih boš skrivaj varoval v paviljonu. <sup>21</sup>Blagoslovjen **bodi** Gospod, kajti pokazal mi je svojo čudovito prijaznost v utrjenem mestu. <sup>22</sup>Kajti v svoji naglici sem rekel: »Iztrebljen sem izpred twojih oči.« Vendar si slišal glas mojih ponižnih prošenj, ko sem klical k tebi.

**30** I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.  
<sup>2</sup>O LORD my God, I cried unto thee, and thou hast healed me.  
<sup>3</sup>O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.  
<sup>4</sup>Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.  
<sup>5</sup>For his anger **endureth but** a moment; in his favour **is** life: weeping may endure for a night, but joy **cometh** in the morning.

- <sup>6</sup>And in my prosperity I said, I shall never be moved.  
<sup>7</sup>LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, **and** I was troubled.  
<sup>8</sup>I cried to thee, O LORD; and unto the LORD I made supplication.  
<sup>9</sup>What profit **is there** in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?  
<sup>10</sup>Hear, O LORD, and have mercy upon me: LORD, be thou my helper.  
<sup>11</sup>Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;  
<sup>12</sup>To the end that **my** glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

*To the chief Musician, A Psalm of David.*

**31** In thee, O LORD, do I put my trust; let me never be ashamed:  
**deliver me in thy righteousness.**  
<sup>2</sup>Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.  
<sup>3</sup>For thou **art** my rock and my fortress; therefore for thy name's sake lead me, and guide me.  
<sup>4</sup>Pull me out of the net that they have laid privily for me: for thou **art** my strength.  
<sup>5</sup>Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.  
<sup>6</sup>I have hated them that regard lying vanities: but I trust in the LORD.  
<sup>7</sup>I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;  
<sup>8</sup>And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

- <sup>9</sup>Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, **yea**, my soul and my belly.  
<sup>10</sup>For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.  
<sup>11</sup>I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.  
<sup>12</sup>I am forgotten as a dead man out of mind: I am like a broken vessel.  
<sup>13</sup>For I have heard the slander of many: fear **was** on every side: while they took counsel together against me, they devised to take away my life.  
<sup>14</sup>But I trusted in thee, O LORD: I said, Thou **art** my God.  
<sup>15</sup>My times **are** in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.  
<sup>16</sup>Make thy face to shine upon thy servant: save me for thy mercies' sake.  
<sup>17</sup>Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, **and** let them be silent in the grave.  
<sup>18</sup>Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

- <sup>19</sup>**Oh** how great **is** thy goodness, which thou hast laid up for them that fear thee; **which** thou hast wrought for them that trust in thee before the sons of men!  
<sup>20</sup>Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.

<sup>21</sup>Blessed *be* the LORD: for he hath shewed me his marvellous kindness in a strong city.  
<sup>22</sup>For I said in my haste, I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when I cried unto thee.  
<sup>23</sup>O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.  
<sup>24</sup>Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

A Psalm of David, Maschil.

**32** Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered.  
<sup>2</sup>Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.  
<sup>3</sup>When I kept silence, my bones waxed old through my roaring all the day long.  
<sup>4</sup>For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.  
<sup>5</sup>I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.  
<sup>6</sup>For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

<sup>7</sup>Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.  
<sup>8</sup>I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.  
<sup>9</sup>Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.  
<sup>10</sup>Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy *shall* compass him about.  
<sup>11</sup>Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

**33** Rejoice in the LORD, O ye righteous: *for* praise is comely for the upright.  
<sup>2</sup>Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.  
<sup>3</sup>Sing unto him a new song; play skilfully with a loud noise.  
<sup>4</sup>For the word of the LORD *is* right; and all his works *are done* in truth.  
<sup>5</sup>He loveth righteousness and judgment: the earth is full of the goodness of the LORD.  
<sup>6</sup>By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.  
<sup>7</sup>He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.  
<sup>8</sup>Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.  
<sup>9</sup>For he spake, and it was *done*; he commanded, and it stood fast.  
<sup>10</sup>The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.  
<sup>11</sup>The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

<sup>12</sup>Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.  
<sup>13</sup>The LORD looketh from heaven; he beholdeth all the sons of men.  
<sup>14</sup>From the place of his habitation he looketh upon all the inhabitants of the earth.  
<sup>15</sup>He fashioneth their hearts alike; he considereth all their works.  
<sup>16</sup>There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.  
<sup>17</sup>An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.  
<sup>18</sup>Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;  
<sup>19</sup>To deliver their soul from death, and to keep them alive in famine.  
<sup>20</sup>Our soul waiteth for the LORD: he *is* our help and our shield.  
<sup>21</sup>For our heart shall rejoice in him, because we have trusted in his holy name.  
<sup>22</sup>Let thy mercy, O LORD, be upon us, according as we hope in thee.

<sup>23</sup>O ljubite Gospoda, vsi vi njegovi sveti, *kajti* Gospod ohranja zveste in obilno nagrajuje tistega, ki ravna ponosno. <sup>24</sup>§ Bodite odločnega poguma in vaša srca bo okreplil vsem vam, ki upate v Gospoda.

Davidov *psalm, pouk.*

**32** Blagoslovjen *je tisti, cigar* prestopek *je* oproščen, *cigar* greh *je* pokrit. <sup>2</sup>Blagoslovjen *je* človek, kateremu Gospod ne pripisuje krivičnosti in v cigar duhu ni zvijače. <sup>3</sup>Ko sem molčal, so se moje kosti postarale zaradi mojega kričanja ves dan. <sup>4</sup>Kajti dan in noč je bila tvaja roka težka nad menoj. Moja vlažnost je obrnjena v poletno sušo. Sela. <sup>5</sup>Priznal sem ti svoj greh in svoje krivičnosti nisem prikrival. Rekel sem: »Svoje prestopke bom priznal Gospodu,« in ti odpušča krivičnost mojega greha. Sela. <sup>6</sup>Kajti tako bo k tebi molil vsak, kdor je bogabojec, v času, ko se daješ najti. Zagotovo mu v poplavah velikih vodā omi ne bodo prišli blizu.

<sup>7</sup>Ti *si* moje skrivališče, ohranil me boš pred stisko, naokoli me boš obdal s pesmimi osvoboditve. Sela. <sup>8</sup>Poučil te bom in te učil na poti, po kateri boš šel. Usmerjal te bom s svojim očesom. <sup>9</sup>Ne bodite kakor konj *ali* kakor mula, *ki* nimata razumevanja, cigar gobca se mora držati z žvalo in uzdo, da se ti ne približata. <sup>10</sup>Mnoge bridkosti *bodo* zlobnemu, toda kdor zaupa v Gospoda, ga bo obdajalo usmiljenje. <sup>11</sup>Bodite veseli v Gospodu in veselite se, vi pravični. Vzklikajte od veselja vši *vi, ki ste* iskreni v srcu.

**33** Veselite se v Gospodu, o vi pravični, *kajti* hvala je ljubka *in* iskremim. <sup>2</sup>Hvalite Gospoda s harfo, prepevajte mu s plunko *in* glasbilom desetih strun. <sup>3</sup>Prepevajte mu novo pesem, igrajte vešče z glasnim zvokom. <sup>4</sup>Kajti Gospodova beseda *je* pravilna in vsa njegova dela *so narejena* v resnici. <sup>5</sup>On ljubi pravičnost in sodbo. Zemlja je polna Gospodove dobrote. <sup>6</sup>Nebo je bilo narejeno z Gospodovo besedo in vsa njegova vojska z dihom njegovih ust. <sup>7</sup>Morske vode zbira skupaj kakor kup, globine shranjuje v skladiščih. <sup>8</sup>Naj se vsa zemlja boji Gospoda. Naj vsi prebivalci zemeljskega [*krogaj*] stojijo v strahospoštovanju pred njim. <sup>9</sup>Kajti spregovoril je in bilo je *narejeno*, zapovedal je in je trdno stalo. <sup>10</sup>Gospod uničuje namere poganov. Načrte ljudstva dela brez učinka. <sup>11</sup>Gospodove namere ostanejo večno, misli njegovega srca vsem rodovom.

<sup>12</sup>Blagoslovjen *je* narod, cigar Bog *je* Gospod *in* ljudstvo, *katerega* je izbral za svojo lastno dediščino. <sup>13</sup>Gospod gleda z neba, ogleduje vse človeške sinove. <sup>14</sup>Iz kraja svojega prebivališča gleda na vse prebivalce zemlje. <sup>15</sup>Prav tako oblikuje njihova srca, preudarja vsa njihova dela. <sup>16</sup>Noben kralj ni rešen z množičnostjo vojske, mogičen človek ni osvobojen z veliko močjo. <sup>17</sup>Konj *je* jalova stvar za varnost, niti s svojo veliko močjo ne bo *nikogar* osvobodil. <sup>18</sup>Glej, Gospodovo oko *je* nad temi, ki se ga bojijo, nad temi, ki upajo v njegovo usmiljenje, <sup>19</sup>da njihovo dušo osvobodi pred smrtjo in da jih v lakoti ohrani žive. <sup>20</sup>Naša duša čaka na Gospoda, on *je* naša pomoč in naš štit. <sup>21</sup>Kajti naše srce se bo veselilo v njem, ker smo zaupali v njegovo sveto ime. <sup>22</sup>Naj bo tvoje usmiljenje na nas, o Gospod, prav tako kakor mi zaupamo vate.

*A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.*

*Davidov psalm, ko je spremenil svoje obnašanje pred Abimélehom; ki ga je spodil in je odšel.*

**34** Ob vseh časih bom blagoslavljal Gospoda, njegova hvala **bo** nenehno na mojih ustih.<sup>2</sup> Moja duša bo storila svoje bahanje v Gospodu. Ponižni bodo **o tem** slišali in bodo veseli.<sup>3</sup> O poveličujte z menoj Gospoda in skupaj poveličujmo njegovo ime.<sup>4</sup> Iskal sem Gospoda in me je uslušal ter me osvobodil pred vsemi mojimi strahovi.<sup>5</sup> Pogledali so k njemu in bili ožarjeni in njihovi obrazy niso bili osramočeni.<sup>6</sup> Ta revež je zajokal in Gospod **ga** je uslušal ter ga rešil pred vsemi njegovimi težavami.<sup>7</sup> Gospodov angel tabori okoli teh, ki se ga bojijo in jih osvobaja.<sup>8</sup> O okusite in vidite, da **je** Gospod dober. Blagoslovljen **je** človek, **ki** zaupa vanj.<sup>9</sup> O bojte se Gospoda, vi njegovi sveti, kajti nič ne manjka tem, ki se ga bojijo.<sup>10</sup> Mladim levom primanjkuje in trpijo lakoto, toda tistim, ki iščejo Gospoda, ne bo manjkala nobena dobra **stvar**.

<sup>11</sup> Pridite, otroci, prisluhnite mi. Strahu Gospodovega vas bom učil.  
<sup>12</sup> Kakšen človek **je tisti, ki** želi življenje **in** ljubi **mnoge** dneve, da bi lahko videl dobro?<sup>13</sup> Zadržuj svoj jezik pred zlom in svoje ustnice od govorjenja zvijače.<sup>14</sup> Odidi od zla in delaj dobro, isči mir in ga zasleduj.<sup>15</sup> Gospodove oči **so** na pravičnih in njegova ušesa **so odprta** k njihovemu klicanju.<sup>16</sup> Gospodovo obliče **je** zoper te, ki delajo zló, da z zemlje iztrebi spomin na njih.<sup>17</sup> **Pravični** kličejo in Gospod uslušuje ter jih osvobaja iz vseh njihovih stisk.<sup>18</sup> Gospod **je** blizu tem, ki so zlomljene srca in rešuje takšne, ki so skesanega duha.<sup>19</sup> Mnoge **so** stiske pravičnega, toda Gospod ga osvobaja iz njih vseh.<sup>20</sup> Varuje vse njegove kosti, niti ena izmed njih ni zlomljena.<sup>21</sup> Zlo bo pokončalo zlobnega in tisti, ki sovražijo pravične, bodo zapuščeni.<sup>22</sup> Gospod odkupuje dušo svojih služabnikov in noben od teh, ki zaupajo vanj, ne bo zapuščen.

*Davidov psalm.*

**35** Zagovarjaj **mojo pravo**, o Gospod, s temi, ki se prepirajo z menoj. Bori se zoper te, ki se borijo zoper mene.<sup>2</sup> Zgrabi za ščit in majhen ščit ter se dvigni v mojo pomoč.<sup>3</sup> Izvleci tudi sulico in zapri **pot** zoper tiste, ki me preganajo. Moji duši reci: »Jaz **sem** rešitev twoje duše.«<sup>4</sup> Naj bodo zbegani in osramočeni tisti, ki strežejo po moi duši. Naj bodo obrnjeni nazaj in privedeni v zmedenost tisti, ki snujejo mojo bolečino.<sup>5</sup> Naj bodo kakor pleve pred vetrom. Naj **jih** preganja Gospodov angel.<sup>6</sup> Naj bo njihova pot temna in spolzka in naj jih preganja Gospodov angel.<sup>7</sup> Kajti brez razloga so svojo mrežo skrili zame **v** jamo, **katero** so brez razloga izkopali za mojo dušo.<sup>8</sup> Naj nadenj nenadoma pride uničenje in naj ga ujame njegova mreža, ki jo je nastavil, naj padе v točno takšno uničenje.<sup>9</sup> Moja duša pa bo radostna v Gospodu, veselila se bo v njegovi rešitvi duše.<sup>10</sup> Vse moje kosti bodo rekle: »Gospod, kdo **je** podoben tebi, ki osvobajaš reveža pred tistim, ki je zanj premočan, da, reveža in pomoči potrebnega pred tistim, ki ga pleni?«

<sup>11</sup> Vstale so krive priče, k moi obtožnici so položili **stvari**, ki jih nisem poznal.<sup>12</sup> Nagradili so me [z]lom za dobro, **do** plenjenja moje duše.<sup>13</sup> Toda kar se mene tiče, ko so bili bolni, **so bila** moja oblacičila vrečevina. Svojo dušo sem ponižal s postom in moja molitev se je vrnila v mojo lastno notranjost.<sup>14</sup> Vēdel sem se kakor da **je bil on** moj prijatelj **ali** brat. Močno sem se sklonil, kakor nekdo, ki žaluje **za svojo** materjo.<sup>15</sup> Toda v moji nadlogi so se veselili in se zbirali skupaj. Da, podleži so se zbirali zoper mene, pa **tega** nisem vedel, trgali so

**34** I will bless the LORD at all times: his praise **shall** continually **be** in my mouth.

<sup>2</sup> My soul shall make her boast in the LORD: the humble shall hear **thereof**, and be glad.

<sup>3</sup> O magnify the LORD with me, and let us exalt his name together.

<sup>4</sup> I sought the LORD, and he heard me, and delivered me from all my fears.

<sup>5</sup> They looked unto him, and were lightened: and their faces were not ashamed.

<sup>6</sup> This poor man cried, and the LORD heard **him**, and saved him out of all his troubles.

<sup>7</sup> The angel of the LORD encampeth round about them that fear him, and delivereth them.

<sup>8</sup> O taste and see that the LORD **is** good: blessed **is** the man **that** trusteth in him.

<sup>9</sup> O fear the LORD, ye his saints: for **there is** no want to them that fear him.

<sup>10</sup> The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good **thing**.

<sup>11</sup> Come, ye children, hearken unto me: I will teach you the fear of the LORD.

<sup>12</sup> What man **is he that** desireth life, **and** loveth **many** days, that he may see good?

<sup>13</sup> Keep thy tongue from evil, and thy lips from speaking guile.

<sup>14</sup> Depart from evil, and do good; seek peace, and pursue it.

<sup>15</sup> The eyes of the LORD **are** upon the righteous, and his ears **are open** unto their cry.

<sup>16</sup> The face of the LORD **is** against them that do evil, to cut off the remembrance of them from the earth.

<sup>17</sup> **The righteous** cry, and the LORD heareth, and delivereth them out of all their troubles.

<sup>18</sup> The LORD **is** nigh unto them that are of a broken heart; and saith such as be of a contrite spirit.

<sup>19</sup> Many **are** the afflictions of the righteous: but the LORD delivereth him out of them all.

<sup>20</sup> He keepeth all his bones: not one of them is broken.

<sup>21</sup> Evil shall slay the wicked: and they that hate the righteous shall be desolate.

<sup>22</sup> The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

*A Psalm of David.*

**35** Plead **my cause**, O LORD, with them that strive with me: fight against them that fight against me.

<sup>2</sup> Take hold of shield and buckler, and stand up for mine help.

<sup>3</sup> Draw out also the spear, and stop **the way** against them that persecute me: say unto my soul, I **am** thy salvation.

<sup>4</sup> Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

<sup>5</sup> Let them be as chaff before the wind: and let the angel of the LORD chase **them**.

<sup>6</sup> Let their way be dark and slippery: and let the angel of the LORD persecute them.

<sup>7</sup> For without cause have they hid for me their net **in** a pit, **which** without cause they have digged for my soul.

<sup>8</sup> Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

<sup>9</sup> And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

<sup>10</sup> All my bones shall say, LORD, who **is** like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

<sup>11</sup> False witnesses did rise up; they laid to my charge **things** that I knew not.

<sup>12</sup> They rewarded me evil for good **to** the spoiling of my soul.

<sup>13</sup> But as for me, when they were sick, my clothing **was** sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

<sup>14</sup> I behaved myself as though **he had been** my friend or brother: I bowed down heavily, as one that mourneth **for his** mother.

- <sup>15</sup> But in mine adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:  
<sup>16</sup> With hypocritical mockers in feasts, they gnashed upon me with their teeth.

<sup>17</sup> Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.  
<sup>18</sup> I will give thee thanks in the great congregation: I will praise thee among much people.  
<sup>19</sup> Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.  
<sup>20</sup> For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.  
<sup>21</sup> Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.  
<sup>22</sup> *This* thou hast seen, O LORD: keep not silence: O Lord, be not far from me.  
<sup>23</sup> Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.  
<sup>24</sup> Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.  
<sup>25</sup> Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.  
<sup>26</sup> Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.  
<sup>27</sup> Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.  
<sup>28</sup> And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

To the chief Musician, A Psalm of David the servant of the LORD.

**36** The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.  
<sup>2</sup> For he flattereth himself in his own eyes, until his iniquity be found to be hateful.  
<sup>3</sup> The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.  
<sup>4</sup> He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

- <sup>5</sup> Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.  
<sup>6</sup> Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.  
<sup>7</sup> How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.  
<sup>8</sup> They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.  
<sup>9</sup> For with thee *is* the fountain of life: in thy light shall we see light.  
<sup>10</sup> O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.  
<sup>11</sup> Let not the foot of pride come against me, and let not the hand of the wicked remove me.  
<sup>12</sup> There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

A Psalm of David.

**37** Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.  
<sup>2</sup> For they shall soon be cut down like the grass, and wither as the green herb.  
<sup>3</sup> Trust in the LORD, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.  
<sup>4</sup> Delight thyself also in the LORD; and he shall give thee the desires of thine heart.  
<sup>5</sup> Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.  
<sup>6</sup> And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

- <sup>7</sup> Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

*me* in niso odnehalo, <sup>16</sup> s hinavskimi zasmehovalci so na pojedinah s svojimi zobmi škripali nad meno.

<sup>17</sup> Gospod, doklej boš gledal? Mojo dušo reši pred njihovimi uničenji, mojo ljubljeno pred levi. <sup>18</sup> Zahvaljeval se ti bom v veliki skupnosti. Hvalil te bom med mnogimi ljudmi. <sup>19</sup> Naj se tisti, ki so moji sovražniki, ne veselijo krivično nad meno, *niti* naj ne mežikajo z očesom tisti, ki me sovražijo brez razloga. <sup>20</sup> Kajti ne govorijo miru, temveč snujejo varljive zadeve zoper *tiste, ki so* v deželi mirni. <sup>21</sup> Da, svoja usta so široko odprli proti meni *in* rekli: »Aha, aha, naše oko je *to* videlo.« <sup>22</sup> *To* si videl, o Gospod. Ne molči. O Gospod, ne bodi daleč od mene. <sup>23</sup> Razvnemi se in prebudi se na mojo sodbo, *celó* za mojo zadovo, moj Bog in moj Gospod. <sup>24</sup> Sodi me, o Gospod, moj Bog, glede na twojo pravičnost in naj se ne veselijo nad meno. <sup>25</sup> Naj ne pravijo v svojih srcih: »Ah, tako smo to želeti.« Naj ne pravijo: »Požrli smo ga.« <sup>26</sup> Naj bodo osramočeni in skupaj privedeni v zmedenost tisti, ki se veselijo ob moji bolečini. Naj bodo tisti, ki se poveličujejo zoper mene, oblečeni z nečastjo in sramoto. <sup>27</sup> Naj tisti, ki podpirajo mojo pravično zadovo, vzklikajo od veselja in bodo veseli. Da, naj nenehno govorijo: »Naj bo poveličan Gospod, ki ima veselje v uspevanju svojega služabnika.« <sup>28</sup> Moj jezik pa bo ves dan govoril o twoji pravičnosti *in* o tvoji hvali.

Vodji glasbenikov, *psalm Davida, Gospodovega služabnika.*

**36** § Prestopek zlobnega znotraj mojega srca pravi, *da* pred njegovimi očmi ni Božjega strahu. <sup>2</sup> Kajti v svojih lastnih očeh si laska, dokler se ne najde njegova krivičnost, da je vreden sovraštva. <sup>3</sup> Besede iz njegovih ust *so* krivičnost in prevara. Prenehal je biti moder *in* delati dobro. <sup>4</sup> Na svoji postelji snuje vragolijo, postavlja se na pot, *ki* ni dobra, zla ne prezira.

<sup>5</sup> Tvoje usmiljenje, o Gospod, *je* v nebesih; *in* twoja zvestoba *segá* do oblakov. <sup>6</sup> Tvoja pravičnost *je* podobna velikim goram, tvoje sodbe *so* zelo globokoumne. O Gospod, ti ohranjaš človeka in žival. <sup>7</sup> Kako odlična *je* tvoja ljubeča skrbnost, o Bog! Zato človeški otroci svoje trdno upanje polagajo pod senco tvojih peruti. <sup>8</sup> Obilno bodo nasičeni z obiljem tvoje hiše in primoral jih boš piti iz reke svojih radosti. <sup>9</sup> Kajti s teboj *je* studenec življenja, v tvoji svetlobi bomo videli svetlogo. <sup>10</sup> O nadaljuj svoje ljubeče skrbnosti tem, ki te poznajo, in svojo pravičnost do iskrenih v srcu. <sup>11</sup> Naj proti meni ne pride stopalo ponosnega in naj me roka zlobnega ne odstrani. <sup>12</sup> Tam so padli delavci krivičnosti. Podrti so in ne bodo mogli vstati.

Davidov *psalm*.

**37** Ne razburjaj se zaradi hudodelnikov niti ne bodi nevoščljiv proti delavcem krivičnosti. <sup>2</sup> Kajti hitro bodo posekani kakor trava in ovenijo kakor zeleno zelišče. <sup>3</sup> Zaupaj v Gospoda in delaj dobro, *tako* boš prebival v deželi in boš resnično nahranjen. <sup>4</sup> V Gospodu se tudi razveseluj in dal ti bo želje tvojega srca. <sup>5</sup> Svojo pot izroči Gospodu, vanj tudi zaupaj in bo *to* napravil. <sup>6</sup> In twojo pravičnost bo razjasnil kakor svetlogo in twojo sodbo kakor podlan.

<sup>7</sup> Počivaj v Gospodu in potrežljivo čakaj nanj. Ne razburjaj se zaradi tistega, ki na svoji poti uspeva, zaradi človeka, ki povzroči, da se zgodijo zlobni naklepi. <sup>8</sup> Odnehaj z jezo in zapusti bes. Ne razburjaj se

na kakršenkoli način, da bi delal zlo.<sup>9</sup> Kajti hudodelci bodo iztrebljeni, toda tisti, ki čakajo na Gospoda, bodo podedovali zemljo.<sup>10</sup> Kajti še kratek čas in zlobnega ne **bo**. Da, marljivo boš preudaril njegov kraj in ga ne **bo**.<sup>11</sup> Toda krotki bodo podedovali zemljo in razveseljevali se bodo v obilju miru.<sup>12</sup> Zlobni spletarki zoper pravičnega in proti njemu škripa s svojimi zobmi.<sup>13</sup> Gospod se mu bo posmehoval, kajti vidi, da prihaja njegov dan.<sup>14</sup> Zlobni so izvleklki meč in napeli svoj lok, podrejo revnega in pomoči potrebnega **in** da pobijejo tiste, ki so iskrenega vedēnja.<sup>15</sup> Njihov meč bo predrl njihovo lastno srce in njihovi loki bodo zlomljeni.<sup>16</sup> Nekaj, kar ima pravičen človek, **je** bolje kakor bogastva mnogih zlobnih.<sup>17</sup> Kajti lakti zlobnih bodo zlomljeni, toda Gospod podpira pravičnega.<sup>18</sup> Gospod pozna dneve iskrenih in njihova dedičina bo na veke.<sup>19</sup> V hudem času ne bodo osramočeni in v dneh lakote bodo nasičeni.<sup>20</sup> Toda zlobni bodo propadli in Gospodovi sovražniki **bodo** kakor tolšča jagnjet. Použiti bodo, použiti bodo v dimu.

<sup>21</sup> Zlobni si izposoja, pa ne враča, toda pravični izkazuje usmiljenje in daje.<sup>22</sup> Kajti *tisti, ki bodo* od njega blagoslovjeni, bodo podedovali zemljo. *Tisti, ki bodo* od njega prekleti, pa bodo iztrebljeni.<sup>23</sup> Koraki *dobrega* moža so odrejeni po Gospodu in on se razveseljuje v njegovi poti.<sup>24</sup> Čeprav pade, ne bo popolnoma podrt, kajti Gospod **ga** podpira s svojo roko.<sup>25</sup> Bil sem mlad, **sedaj** pa sem star, vendar nisem videl pravičnega zapuščenega niti njegovo seme prosjačiti kruha.<sup>26</sup> Vedno **je** usmiljen in posoja in njegovo seme **je** blagoslovjeno.<sup>27</sup> Odidi od zla in delaj dobro in prebivaj na vékomaj.<sup>28</sup> Kajti Gospod ljubi sodbo in ne zapašča svojih svetih; ohranjeni so za vedno, toda seme hudobnega bo iztrebljeno.<sup>29</sup> Pravični bo podedoval deželo in za vedno prebival v njej.<sup>30</sup> Usta pravičnega gorovijo modrost in njegov jezik govori o sodbi.<sup>31</sup> Postava njegovega Boga **je** v njegovem srcu, niti eden izmed njegovih korakov ne bo zdrsnil.<sup>32</sup> Zlobni opazuje pravičnega in išče, da ga pokonča.<sup>33</sup> Gospod ga ne bo prepustil v njegovo roko niti ga ne bo obsodil, ko je sojen.

<sup>34</sup> Čakaj na Gospoda, drži se njegove poti in povišal te bo, da podeduješ deželo. Ko so zlobni iztrebljeni, boš **ti** to videl.<sup>35</sup> Videl sem zlobnega v veliki moči in razprostirati se kakor zeleno lovorcevo drevo.<sup>36</sup> Vendar je preminil in glej, ni ga **bilo**. Da, iskal sem ga, toda ni ga bilo najti.<sup>37</sup> § Zapomni si popolnega *človeka* in glej iskrenega, kajti konec *tega* človeka **je** mir.<sup>38</sup> Toda prestopniki bodo skupaj uničeni in konec zlobnih bo iztrebljen.<sup>39</sup> Toda rešitev duš pravičnih **je** od Gospoda, **on je** njihova moč v času stiske.<sup>40</sup> Gospod jim bo pomagal in jih osvobodil. Osvobodil jih bo pred zlobnim in jih rešil, ker oni zaupajo vanj.

### Davidov psalm, da privede v spomin.

**38** O Gospod, ne oštrevaj me v svojem besu, niti me ne karaj v svojem silnem nezadovoljstvu.<sup>2</sup> Kajti tvoje puščice trdno tičijo v meni in tvoja roka me boleče pritiska.<sup>3</sup> Zaradi tvoje jeze na mojem mesu ni zdravja, niti ni v mojih kosteh zaradi mojega greha *nobenega* počitka.<sup>4</sup> Kajti moje krivičnosti so presegle mojo glavo, kajkor težko breme so zame pretežke.<sup>5</sup> Moje rane zaudarjajo **in** so okužene zaradi moje nespametnosti.<sup>6</sup> Zaskrbljen sem, silno sem sklonjen, ves dan hodim in žalujem.<sup>7</sup> Kajti moja ledja so napolnjena z gnušno *boleznijo* in zdravja ni na mojem mesu.<sup>8</sup> Slaboten sem in boleče zlomljen, vpil sem zaradi nemira v svojem srcu.<sup>9</sup> Gospod, pred teboj **je** vse moje hrepenejenje in moje stokanje ni skrito pred teboj.<sup>10</sup> Moje srce trepeta, moja moč me zapašča. Glede svetlobe mojih oči, je tudi ta odšla od

- <sup>8</sup> Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.  
<sup>9</sup> For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.  
<sup>10</sup> For yet a little while, and the wicked **shall** not **be**: yea, thou shalt diligently consider his place, and it **shall** not **be**.  
<sup>11</sup> But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.  
<sup>12</sup> The wicked plotteth against the just, and gnasheth upon him with his teeth.  
<sup>13</sup> The Lord shall laugh at him: for he seeth that his day is coming.  
<sup>14</sup> The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, **and** to slay such as be of upright conversation.  
<sup>15</sup> Their sword shall enter into their own heart, and their bows shall be broken.  
<sup>16</sup> A little that a righteous man hath **is** better than the riches of many wicked.  
<sup>17</sup> For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.  
<sup>18</sup> The LORD knoweth the days of the upright: and their inheritance shall be for ever.  
<sup>19</sup> They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.  
<sup>20</sup> But the wicked shall perish, and the enemies of the LORD **shall be** as the fat of lambs: they shall consume; into smoke shall they consume away.
- <sup>21</sup> The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.  
<sup>22</sup> For **such as be** blessed of him shall inherit the earth; and **they that be** cursed of him shall be cut off.  
<sup>23</sup> The steps of a **good** man are ordered by the LORD: and he delighteth in his way.  
<sup>24</sup> Though he fall, he shall not be utterly cast down: for the LORD upholdeth **him with** his hand.  
<sup>25</sup> I have been young, and **now** am old; yet have I not seen the righteous forsaken, nor his seed begging bread.  
<sup>26</sup> **He is** ever merciful, and lendeth; and his seed **is** blessed.  
<sup>27</sup> Depart from evil, and do good; and dwell for evermore.  
<sup>28</sup> For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.  
<sup>29</sup> The righteous shall inherit the land, and dwell therein for ever.  
<sup>30</sup> The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.  
<sup>31</sup> The law of his God **is** in his heart; none of his steps shall slide.  
<sup>32</sup> The wicked watcheth the righteous, and seeketh to slay him.  
<sup>33</sup> The LORD will not leave him in his hand, nor condemn him when he is judged.
- <sup>34</sup> Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see **it**.  
<sup>35</sup> I have seen the wicked in great power, and spreading himself like a green bay tree.  
<sup>36</sup> Yet he passed away, and, lo, he **was** not: yea, I sought him, but he could not be found.  
<sup>37</sup> Mark the perfect **man**, and behold the upright: for the end of **that** man **is** peace.  
<sup>38</sup> But the transgressors shall be destroyed together: the end of the wicked shall be cut off.  
<sup>39</sup> But the salvation of the righteous **is** of the LORD: **he is** their strength in the time of trouble.  
<sup>40</sup> And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

*A Psalm of David, to bring to remembrance.*

**38** O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.  
<sup>2</sup> For thine arrows stick fast in me, and thy hand presseth me sore.  
<sup>3</sup> **There is** no soundness in my flesh because of thine anger; neither **is there any** rest in my bones because of my sin.  
<sup>4</sup> For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.  
<sup>5</sup> My wounds stink **and** are corrupt because of my foolishness.  
<sup>6</sup> I am troubled; I am bowed down greatly; I go mourning all the day long.  
<sup>7</sup> For my loins are filled with a loathsome *disease*: and **there is** no soundness in my flesh.

<sup>8</sup>I am feeble and sore broken: I have roared by reason of the disquietness of my heart.  
<sup>9</sup>Lord, all my desire *is* before thee; and my groaning is not hid from thee.  
<sup>10</sup>My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.  
<sup>11</sup>My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

<sup>12</sup>They also that seek after my life lay snares *for me*: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.  
<sup>13</sup>But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.  
<sup>14</sup>Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.  
<sup>15</sup>For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.  
<sup>16</sup>For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.  
<sup>17</sup>For I *am* ready to halt, and my sorrow *is* continually before me.  
<sup>18</sup>For I will declare mine iniquity; I will be sorry for my sin.  
<sup>19</sup>But mine enemies *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.  
<sup>20</sup>They also that render evil for good are mine adversaries; because I follow *the thing that* good *is*.  
<sup>21</sup>Forsake me not, O LORD: O my God, be not far from me.  
<sup>22</sup>Make haste to help me, O Lord my salvation.

To the chief Musician, even to Jeduthun, A Psalm of David.

**39** I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.  
<sup>2</sup>I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred.  
<sup>3</sup>My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,  
<sup>4</sup>LORD, make me to know mine end, and the measure of my days, what it *is*; *that* I may know how frail I *am*.  
<sup>5</sup>Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man at his best state *is* altogether vanity. Selah.  
<sup>6</sup>Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

<sup>7</sup>And now, Lord, what wait I for? my hope *is* in thee.  
<sup>8</sup>Deliver me from all my transgressions: make me not the reproach of the foolish.  
<sup>9</sup>I was dumb, I opened not my mouth; because thou didst *it*.  
<sup>10</sup>Remove thy stroke away from me: I am consumed by the blow of thine hand.  
<sup>11</sup>When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity. Selah.  
<sup>12</sup>Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for *I am* a stranger with thee, *and* a sojourner, as all my fathers *were*.  
<sup>13</sup>O spare me, that I may recover strength, before I go hence, and be no more.

To the chief Musician, A Psalm of David.

**40** I waited patiently for the LORD; and he inclined unto me, and heard my cry.  
<sup>2</sup>He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.  
<sup>3</sup>And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.  
<sup>4</sup>Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.  
<sup>5</sup>Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if I* would declare and speak *of them*, they are more than can be numbered.

<sup>6</sup>Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.  
<sup>7</sup>Then said I, Lo, I come: in the volume of the book *it is* written of me,  
<sup>8</sup>I delight to do thy will, O my God: yea, thy law *is* within my heart.

mene.<sup>11</sup> Moji ljubi in moji prijatelji stojijo daleč stran od moje rane in moji sorodniki stojijo daleč stran.

<sup>12</sup>Tudi tisti, ki mi strežejo po življenju, *zame* postavljajo zanke in tisti, ki iščejo mojo bolečino, govorijo pogubne stvari in si ves dan domišljajo prevare.<sup>13</sup>Toda jaz, kakor gluh *človek*, nisem slišal, in *bil sem* nem človek, *ki* ne odpira svojih ust.<sup>14</sup>Tako sem bil človek, ki ne sliši in v čigar ustih ni opominov.<sup>15</sup>Kajti vate zaupam, o Gospod, ti boš uslišal, o Gospod, moj Bog.<sup>16</sup>Kajti rekel sem: »*Uslisi me*, da se ne bi *sicer* veselili nad menoj. Ko moje stopalo zdrsuje, *se* poveličujejo proti meni.«<sup>17</sup>Kajti pripravljen *sem*, da se zaustavim in moja brdkost *je* nenehno pred menoj.<sup>18</sup>Kajti oznanil bom svojo krivičnost, žalosten bom zaradi svojega greha.<sup>19</sup>Toda moji sovražniki *so* živi *in* omi so močni, in tisti, ki me krivično sovražijo, so pomnoženi.<sup>20</sup>Tudi tisti, ki vračajo zlo za dobro, so moji nasprotniki, ker sledim *stvari*, *ki je* dobra.<sup>21</sup>Ne zapusti me, o Gospod. O moj Bog, ne bodi daleč od mene.<sup>22</sup>Podvajaj se, da mi pomagaš, o Gospod, rešitev moje duše.

Vodji glasbenikov, torej Jedutunu, Davidov psalm.

**39** Rekel sem: »Pazil bom na svoje poti, da ne bom grešil s svojim jezikom. Ko bo zlobni pred menoj, bom svoja usta držal z uzo.«<sup>2</sup>Bil sem nem s tišino, molčal sem, *celo* pred dobrim in moja brdkost je bila razvjeta.<sup>3</sup>Moje srce je bilo vroče znotraj mene, medtem ko sem razglabljal je zagorel ogenj, *potem* sem spregovoril s svojim jezikom:<sup>4</sup>»Gospod, daj mi spoznati moj konec in mero mojih dni, kolikšna *je*, da lahko spoznam kako slaboten *sem*.<sup>5</sup>Glej, moje dneve si naredil *kakor* dlan in moja starost je *kakor* nič pred teboj. Resnično, vsak človek v svojem najboljšem stanju *je* povsem ničevost.« Sela.<sup>6</sup>Zagotovo vsak človek hodi v prazni podobi, zagotovo so zaman vznemirjeni. Kopiči *bogastva*, pa ne ve kdo jih bo pobral.

<sup>7</sup>In sedaj, Gospod, kaj *[naj]* pričakujem? Moje upanje *je* v tebi.<sup>8</sup>Osvobodi me pred vsemi mojimi prestopki. Ne naredi me *[za]* grajo nespametnim.<sup>9</sup>Bil sem nem, svojih ust nisem odprl, ker si ti *to storil*.<sup>10</sup>Úmakni svoj udarec proč od mene. Použit sem z zamahom twoje roke.<sup>11</sup>Kadar za krivičnost z grajanjem korigiraš človeka, storiš, da njegova lepota shira kakor molj. Zagotovo *je* vsak človek ničevost. Sela.<sup>12</sup>Uslisi mojo molitev, o Gospod in pazljivo prisluhni mojemu vpitju; ob mojih solzah ne molči. Kajti jaz *sem* tujec s teboj *in* začasni prebivalec, kakor *so bili* vsi moji očetje.<sup>13</sup>O prizanesi mi, da lahko obnovim moč, preden grem naprej in ne bom več.

Vodji glasbenikov. Davidov psalm.

**40** Potrpežljivo sem čakal na Gospoda in on se je nagnil k meni ter slišal moj klic.<sup>2</sup>Privedel me je tudi iz strašne Jame, ven iz blatnega ila in moja stopala je postavil na skalo *in* utrdil moje korake.<sup>3</sup>V moja usta je položil novo pesem, *celo* hvalo našemu Bogu. Mnogi bodo *to* videli ter se bali in bodo zaupali v Gospoda.<sup>4</sup>Blagoslovjen *je* tisti človek, ki svoje trdno upanje postavlja *[v]* Gospoda in ne spoštuje ponosnega niti takšnega, ki odvraca k lažem.<sup>5</sup>Mnoga, o Gospod, moj Bog, *so* tvoja čudovita dela, *katera* si storil in tvoje misli, *katera so* do nas, ne morejo biti po vrsti izračunane k tebi. *Ce* želim oznaniti in govoriti *o njih*, jih je več kakor jih je mogoče prešteti.

<sup>6</sup>Klavne daritve in darovanja si nisi zaželet, odprl si mi moja ušesa. Žgalne daritve in daritve za greh nisi zahteval.<sup>7</sup>Potem sem rekel: »Glej! Prihajam. V zvezku knjige *je* zapisano o meni,<sup>8</sup>veselim se, da izpolnim twojo voljo, o moj Bog. Da, tvoja postava *je* znotraj mojega

srca.<sup>9</sup> Oznanal sem pravičnost v veliki skupnosti. Glej, svojih ustnic nisem zadrževal, o Gospod, ti veš.<sup>10</sup> Tvoje pravičnosti nisem skrival v svojem srcu; ozanal sem tvojo zvestobo in tvojo rešitev duše. Tvoje ljubeče skrbnosti in tvoje resnice nisem prikrival pred veliko skupnostjo.

<sup>11</sup> Svojih nežnih usmiljenj ne zadržuj pred menoj, o Gospod. Naj me nenehno varujeta tvoja ljubeča skrbnost in tvoja resnica.<sup>12</sup> Kajti obkrožila so me brezstevilna zla, polastile so se me moje krivičnosti, tako da nisem zmožen pogledati kvišku. Več jih je kakor las moje glave, zato mi peša moje srce.<sup>13</sup> Bodи vesel, o Gospod, da me osvobodiš. O Gospod, podvizaj se, da mi pomagaš.<sup>14</sup> Naj bodo hkrati osramočeni in zbegani, ki strežejo po moji duši, da jo uničijo. Naj bodo odgnani nazaj in osramočeni tisti, ki mi želijo зло.<sup>15</sup> Naj bodo zapuščeni, za nagrado njihove sramote, ki mi pravijo: »Aha, aha.«<sup>16</sup> Naj se vsi tisti, ki te iščejo, razveselijo in bodo veseli v tebi. Naj tisti, ki ljubijo tvojo rešitev duše, nenehno govorijo: »Povelican bodi Gospod.«<sup>17</sup> Toda jaz **sem** ubog in pomoči potreben, **vendarle** Gospod misli name. Ti *si* moja pomoč in moj osvoboditelj; ne mudi se, o moj Bog.«

Vodji glasbenikov, Davidov psalm.

**41** Blagoslovjen **je** kdor misli na ubogega. Gospod ga bo osvobodil v času stiske.<sup>2</sup> Gospod ga bo varoval in ga ohranil živega *in* blagoslovjen bo na zemlji in ti ga nočeš izročiti volji njegovih sovražnikov.<sup>3</sup> Gospod ga bo okrepil na postelji slabljenja. Zamenjal boš vso njegovo posteljo v njegovi bolezni.<sup>4</sup> Rekel sem: »Gospod, bodi mi usmiljen. Ozdravi mojo dušo, kajti grešil sem zoper tebe.«

<sup>5</sup> Moji sovražniki zlobno govorijo o meni: »Kdaj bo umrl in njegovo ime izgine?«<sup>6</sup> Če pride, da **me** vidi, govor prazne reči. Njegovo srce k sebi zbirka krivičnost; **ko** hodi proč od bivališča, **to** priopoveduje.<sup>7</sup> Vsi, ki me sovražijo, skupaj šepetajo zoper mene, zoper mene snujejo mojo bolečino.<sup>8</sup> Zla bolezen, **pravijo**, se ga trdno drži, in **sedaj**, ko leži, ne bo več vstal.<sup>9</sup> Da, moj lasten zaupen prijatelj, v katerega sem zaupal, ki je jedel od mojega kruha, je dvignil **svojo** peto zoper mene.<sup>10</sup> Toda ti, o Gospod, mi bodi usmiljen in me dvigni, da jim lahko poplačam.<sup>11</sup> Po tem spoznam, da me ti podpiraš, ker moj sovražnik ne slavi zmage nad menoj.<sup>12</sup> Kar se mene tiče, me podpiraš v moji neokrnjenosti in me postavljaš pred svoje obliče na veke.<sup>13</sup> Blagoslovjen **bodi** Gospod, Izraelov Bog, od večnosti in do večnosti. Amen in Amen.

Vodji glasbenikov, pouk za Korahove sinove.

**42** Kakor jelen hlepi za vodnimi potoki, tako moja duša hrepeni po tebi o Bog. <sup>2</sup> Mojo dušo žeja po Bogu, po živem Bogu. Kdaj bom prišel in se pojavit pred Bogom?<sup>3</sup> Moje solze so mi bile hrana dan in noč, medtem ko mi nenehno pravijo: »Kje **je** tvoj Bog?«<sup>4</sup> Ko se spominjam teh **besed**, v sebi izlivam svojo dušo, kajti odšel sem z množico, z njimi sem šel k Božji hiši, z glasom radosti in hvale, z množico, ki je praznovala sveti dan.<sup>5</sup> Zakaj si potrta, o moja duša? In **zakaj** si vznemirjena v meni? Upaj v Boga, kajti še ga bom hvalil **zaradi** pomoči njegovega obličja.

<sup>6</sup> O moj Bog, moja duša je v meni potrta, zatorej se te spominjam iz jordanske in hermonske dežele, s hriba Micár.<sup>7</sup> Brezno kljče breznu ob zvoku tvojih vodnih tornadov. Vsi tvoji valovi in tvoji veliki valovi so šli čezme.<sup>8</sup> **Vendar** bo Gospod podnevi zapovedal svoji ljubeči skrbnosti in ponoči **bo** njegova pesem z menoj *in* moja molitev k Bogu mojega življenja.<sup>9</sup> Rekel bom Bogu, svoji skali: »Zakaj si me pozabil? Zakaj hodim in žalujem zaradi sovražnikovega zatiranja?«<sup>10</sup> **Kakor** z mečem v moje kosti me grajajo moji sovražniki, medtem ko mi vsak dan pravijo: »Kje **je** tvoj Bog?«<sup>11</sup> Zakaj si potrta, o moja duša? In

<sup>9</sup> I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

<sup>10</sup> I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

<sup>11</sup> Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

<sup>12</sup> For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

<sup>13</sup> Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

<sup>14</sup> Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

<sup>15</sup> Let them be desolate for a reward of their shame that say unto me, Aha, aha.

<sup>16</sup> Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

<sup>17</sup> But I **am** poor and needy; yet the Lord thinketh upon me: thou **art** my help and my deliverer; make no tarrying, O my God.

To the chief Musician, A Psalm of David.

**41** Blessed **is** he that considereth the poor: the LORD will deliver him in time of trouble.

<sup>2</sup> The LORD will preserve him, and keep him alive; **and** he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

<sup>3</sup> The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

<sup>4</sup> I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

<sup>5</sup> Mine enemies speak evil of me, When shall he die, and his name perish?

<sup>6</sup> And if he come to see **me**, he speaketh vanity: his heart gathereth iniquity to itself; **when** he goeth abroad, he tellet **it**.

<sup>7</sup> All that hate me whisper together against me: against me do they devise my hurt.

<sup>8</sup> An evil disease, **say they**, cleaveth fast unto him: and **now** that he lieth he shall rise up no more.

<sup>9</sup> Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up **his** heel against me.

<sup>10</sup> But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

<sup>11</sup> By this I know that thou favourest me, because mine enemy doth not triumph over me.

<sup>12</sup> And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

<sup>13</sup> Blessed **be** the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

To the chief Musician, Maschil, for the sons of Korah.

**42** As the hart panteth after the water brooks, so panteth my soul after thee, O God.

<sup>2</sup> My soul thirsteth for God, for the living God: when shall I come and appear before God?

<sup>3</sup> My tears have been my meat day and night, while they continually say unto me, Where **is** thy God?

<sup>4</sup> When I remember these **things**, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

<sup>5</sup> Why art thou cast down, O my soul? and **why** art thou disquieted in me? hope thou in God: for I shall yet praise him **for** the help of his countenance.

<sup>6</sup> O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

<sup>7</sup> Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

<sup>8</sup> Yet the LORD will command his lovingkindness in the daytime, and in the night his song **shall be** with me, **and** my prayer unto the God of my life.

<sup>9</sup> I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

<sup>10</sup> As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

<sup>11</sup> Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

**43** Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

<sup>2</sup> For thou *art* the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

<sup>3</sup> O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

<sup>4</sup> Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

<sup>5</sup> Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

To the chief Musician for the sons of Korah, *Maschil*.

**44** We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

<sup>2</sup> How thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

<sup>3</sup> For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

<sup>4</sup> Thou art my King, O God: command deliverances for Jacob.

<sup>5</sup> Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

<sup>6</sup> For I will not trust in my bow, neither shall my sword save me.

<sup>7</sup> But thou hast saved us from our enemies, and hast put them to shame that hated us.

<sup>8</sup> In God we boast all the day long, and praise thy name for ever. Selah.

<sup>9</sup> But thou hast cast off, and put us to shame; and goest not forth with our armies.

<sup>10</sup> Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

<sup>11</sup> Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen.

<sup>12</sup> Thou sellest thy people for nought, and dost not increase *thy wealth* by their price.

<sup>13</sup> Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

<sup>14</sup> Thou makest us a byword among the heathen, a shaking of the head among the people.

<sup>15</sup> My confusion *is* continually before me, and the shame of my face hath covered me,

<sup>16</sup> For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

<sup>17</sup> All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

<sup>18</sup> Our heart is not turned back, neither have our steps declined from thy way;

<sup>19</sup> Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

<sup>20</sup> If we have forgotten the name of our God, or stretched out our hands to a strange god;

<sup>21</sup> Shall not God search this out? for he knoweth the secrets of the heart.

<sup>22</sup> Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

<sup>23</sup> Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.

<sup>24</sup> Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

<sup>25</sup> For our soul is bowed down to the dust: our belly cleaveth unto the earth.

<sup>26</sup> Arise for our help, and redeem us for thy mercies' sake.

To the chief Musician upon *Shoshannim*, for the sons of Korah, *Maschil*, A Song of loves.

**45** My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

<sup>2</sup> Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

zakaj si vznemirjena znotraj mene? Upaj v Boga, kajti še bom hvalil njega, *ki je* zdravje mojega obličja in moj Bog.

**43** Sodi me, o Bog in zagovarjaj mojo pravdo proti brezbožnemu narodu. O osvobodi me pred varljivim in nepravičnim človekom.

<sup>2</sup> Kajti ti *si* Bog moje moči. Zakaj me zavračaš? Zakaj hodim in žalujem zaradi sovražnikovega zatiranja? <sup>3</sup> O pošlji svojo svetlobo in svojo resnico, naj me vodita; naj me privedeta k tvoji sveti gori in k tvojim šotorskim svetiščem. <sup>4</sup> Potem bom stopil k Božjemu oltarju, k Bogu moje silne radosti; da, na harfo te bom hvalil, o Bog, moj Bog. <sup>5</sup> Zakaj si potrta, o moja duša? In zakaj si vznemirjena znotraj mene? Upaj v Boga, kajti še bom hvalil njega, *ki je* zdravje mojega obličja in moj Bog.

Vodji glasbenikov za Korahove sinove. Pouk.

**44** Z našimi ušesi smo slišali, o Bog, naši očetje so nam povedali *kakšno* delo si storil v njihovih dneh, in davnih časih. <sup>2</sup> *Kako* si s svojo roko napodil pogane in naselil njih; *kako* si prizadel ljudstvo in jih pregnal. <sup>3</sup> Kajti dežele niso prejeli in posest s svojim lastnim mečem niti jih ni rešil njihov lasten laket, temveč twoja desnica in tvoj laket in svetloba twojega obličja, ker imaš do njih naklonjenost. <sup>4</sup> Ti si moj Kralj, o Bog, zapovej osvoboditve za Jakoba. <sup>5</sup> S teboj bomo podrli naše sovražnike. S tvojim imenom bomo pomendrali te, ki se dvigujejo zoper nas. <sup>6</sup> Kajti ne bom zaupal v svoj lok niti me ne bo rešil moj meč. <sup>7</sup> Toda ti si nas rešil pred našimi sovražniki in osramotil tiste, ki so nas sovražili. <sup>8</sup> Z Bogom se bahamo ves dan in tvoje ime hvalimo na veke. Sela.

<sup>9</sup> Toda ti si nas zavrgel in nas izročil v sramoto, in z našimi vojskami ne greš naprej. <sup>10</sup> Delaš nas, da se pred sovražnikom obračamo nazaj, in tisti, ki nas sovražijo, plenijo zase. <sup>11</sup> Izročil si nas kakor ovce, *dolocene* za hrano in razkropil si nas med pogane. <sup>12</sup> Zastonj prodajaš svoje ljudstvo in *svojega bogastva* ne povečuješ z njihovo ceno. <sup>13</sup> Delaš nas *[za]* grajo našim sosedom, norčevanje in posmeh tem, ki so okoli nas. <sup>14</sup> Delaš nas *[za]* tarčo posmeha med pogani, zmajevanje z glavo med ljudstvom. <sup>15</sup> Moja zmedenost *je* nenehno pred menoj in pokrila me je sramota mojega obraza, <sup>16</sup> zaradi glasu tistega, ki me graja in preklinja, zaradi sovražnika in maševalca.

<sup>17</sup> Vse to je prišlo nad nas, vendar te nismo pozabili niti s twojo zavezo nismo ravnali napačno. <sup>18</sup> Naše srce se ni obrnilo niti se naši koraki niso nagnili s twoje poti, <sup>19</sup> § čeprav si nas boleče zlomil na kraju zmajev in nas pokril s smrtno senco. <sup>20</sup> Če smo pozabili ime našega Boga ali iztegnili roke k tujemu bogu, <sup>21</sup> mar Bog tega ne bo razpoznał? Kajti on pozna skrivnosti srca. <sup>22</sup> Da, zaradi tebe smo pobijani ves dan, imajo nas kakor ovce za zakol. <sup>23</sup> Zbudi se, zakaj spiš, o Gospod? Vstani, ne zavrzi *nas* za vedno. <sup>24</sup> Zakaj skrivaš svoj obraz *in* pozabljaš našo stisko in naše zatiranje? <sup>25</sup> Kajti naša duša je sklonjena v prah, naš trebuh se lepi na zemljo. <sup>26</sup> Vstani za našo pomoč in nas odkupi zaradi svojih usmiljenj.

Vodji glasbenikov na *Lilijo*, za Korahove sinove, pouk, pesem o ljubeznih.

**45** Moje srce narekuje dobro stvar, govorim o zadevah, ki sem jih storil glede kralja, moj jezik *je* pero veščega pisca. <sup>2</sup> Pravičnejši si od človeških otrok, na twoje ustnice je izlita milost, zato te je Bog blagoslovil na veke. <sup>3</sup> Ob *svoje* stegno opaši svoj meč, o *najbolj* mogočni, s svojo slavo in svojim veličanstvom. <sup>4</sup> V svojem veličanstvu

uspešno jahaj zaradi resnice, krotkosti *in* pravičnosti, in tvoja desnica te bo učila strašnih stvari.<sup>5</sup> § Tvoje puščice *so* ostre v srcu kraljevih sovražnikov, s *čimer* ljudstvo pade pod teboj.

<sup>6</sup> Tvoj prestol, o Bog, *je* na veke vekov, žezlo tvojega kraljestva *je* žezlo pravičnosti. <sup>7</sup> Ljubiš pravičnost in sovrašči zlobnost, zato te je Bog, tvoj Bog, mazil z oljem veselja nad tvojimi rojaki.<sup>8</sup> § Vse tvoje oblike *disijo* po miri in aloji *ter* kasiji iz slonokoščenih palač, s čemer so te storili veselega.<sup>9</sup> Kraljeve hčere *so bile* med tvojimi častitljivimi ženskami. Na tvoji desnici je stala kraljica v zlatu iz Ofirja.

<sup>10</sup> Prisluhni, o hči in preudari ter nagni svoje uho, pozabi tudi svoje lastno ljudstvo in hišo svojega očeta,<sup>11</sup> tako bo kralj silno hrepelen [*po*] tvoji lepoti, kajti on *je* tvoj Gospod in obožuj ga.<sup>12</sup> Tirska hči *bo tam* z darilom; *celó* bogati izmed ljudstva bodo milo prosili tvoje naklonjenosti.<sup>13</sup> Kraljeva hči *je* vsa veličastna v notranjosti. Njeno oblačilo *je* iz vézenega zlata.<sup>14</sup> H kralju bo priveden v oblačilu iz vezenine. Device, njene družabnice, ki ji sledijo, bodo privedene k tebi.<sup>15</sup> Privedene bodo z veseljem in radovanjem, vstopile bodo v kraljevo palačo.<sup>16</sup> Namesto tvojih očetov bodo tvoji otroci, katere lahko storis [*za*] prince po vsej zemlji.<sup>17</sup> Tvojemu imenu bom storil, da se [*ga*] bo spominjalo v vseh rodovih, zato te bo ljudstvo hvalilo na veke vekov.

Vodji glasbenikov za Korahove sinove, pesem za sopran.

**46** Bog *je* naše zatočišče in moč, v stiski zelo navzoča pomoc.<sup>2</sup> Zato se ne bomo bali, četudi se bo zemlja odstranila in četudi bodo gore odnešene v sredo morja.<sup>3</sup> Četudi njegove vode bučijo *in* so vzburkane, četudi se z naraščanjem le-teh tresejo gore. Sela.<sup>4</sup> Tam *je* reka, katere vodni tokovi bodo razveselili Božje mesto, sveti *kraj* šotorskih svetišč Najvišjega.<sup>5</sup> Bog *je* v njegovi sredi, le-to ne bo omajano. Bog mu bo pomagal *in to* prav zgoda.

<sup>6</sup> Pogani so besneli, kraljestva so bila premaknjena. Izustil je svoj glas, zemlja se je stopila.<sup>7</sup> Gospod nad bojevniki *je* z nami, Bog Jakobov *je* naše zatočišče. Sela.<sup>8</sup> Pridite, glejte Gospodova dela, kakšna opustošenja je storil na zemlji.<sup>9</sup> Vojnam dela, da se končajo do konca zemlje, lomi lok in sulico preseka na dvoje, bojni voz zažiga v ognju.<sup>10</sup> Bodite mirni in védite, da *sem* jaz Bog. Povišan bom med pogani, povišan bom na zemlji.<sup>11</sup> Gospod nad bojevniki *je* z nami, Bog Jakobov *je* naše zatočišče. Sela.

Vodji glasbenikov, psalm za Korahove sinove.

**47** O ploskajte [*s*] svojimi rokami, vsa ljudstva, vzklikajte Bogu z glasom zmagoslavlja.<sup>2</sup> Kajti Gospod, najvišji, *je* strašen, *on je* veliki Kralj nad vso zemljo.<sup>3</sup> Ljudstva bo podjarmil pod nas in narode pod naša stopala.<sup>4</sup> Izbral nam bo našo dediščino, odličnost Jakoba, katerega je ljubil. Sela.

<sup>5</sup> Bog se je dvignil z vzklikom, Gospod z zvokom šofarja.<sup>6</sup> Prepevajte hvalnice Bogu, prepevajte hvalnice. Prepevajte hvalnice našemu Kralju, prepevajte hvalnice.<sup>7</sup> Kajti Bog *je* Kralj vse zemlje. Prepevajte hvalnice z razumevanjem.<sup>8</sup> Bog kraljuje nad pogani. Bog sedi na prestolu svoje svetosti.<sup>9</sup> Princi ljudstva so se zbrali skupaj, *celó* ljudstvo Abrahamevoga Boga, kajti ščiti zemlje *pripadajo* Bogu, on je silno vzvišen.

<sup>3</sup> Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

<sup>4</sup> And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

<sup>5</sup> Thine arrows *are* sharp in the heart of the king's enemies; whereby the people fall under thee.

<sup>6</sup> Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

<sup>7</sup> Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

<sup>8</sup> All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

<sup>9</sup> Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

<sup>10</sup> Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

<sup>11</sup> So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

<sup>12</sup> And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour.

<sup>13</sup> The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

<sup>14</sup> She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

<sup>15</sup> With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

<sup>16</sup> Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

<sup>17</sup> I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

To the chief Musician for the sons of Korah, A Song upon Alamoth.

Psa

**46** God *is* our refuge and strength, a very present help in trouble.

<sup>2</sup> Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

<sup>3</sup> Though the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

<sup>4</sup> There *is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High.

<sup>5</sup> God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.

<sup>6</sup> The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

<sup>7</sup> The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

<sup>8</sup> Come, behold the works of the LORD, what desolations he hath made in the earth.

<sup>9</sup> He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

<sup>10</sup> Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

<sup>11</sup> The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

To the chief Musician, A Psalm for the sons of Korah.

**47** O clap your hands, all ye people; shout unto God with the voice of triumph.

<sup>2</sup> For the LORD most high *is* terrible; *he is* a great King over all the earth.

<sup>3</sup> He shall subdue the people under us, and the nations under our feet.

<sup>4</sup> He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

<sup>5</sup> God is gone up with a shout, the LORD with the sound of a trumpet.

<sup>6</sup> Sing praises to God, sing praises: sing praises unto our King, sing praises.

<sup>7</sup> For God *is* the King of all the earth: sing ye praises with understanding.

<sup>8</sup> God reigneth over the heathen: God sitteth upon the throne of his holiness.

<sup>9</sup>The princes of the people are gathered together, **even** the people of the God of Abraham: for the shields of the earth **belong** unto God: he is greatly exalted.

A Song and Psalm for the sons of Korah.

**48** Great is the LORD, and greatly to be praised in the city of our God, **in** the mountain of his holiness.

<sup>2</sup>Beautiful for situation, the joy of the whole earth, **is** mount Zion, **on** the sides of the north, the city of the great King.

<sup>3</sup>God is known in her palaces for a refuge.

<sup>4</sup>For, lo, the kings were assembled, they passed by together.

<sup>5</sup>They saw **it**, **and** so they marvelled; they were troubled, **and** hasted away.

<sup>6</sup>Fear took hold upon them there, **and** pain, as of a woman in travail.

<sup>7</sup>Thou breakest the ships of Tarshish with an east wind.

<sup>8</sup>As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

<sup>9</sup>We have thought of thy lovingkindness, O God, in the midst of thy temple.

<sup>10</sup>According to thy name, O God, so **is** thy praise unto the ends of the earth: thy right hand is full of righteousness.

<sup>11</sup>Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

<sup>12</sup>Walk about Zion, and go round about her: tell the towers thereof.

<sup>13</sup>Mark ye well her bulwarks, consider her palaces; that ye may tell **it** to the generation following.

<sup>14</sup>For this God **is** our God for ever and ever: he will be our guide **even** unto death.

To the chief Musician, A Psalm for the sons of Korah.

**49** Hear this, all **ye** people; give ear, all **ye** inhabitants of the world:

<sup>2</sup>Both low and high, rich and poor, together.

<sup>3</sup>My mouth shall speak of wisdom; and the meditation of my heart **shall be** of understanding.

<sup>4</sup>I will incline mine ear to a parable: I will open my dark saying upon the harp.

<sup>5</sup>Wherefore should I fear in the days of evil, **when** the iniquity of my heels shall compass me about?

<sup>6</sup>They that trust in their wealth, and boast themselves in the multitude of their riches;

<sup>7</sup>None **of them** can by any means redeem his brother, nor give to God a ransom for him:

<sup>8</sup>(For the redemption of their soul **is** precious, and it ceaseth for ever:

<sup>9</sup>That he should still live for ever, **and** not see corruption.

<sup>10</sup>For he seeth **that** wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

<sup>11</sup>Their inward thought **is**, **that** their houses **shall continue** for ever, **and** their dwelling places to all generations; they call **their** lands after their own names.

<sup>12</sup>Nevertheless man **being** in honour abideth not: he is like the beasts **that** perish.

<sup>13</sup>This their way **is** their folly: yet their posterity approve their sayings. Selah.

<sup>14</sup>Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

<sup>15</sup>But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

<sup>16</sup>Be not thou afraid when one is made rich, when the glory of his house is increased;

<sup>17</sup>For when he dieth he shall carry nothing away: his glory shall not descend after him.

<sup>18</sup>Though while he lived he blessed his soul: and **men** will praise thee, when thou doest well to thyself.

<sup>19</sup>He shall go to the generation of his fathers; they shall never see light.

<sup>20</sup>Man **that is** in honour, and understandeth not, is like the beasts **that** perish.

A Psalm of Asaph.

**50** The mighty God, **even** the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Pesem in psalm za Korahove sinove.

**48** Velik **je** Gospod in silno bodi hvaljen v mestu našega Boga, **na** gori njegove svetosti. <sup>2</sup>Lepa zaradi lege, radost celotne zemlje, **je** gora Sion **na** straneh severa, mesto včelikega Kralja. <sup>3</sup>Bog je v njenih palačah razpoznan za zatočišče. <sup>4</sup>Kajti, glej, kralji so bili zbrani, skupaj so šli mimo. <sup>5</sup>Videli so **to in** tako so se čudili; bili so vznemirjeni **in** odhiteli. <sup>6</sup>Tam sta jih prevzela strah **in** bolečina, kakor žensko v porodnih mukah. <sup>7</sup>Z vzhodnikom lomiš ladje iz Taršisa.

<sup>8</sup>Kakor smo slišali, tako smo videli v mestu Gospoda nad bojevniki, v mestu našega Boga. Bog ga bo utrdil na veke. Sela. <sup>9</sup>Premišljevali smo o twoji ljubeči skrbnosti, o Bog, v sredi tvojega templja. <sup>10</sup>Glede na twoje ime, o Bog, taka **je** tvoja hvala do koncova zemlje. Tvoja desnica je polna pravičnosti. <sup>11</sup>Naj se gora Sion veseli, naj bodo Judeve hčere radostne zaradi tvojih sodb. <sup>12</sup>Hodite okoli Siona in ga obhodite, štejte njegove stolpe. <sup>13</sup>Dobro označite njegove branike, opazujte njegove palače, da boste **to** lahko pripovedovali naslednjemu rodu. <sup>14</sup>§ Kajti ta Bog **je** naš Bog na veke vekov. On bo naš vodnik **celo** do smrti.

Vodji glasbenikov, psalm za Korahove sinove.

**49** Poslušajte to, vsa **ve** ljudstva, pažljivo prisluhnite, vsi **vi** prebivalci sveta, <sup>2</sup>§ tako nizki kakor visoki, bogati in revni skupaj. <sup>3</sup>Moja usta bodo govorila o modrosti in premišljevanje mojega srca **bo** o spoznanju. <sup>4</sup>Svoje uho bom nagnil k prisopodobi. Svoje mračne izjave bom razkrival na harfi. <sup>5</sup>§ Zakaj naj bi se bal v dneh zla, **ko** me bo obdala krivičnost mojih petá?

<sup>6</sup>Tisti, ki zaupajo v svoje premoženje in se bahajo z množino svojih bogastev, <sup>7</sup>nihče **izmed njih** ne more odkupiti svojega brata na kakršenkoli način niti Bogu dati odkupnine zanj <sup>8</sup>(kajti odkupitev njihove duše **je** dragocena in primanjkuje na veke), <sup>9</sup>da naj bi mirno živel na veke **in** ne vidi trohnobe. <sup>10</sup>Kajti vidi, **da** modri možje umrejo, prav tako se pogubita bedak in brutalna oseba in svoje premoženje zapustita drugim. <sup>11</sup>Njihova notranja misel **je**, **da bodo** svoje hiše **ohranili** na veke **in** svoja bivališča za vse rodove; **svoja** zemljišča imenujejo po svojih imenih. <sup>12</sup>Kljub temu človek, **ki je** v časti, ne ostane; podoben je živalim, **ki** poginejo. <sup>13</sup>Ta njihova pot **je** njihova neumnost, vendar njihovo potomstvo odobrava njihove izjave. Sela. <sup>14</sup>§ Kakor ovce so položeni v grob; z njimi se bo hranila smrt in iskreni bodo zjutraj imeli nad njimi oblast in njihova lepota bo požrta v grobu, proč od njihovega bivanja.

<sup>15</sup>Toda Bog bo mojo dušo odkupil iz oblasti groba, kajti sprejel me bo. Sela. <sup>16</sup>Ne boj se kadar nekdo bogati, ko se slava njegove hiše množi, <sup>17</sup>kajti ko umre, ne bo ničesar odnesel. Njegova slava se ne bo spustila za njim. <sup>18</sup>Čeprav je medtem, ko je živel, blagoslavljal svojo dušo – **Ijudje** te bodo hvalili, ko delaš dobro sebi. <sup>19</sup>Šel bo k rodu svojih očetov; oni nikoli ne bodo videli svetlobe. <sup>20</sup>Človek, **ki je** v časti, pa ne spoznava, je podoben živalim, **ki** poginejo.

Asáfov psalm.

**50** Mogočen Bog, **celo** Gospod, je spregovoril in poklical zemljo od sončnega vzhoda do njegovega zahoda. <sup>2</sup>Iz Siona, popolne

lepoete, je zasijal Bog.<sup>3</sup> Naš Bog bo prišel in ne bo molčal. Ogenj bo požiral pred njim in okoli njega bo zelo viharno.<sup>4</sup> Klical bo k nebesom od zgoraj in k zemlji, da bo lahko sodil svoje ljudstvo.<sup>5</sup> »Zberite k meni moje svete, tiste, ki so z žrtvijo sklenili zavezo z menoj.«<sup>6</sup> Nebesa bodo oznanjala njegovo pravičnost, kajti sam Bog **je** sodnik. Sela.

<sup>7</sup> »Poslušaj, o moje ljudstvo in govoril bom, o Izrael in pričeval bom zoper tebe. Jaz **sem** Bog, **celó** tvoj Bog.<sup>8</sup> Ne bom te grajal zaradi tvojih klavnih daritev ali tvojih žgalnih daritev, **da so bile** nenehno pred menoj.<sup>9</sup> Iz tvoje hiše ne bom vzel nobenega bikca, **niti** kozlov iz tvojih staj.<sup>10</sup> Kajti vsaka gozdna žival **je** moja **in** živina na tisočerih hribih.<sup>11</sup> Poznam vso gorsko perjad in divje poljske živali **so** moje.<sup>12</sup> Če bi bil lačen, ti ne bi povedal, kajti zemeljski **[krog]** **je** moj in njegova polnost.<sup>13</sup> Mar bom jedel meso bikov ali pil kri koz?<sup>14</sup> Bogu daruj zahvaljevanje in svoje zaobljube izpolni Najvišemu.<sup>15</sup> Obrni se k meni v dnevne stiske, osvobodil te bom in ti me boš proslavil.«

<sup>16</sup> Toda zlobnemu Bogu govoriti: »Kaj delaš, da oznanjaš moje zakone ali **da** v svoja usta jemlješ mojo zavezo?«<sup>17</sup> Videč, da sovražiš poučevanje in moje besede zavračaš za seboj.<sup>18</sup> Ko vidiš tatu, se strinjaš z njim in si postal soudeleženec z zakonolomci.<sup>19</sup> Svoja usta izročaš v zlo in tvoj jezik snuje prevaro.<sup>20</sup> Sedis **in** govoris zoper svojega brata, obrekuješ sina svoje matere.<sup>21</sup> Te **stvari** si storil, jaz pa sem molčal. Misliš si, da sem bil povsem **takšen** kakor ti. **Toda** grajal te bom in **jih** v vrsti postavil pred tvoje oči.<sup>22</sup> Torej preudarite to, vi, ki pozabljljate Boga, da **vas** ne bom raztrgal na koščke in nikogar ne **bo**, da osvobodi.<sup>23</sup> Kdorkoli daruje hvalo, me poveličuje in tistem, ki **pravilno** ureja **svoje** vedenje, bom pokazal Božjo rešitev duše.«

Vodji glasbenikov, Davidov psalm, ko je šel k njemu prerok Natán, po tistem, ko se je ukvarjal z Batšébo.

**51** Usmili se me, o Bog, glede na svojo ljubečo skrbnost, glede na množino svojih nežnih usmiljenj izbriši moje prestopke.<sup>2</sup> Temeljito me operi moje krivičnosti in me očisti mojega greha.<sup>3</sup> Kajti priznavam svoje prestopke in moj greh **je** vedno pred menoj.<sup>4</sup> Zoper tebe, tebe samega, sem grešil in storil **to** zlo v tvojem pogledu, da bi bil ti lahko opravičen kadar spregovoriš **in** bil čist kadar sodiš.<sup>5</sup> Glej, oblikovan sem bil v krivičnosti in v grehu me je spočela moja mati.<sup>6</sup> Glej, želiš resnico v notranjih delih in na skritem **delu** mi boš storil, da spoznam modrost.

<sup>7</sup> Očisti me z izopom in bom čist. Umij me in bom bolj bel kakor sneg.<sup>8</sup> Daj mi slišati radost in veselje, **da** se kosti, **ki** si jih zlomil, lahko veselijo.<sup>9</sup> Svoj obraz skrij pred mojimi grehi in izbriši vse moje krivičnosti.<sup>10</sup> § Ustvari v meni čisto srce, o Bog, in prenovi pravega duha v meni.<sup>11</sup> Ne zavrzi me izpred svoje prisotnosti in svojega svetega duha ne vzemi od mene.<sup>12</sup> Obnovi mi radost svoje rešitve duše in **s svojim** voljnim duhom me podpiraj.<sup>13</sup> Potem bom prestopnike učil tvojih poti in grešniki bodo spreobrnjeni k tebi.

<sup>14</sup> Osvobi me pred krivdo prelitja krvi, o Bog, ti Bog rešitve moje duše **in** moj jezik bo na glas prepeval o tvoji pravičnosti.<sup>15</sup> O Gospod, odpri moje ustnice in moja usta bodo naznanila tvojo hvalo.<sup>16</sup> Kajti ne želiš si klavne daritve, sicer bi ti **jo** dal. Ne razveseljuješ se v žgalni daritvi.<sup>17</sup> Božje klavne daritve **so** zlomljeni duh. Zlomljenega in skesanega srca, o Bog, ne boš preziral.<sup>18</sup> Po svoji dobrì volji störi dobro Sionu, pozidaj jeruzalemske zidove.<sup>19</sup> Potem boš zadovoljen s

- <sup>2</sup> Out of Zion, the perfection of beauty, God hath shined.  
<sup>3</sup> Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.  
<sup>4</sup> He shall call to the heavens from above, and to the earth, that he may judge his people.  
<sup>5</sup> Gather my saints together unto me; those that have made a covenant with me by sacrifice.  
<sup>6</sup> And the heavens shall declare his righteousness: for God **is** judge himself. Selah.
- <sup>7</sup> Hear, O my people, and I will speak; O Israel, and I will testify against thee: I **am** God, **even** thy God.  
<sup>8</sup> I will not reprove thee for thy sacrifices or thy burnt offerings, **to have been** continually before me.  
<sup>9</sup> I will take no bullock out of thy house, **nor** he goats out of thy folds.  
<sup>10</sup> For every beast of the forest **is** mine, **and** the cattle upon a thousand hills.  
<sup>11</sup> I know all the fowls of the mountains: and the wild beasts of the field **are** mine.  
<sup>12</sup> If I were hungry, I would not tell thee: for the world **is** mine, and the fulness thereof.  
<sup>13</sup> Will I eat the flesh of bulls, or drink the blood of goats?  
<sup>14</sup> Offer unto God thanksgiving; and pay thy vows unto the most High:  
<sup>15</sup> And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

- <sup>16</sup> But unto the wicked God saith, What hast thou to do to declare my statutes, or **that** thou shouldest take my covenant in thy mouth?  
<sup>17</sup> Seeing thou hatest instruction, and castest my words behind thee.  
<sup>18</sup> When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.  
<sup>19</sup> Thou givest thy mouth to evil, and thy tongue frameth deceit.  
<sup>20</sup> Thou sittest **and** speakest against thy brother; thou slanderest thine own mother's son.  
<sup>21</sup> These **things** hast thou done, and I kept silence; thou thoughtest that I was altogether **such an one** as thyself: **but** I will reprove thee, and set **them** in order before thine eyes.  
<sup>22</sup> Now consider this, ye that forget God, lest I tear **you** in pieces, and **there be** none to deliver.  
<sup>23</sup> Whoso offereth praise glorifieth me: and to him that ordereth **his** conversation **aright** will I shew the salvation of God.

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

Psa

- 51** Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.  
<sup>2</sup> Wash me throughly from mine iniquity, and cleanse me from my sin.  
<sup>3</sup> For I acknowledge my transgressions: and my sin **is** ever before me.  
<sup>4</sup> Against thee, thee only, have I sinned, and done **this** evil in thy sight: that thou mightest be justified when thou speakest, **and** be clear when thou judgest.  
<sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me.  
<sup>6</sup> Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.  
<sup>7</sup> Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.  
<sup>8</sup> Make me to hear joy and gladness; **that** the bones **which** thou hast broken may rejoice.  
<sup>9</sup> Hide thy face from my sins, and blot out all mine iniquities.  
<sup>10</sup> Create in me a clean heart, O God; and renew a right spirit within me.  
<sup>11</sup> Cast me not away from thy presence; and take not thy holy spirit from me.  
<sup>12</sup> Restore unto me the joy of thy salvation; and uphold me **with thy** free spirit.  
<sup>13</sup> Then will I teach transgressors thy ways; and sinners shall be converted unto thee.  
<sup>14</sup> Deliver me from bloodguiltiness, O God, thou God of my salvation: **and** my tongue shall sing aloud of thy righteousness.  
<sup>15</sup> O Lord, open thou my lips; and my mouth shall shew forth thy praise.  
<sup>16</sup> For thou desirest not sacrifice; else would I give **it**: thou delightest not in burnt offering.  
<sup>17</sup> The sacrifices of God **are** a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

- <sup>18</sup> Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.  
<sup>19</sup> Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

**52** Why boastest thou thyself in mischief, O mighty man? the goodness of God **endureth** continually.  
<sup>2</sup> Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.  
<sup>3</sup> Thou lovest evil more than good; **and** lying rather than to speak righteousness. Selah.  
<sup>4</sup> Thou lovest all devouring words, O **thou** deceitful tongue.  
<sup>5</sup> God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of **thy** dwelling place, and root thee out of the land of the living. Selah.

<sup>6</sup> The righteous also shall see, and fear, and shall laugh at him:  
<sup>7</sup> Lo, **this is** the man **that** made not God his strength; but trusted in the abundance of his riches, **and** strengthened himself in his wickedness.  
<sup>8</sup> But I **am** like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.  
<sup>9</sup> I will praise thee for ever, because thou hast done **it**: and I will wait on thy name; for **it is** good before thy saints.

To the chief Musician upon Mahalath, Maschil, A Psalm of David.

**53** The fool hath said in his heart, **There is** no God. Corrupt are they, and have done abominable iniquity: **there is** none that doeth good.  
<sup>2</sup> God looked down from heaven upon the children of men, to see if there were **any** that did understand, that did seek God.  
<sup>3</sup> Every one of them is gone back: they are altogether become filthy; **there is** none that doeth good, no, not one.  
<sup>4</sup> Have the workers of iniquity no knowledge? who eat up my people **as** they eat bread: they have not called upon God.  
<sup>5</sup> There were they in great fear, **where** no fear was: for God hath scattered the bones of him that encampeth **against** thee: thou hast put **them** to shame, because God hath despised them.  
<sup>6</sup> Oh that the salvation of Israel **were come** out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, **and** Israel shall be glad.

To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

**54** Save me, O God, by thy name, and judge me by thy strength.  
<sup>2</sup> Hear my prayer, O God; give ear to the words of my mouth.  
<sup>3</sup> For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

<sup>4</sup> Behold, God **is** mine helper: the Lord **is** with them that uphold my soul.  
<sup>5</sup> He shall reward evil unto mine enemies: cut them off in thy truth.  
<sup>6</sup> I will freely sacrifice unto thee: I will praise thy name, O LÖRD; for **it is** good.  
<sup>7</sup> For he hath delivered me out of all trouble: and mine eye hath seen **his desire** upon mine enemies.

To the chief Musician on Neginoth, Maschil, A Psalm of David.

**55** Give ear to my prayer, O God; and hide not thyself from my supplication.  
<sup>2</sup> Attend unto me, and hear me: I mourn in my complaint, and make a noise;  
<sup>3</sup> Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.  
<sup>4</sup> My heart is sore pained within me: and the terrors of death are fallen upon me.  
<sup>5</sup> Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

klavnimi daritvami pravičnosti, z žgalno daritvijo in popolno žgalno daritvijo. Potem bodo na tvojem oltarju darovali bikce.

Vodji glasbenikov, pouk, Davidov **psalm**, ko je Edóme Doég prišel in povedal Savlu ter mu rekel: »David je prišel v Ahimélehovo hišo.«

**52** Zakaj se bahaš z vragolijo, o mogočen človek? Božja dobrota **vztraja** nenehno. <sup>2</sup> Tvoj jezik snuje vragolije, kakor ostra britev, ki dela varljivo. <sup>3</sup> Bolj ljubiš zlo kakor dobro **in** laganje bolj kakor govoriti pravičnost. Sela. <sup>4</sup> Ljubiš vse lakomne besede, o **ti** varljiv jezik. <sup>5</sup> Bog te bo prav tako uničil za vedno, odvedel te bo stran in izpulil iz **tvojega** prebivališča in izkoreninil iz dežele živih. Sela.

<sup>6</sup> Tudi pravični bodo videli in se bali ter se mu posmehovali: <sup>7</sup> »Glej! To **je** človek, **ki** ni storil Boga **[za]** svojo moč, temveč je zaupal v obilje svojega bogastva **in** se okrepil v svoji zlobnosti.« <sup>8</sup> Toda jaz **sem** podoben zeleni oljki v Božji hiši. V Božje usmiljenje zaupam na veke vekov. <sup>9</sup> Hvalil te bom na veke, ker si ti **to** storil in čakal bom na tvoje ime, kajti **to je** dobro pred tvojimi svetimi.

Vodji glasbenikov na Mahalat. Pouk. Davidov **psalm**.

**53** Bedak je rekel v svojem srcu: »Ni Boga.« Izprijeni so in storili so gnusno krivičnost, nikogar ni, ki dela dobro. <sup>2</sup> Bog je pogledal z neba na človeške otroke, da vidi, če so bili **katerikoli**, ki so razumeli, ki so iskali Boga. <sup>3</sup> Vsak izmed njih se je vrnil. Vsi skupaj so postali umazani; nikogar ni, ki dela dobro, ne, niti enega ni. <sup>4</sup> Mar delavci krivičnosti nimajo spoznanja? Kdo požira moje ljudstvo, **kakor** jedo kruh, niso **[pa]** klicali k Bogu. <sup>5</sup> V velikem strahu so bili tam, **kjer** ni bilo strahu, kajti Bog je razkropil kosti tistega, ki tabori **zoper** tebe; položil si **jih** v sramoto, ker jih je Bog preziral. <sup>6</sup> O da **bi prišla** iz Siona Izraelova rešitev dus! Ko Bog privede nazaj ujetništvo svojega ljudstva, se bo Jakob veselil **in** Izrael bo vesel.

Vodji glasbenikov na Neginot, pouk, Davidov **psalm**, ko so prišli Zífovci in rekel Savlu: »Ali se David ne skriva z nami?«

**54** Reši me, o Bog, po svojem imenu in sodi me s svojo močjo. <sup>2</sup> Uslisi mojo molitev, o Bog, pazljivo prisluhni besedam mojih ust. <sup>3</sup> Kajti zoper mene so vstali tujci in zatiralcii strežejo po moji duši; pred seboj si niso postavili Boga. Sela.

<sup>4</sup> Glej, Bog **je** moj pomočnik. Gospod **je** s tistimi, ki podpirajo mojo dušo. <sup>5</sup> Mojim sovražnikom bo povrnil zlo, odreži jih v svoji resnici. <sup>6</sup> Velikodušno ti bom daroval, hvalil bom twoje ime, o Gospod, kajti **to je** dobro. <sup>7</sup> Kajti osvobodil me je iz vseh težav in moje oko je videole **njegovo željo** na mojih sovražnikih.

Vodji glasbenikov na Neginot, pouk, Davidov **psalm**.

**55** Pazljivo prisluhni moji molitvi, o Bog in ne skrij se pred mojo ponizno prošnjo. <sup>2</sup> Prisluhni mi in me usliši. V svoji pritožbi žalujem in zganjam hrup <sup>3</sup> zaradi glasu sovražnika, zaradi zatiranja zlobnega, kajti name mečejo krivičnost in z besom me sovražijo. <sup>4</sup> Moje srce znotraj mene jeboleče zaskrbljeno in strahote smrti so padle name. <sup>5</sup> Strah in trepet sta prišla name in groza me je preplavila. <sup>6</sup> Rekel sem: »O da bi imel peruti kakor golobica! **Kajti potem** bi odletel proč in bi bil miren. <sup>7</sup> Glej, **potem** bi odtaval daleč proč **in** ostal v divjini. Sela. <sup>8</sup> Pospešil bi svoj pobeg pred vetrovnim viharjem **in** neurjem.«

<sup>6</sup> And I said, Oh that I had wings like a dove! **for then**  
would I fly away, and be at rest.

<sup>7</sup> Lo, **then** would I wander far off, **and** remain in the wilderness. Selah.  
<sup>8</sup> I would hasten my escape from the windy storm **and** tempest.

<sup>9</sup> Destroy, O Lord, **and** divide their tongues: for I have  
seen violence and strife in the city.

<sup>10</sup> Day and night they go about it upon the walls thereof: mischief  
also and sorrow **are** in the midst of it.

<sup>11</sup> Wickedness **is** in the midst thereof: deceit and guile  
depart not from her streets.

<sup>12</sup> For **it was** not an enemy **that** reproached me; then I could have  
borne **it**: neither **was it** he that hated me **that** did magnify  
**himself** against me; then I would have hid myself from him:

<sup>13</sup> But **it was** thou, a man mine equal, my guide, and mine acquaintance.

<sup>14</sup> We took sweet counsel together, **and** walked unto the  
house of God in company.

<sup>15</sup> Let death seize upon them, **and** let them go down quick into hell: for  
wickedness **is** in their dwellings, **and** among them.

<sup>16</sup> As for me, I will call upon God; and the LORD shall save me.

<sup>17</sup> Evening, and morning, and at noon, will I pray, and cry  
aloud: and he shall hear my voice.

<sup>18</sup> He hath delivered my soul in peace from the battle **that was**  
against me: for there were many with me.

<sup>19</sup> God shall hear, and afflict them, even he that abideth of old. Selah.  
Because they have no changes, therefore they fear not God.

<sup>20</sup> He hath put forth his hands against such as be at peace  
with him: he hath broken his covenant.

<sup>21</sup> **The words** of his mouth were smoother than butter, but  
war **was** in his heart: his words were softer than  
oil, yet **were** they drawn swords.

<sup>22</sup> Cast thy burden upon the LORD, and he shall sustain thee: he  
shall never suffer the righteous to be moved.

<sup>23</sup> But thou, O God, shalt bring them down into the pit of  
destruction: bloody and deceitful men shall not live  
out half their days; but I will trust in thee.

*To the chief Musician upon Jonath-elem-rechokim,  
Michtam of David, when the Philistines took him in Gath.*

Psa

*Vodji glasbenikov na taho golobico v daljnih krajih,  
Davidov miktam, ko so ga Filistejci prijeli v Gatu.*

**56** Bodи mi usmiljen, o Bog, kajti človek me hoče požreti, borben je, dnevno me zatira. <sup>2</sup> Moji sovražniki **me** hočejo vsak dan požreti, kajti mnogo **jih je**, ki se borijo zoper mene, o ti Najvišji. <sup>3</sup> Kadar sem prestrašen, bom zaupal vate. <sup>4</sup> V Bogu bom hvalil njegovo besedo, v Boga sem položil svoje trdno upanje; ne bom se bal, kaj mi more storiti meso. <sup>5</sup> Vsak dan pačijo moje besede. Vse njihove misli **so** zoper mene za zlo. <sup>6</sup> Zbirajo se skupaj, skrivajo se, gledajo moje korake, ko čakajo na mojo dušo. <sup>7</sup> § Ali bodo pobegnili s krivičnostjo? V **svoji** jezi potri ljudstva, o Bog.

<sup>8</sup> Ti pripoveduješ o mojih tavanjih. Moje solze si polagaš v svoj meh. **Mar** niso v tvoji knjigi? <sup>9</sup> Ko kličem **k tebi**, potem se bodo moji sovražniki obrnili proč. To vem, kajti Bog **je** zame. <sup>10</sup> V Bogu bom hvalil **njegovo** besedo. V Gospodu bom hvalil **njegovo** besedo. <sup>11</sup> V Boga sem položil svoje trdno upanje; ne bom se bal, kaj mi lahko stori človek. <sup>12</sup> Tvoje zaobljube **so** nad meno, o Bog, povrnil ti bom hvalnice. <sup>13</sup> Kajti mojo dušo si osvobodil pred smrtnjo. Mar mojih stopal ne **boš** osvobodil pred padcem, da lahko hodim pred Bogom v svetlobi živil?

*Vodji glasbenikov, ne uničuj. Davidov miktam,  
ko je pred Savlom pobegnil v votlino.*

**57** Bodи mi usmiljen, o Bog, bodи mi usmiljen, kajti moja duša zaupa vate. Da, v senci tvojih peruti si bom pripravil svoje zatočišče, dokler **te** katastrofe ne bodo minile. <sup>2</sup> Klical bom k Bogu najvišemu, k Bogu, ki zame opravlja **vse stvari**. <sup>3</sup> Poslal bo z neba in me rešil **pred** grajo tistega, ki me hoče požreti. Sela. Bog bo poslal svoje usmiljenje in svojo resnico. <sup>4</sup> § Moja duša **je** med levi **in** ležim **celo med** tistimi,

**56** Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

<sup>2</sup> Mine enemies would daily swallow **me** up: for **they be** many that fight against me, O thou most High.

<sup>3</sup> What time I am afraid, I will trust in thee.

<sup>4</sup> In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

<sup>5</sup> Every day they wrest my words: all their thoughts **are** against me for evil.

<sup>6</sup> They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

<sup>7</sup> Shall they escape by iniquity? in **thine** anger cast down the people, O God.

<sup>8</sup> Thou tellest my wanderings: put thou my tears into thy bottle: **are they** not in thy book?

<sup>9</sup> When I cry **unto thee**, then shall mine enemies turn back: this I know; for God **is** for me.

<sup>10</sup> In God will I praise **his** word: in the LORD will I praise **his** word.

<sup>11</sup> In God have I put my trust: I will not be afraid what man can do unto me.

<sup>12</sup> Thy vows **are** upon me, O God: I will render praises unto thee.

<sup>13</sup> For thou hast delivered my soul from death: **wilt** not **thou deliver** my feet from falling, that I may walk before God in the light of the living?

*To the chief Musician, Al-taschith, Michtam of David, when he fled from Saul in the cave.*

**57** Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until **these** calamities be overpast.

<sup>2</sup> I will cry unto God most high; unto God that performeth **all things** for me.

<sup>3</sup> He shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.  
<sup>4</sup> My soul *is* among lions: *and I lie even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.  
<sup>5</sup> Be thou exalted, O God, above the heavens; *let thy glory be* above all the earth.  
<sup>6</sup> They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

<sup>7</sup> My heart is fixed, O God, my heart is fixed: I will sing and give praise.  
<sup>8</sup> Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.  
<sup>9</sup> I will praise thee, O Lord, among the people: I will sing unto thee among the nations.  
<sup>10</sup> For thy mercy *is* great unto the heavens, and thy truth unto the clouds.  
<sup>11</sup> Be thou exalted, O God, above the heavens: *let thy glory be* above all the earth.

To the chief Musician, Al-taschith, Michtam of David.

## 58 Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

<sup>2</sup> Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.  
<sup>3</sup> The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.  
<sup>4</sup> Their poison *is* like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear;  
<sup>5</sup> Which will not hearken to the voice of charmers, charming never so wisely.

<sup>6</sup> Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.  
<sup>7</sup> Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.  
<sup>8</sup> As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.  
<sup>9</sup> Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath.  
<sup>10</sup> The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.  
<sup>11</sup> So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

To the chief Musician, Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him.

## 59 Deliver me from mine enemies, O my God: defend me from them that rise up against me.

<sup>2</sup> Deliver me from the workers of iniquity, and save me from bloody men.  
<sup>3</sup> For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.  
<sup>4</sup> They run and prepare themselves without *my* fault: awake to help me, and behold.  
<sup>5</sup> Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.  
<sup>6</sup> They return at evening: they make a noise like a dog, and go round about the city.  
<sup>7</sup> Behold, they belch out with their mouth: swords *are* in their lips: for who, *say they*, doth hear?

<sup>8</sup> But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.  
<sup>9</sup> Because of his strength will I wait upon thee: for God *is* my defence.  
<sup>10</sup> The God of my mercy shall prevent me: God shall let me see *my desire* upon mine enemies.  
<sup>11</sup> Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.  
<sup>12</sup> For the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

ki so vneti z ognjem, celo človeškimi sinovi, katerih zobje so sulice in puščice ter njihov jezik oster meč. <sup>5</sup> Bodl povišan, o Bog, nad nebo, *naj* bo tvoja slava nad vso zemljo. <sup>6</sup> Pripravili so mrežo za moje korake, moja duša je sklonjena. Zame so pred menoj izkopali jamo in v katere sredo so *sami* padli. Sela.

<sup>7</sup> Moje srce je trdno, o Bog, moje srce je trdno. Prepeval bom in dajal hvalo. <sup>8</sup> Zbudi se kvišku, moja slava, zbudita se plunka in harfa. Jaz *sam* se bom prebudil zgodaj. <sup>9</sup> Hvalil te bom, o Gospod, med ljudstvom, prepeval ti bom med narodi. <sup>10</sup> Kajti tvoje usmiljenje *je* veliko do neba in tvoja resnica do oblakov. <sup>11</sup> Bodl povišan, o Bog, nad nebo. *Naj bo* tvoja slava nad vso zemljou.

Vodji glasbenikov, ne uničuj. Davidov miktam.

**58** Ali zares govorite pravičnost, o skupnost? Ali sodite iskreno, o vi človeški sinovi? <sup>2</sup> Da, v srcu počnete zlobnost, na zemlji presojate nasilje svojih rok. <sup>3</sup> Zlobni so odtujeni od maternice. Proč odidejo takoj, ko so rojeni, govoreč laži. <sup>4</sup> Njihov strup *je* podoben kačemu strupu. Podobni so gluhemu gadu, *ki* si maši svoje uho, <sup>5</sup> ki ne bo prisluhnili glasu krotilev, ki nikoli ne kroti tako oprezno.

<sup>6</sup> O Bog, polomi jim njihove zobe v njihovih ustih. Mladim levom izrui velik zob, o Gospod. <sup>7</sup> § Naj se stopijo kakor vode, *ki* nenehno tečejo. Ko on napenja *svoj lok*, *da izstreli* svoje puščice, naj bodo kakor razrezani na koščke. <sup>8</sup> Kakor polž, *ki* se stopi, naj premine *vsak izmed njih*. *Kakor* preren porod ženske, *da* oni ne morejo videti sonca. <sup>9</sup> § Preden lahko vaši lonci začutijo trnje, jih bo odvedel proč kakor z vrtinčastim vetrom, tako žive kakor v *svojem* besu. <sup>10</sup> Pravični se bo veselil, ko vidi maščevanje. Svoja stopala si bo umil v krvi zlobnega. <sup>11</sup> Tako da bo človek rekel: »Resnično *je* nagrada za pravičnega. Resnično, on je Bog, ki sodi na zemlji.«

Vodji glasbenikov. Ne uničuj. Davidov miktam, ko je Savel poslal in so stražili hišo, da ga ubijejo.

**59** Osvobodi me pred mojimi sovražniki, o moj Bog. Brani me pred tistimi, ki se dvigujejo zoper mene. <sup>2</sup> Osvobodi me pred delavci krivičnosti in reši me pred krvolčnimi ljudmi. <sup>3</sup> Kajti, glej, za mojo dušo prežijo v zasedi, mogočni so se zbrali zoper mene; ne *zaradi* mojega prestopka niti ne *zaradi* mojega greha, o Gospod. <sup>4</sup> Brez *moje* krvide tečejo in se pripravljajo. Zbudi se, da mi pomagaš in glej. <sup>5</sup> Ti torej, o Gospod Bog nad bojevniki, Izraelov Bog, zбудi se, da obišče vse pogane. Z nobenim zlobnim prestopnikom ne bodi usmiljen. Sela. <sup>6</sup> Vračajo se zvečer, zganjajo hrup kakor pes in krožijo po mestu. <sup>7</sup> Glej, s svojimi ustii bruhašo, meči *so* na njihovih ustnicah, kajti *pravijo*: »Kdo sliši?«

<sup>8</sup> Toda ti, o Gospod, se jim boš posmehoval, vse pogane boš imel v posmeh. <sup>9</sup> *Zaradi* njegove moči bom čakal nate, kajti Bog *je* moja obramba. <sup>10</sup> Bog mojega usmiljenja me bo vodil. Bog mi bo dal videti *mojo željo* na mojih sovražnikih. <sup>11</sup> Ne ubij jih, da ne bi moje ljudstvo pozabilo. Razkropi jih s svojo močjo in zlomi jih, o Gospod, naš ščit. <sup>12</sup> *Zaradi* greha njihovih ust *in* besed njihovih ustnic naj bodo celo prijeti v svojem ponosu, in za preklinjanje in laži, *katere* govorijo. <sup>13</sup> Použij *jih* v besu, použij *jih*, da jih ne *bo* in naj spoznajo, da Bog vlada v Jakobu do končev zemlje. Sela. <sup>14</sup> Zvečer naj se vrnejo *in* naj zganjajo hrup kakor pes ter krožijo po mestu. <sup>15</sup> Naj se potikajo gor in dol za hrano in godrnjajo, če ne bodo nasičeni. <sup>16</sup> Toda jaz bom prepeval

o tvoji moći, da, zjutraj bom na glas prepeval o tvojem usmiljenju, kajti ti si bil moja obramba in zatočišče na dan moje stiske.<sup>17</sup> Tebi, o moja moč, bom prepeval, kajti Bog *je* moja obramba *in* Bog mojega usmiljenja.

<sup>13</sup> Consume *them* in wrath, consume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

<sup>14</sup> And at evening let them return; *and* let them make a noise like a dog, and go round about the city.

<sup>15</sup> Let them wander up and down for meat, and grudge if they be not satisfied.

<sup>16</sup> But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

<sup>17</sup> Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

To the chief Musician upon Shushan-eduth, Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

Vodji glasbenikov na Lilijski pričevanja. Davidov miktám, za poučevanje; ko se je bojeval z Aramejci iz Mezopotamije in z Aramejci iz Cobe, ko se je Joáb vrnil in udaril Edómce v solni dolini, dvanaest tisoč mož.

**60** O Bog, zavrgel si nas, razkropil si nas, razžaljen si bil; o, ponovno se obrni k nam.<sup>2</sup> Storil si, da zemlja trepeta, zlomil si jo; zaceli jene vrzeli, kajti trese se.<sup>3</sup> Svojemu ljudstvu si pokazal težke stvari. Storil si nam, da pijemo vino osuplosti.<sup>4</sup> § Tem, ki se te bojijo, si dal prapor, da bi bil ta lahko dvignjen zaradi resnice. Sela.<sup>5</sup> Da bodo tvoji ljubljeni lahko osvobojeni, reši s svojo desnico in me usliši.

<sup>6</sup> Bog je spregovoril v svoji svetosti: »Veselil se bom, razdelil bom Sihem in odmeril Sukótsko dolino.<sup>7</sup> Gileád *je* moj in Manáše *je* moj; tudi Efrájm *je* moj moje glave, Juda *je* moj postavodajalec,<sup>8</sup> Moáb *je* moj lonec za pranje, nad Edóm bom vrgel svoj čevalj; Filisteja zmaguj zaradi mene.«<sup>9</sup> Kdo me bo privedel v utrjeno mesto? Kdo me bo vodil v Edóm?<sup>10</sup> Mar ne ti, o Bog, *ki* si nas zavrgel? In *ti*, o Bog, *ki* nisi odšel z našimi vojskami?<sup>11</sup> Daj nam pomoč iz stiske, kajti prazna je človeška pomoč.<sup>12</sup> Zaradi Boga bomo delali hrabro, kajti on *je ta, ki* bo pomendral naše sovražnike.

**60** O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

<sup>2</sup> Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

<sup>3</sup> Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

<sup>4</sup> Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

<sup>5</sup> That thy beloved may be delivered; save *with* thy right hand, and hear me.

<sup>6</sup> God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

<sup>7</sup> Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

<sup>8</sup> Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

<sup>9</sup> Who will bring me *into* the strong city? who will lead me into Edom?

<sup>10</sup> Wilt not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

<sup>11</sup> Give us help from trouble: for vain *is* the help of man.

<sup>12</sup> Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

To the chief Musician upon Neginah, A Psalm of David.

Vodji glasbenikov na Neginot, Davidov psalm.

**61** Sliši moj klic, o Bog, prisluhni moji molitvi.<sup>2</sup> Od konca zemlje bom klical k tebi, ko je moje srce preplavljen. Vôdi me k skali, *ki* je višja kakor jaz.<sup>3</sup> Kajti zame si bil zatočišče *in* močna trdnjava pred sovražnikom.<sup>4</sup> V tvojem šotorskem svetišču bom ostal na veke. Zaupal bom v skrivališče tvojih peruti. Sela.

<sup>5</sup> Kajti ti, o Bog, si uslišal moje zaobljube; dal si *mi* dedičino tistih, ki se bojijo tvojega imena.<sup>6</sup> Kralju boš podaljal življenje *in* njegova leta kakor mnoge rodove.<sup>7</sup> Pred Bogom bo on ostal na veke. O pripravi usmiljenje in resnico, *ki ga* lahko varuje.<sup>8</sup> Tako bom na veke prepeval hvalo tvojemu imenu, da bom lahko dnevno opravljala svoje zaobljube.

**61** Hear my cry, O God; attend unto my prayer.

<sup>2</sup> From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

<sup>3</sup> For thou hast been a shelter for me, *and* a strong tower from the enemy.

<sup>4</sup> I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

<sup>5</sup> For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

<sup>6</sup> Thou wilt prolong the king's life: *and* his years as many generations.

<sup>7</sup> He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

<sup>8</sup> So will I sing praise unto thy name for ever, that I may daily perform my vows.

To the chief Musician, to Jeduthun, A Psalm of David.

Vodji glasbenikov, Jéđutúnu, Davidov psalm.

**62** Resnično, moja duša čaka na Boga, od njega prihaja rešitev moje duše.<sup>2</sup> Samo on *je* moja skala in rešitev moje duše, *on je* moja obramba, ne bom silno omajan.<sup>3</sup> Doklej boste zoper človeka domišljali vragoljivo? Vsi izmed vas boste umorjeni, kakor usločen zid *boste in kakor* majajoča se ograja.<sup>4</sup> Samo posvetujejo se, da *ga* vržejo dol od njegove odličnosti, veselijo se v lažeh, blagoslavljajo s svojimi ustimi, toda navznoter preklinjajo. Sela.<sup>5</sup> Moja duša, čakaj samo na Boga, kajti moje pričakovanje *je* od njega.<sup>6</sup> Samo on *je* moja skala in rešitev moje duše. *On je* moja obramba, ne bom omajan.<sup>7</sup> V Bogu *je* rešitev moje duše in moja slava. Skala moje moči *in* moje zatočišče *je* v Bogu.

**62** Truly my soul waiteth upon God: from him *cometh* my salvation.

<sup>2</sup> He only *is* my rock and my salvation; *he is* my defence; I shall not be greatly moved.

<sup>3</sup> How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

<sup>4</sup> They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

<sup>5</sup> My soul, wait thou only upon God; for my expectation *is* from him.

<sup>6</sup> He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

<sup>7</sup> In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

<sup>8</sup> Trust in him at all times; *ye* people, pour out your heart before him: God *is* a refuge for us. Selah.

<sup>8</sup> Ob vseh časih zaupajte vanj, *ve* ljudstva, svoje srce izlijte pred njim. Bog *je* za nas zatočišče. Sela.<sup>9</sup> § Ljudje nizkega položaja *so* zagotovo

<sup>9</sup>Surely men of low degree **are** vanity, **and** men of high degree **are** a lie: to be laid in the balance, they **are** altogether **lighter** than vanity.  
<sup>10</sup>Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart **upon them**.  
<sup>11</sup>God hath spoken once; twice have I heard this; that power **belongeth** unto God.  
<sup>12</sup>Also unto thee, O Lord, **belongeth** mercy: for thou renderest to every man according to his work.

*A Psalm of David, when he was in the wilderness of Judah.*

**63** O God, thou **art** my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;  
<sup>2</sup>To see thy power and thy glory, so **as** I have seen thee in the sanctuary.

<sup>3</sup>Because thy lovingkindness **is** better than life, my lips shall praise thee.  
<sup>4</sup>Thus will I bless thee while I live: I will lift up my hands in thy name.  
<sup>5</sup>My soul shall be satisfied as **with** marrow and fatness; and my mouth shall praise **thee** with joyful lips:  
<sup>6</sup>When I remember thee upon my bed, **and** meditate on thee in the **night** watches.

<sup>7</sup>Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.  
<sup>8</sup>My soul followeth hard after thee: thy right hand upholdeth me.  
<sup>9</sup>But those **that** seek my soul, to destroy **it**, shall go into the lower parts of the earth.  
<sup>10</sup>They shall fall by the sword: they shall be a portion for foxes.  
<sup>11</sup>But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

*To the chief Musician, A Psalm of David.*

**64** Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.  
<sup>2</sup>Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:  
<sup>3</sup>Who whet their tongue like a sword, **and** bend **their bows to shoot** their arrows, **even** bitter words:  
<sup>4</sup>That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.  
<sup>5</sup>They encourage themselves **in** an evil matter: they commune of laying snares privily; they say, Who shall see them?  
<sup>6</sup>They search out iniquities; they accomplish a diligent search: both the inward **thought** of every one **of them**, and the heart, **is** deep.

<sup>7</sup>But God shall shoot at them **with** an arrow; suddenly shall they be wounded.  
<sup>8</sup>So they shall make their own tongue to fall upon themselves: all that see them shall flee away.  
<sup>9</sup>And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.  
<sup>10</sup>The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

*To the chief Musician, A Psalm and Song of David.*

**65** Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.  
<sup>2</sup>O thou that hearest prayer, unto thee shall all flesh come.  
<sup>3</sup>Iniquities prevail against me: **as for** our transgressions, thou shalt purge them away.  
<sup>4</sup>Blessed **is the man whom** thou choosest, and causest to approach **unto thee, that** he may dwell in thy courts: we shall be satisfied with the goodness of thy house, **even** of thy holy temple.  
<sup>5</sup>By terrible things in righteousness wilt thou answer us, O God of our salvation; **who art** the confidence of all the ends of the earth, and of them that are afar off **upon** the sea:  
<sup>6</sup>Which by his strength setteth fast the mountains; **being** girded with power:  
<sup>7</sup>Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.  
<sup>8</sup>They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

ničevost in ljudje visokega položaja **so** laž. Položeni na tehtnico **so** vsi skupaj **lažji** kakor ničevost.<sup>10</sup> Ne zaupaj v zatiranje in ne postani prazen v ropu. Če bogastva narastejo, svojega srca ne naveži **nanje**.  
<sup>11</sup>Bog je spregovoril enkrat, to sem slišal dvakrat, da oblast **pripada** Bogu.<sup>12</sup>Tudi tebi, o Gospod, **pripada** usmiljenje, kajti vsakemu človeku povračaš glede na njegovo delo.

*Davidov psalm, ko je bil v Judovi divjini.*

**63** O Bog, ti **si** moj Bog, zgodaj te bom iskal. Mojo dušo žeja po tebi, moje meso hrepeni po tebi v suhi in žejni deželi, kjer ni vode,<sup>2</sup> da bi videl twojo oblast in twojo slavo, tako **kot** sem te videl v svetišču.

<sup>3</sup>Ker je twoja ljubeča skrbnost boljša kot življenje, te bodo moje ustnice hvalile.<sup>4</sup>Tako te bom blagoslovil medtem ko živim, svoje roke bom vzdigoval v twojem imenu.<sup>5</sup>Moja duša bo nasičena kakor z mozgom in tolščo in moja usta **te** bodo hvalila z radostnimi ustnicami,<sup>6</sup>ko se te spominjam na svoji postelji **in** o tebi premišljujem v **nočnih** stražah.

<sup>7</sup>Ker si bil ti moja pomoč, zato se bom veselil v senci twojih peruti.<sup>8</sup>Moja duša trdno sledi tebi; twoja desnica me podpira.<sup>9</sup>Toda tisti, **ki** iščejo mojo dušo, da bi **jo** uničili, bodo šli v globocine zemlje.<sup>10</sup>Padli bodo pod mečem; delež bodo za lisice.<sup>11</sup>Toda kralj se bo veselil v Bogu, vsak, kdor prisega z njim, bo v tem užival, toda usta teh, ki gorovijo laži, bodo zamašena.

*Vodji glasbenikov. Davidov psalm.*

**64** Poslušaj moj glas, o Bog, v moji molitvi, varuj moje življenje strahu pred sovražnikom.<sup>2</sup>Skrij me pred skrivnim načrtom hudobnih, pred vstajo delavcev krivičnosti,<sup>3</sup>ki brusijo svoj jezik kakor meč **in** upogibajo **svoje loke, da bi streljali** svoje puščice, **celó** grenke besede,<sup>4</sup>da bi lahko na skrivnem streljali na popolnega. Nenadoma streljajo nanj in se ne bojijo.<sup>5</sup>Med seboj se hrabrijo **v zli** zadevi. Na skrivaj se posvetujejo o nastavljanju zank; pravijo: »Kdo jih bo videl?«<sup>6</sup>Preiskujejo krivičnosti, dovršijo marljivo iskanje. Notranja **misel** vsakogar **izmed njih** in srce, oboje **je** globoko.

<sup>7</sup>Toda Bog bo nanje streljal s puščico, nenadoma bodo ranjeni.<sup>8</sup>Tako bodo dosegli, da bo njihov lasten jezik padel nanje. Vsi, ki jih vidijo, bodo zbežali stran.<sup>9</sup>Vsi ljudje se bodo bali in bodo oznanjali Božje delo, kajti o njegovem dejanju bodo modro preudarjali.<sup>10</sup>Pravični bodo veseli v Gospodu in bodo zaupali vanj in vsi iskreni v srcu bodo ponosni.

*Vodji glasbenikov, psalm in Davidova pesem.*

**65** Hvala čaka nate, o Bog, na Sionu. Tebi bo opravljena zaobljuba.<sup>2</sup>O ti, ki slišiš molitev, k tebi bo prišlo vse meso.<sup>3</sup>Krivičnosti so prevladale zoper mene. **Glede** naših prestopkov, jih boš ti očistil.<sup>4</sup>Blagoslovjen je **človek, ki ga** ti izberes in povzročaš, da se približa **k tebi, da** bi lahko prebival v twojih dvorih. Nasičeni bomo z dobroto twoje hiše, **celó** twojega svetega templja.<sup>5</sup>S strašnimi stvarmi nam boš odgovoril v pravičnosti, o Bog, rešitev naših duš, **ki si** zaupanje vseh koncov zemlje in tistih, ki so daleč stran **na** morju,<sup>6</sup>ki s svojo močjo trdno postavljaš gore, opasan **si** z močjo,<sup>7</sup>ki umirjaš šumenje morij, šumenje njih valov in hrup ljudstva.<sup>8</sup>Tudi tisti, ki prebivajo v najbolj oddaljenih delih, se bojijo ob twojih simbolih. Izhajantu jutra in večera povzročaš, da se veselita.<sup>9</sup>Obiskuješ zemljo in jo namakaš. Z Božjo reko, **ki je** polna vode, jo silno bogatiš. Potem ko si zanj tako poskrbel, jim pripravljaš žito.<sup>10</sup>Obilno namakaš njene gorske grebene, poravnavaš njene brazde, z nalivi jo mehčaš, blagoslovilaš njeno brstjenje.<sup>11</sup>Leto kronaš s svojo dobroto in twoje steze kapljajo maščobo.<sup>12</sup>Kapljajo **na** pašnike divjine in majhni hribi se veselijo

na vsaki strani.<sup>13</sup> Pašniki so oblečeni s tropi, tudi doline so pokrite z žitom, vzklikajo od veselja, tudi prepevajo.

- <sup>9</sup> Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, **which** is full of water: thou preparest them corn, when thou hast so provided for it.
- <sup>10</sup> Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.
- <sup>11</sup> Thou crownest the year with thy goodness; and thy paths drop fatness.
- <sup>12</sup> They drop **upon** the pastures of the wilderness: and the little hills rejoice on every side.
- <sup>13</sup> The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

To the chief Musician, A Song or Psalm.

Vodji glasbenikov. Pesem ali psalm.

**66** Naredite radosten glas Bogu, vse ve dežele,<sup>2</sup> pojte čast njegovemu imenu, njegovo hvalo naredite veličastno.<sup>3</sup> § Recite Bogu: »Kako strašen **si** v svojih delih! Zaradi veličine tvoje moči se ti bodo podredili tvoji sovražniki.<sup>4</sup> Vsa zemlja te bo obuzevala in ti prepevala, prepevali bodo **k** tvjem imenu.« Sela.<sup>5</sup> Pridite in glejte dela Boga. Strašen **je** v svojem delovanju do cloveških otrok.<sup>6</sup> Morje je spremenil v kopno **zemljo**. Skozi rečni tok so šli peš, tam smo se veselili v njem.<sup>7</sup> S svojo močjo vlada na veke, njegove oči opazujejo narode; naj se uporni ne povijujo. Sela.

<sup>8</sup> O blagoslavlajte našega Boga, ve ljudstva in storite, da se sliši glas njegove hvale,<sup>9</sup> ki našo dušo drži pri življenju in ne pusti, da bi bila naša stopala premaknjena.<sup>10</sup> Kajti ti, o Bog, si nas potrdil, preizkusil si nas kakor je preizkušeno srebro.<sup>11</sup> Privedel si nas v mrežo, na naša ledja polagaš stisko.<sup>12</sup> Ljudem si storil, da jahajo nad našimi glavami. Šli smo skozi ogenj in skozi vodo, toda ti si nas privedel v premožen **kraj**.

<sup>13</sup> V twojo hišo bom šel z žgalnimi daritvami, izpolnil ti bom svoje zaobljube,<sup>14</sup> ki so jih izrekle moje ustnice in spregovorila moja usta, ko sem bil v stiski.<sup>15</sup> Daroval ti bom žgalne daritve pitancev s kadilom ovnov, daroval ti bom bikce s kozli. Sela.<sup>16</sup> Pridite **in** prisluhnite vvi, ki se bojite Boga in oznanil vam bom kaj je storil za mojo dušo.<sup>17</sup> K njemu sem klical s svojimi usti in povzgnjen je bil z mojim jezikom.<sup>18</sup> Će v svojem srcu upoštevam krivičnost, **me** Gospod ne bo uslišal,<sup>19</sup> toda Bog **me** je resnično uslišal, prisluhnil je glasu moje molitve.<sup>20</sup> Blagoslavljen **bodi** Bog, ki ni odklonil moje molitve niti svojega usmiljenja od mene.

Vodji glasbenikov na Neginot, psalm ali pesem.

**67** Bog nam bodi usmiljen in nas blagoslov **in** pripravi svoj obraz, da sveti na nas. Sela.<sup>2</sup> Da se tvoja pot lahko sposna na zemlj, tvoje rešilno zdravje med vsemi narodi.<sup>3</sup> Naj te hvali ljudstvo, o Bog, naj te hvalijo vsa ljudstva.<sup>4</sup> O naj bodo narodi veseli in prepevajo zaradi veselja, kajti pravično boš sodil ljudstvo in upravljal narode na zemlji. Sela.<sup>5</sup> Naj te hvali ljudstvo, o Bog, naj te hvalijo vsa ljudstva.<sup>6</sup> § **Potem** bo zemlja obrodila svoj donos **in** Bog, **celo** naš lasten Bog, nas bo blagoslovil.<sup>7</sup> Bog nas bo blagoslovil in bali se ga bodo vši konci zemlje.

Vodji glasbenikov, psalm ali Davidova pesem.

**68** § Naj vstane Bog, naj bodo njegovi sovražniki razkropljenci. Naj tudi tisti, ki ga sovražijo, bežijo pred njim.<sup>2</sup> Kakor je pregnan dim, **tako jih** preženi. Kakor se vosek stopi pred ognjem, **tako** naj bodo zlobni pogubljeni pred prisotnostjo Boga.<sup>3</sup> § Toda pravični naj bodo veseli, naj se veselijo pred Bogom. Da, naj se silno veselijo.<sup>4</sup> § Prepevajte Bogu, prepevajte hvalnice njegovemu imenu. Povzdigujte njega, ki jaha po nebesih s svojim imenom Jah in se veselite pred njim.<sup>5</sup> Oče osirotelim in sodnik vdovam **je** Bog v svojem svetem prebivališču.<sup>6</sup> Bog osamljene postavlja v družine, osvobaja tiste, ki so zvezani z verigami, toda uporni prebivajo v suhi **deželi**.

**66** Make a joyful noise unto God, all ye lands:

- <sup>2</sup> Sing forth the honour of his name: make his praise glorious.
- <sup>3</sup> Say unto God, How terrible **art thou in** thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.
- <sup>4</sup> All the earth shall worship thee, and shall sing unto thee; they shall sing **to** thy name. Selah.
- <sup>5</sup> Come and see the works of God: **he is** terrible **in his** doing toward the children of men.
- <sup>6</sup> He turned the sea into dry **land**: they went through the flood on foot: there did we rejoice in him.
- <sup>7</sup> He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

<sup>8</sup> O bless our God, ye people, and make the voice of his praise to be heard:

- <sup>9</sup> Which holdeth our soul in life, and suffereth not our feet to be moved.
- <sup>10</sup> For thou, O God, hast proved us: thou hast tried us, as silver is tried.
- <sup>11</sup> Thou broughtest us into the net; thou laidst affliction upon our loins.
- <sup>12</sup> Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy **place**.

<sup>13</sup> I will go into thy house with burnt offerings: I will pay thee my vows,

- <sup>14</sup> Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

<sup>15</sup> I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

- <sup>16</sup> Come **and** hear, all ye that fear God, and I will declare what he hath done for my soul.

<sup>17</sup> I cried unto him with my mouth, and he was extolled with my tongue.

<sup>18</sup> If I regard iniquity in my heart, the Lord will not hear **me**:

- <sup>19</sup> But verily God hath heard **me**; he hath attended to the voice of my prayer.

<sup>20</sup> Blessed **be** God, which hath not turned away my prayer, nor his mercy from me.

To the chief Musician on Neginoth, A Psalm or Song.

**67** God be merciful unto us, and bless us; **and** cause his face to shine upon us; Selah.

- <sup>2</sup> That thy way may be known upon earth, thy saving health among all nations.

<sup>3</sup> Let the people praise thee, O God; let all the people praise thee.

- <sup>4</sup> O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

<sup>5</sup> Let the people praise thee, O God; let all the people praise thee.

- <sup>6</sup> Then shall the earth yield her increase; **and** God, **even** our own God, shall bless us.

<sup>7</sup> God shall bless us; and all the ends of the earth shall fear him.

To the chief Musician, A Psalm or Song of David.

**68** Let God arise, let his enemies be scattered: let them also that hate him flee before him.

- <sup>2</sup> As smoke is driven away, **so** drive **them** away: as wax melteth before the fire, **so** let the wicked perish at the presence of God.

<sup>3</sup> But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

- <sup>4</sup> Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him.

<sup>5</sup> A father of the fatherless, and a judge of the widows, **is** God in his holy habitation.

<sup>6</sup> God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land*.  
<sup>7</sup> O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:  
<sup>8</sup> The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.  
<sup>9</sup> Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.  
<sup>10</sup> Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.  
<sup>11</sup> The Lord gave the word: great *was* the company of those that published *it*.  
<sup>12</sup> Kings of armies did flee apace: and she that tarried at home divided the spoil.  
<sup>13</sup> Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.  
<sup>14</sup> When the Almighty scattered kings in it, it was *white* as snow in Salmon.

<sup>15</sup> The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.  
<sup>16</sup> Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.  
<sup>17</sup> The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*.  
<sup>18</sup> Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; *yea, for* the rebellious also, that the LORD God might dwell *among them*.  
<sup>19</sup> Blessed *be* the Lord, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah.  
<sup>20</sup> *He that is* our God *is* the God of salvation; and unto GOD the Lord *belong* the issues from death.  
<sup>21</sup> But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

<sup>22</sup> The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:  
<sup>23</sup> That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.  
<sup>24</sup> They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.  
<sup>25</sup> The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.  
<sup>26</sup> Bless ye God in the congregations, *even* the Lord, from the fountain of Israel.  
<sup>27</sup> There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.  
<sup>28</sup> Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.  
<sup>29</sup> Because of thy temple at Jerusalem shall kings bring presents unto thee.  
<sup>30</sup> Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou the people *that* delight in war.  
<sup>31</sup> Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

<sup>32</sup> Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:  
<sup>33</sup> To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice.  
<sup>34</sup> Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.  
<sup>35</sup> O God, *thou art* terrible out of thy holy places: the God of Israel *is he* that giveth strength and power unto *his* people. Blessed *be* God.  
*To the chief Musician upon Shoshannim, A Psalm of David.*

**69** Save me, O God; for the waters are come in unto *my* soul.  
<sup>2</sup> I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.  
<sup>3</sup> I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.  
<sup>4</sup> They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.  
<sup>5</sup> O God, thou knowest my foolishness; and my sins are not hid from thee.

<sup>7</sup> O Bog, ko si šel naprej pred svojim ljudstvom, ko si korakal skozi divjino, Sela. <sup>8</sup> se je zemlja tresla, tudi nebo je kapljalo ob prisotnosti Boga. *Celó* sam Sinaj *je bil premaknjen* ob prisotnosti Boga, Izraelovega Boga. <sup>9</sup> Ti, o Bog, si poslal obilen dež, s čimer si potrdil svojo dediščino, ko je bila izmučena. <sup>10</sup> Tvoja skupnost je prebivala tam. Ti, o Bog, si od svoje dobrote pripravil za uboge. <sup>11</sup> § Gospod je dal besedo. Velika *je bila* skupina teh, ki so *jo razglašali*. <sup>12</sup> § Kralji vojská so naglo zbežali; tista pa, ki je ostala doma, je razdelila plen. <sup>13</sup> § Čeprav si ležala med lonci, *boš vendar kakor* peruti golobice, *[ki sta]j* pokriti s srebrom in njena peresa z rumenim zlatom. <sup>14</sup> Ko je Vsemogočni v njej razkropil kralje, je bilo *belo* kakor sneg na Calmónu.

<sup>15</sup> § Božja gora *je kakor* bašánska gora, visoka gora *kakor* bašánska gora. <sup>16</sup> Zakaj poskakujete, ve visoke gore? *To je* gora, na *kateri* želi prebivati Bog; da, Gospod bo *na njej* prebival na veke. <sup>17</sup> § Božjih bojnih vozov *je* dvajset tisoč, *celo* tisoči angelov. Gospod *je* med njimi *kakor na* Sinaju, na svetem *kraju*. <sup>18</sup> § Ti si se dvignil na visoko, vodil si ujetništvo. Prejel si darila za ljudi, da, tudi *za* uporne, da bi *med njimi* lahko prebival Gospod Bog. <sup>19</sup> Blagoslovjen *bodi* Gospod, *ki* nas dnevno zalaža s *koristmi*, *celo* Bog rešitve naše duše. Sela. <sup>20</sup> *Kdor je* naš Bog, *je* Bog rešitve duše in Bogu, Gospodu, *pripadajo* izhodi pred smrtoj. <sup>21</sup> Toda Bog bo ranil glavo svojih sovražnikov *in* lasato téme tistega, ki nenehno hodi v svojih prekrških.

<sup>22</sup> Gospod je rekel: »Ponovno bom privedel iz Bašána, ponovno bom *svoje ljudstvo* privedel iz morskih globin, <sup>23</sup> da bo tvoje stopalo lahko pomočeno v krvi *twojih* sovražnikov *in* jezik tvojih psov v istem.« <sup>24</sup> Videli so tvoje sprevode, o Bog, *celo* sprevode mojega Boga, mojega Kralja, v svetišču. <sup>25</sup> Pevci so šli spredaj, igralci na glasbila *so sledili* zadaj, med *njimi so bile* gospodične, ki so igrale s tamburini. <sup>26</sup> Blagoslavljajte Boga v skupnostih, *celo* Gospoda, iz Izraelovega studenca. <sup>27</sup> Tam *je* majhen Benjamin z njihovim vladarjem, Judovi princi *in* njihov zbor, Zábulonovi princi *in* Neftálijevi princi. <sup>28</sup> Tvoj Bog je zapovedal tvojo moč. Ojačaj, o Bog, to kar si izvršil za nas. <sup>29</sup> Zaradi tvojega templja pri Jeruzalemu ti bodo kralji prinašali darila. <sup>30</sup> Ostej skupino suličarjev, množico bikov s teleti ljudstva, *dokler vsakdo sebe* ne podredi s koščki srebra. Razkropi ljudstvo, *ki* se razveseluje v vojni. <sup>31</sup> Princi bodo prišli iz Egipta, Etiopija bo svoje roke kmalu iztegnila k Bogu.

<sup>32</sup> Prepevajte Bogu, ve, zemeljska kraljestva, o prepevajte hvalnice Gospodu, Sela. <sup>33</sup> Njemu, ki jaha po nebes nebesih, *ki so bila* od davnine; glej, poslal je svoj glas *in to* mogočen glas. <sup>34</sup> Moč pripisite Bogu. Njegova odličnost *je* nad Izraelom in njegova moč *je* v oblakih. <sup>35</sup> O Bog, *ti si* strašen iz svojih svetih prostorov. Izraelov Bog *je* ta, ki daje *svojemu* ljudstvu moč in oblast. Blagoslovjen *bodi* Bog.

*Vodji glasbenikov na Lilijo, Davidov psalm.*

**69** Reši me, o Bog, kajti vode vstopajo v *mojo* dušo. <sup>2</sup> Tonem v globoko blato, kjer ni stojišča. Prišel sem v globoke vode, kjer me preplavljam poplave. <sup>3</sup> Naveličan sem svojega joka, moje grlo je suho, moje oči pešajo, ko čakam na svojega Boga. <sup>4</sup> Tistih, ki me sovražijo brez razloga, je več kakor las moje glave. Tisti, ki me hočejo uničiti, *so* moji krivični sovražniki, mogočni so. Potem sem povrnil *to*, česar nisem vzel. <sup>5</sup> O Bog, ti poznaš mojo nespametnost in moji grehi niso skriti pred teboj. <sup>6</sup> Naj tisti, ki čakajo nate, o Gospod Bog nad bojevniki, ne bodo osramočeni zaradi mene. Naj tisti, ki te iščejo, ne bodo zbgani zaradi mene, o Izraelov Bog. <sup>7</sup> Ker zaradi tebe prenašam grajo, je moj obraz pokrila sramota. <sup>8</sup> Postal sem tujec svojim bratom in neznanec

otrokom svoje matere.<sup>9</sup> Kajti gorečnost za twojo hišo me je použila in graje teh, ki so te grajali, so padle name.<sup>10</sup> Ko sem jokal **in** svojo dušo **karal** s postom, je bilo to za mojo grajo.<sup>11</sup> Tudi vrečevino sem si naredil za svojo obleko in postal sem jim v pregovor.<sup>12</sup> Tisti, ki sedijo v velikih vratih, govorijo zoper mene in **bil sem** pesem pijancem.

<sup>13</sup> Toda kar se mene tiče, **je** moja molitev k tebi, o Gospod, **ob** sprejemljivem času. O Bog, v množici svojih usmiljenj me usliši, v resnici twoje rešitve duše.<sup>14</sup> Osvobodi me iz blata in ne pusti me utoniti. Naj bom osvobojen pred temi, ki me sovražijo in ven iz velikih vodá.<sup>15</sup> Naj me ne preplavi voda niti naj me ne požre globina in jama naj ne zapre svojih ust nad meno.<sup>16</sup> Usliši me, o Gospod, kajti twoja ljubeča skrbnost **je** dobra. Obrni se k meni glede na množino svojih nežnih usmiljenj.<sup>17</sup> Svojega obraza ne skrij pred svojim služabnikom, kajti v stiski sem. Naglo me usliši.<sup>18</sup> Približaj se moji duši **in** odkupi jo. Osvobodi me zaradi mojih sovražnikov.<sup>19</sup> Spoznal si mojo grajo in mojo sramoto ter mojo nečast. Moji nasprotniki **so** vsi pred teboj.<sup>20</sup> Graja je zlomila moje srce in poln sem potrtosti. Pričakoval sem **kakega**, da se usmili, toda ni **bilo** nobenega; in tolažnikov, toda nisem našel nobenega.<sup>21</sup> Za jed so mi dali tudi žolč in v moji žeji so mi dali piti kis.

<sup>22</sup> Njihova miza naj pred njimi postane zanka, in **to, kar naj bi bilo za njihovo** blaginja, **naj postane** past.<sup>23</sup> Naj njihove oči otemnijo, da ne vidijo in njihovim ledjem stôri, da se nenehno tresejo.<sup>24</sup> Nanje izlij svoje ogorčenje in naj jih zgrabi twoja srdita jeza.<sup>25</sup> Naj bo njihovo prebivališče zapuščeno **in** naj nihče ne prebiva v njihovih šotorih.<sup>26</sup> Kajti preganjajo **tistega**, katerega si ti udaril in govorijo v žalost tistih, katere si ranil.<sup>27</sup> Njihovi krivičnosti dodaj krivičnost, in naj ne pridejo v twojo pravičnost.<sup>28</sup> Naj bodo izbrisani iz knjige življenja in ne bodo zapisani s pravičnimi.<sup>29</sup> Toda jaz **sem** ubog in žalosten. Naj me twoja rešitev duše, o Bog, postavi visoko gor.

<sup>30</sup> S pesmijo bom hvalil Božje ime in ga poveličeval z zahvaljevanjem.<sup>31</sup> To bo tudi bolj ugajalo Gospodu kakor vol **ali** bikec, ki ima roge in kopita.<sup>32</sup> Ponižni bo **to** videl **in** bil vesel in vaše srce, ki išče Boga, bo živilo.<sup>33</sup> Kajti Gospod posluša uboge in ne prezira svojih jetnikov.<sup>34</sup> Naj ga hvalita nebo in zemlja, morja in vsaka stvar, ki se giblje v njih.<sup>35</sup> Kajti Bog bo rešil Sion in pozidal Judova mesta, da bodo lahko tam prebivali in to imeli v posesti.<sup>36</sup> Tudi seme njegovih služabnikov bo to podedovalo in tisti, ki ljubijo njegovo ime, bodo prebivali v njih.

Vodji glasbenikov, Davidov **psalm**, da privede v spomin.

**70** *Podvizaj se*, o Bog, da me osvobodiš; podvizaj se, da mi pomagaš, o Gospod. <sup>2</sup>Naj bodo osramočeni in zbegani [*tisti*], ki strežejo po moji duši. Naj bodo obrnjeni nazaj in postavljeni v zmedenost, ki želijo mojo bolečino. <sup>3</sup>Naj bodo za nagrado svojega sramotanja obrnjeni nazaj, ki pravijo: »Aha, aha.« <sup>4</sup>Naj se vsi tisti, ki te iščejo, veselijo in bodo veseli v tebi. Naj tisti, ki ljubijo twojo rešitev duše, nenehno govorijo: »Naj bo Bog poveličan.« <sup>5</sup>Toda jaz **sem** ubog in pomoči potreben. Podvizaj se k meni, o Bog. Ti *si* moja pomoč in moj osvoboditelj; o Gospod, ne mudi se.

- <sup>6</sup> Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.  
<sup>7</sup> Because for thy sake I have borne reproach; shame hath covered my face.  
<sup>8</sup> I am become a stranger unto my brethren, and an alien unto my mother's children.  
<sup>9</sup> For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.  
<sup>10</sup> When I wept, **and chastened** my soul with fasting, that was to my reproach.  
<sup>11</sup> I made sackcloth also my garment; and I became a proverb to them.  
<sup>12</sup> They that sit in the gate speak against me; and I **was** the song of the drunkards.
- <sup>13</sup> But as for me, my prayer **is** unto thee, O LORD, **in** an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.  
<sup>14</sup> Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.  
<sup>15</sup> Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.  
<sup>16</sup> Hear me, O LORD; for thy lovingkindness **is** good: turn unto me according to the multitude of thy tender mercies.  
<sup>17</sup> And hide not thy face from thy servant; for I am in trouble: hear me speedily.  
<sup>18</sup> Draw nigh unto my soul, **and** redeem it: deliver me because of mine enemies.  
<sup>19</sup> Thou hast known my reproach, and my shame, and my dishonour: mine adversaries **are** all before thee.  
<sup>20</sup> Reproach hath broken my heart; and I am full of heaviness: and I looked **for some** to take pity, but **there was** none; and for comforters, but I found none.  
<sup>21</sup> They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
- <sup>22</sup> Let their table become a snare before them: and **that which should have been** for **their** welfare, **let it become** a trap.  
<sup>23</sup> Let their eyes be darkened, that they see not; and make their loins continually to shake.  
<sup>24</sup> Pour out thine indignation upon them, and let thy wrathful anger take hold of them.  
<sup>25</sup> Let their habitation be desolate; **and** let none dwell in their tents.  
<sup>26</sup> For they persecute **him** whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.  
<sup>27</sup> Add iniquity unto their iniquity: and let them not come into thy righteousness.  
<sup>28</sup> Let them be blotted out of the book of the living, and not be written with the righteous.  
<sup>29</sup> But I **am** poor and sorrowful: let thy salvation, O God, set me up on high.
- <sup>30</sup> I will praise the name of God with a song, and will magnify him with thanksgiving.  
<sup>31</sup> **This** also shall please the LORD better than an ox **or** bullock that hath horns and hoofs.  
<sup>32</sup> The humble shall see **this, and** be glad: and your heart shall live that seek God.  
<sup>33</sup> For the LORD heareth the poor, and despiseth not his prisoners.  
<sup>34</sup> Let the heaven and earth praise him, the seas, and every thing that moveth therein.  
<sup>35</sup> For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.  
<sup>36</sup> The seed also of his servants shall inherit it: and they that love his name shall dwell therein.
- To the chief Musician, A Psalm of David, to bring to remembrance.
- 70** *Make haste*, O God, to deliver me; make haste to help me, O LORD.  
<sup>2</sup> Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.  
<sup>3</sup> Let them be turned back for a reward of their shame that say, Aha, aha.  
<sup>4</sup> Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.  
<sup>5</sup> But I **am** poor and needy: make haste unto me, O God: thou **art** my help and my deliverer; O LORD, make no tarrying.

**71** In thee, O LORD, do I put my trust: let me never be put to confusion.  
<sup>2</sup> Deliver me in thy righteousness, and cause me to escape:  
 incline thine ear unto me, and save me.

<sup>3</sup> Be thou my strong habitation, whereunto I may continually  
 resort: thou hast given commandment to save me;  
 for thou **art** my rock and my fortress.

<sup>4</sup> Deliver me, O my God, out of the hand of the wicked, out of  
 the hand of the unrighteous and cruel man.

<sup>5</sup> For thou **art** my hope, O Lord GOD: **thou art** my trust from my youth.

<sup>6</sup> By thee have I been holden up from the womb: thou art  
 he that took me out of my mother's bowels: my  
 praise **shall be** continually of thee.

<sup>7</sup> I am as a wonder unto many; but thou **art** my strong refuge.

<sup>8</sup> Let my mouth be filled **with** thy praise **and with** thy honour all the day.

<sup>9</sup> Cast me not off in the time of old age; forsake me not  
 when my strength faileth.

<sup>10</sup> For mine enemies speak against me; and they that lay  
 wait for my soul take counsel together,

<sup>11</sup> Saying, God hath forsaken him: persecute and take him;  
 for **there is** none to deliver **him**.

<sup>12</sup> O God, be not far from me: O my God, make haste for my help.

<sup>13</sup> Let them be confounded **and** consumed that are adversaries  
 to my soul; let them be covered **with** reproach and  
 dishonour that seek my hurt.

<sup>14</sup> But I will hope continually, and will yet praise thee more and more.

<sup>15</sup> My mouth shall shew forth thy righteousness **and** thy salvation all  
 the day; for I know not the numbers **thereof**.

<sup>16</sup> I will go in the strength of the Lord GOD: I will make mention  
 of thy righteousness, **even** of thine only.

<sup>17</sup> O God, thou hast taught me from my youth: and hitherto  
 have I declared thy wondrous works.

<sup>18</sup> Now also when I am old and grayheaded, O God, forsake me not;  
 until I have shewed thy strength unto **this** generation,  
**and** thy power to every one **that** is to come.

<sup>19</sup> Thy righteousness also, O God, **is** very high, who hast done  
 great things: O God, who **is** like unto thee!

<sup>20</sup> **Thou**, which hast shewed me great and sore troubles, shalt quicken me  
 again, and shalt bring me up again from the depths of the earth.

<sup>21</sup> Thou shalt increase my greatness, and comfort me on every side.

<sup>22</sup> I will also praise thee with the psaltery, **even** thy truth, O my God:  
 unto thee will I sing with the harp, O thou Holy One of Israel.

<sup>23</sup> My lips shall greatly rejoice when I sing unto thee; and  
 my soul, which thou hast redeemed.

<sup>24</sup> My tongue also shall talk of thy righteousness all the day  
 long: for they are confounded, for they are brought  
 unto shame, that seek my hurt.

### A Psalm for Solomon.

**72** Give the king thy judgments, O God, and thy righteousness  
 unto the king's son.

<sup>2</sup> He shall judge thy people with righteousness, and thy  
 poor with judgment.

<sup>3</sup> The mountains shall bring peace to the people, and the  
 little hills, by righteousness.

<sup>4</sup> He shall judge the poor of the people, he shall save the children  
 of the needy, and shall break in pieces the oppressor.

<sup>5</sup> They shall fear thee as long as the sun and moon endure,  
 throughout all generations.

<sup>6</sup> He shall come down like rain upon the mown grass: as  
 showers **that** water the earth.

<sup>7</sup> In his days shall the righteous flourish; and abundance of  
 peace so long as the moon endureth.

<sup>8</sup> He shall have dominion also from sea to sea, and from the  
 river unto the ends of the earth.

<sup>9</sup> They that dwell in the wilderness shall bow before him;  
 and his enemies shall lick the dust.

<sup>10</sup> The kings of Tarshish and of the isles shall bring presents: the  
 kings of Sheba and Seba shall offer gifts.

<sup>11</sup> Yea, all kings shall fall down before him: all nations shall serve him.

<sup>12</sup> For he shall deliver the needy when he crieth; the poor  
 also, and **him** that hath no helper.

<sup>13</sup> He shall spare the poor and needy, and shall save  
 the souls of the needy.

<sup>14</sup> He shall redeem their soul from deceit and violence: and  
 precious shall their blood be in his sight.

**71** Vate, o Gospod, polagam svoje trdno upanje. Naj ne bom nikoli  
 postavljen v zadrgo. <sup>2</sup> Osvobodi me v svoji pravičnosti in mi  
 povzroči, da pobegnem. Nagni k meni svoje uho in me reši. <sup>3</sup> Bodи  
 moje močno prebivališče, kamor se bom lahko nenehno zatekal. Dal si  
 zapoved, da me reši, kajti ti **si** moja skala in moja trdnjava. <sup>4</sup> Osvobodi  
 me, o moj Bog, iz roke zlobnega, iz roke nepravičnega in krutega  
 človeka. <sup>5</sup> Kajti ti **si** moje upanje, o Gospod Bog, **ti si** moje trdno  
 zaupanje od moje mladosti. <sup>6</sup> S teboj sem bil podpiran od maternice. Ti  
 si tisti, ki me je vzel iz notranjosti moje matere. O tebi **bo** nenehno moja  
 hvala. <sup>7</sup> Mnogim sem kakor čudež, toda ti **si** moje močno zatočišče.  
<sup>8</sup> Naj bodo moja usta napolnjena **s** tvojo hvalo **in s** tvojo častjo ves dan.  
<sup>9</sup> Ne zavrzti me v času visoke starosti, ne zapusti me, ko oslabi moja  
 moč. <sup>10</sup> Kajti moji sovražniki gorijo zoper mene in tisti, ki prezijo  
 na mojo dušo, se skupaj posvetujejo, <sup>11</sup> rekoč: »Bog ga je zapustil.  
 Preganjajte in zgrabite ga, kajti nikogar ni, da **ga** osvobodi.« <sup>12</sup> O Bog,  
 ne bodi daleč od mene. O moj Bog, podvijaj se zaradi moje pomoči.  
<sup>13</sup> Naj bodo zbegani **in** uničeni tisti, ki so nasprotniki moji duši; naj  
 bodo pokriti z grajo in nečastjo tisti, ki iščejo mojo bolečino.

<sup>14</sup> Toda jaz bom nenehno upal in še bolj in bolj te bom hvalil. <sup>15</sup> Moja  
 usta bodo naznanjala tvojo pravičnost **in** tvojo rešitev duše ves dan,  
 kajti ne poznam **nijihovih** števil. <sup>16</sup> Šel bom v moči Gospoda Boga.  
 Omenjal bom tvojo pravičnost, **namreč** samo tvojo. <sup>17</sup> O Bog, učil si  
 me od moje mladosti in doslej sem oznanjal tvoja čudovita dela. <sup>18</sup> Tudi  
 sedaj, ko sem star in sivolas, o Bog, me ne zapusti, dokler ne pokažem  
 tvoje moči **temu** rodu **in** tvojo oblast vsakemu, **ki** bo prišel. <sup>19</sup> Tudi  
 tvoja pravičnost, o Bog, **je** zelo visoka, ki si storil velike stvari. O Bog,  
 kdo ti **je** podoben! <sup>20</sup> **Ti**, ki si mi pokazal velike in boleče stiske, me boš  
 ponovno oživel in ponovno privedel gor iz globin zemlje. <sup>21</sup> Povečal  
 boš mojo veličino in me tolažil na vsaki strani. <sup>22</sup> Prav tako te bom  
 hvalil s plunko, **celo** tvojo resnico, o moj Bog, Tebi bom prepeval s  
 harfo, o ti, Sveti Izraelov. <sup>23</sup> Moje ustnice se bodo silno veselile, kadar  
 ti prepevam in moja duša, ki si jo odkupil. <sup>24</sup> Tudi moj jezik bo ves dan  
 govoril o tvoji pravičnosti, kajti zbegani so, ker so privedeni v sramoto  
 [**tisti**], ki iščejo mojo bolečino.

### Psalm za Salomona.

**72** Daj kralju svoje sodbe, o Bog in svojo pravičnost kraljevemu  
 sinu.

<sup>2</sup> Tvoje ljudstvo bo sodil s pravičnostjo in tvoje uboge s sodbo. <sup>3</sup> Gore  
 bodo ljudstvu prinesle mir in majhni hribi po pravičnosti. <sup>4</sup> Sodil bo  
 uboge izmed ljudstva, rešil bo stroke pomoči potrebnih, zatiralca pa bo  
 razbil na koščke. <sup>5</sup> Bali se te bodo dokler ostajata sonce in luna, skozi  
 vse rodove. <sup>6</sup> Prišel bo dol takor dež na pokošeno travo, kakor naliivi,  
**ki** namakajo zemljo. <sup>7</sup> V njegovih dneh bo pravični cvetel in obilje  
 miru tako dolgo kot ostaja luna. <sup>8</sup> Imel bo tudi gospostvo od morja  
 do morja in od reke do konca zemlje. <sup>9</sup> Tisti, ki prebivajo v divjini,  
 se bodo poklonili pred njim, njegovi sovražniki pa bodo lizali prah.

<sup>10</sup> Kralji iz Taršisa in z otokov bodo prinašali darila. Kralji iz Sabe in  
 Sebe bodo ponujali darove. <sup>11</sup> Da, vsi kralji bodo padli dol pred njim.  
 Služili mu bodo vsi narodi. <sup>12</sup> Kajti osvobodil bo pomoči potrebnega,  
 ko vpije; tudi ubogega in **tistega**, ki nima pomočnika. <sup>13</sup> Prizanesel  
 bo ubogemu in pomoči potrebnemu in rešil duše pomoči potrebnih.

<sup>14</sup> Njihove duše bo odkupil pred prevaro in nasiljem, in njihova kri  
 bo dragocena v njegovem pogledu. <sup>15</sup> Živel bo in njemu bo dano od  
 zlata iz Sabe. Zanj bo narejena tudi nenehna molitev **in** dnevno bo  
 hvaljen. <sup>16</sup> § Prgišče žita bo na zemlji do vrhov gorá. Njen sad se bo  
 tresel kakor Libanon in **tisti** iz mesta bodo cveteli kakor zemeljska  
 trava. <sup>17</sup> Njegovo ime bo ostalo na veke. Njegovo ime se bo razširjalo  
 dokler [bo] sonce in **ljudje** bodo blagoslovjeni v njem. Vsi narodi ga  
 bodo imenovali blagoslovjeni.

- <sup>15</sup> And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; **and** daily shall he be praised.
- <sup>16</sup> There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and **they** of the city shall flourish like grass of the earth.
- <sup>17</sup> His name shall endure for ever: his name shall be continued as long as the sun: and **men** shall be blessed in him: all nations shall call him blessed.
- <sup>18</sup> Blessed **be** the LORD God, the God of Israel, who only doeth wondrous things.
- <sup>19</sup> And blessed **be** his glorious name for ever: and let the whole earth be filled **with** his glory; Amen, and Amen.
- <sup>20</sup> The prayers of David the son of Jesse are ended.

*A Psalm of Asaph.*

*Asáfov psalm.*

**73** Resnično, Bog **je** dober do Izraela, **torej** tistim, ki so čistega srca. <sup>2</sup>Toda kar se mene tiče, so moja stopala skoraj odšla, moji koraki so malodane spodrsnili. <sup>3</sup>Kajti bil sem nevoščljiv nad nespametnimi, **ko** sem videl uspevanje zlobnih. <sup>4</sup>Kajti v njihovi smrti ni vezi, vendar **je** njihova moč trdna. <sup>5</sup>Niso v stiski **kakor drugi** ljudje niti niso trpinčeni kakor **drugi** ljudje. <sup>6</sup>Zato jih ošabnost obdaja naokoli kakor veriga, nasih jih pokriva **kakor** obleka. <sup>7</sup>Njihove oči izstopajo z mastnostjo. Imajo več kot si lahko želi srce. <sup>8</sup>Izprjeni so in **glede** zatiranja govorijo zlobno, govorijo vzvišeno. <sup>9</sup>§ Svoja usta postavljajo zoper nebesa in njihov jezik hodi po zemlji. <sup>10</sup>Zato se njegovo ljudstvo vrača sèm in iztisnjene so jim polne **čaše** vode. <sup>11</sup>Pravijo: »Kako Bog ve? In ali je znanje v Najvišjem?« <sup>12</sup>Glej, to **so** brezbožni, ki uspevajo v svetu, povečujejo se v bogastvih. <sup>13</sup>Resnično sem zaman očistil svoje srce in svoje roke umil v nedolžnosti. <sup>14</sup>Kajti ves dan sem bil trpinčen in kaznovan vsako jutro.

<sup>15</sup> Če rečem: »Govoril bom na ta način,« glej, bi se pregrešil **zoper** rod tvojih otrok. <sup>16</sup>Ko sem premišljeval, da to spoznam, je **bilo** zame preveč boleče, <sup>17</sup>dokler nisem odšel v Božje svetišče, **potem** sem razumel njihov konec. <sup>18</sup>Zagotovo si jih postavil na spolzke kraje, podiraš jih v uničenje. <sup>19</sup>Kako so v hipu **privedeni** v opustošenje! Popolnoma so použiti s strahotami. <sup>20</sup>Kakor sanje, ko se **nekdo** zbudi; **tako** boš, o Gospod, ko se zbudiš, preziral njihovo podobo.

<sup>21</sup>Tako je bilo moje srce užaloščeno in v svoji notranjosti sem bil zbosan. <sup>22</sup>Tako nespameten sem **bil** in neveden. Pred teboj sem bil **kakor** žival. <sup>23</sup>Kljub temu **sem** nenehno s teboj. Prijel si **me** za mojo desnico. <sup>24</sup>Usmerjal me boš s svojim nasvetom in potem me sprejmi v slavo. <sup>25</sup>Koga imam v nebesih **razen tebe**? In nikogar ni na zemlji, **ki** si ga želim poleg tebe. <sup>26</sup>Moje meso in moje srce odpovedujeta, **toda** Bog **je** moč mojega srca in moj delež na veke. <sup>27</sup>Kajti glej, tisti, ki so daleč od tebe, se bodo pogubili. Uničil si vse tiste, ki z vlačuganjem gredo od tebe. <sup>28</sup>Toda zame **je** dobro, da se približam Bogu. Svoje trdno upanje sem položil v Gospoda Boga, da bom lahko oznanjal vsa tvoja dela.

*Asáfov pouk.*

**74** O Bog, zakaj **nas** zavračaš za vedno? **Zakaj** se tvoja jeza kadi proti ovcam tvoje paše? <sup>2</sup>Spomni se svoje skupnosti, **katero** si odkupil od davnine, palico svoje dediščine, **katero** si odkupil, to goro Sion, kjer prebivaš.<sup>3</sup>Dvigni svoja stopala k neprestanim opustošenjem, **celo** vsemu **kar** je sovražnik zlobnega storil v svetišču. <sup>4</sup>Tvoji sovražniki rjojivo v sredi tvojih skupnosti, svoje zastave so postavili **za** znamenja.

**73** Truly God **is** good to Israel, **even** to such as are of a clean heart.

- <sup>2</sup>But as for me, my feet were almost gone; my steps had well nigh slipped.
- <sup>3</sup>For I was envious at the foolish, **when** I saw the prosperity of the wicked.
- <sup>4</sup>For **there are** no bands in their death: but their strength **is** firm.
- <sup>5</sup>They **are** not in trouble **as other** men; neither are they plagued like **other** men.
- <sup>6</sup>Therefore pride compasseth them about as a chain; violence covereth them **as** a garment.
- <sup>7</sup>Their eyes stand out with fatness: they have more than heart could wish.
- <sup>8</sup>They are corrupt, and speak wickedly **concerning** oppression: they speak loftily.
- <sup>9</sup>They set their mouth against the heavens, and their tongue walketh through the earth.
- <sup>10</sup>Therefore his people return hither: and waters of a full **cup** are wrung out to them.
- <sup>11</sup>And they say, How doth God know? and is there knowledge in the most High?
- <sup>12</sup>Behold, these **are** the ungodly, who prosper in the world; they increase **in** riches.
- <sup>13</sup>Verily I have cleansed my heart **in** vain, and washed my hands in innocency.
- <sup>14</sup>For all the day long have I been plagued, and chastened every morning.

<sup>15</sup>If I say, I will speak thus; behold, I should offend **against** the generation of thy children.

<sup>16</sup>When I thought to know this, it **was** too painful for me;

<sup>17</sup>Until I went into the sanctuary of God; **then** understood I their end.

<sup>18</sup>Surely thou didst set them in slippery places: thou castedst them down into destruction.

<sup>19</sup>How are they **brought** into desolation, as in a moment! they are utterly consumed with terrors.

<sup>20</sup>As a dream when **one** awaketh; **so**, O Lord, when thou awakest, thou shalt despise their image.

<sup>21</sup>Thus my heart was grieved, and I was pricked in my reins.

<sup>22</sup>So foolish **was** I, and ignorant: I was **as** a beast before thee.

<sup>23</sup>Nevertheless I **am** continually with thee: thou hast holden **me** by my right hand.

<sup>24</sup>Thou shalt guide me with thy counsel, and afterward receive me **to** glory.

<sup>25</sup>Whom have I in heaven **but thee**? and **there is** none upon earth **that** I desire beside thee.

<sup>26</sup>My flesh and my heart faileth: **but** God **is** the strength of my heart, and my portion for ever.

<sup>27</sup>For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

<sup>28</sup>But **it is** good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

*Maschil of Asaph.*

**74** O God, why hast thou cast **us** off for ever? **why** doth thine anger smoke against the sheep of thy pasture?

<sup>2</sup>Remember thy congregation, **which** thou hast purchased of old; the rod of thine inheritance, **which** thou hast redeemed; this mount Zion, wherein thou hast dwelt.

<sup>3</sup> Lift up thy feet unto the perpetual desolations; **even** all **that** the enemy hath done wickedly in the sanctuary.  
<sup>4</sup> Thine enemies roar in the midst of thy congregations; they set up their ensigns **for** signs.  
<sup>5</sup> A **man** was famous according as he had lifted up axes upon the thick trees.  
<sup>6</sup> But now they break down the carved work thereof at once with axes and hammers.  
<sup>7</sup> They have cast fire into thy sanctuary, they have defiled **by casting down** the dwelling place of thy name to the ground.  
<sup>8</sup> They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.  
<sup>9</sup> We see not our signs: **there is** no more any prophet: neither **is there** among us any that knoweth how long.  
<sup>10</sup> O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?  
<sup>11</sup> Why withdrawest thou thy hand, even thy right hand? pluck **it** out of thy bosom.

<sup>12</sup> For God **is** my King of old, working salvation in the midst of the earth.  
<sup>13</sup> Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.  
<sup>14</sup> Thou brakest the heads of leviathan in pieces, **and** gavest him **to be** meat to the people inhabiting the wilderness.  
<sup>15</sup> Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.  
<sup>16</sup> The day **is** thine, the night also **is** thine: thou hast prepared the light and the sun.  
<sup>17</sup> Thou hast set all the borders of the earth: thou hast made summer and winter.

<sup>18</sup> Remember this, **that** the enemy hath reproached, O LORD, and **that** the foolish people have blasphemed thy name.  
<sup>19</sup> O deliver not the soul of thy turtle dove unto the multitude **of the wicked**: forget not the congregation of thy poor for ever.  
<sup>20</sup> Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.  
<sup>21</sup> O let not the oppressed return ashamed: let the poor and needy praise thy name.  
<sup>22</sup> Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.  
<sup>23</sup> Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

To the chief Musician, Al-taschith, A Psalm or Song of Asaph.

**75** Unto thee, O God, do we give thanks, **unto thee** do we give thanks: for **that** thy name is near thy wondrous works declare.  
<sup>2</sup> When I shall receive the congregation I will judge uprightly.  
<sup>3</sup> The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.  
<sup>4</sup> I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:  
<sup>5</sup> Lift not up your horn on high: speak **not with** a stiff neck.

<sup>6</sup> For promotion **cometh** neither from the east, nor from the west, nor from the south.  
<sup>7</sup> But God **is** the judge: he putteth down one, and setteth up another.  
<sup>8</sup> For in the hand of the LORD **there is** a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring **them** out, **and** drink **them**.  
<sup>9</sup> But I will declare for ever; I will sing praises to the God of Jacob.  
<sup>10</sup> All the horns of the wicked also will I cut off; **but** the horns of the righteous shall be exalted.

To the chief Musician on Neginoth, A Psalm or Song of Asaph.

**76** In Judah **is** God known: his name **is** great in Israel.  
<sup>2</sup> In Salem also is his tabernacle, and his dwelling place in Zion.  
<sup>3</sup> There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.  
<sup>4</sup> Thou **art** more glorious **and** excellent than the mountains of prey.  
<sup>5</sup> The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.  
<sup>6</sup> At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

<sup>5</sup> § Človek je bil slaven, v kolikor je nad debela drevesa dvignil sekire.  
<sup>6</sup> Toda sedaj so s sekirami in kladivi takoj zlomili rezljano delo le-tega.  
<sup>7</sup> Ogenj so vrgli v twoje svetišče, **s podrtjem** do tal so omadeževali bivališče twojega imena. <sup>8</sup> V svojih srcih so rekli: »Skupaj jih uničimo.« V deželi so požgali vse Božje sinagoge. <sup>9</sup> Ne vidimo naših znamenj. Nobenega preroka ni več, niti **tukaj** med nami ni nobenega, ki ve doklej. <sup>10</sup> O Bog, doklej bo nasprotnik grajal? Mar bo sovražnik na veke preklinal twoje ime? <sup>11</sup> Zakaj umikaš svojo roko, celo svojo desnico? Iztrgaj **jo** iz svojega naročja.

<sup>12</sup> Kajti Bog **je** moj Kralj od davnine, ki dela rešitev duš v sredi zemlje.

<sup>13</sup> S svojo močjo si razdelil morje. Razbijaš glave zmajev v vodah.

<sup>14</sup> Razbijaš glave leviatána na koščke **in** ga daješ, **da postane** hrana ljudstvu, ki prebiva v divjini. <sup>15</sup> § Združil si studenec in morje, osušuje mogočne reke. <sup>16</sup> § Dan **je** tvoj, tudi noč **je** tvoja, pripravil si svetlubo in sonce. <sup>17</sup> Določil si vse meje zemelje. Naredil si poletje in zimo.

<sup>18</sup> Spomni se, **da** je sovražnik grajal, o Gospod in **da** je nespametno ljudstvo izrekalo bogokletje proti tvojemu imenu. <sup>19</sup> O ne izročaj duše svoje grlice množici **zlobnih**. Ne pozabi skupnosti svojih ubogih na veke. <sup>20</sup> § Ozri se k zavezi, kajti temni kraji zemlje so polni prebivališč krutosti. <sup>21</sup> O naj se zatirani ne vrne osramočen. Naj ubog in pomoči potreben hvalita twoje ime. <sup>22</sup> Vstani, o Bog, zagovarjaj svojo lastno pravdo. Spomni se kako te nespameten človek dnevno graja. <sup>23</sup> Ne pozabi glasu svojih sovražnikov. Hrup teh, ki vstajajo zoper tebe, se nenehno povečuje.

Vodji glasbenikov, ne uničuj, psalm ali Asáfova pesem.

**75** Tebi, o Bog, dajemo zahvaljevanje, **tebi** dajemo zahvaljevanje, **75** kajti tvoja čudovita dela oznanajo, **da** je tvoje ime blizu. <sup>2</sup> Ko bom sprejel skupnost, bom sodil iskreno. <sup>3</sup> Zemlja in vsi njeni prebivalci se raztaplajo, jaz podpiram njene stebre. Sela. <sup>4</sup> Bedakom sem rekel: »Ne ravnjajte nespametno« in zlobnim: »Ne dvigajte roga. <sup>5</sup> Svojega roga ne dvigajte visoko gor. **Ne** govorite **s** trdim vratom.«

<sup>6</sup> Kajti povisjanje ne **prihaja** niti od vzhoda niti od zahoda niti od juga. <sup>7</sup> Toda Bog **je** sodnik, odstavlja enega in postavlja drugega. <sup>8</sup> Kajti v Gospodovi roki **je** časa in vino je rdeče, polno mešanice; in izliva iz istega, toda te droži bodo vsi zlobneži zemlje izželi **in jih** popili. <sup>9</sup> Toda jaz bom razglasil na veke, prepeval bom hvalnice Jakobovemu Bogu. <sup>10</sup> Tudi vse rogove zlobnih bom odrezal; **toda** rogovi pravičnih bodo povisani.

Vodji glasbenikov na Neginot, psalm ali Asáfova pesem.

**76** V Judu **je** Bog poznan. Njegovo ime v Izraelu **je** veliko. <sup>2</sup> Tudi v Salemu je njegovo šotorško svetišče in njegovo bivališče na Sionu. <sup>3</sup> Tam je prelomil puščice loka, ščit, meč in bitko. Sela. <sup>4</sup> Ti **si** veličastnejši **in** odličnejši kakor gore plena. <sup>5</sup> Arogantni so oplenjeni, spali so svoje spanje. Nihče izmed mogočnih mož ni našel svojih rok. <sup>6</sup> Ob twojem oštovanju, Bog Jakobov, sta tako bojni voz, kakor konj vržena v smrtno spanje.

<sup>7</sup> Ti, celó tebe se je bati in kdo lahko stoji v tvojem pogledu, kadar si jezen? <sup>8</sup> Povzročil si, da se z neba sliši sodba; zemlja se je zbala in postala tiha, <sup>9</sup> ko je k sodbi vstal Bog, da reši vse krotke na zemlji. Sela. <sup>10</sup> Zagotovo te bo hvalil človeški bes. Ostanek besa boš ti obrzdal. <sup>11</sup> Zaobljubi se in plačaj Gospodu, svojemu Bogu. Naj vsi tisti, ki so okoli njega, prinesejo darila tistem, katerega bi se morali bati. <sup>12</sup> Odrezal bo duha princev. Strašen je do zemeljskih kraljev.

Vodji glasbenikov, Jedutúnu, Asáfov psalm.

**77** S svojim glasom sem klical k Bogu, celó s svojim glasom k Bogu in mi je prisluhnil. <sup>2</sup> § Na dan svoje stiske sem iskal Gospoda. Moja vnetja so se gnojila ponoči in niso odnehalo. Moja duša je odklanjala, da bi bila potolažena. <sup>3</sup> Spominil sem se Boga in bil vznemirjen. Pritoževal sem se in moj duh je bil nadvladen. Sela. <sup>4</sup> Moje oči držiš budne. Tako sem vznemirjen, da ne morem govoriti. <sup>5</sup> Preudarjal sem [o] dneh iz davnine, letih starodavnih časov. <sup>6</sup> Spominjam se svoje pesmi ponoči. Posvetujem se s svojim lastnim srcem in moj duh je storil marljivo preiskavo. <sup>7</sup> Ali bo Gospod za vedno zavračal ali ne bo več naklonjen? <sup>8</sup> Je njegovo usmiljenje popolnoma odšlo za vedno? Ali njegova obljava odpove na vékoma? <sup>9</sup> Je Bog pozabil biti milostljiv? Ali je v jezi zaprl svoja nežna usmiljenja? Sela. <sup>10</sup> Rekel sem: »To je moja šibkost, toda spominjal se bom let desnice Najvišjega.«

<sup>11</sup> Spominjal se bom Gospodovih del. Zagotovo se bom spominjal svojih čudežev od davnine. <sup>12</sup> Premišljeval bom tudi o vsem twojem delu in govoril o svojih dejanjih. <sup>13</sup> Tvoja pot, o Bog, je v svetišču. Kdo je tako velik Bog kakor naš Bog? <sup>14</sup> Ti si Bog, ki dela čudeže. Med ljudstvom si oznanil svojo moč. <sup>15</sup> S svojim laktom si odkupil svoje ljudstvo, Jakobove in Jožefove sinove. Sela. <sup>16</sup> Vode so te videle, o Bog, vode so te videle, bile so prestrašene. Tudi globine so bile vznemirjene. <sup>17</sup> Oblaki so izlivali vodo, nebo je posiljalo zvok, tudi dvoje puščice so šledaleč. <sup>18</sup> Zvok twojega groma je bil na nebu, bliski so razsvetljevali zemeljski [krog], zemlja je trepetala in se tresla. <sup>19</sup> Tvoja pot je na morju in twoja steza v velikih vodah in twoje stopinje niso znane. <sup>20</sup> Svoje ljudstvo vodiš kakor trop z Mojzesovo in Aronovo roko.

Asáfov pouk.

**78** Pazljivo prisluhni, o moje ljudstvo, k moji postavi, nagni svoja ušesa k besedam iz mojih ust. <sup>2</sup> Svoja usta bom odprl v prisopodobi, izrekel bom temne govore od davnine, <sup>3</sup> katere smo slišali in poznali in so nam jih naši očetje povedali. <sup>4</sup> Ne bomo jih skrili pred njihovimi otroci, prikazujejoč prihajajočemu rodu Gospodove hvalnice in njegovo moč ter njegova čudovita dela, ki jih je storil. <sup>5</sup> Kajti osnoval je pričevanje v Jakobu in določil postavo v Izraelu, ki jo je zapovedal našim očetom, da bi jo lahko naredili znano svojim otrokom, <sup>6</sup> da bi jih prihajajoči rod lahko spoznal, celó otroci, ki naj bi bili rojeni, ki naj bi vstali in jih oznanili svojim otrokom, <sup>7</sup> da bi svoje upanje lahko usmerili v Boga in ne bi pozabili Božjih del, temveč bi se držali njegovih zapovedi <sup>8</sup> in bi ne bili kakor njihovi očetje, trmoglav in uporen rod, rod, ki svojega srca ni pravilno postavil in cigar duh z Bogom ni bil neomajen.

<sup>9</sup> Efrájimovi otroci, ki so bili oboroženi in nosili loke, so se na dan bitke obrnili nazaj. <sup>10</sup> Niso ohranjali Božje zaveze in odklanjali so se ravnati po njegovi postavi <sup>11</sup> in pozabili so njegova dela in njegove čudeže, ki jim jih je pokazal. <sup>12</sup> Čudovite stvari je storil v očeh njihovih očetov v egiptovski deželi, na polju Coana. <sup>13</sup> Razdelil je morje, jih pripravil, da so prešli skozenj in storil je, da so vode stale kakor kup. <sup>14</sup> Tudi podnevi jih je vodil z oblakom in vso noč z ognjeno svetlobo.

<sup>7</sup> Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?  
<sup>8</sup> Thou didst cause judgment to be heard from heaven; the earth feared, and was still,  
<sup>9</sup> When God arose to judgment, to save all the meek of the earth. Selah.  
<sup>10</sup> Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.  
<sup>11</sup> Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.  
<sup>12</sup> He shall cut off the spirit of princes: he is terrible to the kings of the earth.

To the chief Musician, to Jeduthun, A Psalm of Asaph.

**77** I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.  
<sup>2</sup> In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.  
<sup>3</sup> I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.  
<sup>4</sup> Thou holdest mine eyes waking: I am so troubled that I cannot speak.  
<sup>5</sup> I have considered the days of old, the years of ancient times.  
<sup>6</sup> I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.  
<sup>7</sup> Will the Lord cast off for ever? and will he be favourable no more?  
<sup>8</sup> Is his mercy clean gone for ever? doth his promise fail for evermore?  
<sup>9</sup> Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.  
<sup>10</sup> And I said, This is my infirmity: but I will remember the years of the right hand of the most High.

<sup>11</sup> I will remember the works of the LORD: surely I will remember thy wonders of old.  
<sup>12</sup> I will meditate also of all thy work, and talk of thy doings.  
<sup>13</sup> Thy way, O God, is in the sanctuary: who is so great a God as our God?  
<sup>14</sup> Thou art the God that doest wonders: thou hast declared thy strength among the people.  
<sup>15</sup> Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.  
<sup>16</sup> The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.  
<sup>17</sup> The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.  
<sup>18</sup> The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.  
<sup>19</sup> Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.  
<sup>20</sup> Thou leddest thy people like a flock by the hand of Moses and Aaron.

Maschil of Asaph.

**78** Give ear, O my people, to my law: incline your ears to the words of my mouth.  
<sup>2</sup> I will open my mouth in a parable: I will utter dark sayings of old:  
<sup>3</sup> Which we have heard and known, and our fathers have told us.  
<sup>4</sup> We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.  
<sup>5</sup> For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:  
<sup>6</sup> That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:  
<sup>7</sup> That they might set their hope in God, and not forget the works of God, but keep his commandments:  
<sup>8</sup> And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.

<sup>9</sup> The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.  
<sup>10</sup> They kept not the covenant of God, and refused to walk in his law;  
<sup>11</sup> And forgat his works, and his wonders that he had shewed them.  
<sup>12</sup> Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.  
 14 In the daytime also he led them with a cloud, and all the night with a light of fire.  
 15 He clave the rocks in the wilderness, and gave **them** drink as **out of** the great depths.  
 16 He brought streams also out of the rock, and caused waters to run down like rivers.  
 17 And they sinned yet more against him by provoking the most High in the wilderness.  
 18 And they tempted God in their heart by asking meat for their lust.  
 19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?  
 20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?  
 21 Therefore the LORD heard **this**, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;  
 22 Because they believed not in God, and trusted not in his salvation:  
 23 Though he had commanded the clouds from above, and opened the doors of heaven,  
 24 And had rained down manna upon them to eat, and had given them of the corn of heaven.  
 25 Man did eat angels' food: he sent them meat to the full.  
 26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.  
 27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:  
 28 And he let **it** fall in the midst of their camp, round about their habitations.  
 29 So they did eat, and were well filled: for he gave them their own desire;  
 30 They were not estranged from their lust. But while their meat **was** yet in their mouths,  
 31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen **men** of Israel.  
 32 For all this they sinned still, and believed not for his wondrous works.  
 33 Therefore their days did he consume in vanity, and their years in trouble.  
 34 When he slew them, then they sought him: and they returned and enquired early after God.  
 35 And they remembered that God **was** their rock, and the high God their redeemer.  
 36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.  
 37 For their heart was not right with him, neither were they stedfast in his covenant.  
 38 But he, **being** full of compassion, forgave **their** iniquity, and destroyed **them** not: yea, many a time turned he his anger away, and did not stir up all his wrath.  
 39 For he remembered that they **were but** flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, **and** grieve him in the desert!  
 41 Yea, they turned back and tempted God, and limited the Holy One of Israel.  
 42 They remembered not his hand, **nor** the day when he delivered them from the enemy.  
 43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:  
 44 And had turned their rivers into blood; and their floods, that they could not drink.  
 45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.  
 46 He gave also their increase unto the caterpiller, and their labour unto the locust.  
 47 He destroyed their vines with hail, and their sycomore trees with frost.  
 48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.  
 49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels **among them**.  
 50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;  
 51 And smote all the firstborn in Egypt; the chief of **their** strength in the tabernacles of Ham:  
 52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.  
 53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

15 Razklal je skale v divjini in **jem** dal piti kakor **iz** velikih globin.  
 16 Tudi vodne tokove je privedel iz skale in storil, da so vode tekle kakor reke. 17 V divjini pa so še bolj grešili zoper njega z izzivanjem Najvišjega. 18 V svojem srcu so skušali Boga z zahtevanjem jedi za svoje poželenje. 19 Da, govorili so zoper Boga; rekli so: »Ali Bog lahko oskrbi mizo v divjini?« 20 Glej, udaril je skalo, da so pridrle vode in vodotoki so preplavili, ali lahko da tudi kruh? Ali za svoje ljudstvo lahko priskrbi meso? 21 Torej Gospod je **to** slišal in je bil ogorčen, tako je bil zoper Jakoba vžgan ogenj in tudi jeza je prišla zoper Izrael, 22 ker niso verovali v Boga in niso zaupali v njegovo rešitev duš, 23 čeprav je zapovedal oblakom od zgoraj in odprl vrata nebes 24 in je nanje deževal mano za jed ter jim dajal od nebeškega žita. 25 Človek je jedel hrano angelov. Poslal jim je mesa do sitosti. 26 Vzhodniku je velel, da zapiha na nebu in s svojo močjo je privedel južni veter. 27 Prav tako je nanje deževal meso kakor prah in operjeno perjad podobno kakor morski pesek. 28 Dopustil **jem** je pasti v sredo njihovega tabora, okoli njihovih prebivališč. 29 Tako so jedli in bili popolnoma nasičeni, kajti izročil jim je njihovo lastno željo; 30 niso bili odvrnjeni od svoje želje. Vendar, ko je **bila** njihova jed še v njihovih ustih, 31 § je nadnje prišel Božji bes in pokončal najdebelejše izmed njih in z udarcem zrušil izbrane Izraelove **ljudi**. 32 Kajti vsi ti so še vedno grešili in niso verovali zaradi njegovih čudovitih del. 33 Zato je njihove dneve použil v ničevosti in njihova leta in muki. 34 Ko jih je ubijal, potem so ga iskali in vrnili so se ter zgodaj poizvedovali za Bogom. 35 Spomnili so se, da **je bil** Bog njihova skala in vzvišeni Bog njihov odkupitelj. 36 Kljub temu so se mu prilizovati s svojimi ustimi in mu lagali s svojimi jeziki. 37 Kajti njihovo srce ni bilo popolnoma z njim niti niso bili neomajni in njegovi zavezi. 38 Toda on, **ki je** poln sočutja, je odpustil **njihovo** krivičnost in **jh** ni uničil. Da, svojo jezo je pogosto obrnil proč in ni razvnel vsega svojega besa. 39 Kajti spomnil se je, da **so bili samo** meso, veter, ki premine in ne prihaja ponovno.

40 Kako pogosto so ga dražili v divjini **in** ga žalostili v puščavi! 41 § Da, obrnili so se nazaj in skušali Boga in omejevali Svetega Izraelovega.  
 42 Niso se spomnili njegove roke, **niti** dneva, ko jih je osvobodil pred sovražnikom. 43 Kako je v Egiptu izvršil svoja znamenja in svoje čudeže na polju Coana 44 in njihove reke spremenil v kri in njihove potoke, da niso mogli piti. 45 Mednje je poslal številne vrste muh, ki so jih požirale in žabe, ki so jih uničevale. 46 Tudi njihov prirastek je dal gosenici in njihov trud leteči kobilici. 47 Njihove trte je uničil s točo in njihove egiptovske smokve z zmrzaljo. 48 Tudi njihovo živino je predal toči in njihove trope vročim strelam. 49 § S pošiljanjem zlih angelov **mednje** je nanje vrgel okrutnost svoje jeze, bes, ogorčenost in stisko.  
 50 Pripravil je pot svoji jezi, njihovi duši ni prizanesel pred smrtjo, temveč je njihovo življenje odstopil kužni bolezni 51 in udaril vsakega prvorjenca v Egiptu, **njihovo** glavno moč v Hamovih šotorih. 52 Toda svojemu lastnemu ljudstvu je storil, da gredo naprej kakor ovce in po divjini jih je usmerjal kakor trop. 53 Vodil jih je varno, tako da se niso bali, toda njihove sovražnike je preplavilo morje. 54 Privedel jih je do meje svojega svetišča, **celo k** tej gori, **ki** jo je pridobila njegova desnica. 55 Pred njimi je spodil tudi pogane in jim z mejno črto razdelil dedičino in Izraelovim rodovom storil, da prebivajo v svojih šotorih.  
 56 Kljub temu so skušali in dražili najvišjega Boga in se niso držali njegovih pričevanj. 57 temveč so se obrnili nazaj in postopali nezvesto, kakor njihovi očetje. Obrnjeni so bili na stran kakor varljiv lok. 58 Kajti s svojimi visokimi mestami so ga dražili do jeze in s svojimi rezanimi podobami so ga pripravili do ljubosumnosti. 59 Ko je Bog **to** slišal, je bil ogorčen in silno preziral Izraela, 60 tako da je zapustil bivališče v Šilu, štorsko svetišče, **katerega** je postavil med ljudmi 61 in svojo moč izročil v ujetništvo in svojo slavo v sovražnikovo roko. 62 Svoje

ljudstvo je izročil meču in ogorčen je bil nad svojo dediščino.<sup>63</sup> Ogenj je použil njihove mladeniče in njihove mladenke niso bile omožene.<sup>64</sup> Njihovi duhovniki so padli pod mečem in njihove vdove niso pripravile objokovanja.<sup>65</sup> Potem se je Gospod prebudil kakor iz spanja in kakor mogočen človek, ki vzliko zaradi vina.<sup>66</sup> Svoje sovražnike je udaril v njihove zadnje dele. Postavil jih je v neprestano grajo.<sup>67</sup> Poleg tega je odklonil Jožefovo šotorsko svetišče in ni izbral Efrájimovega rodu,<sup>68</sup> temveč je izbral Judov rod, goro Sion, ki jo je ljubil.<sup>69</sup> Svoje svetišče je zgradil kakor visoke *palače*, kakor zemljo, katero je utrdil na veke.<sup>70</sup> Poleg tega je izbral svojega služabnika Davida in ga vzel od ovčjih staj.<sup>71</sup> § Od sledenja brejim ovcam z mladiči ga je privedel, da pase Jakoba, njegovo ljudstvo in Izraela, njegovo dediščino.<sup>72</sup> Tako jih je hranil glede na neokrnjenost svojega srca in jih usmerjal s spremnostjo svojih rok.

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- <sup>54</sup> And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.  
<sup>55</sup> He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.  
<sup>56</sup> Yet they tempted and provoked the most high God, and kept not his testimonies:  
<sup>57</sup> But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.  
<sup>58</sup> For they provoked him to anger with their high places, and moved him to jealousy with their graven images.  
<sup>59</sup> When God heard *this*, he was wroth, and greatly abhorred Israel:  
<sup>60</sup> So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;  
<sup>61</sup> And delivered his strength into captivity, and his glory into the enemy's hand.  
<sup>62</sup> He gave his people over also unto the sword; and was wroth with his inheritance.  
<sup>63</sup> The fire consumed their young men; and their maidens were not given to marriage.  
<sup>64</sup> Their priests fell by the sword; and their widows made no lamentation.  
<sup>65</sup> Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.  
<sup>66</sup> And he smote his enemies in the hinder parts: he put them to a perpetual reproach.  
<sup>67</sup> Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:  
<sup>68</sup> But chose the tribe of Judah, the mount Zion which he loved.  
<sup>69</sup> And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.  
<sup>70</sup> He chose David also his servant, and took him from the sheepfolds:  
<sup>71</sup> From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.  
<sup>72</sup> So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

*A Psalm of Asaph.*

*Asáfov psalm.*

**79** O Bog, pogani so prišli v twojo dediščino, omadeževali so twoj sveti tempelj, Jeruzalem so razbili na kupe.<sup>2</sup> Trupla twojih služabnikov so izročili, *da so* hrana perjadi neba, meso twojih svetih za zemeljske živali.<sup>3</sup> Njihovo kri so kakor vodo prelivali naokoli Jeruzalema, in nikogar ni *bilo*, da *jih* pokoplje.<sup>4</sup> Postali smo graja našim sosedom, norčevanje in posmeh tem, ki so okoli nas.<sup>5</sup> Doklej, Gospod? Hočeš biti jezen na veke? Ali bo twoja ljubosumnost gorela kakor ogenj?

<sup>6</sup> Svoj bes izlij nad pogane, ki te ne spoznavajo in nad kraljestva, ki ne kličejo twojega imena.<sup>7</sup> Kajti pozrli so Jakoba in opustošili njegovo prebivališče.<sup>8</sup> O ne spominjam se zoper nas prejšnjih krivičnosti. Naj nas twoja nežna usmiljenja naglo vodijo, kajti mi smo zelo ponižani.<sup>9</sup> Pomagaj nam, o Bog rešitve naše duše, zaradi slave svojega imena in osvobodi nas in naše grehe očisti proč zaradi svojega imena.<sup>10</sup> Zakaj bi pogani rekli: »Kje je njihov Bog?« Naj bo z maščevanjem krvi twojih služabnikov, *ki je* prelita, on spoznam med pogani v našem pogledu.<sup>11</sup> Naj pride predte jetnikovo vzdihovanje; glede na veličino svoje moči ohrani tiste, ki so določeni, da umre<sup>12</sup> in povrni našim sosedom njihovo grajo sedemkratno v njihovo naročje, s katero so te grajali, o Gospod.<sup>13</sup> Tako ti bomo mi, twoje ljudstvo in ovce twojega pašnika, dajali zahvalo na veke. Tvojo hvalo bomo naznanjali vsem rodovom.

**79** O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

- <sup>2</sup> The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.  
<sup>3</sup> Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*.  
<sup>4</sup> We are become a reproach to our neighbours, a scorn and derision to them that are round about us.  
<sup>5</sup> How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

<sup>6</sup> Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

<sup>7</sup> For they have devoured Jacob, and laid waste his dwelling place.

<sup>8</sup> O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

<sup>9</sup> Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

<sup>10</sup> Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the revenging of the blood of thy servants *which is* shed.

<sup>11</sup> Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

<sup>12</sup> And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

<sup>13</sup> So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

*To the chief Musician upon Shoshannim-eduth, A Psalm of Asaph.*

*Vodji glasbenikov na Lilijo pričevanja, Asáfov psalm.*

**80** Pazljivo prisluhni, Pastir Izraela, ti, ki vodiš Jožefa kakor trop, ti, ki prebivaš *med* keruboma, zasij.<sup>2</sup> Pred Efrájimom, Benjaminom in Manásejem razvnemi svojo moč ter pridi *in* nas reši.<sup>3</sup> Ponovno nas spreobrni, o Bog in svojemu obrazu povzroči, da zasije in mi bomo rešeni.<sup>4</sup> O Gospod, Bog nad bojevniki, doklej boš jezen proti molitvi twojega ljudstva?<sup>5</sup> Hraníš jih s kruhom solza in jim daješ, da v veliki meri pijejo solze.<sup>6</sup> Delaš nas prepri našim sosedom in naši sovražniki

**80** Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

<sup>2</sup> Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

<sup>3</sup> Turn us again, O God, and cause thy face to shine; and we shall be saved.

<sup>4</sup> O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

<sup>5</sup>Thou feedest them with the bread of tears; and givest them tears to drink in great measure.  
<sup>6</sup>Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.  
<sup>7</sup>Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

<sup>8</sup>Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.  
<sup>9</sup>Thou preparedst **room** before it, and didst cause it to take deep root, and it filled the land.  
<sup>10</sup>The hills were covered with the shadow of it, and the boughs thereof **were like** the goodly cedars.  
<sup>11</sup>She sent out her boughs unto the sea, and her branches unto the river.  
<sup>12</sup>Why hast thou **then** broken down her hedges, so that all they which pass by the way do pluck her?  
<sup>13</sup>The boar out of the wood doth waste it, and the wild beast of the field doth devour it.  
<sup>14</sup>Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;  
<sup>15</sup>And the vineyard which thy right hand hath planted, and the branch **that** thou madest strong for thyself.  
<sup>16</sup>**It is** burned with fire, **it is** cut down: they perish at the rebuke of thy countenance.  
<sup>17</sup>Let thy hand be upon the man of thy right hand, upon the son of man **whom** thou madest strong for thyself.  
<sup>18</sup>So will not we go back from thee: quicken us, and we will call upon thy name.  
<sup>19</sup>Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

To the chief Musician upon Gittith, A Psalm of Asaph.

## 81

Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.  
<sup>2</sup>Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.  
<sup>3</sup>Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.  
<sup>4</sup>For this **was** a statute for Israel, **and** a law of the God of Jacob.  
<sup>5</sup>This he ordained in Joseph **for** a testimony, when he went out through the land of Egypt: **where** I heard a language **that** I understood not.  
<sup>6</sup>I removed his shoulder from the burden: his hands were delivered from the pots.  
<sup>7</sup>Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

<sup>8</sup>Hear, O my people, and I will testify unto thee: O Israel, if thou wilst hearken unto me;  
<sup>9</sup>There shall no strange god be in thee; neither shalt thou worship any strange god.  
<sup>10</sup>I **am** the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.  
<sup>11</sup>But my people would not hearken to my voice; and Israel would none of me.  
<sup>12</sup>So I gave them up unto their own hearts' lust: **and** they walked in their own counsels.  
<sup>13</sup>Oh that my people had hearkened unto me, **and** Israel had walked in my ways!  
<sup>14</sup>I should soon have subdued their enemies, and turned my hand against their adversaries.  
<sup>15</sup>The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.  
<sup>16</sup>He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

A Psalm of Asaph.

## 82

God standeth in the congregation of the mighty; he judgeth among the gods.  
<sup>2</sup>How long will ye judge unjustly, and accept the persons of the wicked? Selah.  
<sup>3</sup>Defend the poor and fatherless: do justice to the afflicted and needy.  
<sup>4</sup>Deliver the poor and needy: rid **them** out of the hand of the wicked.  
<sup>5</sup>They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

se smeijo med seboj. <sup>7</sup>Ponovno nas spreobrni, o Bog nad bojevniku in svojemu obrazu povzroči, da zasije in mi bomo rešeni.

<sup>8</sup>Iz Egipta si privedel trto, spodil si pogane in jo zasadil. <sup>9</sup>Pred njo si pripravil prostor in ji povzročil, da je napravila globoko korenino in napolnila zemljo. <sup>10</sup>Hrabi so bili pokriti z njeno senco in njene veje so **bile podobne** čednim cedarom. <sup>11</sup>Njene veje je poslala v morje in njene mladike v reko. <sup>12</sup>Zakaj si **ti** potem podrl njene ograje, tako da jo smukajo vsi, ki gredo mimo po poti? <sup>13</sup>Merjasec iz gozda jo pustoši in poljska žival jo požira. <sup>14</sup>Vrni se, rotimo te, o Bog nad bojevniku, poglej dol z neba in glej in obišči to trto <sup>15</sup>in vinograd, ki ga je zasadila tvoga desnica in mladike, **ki** si jo zaradi sebe naredil močno. <sup>16</sup>Požgana **je** z ognjem, posekana **je**. Oni se pogubljajo ob graji tvojega obličja. <sup>17</sup>Naj bo tvoja roka nad človekom tvoje desnice, nad sinom človekovim, **katerega** si storil močnega zase. <sup>18</sup>Tako od tebe ne bomo odšli nazaj. Oživi nas in mi bomo klicali tvoje ime. <sup>19</sup>Ponovno nas spreobrni, o Gospod Bog nad bojevniku, svojemu obrazu povzroči, da zasije in mi bomo rešeni.

Vodji glasbenikov na Gitít, Asáfov psalm.

## 81

Glasno prepevajte Bogu, naši môči, naredite radosten glas Jakobovemu Bogu. <sup>2</sup>Vzemite psalm in prinesite sèm tamburin, prijetno harfo s plunko. <sup>3</sup>Trobite na sofa ob mlaju, ob določenem času na naš slovesen prazničen dan. <sup>4</sup>Kajti to **je bil** zakon za Izraela **in** postava Jakobovega Boga. <sup>5</sup>To je odredil in Jožefu za pričevanje, ko je šel ven skozi egipovsko deželo, **kjer** sem slišal jezik, **ki** ga nisem razumel: <sup>6</sup>»Njegovo ramo sem odstranil od bremena, njegove roke so bile osvobojene pred lonci. <sup>7</sup>Ti kličeš v stiski in jaz sem te osvobodil, odgovoril sem ti na skrivnem kraju groma. Jaz sem te preizkusil pri vodah Meríbe. Sela.

<sup>8</sup>Poslušaj, o moje ljudstvo, pričeval ti bom, o Izrael, če bi mi hotel prisluhniti. <sup>9</sup>V tebi naj ne bo tujega boga, niti ne boš oboževal nobenega tujega boga. <sup>10</sup>Jaz **sem** Gospod, tvoj Bog, ki te je privedel iz egipovske dežele. Široko odpri svoja usta in napolnil jih bom. <sup>11</sup>Toda moje ljudstvo noče prisluhniti mojemu glasu in Izrael noče ničesar od mene. <sup>12</sup>Tako sem jih izročil njihovim lastnim srčnim željam **in** živel so po svojih lastnih nasvetih. <sup>13</sup>O da bi mi moje ljudstvo prisluhnilo **in** bi Izrael hodil po mojih poteh! <sup>14</sup>Kmalu bi podjarmil njihove sovražnike in svojo roko obrnil zoper njihove nasprotnike. <sup>15</sup>Gospodovi sovražniki bi se morali podvrci pod njega, pa bi se njihov čas ohranil na veke. <sup>16</sup>Hranil bi jih tudi z najodličnejšo pšenico in z medom iz skale bi te nasitil.«

Asáfov psalm.

## 82

Bog stoji v skupnosti mogočnih, sodi med bogovi. <sup>2</sup>»Doklej boste nepravično sodili in sprejemali zunanjost zlobnih? Sela. <sup>3</sup>Branite revne in osirotele, ravnajte pravično prizadetim in pomoči potrebnim. <sup>4</sup>Osvobodite uboge in pomoči potrebne, odstranite **jih** iz roke zlobnih.« <sup>5</sup>Ne vedo niti ne bodo razumeli, hodijo v temi. Vsi temelji zemlje so izven naravnega reda.

<sup>6</sup> Rekel sem: »Vi **ste** bogovi in vsi izmed vas **ste** otroci Najvišjega.  
<sup>7</sup> Vendar boste umrli kakor ljudje in padli kakor kdo izmed princev.  
<sup>8</sup> Vstani, o Bog, sodi zemljo, kajti ti boš podedoval vse narode.

Pesem ali Asáfov psalm.

**83** Ne bodi tiho, o Bog. Ne molči in ne bodi molčeč, o Bog. <sup>2</sup>Kajti glej, tvoji sovražniki pripravljajo upor in tisti, ki te sovražijo, so povzdignili glavo. <sup>3</sup>Zoper tvoje ljudstvo so sprejeli prebrisani nasvet in se posvetovali zoper tvoje skrite. <sup>4</sup>Rekli so: »Pridimo in odrežimo jih od **tega, da so** narod, da Izraelovo ime ne bo več v spominu.« <sup>5</sup>Kajti skupaj so se soglasno posvetovali, združeni so zoper tebe: <sup>6</sup>Edómova šotorska svetišča in Izmaelci; Moábovc i Hagárovci; <sup>7</sup>Gebál, Amón in Amálek; Filistejci s prebivalci Tira; <sup>8</sup>pridružen jim je tudi Asúr. Pomagali so Lotovim sinovom. Sela.

<sup>9</sup> Stóri jim kakor Midjáncem, kakor Siseráju, kakor Jabínu pri potoku Kišón, <sup>10</sup>**ki** so bili pokončani pri En Doru. Postali so **kakor** gnoj za zemljo. <sup>11</sup>Naredite njihove plemeč kakor Oréba in kakor Zeéba. Da, vse njihove prince kot Zebaha in kot Calmunája, <sup>12</sup>ki so rekli: »Vzemimo si Božje hiše in posest.« <sup>13</sup>O moj Bog, naredi jih kot pleve, kakor strnišče pred vetrom. <sup>14</sup>Kakor ogenj požiga gozd in kakor plamen zažiga gore, <sup>15</sup>tako jih preganaj s svojim neurjem in s svojim viharjem jih naredi prestrašene. <sup>16</sup>Njihove obraze napolni s sramoto, da bodo lahko iskali tvoje ime, o Gospod. <sup>17</sup>Naj bodo zasramovani in zbegani na veke; da, naj bodo osramočeni in **[naj]** se pogubijo, <sup>18</sup>§ da bodo **Ijudje** lahko vedeli, da si ti, čigar ime samó **je** Jahve, najvišji nad vso zemljo.

Vodji glasbenikov na Gitít, psalm za Korahove sinove.

**84** Kako ljubka **so** tvoja šotorska svetišča, o Gospod nad bojevniki! <sup>2</sup>Moja duša hrepeni, da, **celó** slabí zaradi Gospodovih dvorov. Moje srce in moje meso vpijeta za živim Bogom. <sup>3</sup>Da, vrabec najde dom in lastovka gnezdo zase, kjer lahko položi svoje mladiče, **celó** tvoje oltarje, o Gospod nad bojevniki, moj Kralj in moj Bog. <sup>4</sup>Blagoslovjeni **so** tisti, ki prebivajo v tvoji hiši. Oni te bodo nenehno slavili. Sela. <sup>5</sup>Blagoslovjen **je** človek, čigar moč **je** v tebi, v čigar srcu **so** **njihove** poti. <sup>6</sup>Kateri hodijo skozi dolino Baka jo oblikujejo **[v]** studenec, tudi dež napolnjuje tolmune. <sup>7</sup>Hodijo iz moči v moč, **vsak izmed njih** se na Sionu prikaže pred Bogom.

<sup>8</sup>O Gospod Bog nad bojevniki, usliši mojo molitev, pazljivo prisluhni, o Bog Jakobov. Sela. <sup>9</sup>Glej, o Bog, naš ščit in poglej na obraz svojega maziljenca. <sup>10</sup>Kajti en dan v tvojih dvorih **je** boljši kakor tisoč. Raje bi bil vratar v hiši svojega Boga, kakor da bi prebival v šotorih zlobnosti. <sup>11</sup>Kajti Gospod Bog **je** sonce in ščit. Gospod bo dal milost in slavo. Nobene dobre **stvari** ne bo zadržal pred tistimi, ki hodijo iskreno. <sup>12</sup>O Gospod nad bojevniki, blagoslovjen **je** mož, ki zaupa vate.

Vodji glasbenikov, psalm za Korahove sinove.

**85** Gospod, naklonjen si bil svoji deželi, nazaj si privedel Jakobovo ujetništvo. <sup>2</sup>Odpustil si krivičnost svojega ljudstva, pokril si vse njihove grehe. Sela. <sup>3</sup>Odstranil si ves svoj bes. **Sebe** si odvrnil od okrutnosti svoje jeze. <sup>4</sup>Spreobrnji nas, o Bog rešitve naše duše in svoji jezi do nas povzroči, da preneha. <sup>5</sup>Hočeš biti večno jezen na nas? Hočeš svojo jezo raztegniti na vse rodove? <sup>6</sup>Ali nas ne boš ponovno oživil, da se tvoje ljudstvo lahko veseli v tebi? <sup>7</sup>Pokaži nam svoje usmiljenje, o Gospod in zagotovi nam svojo rešitev duše.

<sup>6</sup>I have said, Ye **are** gods; and all of you **are** children of the most High.  
<sup>7</sup>But ye shall die like men, and fall like one of the princes.  
<sup>8</sup>Arise, O God, judge the earth: for thou shalt inherit all nations.

A Song or Psalm of Asaph.

**83** Keep not thou silence, O God: hold not thy peace,  
 and be not still, O God.

<sup>2</sup>For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.  
<sup>3</sup>They have taken crafty counsel against thy people, and consulted against thy hidden ones.  
<sup>4</sup>They have said, Come, and let us cut them off from **being** a nation; that the name of Israel may be no more in remembrance.  
<sup>5</sup>For they have consulted together with one consent: they are confederate against thee:  
<sup>6</sup>The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;  
<sup>7</sup>Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;  
<sup>8</sup>Assur also is joined with them: they have holpen the children of Lot. Selah.

<sup>9</sup>Do unto them as **unto** the Midianites; as **to** Sisera, as **to** Jabin, at the brook of Kison:

<sup>10</sup>**Which** perished at Endor: they became **as** dung for the earth.

<sup>11</sup>Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

<sup>12</sup>Who said, Let us take to ourselves the houses of God in possession.

<sup>13</sup>O my God, make them like a wheel; as the stubble before the wind.

<sup>14</sup>As the fire burneth a wood, and as the flame setteth the mountains on fire;

<sup>15</sup>So persecute them with thy tempest, and make them afraid with thy storm.

<sup>16</sup>Fill their faces with shame; that they may seek thy name, O LORD.

<sup>17</sup>Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

<sup>18</sup>That **men** may know that thou, whose name alone **is** JEHOVAH, art the most high over all the earth.

To the chief Musician upon Gittith, A Psalm for the sons of Korah.

**84** How amiable **are** thy tabernacles, O LORD of hosts!

<sup>2</sup>My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

<sup>3</sup>Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, **even** thine altars, O LORD of hosts, my King, and my God.

<sup>4</sup>Blessed **are** they that dwell in thy house: they will be still praising thee. Selah.

<sup>5</sup>Blessed **is** the man whose strength **is** in thee; in whose heart **are** the ways of **them**.

<sup>6</sup>**Who** passing through the valley of Baca make it a well; the rain also filleth the pools.

<sup>7</sup>They go from strength to strength, **every one of them** in Zion appeareth before God.

<sup>8</sup>O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

<sup>9</sup>Behold, O God our shield, and look upon the face of thine anointed.

<sup>10</sup>For a day in thy courts **is** better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

<sup>11</sup>For the LORD God **is** a sun and shield: the LORD will give grace and glory: no good **thing** will he withhold from them that walk uprightly.

<sup>12</sup>O LORD of hosts, blessed **is** the man that trusteth in thee.

To the chief Musician, A Psalm for the sons of Korah.

**85** LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

<sup>2</sup>Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

<sup>3</sup>Thou hast taken away all thy wrath: thou hast turned **thyself** from the fierceness of thine anger.

<sup>4</sup>Turn us, O God of our salvation, and cause thine anger toward us to cease.

<sup>5</sup> Wilt thou be angry with us for ever? wilt thou draw out  
thy anger to all generations?  
<sup>6</sup> Wilt thou not revive us again: that thy people may rejoice in thee?  
<sup>7</sup> Shew us thy mercy, O LORD, and grant us thy salvation.

<sup>8</sup> I will hear what God the LORD will speak: for he will speak peace unto  
his people, and to his saints: but let them not turn again to folly.  
<sup>9</sup> Surely his salvation *is* nigh them that fear him; that  
glory may dwell in our land.  
<sup>10</sup> Mercy and truth are met together; righteousness and  
peace have kissed *each other*.  
<sup>11</sup> Truth shall spring out of the earth; and righteousness  
shall look down from heaven.  
<sup>12</sup> Yea, the LORD shall give *that which is* good; and our  
land shall yield her increase.  
<sup>13</sup> Righteousness shall go before him; and shall set **us**  
in the way of his steps.

*A Prayer of David.*

**86** Bow down thine ear, O LORD, hear me: for I *am* poor and needy.  
<sup>2</sup> Preserve my soul; for I *am* holy: O thou my God, save  
thy servant that trusteth in thee.  
<sup>3</sup> Be merciful unto me, O Lord: for I cry unto thee daily.  
<sup>4</sup> Rejoice the soul of thy servant: for unto thee, O Lord,  
do I lift up my soul.  
<sup>5</sup> For thou, Lord, *art* good, and ready to forgive; and plenteous  
in mercy unto all them that call upon thee.  
<sup>6</sup> Give ear, O LORD, unto my prayer; and attend to the  
voice of my supplications.  
<sup>7</sup> In the day of my trouble I will call upon thee: for thou wilt answer me.

<sup>8</sup> Among the gods *there is* none like unto thee, O Lord; neither  
*are there any works* like unto thy works.  
<sup>9</sup> All nations whom thou hast made shall come and worship  
before thee, O Lord; and shall glorify thy name.  
<sup>10</sup> For thou *art* great, and doest wondrous things: thou *art* God alone.  
<sup>11</sup> Teach me thy way, O LORD; I will walk in thy truth:  
unite my heart to fear thy name.  
<sup>12</sup> I will praise thee, O Lord my God, with all my heart: and  
I will glorify thy name for evermore.  
<sup>13</sup> For great *is* thy mercy toward me: and thou hast delivered  
my soul from the lowest hell.  
<sup>14</sup> O God, the proud are risen against me, and the assemblies  
of violent *men* have sought after my soul; and  
have not set thee before them.  
<sup>15</sup> But thou, O Lord, *art* a God full of compassion, and gracious,  
longsuffering, and plenteous in mercy and truth.  
<sup>16</sup> O turn unto me, and have mercy upon me; give thy strength unto thy  
servant, and save the son of thine handmaid.  
<sup>17</sup> Shew me a token for good; that they which hate me may  
see *it*, and be ashamed: because thou, LORD, hast  
holpen me, and comforted me.

*A Psalm or Song for the sons of Korah.*

**87** His foundation *is* in the holy mountains.  
<sup>2</sup> The LORD loveth the gates of Zion more than all  
the dwellings of Jacob.  
<sup>3</sup> Glorious things are spoken of thee, O city of God. Selah.

<sup>4</sup> I will make mention of Rahab and Babylon to them that  
know me: behold Philistia, and Tyre, with Ethiopia;  
this *man* was born there.  
<sup>5</sup> And of Zion it shall be said, This and that man was born in her:  
and the highest himself shall establish her.  
<sup>6</sup> The LORD shall count, when he writeth up the people, *that*  
this *man* was born there. Selah.  
<sup>7</sup> As well the singers as the players on instruments *shall be*  
*there*: all my springs *are* in thee.

*A Song or Psalm for the sons of Korah, to the chief Musician upon  
Mahalath Leannoth, Maschil of Heman the Ezrahite.*

**88** O LORD God of my salvation, I have cried day *and* night before thee:  
<sup>2</sup> Let my prayer come before thee: incline thine ear unto my cry;

<sup>8</sup> Slišal bom kaj bo Bog, Gospod, govoril, kajti svojemu ljudstvu in  
svojim svetim bo govoril mir, toda oni naj se ne obrnejo ponovno  
k neumnosti. <sup>9</sup> Zagotovo *je* njegova rešitev duš blizu tistim, ki se ga  
bojijo, da bo v naši deželi lahko prebivala slava. <sup>10</sup> Usmiljenje in resnica  
sta se skupaj srečala, pravičnost in mir sta poljubila **drug drugega**.  
<sup>11</sup> Resnica bo izvirala iz zemlje in pravičnost bo gledala dol z neba. <sup>12</sup> Da,  
Gospod bo dal **to, kar je** dobro in naša dežela bo obrodila svoj donos.  
<sup>13</sup> Pravičnost bo hodila pred njim in **nas** postavila na pot njegovih  
korakov.

*Davidova molitev.*

**86** Nagni svoje uho, o Gospod, prisluhni mi, ker **sem** ubog in pomoči  
potreben. <sup>2</sup> Varuj mojo dušo, ker **sem** svet. O ti moj Bog, reši  
svojega služabnika, ki zaupa vate. <sup>3</sup> Bodи mi usmiljen, o Gospod, kajti  
vsak dan kličem k tebi. <sup>4</sup> Razveseli dušo svojega služabnika, kajti k  
tebi, o Gospod, dvigujem svojo dušo. <sup>5</sup> Kajti ti, Gospod, **si** dober in  
pripravljen odpustiti in obilen v usmiljenju k vsem tem, ki kličejo k  
tebi. <sup>6</sup> Pazljivo prisluhni, o Gospod, moji molitvi in pazi na glas mojih  
ponižnih prošenj. <sup>7</sup> Na dan svoje stiske bom klical k tebi, kajti ti mi  
boš odgovoril.

<sup>8</sup> Med bogovi ni nikogar podobnega tebi, o Gospod; niti ni **nobenih**  
**del** podobnih tvojim delom. <sup>9</sup> Vsi narodi, katere si naredil, bodo prišli  
in oboževali pred teboj, o Gospod in proslavili bodo tvoje ime. <sup>10</sup> Kajti  
ti **si** velik in delaš čudovite stvari. Samo ti **si** Bog. <sup>11</sup> Uči me svojo pot,  
o Gospod, hodil bom v twoji resnici; zedini moje srce, da se bo balo  
tvojega imena. <sup>12</sup> Hvalil te bom, o Gospod, moj Bog, z vsem svojim  
srcem in tvoje ime bom proslavljaj na vekomaj. <sup>13</sup> § Kajti veliko *je*  
tvoje usmiljenje do mene in mojo dušo si osvobodil pred najglobljim  
peklom. <sup>14</sup> § O Bog, ponosni so vstali zoper mene in zbori nasilnih  
*ljudi* so stregli po moji duši, niso pa tebe postavili pred sebe. <sup>15</sup> Toda  
ti, o Gospod, **si** Bog poln sočutja in milostljiv, potprežljiv in obilen  
v milosti in resnici. <sup>16</sup> O obrni se k meni in se me usmili, daj svojo  
moč svojemu služabniku in reši sina svoje pomočnice. <sup>17</sup> Pokaži mi  
znamenje za dobro, da bodo tisti, ki me sovražijo, lahko **to** videli in  
bili osramočeni, ker si mi ti, Gospod, pomagal in me tolažil.

*Psalm ali pesem za Korahove sinove.*

**87** Njegov temelj *je* na svetih gorah. <sup>2</sup> Gospod bolj ljubi sionska  
velika vrata kakor vsa Jakobova prebivališča. <sup>3</sup> Veličastne stvari  
se govorijo o tebi, o Božje mesto. Selā.

<sup>4</sup> Tistim, ki me poznajo, bom omenjal Rahab in Babilon; glej Filisteja  
in Tir z Etiopijo; ta *človek* je bil rojen tam. <sup>5</sup> In o Sionu bo rečeno: »Ta  
in ta človek je bil rojen v njem in sam najvišji ga bo utrdil.« <sup>6</sup> Ko vpisuje  
ljudstvo bo Gospod štel, **da** je bil ta *človek* rojen tam. Selā. <sup>7</sup> § Prav  
tako **bodo tam** tako pevci kakor igralci na glasbila. Vsi moji izviri **so**  
v tebi.

*Pesem ali psalm za Korahove sinove. Vodju glasbenikov  
na lutnjo za odgovor. Pouk Ezráhovca Hemána.*

**88** O Gospod Bog, rešitev moje duše, pred teboj sem klical dan **in**  
noč. <sup>2</sup> Naj moja molitev pride predte, svoje uho nagni k mojem

klicu,<sup>3</sup> kajti moja duša je polna stisk in moje življenje se bliža grobu.<sup>4</sup> Prištet sem s tistimi, ki gredo dol v jamo. Sem kakor človek, *ki* nima moči.<sup>5</sup> Svoboden med mrtvimi, kakor umorjeni, ki ležijo v grobu, katerih se ne spominjaš več in so iztrebljeni iz twoje roke.<sup>6</sup> Položil si me v najglobljo jamo, v temo, v globine.<sup>7</sup> Tvoj bes trdno leži na meni in prizadel si *me* z vsemi svojimi valovi. Sela.<sup>8</sup> Mojega znanca si postavil daleč od mene, njim si me naredil [*za*] ogabnost; zaprt *sem* in ne morem priti ven.<sup>9</sup> Moje oko žaluje zaradi stiske; Gospod, vsak dan sem klical k tebi, svoje roke sem iztegoval k tebi.

<sup>10</sup> Hočeš mrtvim pokazati čudež? Mar bodo mrtvi vstali *in* te hvalili? Sela.<sup>11</sup> Bo twoja ljubeča skrbnost oznanjena v grobu? *Ali* twoja zvestoba v propadu?<sup>12</sup> Bodo twoji čudeži spoznani v temi? In twoja pravičnost v deželi pozabljivosti?<sup>13</sup> Toda jaz sem klical k tebi, o Gospod in zjutraj te bo moja molitev prestregla.<sup>14</sup> Gospod, zakaj zavračaš mojo dušo? *Zakaj* skrivaš svoj obraz pred meno?<sup>15</sup> Prizadet *sem* in od *svoje* mladosti pripravljen umreti; *medtem ko* trpim twoje strahote, sem raztresen.<sup>16</sup> Tvoj kruti bes gre prek mene, twoje strahote so me uničile.<sup>17</sup> Vsak dan so prišli okoli mene kakor voda, skupaj so me obkrožali.<sup>18</sup> Ljubega in prijatelja si postavil daleč od mene *in* mojega znanca v temo.

### Pouk Ezráhovca Etána.

**89** O Gospodovih milostih bom prepeval na veke, s svojimi ustimi bom vsem rodovom razglašal twojo zvestobo.<sup>2</sup> Kajti rekel sem: »Usmiljenje bo zgrajeno na veke, svojo zvestobo boš utrdil v samih nebesih.«<sup>3</sup> S svojim izbranim sem sklenil zavezo, prisegel sem Davidu, svojemu služabniku:<sup>4</sup> »Tvoje seme bom utrdil na veke in tvoj prestol zgradil za vse robove.« Sela.

<sup>5</sup> Nebesa bodo hvalila twoje čudeže, o Gospod, tudi twojo zvestobo v skupnosti svetih.<sup>6</sup> Kajti kdo na nebu bi bil lahko primerjan z Gospodom? *Kdo* izmed sinov mogočnega bi bil lahko podoben Gospodu?<sup>7</sup> Boga se je silno batiti v zboru svetih in spoštujejo ga vsi *tisti, ki so* okoli njega.<sup>8</sup> O Gospod Bog nad bojevniki, kdo *je* močan Gospod, podoben tebi ali twoji zvestobi naokoli tebe?<sup>9</sup> Ti vladas besnenju morja; ko njegovi valovi vstanejo, jih ti umirjaš.<sup>10</sup> Zlomil si Rahaba na koščke, kakor nekoga, ki je umorjen, s svojim močnim laktom si razkropil svoje sovražnike.<sup>11</sup> Nebo *je* twoje, tudi zemlja *je* twoja; *kar se tiče* zemeljskega [*krogja*] in njegove polnosti, si jih ti utemeljil.<sup>12</sup> Sever in jug, ti si ju ustvaril; Tabor in Hermon se bosta veselila v tvojem imenu.<sup>13</sup> Ti imas mogočen laket, močna je tvoja roka *in* visoka je tvoja desnica.<sup>14</sup> Pravičnost in sodba *sta* prebivališče tvojega prestola, usmiljenje in resnica bosta šla pred tvojim obličjem.

<sup>15</sup> Blagoslovljeno *je* ljudstvo, ki pozna radosten zvok. Hodili bodo, o Gospod, v svetlobi tvojega obličja.<sup>16</sup> V tvojem imenu se bodo veselili ves dan in v tvoji pravičnosti bodo povisani.<sup>17</sup> Kajti ti *si* slava njihove moči in v tvoji naklonjenosti bo naš rog povisan.<sup>18</sup> § Kajti Gospod *je* naša obramba in Sveti Izraelov *je* naš kralj.

<sup>19</sup> Potem svojemu svetu spregovoriš v videnju in rečeš: »Položil sem pomoč na *nekoga, ki je* mogočen, povišal sem *enega* izbranega izmed ljudstva.<sup>20</sup> Nasel sem Davida, svojega služabnika; s svojim svetim oljem sem ga mazilil.<sup>21</sup> Z njim bo moja roka utrijena; tudi moj laket ga bo krepil.<sup>22</sup> Sovražnik se ne bo maščeval nad njim, niti ga sin zlobnosti [*ne boj*] prizadel.<sup>23</sup> Njegove sovražnike bom premagal pred njegovim obrazom in nadlegoval tiste, ki ga sovražijo.<sup>24</sup> Toda z njim *bosta* moja zvestoba in moje usmiljenje in v mojem imenu bo povisan njegov rog.

<sup>3</sup> For my soul is full of troubles: and my life draweth nigh unto the grave.  
<sup>4</sup> I am counted with them that go down into the pit: I am as a man *that hath* no strength:  
<sup>5</sup> Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.  
<sup>6</sup> Thou hast laid me in the lowest pit, in darkness, in the deeps.  
<sup>7</sup> Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.  
<sup>8</sup> Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.  
<sup>9</sup> Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.  
<sup>10</sup> Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.  
<sup>11</sup> Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?  
<sup>12</sup> Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?  
<sup>13</sup> But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.  
<sup>14</sup> LORD, why castest thou off my soul? *why* hidest thou thy face from me?  
<sup>15</sup> I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.  
<sup>16</sup> Thy fierce wrath goeth over me; thy terrors have cut me off.  
<sup>17</sup> They came round about me daily like water; they compassed me about together.  
<sup>18</sup> Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

*Maschil of Ethan the Ezrahite.*

**89** I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.  
<sup>2</sup> For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.  
<sup>3</sup> I have made a covenant with my chosen, I have sworn unto David my servant,  
<sup>4</sup> Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

<sup>5</sup> And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.  
<sup>6</sup> For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?  
<sup>7</sup> God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.  
<sup>8</sup> O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?  
<sup>9</sup> Thou rulest the raging of the sea: when the waves thereof arise, thou stilllest them.  
<sup>10</sup> Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.  
<sup>11</sup> The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.  
<sup>12</sup> The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.  
<sup>13</sup> Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.  
<sup>14</sup> Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

<sup>15</sup> Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.  
<sup>16</sup> In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.  
<sup>17</sup> For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.  
<sup>18</sup> For the LORD *is* our defence; and the Holy One of Israel *is* our king.  
<sup>19</sup> Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.  
<sup>20</sup> I have found David my servant; with my holy oil have I anointed him:  
<sup>21</sup> With whom my hand shall be established: mine arm also shall strengthen him.  
<sup>22</sup> The enemy shall not exact upon him; nor the son of wickedness afflict him.

<sup>23</sup> And I will beat down his foes before his face, and plague them that hate him.  
<sup>24</sup> But my faithfulness and my mercy **shall be** with him: and in my name shall his horn be exalted.  
<sup>25</sup> I will set his hand also in the sea, and his right hand in the rivers.  
<sup>26</sup> He shall cry unto me, Thou **art** my father, my God, and the rock of my salvation.  
<sup>27</sup> Also I will make him **my** firstborn, higher than the kings of the earth.  
<sup>28</sup> My mercy will I keep for him for evermore, and my covenant shall stand fast with him.  
<sup>29</sup> His seed also will I make **to endure** for ever, and his throne as the days of heaven.  
<sup>30</sup> If his children forsake my law, and walk not in my judgments;  
<sup>31</sup> If they break my statutes, and keep not my commandments;  
<sup>32</sup> Then will I visit their transgression with the rod, and their iniquity with stripes.  
<sup>33</sup> Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.  
<sup>34</sup> My covenant will I not break, nor alter the thing that is gone out of my lips.  
<sup>35</sup> Once have I sworn by my holiness that I will not lie unto David.  
<sup>36</sup> His seed shall endure for ever, and his throne as the sun before me.  
<sup>37</sup> It shall be established for ever as the moon, and **as** a faithful witness in heaven. Selah.

<sup>38</sup> But thou hast cast off and abhorred, thou hast been wroth with thine anointed.  
<sup>39</sup> Thou hast made void the covenant of thy servant: thou hast profaned his crown **by casting it** to the ground.  
<sup>40</sup> Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.  
<sup>41</sup> All that pass by the way spoil him: he is a reproach to his neighbours.  
<sup>42</sup> Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.  
<sup>43</sup> Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.  
<sup>44</sup> Thou hast made his glory to cease, and cast his throne down to the ground.  
<sup>45</sup> The days of his youth hast thou shortened: thou hast covered him with shame. Selah.  
<sup>46</sup> How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?  
<sup>47</sup> Remember how short my time is: wherefore hast thou made all men in vain?  
<sup>48</sup> What man **is he that** liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.  
<sup>49</sup> Lord, where **are** thy former lovingkindnesses, **which** thou swarest unto David in thy truth?  
<sup>50</sup> Remember, Lord, the reproach of thy servants; **how** I do bear in my bosom **the reproach of** all the mighty people;  
<sup>51</sup> Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.  
<sup>52</sup> Blessed **be** the LORD for evermore. Amen, and Amen.

A Prayer of Moses the man of God.

## 90

Lord, thou hast been our dwelling place in all generations.

<sup>2</sup> Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou **art** God.  
<sup>3</sup> Thou turnest man to destruction; and sayest, Return, ye children of men.  
<sup>4</sup> For a thousand years in thy sight **are but** as yesterday when it is past, and **as** a watch in the night.  
<sup>5</sup> Thou carriest them away as with a flood; they are **as** a sleep: in the morning **they are** like grass **which** groweth up.  
<sup>6</sup> In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

<sup>7</sup> For we are consumed by thine anger, and by thy wrath are we troubled.  
<sup>8</sup> Thou hast set our iniquities before thee, our secret **sins** in the light of thy countenance.  
<sup>9</sup> For all our days are passed away in thy wrath: we spend our years as a tale **that is told**.  
<sup>10</sup> The days of our years **are** threescore years and ten; and if by reason of strength **they be** fourscore years, yet **is** their strength labour and sorrow; for it is soon cut off, and we fly away.  
<sup>11</sup> Who knoweth the power of thine anger? even according to thy fear, **so is** thy wrath.

<sup>25</sup> Njegovo roko bom postavil tudi na morje in njegovo desnico na reke. <sup>26</sup> Klical bo k meni: »Ti **si** moj oče, moj Bog in skala rešitve moje duše.« <sup>27</sup> Prav tako mu bom dal **svojega** prvorodenca, višje kakor kralje zemlje. <sup>28</sup> Svoje usmiljenje bom zanj ohranil na vékomaj in moja zaveza bo trdno stala z njim. <sup>29</sup> Tudi njegovemu semenu bom storil, **da ostane** na veke in njegov prestol kakor nebeski dnevi. <sup>30</sup> Če njegovi otroci zapustijo mojo postavo in ne hodijo po mojih sodbah, <sup>31</sup> če prelomijo moje zakone in se ne držijo mojih zapovedi, <sup>32</sup> potem bom s palico obiskal njihov prestopek in njihovo krivičnost z bičanjem. <sup>33</sup> Vendar pa svoje ljubeče skrbnosti ne bom popolnoma odvzel od njega niti svoji zvestobi **[ne bom]** pustil, da izneveri. <sup>34</sup> Svoje zaveze ne bom prelomil niti pred drugačil stvari, ki je odšla iz mojih ustnic. <sup>35</sup> Enkrat sem prisegel pri svoji svetosti, da Davidu ne bom lagal. <sup>36</sup> Njegovo seme bo ostalo na veke in njegov prestol kakor sonce pred menoij. <sup>37</sup> Kakor luna bo utrjen na veke in **kakor** zvesta priča na nebu.« Sela.

<sup>38</sup> Toda ti si zavrgel in prezrl, ogorčen si bil s svojim maziljencem. <sup>39</sup> Razveljavil si zavezo svojega služabnika. Njegovo korno si oskrnul **in jo vrgel** na tla. <sup>40</sup> Porušil si vse njegove ograje; njegova oporišča si privedel do propada. <sup>41</sup> Vsi mimoidoči ga plenijo. Graja je svojim sosedom. <sup>42</sup> Dvignil si desnico njegovih nasprotnikov; vsem njegovim sovražnikom si storil, da se veselijo. <sup>43</sup> Obrnil si tudi ostrino njegovega meča in ga nisi naredil, da se zoperstavi v bitki. <sup>44</sup> Njegovi slavi si storil, da preneha in njegov prestol si vrgel na tla. <sup>45</sup> Dneve njegove mladosti si skrajšal. Pokril si ga s sramoto. Sela. <sup>46</sup> Doklej, Gospod? Se hočeš skrivati na veke? Bo twoj bes gorel kakor ogenj? <sup>47</sup> Spomni se kako kratek je moj čas. Zakaj si vse ljudi naredil zaman? <sup>48</sup> Kateri človek **je kdor** živi in ne bo videl smrti? Ali bo svojo dušo osvobodil pred roko groba? Sela. <sup>49</sup> Gospod, kje **so** twoje prejšnje ljubeče skrbnosti, **katere** v svoji resnici prisegaš Davidu? <sup>50</sup> Spomni se, Gospod, graje svojih služabnikov; **kako** v svojih prsih nosim **grafo** vseh mogočnih ljudi, <sup>51</sup> s čimer so grajali twoji sovražniki, o Gospod, s čimer so grajali stopinje twojega maziljca. <sup>52</sup> Blagoslovljen **bodi** Gospod na vékomaj. Amen in Amen.

Molitev Božjega moža Mojzesa.

**90** Gospod, ti si bil naše bivališče za vse rodove. <sup>2</sup> Preden so bile rojene gore, oziroma kadarkoli si oblikoval zemljo in zemeljski **[krog]**, celo od večnosti do večnosti, **si** ti Bog. <sup>3</sup> Človeka obračaš k uničenju in praviš: »Vrnite se, vi človeški otroci.« <sup>4</sup> Kajti tisoč let v tvojem pogledu **je samo** kakor včerašnji dan, ki je minil in **kakor** straža v noči. <sup>5</sup> Odnaslaš jih proč kakor s poplavou; oni so **kakor** spanec. Zjutraj **so** podobni travi, **ki** raste. <sup>6</sup> § Zjutraj cveti in raste, zvečer je odrezana in ovene.

<sup>7</sup> Kajti použiti smo s twojo jezo in s tvojim besom smo zbegani. <sup>8</sup> Predese si postavil naše krivičnosti, naše skrite **grehe** v svetobo svojega obličja. <sup>9</sup> Kajti vsi naši dnevi so minili v tvojem besu. Svoja leta smo preživelki kakor zgodbo, **ki je povedana**. <sup>10</sup> Dni naših let **je** sedemdeset let in če **jih je** zaradi razloga moči osemdeset let, **je** vendarle njihova moč trud in brdkost, kajti to je kmalu odrezano in mi odletimo. <sup>11</sup> Kdo pozna moč twoje jeze? **Celó** glede na tvoj strah, **tak je** tvoj bes.

<sup>12</sup> Zaradi tega **nas** uči šteti naše dneve, da bomo **naša srca** lahko posvetili modrosti. <sup>13</sup> Vrni se, o Gospod, doklej? To naj te pokesa glede svojih služabnikov. <sup>14</sup> O zgodaj nas nasiti s svojim usmiljenjem, da se bomo lahko veselili in bomo veseli vse naše dni. <sup>15</sup> Stôri nas vesele glede na dneve, **v katerih** si nas prizadel **in** leta, **v katerih** smo videli zlo. <sup>16</sup> Naj se tvoje delo pokaže tvojim služabnikom in tvoja slava njihovim otrokom. <sup>17</sup> Nad nami pa naj bo lepota Gospoda, našega Boga. Utrdi delo naših rok nad nami; da, delo naših rok, utrdi ga.

**91** Kdor prebiva na skrivnem kraju Najvišjega, bo ostal pod senco Vsemogčnega. <sup>2</sup> Rekel bom o Gospodu: »**On je** moje zatočišče in moja trdnjava; moj Bog, vanj bom zaupal.« <sup>3</sup> Zagotovo te bo osvobodil pred ptičarjevo zanko **in** pred ogabno kužno bolezni. <sup>4</sup> Pokril te bo s svojim perjem in pod njegovimi perutmi boš zaupal. Njegova resnica **bo tvoj** ščit in oklep. <sup>5</sup> Ne boš se bal zaradi strahote ponoci, **niti** zaradi puščice, **ki** leti podnevi, <sup>6</sup> **niti** zaradi kužne bolezni, **ki** hodi v temi, **niti** zaradi uničenja, **ki** pustoši opoldan. <sup>7</sup> Tisoč jih bo padlo na tvoji strani in deset tisoč na tvoji desnici, **toda** tebi se to ne bo približalo. <sup>8</sup> Samo s svojimi očmi boš gledal in videl nagrado zlobnih.

<sup>9</sup> Ker si naredil Gospoda, **ki je** moje zatočišče, **celó** Najvišjega, [za] svoje prebivališče, <sup>10</sup> te nobeno zlo ne zadene niti nobena nadloga ne bo prišla blizu tvojega prebivališča. <sup>11</sup> Kajti svojim angelom bo zapovedal nad teboj, da te varujejo na vseh tvojih poteh. <sup>12</sup> Nosili te bodo na **svojih** rokah, da ne bi svoje stopalo treščil ob kamen. <sup>13</sup> Stopal boš na leva in gada; mladega leva in zmaja boš pomendral pod stopali. <sup>14</sup> Ker je svojo ljubezen naravnal name, zato ga bom osvobodil. Postavil ga bom visoko, ker je spoznal moje ime. <sup>15</sup> Klical bo k meni in odgovoril mu bom. Z njim **bom** v stiski, osvobodil ga bom in mu izkazal čast. <sup>16</sup> Zadovoljil ga bom z dolgim življenjem in mu pokazal svojo rešitev duše.

*Psalm ali pesem za šabatni dan.*

**92** Dobra **stvar se je** zahvaljevati Gospodu in prepevati hvalnice svojemu imenu, o Najvišji; <sup>2</sup> zjutraj naznanjati tvojo ljubečo skrbnost in twojo zvestobo vsako noč, <sup>3</sup> na glasbilo desetih strun in na plunko, na harfo s slovenskim zvokom. <sup>4</sup> Kajti ti, Gospod, si me zaradi svojega delovanja naredil veselega; v delih tvojih rok bom slavil zmago. <sup>5</sup> O Gospod, kako velika so tvoja dela! **In** tvoje misli so zelo globoke. <sup>6</sup> Brutalnež ne spozna, niti tega ne razume bedak.

<sup>7</sup> Ko zlobni poganja kakor trava in ko vsi delavci krivičnosti uspevajo, **je to**, da bodo uničeni na veke. <sup>8</sup> Toda ti, Gospod, **si** najvišji na vêkomaj. <sup>9</sup> Kajti glej, tvoji sovražniki, o Gospod, kajti glej, tvoji sovražniki bodo izginili; vsi delavci krivičnosti bodo razkropljeni. <sup>10</sup> Toda moj rog boš povišal kakor samorogov **rog**; maziljen bom s svežim oljem. <sup>11</sup> Tudi moje oko bo video **mojo željo** na mojih sovražnikih **in** moja ušesa bodo slišala **mojo željo** glede zlobnih, ki vstajajo zoper mene. <sup>12</sup> Pravični bo uspeval kakor palmovo drevo, rasel bo kakor cedra na Libanonu. <sup>13</sup> Tisti, ki bodo vsajeni v Gospodovih hiši, bodo cveteli v Božjih dvorih. <sup>14</sup> Še v visoki starosti bodo prinašali sad; obilni bodo in uspešni, <sup>15</sup> da pokažejo, da **je** Gospod pošten. **On je** moja skala in nepravičnosti ni v njem.

**93** Gospod kraljuje, oblečen je z veličanstvom; Gospod je oblečen z močjo, **s katero** se je opasal. Tudi zemeljski **[krog]** je utrdil, da ne more biti omajan. <sup>2</sup> Tvoj prestol **je** utrjen od davnine. Ti **si** od

<sup>12</sup> So teach **us** to number our days, that we may apply **our** hearts unto wisdom.

<sup>13</sup> Return, O LORD, how long? and let it repent thee concerning thy servants.

<sup>14</sup> O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

<sup>15</sup> Make us glad according to the days **wherein** thou hast afflicted us, **and** the years **wherein** we have seen evil.

<sup>16</sup> Let thy work appear unto thy servants, and thy glory unto their children.

<sup>17</sup> And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

**91** He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

<sup>2</sup> I will say of the LORD, **He is** my refuge and my fortress: my God; in him will I trust.

<sup>3</sup> Surely he shall deliver thee from the snare of the fowler, **and** from the noisome pestilence.

<sup>4</sup> He shall cover thee with his feathers, and under his wings shalt thou trust: his truth **shall be thy** shield and buckler.

<sup>5</sup> Thou shalt not be afraid for the terror by night; **nor** for the arrow **that** flieth by day;

<sup>6</sup> **Nor** for the pestilence **that** walketh in darkness; **nor** for the destruction **that** wasteth at noonday.

<sup>7</sup> A thousand shall fall at thy side, and ten thousand at thy right hand; **but** it shall not come nigh thee.

<sup>8</sup> Only with thine eyes shalt thou behold and see the reward of the wicked.

<sup>9</sup> Because thou hast made the LORD, **which is** my refuge, **even** the most High, thy habitation;

<sup>10</sup> There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

<sup>11</sup> For he shall give his angels charge over thee, to keep thee in all thy ways.

<sup>12</sup> They shall bear thee up in **their** hands, lest thou dash thy foot against a stone.

<sup>13</sup> Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

<sup>14</sup> Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

<sup>15</sup> He shall call upon me, and I will answer him: I **will be** with him in trouble; I will deliver him, and honour him.

<sup>16</sup> With long life will I satisfy him, and shew him my salvation.

*A Psalm or Song for the sabbath day.*

**92** It is a good **thing** to give thanks unto the LORD, and to sing praises unto thy name, O most High:

<sup>2</sup> To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

<sup>3</sup> Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

<sup>4</sup> For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

<sup>5</sup> O LORD, how great are thy works! **and** thy thoughts are very deep.

<sup>6</sup> A brutish man knoweth not; neither doth a fool understand this.

<sup>7</sup> When the wicked spring as the grass, and when all the workers of iniquity do flourish; **it is** that they shall be destroyed for ever:

<sup>8</sup> But thou, LORD, **art most** high for evermore.

<sup>9</sup> For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

<sup>10</sup> But my horn shalt thou exalt like **the horn of** an unicorn: I shall be anointed with fresh oil.

<sup>11</sup> Mine eye also shall see **my desire** on mine enemies, **and** mine ears shall hear **my desire** of the wicked that rise up against me.

<sup>12</sup> The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

<sup>13</sup> Those that be planted in the house of the LORD shall flourish in the courts of our God.

<sup>14</sup> They shall still bring forth fruit in old age; they shall be fat and flourishing;

<sup>15</sup> To shew that the LORD **is** upright: **he is** my rock, and **there is** no unrighteousness in him.

**93** The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, **wherewith** he hath girded himself: the world also is established, that it cannot be moved.

<sup>2</sup> Thy throne *is* established of old: thou *art* from everlasting.  
<sup>3</sup> The floods have lifted up, O LORD, the floods have lifted up  
     their voice; the floods lift up their waves.  
<sup>4</sup> The LORD on high *is* mightier than the noise of many waters,  
     *yea, than* the mighty waves of the sea.  
<sup>5</sup> Thy testimonies are very sure: holiness becometh thine  
     house, O LORD, for ever.

**94** O LORD God, to whom vengeance belongeth; O God, to  
     whom vengeance belongeth, shew thyself.  
<sup>2</sup> Lift up thyself, thou judge of the earth: render a reward to the proud.  
<sup>3</sup> LORD, how long shall the wicked, how long shall the wicked triumph?  
<sup>4</sup> How long shall they utter *and* speak hard things? *and* all  
     the workers of iniquity boast themselves?  
<sup>5</sup> They break in pieces thy people, O LORD, and afflict thine heritage.  
<sup>6</sup> They slay the widow and the stranger, and murder the fatherless.  
<sup>7</sup> Yet they say, The LORD shall not see, neither shall  
     the God of Jacob regard *it*.  
<sup>8</sup> Understand, ye brutish among the people: and *ye* fools,  
     when will ye be wise?  
<sup>9</sup> He that planted the ear, shall he not hear? he that formed  
     the eye, shall he not see?  
<sup>10</sup> He that chastiseth the heathen, shall not he correct? he that  
     teacheth man knowledge, *shall not he know?*  
<sup>11</sup> The LORD knoweth the thoughts of man, that they *are* vanity.

<sup>12</sup> Blessed *is* the man whom thou chastenest, O LORD, and  
     teachest him out of thy law;  
<sup>13</sup> That thou mayest give him rest from the days of adversity,  
     until the pit be digged for the wicked.  
<sup>14</sup> For the LORD will not cast off his people, neither will  
     he forsake his inheritance.  
<sup>15</sup> But judgment shall return unto righteousness: and all  
     the upright in heart shall follow it.  
<sup>16</sup> Who will rise up for me against the evildoers? *or* who will stand  
     up for me against the workers of iniquity?  
<sup>17</sup> Unless the LORD *had been* my help, my soul had  
     almost dwelt in silence.  
<sup>18</sup> When I said, My foot slippeth; thy mercy, O LORD, held me up.  
<sup>19</sup> In the multitude of my thoughts within me thy  
     comforts delight my soul.  
<sup>20</sup> Shall the throne of iniquity have fellowship with thee,  
     which frameth mischief by a law?  
<sup>21</sup> They gather themselves together against the soul of the  
     righteous, and condemn the innocent blood.  
<sup>22</sup> But the LORD is my defence; and my God *is* the rock of my refuge.  
<sup>23</sup> And he shall bring upon them their own iniquity, and  
     shall cut them off in their own wickedness; *yea*, the  
     LORD our God shall cut them off.

**95** O come, let us sing unto the LORD: let us make a joyful  
     noise to the rock of our salvation.  
<sup>2</sup> Let us come before his presence with thanksgiving, and make  
     a joyful noise unto him with psalms.  
<sup>3</sup> For the LORD *is* a great God, and a great King above all gods.  
<sup>4</sup> In his hand *are* the deep places of the earth: the strength  
     of the hills *is* his also.  
<sup>5</sup> The sea *is* his, and he made it: and his hands formed the dry *land*.  
<sup>6</sup> O come, let us worship and bow down: let us kneel  
     before the LORD our maker.

<sup>7</sup> For he *is* our God; and we *are* the people of his pasture, and the  
     sheep of his hand. To day if ye will hear his voice,  
<sup>8</sup> Harden not your heart, as in the provocation, *and as in*  
     the day of temptation in the wilderness:  
<sup>9</sup> When your fathers tempted me, proved me, and saw my work.  
<sup>10</sup> Forty years long was I grieved with *this* generation, and  
     said, It *is* a people that do err in their heart, and  
     they have not known my ways:  
<sup>11</sup> Unto whom I swear in my wrath that they should  
     not enter into my rest.

**96** O sing unto the LORD a new song: sing unto the LORD, all the earth.  
<sup>2</sup> Sing unto the LORD, bless his name; shew forth his  
     salvation from day to day.  
<sup>3</sup> Declare his glory among the heathen, his wonders among all people.  
<sup>4</sup> For the LORD *is* great, and greatly to be praised: he *is*  
     to be feared above all gods.  
<sup>5</sup> For all the gods of the nations *are* idols: but the LORD  
     made the heavens.  
<sup>6</sup> Honour and majesty *are* before him: strength and  
     beauty *are* in his sanctuary.

večnosti.<sup>3</sup> Reke so se dvignile, o Gospod, reke so povzdignile svoj glas,  
     reke so dvignile svoje valove.<sup>4</sup> Gospod na višavi *je* mogočnejši karok  
     glas mnogih vodá, *da, kakov* mogočni valovi morja.<sup>5</sup> Tvoja pričevanja  
     so zelo zanesljiva. Svetost se spodobi twoji hiši, o Gospod, na veke.

**94** O Gospod Bog, kateremu pripada maščevanje, o Bog, kateremu  
     pripada maščevanje, pokaži se.<sup>2</sup> Dvigni se, ti sodnik zemlje;  
     povrni nagrado ponosnim.<sup>3</sup> Gospod, dokle bodo zlobni, dokle bodo  
     zlobni slavili zmago?<sup>4</sup> Kako dolgo bodo izgovarjali in govorili trde  
     stvari *in* se bahali vsi delavci krivičnosti?<sup>5</sup> Tvoje ljudstvo razbijajo na  
     koščke, o Gospod in prizadevajo twojo dediščino.<sup>6</sup> Ubijajo vodo in  
     tujca in morijo osirotele.<sup>7</sup> Vendari pravijo: »Gospod nas ne bo videl  
     niti Bog Jakobov *tega* ne bo upošteval.«<sup>8</sup> Razumite, vi brutalni izmed  
     ljudstva, in *vi* bedaki, kdaj boste modri?<sup>9</sup> Kdor je zasadil uho, da ne bi  
     slišal? Kdor je oblikoval oko, da ne bi videl?<sup>10</sup> Kdor kaznuje pogane,  
     da ne bi grajal? Kdor uči človeka spoznanja, *da ne bi vedel?*<sup>11</sup> Gospod  
     pozna človekove misli, da *so* le-te ničevost.

<sup>12</sup> Blagoslovjen *je* človek, katerega karaš, o Gospod in ga učiš iz  
     svoje postave,<sup>13</sup> da mu lahko daš počitek od dni nadlog, dokler ni  
     izkopana jama za zlobnega.<sup>14</sup> Kajti Gospod ne bo zavrgel svojega  
     ljudstva niti ne bo zapustil svoje dediščine.<sup>15</sup> Toda sodba se bo vrnila k  
     pravičnosti in vsi iskreni v srcu ji bodo sledili.<sup>16</sup> Kdo se bo zame dvignil  
     zoper hudodelce? *Ali* kdo bo zame vstal zoper delavce krivičnosti?<sup>17</sup> Če Gospod ne *bi bil* moja pomoč, bi moja duša skoraj prebivala v  
     tišini.<sup>18</sup> Ko sem rekel: »Moje stopalo zdrujuje, me je podpiralo tvoje  
     usmiljenje, o Gospod.<sup>19</sup> V množici mojih misli znotraj mene tvoje  
     tolažbe razveseljujejo mojo dušo.<sup>20</sup> Mar bo prestol krivičnosti, ki z  
     uzakonitvijo sruje vragolj, imel družbo s teboj?<sup>21</sup> Skupaj se zbirajo  
     zoper dušo pravičnega in obsojajo nedolžno kri.<sup>22</sup> Toda Gospod je  
     moja obramba in moj Bog *je* skala mojega zatočišča.<sup>23</sup> Nadnje bo  
     privadel njihovo lastno krivičnost in odsekal jih bo v njihovi lastni  
     zlobnosti; *da*, Gospod, naš Bog, jih bo odsekal.

**95** O pridite, zapojmo Gospodu. Naredimo radosten glas skali rešitve  
     naše duše.<sup>2</sup> Pridimo pred njegovo prisotnost z zahvaljevanjem  
     in s psalmi mu naredimo radosten zvok.<sup>3</sup> Kajti Gospod *je* velik Bog in  
     velik Kralj nad vsemi bogovi.<sup>4</sup> V njegovi roki *so* globoki kraji zemlje;  
     tudi moč hribov *je* njegova.<sup>5</sup> Morje *je* njegovo in on ga je naredil in  
     njegove roke so oblikovale kopno *zemljo*.<sup>6</sup> O pridite, naj obožujemo  
     in se priklonimo; pokleknimo pred Gospodom, našim stvarnikom.

<sup>7</sup> Kajti on *je* naš Bog in mi *smo* ljudstvo njegovega pašnika in ovce  
     njegove roke. Če boste danes zaslišali njegov glas,<sup>8</sup> ne zakrnite svojega  
     srca kakor z izvajanjem *in* kakor *na* dan preizkušnje v divjini,<sup>9</sup> ko so  
     me vaši očetje skušali, me preizkušali in gledali moje delo.<sup>10</sup> Dolgih  
     štirideset let sem s *tem* rodom skupaj žaloval in rekel: »To *je* ljudstvo,  
     ki se moti v svojem srcu in niso spoznali mojih poti,«<sup>11</sup> ki sem jim v  
     svojem besu prisegel, da ne bodo vstopili v moj počitek.

**96** O pojte Gospodu novo pesem, pojte Gospodu, vsa zemlja.  
<sup>2</sup> Prepevajte Gospodu, blagoslavljaljajte njegovo ime; iz dneva v  
     dan naznajajte njegovo rešitev duš.<sup>3</sup> Oznanjajte njegovo slavo med  
     pogani, njegove čudeže med vsemi ljudstvi.<sup>4</sup> Kajti Gospod *je* velik in  
     silno bodi hvaljen; njega se *je treba* batij nad vsemi bogovi.<sup>5</sup> Kajti  
     vsi bogovi narodov *so* maliki, toda Gospod je naredil nebo.<sup>6</sup> Čast in  
     veličanstvo *sta* pred njim; moč in lepotu *sta* v njegovem svetišču.<sup>7</sup> Dajajte Gospodu, o sorodstva ljudstev, dajajte Gospodu slavo in moč.<sup>8</sup> Dajajte Gospodu slavo, *primerno* njegovemu imenu; prinesite daritev  
     in pridite v njegove dvore.<sup>9</sup> O obožujte Gospoda v lepoti svetosti.  
     Trepetaj pred njim, vsa zemlja!

<sup>7</sup> Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

<sup>8</sup> Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

<sup>9</sup> O worship the LORD in the beauty of holiness: fear before him, all the earth.

<sup>10</sup> Say among the heathen *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

<sup>11</sup> Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

<sup>12</sup> Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

<sup>13</sup> Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

**97** The LORD reigneth; let the earth rejoice; let the multitude of isles be glad *thereof*.

<sup>2</sup> Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

<sup>3</sup> A fire goeth before him, and burneth up his enemies round about.

<sup>4</sup> His lightnings enlightened the world: the earth saw, and trembled.

<sup>5</sup> The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

<sup>6</sup> The heavens declare his righteousness, and all the people see his glory.

<sup>7</sup> Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

<sup>8</sup> Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

<sup>9</sup> For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

<sup>10</sup> Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

<sup>11</sup> Light is sown for the righteous, and gladness for the upright in heart.

<sup>12</sup> Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

A Psalm.

Psa

*Psalm.*

**98** O zapojte Gospodu novo pesem, kajti storil je čudovite stvari. Njegova desnica in njegov sveti laket sta mu pridobila zmago. Gospod je razglasil svojo rešitev duš; svojo pravičnost je javno pokazal v očeh poganova. Spomnil se je svojega usmiljenja in svoje resnice do Izraelove hiše. Vsi konci zemlje so videli rešitev duš našega Boga.

<sup>4</sup> Naredite radosten glas Gospodu, vsa zemlja. Naredite glasen zvok in veselite se in pojte hvalo. <sup>5</sup> Prepevajte Gospodu s harfo; s harfo in glasom psalma. <sup>6</sup> S trobentami in zvokom kornéta naredite radosten glas pred Gospodom, Kraljem. <sup>7</sup> Naj buči morje in njegova polnost, zemeljski *[krog]* in tisti, ki prebivajo na njem. <sup>8</sup> Naj reke ploskajo *[z]* rokami; hkrati naj bodo hribi radostni <sup>9</sup> pred Gospodom, kajti on prihaja, da sodi zemljo. S pravičnostjo bo sodil zemeljski *[krog]* in ljudstva z nepristranskostjo.

**99** Gospod kraljuje; naj ljudstva trepetajo. On sedi *med* kerubi; naj bo zemlja omajana. <sup>2</sup> Gospod *je* velik na Sionu; visoko *je* nad vsemi ljudstvi. <sup>3</sup> Naj hvalijo twoje veliko in strašno ime, *kajti* sveto *je*. <sup>4</sup> Kraljeva moč ljubi tudi sodbo. Ti utruješ nepristranskost, izvršuješ sodbo in pravičnost v Jakobu. <sup>5</sup> Povišujte Gospoda, našega Boga in obožujte pri njegovi pručki, *kajti* on *je* svet.

<sup>6</sup> Mojzes in Aron med njegovimi duhovniki in Samuel med tistimi, ki kličejo njegovo ime; klicali so Gospoda in jim je odgovoril. <sup>7</sup> Govoril jim je v oblačnem stebru; držali so se njegovih pričevanj in odredbe, *ki* jim jo je dal. <sup>8</sup> Ti jim odgovarjaš, o Gospod, naš Bog. Bil si jim Bog, ki odpušča, čeprav se maščuješ njihovim domiselnostim. <sup>9</sup> Povišujte Gospoda, našega Boga in obožujte ga pri njegovi sveti gori, kajti Gospod, naš Bog, *je* svet.

**98** O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

<sup>2</sup> The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

<sup>3</sup> He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

<sup>4</sup> Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

<sup>5</sup> Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

<sup>6</sup> With trumpets and sound of cornet make a joyful noise before the LORD, the King.

<sup>7</sup> Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

<sup>8</sup> Let the floods clap *their* hands: let the hills be joyful together.

<sup>9</sup> Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

**99** The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.

<sup>2</sup> The LORD *is* great in Zion; and he *is* high above all the people.

<sup>3</sup> Let them praise thy great and terrible name; *for* it *is* holy.

<sup>4</sup> The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

<sup>5</sup> Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy.

<sup>6</sup> Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

<sup>7</sup> He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

<sup>8</sup> Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

<sup>9</sup> Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

*A Psalm of praise.*

**100** Make a joyful noise unto the LORD, all ye lands.

<sup>2</sup>Serve the LORD with gladness: come before his presence with singing.

<sup>3</sup>Know ye that the LORD he **is** God: **it is** he **that** hath made us, and not we ourselves; **we are** his people, and the sheep of his pasture.

<sup>4</sup>Enter into his gates with thanksgiving, **and** into his courts with praise: be thankful unto him, **and** bless his name.

<sup>5</sup>For the LORD **is** good; his mercy **is** everlasting; and his truth **endureth** to all generations.

*A Psalm of David.*

**101** I will sing of mercy and judgment: unto thee, O LORD, will I sing.

<sup>2</sup>I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

<sup>3</sup>I will set no wicked thing before mine eyes: I hate the work of them that turn aside; **it** shall not cleave to me.

<sup>4</sup>A froward heart shall depart from me: I will not know a wicked **person**.

<sup>5</sup>Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

<sup>6</sup>Mine eyes **shall be** upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

<sup>7</sup>He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

<sup>8</sup>I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

*A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.*

**102** Hear my prayer, O LORD, and let my cry come unto thee.

<sup>2</sup>Hide not thy face from me in the day **when** I am in trouble; incline thine ear unto me: in the day **when** I call answer me speedily.

<sup>3</sup>For my days are consumed like smoke, and my bones are burned as an hearth.

<sup>4</sup>My heart is smitten, and withered like grass; so that I forget to eat my bread.

<sup>5</sup>By reason of the voice of my groaning my bones cleave to my skin.

<sup>6</sup>I am like a pelican of the wilderness: I am like an owl of the desert.

<sup>7</sup>I watch, and am as a sparrow alone upon the house top.

<sup>8</sup>Mine enemies reproach me all the day; **and** they that are mad against me are sworn against me.

<sup>9</sup>For I have eaten ashes like bread, and mingled my drink with weeping,

<sup>10</sup>Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

<sup>11</sup>My days **are** like a shadow that declineth; and I am withered like grass.

<sup>12</sup>But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

<sup>13</sup>Thou shalt arise, **and** have mercy upon Zion: for the time to favour her, yea, the set time, is come.

<sup>14</sup>For thy servants take pleasure in her stones, and favour the dust thereof.

<sup>15</sup>So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

<sup>16</sup>When the LORD shall build up Zion, he shall appear in his glory.

<sup>17</sup>He will regard the prayer of the destitute, and not despise their prayer.

<sup>18</sup>This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

<sup>19</sup>For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

<sup>20</sup>To hear the groaning of the prisoner; to loose those that are appointed to death;

<sup>21</sup>To declare the name of the LORD in Zion, and his praise in Jerusalem;

<sup>22</sup>When the people are gathered together, and the kingdoms, to serve the LORD.

<sup>23</sup>He weakened my strength in the way; he shortened my days.

<sup>24</sup>I said, O my God, take me not away in the midst of my days: thy years **are** throughout all generations.

<sup>25</sup>Of old hast thou laid the foundation of the earth: and the heavens **are** the work of thy hands.

*Psalm hvaljenja.*

**100** Naredite radosten glas Gospodu, vse ve dežele. <sup>2</sup>Služite

Gospodu z veseljem. Pred njegovo prisotnost pridite s petjem. <sup>3</sup>§ Védite, da Gospod **je** Bog. On **je tisti**, **ki** nas je ustvaril in ne mi sami; **mi smo** njegovo ljudstvo in ovce njegovega pašnika. <sup>4</sup>Vstopite v njegova velika vrata z zahvaljevanjem **in** v njegove dvore s hvalo. Bodite mu hvaležni **in** blagoslavljate njegovo ime. <sup>5</sup>Kajti Gospod **je** dober, njegovo usmiljenje je večno in njegova resnica **traja** vsem rodovom.

*Davidov psalm.*

**101** Pel bom o usmiljenju in sodbi; tebi, o Gospod, bom pel. <sup>2</sup>Védel

Znotraj svoje hiše bom hodil s popolnim srcem. <sup>3</sup>Pred svoje oči ne bom postavil nobene zlobne stvari. Sovražim delo tistih, ki se odvračajo; **to** se me ne bo držalo. <sup>4</sup>Klubovalno srce bo odšlo od mene; ne bom poznal zlobne **osebe**. <sup>5</sup>Kdorkoli tajno obrekuje svojega bližnjega, tistega bom iztrebil. Tistega, ki ima vzvišen pogled in ponosno srce, ne bom trpel. <sup>6</sup>Moje oči **bodo** na zvestih v deželi, da bodo lahko prebivali z menoj. Kdor hodi po popolni poti, ta mi bo služil. <sup>7</sup>Kdor dela prevaro, ne bo prebival znotraj moje hiše. Kdor govori laži, se ne bo zadrževal v mojem pogledu. <sup>8</sup>Vsé zlobne v deželi bom zgodaj uničil, da bom lahko iz Gospodovega mesta iztrebil vse zlobne storilce.

*Molitev prizadetega, ko je premagan in svojo pritožbo izliva pred Gospodom.*

**102** Usliši mojo molitev, o Gospod in moje vpitje naj pride do tebe. <sup>2</sup>Svojega obraza ne skrivaj pred meno na dan, **ko** sem v stiski; nagni k meni svoje uho. Na dan, **ko** kličem, mi naglo odgovori.

<sup>3</sup>Kajti moji dnevi so použiti kakor dim in moje kosti so sežgane kakor ognjišče. <sup>4</sup>Moje srce je prizadeto in ovenelo kakor trava, tako da pozabljam jesti svoj kruh. <sup>5</sup>Zaradi glasu mojega stokanja se moje kosti lepijo na mojo kožo. <sup>6</sup>Podoben sem pelikanu iz divjine; podoben sem sovi v puščavi. <sup>7</sup>Bedim in sem kakor vrabec sam na strehi. <sup>8</sup>Moji sovražniki me ves dan grajajo **in** tisti, ki so besni name, prisegajo zoper mene. <sup>9</sup>Kajti pepel sem jedel kakor kruh in svojo prijačo sem mešal z jokom, <sup>10</sup>zaradi tvojega ogorčenja in tvojega besa, kajti vzdignil si me in me vrgel dol. <sup>11</sup>Moji dnevi **so** kakor senca, ki se zmanjšuje in izsušen sem kakor trava.

<sup>12</sup>Toda ti, o Gospod, boš ostal na veke in tvoj spomin vsem rodovom.

<sup>13</sup>Vstal boš **in** imel usmiljenje do Siona, kajti čas, da mu **[izkažeš]** naklonjenost, da, določeni čas je prišel. <sup>14</sup>Kajti tvoji služabniki uživajo v njegovih kamnih in so naklonjeni njegovemu prahu. <sup>15</sup>Tako se bodo pogani bali Gospodovega imena in vsi kralji zemlje tvoje slave.

<sup>16</sup>Ko bo Gospod zgradil Sion, se bo prikazal v svoji slavi. <sup>17</sup>Upošteval bo molitev revežev in ne bo preziral njihove molitve. <sup>18</sup>To bo zapisano za prihajajoči rod; in ljudstvo, ki bo ustvarjeno, bo hvalilo Gospoda.

<sup>19</sup>Kajti on je pogledal dol iz višine svojega svetišča, z nebes je Gospod pogledal zemljo, <sup>20</sup>da usliši stokanje jetnika, da osvobodi tiste, ki so določeni za smrt, <sup>21</sup>da oznani Gospodovo ime na Sionu in njegovo hvalo v Jeruzalemu, <sup>22</sup>ko se zborejo skupaj ljudstva in kraljestva, da služijo Gospodu.

<sup>23</sup>Oslabil je mojo moč na poti, skrajšal je moje dneve. <sup>24</sup>Rekel sem:

»O moj Bog, ne odstrani me v sredi mojih dni; tvoja leta **so** skozi vse rodove.« <sup>25</sup>Od davnine si položil temelj zemlji in nebo **je** delo tvojih rok. <sup>26</sup>Ta **[dva]** bosta izginila, toda ti boš ostal. Da, vsi izmed njih se bodo postarali kakor obleka; spremenil jih boš kakor suknjo in bodo spremenjeni, <sup>27</sup>toda ti **si** isti in tvoja leta ne bodo imela

konca.<sup>28</sup> Otroci tvojih služabnikov bodo nadaljevali in njihovo seme bo utrjeno pred teboj.

*Davidov psalm.*

**103** Blagoslavljam Gospoda, o moja duša, in vse, kar je znotraj mene, **blagoslavljam** njegovo sveto ime.<sup>2</sup> Blagoslavljam Gospoda, o moja duša in ne pozabi vseh dejanj njega,<sup>3</sup> ki odpušča vse twoje krivičnosti, ki ozdravlja vse twoje bolezni,<sup>4</sup> ki odkupuje twoje življenje pred uničenjem, ki te krona z ljubečo skrbnostjo in nežnimi usmiljenji,<sup>5</sup> ki tvoja usta nasiče z dobrimi *stvarmi*, **tako da** se tvoja mladost obnavlja kakor orlova.

<sup>6</sup> Gospod izvršuje pravičnost in sodbo za vse, ki so zatirani.<sup>7</sup> Svoje poti je dal spoznati Mojzesu, svoja dela Izraelovim otrokom.<sup>8</sup> Gospod **je** usmiljen in milostljiv, počasen za jezo in obilen v usmiljenju.<sup>9</sup> Ne bo se vedno pričkal niti *svoje jeze* ne bo držal na veke.<sup>10</sup> Z nami ni ravnal po naših grehih niti nas ni nagrajeval glede na naše krivičnosti.<sup>11</sup> Kajti kakor je nebo visoko nad zemljo, **tako** veliko je njegovo usmiljenje do tistih, ki se ga bojijo.<sup>12</sup> Kolikor daleč je vzhod od zahoda, **tako** daleč odstranja naše prestopke od nas.<sup>13</sup> Kakor se oče usmili *svojih* otrok, **tako** se Gospod usmili teh, ki se ga bojijo.<sup>14</sup> Kajti pozna naš sestav; spominja se, da *smo* prah.<sup>15</sup> *Glede* človeka, **so** njegovi dnevi kakor trava; kakor cvetica polja, tako cveti.<sup>16</sup> Kajti čeznjogre veter in izgine in njen kraj je ne bo več poznal.<sup>17</sup> Toda Gospodovo usmiljenje **je** od večnosti do večnosti na tistih, ki se ga bojijo in njegova pravičnost do otrok otrok,<sup>18</sup> tistim, ki se držijo njegove zaveze in tistim, ki se spominjajo njegovih zapovedi, da jih izpolnjujejo.

<sup>19</sup> Gospod je pripravil svoj prestol v nebesih in njegovo kraljestvo vlada nad vsemi.<sup>20</sup> Blagoslavljamte Gospoda, vi njegovi angeli, ki se odlikujete v moči, ki izpolnjujete njegove zapovedi s poslušanjem glasu njegove besede.<sup>21</sup> Blagoslavljamte Gospoda, vse *ve* njegove vojske, *vi* njegovi služabniki, ki izpolnjujete njegovo željo.<sup>22</sup> Blagoslavljam Gospoda, vsa njegova dela na vseh krajih njegovega gospodstva. Blagoslavljam Gospoda, o moja duša.

**104** Blagoslavljam Gospoda, o moja duša. O Gospod, moj Bog, ti si tako velik, oblečen si s častjo in veličanstvom.<sup>2</sup> Ki *se* pokrivaš s svetlobo kakor z obleko, ki razteguješ nebo kakor zaveso.<sup>3</sup> Ki polagaš bruna svojih sob v vodah, ki delaš oblake [*za*] svoj bojni voz, ki hodiš na perutih vetra.<sup>4</sup> § Ki svoje angle delas *za* duhove, svoje služabnike *za* goreč ogenj.<sup>5</sup> Ki polagaš temelje zemlji, *da* na veke ne bo odstranjena.<sup>6</sup> Pokrivaš jo z globinami kakor z obleko; vode stojijo nad gorami.<sup>7</sup> Ob tvojem oštevanju so zbežale, ob glasu tvojega groma so odhitele.<sup>8</sup> § Gredo gor po gorah, gredo dol po dolinah, na kraj, ki si ga ti osnovaš zanje.<sup>9</sup> Postavil si mejo, da je ne morejo prečkati, da se ponovno ne obrnejo in ne pokrijejo zemlje.

<sup>10</sup> On izvire pošilja v doline, **ki** tečejo med hribi.<sup>11</sup> Dajejo piti vsaki poljski živali, divji osli si gasijo svojo žeko.<sup>12</sup> Poleg njih bo perjad neba, **ki** žvrgoli med mladikami, imela svoje prebivališče.<sup>13</sup> Iz svojih sob namaka hribe; zemlja je nasičena s sadom tvojih del.<sup>14</sup> Travi povzroča, da raste za živino in zelišče za služenje človeku, da lahko obrodi hrano iz zemlje<sup>15</sup> in vino, **da** razveseluje človekovo srce *in* olje, da *njegovemu* obrazu stori, da zasveti in kruh, **ki** utruje človekovo srce.<sup>16</sup> Gospodova drevesa so polna *soka*, libanonske cedre, ki jih je posadil,<sup>17</sup> kjer si ptice pletejo svoja gnezda; *glede* štoklje, **so** ciprese njenih hiš.<sup>18</sup> Visoki hribi **so** zatočišče za divje koze *in* skale za kunce.

<sup>26</sup> They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

<sup>27</sup> But thou **art** the same, and thy years shall have no end.

<sup>28</sup> The children of thy servants shall continue, and their seed shall be established before thee.

*A Psalm of David.*

**103** Bless the LORD, O my soul: and all that is within me, **bless** his holy name.

<sup>2</sup> Bless the LORD, O my soul, and forget not all his benefits:

<sup>3</sup> Who forgiveth all thine iniquities; who healeth all thy diseases;

<sup>4</sup> Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

<sup>5</sup> Who satisfieth thy mouth with good *things*; **so that** thy youth is renewed like the eagle's.

<sup>6</sup> The LORD executeth righteousness and judgment for all that are oppressed.

<sup>7</sup> He made known his ways unto Moses, his acts unto the children of Israel.

<sup>8</sup> The LORD **is** merciful and gracious, slow to anger, and plenteous in mercy.

<sup>9</sup> He will not always chide: neither will he keep **his anger** for ever.

<sup>10</sup> He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

<sup>11</sup> For as the heaven is high above the earth, **so** great is his mercy toward them that fear him.

<sup>12</sup> As far as the east is from the west, **so** far hath he removed our transgressions from us.

<sup>13</sup> Like as a father pitith **his** children, **so** the LORD pitith them that fear him.

<sup>14</sup> For he knoweth our frame; he remembereth that we **are** dust.

<sup>15</sup> **As for** man, his days **are** as grass: as a flower of the field, so he flourisheth.

<sup>16</sup> For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

<sup>17</sup> But the mercy of the LORD **is** from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

<sup>18</sup> To such as keep his covenant, and to those that remember his commandments to do them.

<sup>19</sup> The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

<sup>20</sup> Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

<sup>21</sup> Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

<sup>22</sup> Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

**104** Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

<sup>2</sup> Who coverest **thyself** with light as **with** a garment: who stretchest out the heavens like a curtain:

<sup>3</sup> Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

<sup>4</sup> Who maketh his angels spirits; his ministers a flaming fire:

<sup>5</sup> **Who** laid the foundations of the earth, **that** it should not be removed for ever.

<sup>6</sup> Thou coveredst it with the deep as **with** a garment: the waters stood above the mountains.

<sup>7</sup> At thy rebuke they fled; at the voice of thy thunder they hastened away.

<sup>8</sup> They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

<sup>9</sup> Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

<sup>10</sup> He sendeth the springs into the valleys, **which** run among the hills.

<sup>11</sup> They give drink to every beast of the field: the wild asses quench their thirst.

<sup>12</sup> By them shall the fowls of the heaven have their habitation, **which** sing among the branches.

<sup>13</sup> He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

<sup>14</sup> He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

<sup>15</sup> And wine **that** maketh glad the heart of man, **and** oil to make **his** face to shine, and bread **which** strengtheneth man's heart.

<sup>16</sup> The trees of the LORD are full of **sap**; the cedars of Lebanon, which he hath planted;

<sup>17</sup> Where the birds make their nests: **as for** the stork, the fir trees **are** her house.

<sup>18</sup> The high hills **are** a refuge for the wild goats; **and** the rocks for the conies.

<sup>19</sup> He appointed the moon for seasons: the sun knoweth his going down.

<sup>20</sup> Thou makest darkness, and it is night: wherein all the beasts of the forest do creep **forth**.

<sup>21</sup> The young lions roar after their prey, and seek their meat from God.

<sup>22</sup> The sun ariseth, they gather themselves together, and lay them down in their dens.

<sup>23</sup> Man goeth forth unto his work and to his labour until the evening.

<sup>24</sup> O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

<sup>25</sup> So **is** this great and wide sea, wherein **are** things creeping innumerable, both small and great beasts.

<sup>26</sup> There go the ships: **there is** that leviathan, **whom** thou hast made to play therein.

<sup>27</sup> These wait all upon thee; that thou mayest give **them** their meat in due season.

<sup>28</sup> **That** thou givest them they gather: thou openest thine hand, they are filled with good.

<sup>29</sup> Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

<sup>30</sup> Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

<sup>31</sup> The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

<sup>32</sup> He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

<sup>33</sup> I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

<sup>34</sup> My meditation of him shall be sweet: I will be glad in the LORD.

<sup>35</sup> Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

## 105 O give thanks unto the LORD; call upon his name: make known his deeds among the people.

<sup>2</sup> Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

<sup>3</sup> Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

<sup>4</sup> Seek the LORD, and his strength: seek his face evermore.

<sup>5</sup> Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

<sup>6</sup> O ye seed of Abraham his servant, ye children of Jacob his chosen.

<sup>7</sup> He **is** the LORD our God: his judgments **are** in all the earth.

<sup>8</sup> He hath remembered his covenant for ever, the word **which** he commanded to a thousand generations.

<sup>9</sup> Which **covenant** he made with Abraham, and his oath unto Isaac;

<sup>10</sup> And confirmed the same unto Jacob for a law, **and to** Israel **for** an everlasting covenant:

<sup>11</sup> Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

<sup>12</sup> When they were **but** a few men in number; yea, very few, and strangers in it.

<sup>13</sup> When they went from one nation to another, from **one** kingdom to another people;

<sup>14</sup> He suffered no man to do them wrong: yea, he reproved kings for their sakes;

<sup>15</sup> Saying, Touch not mine anointed, and do my prophets no harm.

<sup>16</sup> Moreover he called for a famine upon the land: he brake the whole staff of bread.

<sup>17</sup> He sent a man before them, **even** Joseph, **who** was sold for a servant:

<sup>18</sup> Whose feet they hurt with fetters: he was laid in iron:

<sup>19</sup> Until the time that his word came: the word of the LORD tried him.

<sup>20</sup> The king sent and loosed him; **even** the ruler of the people, and let him go free.

<sup>21</sup> He made him lord of his house, and ruler of all his substance:

<sup>22</sup> To bind his princes at his pleasure; and teach his senators wisdom.

<sup>23</sup> Israel also came into Egypt; and Jacob sojourned in the land of Ham.

<sup>24</sup> And he increased his people greatly; and made them stronger than their enemies.

<sup>25</sup> He turned their heart to hate his people, to deal subtilly with his servants.

<sup>19</sup> Luno je določil za obdobja, sonce pozna svoje zahajanje. <sup>20</sup> Delaš temo in je noč, ko vse gozdne živali lažijo **naprej**. <sup>21</sup> Mladi levi rjovejo za svojim plenom in iščejo svojo hrano od Boga. <sup>22</sup> Sonce vzhaja, zberejo se skupaj in se zleknejo v svoje brloge. <sup>23</sup> Človek hodi naprej k svojemu delu in k svojemu trudu do večera. <sup>24</sup> O Gospod, kako mnogotera so tvoja dela! V modrosti si jih vsa naredil; zemlja je polna tvojih bogastev. <sup>25</sup> **Tako je** to veliko in široko morje, v katerem **so** brezstevilne plazeče stvari, tako majhne kakor velike živali. <sup>26</sup> Tam se vozijo ladje, **tam je** ta levatán, **katerega** si naredil, da se igra v njem. <sup>27</sup> Vsi ti čakajo nate, da **jim** lahko daš njihovo hrano v pravšnjem obdobju. <sup>28</sup> **To** jim daješ, pobirajo; odpiraš svojo roko, nasičujejo se z dobrim. <sup>29</sup> Skrivaš svoj obraz, preplašijo se; jemlješ njihov dih, poginejo in se vrnejo k svojemu prahu. <sup>30</sup> Svojega duha pošiljaš naprej, ustvarjeni so; in obnavljaš obliče zemlje.

<sup>31</sup> Gospodova slava bo vztrajala na veki. Gospod se bo veselil v svojih delih. <sup>32</sup> Gleda na zemljo in ta se trese; dotika se hribov in se kadijo.

<sup>33</sup> Dokler živim, bom prepeval Gospodu; dokler imam svoj obstoj, bom prepeval hvalo svojemu Bogu. <sup>34</sup> Moje premisljevanje o njem bo prijetno; veselil se bom v Gospodu. <sup>35</sup> Naj bodo grešniki použiti z zemlje in naj zlobnega ne bo več. Blagoslavljam Gospoda, o moja duša. Hvalite Gospoda.

**105** O zahvaljujte se Gospodu, kličite njegovo ime; med ljudstvom razglasajte njegova dela. <sup>2</sup> Prepevajte mu, prepevajte mu psalme, gorovite o vseh njegovih čudovitih delih. <sup>3</sup> Ponašajte se z njegovim svetim imenom; naj se razveseljuje srce tistih, ki iščejo Gospoda. <sup>4</sup> Iščite Gospoda in njegovo moč; vselej iščite njegov obraz. <sup>5</sup> Spominjajte se njegovih čudovitih del, ki jih je storil, njegovih čudežev in sodb njegovih ust, <sup>6</sup> oh, vi seme Abrahama, njegovega služabnika, vi otroci Jakoba, njegovega izbranca. <sup>7</sup> On **je** Gospod, naš Bog; njegove sodbe **so** po vsej zemlji.

<sup>8</sup> Na veki se spominja svoje zaveze, besede, **ki** jo je zapovedal tisočerim rodovom. <sup>9</sup> Katero **zavezo** je sklenil z Abrahamom in svojo prisego Izaku <sup>10</sup> in isto potrdil Jakobu za zakon **in** Izraelu **za** večno zavezo, <sup>11</sup> rekoč: »Tebi bom dal kánaansko deželo, žreb vaše dediščine,« <sup>12</sup> ko jih je bilo po številu **le** malo ljudi, da, zelo malo in tujci v njej. <sup>13</sup> Ko so hodili od enega naroda k drugemu, od **enega** kraljestva k drugemu ljudstvu <sup>14</sup> nobenemu človeku ni pustil, da jim stori kriivo; da, zaradi njih je grajal kralje, <sup>15</sup> rekoč: »Ne dotikajte se mojih maziljencev in mojim prerokom ne delajte hudega.« <sup>16</sup> Poleg tega je nad deželo poklical lakoto; zlomil je celotno oporo kruha. <sup>17</sup> Pred njimi je poslal človeka, **celó** Jožefa, **ki** je bil prodan za služabnika, <sup>18</sup> katerega stopala so poškodovali z okovi, položen je bil v železo <sup>19</sup> do časa, ko je prišla njegova beseda; Gospodova beseda ga je prečistila. <sup>20</sup> Kralj je poslal in ga izpustil, **celó** vladar ljudstva in ga osvobodil. <sup>21</sup> Postavil ga je **[za]** gospodarja svoje hiše in vladarja vsega svojega imetja, <sup>22</sup> da po svoji milji volji zveže njegove prince in njegove senatorje uči modrosti. <sup>23</sup> Tudi Izrael je prišel v Egipt in Jakob je začasno prebival v Hamovi deželi. <sup>24</sup> Silno je pomnožil svoje ljudstvo in jih naredil močnejše kakor njihove sovražnike.

<sup>25</sup> Njihovo srce je obrnil, da sovraži njegovo ljudstvo, da premeteno postopa z njegovimi služabniki. <sup>26</sup> Poslal je svojega služabnika Mojzesu

**in** Arona, ki ga je izbral.<sup>27</sup> Prikazovala sta njegova znamenja med njimi in čudeže v Hamovi deželi.<sup>28</sup> § Poslal je temo in jo naredil temačno in nista se uprla zoper njegovo besedo.<sup>29</sup> Njihove vode je spremenil v kri in njihove ribe usmrtil.<sup>30</sup> Njihova dežela je po sobah njihovih kraljev porodila žab in obilju.<sup>31</sup> Rekel je in priše so različne vrste muh **in** uši po vseh njihovih krajih.<sup>32</sup> Dal jim je točo za dež **in** ognjeni ogenj po njihovi deželi.<sup>33</sup> Udaril je tudi njihove trte in njihova figova drevesa in zlomil drevesa njihovih krajev.<sup>34</sup> Spregorvoril je in priše so leteče kobilice in gosenice in to brez števila,<sup>35</sup> pojedle so vsa njihova zelišča po celotni deželi in požrle sad njihovih tal.<sup>36</sup> Udaril je tudi vse prvorojence v njihovi deželi, vodilne izmed vse njihove moči.<sup>37</sup> Izpeljal jih je tudi s srebrom in zlatom, in med njihovimi rodovimi **bilo** niti ene slabotne **osebe**.<sup>38</sup> Egipt je bil vesel, ko so odšli, kajti strah pred njimi je padel nanje.<sup>39</sup> Razprostrl je oblak za pokrivalo in ogenj, da daje svetlubo v noči.<sup>40</sup> **Ljudje** so prosili in privedel je prepelice ter jih nasičeval z nebeškim kruhom.<sup>41</sup> Odprl je skalo in pridrl so vode, po suhih krajih so tekle **kakor** reka.<sup>42</sup> Kajti spomnil se je svoje svete obljube **in** Abrahama, svojega služabnika.<sup>43</sup> Svoje ljudstvo je izpeljal z radostjo **in** svoje izvoljene z veseljem<sup>44</sup> in jim dal dežele poganov in podedovali so trud ljudstev,<sup>45</sup> da bi se lahko držali njegovih zakonov in obeleževali njegove postave. Hvalite Gospoda.

**106** Hvalite Gospoda. O zahvaljujte se Gospodu, ker **je** dober, kajti njegovo usmiljenje **traja** večno.<sup>2</sup> Kdo lahko izreče mogočna Gospodova dela? **Kdo** lahko naznanja vso njegovo hvalo?<sup>3</sup> Blagoslovjeni **so** tisti, ki se držijo sodbe **in** tisti, ki ob vseh časih ravna pravično.<sup>4</sup> Spomni se me, o Gospod, z naklonjenostjo, **katero prinašaš** svojemu ljudstvu. O obišči me s svojo rešitvijo duše,<sup>5</sup> da lahko vidim dobro tvojega izbranca, da se lahko veselim v veselju tvojega naroda, da se lahko ponašam s twojo dedičino.

<sup>6</sup> Grešili smo z našimi očeti, zgrešili smo krivičnost, ravnali smo zlobno.<sup>7</sup> Naši očetje v Egiptu niso razumeli tvojih čudežev, niso se spominjali množice tvojih milosti, temveč so **ga** dražili pri morju, **celo** pri Rdečem morju.<sup>8</sup> Pa vendar jih je rešil zaradi svojega imena, da je lahko storil, da se spozna njegova mogočna moč.<sup>9</sup> Oštrel je tudi Rdeče more in le-to se je posušilo, tako jih je vodil skozi globine kakor skozi divjino.<sup>10</sup> Rešil jih je iz roke tistega, ki **jih** je sovražil in jih odkupil iz sovražnikove roke.<sup>11</sup> Vode so pokrile njihove sovražnike; niti eden izmed njih ni preostal.<sup>12</sup> Potem so verjeli njegovim besedam; peli so njegovo hvalo.

<sup>13</sup> Kmalu so pozabili njegova dela, niso čakali na njegov nasvet,<sup>14</sup> temveč so silno hrepeli v divjini in skušali Boga v puščavi.<sup>15</sup> § Dal jim je njihovo zahtevalo, toda poslal je pustost v njihove duše.<sup>16</sup> Zavidali so tudi Mojzesu v taboru **in** Aronu, Gospodovemu svetemu.<sup>17</sup> Zemlja se je odprla in požrla Datána in pokrila Abíramovo družino.<sup>18</sup> V njuni družini pa je bil vžgan ogenj, plamen je požgal zlobne.<sup>19</sup> Naredili so tele na Horebu in oboževali ulito podobo.<sup>20</sup> Tako so svojo slavo zamenjali v podobnost vola, ki je travo.<sup>21</sup> Pozabili so Boga, svojega rešitelja, ki je v Egiptu storil velike stvari,<sup>22</sup> čudovita dela v Hamovi deželi **in** strašne stvari pri Rdečem morju.<sup>23</sup> Zato je rekел, da jih bo uničil, če ne bi njegov izbranec Mojzes stal pred njim v vrzeli, da odvrne njegov bes, da **jih** ne bi uničil.<sup>24</sup> Da, prezirali so prijetno deželo, niso verovali njegovi besedi,<sup>25</sup> temveč so godrnjali v svojih šotorih **in** niso prisluhnili Gospodovemu glasu.<sup>26</sup> Zato je dvignil svojo roko zoper njih, da jih zruši v divjini,<sup>27</sup> da uniči njihovo seme tudi med narodi in da jih razkropi po deželah.<sup>28</sup> Pridružili so se tudi k Báál Peórju in jedli žrtvovanje mrtvim.<sup>29</sup> Tako so **ga** s svojimi domiselnostmi dražili do jeze, in mednje je vdrla nadloga.<sup>30</sup> Potem se je dvignil Pinhás in izvršil sodbo in **tako** se je nadloga zaustavila.<sup>31</sup> To mu je bilo šteto v pravičnost, vsem rodovom na vékoma.<sup>32</sup> Jezili so **ga** tudi pri vodah prepira, tako da se je zaradi njih za Mojzesu slabo izteklo,<sup>33</sup> ker so

<sup>26</sup> He sent Moses his servant; **and** Aaron whom he had chosen.  
<sup>27</sup> They shewed his signs among them, and wonders in the land of Ham.  
<sup>28</sup> He sent darkness, and made it dark; and they rebelled  
not against his word.  
<sup>29</sup> He turned their waters into blood, and slew their fish.  
<sup>30</sup> Their land brought forth frogs in abundance, in the  
chambers of their kings.  
<sup>31</sup> He spake, and there came divers sorts of flies, **and**  
lice in all their coasts.  
<sup>32</sup> He gave them hail for rain, **and** flaming fire in their land.  
<sup>33</sup> He smote their vines also and their fig trees; and brake  
the trees of their coasts.  
<sup>34</sup> He spake, and the locusts came, and caterpillers, and  
that without number,  
<sup>35</sup> And did eat up all the herbs in their land, and devoured  
the fruit of their ground.  
<sup>36</sup> He smote also all the firstborn in their land, the chief  
of all their strength.  
<sup>37</sup> He brought them forth also with silver and gold: and **there**  
**was** not one feeble **person** among their tribes.  
<sup>38</sup> Egypt was glad when they departed: for the fear of  
them fell upon them.  
<sup>39</sup> He spread a cloud for a covering; and fire to give light in the night.  
<sup>40</sup> **The people** asked, and he brought quails, and satisfied  
them with the bread of heaven.  
<sup>41</sup> He opened the rock, and the waters gushed out; they  
ran in the dry places **like** a river.  
<sup>42</sup> For he remembered his holy promise, **and** Abraham his servant.  
<sup>43</sup> And he brought forth his people with joy, **and** his  
chosen with gladness:  
<sup>44</sup> And gave them the lands of the heathen: and they inherited  
the labour of the people;  
<sup>45</sup> That they might observe his statutes, and keep his  
laws. Praise ye the LORD.

**106** Praise ye the LÖRD. O give thanks unto the LÖRD; for **he**  
**is** good: for his mercy **endureth** for ever.  
<sup>2</sup> Who can utter the mighty acts of the LÖRD? **who**  
can shew forth all his praise?  
<sup>3</sup> Blessed **are** they that keep judgment, **and** he that doeth  
righteousness at all times.  
<sup>4</sup> Remember me, O LÖRD, with the favour **that thou bearest**  
unto thy people: O visit me with thy salvation;  
<sup>5</sup> That I may see the good of thy chosen, that I may rejoice in the  
gladness of thy nation, that I may glory with thine inheritance.

<sup>6</sup> We have sinned with our fathers, we have committed  
iniquity, we have done wickedly.  
<sup>7</sup> Our fathers understood not thy wonders in Egypt; they  
remembered not the multitude of thy mercies; but  
provoked **him** at the sea, **even** at the Red sea.  
<sup>8</sup> Nevertheless he saved them for his name's sake, that he might  
make his mighty power to be known.  
<sup>9</sup> He rebuked the Red sea also, and it was dried up: so he led them  
through the depths, as through the wilderness.  
<sup>10</sup> And he saved them from the hand of him that hated **them**, and  
redeemed them from the hand of the enemy.  
<sup>11</sup> And the waters covered their enemies: there was not one of them left.  
<sup>12</sup> Then believed they his words; they sang his praise.

<sup>13</sup> They soon forgat his works; they waited not for his counsel:  
<sup>14</sup> But lusted exceedingly in the wilderness, and tempted  
God in the desert.  
<sup>15</sup> And he gave them their request; but sent leanness into their soul.  
<sup>16</sup> They envied Moses also in the camp, **and** Aaron the saint of the LÖRD.  
<sup>17</sup> The earth opened and swallowed up Dathan, and covered  
the company of Abiram.  
<sup>18</sup> And a fire was kindled in their company; the flame  
burned up the wicked.  
<sup>19</sup> They made a calf in Horeb, and worshipped the molten image.  
<sup>20</sup> Thus they changed their glory into the similitude of  
an ox that eateth grass.  
<sup>21</sup> They forgat God their saviour, which had done great things in Egypt;  
<sup>22</sup> Wondrous works in the land of Ham, **and** terrible  
things by the Red sea.  
<sup>23</sup> Therefore he said that he would destroy them, had not Moses  
his chosen stood before him in the breach, to turn away  
his wrath, lest he should destroy **them**.  
<sup>24</sup> Yea, they despised the pleasant land, they believed not his word:  
<sup>25</sup> But murmured in their tents, **and** hearkened not unto  
the voice of the LÖRD.

<sup>26</sup>Therefore he lifted up his hand against them, to overthrow them in the wilderness:  
<sup>27</sup>To overthrow their seed also among the nations, and to scatter them in the lands.  
<sup>28</sup>They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.  
<sup>29</sup>Thus they provoked **him** to anger with their inventions: and the plague brake in upon them.  
<sup>30</sup>Then stood up Phinehas, and executed judgment: and so the plague was stayed.  
<sup>31</sup>And that was counted unto him for righteousness unto all generations for evermore.  
<sup>32</sup>They angered **him** also at the waters of strife, so that it went ill with Moses for their sakes:  
<sup>33</sup>Because they provoked his spirit, so that he spake unadvisedly with his lips.

<sup>34</sup>They did not destroy the nations, concerning whom the LORD commanded them:  
<sup>35</sup>But were mingled among the heathen, and learned their works.  
<sup>36</sup>And they served their idols: which were a snare unto them.  
<sup>37</sup>Yea, they sacrificed their sons and their daughters unto devils,  
<sup>38</sup>And shed innocent blood, **even** the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.  
<sup>39</sup>Thus were they defiled with their own works, and went a whoring with their own inventions.  
<sup>40</sup>Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.  
<sup>41</sup>And he gave them into the hand of the heathen; and they that hated them ruled over them.  
<sup>42</sup>Their enemies also oppressed them, and they were brought into subjection under their hand.  
<sup>43</sup>Many times did he deliver them; but they provoked **him** with their counsel, and were brought low for their iniquity.  
<sup>44</sup>Nevertheless he regarded their affliction, when he heard their cry:  
<sup>45</sup>And he remembered for them his covenant, and repented according to the multitude of his mercies.  
<sup>46</sup>He made them also to be pitied of all those that carried them captives.  
<sup>47</sup>Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, **and** to triumph in thy praise.  
<sup>48</sup>Blessed **be** the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

## 107 O give thanks unto the LORD, for **he is** good: for his mercy **endureth** for ever.

<sup>2</sup>Let the redeemed of the LORD say **so**, whom he hath redeemed from the hand of the enemy;  
<sup>3</sup>And gathered them out of the lands, from the east, and from the west, from the north, and from the south.  
<sup>4</sup>They wandered in the wilderness in a solitary way; they found no city to dwell in.  
<sup>5</sup>Hungry and thirsty, their soul fainted in them.  
<sup>6</sup>Then they cried unto the LORD in their trouble, **and** he delivered them out of their distresses.  
<sup>7</sup>And he led them forth by the right way, that they might go to a city of habitation.  
<sup>8</sup>Oh that **men** would praise the LORD **for** his goodness, and **for** his wonderful works to the children of men!  
<sup>9</sup>For he satisfieth the longing soul, and filleth the hungry soul with goodness.

<sup>10</sup>Such as sit in darkness and in the shadow of death, **being** bound in affliction and iron;  
<sup>11</sup>Because they rebelled against the words of God, and contemned the counsel of the most High:  
<sup>12</sup>Therefore he brought down their heart with labour; they fell down, and **there was** none to help.  
<sup>13</sup>Then they cried unto the LORD in their trouble, **and** he saved them out of their distresses.  
<sup>14</sup>He brought them out of darkness and the shadow of death, and brake their bands in sunder.  
<sup>15</sup>Oh that **men** would praise the LORD **for** his goodness, and **for** his wonderful works to the children of men!  
<sup>16</sup>For he hath broken the gates of brass, and cut the bars of iron in sunder.

<sup>17</sup>Fools because of their transgression, and because of their iniquities, are afflicted.

<sup>18</sup>Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

dražili njegovega duha, tako da je s svojimi ustnicami nepremišljeno govoril.

<sup>34</sup>Niso pokončali narodov, glede katerih jim je Gospod zapovedal, <sup>35</sup>temveč so bili pomešani med pogane in se naučili njihovih del. <sup>36</sup>Služili so svojim malikom, ki so bili zanje past. <sup>37</sup>Da, svoje sinove in svoje hčere so žrtvovali hudičem <sup>38</sup>in prelivali nedolžno kri, celo kri svojih sinov in svojih hčera, katere so žrtvovali kánaanskim malikom, in dežela je bila oskrunjena s krvjo. <sup>39</sup>Tako so bili omadeževani s svojimi lastnimi deli in se šli vlačuganje s svojo lastno domiselnostjo. <sup>40</sup>Zato je bil zoper njegovo ljudstvo vžgan Gospodov bes, do take mere, da je preziral svojo lastno dediščino. <sup>41</sup>Izročil jih je v roko poganov in tisti, ki so jih sovražili, so vladali nad njimi. <sup>42</sup>Tudi njihovi sovražniki so jih zatirali in privedeni so bili v podjarmljenje, pod njihovo roko. <sup>43</sup>Mnogokrat jih je osvobodil, toda dražili so ga s svojo namero in bili so ponižani zaradi svoje krivičnosti. <sup>44</sup>Vendar, ko je slišal njihovo vpitje, se je ozrl na njihovo stisko <sup>45</sup>in zanje se je spomnil svoje zaveze in se pokesal glede na množico svojih usmiljenj. <sup>46</sup>Pripravil jim je tudi usmiljenje pred vsemi tistimi, ki so jih odvedli ujetje. <sup>47</sup>Reši nas, o Gospod, naš Bog in zberi nas izmed poganov, da se zahvaljujemo tvjemu svetemu imenu **in** da zmagujemo v tvjem hvaljenju. <sup>48</sup>Blagoslovljen **bodi** Gospod, Izraelov Bog, od večnosti do večnosti in vse ljudstvo naj reče: »Amen. Hvalite Gospoda.«

**107** O zahvaljujte se Gospodu, ker **je** dober, kajti njegovo usmiljenje **traja** večno.<sup>2</sup> Tako naj govorijo Gospodovi odkupljenci, katere je odkupil iz sovražnikove roke <sup>3</sup>in jih zbral iz dežel, od vzhoda in od zahoda, od severa in od juga. <sup>4</sup>Tavali so po divjini, po osamljeni poti; nobenega mesta niso našli, da prebivajo v njem. <sup>5</sup>Lačni in žejni, njihova duša je oslabela v njih. <sup>6</sup>Potem so v svoji stiski klícali h Gospodu **in** jih je osvobodil iz njihovih tegob. <sup>7</sup>Vodil jih je naprej po pravi poti, da lahko gredo v mesto prebivanja. <sup>8</sup>O da bi **ljudje** hvalili Gospoda **zaradi** njegove dobre in **zaradi** njegovih čudovitih del človeškim otrokom! <sup>9</sup>Kajti on nasičuje hrepenečo dušo in lačno dušo napolnjuje z dobroto.

<sup>10</sup>Term, ki so sedeli v temi in smrtni senci **in bili** zvezani v stiski in žeuzu, <sup>11</sup>ker so se uprli zoper Božjo besedo in zaničevali namero Najvišjega, <sup>12</sup>je zato njihovo srce ponižal s trudom; padli so dol in nikogar ni **bilo**, da pomaga. <sup>13</sup>Potem so v svoji stiski klícali h Gospodu **in** rešil jih je iz njihovih tegob. <sup>14</sup>Privedel jih je iz teme in smrtne sence in pretrgal njihove vezi. <sup>15</sup>O da bi **ljudje** hvalili Gospoda **zaradi** njegove dobre in **zaradi** njegovih čudovitih del človeškim otrokom! <sup>16</sup>Kajti zlomil je velika vrata iz brona in presekal železne zapape.

<sup>17</sup>Bedaki, zaradi svojega prestopka in zaradi svojih krivičnosti so prizadeti. <sup>18</sup>Njihova duša prezira vse vrste hrane in približuje se velikim vratom smrti. <sup>19</sup>Potem v svoji stiski kličejo h Gospodu **in** on jih rešuje iz njihovih tegob. <sup>20</sup>Poslal je svojo besedo, jih ozdravil in **jih** osvobodil pred njihovimi uničenji. <sup>21</sup>O da bi **ljudje** hvalili Gospoda

**za** njegovo dobroto in **za** njegova čudovita dela človeškim otrokom!  
**22** Naj žrtvujejo klavne daritve zahvaljevanja in z veseljem oznanajo njegova dela.

**23** Tisti, ki gredo dol k morju na ladjah, da trgujejo po velikih vodah,  
**24** tisti vidijo Gospodova dela in njegove čudeže v globini. **25** Kajti on ukazuje in vzdiguje viharni veter, ki dviguje valove. **26** Le-ti se vzpenjajo k nebu, ponovno gredo dol h globinam. Njihova duša je zmehčana zaradi stiske. **27** Opotekajo se sem ter tja in omahujejo kakor pijan človek in ne vedo več kaj storiti. **28** Potem v svoji stiski kličejo h Gospodu in jih izpeljuje iz njihovih tegob. **29** Vihar spreminja v tišino, tako da so njegovi valovi mirni. **30** Potem so veseli, ker so mirni; tako jih privede v njihovo želeno pristanišče. **31** O da bi *Ijudje* hvalili Gospoda **za** njegovo dobroto in **za** njegova čudovita dela človeškim otrokom! **32** Naj ga povišujejo tudi v skupnosti ljudstva in ga hvalijo v zboru starešin.

**33** Reke spreminja v divjino in vodne izvire v suha tla, **34** rodovitno deželo v jalovost zaradi zlobnosti tistih, ki prebivajo v njej. **35** Divjino spreminja v stoječo vodo in suha tla v vodne izvire. **36** Tam daje lačnim, da prebivajo, da lahko postavijo mesto za prebivališče, **37** posejejo polja in zasadijo vinograde, ki lahko obrodijo sadove rasti. **38** Tudi blagoslavlja jih, tako da so silno pomnoženi in ne prenaša, **[da]** se njihova živina zmanjšuje. **39** Ponovno, pomanjšani so in ponižani zaradi zatiranja, stiske in bridkosti. **40** Zaničevanje izliva na prince in jim povzroča, da se klatijo po divjini, **kjer** ni poti. **41** Vendar ubogega postavlja na visoko pred stisko in **mu** pripravlja družine kakor trop. **42** Pravični bo **to** videl in se veselil; vsa krivičnost pa bo ustavila svoja usta. **43** Kdorkoli **je** moder in bo obeleževal te **stvari**, celo oni bodo razumeli Gospodovo ljubečo skrbnost.

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**19** Then they cry unto the LORD in their trouble, **and** he sabeth them out of their distresses.  
**20** He sent his word, and healed them, and delivered **them** from their destructions.  
**21** Oh that **men** would praise the LORD **for** his goodness, and **for** his wonderful works to the children of men!  
**22** And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

**23** They that go down to the sea in ships, that do business in great waters;  
**24** These see the works of the LORD, and his wonders in the deep.  
**25** For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.  
**26** They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.  
**27** They reel to and fro, and stagger like a drunken man, and are at their wits' end.  
**28** Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.  
**29** He maketh the storm a calm, so that the waves thereof are still.  
**30** Then are they glad because they be quiet; so he bringeth them unto their desired haven.  
**31** Oh that **men** would praise the LORD **for** his goodness, and **for** his wonderful works to the children of men!  
**32** Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

**33** He turneth rivers into a wilderness, and the watersprings into dry ground;  
**34** A fruitful land into barrenness, for the wickedness of them that dwell therein.  
**35** He turneth the wilderness into a standing water, and dry ground into watersprings.  
**36** And there he maketh the hungry to dwell, that they may prepare a city for habitation;  
**37** And sow the fields, and plant vineyards, which may yield fruits of increase.  
**38** He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.  
**39** Again, they are minished and brought low through oppression, affliction, and sorrow.  
**40** He poureth contempt upon princes, and causeth them to wander in the wilderness, **where there is no way**.  
**41** Yet setteth he the poor on high from affliction, and maketh **him** families like a flock.  
**42** The righteous shall see **it**, and rejoice: and all iniquity shall stop her mouth.  
**43** Whoso **is** wise, and will observe these **things**, even they shall understand the lovingkindness of the LORD.

A Song or Psalm of David.

Pesem ali Davidov psalm.

**108** O Bog, moje srce je trdno; prepeval bom in dajal hvalo, celo s svojo slavo. **2** § Žbudita se, plunka in harfa; jaz **sam** se bom zgodaj prebudil. **3** Hvalil te bom, o Gospod, med ljudstvi in prepeval ti bom hvale med narodi. **4** Kajti tvoje usmiljenje **je** veliko nad nebom in tvoja resnica **sega** do oblakov. **5** Bodи povišan, o Bog, nad nebo in tvoja slava nad vso zemljio, **6** da so twoji ljubljeni lahko osvobojeni; reši s svojo desnicou in mi odgovori. **7** Bog je spregovoril v svoji svetosti: »Veselil se bom in razdelil bom Sihem in odmeril Sukotsko dolino. **8** Gileád **je** moj, Manáse **je** moj, tudi Efrájim **je** moč moje glave, Juda **je** moj postavodajalec. **9** Moáb **je** moj lonec za pranje, nad Edóm bom vrgel svoj čevelj, nad Filistejo bom slavil zmago.« **10** Kdo me bo privedel v utrjeno mesto? Kdo me bo vodil v Edóm? **11** *Mar* ne boš **ti**, o Bog, **ki** si nas zavrgel? Ali ne boš **ti**, o Bog, šel naprej z našimi vojskami? **12** Daj nam pomoč iz stiske, kajti zaman **je** človeška pomoč. **13** Z Bogom bomo delali hrabro, kajti on **je ta**, **ki** bo pomendral naše sovražnike.

**108** O God, my heart is fixed; I will sing and give praise, even with my glory.  
**2** Awake, psaltery and harp: I **myself** will awake early.  
**3** I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.  
**4** For thy mercy **is** great above the heavens: and thy truth **reacheth** unto the clouds.  
**5** Be thou exalted, O God, above the heavens: and thy glory above all the earth;  
**6** That thy beloved may be delivered: save **with** thy right hand, and answer me.  
**7** God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.  
**8** Gilead **is** mine; Manasseh **is** mine; Ephraim also **is** the strength of mine head; Judah **is** my lawgiver;  
**9** Moab **is** my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.  
**10** Who will bring me into the strong city? who will lead me into Edom?  
**11** *Wilt* not **thou**, O God, **who** hast cast us off? and wilt not thou, O God, go forth with our hosts?  
**12** Give us help from trouble: for vain **is** the help of man.  
**13** Through God we shall do valiantly: for he **it is that** shall tread down our enemies.

To the chief Musician, A Psalm of David.

## 109 Hold not thy peace, O God of my praise;

<sup>2</sup>For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

<sup>3</sup>They compassed me about also with words of hatred; and fought against me without a cause.

<sup>4</sup>For my love they are my adversaries: but I **give myself unto** prayer.

<sup>5</sup>And they have rewarded me evil for good, and hatred for my love.

<sup>6</sup>Set thou a wicked man over him: and let Satan stand at his right hand.

<sup>7</sup>When he shall be judged, let him be condemned: and let his prayer become sin.

<sup>8</sup>Let his days be few; **and** let another take his office.

<sup>9</sup>Let his children be fatherless, and his wife a widow.

<sup>10</sup>Let his children be continually vagabonds, and beg: let them seek **their bread** also out of their desolate places.

<sup>11</sup>Let the extortioner catch all that he hath; and let the strangers spoil his labour.

<sup>12</sup>Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

<sup>13</sup>Let his posterity be cut off; **and** in the generation following let their name be blotted out.

<sup>14</sup>Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

<sup>15</sup>Let them be before the LORD continually, that he may cut off the memory of them from the earth.

<sup>16</sup>Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

<sup>17</sup>As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

<sup>18</sup>As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

<sup>19</sup>Let it be unto him as the garment **which** covereth him, and for a girdle wherewith he is girded continually.

<sup>20</sup>**Let this be** the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

<sup>21</sup>But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy **is** good, deliver thou me.

<sup>22</sup>For I **am** poor and needy, and my heart is wounded within me.

<sup>23</sup>I am gone like the shadow when it declineth: I am tossed up and down as the locust.

<sup>24</sup>My knees are weak through fasting; and my flesh faileth of fatness.

<sup>25</sup>I became also a reproach unto them: **when** they looked upon me they shaked their heads.

<sup>26</sup>Help me, O LORD my God: O save me according to thy mercy:

<sup>27</sup>That they may know that this **is** thy hand; **that** thou, LORD, hast done it.

<sup>28</sup>Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

<sup>29</sup>Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

<sup>30</sup>I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

<sup>31</sup>For he shall stand at the right hand of the poor, to save **him** from those that condemn his soul.

A Psalm of David.

## 110 The LORD said unto my Lord, Sit thou at my right hand,

until I make thine enemies thy footstool.

<sup>2</sup>The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

<sup>3</sup>Thy people **shall be** willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

<sup>4</sup>The LORD hath sworn, and will not repent, Thou **art** a priest for ever after the order of Melchizedek.

<sup>5</sup>The Lord at thy right hand shall strike through kings in the day of his wrath.

<sup>6</sup>He shall judge among the heathen, he shall fill **the places** with the dead bodies; he shall wound the heads over many countries.

<sup>7</sup>He shall drink of the brook in the way: therefore shall he lift up the head.

Vodji glasbenikov. Davidov psalm.

**109** Ne molči, o Bog moje hvale, <sup>2</sup>kajti usta zlobnih in usta varljivev so odprta proti meni; zoper mene so govorili z lažnim jezikom. <sup>3</sup>Obkrožili so me tudi z besedami sovraščva in brez razloga so se borili zoper mene. <sup>4</sup>Zaradi moje ljubezni so moji nasprotniki, toda **samega sebe izročam** molitvi. <sup>5</sup>Nagradili so me [z] zlom za dobro in sovražjo me zaradi moje ljubezni.

<sup>6</sup> § Nad njim postavi zlobnega človeka in naj Satan stoji na njegovi desnici. <sup>7</sup>Ko bo sojen, naj bo osojen in njegova molitev naj postane greh. <sup>8</sup>Njegovih dni naj bo malo; **in** drug naj prevzame njegovo službo. <sup>9</sup>Naj bodo njegovi otroci brez oceta in njegova žena vdova. <sup>10</sup>Naj bodo njegovi otroci nenehno potepuhni in [**naj**] beračijo. **Svoj kruh** naj iščejo tudi izven svojih zapuščenih krajev. <sup>11</sup>Naj izsiljevalec zgrabi vse, kar ima in tuji naj oplenijo njegov trud. <sup>12</sup>Naj ne bo nikogar, da mu nakloni usmiljenje; niti naj ne bo nikogar, da podpre njegove osirotele otroke. <sup>13</sup>Njegovo potomstvo naj bo iztrebljeno, **in** v naslednjem rodu naj bo njihovo ime izbrisano. <sup>14</sup>Naj krivičnost njegovih očetov ne bo pozabljena pri Gospodu in greh njegove matere naj ne bo izbrisani. <sup>15</sup>Naj bodo nenehno pred Gospodom, da bi spomin nanje lahko odrezal z zemlje. <sup>16</sup>Zato ker se ni spomnil, da pokaže usmiljenje, temveč je preganjal ubogega in pomoči potrebnega moža, da mogoče celo ubije potrege v srcu. <sup>17</sup>Kakor je ljubil prekletstvo, tako naj le-to pride nadanj. Kakor se ni razveseljeval v blagoslavljaju, tako naj bo le-to daleč od njega. <sup>18</sup>Kakor se je oblačil s prekletstvom, podobno kakor s svojo obleko, tako naj le-to pride v njegovo notranjost kakor voda in kakor olje v njegove kosti. <sup>19</sup>Naj bo to kakor obleka, **ki** ga pokriva in namesto pasu, s katerim je nenehno opasan. <sup>20</sup>**Naj bo** to nagrada mojim nasprotnikom od Gospoda in tistim, ki govorijo zoper mojo dušo.

<sup>21</sup>Toda ti delaj zame, o Bog, Gospod, zaradi svojega imena; osvobi me, ker **je** twoje usmiljenje dobro. <sup>22</sup>Kajti jaz **sem** ubog in pomoči potreben in moje srce je ranjeno znotraj mene. <sup>23</sup>Odhajal sem kakor senca, ko se ta zmanjšuje; kakor leteča kobilica sem premetavan sem ter tja. <sup>24</sup>Moja kolena so šibka zaradi posta in mojemu mesu manjka mastnosti. <sup>25</sup>Postal sem jim tudi graja; **ko** so pogledali name, so stresali svoje glave. <sup>26</sup>Pomagaj mi, o Gospod, moj Bog, o reši me glede na svoje usmiljenje, <sup>27</sup>da bodo lahko vedeli, da **je** to tvoja roka. **da** si ti, Gospod, to storil. <sup>28</sup>Naj preklinjajo, toda ti blagoslavljaj. Ko vstanejo, naj bodo osramočeni, toda tvoj služabnik naj se veseli. <sup>29</sup>Naj bodo moji nasprotniki oblečeni s sramoto in naj se kakor z ogrinjalom pokrijejo s svojo lastno zmedenostjo. <sup>30</sup>S svojimi ustmi bom silno hvalil Gospoda; da, hvalil ga bom med množico. <sup>31</sup>Kajti stal bo ob desnici ubogega, da **ga** reši pred tistimi, ki obsojajo njegovo dušo.

Davidov psalm.

**110** Gospod je rekel mojemu Gospodu: »Sédi na mojo desnico, dokler ne naredim tvojih sovražnikov [**za**] tvojo pručko.«

<sup>2</sup>Gospod bo s Siona poslal palico tvoje moči; vladaj v sredi svojih sovražnikov. <sup>3</sup>Tvoje ljudstvo **bo** voljno na dan twoje moči, v krasotah svetosti od maternice jutra; ti imas roso svoje mladosti. <sup>4</sup>Gospod je prisegel in se ne bo kesal: »Ti **si** duhovnik na veke po Melkizedekovem redu.«

<sup>5</sup>Gospod na tvoji desnici bo na dan svojega besa udaril čez kralje.

<sup>6</sup>Sodil bo med pogani, **kraje** bo napolnil s trupli, ranil bo glave nad mnogimi deželami. <sup>7</sup>Na poti bo pil iz potoka, zato bo dvignil glavo.

**111** Hvalite Gospoda. Hvalil bom Gospoda z vsem *svojim* celotnim srcem, v zboru poštenih in v skupnosti. <sup>2</sup> Gospodova dela so velika, preiskovana od vseh tistih, ki imajo veselje v tem. <sup>3</sup> Njegovo delo je častitljivo in veličastno, in njegova pravičnost traja večno. <sup>4</sup> Storil je svoja čudovita dela, da se ne pozabijo. Gospod je milostljiv in poln sočutja. <sup>5</sup> Dal je hrano tistim, ki se ga bojijo; vedno se bo zavedal svoje zaveze.

<sup>6</sup> Svojemu ljudstvu je pokazal moč svojih del, da jim lahko da dediščino poganov. <sup>7</sup> Dela njegovih rok so resnica in sodba; vse njegove zapovedi so zanesljive. <sup>8</sup> Trdno stojijo na veke vekov, narejene so v resnici in poštenosti. <sup>9</sup> Svojemu ljudstvu je poslal odkupitev, na veke je zapovedal svojo zavezo. Svetlo in spoštovanje je njegovo ime. <sup>10</sup> Strah Gospodov je začetek modrosti. Dobro razumevanje imajo vsi tisti, ki izpolnjujejo *njegove zapovedi*. Njegova hvala traja večno.

**112** Hvalite Gospoda. Blagoslovjen je človek, *ki* se boji Gospoda, *ki* se silno razveseluje v njegovih zapovedih. <sup>2</sup> Njegovo seme na zemlji bo mogočno; rod iskrenih bo blagoslovjen. <sup>3</sup> Premoženje in bogastva *bodo* v njegovi hiši in njegova pravičnost traja za vedno. <sup>4</sup> Iskrenemu v temi vstaja svetloba; milostljiv je, poln sočutja in pravičen. <sup>5</sup> Dober človek kaže naklonjenost in posoja; svoje zadeve bo usmerjal s preudarnostjo.

<sup>6</sup> Zagotovo ne bo omajan na veke, pravični bo v večnem spominu. <sup>7</sup> Ne bo se bal zlih sporocil; njegovo srce je trdno, zaupa v Gospoda. <sup>8</sup> Njegovo srce je utrjeno, ne bo se bal, dokler ne opazi *svoje želje* na svojih sovražnikih. <sup>9</sup> Razdelil je, dal je ubogim; njegova pravičnost traja za vedno; njegov rog bo povisan s častjo. <sup>10</sup> Zlobni bo *to* videl in bo užaloščen, škripal bo s svojimi zobmi in pešal. Želja zlobnega bo izginila.

**113** Hvalite Gospoda. Hvalite, o vi Gospodovi služabniki, hvalite Gospodovo ime. <sup>2</sup> Blagoslovjeno bodi Gospodovo ime od tega časa dalje in na vékoma. <sup>3</sup> Od sončnega vzhoda do zahajanja istega naj *se* hvali Gospodovo ime. <sup>4</sup> Gospod je visoko nad vsemi narodi in njegova slava nad nebom. <sup>5</sup> Kdo je podoben Gospodu, našemu Bogu, ki prebiva na višavi, <sup>6</sup> ki *samega sebe* ponuja, da gleda *stvari*, *ki so* na nebu in na zemlji! <sup>7</sup> Iz prahu dviguje ubogega *in* iz gnojišča vzdiguje pomoči potrebnega, <sup>8</sup> da *ga* lahko postavi s princi, *celo* s princi svojega ljudstva. <sup>9</sup> Jalovi ženski daje, da varuje hišo *in da je* radostna mati otrok. Hvalite Gospoda.

**114** Ko je Izrael odšel iz Egipta, hiša Jakobova od ljudi tujega jezika, <sup>2</sup> je bil Juda njegovo svetišče *in* Izrael njegovo gospodstvo. <sup>3</sup> Morje je *to* video in pobegnilo; Jordan je bil gnan nazaj. <sup>4</sup> Gore so poskakovalke kakor ovni *in* majhni hribi kakor jagnjeta. <sup>5</sup> Kaj ti je *bilo*, o ti morje, da bežiš? Ti Jordan, *da si* bil gnan nazaj? <sup>6</sup> Ve gore, *da ste* poskakovalke kakor ovni *in* vi majhni hribi kakor jagnjeta? <sup>7</sup> Trepetaj, ti zemlja, ob Gospodovi prisotnosti, ob prisotnosti Jakobovega Boga, <sup>8</sup> ki je skalo spremenil v stoječo vodo, kremen v studenec vodá.

**115** Ne nam, o Gospod, ne nam, temveč daj slavo svojemu imenu, zaradi svojega usmiljenja *in* zaradi svoje resnice. <sup>2</sup> Zakaj bi pogani govorili: »Kje je sedaj njihov Bog?« <sup>3</sup> Toda naš Bog *je* v nebesih; storil je karkoli mu ugaja. <sup>4</sup> Njihovi maliki so srebro in zlato, delo človeških rok. <sup>5</sup> Imajo usta, toda ne govorijo; imajo oči, toda ne vidijo; <sup>6</sup> imajo ušesa, toda ne slišijo; imajo nosove, toda ne duhajo, <sup>7</sup> imajo roke, toda ne prijemajo; imajo stopala, toda ne hodijo niti ne govorijo skozi svoje grlo. <sup>8</sup> Tisti, ki jih delajo, so jim podobni, *tako je* vsak, kdor zaupa vanje.

**111** Praise ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation. <sup>2</sup> The works of the LORD *are* great, sought out of all them that have pleasure therein. <sup>3</sup> His work *is* honourable and glorious: and his righteousness endureth for ever. <sup>4</sup> He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion. <sup>5</sup> He hath given meat unto them that fear him: he will ever be mindful of his covenant.

<sup>6</sup> He hath shewed his people the power of his works, that he may give them the heritage of the heathen. <sup>7</sup> The works of his hands *are* verity and judgment; all his commandments *are* sure. <sup>8</sup> They stand fast for ever and ever, *and are* done in truth and uprightness. <sup>9</sup> He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name. <sup>10</sup> The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever.

**112** Praise ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments. <sup>2</sup> His seed shall be mighty upon earth: the generation of the upright shall be blessed. <sup>3</sup> Wealth and riches *shall be* in his house: and his righteousness endureth for ever. <sup>4</sup> Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous. <sup>5</sup> A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

<sup>6</sup> Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. <sup>7</sup> He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. <sup>8</sup> His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies. <sup>9</sup> He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. <sup>10</sup> The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

**113** Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD. <sup>2</sup> Blessed be the name of the LORD from this time forth and for evermore. <sup>3</sup> From the rising of the sun unto the going down of the same the LORD's name *is* to be praised. <sup>4</sup> The LORD *is* high above all nations, *and* his glory above the heavens. <sup>5</sup> Who *is* like unto the LORD our God, who dwelleth on high, <sup>6</sup> Who humbleth *himself* to behold *the things that are* in heaven, and in the earth! <sup>7</sup> He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill; <sup>8</sup> That he may set *him* with princes, *even* with the princes of his people. <sup>9</sup> He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

**114** When Israel went out of Egypt, the house of Jacob from a people of strange language; <sup>2</sup> Judah was his sanctuary, *and* Israel his dominion. <sup>3</sup> The sea saw *it*, and fled: Jordan was driven back. <sup>4</sup> The mountains skipped like rams, *and* the little hills like lambs. <sup>5</sup> What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back? <sup>6</sup> Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs? <sup>7</sup> Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; <sup>8</sup> Which turned the rock *into* a standing water, the flint into a fountain of waters.

**115** Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake. <sup>2</sup> Wherefore should the heathen say, Where *is* now their God? <sup>3</sup> But our God *is* in the heavens: he hath done whatsoever he hath pleased. <sup>4</sup> Their idols *are* silver and gold, the work of men's hands. <sup>5</sup> They have mouths, but they speak not: eyes have they, but they see not: <sup>6</sup> They have ears, but they hear not: noses have they, but they smell not: <sup>7</sup> They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

<sup>8</sup>They that make them are like unto them; **so is** every one that trusteth in them.

<sup>9</sup>O Israel, trust thou in the LORD: he **is** their help and their shield.

<sup>10</sup>O house of Aaron, trust in the LORD: he **is** their help and their shield.

<sup>11</sup>Ye that fear the LORD, trust in the LORD: he **is** their help and their shield.

<sup>12</sup>The LORD hath been mindful of us: he will bless **us**; he will bless the house of Israel; he will bless the house of Aaron.

<sup>13</sup>He will bless them that fear the LORD, **both** small and great.

<sup>14</sup>The LORD shall increase you more and more, you and your children.

<sup>15</sup>Ye **are** blessed of the LORD which made heaven and earth.

<sup>16</sup>The heaven, **even** the heavens, **are** the LORD's: but the earth hath he given to the children of men.

<sup>17</sup>The dead praise not the LORD, neither any that go down into silence.

<sup>18</sup>But we will bless the LORD from this time forth and for evermore. Praise the LORD.

## 116 I love the LORD, because he hath heard my voice and my supplications.

<sup>2</sup>Because he hath inclined his ear unto me, therefore will I call upon **him** as long as I live.

<sup>3</sup>The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

<sup>4</sup>Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

<sup>5</sup>Gracious **is** the LORD, and righteous; yea, our God **is** merciful.

<sup>6</sup>The LORD preserveth the simple: I was brought low, and he helped me.

<sup>7</sup>Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

<sup>8</sup>For thou hast delivered my soul from death, mine eyes from tears, **and** my feet from falling.

<sup>9</sup>I will walk before the LORD in the land of the living.

<sup>10</sup>I believed, therefore have I spoken: I was greatly afflicted:

<sup>11</sup>I said in my haste, All men **are** liars.

<sup>12</sup>What shall I render unto the LORD **for** all his benefits toward me?

<sup>13</sup>I will take the cup of salvation, and call upon the name of the LORD.

<sup>14</sup>I will pay my vows unto the LORD now in the presence of all his people.

<sup>15</sup>Precious in the sight of the LORD **is** the death of his saints.

<sup>16</sup>O LORD, truly I **am** thy servant; I **am** thy servant, **and** the son of thine handmaid: thou hast loosed my bonds.

<sup>17</sup>I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

<sup>18</sup>I will pay my vows unto the LORD now in the presence of all his people,

<sup>19</sup>In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

## 117 O praise the LORD, all ye nations: praise him, all ye people.

<sup>2</sup>For his merciful kindness is great toward us: and the truth of the LORD **endureth** for ever. Praise ye the LORD.

## 118 O give thanks unto the LORD; for **he is** good: because his mercy **endureth** for ever.

<sup>2</sup>Let Israel now say, that his mercy **endureth** for ever.

<sup>3</sup>Let the house of Aaron now say, that his mercy **endureth** for ever.

<sup>4</sup>Let them now that fear the LORD say, that his mercy **endureth** for ever.

<sup>5</sup>I called upon the LORD in distress: the LORD answered me, **and set me** in a large place.

<sup>6</sup>The LORD **is** on my side; I will not fear: what can man do unto me?

<sup>7</sup>The LORD taketh my part with them that help me: therefore shall I see **my desire** upon them that hate me.

<sup>8</sup>**It is** better to trust in the LORD than to put confidence in man.

<sup>9</sup>**It is** better to trust in the LORD than to put confidence in princes.

<sup>10</sup>All nations compassed me about: but in the name of the LORD will I destroy them.

<sup>11</sup>They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

<sup>12</sup>They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

<sup>13</sup>Thou hast thrust sore at me that I might fall: but the LORD helped me.

<sup>14</sup>The LORD **is** my strength and song, and is become my salvation.

<sup>15</sup>The voice of rejoicing and salvation **is** in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

<sup>16</sup>The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

<sup>17</sup>I shall not die, but live, and declare the works of the LORD.

<sup>18</sup>The LORD hath chastened me sore: but he hath not given me over unto death.

<sup>9</sup>O Izrael, zaupaj v Gospoda; on **je** njihova pomoč in njihov ščit.

<sup>10</sup>O hiša Aronova, zaupaj v Gospoda; on **je** njihova pomoč in njihov ščit.

<sup>11</sup>Vi, ki se bojite Gospoda, zaupajte v Gospoda; on **je** njihova pomoč in njihov ščit.

<sup>12</sup>Gospod se nas zaveda; on **nas** bo blagoslovil, blagoslovil bo Izraelovo hišo, blagoslovil bo Aronovo hišo.

<sup>13</sup>Blagoslovil bo tiste, ki se bojijo Gospoda, **tako** male kakor velike.

<sup>14</sup>Gospod vas bo bolj in bolj povečeval, vas in vaše otroke.

<sup>15</sup>Vi **ste** blagoslovjeni od Gospoda, ki je naredil nebo in zemljo.

<sup>16</sup>Nebesa, **celo** nebesa **so** Gospodova, toda zemljo je dal človeškim otrokom.

<sup>17</sup>Mrtvi ne hvalijo Gospoda niti kdorkoli, ki gre dol in tišino.

<sup>18</sup>Toda mi bomo blagoslavljali Gospoda od tega časa dalje in na vékomaj. Hvalite Gospoda.

## 116 Ljubim Gospoda, ker je slišal moj glas in moje ponižne

prošnje. <sup>2</sup>Ker je k meni nagnil svoje uho, zato bom kljal k

**njemu** dokler živim. <sup>3</sup>Obdale so me bridkosti smrti in bolečine pekla

so me prijele; spoznal sem stisko in bridkost.

<sup>4</sup>Potem sem kljal h Gospodovemu imenu: »O Gospod, rotim te, osvobodi mojo dušo.«

<sup>5</sup>Milostljiv **je** Gospod in pravičen; da, naš Bog **je** usmiljen.

<sup>6</sup>Gospod varuje preprostega; ponižan sem bil in pomagal mi je.

<sup>7</sup>Vrni se k svojemu počitku, o moja duša, kajti Gospod radodarno postopa s teboj.

<sup>8</sup>Kajti mojo dušo si osvobodil pred smrtoj, moje oči pred solzami in

moja stopala pred padcem.

<sup>9</sup>Hodil bom pred Gospodom v deželi živih.

<sup>10</sup>Verujem, zato sem rekel: »Bil sem silno prizadet.« <sup>11</sup>V svoji naglici sem rekel: »Vsi ljudje so lažnici.« <sup>12</sup>Kaj naj bi vrnil Gospodu za vse njegove koristi do mene?

<sup>13</sup>Vzel bom čašo rešitve duše in kljal h Gospodovemu imenu.

<sup>14</sup>Svoje zaobljube bom izpolnil Gospodu sedaj, v prisotnosti vsega njegovega ljudstva.

<sup>15</sup>Dragocena **je** v Gospodovih očeh smrt njegovih svetih.

<sup>16</sup>O Gospod, zares **sem** tvoj služabnik; tvoj služabnik **sem** in sin tvoje pomočnice; ti si odvezal moje vezi.

<sup>17</sup>Daroval ti bom črtev zahvaljevanja in kljal bom h Gospodovemu imenu.

<sup>18</sup>Svoje zaobljube bom izpolnil Gospodu sedaj, v prisotnosti vsega njegovega ljudstva,

<sup>19</sup>v dvorih Gospodove hiše, v tvoji sredi, o Jeruzalem. Hvalite Gospoda.

## 117 O hvalite Gospoda, vsi vi narodi, hvalite ga, vsa ve ljudstva.

<sup>2</sup>Kajti velika je njegova usmiljena prijaznost do nas in Gospodova resnica **traja** večno. Hvalite Gospoda.

<sup>118</sup>O zahvaljujte se Gospodu, ker **je** dober, ker njegovo usmiljenje

**traja** večno. <sup>2</sup>Naj sedaj reče Izrael, da njegovo usmiljenje **traja** večno.

<sup>3</sup>Naj sedaj reče Aronova hiša, da njegovo usmiljenje **traja** večno.

<sup>4</sup>Naj sedaj rečejo tisti, ki se bojijo Gospoda, da njegovo usmiljenje **traja** večno.

<sup>5</sup>V tegobi sem kljal h Gospodu; Gospod mi je odgovoril **in me postavljal** na velik kraj.

<sup>6</sup>Gospod **je** na moji strani; ne bom se bal, kaj mi more storiti človek?

<sup>7</sup>Gospod jemlje moj delež s tistimi, ki mi pomagajo, zato bom videl **svojo željo** na tistih, ki me sovražijo.

<sup>8</sup>Bolje **je** zaupati v Gospoda, kakor zaupanje polagati v človeka.

<sup>9</sup>Bolje **je** zaupati v Gospoda, kakor zaupanje polagati v prince.

<sup>10</sup>Vsi narodi so me obkrožili, toda uničil jih bom v Gospodovem imenu.

<sup>11</sup>Obkrožili so me; da, obkrožili so me, toda uničil jih bom v Gospodovem imenu.

<sup>12</sup>Obkrožili so me kakor čebele; pogašeni so kakor ogenj iz trnja, kajti uničil jih bom v Gospodovem imenu.

<sup>13</sup>Kruto si me sunil, da bi lahko padel, toda Gospod mi je pomagal.

<sup>14</sup>Gospod **je** moja moč in pesem in postal je rešitev moje duše.

<sup>15</sup>Glas veselja in rešitve duš **je** v šotorih svetiščih pravičnih;

Gospodova desnica dela hrabro.

<sup>16</sup>Gospodova desnica je vzvišena, Gospodova desnica dela hrabro.

<sup>17</sup>Ne bom umrl, temveč živel in oznanjal Gospodova dela.

<sup>18</sup>Gospod me jeboleč okaral, toda ni me izročil smrti.

<sup>19</sup> Odprite mi velika vrata pravičnosti; šel bom vanje **in** bom hvalil Gospoda, <sup>20</sup> ta Gospodova velika vrata, v katera bodo vstopali pravični. <sup>21</sup> Hvalil te bom, kajti slišal si me in postal si rešitev moje duše. <sup>22</sup> Kamen, **katerega** so graditelji odklonili, je postal glava vogalnemu **kamnu**. <sup>23</sup> To je Gospodovo delo, to **je** čudovito v naših očeh. <sup>24</sup> To **je** dan, **ki** ga je naredil Gospod; veselili se bomo in bili veseli v njem. <sup>25</sup> Resi sedaj, rotim te, o Gospod. O Gospod, rotim te, pošlij uspevanje sedaj. <sup>26</sup> Blagoslovjen **bodi** kdor prihaja v Gospodovem imenu. Blagoslavljam vas iz Gospodove hiše. <sup>27</sup> Bog **je** Gospod, ki nam je pokazal svetlogo. Žrtev povežite z vrvmi, **celo** k oltarnim rogovom. <sup>28</sup> Ti **si** moj Bog in tebe bom hvalil; **ti si** moj Bog, poviševal te bom. <sup>29</sup> O zahvaljujte se Gospodu, ker **je** dober, kajti njegovo usmiljenje **traja** večno.

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<sup>19</sup> Open to me the gates of righteousness: I will go into them, **and** I will praise the LORD: <sup>20</sup> This gate of the LORD, into which the righteous shall enter. <sup>21</sup> I will praise thee: for thou hast heard me, and art become my salvation. <sup>22</sup> The stone **which** the builders refused is become the head **stone** of the corner. <sup>23</sup> This is the LORD's doing; it **is** marvellous in our eyes. <sup>24</sup> This **is** the day **which** the LORD hath made; we will rejoice and be glad in it. <sup>25</sup> Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. <sup>26</sup> Blessed **be** he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. <sup>27</sup> God **is** the LORD, which hath shewed us light: bind the sacrifice with cords, **even** unto the horns of the altar. <sup>28</sup> Thou **art** my God, and I will praise thee: **thou art** my God, I will exalt thee. <sup>29</sup> O give thanks unto the LORD; for **he is** good: for his mercy **endureth** for ever.

**ALEF** ☰

**119** Blagoslovjeni so neomadeževani na poti, ki hodijo v Gospodovi postavi. <sup>2</sup> Blagoslovjeni **so** tisti, ki ohranajo njegova pričevanja **in** **ki** ga iščejo z vsem srcem. <sup>3</sup> Tudi ne počno krivičnosti; hodijo po njegovih poteh.

<sup>4</sup> Ti si **nam** ukazal, da se marljivo držimo tvojih predpisov. <sup>5</sup> O da bi bile moje poti usmerjene, da se držim tvojih zakonov! <sup>6</sup> Potem ne bom osramočen, ko se oziram k vsem tvojim zapovedim.

<sup>7</sup> Hvalil te bom z iskrenostjo srca, ko se bom učil tvojih pravičnih sodb. <sup>8</sup> Držal se bom tvojih zakonov; o ne zapusti me popolnoma.

**BET** ☱

<sup>9</sup> S čim naj mladenič ocisti svojo pot? S tem, da je pozoren **nanjo**, glede na twojo besedo. <sup>10</sup> S svojim celotnim srcem te iščem; o ne pusti me oddaljiti se od tvojih zapovedi. <sup>11</sup> Tvojo besedo sem skril v svoje srce, da ne bi grešil zoper tebe. <sup>12</sup> Blagoslovjen **si** ti, o Gospod; uči me svojih zakonov.

<sup>13</sup> S svojimi ustnicami sem oznanjal vse sodbe tvojih ust. <sup>14</sup> Veselil sem se na poti tvojih pričevanj, toliko **kakor** v vseh tvojih bogastvih. <sup>15</sup> Premišljeval bom o tvojih predpisih in se oziral k tvojim potem. <sup>16</sup> Razveseljeval se bom v tvojih zakonih. Ne bom pozabil tvoje besede.

**GIMEL** ☲

<sup>17</sup> Radodarno ravnaj s svojim služabnikom, **da** bom lahko živel in se držal tvoje besede. <sup>18</sup> Odpri moje oči, da bom lahko gledal čudovite besede iz tvoje postave. <sup>19</sup> Jaz **sem** tujec na zemlji; svojih zapovedi ne skrivaj pred menoj. <sup>20</sup> Moja duša slabí zaradi hrepeneja, **ki ga ima** ob vseh časih do tvojih sodb. <sup>21</sup> Oštrel si ponosne, **ki so** prekleti, ki zaidejo od tvojih zapovedi. <sup>22</sup> Odstrani od mene grajo in zaničevanje, kajti držal sem se tvojih pričevanj. <sup>23</sup> Tudi princi so sedeli **in** gorovili zoper mene, **toda** tvoj služabnik je premišljeval o tvojih zakonih. <sup>24</sup> Tvoja pričevanja **so** tudi moje veselje **in** moji svetovalci.

**DALET** ☳

<sup>25</sup> Moja duša se lepi na prah, oživi me glede na svojo besedo.

<sup>26</sup> Oznanil sem svoje poti in ti si me slišal; uči me svojih zakonov. <sup>27</sup> Daj mi razumeti pot tvojih predpisov; tako bom govoril o tvojih čudovitih delih.

<sup>28</sup> Moja duša se topi zaradi potrtosti; okrepi me glede na svojo besedo. <sup>29</sup> Od mene odstrani lažnivo pot in mi milostno podélvi svojo postavo.

**ALEPH**.

**119** Blessed **are** the undefiled in the way, who walk in the law of the LORD.

<sup>2</sup> Blessed **are** they that keep his testimonies, **and that** seek him with the whole heart.

<sup>3</sup> They also do no iniquity: they walk in his ways.

<sup>4</sup> Thou hast commanded **us** to keep thy precepts diligently.

<sup>5</sup> O that my ways were directed to keep thy statutes!

<sup>6</sup> Then shall I not be ashamed, when I have respect unto all thy commandments.

<sup>7</sup> I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

<sup>8</sup> I will keep thy statutes: O forsake me not utterly.

**BETH**.

<sup>9</sup> Wherewithal shall a young man cleanse his way? by taking heed **thereto** according to thy word.

<sup>10</sup> With my whole heart have I sought thee: O let me not wander from thy commandments.

<sup>11</sup> Thy word have I hid in mine heart, that I might not sin against thee.

<sup>12</sup> Blessed **art** thou, O LORD: teach me thy statutes.

<sup>13</sup> With my lips have I declared all the judgments of thy mouth.

<sup>14</sup> I have rejoiced in the way of thy testimonies, as **much as** in all riches.

<sup>15</sup> I will meditate in thy precepts, and have respect unto thy ways.

<sup>16</sup> I will delight myself in thy statutes: I will not forget thy word.

**GIMEL**.

<sup>17</sup> Deal bountifully with thy servant, **that** I may live, and keep thy word.

<sup>18</sup> Open thou mine eyes, that I may behold wondrous things out of thy law.

<sup>19</sup> I **am** a stranger in the earth: hide not thy commandments from me.

<sup>20</sup> My soul breaketh for the longing **that it hath** unto thy judgments at all times.

<sup>21</sup> Thou hast rebuked the proud **that are** cursed, which do err from thy commandments.

<sup>22</sup> Remove from me reproach and contempt; for I have kept thy testimonies.

<sup>23</sup> Princes also did sit **and** speak against me: **but** thy servant did meditate in thy statutes.

<sup>24</sup> Thy testimonies also **are** my delight **and** my counsellors.

**DALETH**.

<sup>25</sup> My soul cleaveth unto the dust: quicken thou me according to thy word.

<sup>26</sup> I have declared my ways, and thou heardest me: teach me thy statutes.

<sup>27</sup> Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

<sup>28</sup> My soul melteth for heaviness: strengthen thou me according unto thy word.

<sup>29</sup> Remove from me the way of lying: and grant me thy law graciously.

<sup>30</sup>I have chosen the way of truth: thy judgments have I laid **before me**.  
<sup>31</sup>I have stuck unto thy testimonies: O LORD, put me not to shame.  
<sup>32</sup>I will run the way of thy commandments, when thou  
 shalt enlarge my heart.

<sup>30</sup>Izbral sem pot resnice, tvoje sodbe sem položil **pred seboj**.<sup>31</sup>Prijel  
 sem se tvojih pričevanj, o Gospod; ne izroči me v sramoto.<sup>32</sup>Tekel  
 bom pot tvojih zapovedi, ko boš razširil moje srce.

HE 7

**7 HE.**

<sup>33</sup>Teach me, O LORD, the way of thy statutes; and I shall  
 keep it **unto** the end.  
<sup>34</sup>Give me understanding, and I shall keep thy law; yea, I  
 shall observe it with **my** whole heart.  
<sup>35</sup>Make me to go in the path of thy commandments;  
 for therein do I delight.  
<sup>36</sup>Incline my heart unto thy testimonies, and not to covetousness.  
<sup>37</sup>Turn away mine eyes from beholding vanity; **and**  
 quicken thou me in thy way.  
<sup>38</sup>Establish thy word unto thy servant, who is **devoted** to thy fear.  
<sup>39</sup>Turn away my reproach which I fear: for thy judgments **are** good.  
<sup>40</sup>Behold, I have longed after thy precepts: quicken me  
 in thy righteousness.

<sup>33</sup>Úči me, o Gospod, pot tvojih zakonov in tega se bom držal **do** konca.  
<sup>34</sup>Daj mi razumevanje in bom čeval tvojo postavo; da, obeleževal jo  
 bom s **svojim** celotnim srcem.

<sup>35</sup>Stôri mi, da grem po stezi tvojih zapovedi, kajti v tem se  
 razveseljujem.<sup>36</sup>Nagni moje srce k tvojim pričevanjem, ne pa k  
 pohlepnosti.<sup>37</sup>Odvrnji moje oči od gledanja praznih reči **in** oživi me  
 na svoji poti.<sup>38</sup>Utrdi svojo besedo svojemu služabniku, ki je **vdan**  
 tvojemu strahu.<sup>39</sup>Odvrnji mojo grajo, ki se jo bojim, kajti tvoje sodbe  
**so** dobre.<sup>40</sup>Glej, hrepnel sem za tvojimi predpisi. Oživi me v svoji  
 pravičnosti.

VAV ,

**1 VAU.**

<sup>41</sup>Let thy mercies come also unto me, O LORD, **even** thy  
 salvation, according to thy word.  
<sup>42</sup>So shall I have wherewith to answer him that reproacheth  
 me: for I trust in thy word.

<sup>41</sup>Naj tvoja usmiljenja pridejo tudi k meni, o Gospod, **celo** tvoja  
 rešitev duše, glede na tvojo besedo.<sup>42</sup>Tako bom imel kaj odgovoriti  
 tistemu, ki me graja, kajti zaupam v tvojo besedo.

<sup>43</sup>Besede resnice pa ne vzemi popolnoma iz mojih ust, kajti  
**[potrpežljivo]** sem upal v tvoje sodbe.<sup>44</sup>Tako se bom nenehno  
 držal tvoje postave, na veke vekov.

<sup>45</sup>Hodil bom na prostosti, kajti iščem tvoje predpise.<sup>46</sup>Tudi pred kralji  
 bom govoril o tvojih pričevanjih in ne bom osramočen.<sup>47</sup>Razveseljeval  
 se bom v tvojih zapovedih, katere sem vzljubil.<sup>48</sup>Tudi svoje roke bom  
 dvignil k tvojim zapovedim, katere sem vzljubil in premišljeval bom  
 o tvojih zakonih.

ZAJIN 1

<sup>45</sup>And I will walk at liberty: for I seek thy precepts.  
<sup>46</sup>I will speak of thy testimonies also before kings, and  
 will not be ashamed.  
<sup>47</sup>And I will delight myself in thy commandments, which I have loved.  
<sup>48</sup>My hands also will I lift up unto thy commandments, which I  
 have loved; and I will meditate in thy statutes.

**1 ZAIN.**

<sup>49</sup>Remember the word unto thy servant, upon which thou  
 hast caused me to hope.  
<sup>50</sup>This **is** my comfort in my affliction: for thy word hath quickened me.  
<sup>51</sup>The proud have had me greatly in derision: **yet** have  
 I not declined from thy law.  
<sup>52</sup>I remembered thy judgments of old, O LORD; and  
 have comforted myself.  
<sup>53</sup>Horror hath taken hold upon me because of the wicked  
 that forsake thy law.  
<sup>54</sup>Thy statutes have been my songs in the house of my pilgrimage.

<sup>49</sup>Spomni se besede svojemu služabniku, na osnovi katere si mi  
 storil, da upam.<sup>50</sup>To je moja tolažba v moji stiski, kajti tvoja beseda  
 me je oživila.<sup>51</sup>Ponosni so me imeli silno v posmeh, **vendar** se nisem  
 nagnil od tvoje postave.<sup>52</sup>Spomnil sem se tvojih sodb od davnine,  
 o Gospod in se potolažil.<sup>53</sup>Polastila se me je groza zaradi zlobnih,  
 ki zapiščajo tvojo postavo.<sup>54</sup>Tvoji zakoni so bili moje pesmi v hiši  
 mojega popotovanja.

<sup>55</sup>Ponoči sem se spominjal tvojega imena, o Gospod in se držal tvoje  
 postave.<sup>56</sup>To sem imel, ker sem se držal tvojih predpisov.

HET 7

**1 CHETH.**

<sup>57</sup>**Thou art** my portion, O LORD: I have said that I  
 would keep thy words.  
<sup>58</sup>I intreated thy favour with **my** whole heart: be merciful  
 unto me according to thy word.

<sup>57</sup>»**Ti si** moj delež, o Gospod.« Rekel sem, da bom ohranjal tvoje  
 besede.<sup>58</sup>S **svojim** celotnim srcem sem milo prosil tvojo naklonjenost;  
 bodi mi usmiljen glede na svojo besedo.

<sup>59</sup> Mislil sem na svoje poti in svoja stopala sem obrnil k tvojim pričevanjem. <sup>60</sup> Podvizaš sem se in nisem odlašal, da se držim tvojih zapovedi. <sup>61</sup> § Vezi zlobnih so me oropale, **toda** nisem pozabil tvoje postave. <sup>62</sup> Opolnoči bom vstajal, da se ti zahvaljujem zaradi tvojih pravičnih sodb. <sup>63</sup> Jaz **sem** družabnik vseh **teh**, ki se te bojijo in teh, ki se držijo tvojih predpisov. <sup>64</sup> Zemlja, o Gospod, je polna tvojega usmiljenja; úči me svojih zakonov.

TET ۞

<sup>65</sup> Dobro si storil s svojim služabnikom, o Gospod, glede na svojo besedo. <sup>66</sup> Úči me dobre sodbe in spoznanja, kajti veroval sem tvojim zapovedim. <sup>67</sup> Preden sem bil užaloščen, sem zašel, toda sedaj sem se držal tvoje besede. <sup>68</sup> Ti *si* dober in delaš dobro; úči me svojih zakonov.

<sup>69</sup> Ponosni so zoper mene kovali laž, **toda** tvojih predpisov se bom držal s *svojim* celotnim srcem. <sup>70</sup> Njihovo srce je tako rejeno kakor mast, **toda** jaz se razveseljujem v tvoji postavi. <sup>71</sup> Dobro *je* zame, da sem bil užaloščen, da se lahko učim tvojih zakonov. <sup>72</sup> Postava tvojih ust mi je **boljša** kakor tisoči zlata in srebra.

JOD ,

<sup>73</sup> Tvoje roke so me naredile in me oblikovale; daj mi razumevanje, da se lahko učim tvojih zapovedi. <sup>74</sup> Tisti, ki se te bojijo, bodo veseli, ko me vidijo, kajti upal sem v tvojo besedo. <sup>75</sup> Vem, o Gospod, da *so* tvoje sodbe pravične in **da** si me ti v zvestobi užalostil.

<sup>76</sup> Prosim te, naj bo tvoja usmiljena prijaznost za mojo tolažbo, glede na svojo besedo svojemu služabniku. <sup>77</sup> Naj tvoja nežna usmiljenja pridejo k meni, da bom lahko živel, kajti tvoja postava *je* moja naslada.

<sup>78</sup> Naj bodo ponosni osramočeni, kajti brez razloga so sprevrženo ravnali z menoj, **toda** jaz bom premišljeval o tvojih predpisih. <sup>79</sup> Naj se tisti, ki se te bojijo, obrnejo k meni in tisti, ki so spoznali tvoja pričevanja. <sup>80</sup> Naj bo moje srce brez graje v tvojih zakonih, da ne bom osramočen.

KAF ۞

<sup>81</sup> Moja duša slabí zaradi tvoje rešitve duše, **toda** jaz upam v tvojo besedo. <sup>82</sup> Moje oči pešajo zaradi tvoje besede, rekoč: »Kdaj me boš potolažil?« <sup>83</sup> Kajti postal sem podoben mehu v dimu, **vendar** ne pozabljam tvojih zakonov. <sup>84</sup> Koliko *je* dni tvojega služabnika? Kdaj bo izvršil sodbo na tistih, ki me preganajo?

<sup>85</sup> Ponosni, ki niso po tvoji postavi, so zame kopáli Jame. <sup>86</sup> Vse tvoje zapovedi *so* zanesljive; po krivem me preganjajo, pomagaj mi. <sup>87</sup> Na zemlji so me skoraj požrli, toda jaz nisem zapustil tvojih predpisov. <sup>88</sup> Oživi me po svoji ljubeči skrbnosti, tako se bom držal pričevanja tvojih ust.

LAMED ՚

<sup>89</sup> Na veke, o Gospod, je tvoja beseda utrjena na nebu. <sup>90</sup> Tvoja zvestoba *je* za vse rodove; utrdil si zemljo in ta ostaja. <sup>91</sup> Danes nadaljujejo glede na tvoje odredbe, kajti vsi *so* tvoji služabniki. <sup>92</sup> Če ne **bi** **bila** tvoja postava moje naslade, potem bi v svoji stiski propadel. <sup>93</sup> Nikoli ne bom pozabil tvojih predpisov, kajti oživel si me. <sup>94</sup> Jaz **sem** tvoj, reši me, kajti iskal sem tvoje predpise. <sup>95</sup> Zlobni so čakali name, da me uničijo, **toda** jaz bom preudarjal tvoja pričevanja. <sup>96</sup> Videl sem konec vse popolnosti, **toda** tvoja zapoved *je* silno široka.

<sup>59</sup> I thought on my ways, and turned my feet unto thy testimonies. <sup>60</sup> I made haste, and delayed not to keep thy commandments. <sup>61</sup> The bands of the wicked have robbed me: **but** I have not forgotten thy law. <sup>62</sup> At midnight I will rise to give thanks unto thee because of thy righteous judgments. <sup>63</sup> I **am** a companion of all **them** that fear thee, and of them that keep thy precepts. <sup>64</sup> The earth, O LORD, is full of thy mercy: teach me thy statutes.

### ۞ TETH.

<sup>65</sup> Thou hast dealt well with thy servant, O LORD, according unto thy word. <sup>66</sup> Teach me good judgment and knowledge: for I have believed thy commandments. <sup>67</sup> Before I was afflicted I went astray: but now have I kept thy word. <sup>68</sup> Thou *art* good, and doest good; teach me thy statutes.

<sup>69</sup> The proud have forged a lie against me: **but** I will keep thy precepts with *my* whole heart. <sup>70</sup> Their heart is as fat as grease; **but** I delight in thy law. <sup>71</sup> It *is* good for me that I have been afflicted; that I might learn thy statutes. <sup>72</sup> The law of thy mouth *is* better unto me than thousands of gold and silver.

’ JOD.

<sup>73</sup> Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. <sup>74</sup> They that fear thee will be glad when they see me; because I have hoped in thy word. <sup>75</sup> I know, O LORD, that thy judgments *are* right, and **that** thou in faithfulness hast afflicted me.

<sup>76</sup> Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. <sup>77</sup> Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

<sup>78</sup> Let the proud be ashamed; for they dealt perversely with me without a cause: **but** I will meditate in thy precepts. <sup>79</sup> Let those that fear thee turn unto me, and those that have known thy testimonies. <sup>80</sup> Let my heart be sound in thy statutes; that I be not ashamed.

### ՚ CAPH.

<sup>81</sup> My soul fainteth for thy salvation: **but** I hope in thy word. <sup>82</sup> Mine eyes fail for thy word, saying, When wilt thou comfort me? <sup>83</sup> For I am become like a bottle in the smoke; **yet** do I not forget thy statutes. <sup>84</sup> How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

<sup>85</sup> The proud have digged pits for me, which *are* not after thy law. <sup>86</sup> All thy commandments *are* faithful: they persecute me wrongfully; help thou me. <sup>87</sup> They had almost consumed me upon earth; but I forsook not thy precepts. <sup>88</sup> Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

### ՚ LAMED.

<sup>89</sup> For ever, O LORD, thy word is settled in heaven. <sup>90</sup> Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth. <sup>91</sup> They continue this day according to thine ordinances: for all *are* thy servants. <sup>92</sup> Unless thy law **had been** my delights, I should then have perished in mine affliction. <sup>93</sup> I will never forget thy precepts: for with them thou hast quickened me. <sup>94</sup> I **am** thine, save me; for I have sought thy precepts.

<sup>95</sup>The wicked have waited for me to destroy me: **but I**  
will consider thy testimonies.  
<sup>96</sup>I have seen an end of all perfection: **but thy commandment**  
**is exceeding broad.**

**¶ MEM.**

<sup>97</sup>O how love I thy law! it **is** my meditation all the day.  
<sup>98</sup>Thou through thy commandments hast made me wiser than  
mine enemies: for they **are** ever with me.  
<sup>99</sup>I have more understanding than all my teachers: for thy  
testimonies **are** my meditation.  
<sup>100</sup>I understand more than the ancients, because I keep thy precepts.  
<sup>101</sup>I have refrained my feet from every evil way, that  
I might keep thy word.  
<sup>102</sup>I have not departed from thy judgments: for thou hast taught me.  
<sup>103</sup>How sweet are thy words unto my taste! **yea, sweeter**  
than honey to my mouth!  
<sup>104</sup>Through thy precepts I get understanding: therefore  
I hate every false way.

**¶ NUN.**

<sup>105</sup>Thy word **is** a lamp unto my feet, and a light unto my path.  
<sup>106</sup>I have sworn, and I will perform **it**, that I will keep  
thy righteous judgments.  
<sup>107</sup>I am afflicted very much: quicken me, O LORD,  
according unto thy word.  
<sup>108</sup>Accept, I beseech thee, the freewill offerings of my mouth,  
O LORD, and teach me thy judgments.

<sup>109</sup>My soul **is** continually in my hand: yet do I not forget thy law.  
<sup>110</sup>The wicked have laid a snare for me: yet I erred not from thy precepts.  
<sup>111</sup>Thy testimonies have I taken as an heritage for ever: for  
they **are** the rejoicing of my heart.  
<sup>112</sup>I have inclined mine heart to perform thy statutes  
alway, **even unto** the end.

**¶ SAMECH.**

<sup>113</sup>I hate **vain** thoughts: but thy law do I love.  
<sup>114</sup>Thou **art** my hiding place and my shield: I hope in thy word.  
<sup>115</sup>Depart from me, ye evildoers: for I will keep the  
commandments of my God.  
<sup>116</sup>Uphold me according unto thy word, that I may live: and  
let me not be ashamed of my hope.  
<sup>117</sup>Hold thou me up, and I shall be safe: and I will have  
respect unto thy statutes continually.  
<sup>118</sup>Thou hast trodden down all them that err from thy  
statutes: for their deceit **is** falsehood.  
<sup>119</sup>Thou puttest away all the wicked of the earth **like** dross:  
therefore I love thy testimonies.  
<sup>120</sup>My flesh trembleth for fear of thee; and I am afraid of thy judgments.

**¶ AIN.**

<sup>121</sup>I have done judgment and justice: leave me not to mine oppressors.  
<sup>122</sup>Be surety for thy servant for good: let not the proud oppress me.  
<sup>123</sup>Mine eyes fail for thy salvation, and for the word of thy righteousness.  
<sup>124</sup>Deal with thy servant according unto thy mercy,  
and teach me thy statutes.  
<sup>125</sup>I **am** thy servant; give me understanding, that I may  
know thy testimonies.  
<sup>126</sup>**It is** time for **thee**, LORD, to work: **for** they have made void thy law.

<sup>97</sup>O kako ljubim twojo postavo! Ona **je** ves dan moje premisljevanje.

<sup>98</sup>Zaradi svojih zapovedi si me naredil modrejšega od mojih sovražnikov, kajti one **so** vedno z menoj. <sup>99</sup>Imam več razumevanja kakor vsi moji učitelji, kajti twoja pričevanja **so** moje premisljevanje.  
<sup>100</sup>Razumem več kakor starci, ker se držim tvojih predpisov. <sup>101</sup>Svoja stopala sem zadržal pred vsako zlo potjo, da bi lahko obdržal twojo besedo. <sup>102</sup>Nisem odšel od tvojih sodb, kajti ti si me učil.

<sup>103</sup>Kako sladke so twoje besede mojemu okusu! **Da, slajše** kakor med mojim ustom. <sup>104</sup>Skozi twoje predpise prejemam razumevanje, zato sovražim vsako napačno pot.

**NUN ↴**

<sup>105</sup>Tvoja beseda **je** svetilka mojim stopalom in svetloba moji stezi.  
<sup>106</sup>Prisegel sem in **to** bom opravil, da se bom držal tvojih pravičnih sodb. <sup>107</sup>Zelo sem užaloščen. Ozivi me, o Gospod, glede na svojo besedo. <sup>108</sup>Rotim te, sprejmi prostovoljne daritve mojih ust, o Gospod in uči me svojih sodb.

<sup>109</sup>Moja duša **je** nenehno v moji roki, vendar ne pozabljam twoje postave. <sup>110</sup>Zlobni so zame položili zanko, vendar nisem zašel od tvojih predpisov.

<sup>111</sup>Tvoja pričevanja sem vzel kot dediščino na veke, kajti ta **so** veselje mojega srca. <sup>112</sup>Svoje srce sem nagnil, da vedno izpolnjujem twoje zakone, **celo** do konca.

**SAMEH ♂**

<sup>113</sup>Sovražim **prazne** misli, toda ljubim twojo postavo. <sup>114</sup>Ti **si** moje skrivališče in moj ščit; upam v twojo besedo. <sup>115</sup>Odidite od mene, vi hudodelci, kajti držal se bom zapovedi svojega Boga.

<sup>116</sup>Podpiraj me glede na svojo besedo, da bom lahko živel in zaradi svojega upanja naj ne bom osramočen. <sup>117</sup>Dvigni me in bom varen in nenehno se bom oziral k tvojim zakonom.

<sup>118</sup>Pomendral si vse tiste, ki so zašli od tvojih zakonov, kajti njihova prevara **je** neresnica. <sup>119</sup>Vse zlobneže zemlje daješ na stran **kakor** žlindro, zato ljubim twoja pričevanja. <sup>120</sup>Moje meso trepeta zaradi strahu pred teboj in bojim se tvojih sodb.

**AJIN ↴**

<sup>121</sup>Storil sem sodbo in pravico; ne prepusti me mojim zatiralcem.  
<sup>122</sup>Bodi pôrok za svojega služabnika v dobro; naj me ponosni ne zatirajo. <sup>123</sup>Moje oči pešajo zaradi twoje rešitve duše in zaradi besede twoje pravičnosti.

<sup>124</sup>S svojim služabnikom postopaj glede na svoje usmiljenje in uči me svojih zakonov. <sup>125</sup>Jaz **sem** tvoj služabnik; daj mi razumevanje, da bom lahko spoznal twoja pričevanja. <sup>126</sup>Čas **je** za **tebe**, Gospod, da delaš, **kajti** razveljavili so twojo postavo.

<sup>127</sup> Zato ljubim tvoje zapovedi bolj kakor zlato, da, bolj kakor čisto zlato. <sup>128</sup> Zatorej spoštujem vse *tvoje* predpise *glede* vseh *stvari*, da so pravilni; *in* sovražim vsako napačno pot.

PE ♀

<sup>129</sup> Tvoja pričevanja so čudovita, zatorej se jih moja duša drži. <sup>130</sup> Vstop tvojih besed daje svetobo, to daje razumevanje preprostemu. <sup>131</sup> Odprl sem svoja usta in trepetal, kajti hrepenel sem za tvojimi zapovedmi. <sup>132</sup> Poglej name in bodi mi usmiljen, kakor ravnas s tistimi, ki ljubijo tvoje ime. <sup>133</sup> Odredi moje korake po svoji besedi in nobena krivičnost naj nima gospodstva nad menoj. <sup>134</sup> Osvobodi me pred človeškim zatiranjem; tako se bom držal tvojih predpisov. <sup>135</sup> Stôri, da tvoj obraz sveti nad tvojim služabnikom in úci me svojih zakonov. <sup>136</sup> Reke vodâ iztekajo [iz] mojih oči, ker se ne držijo tvoje postave.

TSADE ♀

<sup>137</sup> Pravičen *si* ti, o Gospod in twoje sodbe so iskrene. <sup>138</sup> Tvoja pričevanja, *ki* si jih zapovedal, so iskrena in zelo zanesljiva. <sup>139</sup> Moja gorenost me je použila, ker so moji sovražniki pozabili tvoje besede. <sup>140</sup> Tvoja beseda *je* zelo čista, zato jo tvoj služabnik ljubi. <sup>141</sup> Majhen *sem* in preziran, *vendar* ne pozabljam tvojih predpisov. <sup>142</sup> Tvoja pravičnost *je* večna pravičnost in tvoja postava *je* resnica.

<sup>143</sup> Stiska in tesnoba sta se me polastili, *vendar* so tvoje zapovedi moje naslade. <sup>144</sup> Pravičnost tvojih pričevanj *je* večna; daje mi razumevanje in jaz bom živel.

KOF ♂

<sup>145</sup> Klical sem z vsem *svojim* celotnim srcem; usliši me, o Gospod, držal se bom tvojih zakonov. <sup>146</sup> Klical sem k tebi; reši me in držal se bom tvojih pričevanj.

<sup>147</sup> Slutil sem svitanje jutra in klical; upal sem v tvojo besedo. <sup>148</sup> Moje oči so slutile *nočne* straže, da bi lahko premišljeval v tvoji besedi.

<sup>149</sup> Prisluhni mojemu glasu glede na svojo ljubečo skrbnost, o Gospod; ozivi me glede na svojo sodbo.

<sup>150</sup> Približali so se tisti, ki sledijo vragoliji; daleč so od tvoje postave. <sup>151</sup> Ti *si* blizu, o Gospod, in vse tvoje zapovedi so resnica. <sup>152</sup> Glede tvojih pričevanj sem spoznal od davnine, da si jih ti utekeljil na veke.

REŠ 7

<sup>153</sup> Preudari mojo stisko in me osvobodi, kajti jaz ne pozabljam tvoje postave. <sup>154</sup> Zagovarjaj mojo pravdo in me osvobodi; ozivi me glede na svojo besedo. <sup>155</sup> Rešitev duš *je* daleč od zlobnih, kajti oni ne iščejo tvojih zakonov. <sup>156</sup> Velika *so* tvoja nežna usmiljenja, o Gospod; ozivi me glede na tvoje sodbe. <sup>157</sup> Mnogo *je* mojih preganjalcev in mojih sovražnikov, *vendar* se ne nagnem od tvojih pričevanj. <sup>158</sup> Zagledal sem prestopnike in bil užaloščen, ker se niso držali tvoje besede. <sup>159</sup> Preudari kako ljubim tvoje predpise; ozivi me, o Gospod, glede na svojo ljubečo skrbnost. <sup>160</sup> Tvoja beseda *je* resnična *od* zacetka in vsaka od tvojih pravičnih sodb *traja* večno.

ŠIN ♀

<sup>161</sup> Princi so me preganjali brez vzroka, toda moje srce stoji v strahospoštovanju pred tvojo besedo. <sup>162</sup> Veselim se ob tvoji besedi kakor nekdo, ki najde velik plen. <sup>163</sup> Sovražim in preziram lažnivost, *toda* ljubim tvojo postavo. <sup>164</sup> Sedemkrat dnevno te hvalim zaradi tvojih pravičnih sodb. <sup>165</sup> § Velik mir imajo tisti, ki ljubijo tvoje postavo

<sup>127</sup> Therefore I love thy commandments above gold; yea, above fine gold.

<sup>128</sup> Therefore I esteem all *thy* precepts *concerning* all *things* *to be* right; *and* I hate every false way.

¤ PE.

<sup>129</sup> Thy testimonies *are* wonderful: therefore doth my soul keep them.

<sup>130</sup> The entrance of thy words giveth light; it giveth understanding unto the simple.

<sup>131</sup> I opened my mouth, and panted: for I longed for thy commandments.

<sup>132</sup> Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

<sup>133</sup> Order my steps in thy word: and let not any iniquity have dominion over me.

<sup>134</sup> Deliver me from the oppression of man: so will I keep thy precepts.

<sup>135</sup> Make thy face to shine upon thy servant; and teach me thy statutes.

<sup>136</sup> Rivers of waters run down mine eyes, because they keep not thy law.

♀ TZADDI.

<sup>137</sup> Righteous *art* thou, O LORD, and upright *are* thy judgments.

<sup>138</sup> Thy testimonies *that* thou hast commanded *are* righteous and very faithful.

<sup>139</sup> My zeal hath consumed me, because mine enemies have forgotten thy words.

<sup>140</sup> Thy word *is* very pure: therefore thy servant loveth it.

<sup>141</sup> I *am* small and despised: *yet* do not I forget thy precepts.

<sup>142</sup> Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

<sup>143</sup> Trouble and anguish have taken hold on me: *yet* thy commandments *are* my delights.

<sup>144</sup> The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

♂ KOPH.

<sup>145</sup> I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

<sup>146</sup> I cried unto thee; save me, and I shall keep thy testimonies.

<sup>147</sup> I prevented the dawning of the morning, and cried: I hoped in thy word.

<sup>148</sup> Mine eyes prevent the *night* watches, that I might meditate in thy word.

<sup>149</sup> Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

<sup>150</sup> They draw nigh that follow after mischief: they are far from thy law.

<sup>151</sup> Thou *art* near, O LORD; and all thy commandments *are* truth.

<sup>152</sup> Concerning thy testimonies, I have known of old that thou hast founded them for ever.

♀ RESH.

<sup>153</sup> Consider mine affliction, and deliver me: for I do not forget thy law.

<sup>154</sup> Plead my cause, and deliver me: quicken me according to thy word.

<sup>155</sup> Salvation *is* far from the wicked: for they seek not thy statutes.

<sup>156</sup> Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

<sup>157</sup> Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

<sup>158</sup> I beheld the transgressors, and was grieved; because they kept not thy word.

<sup>159</sup> Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

<sup>160</sup> Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

♀ SCHIN.

<sup>161</sup> Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

<sup>162</sup> I rejoice at thy word, as one that findeth great spoil.

<sup>163</sup> I hate and abhor lying: *but* thy law do I love.

<sup>164</sup> Seven times a day do I praise thee because of thy righteous judgments.

<sup>165</sup> Great peace have they which love thy law: and nothing shall offend them.

<sup>166</sup> LORD, I have hoped for thy salvation, and done thy commandments.

<sup>167</sup> My soul hath kept thy testimonies; and I love them exceedingly.

<sup>168</sup> I have kept thy precepts and thy testimonies: for all my ways **are** before thee.

### n TAU.

<sup>169</sup> Let my cry come near before thee, O LORD: give me understanding according to thy word.

<sup>170</sup> Let my supplication come before thee: deliver me according to thy word.

<sup>171</sup> My lips shall utter praise, when thou hast taught me thy statutes.

<sup>172</sup> My tongue shall speak of thy word: for all thy commandments **are** righteousness.

<sup>173</sup> Let thine hand help me; for I have chosen thy precepts.

<sup>174</sup> I have longed for thy salvation, O LORD; and thy law **is** my delight.

<sup>175</sup> Let my soul live, and it shall praise thee; and let thy judgments help me.

<sup>176</sup> I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

### A Song of degrees.

## 120 In my distress I cried unto the LORD, and he heard me.

<sup>2</sup> Deliver my soul, O LORD, from lying lips, **and** from a deceitful tongue.

<sup>3</sup> What shall be given unto thee? or what shall be done unto thee, thou false tongue?

<sup>4</sup> Sharp arrows of the mighty, with coals of juniper.

<sup>5</sup> Woe is me, that I sojourn in Mesech, **that** I dwell in the tents of Kedar!

<sup>6</sup> My soul hath long dwelt with him that hateth peace.

<sup>7</sup> I **am for** peace: but when I speak, they **are** for war.

### A Song of degrees.

## 121 I will lift up mine eyes unto the hills, from whence cometh my help.

<sup>2</sup> My help **cometh** from the LORD, which made heaven and earth.

<sup>3</sup> He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

<sup>4</sup> Behold, he that keepeth Israel shall neither slumber nor sleep.

<sup>5</sup> The LORD **is** thy keeper: the LORD **is** thy shade upon thy right hand.

<sup>6</sup> The sun shall not smite thee by day, nor the moon by night.

<sup>7</sup> The LORD shall preserve thee from all evil: he shall preserve thy soul.

<sup>8</sup> The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

### A Song of degrees of David.

## 122 I was glad when they said unto me, Let us go into the house of the LORD.

<sup>2</sup> Our feet shall stand within thy gates, O Jerusalem.

<sup>3</sup> Jerusalem is builded as a city that is compact together:

<sup>4</sup> Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

<sup>5</sup> For there are set thrones of judgment, the thrones of the house of David.

<sup>6</sup> Pray for the peace of Jerusalem: they shall prosper that love thee.

<sup>7</sup> Peace be within thy walls, **and** prosperity within thy palaces.

<sup>8</sup> For my brethren and companions' sakes, I will now say, Peace **be** within thee.

<sup>9</sup> Because of the house of the LORD our God I will seek thy good.

### A Song of degrees.

## 123 Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

<sup>2</sup> Behold, as the eyes of servants **look** unto the hand of their masters, **and** as the eyes of a maiden unto the hand of her mistress; so our eyes **wait** upon the LORD our God, until that he have mercy upon us.

in nič jih ne bo prizadelo. <sup>166</sup> Gospod, upal sem na twojo rešitev duše in storil twoje zapovedi.

<sup>167</sup> Moja duša je obdržala twoja pričevanja in silno jih ljubim. <sup>168</sup> Držal sem se tvojih predpisov in twojih pričevanj, kajti vse moje poti **so** pred teboj.

TAV n

<sup>169</sup> Naj moj klic pride blizu predte, o Gospod; daj mi razumevanje glede na svojo besedo. <sup>170</sup> Naj moja ponižna prošnja pride predte; osvobodi me glede na svojo besedo. <sup>171</sup> Moje ustrnice bodo izgovarjale hvalo, ko si me učil svojih zakonov. <sup>172</sup> Moj jezik bo govoril o twoji besedi, kajti vse twoje zapovedi **so** pravičnost.

<sup>173</sup> Twoja roka naj mi pomaga, kajti izbral sem twoje predpise.

<sup>174</sup> Hrepenel sem za twojo rešitvijo duše, o Gospod in twoja postava **je** moja naslada. <sup>175</sup> Naj moja duša živi in te bo hvalila in naj mi twoje sodbe pomagajo. <sup>176</sup> Zašel sem kakor izgubljena ovca; išči svojega služabnika, kajti jaz ne pozabljam twojih zapovedi.

### Pesem stopnjevanja.

**120** V svoji tegobi sem klical h Gospodu in me je slišal. <sup>2</sup> Osvobodi mojo dušo, o Gospod, pred lažnimi ustnicami in pred varljivim jezikom. <sup>3</sup> Kaj ti bo dano? Ali kaj ti bo storjeno, ti varljiv jezik? <sup>4</sup> Ostre puščice mogočnega z brinovimi ogorki.

<sup>5</sup> Gorje meni, da se mudim v Mešehu, **da** prebivam v kedárskej šotorih! <sup>6</sup> Moja duša je dolgo prebivala s tistim, ki sovraži mir. <sup>7</sup> Jaz **sem za** mir, toda, ko govorim, **so** oni za vojno.

### Pesem stopnjevanja.

**121** Svoje oči bom povzdignil h goram, od koder prihaja moja pomoč. <sup>2</sup> Moja pomoč **prihaja** od Gospoda, ki je naredil nebo in zemlj. <sup>3</sup> Ne bo trpel, da bi bilo twoje stopalo premaknjeno. On, ki te varuje, ne bo dremal. <sup>4</sup> Glej, kdor varuje Izraela, ne bo niti dremal niti spal. <sup>5</sup> Gospod **je** tvoj čuvaj; Gospod **je** tvoja senca na tvoji desnici. <sup>6</sup> Sonce te ne bo udarilo podnevi niti luna ponoči. <sup>7</sup> Gospod te bo varoval pred vsem zlom; varoval bo twojo dušo. <sup>8</sup> Gospod bo ohranil twoje odhajanje in twoje prihajanje od tega časa dalje in na vékoma.

### Davidova pesem stopnjevanja.

**122** Bil sem vesel, ko so mi rekli: »Pojdimo v Gospodovo hišo.« <sup>2</sup> Naša stopala bodo stala znotraj twojih velikih vrat, o Jeruzalem. <sup>3</sup> Jeruzalem je zgrajen kakor mesto, ki je stisnjeno skupaj, <sup>4</sup> kamor se vzpenjajo rodovi, Gospodovi rodovi, v pričevanje Izraelu, da dajejo zahvalo Gospodovemu imenu. <sup>5</sup> Kajti tam so postavljeni sodni prestoli, prestoli Davidove hiše.

<sup>6</sup> § Mólite za mir v Jeruzalemu. Tisti, ki te ljubijo, bodo uspevali.

<sup>7</sup> Mir budi znotraj twojih zidov **in** uspevanje v twojih palačah. <sup>8</sup> Zaradi mojih bratov in zaradi družabnikov bom torej rekel: »Mir **bodi** znotraj tebe.« <sup>9</sup> Zaradi hiše Gospoda, našega Boga, bom iskal twoje dobro.

### Pesem stopnjevanja.

**123** K tebi povzdigujem svoje oči, o ti, ki prebivaš v nebesih. <sup>2</sup> Glej, kakor oči služabnikov **gleđajo** k roki svojih gospodarjev **in** kakor oči dekle k roki svoje gospodarice, tako naše oči **čakajo** na Gospoda, našega Boga, dokler se nas ne usmili. <sup>3</sup> Usmili se nas, o Gospod, usmili se nas, kajti silno smo nasičeni z zaničevanjem.

<sup>4</sup> Naša duša je silno nasičena s preziranjem tistih, ki so ošabni *in z* zaničevanjem ponosnih.

<sup>3</sup> Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

<sup>4</sup> Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

*A Song of degrees of David.*

*Pesem stopnjevanja.*

**124** Če *ne bi bil* Gospod, ki je bil na naši strani, lahko sedaj reče Izrael, <sup>2</sup> če *ne bi bil* Gospod, ki je bil na naši strani, ko so ljudje vstali zoper nas, <sup>3</sup> tedaj [*bi*] nas žive pozrli, ko je bil njihov bes vžgan zoper nas, <sup>4</sup> tedaj [*bi*] nas vode preplavile, vodni tok [*bi*] tekel preko naše duše, <sup>5</sup> tedaj [*bi*] vode ponosa tekle preko naše duše.

**124** If it had not been the LORD who was on our side, now may Israel say;

<sup>2</sup> If it had not been the LORD who was on our side, when men rose up against us:

<sup>3</sup> Then they had swallowed us up quick, when their wrath was kindled against us:

<sup>4</sup> Then the waters had overwhelmed us, the stream had gone over our soul:

<sup>5</sup> Then the proud waters had gone over our soul.

<sup>6</sup> Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

<sup>7</sup> Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

<sup>8</sup> Our help *is* in the name of the LORD, who made heaven and earth.

*A Song of degrees.*

*Pesem stopnjevanja.*

**125** Tisti, ki zaupajo v Gospoda, *bodo* kakor gora Sion, *ki ne more* biti odstranjena, *temveč* ostaja na veki. <sup>2</sup> Kakor *so* gore naokoli Jeruzalema, tako *je* Gospod naokoli svojega ljudstva od tega časa naprej, celo za vedno. <sup>3</sup> Kajti palica zlobnih ne bo počivala na deležu pravičnih, da ne bi pravični svojih rok iztegnili h krivičnosti.

**125** They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

<sup>2</sup> As the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

<sup>3</sup> For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

<sup>4</sup> Do good, O LORD, unto *those that be* good, and *to them that are* upright in their hearts.

<sup>5</sup> As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

*A Song of degrees.*

Psa

*Pesem stopnjevanja.*

**126** Ko je Gospod ponovno obrnil ujetništvo Siona, smo bili podobni tem, ki sanjajo. <sup>2</sup> Tedaj so bila naša usta napolnjena s smehom in naš jezik s petjem. Tedaj so med pogani govorili: »Gospod je zanje storil velike stvari.« <sup>3</sup> Gospod je za nas storil velike stvari, *česar* smo veseli.

**126** When the LORD turned again the captivity of Zion, we were like them that dream.

<sup>2</sup> Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

<sup>3</sup> The LORD hath done great things for us; *whereof* we are glad.

<sup>4</sup> Turn again our captivity, O LORD, as the streams in the south.

<sup>5</sup> They that sow in tears shall reap in joy.

<sup>6</sup> He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

*A Song of degrees for Solomon.*

*Pesem stopnjevanja za Salomona.*

**127** Razen če Gospod ne zida hiše, se zaman trudijo, ki jo gradijo. Razen če Gospod ne varuje mesta, stražar le *zaman* bedi.

**127** Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

<sup>2</sup> It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

<sup>3</sup> Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

<sup>4</sup> As arrows *are* in the hand of a mighty man; so *are* children of the youth.

<sup>5</sup> Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

*A Song of degrees.*

*Pesem stopnjevanja.*

**128** Blagoslovjen *je* vsak, kdor se boji Gospoda, ki hodi po njegovih potekh. <sup>2</sup> Kajti jedel boš trud svojih rok, srečen *boš* in s teboj bo dobro. <sup>3</sup> Tvoja žena *bo* kakor rodovitna trta ob straneh tvoje hiše; tvoji otroci kakor oljčne sadike naokrog tvoje mize. <sup>4</sup> Glej, takoj bo blagoslovjen mož, ki se boji Gospoda. <sup>5</sup> § Gospod naj te blagoslovi iz Siona in gledal boš dobro Jeruzalema vse dni svojega življenja. <sup>6</sup> § Da, videl boš svojih otrok otroke *in* mir nad Izraelom.

**128** Blessed *is* every one that feareth the LORD; that walketh in his ways.

<sup>2</sup> For thou shalt eat the labour of thine hands: happy *shalt thou be*, and *it shall be* well with thee.

<sup>3</sup> Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

<sup>4</sup> Behold, that thus shall the man be blessed that feareth the LORD.

<sup>5</sup>The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.  
<sup>6</sup>Yea, thou shalt see thy children's children, **and** peace upon Israel.

*A Song of degrees.*

**129** Many a time have they afflicted me from my youth,  
 may Israel now say:

<sup>2</sup> Many a time have they afflicted me from my youth:  
 yet they have not prevailed against me.  
<sup>3</sup> The plowers plowed upon my back: they made long their furrows.  
<sup>4</sup> The LORD **is** righteous: he hath cut asunder the cords of the wicked.

<sup>5</sup> Let them all be confounded and turned back that hate Zion.

<sup>6</sup> Let them be as the grass **upon** the housetops, which withereth afore it groweth up:

<sup>7</sup> Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

<sup>8</sup> Neither do they which go by say, The blessing of the LORD **be** upon you: we bless you in the name of the LORD.

*A Song of degrees.*

**130** Out of the depths have I cried unto thee, O LORD.

<sup>2</sup> Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

<sup>3</sup> If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

<sup>4</sup> But **there is** forgiveness with thee, that thou mayest be feared.

<sup>5</sup> I wait for the LORD, my soul doth wait, and in his word do I hope.

<sup>6</sup> My soul **waiteth** for the Lord more than they that watch for the morning: **I say, more than** they that watch for the morning.

<sup>7</sup> Let Israel hope in the LORD: for with the LORD **there is** mercy, and with him **is** plenteous redemption.

<sup>8</sup> And he shall redeem Israel from all his iniquities.

*A Song of degrees of David.*

**131** LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

<sup>2</sup> Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul **is** even as a weaned child.

<sup>3</sup> Let Israel hope in the LORD from henceforth and for ever.

*A Song of degrees.*

**132** LORD, remember David, **and** all his afflictions:

<sup>2</sup> How he sware unto the LORD, **and** vowed unto the mighty **God** of Jacob;

<sup>3</sup> Surely I will not come into the tabernacle of my house, nor go up into my bed;

<sup>4</sup> I will not give sleep to mine eyes, **or** slumber to mine eyelids,

<sup>5</sup> Until I find out a place for the LORD, an habitation for the mighty **God** of Jacob.

<sup>6</sup> Lo, we heard of it at Ephratah: we found it in the fields of the wood.

<sup>7</sup> We will go into his tabernacles: we will worship at his footstool.

<sup>8</sup> Arise, O LORD, into thy rest; thou, and the ark of thy strength.

<sup>9</sup> Let thy priests be clothed with righteousness; and let thy saints shout for joy.

<sup>10</sup> For thy servant David's sake turn not away the face of thine anointed.

<sup>11</sup> The LORD hath sworn **in** truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

<sup>12</sup> If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

<sup>13</sup> For the LORD hath chosen Zion; he hath desired **it** for his habitation.

<sup>14</sup> This **is** my rest for ever: here will I dwell; for I have desired it.

<sup>15</sup> I will abundantly bless her provision: I will satisfy her poor with bread.

<sup>16</sup> I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

<sup>17</sup> There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

<sup>18</sup> His enemies will I clothe with shame: but upon himself shall his crown flourish.

*Pesem stopnjevanja.*

**129** Pogosto so me prizadeli od moje mladosti, naj sedaj reče Izrael, <sup>2</sup>pogosto so me prizadeli od moje mladosti, vendar niso prevladali zoper mene. <sup>3</sup>Orači so oralni na mojem hrbitu; svoje brazde so naredili dolge. <sup>4</sup>Gospod **je** pravičen; razsekal je vrvi zlobnih.

<sup>5</sup>Naj bodo zbegani in obrnjeni nazaj vsi, ki sovražijo Sion. <sup>6</sup>Naj bodo kakor trava **na** hišnih strehah, ki ovene predem zraste, <sup>7</sup>s čimer kosec ne napolni svoje roke, niti kdor veže snope svojega naročja. <sup>8</sup>[Naj] niti tisti, ki gredo mimo, ne rečejo: »Nad vami **naj bo** Gospodov blagoslov. Blagosavljam vas v Gospodovem imenu.«

*Pesem stopnjevanja.*

**130** Iz globin sem klical k tebi, o Gospod. <sup>2</sup>Gospod, usliši moj glas. Naj bodo twoja ušesa pozorna na glas mojih ponižnih prošenj. <sup>3</sup>Če si boš ti, Gospod, zaznamoval krivičnosti, o Gospod, kdo bo vzdržal? <sup>4</sup>Toda s teboj **je** odpuščanje, da bi se te lahko bali.

<sup>5</sup> § Čakam na Gospoda, moja duša čaka in v njegovo besedo zaupam. <sup>6</sup>Moja duša **čaka** na Gospoda bolj kakor tisti, ki stražijo na jutro, **pravim, bolj kakor** tisti, ki stražijo na jutro. <sup>7</sup>Naj Izrael upa v Gospoda, kajti z Gospodom **je** usmiljenje in z njim **je** obilna odkupitev. <sup>8</sup>On bo Izraela odkupil pred vsemi njegovimi krivičnostmi.

*Davidova pesem stopnjevanja.*

**131** Gospod, moje srce ni ošabno niti moje oči vzvišene, niti se ne

<sup>2</sup>ukvarjam z velikimi zadevami ali s stvarmi zame previsokimi.

<sup>2</sup>Zagotovo sem se lepo obnašal in se umiril, kakor otrok, ki je odstavljen od svoje matere; moja duša **je** celo kakor odstavljen otrok. <sup>3</sup>Naj Izrael

upa v Gospoda od tega časa naprej in na veke.

*Pesem stopnjevanja.*

**132** Gospod, spomni se Davida **in** vseh njegovih stisk, <sup>2</sup>kako je

prisegel Gospodu **in** se zaobljubil mogočnemu Jakobovemu

**Bogu:** <sup>3</sup>»Zagotovo ne bom prišel v šotorsko svetišče svoje hiše niti šel

gor v svojo posteljo, <sup>4</sup>svojim očem ne bom dal spanja **ali** dremanja

svojim vekam, <sup>5</sup>dokler ne najdem kraja za Gospoda, prebivališča za

mogočnega Jakobovega **Boga.**« <sup>6</sup> § Glej, slišali smo o tem v Efrati, našli smo to na gozdnih poljih. <sup>7</sup>Sli bomo v njegova šotorska svetišča, oboževali bomo ob njegovi pručki. <sup>8</sup>Vstani, o Gospod, v svoj počitek, ti in skriinja twoje moći. <sup>9</sup>Naj bodo twoji duhovniki oblečeni s pravičnostjo in twoji sveti naj vzklikajo od veselja. <sup>10</sup>Zaradi svojega služabnika Davida ne obrni obličja proč od svojega maziljenca.

<sup>11</sup> Gospod je Davidu prisegel **z** resnico; ne bo se odvrnil od nje: »Od

sadu twojega telesa bom postavil na tvoj prestol. <sup>12</sup>Če se bodo twoji

otroci držali moje zaveze in mojega pričevanja, ki jih ga bom jaz učil, bodo tudi njihovi otroci sedeli na twojem prestolu na včkomaj.« <sup>13</sup>Kajti

Gospod je izbral Sion; zaželet si **ga** je za svoje prebivališče. <sup>14</sup> »To **je** moj

počitek na veke; tu bom prebival, ker sem si ga zaželet. <sup>15</sup>Obilno bom

blagoslavljal njegovo preskrbo, njegove uboge bom nasijevel s kruhom.

<sup>16</sup> Prav tako bom njegove duhovnike oblekel z rešitvijo duš in njegovi

sveti bodo glasno vzklikali od veselja. <sup>17</sup>Tam bom storil Davidovemu

rogu, da vzbrsti; odredil sem svetilko za svojega maziljenca. <sup>18</sup>Njegove

sovražnike bom oblekel s sramoto, toda na njem samem bo cvetela njegova krona.«

*A Song of degrees of David.*

*Davidova pesem stopnjevanja.*

**133** Glej, kako dobro in kako prijetno *je* za brate, da prebivajo skupaj v slogi! <sup>2</sup> *To je* podobno dragocenemu mazilu na glavi, ki teče navzdol na brado, *celo* Aronovo brado, ki gre dol h krajcem njegovih oblek; <sup>3</sup> kakor rosa iz Hermona *in kakor rosa*, ki se je spustila na goro Sion; kajti tam je Gospod zapovedal blagoslov, *celo* življenje na vékomaj.

**134** Glejte, blagoslavlajte Gospoda, vsi *vi* Gospodovi služabniki, ki ponoči stojite v hiši Gospodovi. <sup>2</sup> Dvignite svoje roke *v* svetišču in blagoslavlajte Gospoda. <sup>3</sup> Gospod, ki je naredil nebo in zemljo, *[naj]* te blagosloví iz Siona.

**135** Hvalite Gospoda. Hvalite Gospodovo ime, hvalite *ga*, o vi Gospodovi služabniki. <sup>2</sup> Vi, ki stojite v hiši Gospodovi, v dvorih hiše našega Boga, <sup>3</sup> hvalite Gospoda, kajti Gospod *je* dober; prepevajte hvalnice njegovemu imenu, kajti *to je* prijetno. <sup>4</sup> Kajti Gospod si je izbral Jakoba *in* Izraela za svoj izvoljen zaklad.

<sup>5</sup> Kajti jaz vem, da *je* Gospod velik in *da* je naš Gospod nad vsemi bogovi. <sup>6</sup> Karkoli je Gospodu ugajalo, *to* je storil v nebesih, na zemlji, v morjih in vseh globokih krajih. <sup>7</sup> Meglicam povzroča, da se dvigujejo od koncev zemlje, bliske dela za dež, veter prinaša iz svojih zakladnic. <sup>8</sup> Ki je udaril egiptovske prvorojence, tako od človeka kakor *[od]* živali. <sup>9</sup> Ki je poslal simbole in čudeže v twojo sredo, o Egipt, na faraona in na vse njegove služabnike. <sup>10</sup> Ki je udaril velike narode in usmrtil mogočne kralje, <sup>11</sup> amoréjskega kralja Sihóna, bašánskega kralja Oga in vsa kánaanska kraljestva <sup>12</sup> in njihovo deželo del *za* dediščino, dediščino Izraelu, svojemu ljudstvu. <sup>13</sup> Tvoje ime, o Gospod, *traja* večno *in* twoj spomin, o Gospod, skozi vse rodove. <sup>14</sup> § Kajti Gospod bo sodil svoje ljudstvo in se bo pokesal glede svojih služabnikov.

<sup>15</sup> Maliki poganov *so* srebro in zlato, delo človeških rok. <sup>16</sup> Imajo usta, toda ne govorijo, imajo oči, toda ne vidijo, <sup>17</sup> imajo ušesa, toda ne slišijo niti v njihovih ustih ni *kakršnegakoli* diha. <sup>18</sup> Tisti, ki so jih naredili, so jim podobni; *tako je* vsak, kdor zaupa vanje. <sup>19</sup> Blagoslavlajte Gospoda, o hiša Izraelova. Blagoslavlajte Gospoda, o hiša Aronova, <sup>20</sup> blagoslavlajte Gospoda, o hiša Lévíjeva. Vi, ki se bojite Gospoda, blagoslavlajte Gospoda. <sup>21</sup> Blagoslovljen bodi Gospod s Siona, ki prebiva v Jeruzalemu. Hvalite Gospoda.

**136** Ozahvaljujte se Gospodu, ker *je* dober, kajti njegovo usmiljenje *traja* večno. <sup>2</sup> O zahvaljujte se Bogu bogov, kajti njegovo usmiljenje *traja* večno. <sup>3</sup> O zahvaljujte se Gospodu gospodov, kajti njegovo usmiljenje *traja* večno. <sup>4</sup> Njemu, ki sam dela velike čudeže, kajti njegovo usmiljenje *traja* večno. <sup>5</sup> Njemu, ki je z modrostjo ustvaril nebo, kajti njegovo usmiljenje *traja* večno. <sup>6</sup> Njemu, ki je zemljo razpel nad vodami, kajti njegovo usmiljenje *traja* večno. <sup>7</sup> Njemu, ki je naredil velike luči, kajti njegovo usmiljenje *traja* večno; <sup>8</sup> sonce, da vlada podnevi, kajti njegovo usmiljenje *traja* večno; <sup>9</sup> luno in zvezde, da vladajo ponoči, kajti njegovo usmiljenje *traja* večno.

<sup>10</sup> Njemu, ki je udaril Egipt na njegovih prvorojencih, kajti njegovo usmiljenje *traja* večno; <sup>11</sup> in Izraela izpeljal izmed njih, kajti njegovo usmiljenje *traja* večno; <sup>12</sup> z močno roko in z iztegnjenim laktom, kajti njegovo usmiljenje *traja* večno. <sup>13</sup> Njemu, ki je razdelil Rdeče morje na *[dva]* dela, kajti njegovo usmiljenje *traja* večno; <sup>14</sup> in naredil Izraelu, da gre skozi njegovo sredo, kajti njegovo usmiljenje *traja* večno; <sup>15</sup> toda porazil faraona in njegovo vojsko v Rdeče morje, kajti njegovo usmiljenje *traja* večno. <sup>16</sup> Njemu, ki je vodil svoje ljudstvo

**133** Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

<sup>2</sup> *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

<sup>3</sup> As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

*A Song of degrees.*

**134** Behold, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

<sup>2</sup> Lift up your hands *in* the sanctuary, and bless the LORD.

<sup>3</sup> The LORD that made heaven and earth bless thee out of Zion.

**135** Praise ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

<sup>2</sup> Ye that stand in the house of the LORD, in the courts of the house of our God,

<sup>3</sup> Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

<sup>4</sup> For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

<sup>5</sup> For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

<sup>6</sup> Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

<sup>7</sup> He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

<sup>8</sup> Who smote the firstborn of Egypt, both of man and beast.

<sup>9</sup> *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

<sup>10</sup> Who smote great nations, and slew mighty kings;

<sup>11</sup> Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

<sup>12</sup> And gave their land *for* an heritage, an heritage unto Israel his people.

<sup>13</sup> Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

<sup>14</sup> For the LORD will judge his people, and he will repent himself concerning his servants.

<sup>15</sup> The idols of the heathen *are* silver and gold, the work of men's hands.

<sup>16</sup> They have mouths, but they speak not; eyes have they, but they see not;

<sup>17</sup> They have ears, but they hear not; neither is there *any* breath in their mouths.

<sup>18</sup> They that make them are like unto them: *so is* every one that trusteth in them.

<sup>19</sup> Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

<sup>20</sup> Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

<sup>21</sup> Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

**136** O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

<sup>2</sup> O give thanks unto the God of gods: for his mercy *endureth* for ever.

<sup>3</sup> O give thanks to the Lord of lords: for his mercy *endureth* for ever.

<sup>4</sup> To him who alone doeth great wonders: for his mercy *endureth* for ever.

<sup>5</sup> To him that by wisdom made the heavens: for his mercy *endureth* for ever.

<sup>6</sup> To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

<sup>7</sup> To him that made great lights: for his mercy *endureth* for ever:

<sup>8</sup> The sun to rule by day: for his mercy *endureth* for ever:

<sup>9</sup> The moon and stars to rule by night: for his mercy *endureth* for ever.

<sup>10</sup> To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:

<sup>11</sup> And brought out Israel from among them: for his mercy *endureth* for ever:

<sup>12</sup> With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

<sup>13</sup> To him which divided the Red sea into parts: for his mercy *endureth* for ever:

<sup>14</sup> And made Israel to pass through the midst of it: for his mercy **endureth** for ever:  
<sup>15</sup> But overthrew Pharaoh and his host in the Red sea: for his mercy **endureth** for ever.  
<sup>16</sup> To him which led his people through the wilderness: for his mercy **endureth** for ever.  
<sup>17</sup> To him which smote great kings: for his mercy **endureth** for ever:  
<sup>18</sup> And slew famous kings: for his mercy **endureth** for ever:  
<sup>19</sup> Sihon king of the Amorites: for his mercy **endureth** for ever:  
<sup>20</sup> And Og the king of Bashan: for his mercy **endureth** for ever:  
<sup>21</sup> And gave their land for an heritage: for his mercy **endureth** for ever:  
<sup>22</sup> Even an heritage unto Israel his servant: for his mercy **endureth** for ever.

<sup>23</sup> Who remembered us in our low estate: for his mercy **endureth** for ever:  
<sup>24</sup> And hath redeemed us from our enemies: for his mercy **endureth** for ever.  
<sup>25</sup> Who giveth food to all flesh: for his mercy **endureth** for ever.  
<sup>26</sup> O give thanks unto the God of heaven: for his mercy **endureth** for ever.

**137** By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.  
<sup>2</sup> We hanged our harps upon the willows in the midst thereof.  
<sup>3</sup> For there they that carried us away captive required of us a song; and they that wasted us **required of us** mirth, **saying**, Sing us **one** of the songs of Zion.  
<sup>4</sup> How shall we sing the LORD's song in a strange land?  
<sup>5</sup> If I forget thee, O Jerusalem, let my right hand forget **her cunning**.  
<sup>6</sup> If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

<sup>7</sup> Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase **it**, rase **it**, **even** to the foundation thereof.  
<sup>8</sup> O daughter of Babylon, who art to be destroyed; happy **shall he be**, that rewardeth thee as thou hast served us.  
<sup>9</sup> Happy **shall he be**, that taketh and dasheth thy little ones against the stones.

*A Psalm of David.*

**138** I will praise thee with my whole heart: before the gods will I sing praise unto thee.  
<sup>2</sup> I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.  
<sup>3</sup> In the day when I cried thou answeredst me, **and** strengthenedst me **with** strength in my soul.  
<sup>4</sup> All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.  
<sup>5</sup> Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

<sup>6</sup> Though the LORD **be** high, yet hath he respect unto the lowly: but the proud he knoweth afar off.  
<sup>7</sup> Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.  
<sup>8</sup> The LORD will perfect **that which** concerneth me: thy mercy, O LORD, **endureth** for ever: forsake not the works of thine own hands.

*To the chief Musician, A Psalm of David.*

**139** O LORD, thou hast searched me, and known **me**.  
<sup>2</sup> Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.  
<sup>3</sup> Thou compassest my path and my lying down, and art acquainted **with** all my ways.  
<sup>4</sup> For **there is** not a word in my tongue, **but**, lo, O LORD, thou knowest it altogether.  
<sup>5</sup> Thou hast beset me behind and before, and laid thine hand upon me.  
<sup>6</sup> Such knowledge **is** too wonderful for me; it is high, I cannot **attain** unto it.  
<sup>7</sup> Whither shall I go from thy spirit? or whither shall I flee from thy presence?  
<sup>8</sup> If I ascend up into heaven, thou **art** there: if I make my bed in hell, behold, thou **art there**.

skozi divjino, kajti njegovo usmiljenje **traja** večno.<sup>17</sup> Njemu, ki je udaril velike kralje, kajti njegovo usmiljenje **traja** večno;<sup>18</sup> in usmrtil slavne kralje, kajti njegovo usmiljenje **traja** večno;<sup>19</sup> amoréjskega kralja Sihóna, kajti njegovo usmiljenje **traja** večno;<sup>20</sup> in bašanskega kralja Oga, kajti njegovo usmiljenje **traja** večno;<sup>21</sup> in njihovo deželo dal za dedičino, kajti njegovo usmiljenje **traja** večno;<sup>22</sup> celo dedičino Izraelu, njegovemu služabniku, kajti njegovo usmiljenje **traja** večno.

<sup>23</sup> Ki se nas je spomnil v našem nizkem stanu, kajti njegovo usmiljenje **traja** večno;<sup>24</sup> in nas odkupil pred našimi sovražniki, kajti njegovo usmiljenje **traja** večno.<sup>25</sup> Ki daje hrano vsemu mesu, kajti njegovo usmiljenje **traja** večno.<sup>26</sup> O zahvaljujte se Bogu nebes, kajti njegovo usmiljenje **traja** večno.

**137** Ob babilonskih rekah, tam smo se usedli; da, jokali smo, ko smo se spominjali Siona.<sup>2</sup> Naše harfe smo obesili na vrbe v njegovi sredi.<sup>3</sup> Kajti tam so tisti, ki so nas odvedli proč ujete, od nas zahtevali pesem in tisti, ki so nas opustošili, **so od nas zahtevali** veselje, **rekoč**: »Zapojet nam **eno** izmed sionskih pesmi.«<sup>4</sup> Kako naj bi v tuji deželi peli Gospodovo pesem?<sup>5</sup> Če jaz pozabim tebe o Jeruzalem, naj moja desnica pozabi **svojo spretnost**.<sup>6</sup> Če se te jaz ne spomnim, naj se moj jezik prilepi k nebuh mojih ust, če ne povišam Jeruzalema nad svojo glavno radost.

<sup>7</sup> Spomni se, o Gospod, na Jeruzalemov dan otrok Edóma, ki so rekli: »Izbrisite **ga**, izbrisite **ga**, **celo** do njegovih temeljev.«<sup>8</sup> § O hči babilonska, ki boš uničena, srečen **bo tisti**, ki te poplača, kakor si nam ti služila.<sup>9</sup> Srečen **bo tisti**, ki zgrabi in trešči tvoje malčke ob kamne.

*Davidov psalm.*

**138** § Hvalil te bom s svojim celotnim srcem; pred bogovi ti bom prepeval hvalnico.<sup>2</sup> Oboževal te bom pred tvojim svetim templjem in tvoje ime hvalil zaradi tvoje ljubeče skrbnosti in zaradi tvoje resnice, kajti svojo besedo si poveličal nad vse svoje ime.<sup>3</sup> Na dan, ko sem klical, mi odgovarjaš **in** me v moji duši krepis z močjo.<sup>4</sup> Vsi kralji zemlje te bodo hvalili, o Gospod, ko slišijo besede iz tvojih ust.<sup>5</sup> Da, prepevali bodo na Gospodovih poteh, kajti velika **je** Gospodova slava.

<sup>6</sup> Čeprav **je** Gospod vzvišen, vendar ima spoštovanje do nizkega, toda ponosnega spozna od daleč.<sup>7</sup> Čeprav hodim sredi stiske, me boš ti poživil. Zoper bes mojih sovražnikov boš iztegnil svojo roko in tvoja desnica me bo rešila.<sup>8</sup> Gospod bo dovršil **to**, **kar** zadeva mene. Tvoje usmiljenje, o Gospod, **vztraja** večno; ne zapusti del svojih lastnih rok.

*Vodji glasbenikov, Davidov psalm.*

**139** O Gospod, preiskal si me in **me** spoznal.<sup>2</sup> Poznaš moje sedanje in moje vstajanje, moje misli razumeš daleč stran.<sup>3</sup> Obdajaš mojo pot in moje leganje in seznanjeni si z vsemi mojimi potmi.<sup>4</sup> Kajti besede ni na mojem jeziku, **toda**, glej, o Gospod, ti jo popolnoma poznaš.<sup>5</sup> Obdajaš me zadaj in spredaj in name polagaš svojo roko.<sup>6</sup> **Takšno** spoznanje **je** prečudovito zame, visoko je, ne morem ga doseči.

<sup>7</sup> Kam naj grem pred tvojim duhom? Ali kam naj pobegnem pred twojo prisotnostjo?<sup>8</sup> § Če se povzpnem v nebesa, **si** tam; če si svojo posteljo pripravim v peklu, glej, **si tam**.<sup>9</sup> Če vzamem peruti jutra **in** prebivam v najbolj oddaljenih krajih morja,<sup>10</sup> celo tam me bo twoja

roka vodila in tvoja desnica me bo držala. <sup>11</sup> Če rečem: »Zagotovo me bo pokrila tema, celo noč bo svetloba okoli mene.« <sup>12</sup> Da, tema se ne skriva pred teboj, toda noč sije kakor dan; tema in svetloba, obe *sta ti* podobni. <sup>13</sup> § Kajti v last si si vzela moja notranjost, pokril si me v maternici moje materje. <sup>14</sup> Hvalil te bom, kajti jaz sem strašljivo *in* izvrstno narejen. Čudovita *so* tvoja dela in *to* moja duša resnično dobro ve. <sup>15</sup> Moja snov ni bila skrita pred teboj, ko sem bil narejen na skrivnem *in* nenavadno izdelan v najnižjih delih zemlje. <sup>16</sup> Tvoje oči so videle mojo snov, čeprav je bila nepopolna in v tvoji knjigi so bili zapisani vsi *moji udje*, ki so bili oblikovani v vztrajanju, *medtem ko* ni bilo še nobenega izmed njih.

<sup>17</sup> Kako dragocene so mi tudi tvoje misli, o Bog! Kako velik je njihov šeštevek! <sup>18</sup> Če bi jih preštel, jih je po številu več kakor peska. Ko se zbudim, sem še vedno s teboj. <sup>19</sup> § Zagotovo boš ubil zlobnega, o Bog, zato odidite od mene, vi krvolčni ljudje. <sup>20</sup> § Kajti zlobno govorijo zoper tebe *in* tvoji sovražniki zaman jemlejo *twoje ime*. <sup>21</sup> Ali ne sovražim tistih, o Gospod, ki sovražijo tebe? Mar nisem užaloščen s tistimi, ki se dvigujejo zoper tebe? <sup>22</sup> Sovražim jih s popolnim sovraštvtom, štejem jih *[za]* svoje sovražnike. <sup>23</sup> Preišči me, o Bog in spoznaj moje srce; preizkus me in spoznaj moje misli. <sup>24</sup> Poglej, če je v meni *kakršnakoli* zlobna pot in vodi me po večni poti.

Vodji glasbenikov, Davidov psalm.

**140** Osvobodi me, o Gospod, pred zlobnežem, <sup>2</sup> ki si v *svojem* srcu domišljajo vragolije; nenehno so zbrani skupaj *za* vojno. <sup>3</sup> Svoje jezike so naostrili kakor kača, gadji strup *je* pod njihovimi ustnicami. Sela. <sup>4</sup> Varuj me, o Gospod, pred rokami zlobnih, ohrani me pred nasilnežem, ki se je namenil, da zruši moja ravnana. <sup>5</sup> Ponosni so zame prikrili zanko in vrvi, ob poti so razprosteli mrežo, zame so nastavili pasti. Sela. <sup>6</sup> Gospodu sem rekel: »Ti *si* moj Bog, usliši glas mojih poniznih prošenj, o Gospod. <sup>7</sup> O Bog, Gospod, moč rešitve moje duše, mojo glavo si pokril na dan bitke.

<sup>8</sup> Ne usliši, o Gospod, želja zlobnih, nadalje ne njihovega zlobnega naklepa, *da se ne bi* poviševali.« Sela. <sup>9</sup> *Glede* glave tistih, ki me obdajajo, naj jih pokrije vragolija njihovih lastnih ustnic. <sup>10</sup> Naj nanje padajo goreči ogorki, naj bodo vrženi v ogenj, v globoke jame, da ne vstanejo ponovno. <sup>11</sup> Naj obrekovalec ne bo utrijen na zemlji, zlo naj lovi nasilneža, da *ga* premaga. <sup>12</sup> Vem, da bo Gospod podpiral zadevo prizadetega *in* pravico ubogega. <sup>13</sup> Zagotovo se bodo pravični zahvaljevali tvojemu imenu; iskreni bodo prebivali v tvoji prisotnosti.

Davidov psalm.

**141** Gospod, k tebi kličem, pohiti k meni; pazljivo prisluhni mojemu glasu, ko kličem k tebi. <sup>2</sup> Naj bo moja molitev postavljena pred teboj *kakor kadilo* *in* dvigovanje mojih rok *kakor* večerno žrtvovanje. <sup>3</sup> Postavi stražo, o Gospod, pred moja usta; čuvaj vrata mojih ustnic. <sup>4</sup> Mojega srca ne nagni h *kakršnikoli* zli stvari, da izvajam dela z ljudmi, ki počnejo krivičnost; in naj ne jem od njihovih slaščic.

<sup>5</sup> § Naj me pravični udari, *to bo* prijaznost in naj me graja; *to bo* odlično olje, *ki* ne bo zlomilo moje glave, ker *bo* vendar v njihovih katastrofah tudi moja molitev. <sup>6</sup> § Kadar so njihovi sodniki premagani na kamnitih krajinah, bodo slišali moje besede, kajti prijetne so. <sup>7</sup> Naše kosti so razkropljene ob ustih groba, kakor kadar nekdo seká in cepí *les* na zemlji. <sup>8</sup> Toda moje oči *so* k tebi, o Bog, Gospod; v tebi je moje trdno

<sup>9</sup> If I take the wings of the morning, *and* dwell in the uttermost parts of the sea;  
<sup>10</sup> Even there shall thy hand lead me, and thy right hand shall hold me.  
<sup>11</sup> If I say, Surely the darkness shall cover me; even the night shall be light about me.  
<sup>12</sup> Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.  
<sup>13</sup> For thou hast possessed my reins: thou hast covered me in my mother's womb.  
<sup>14</sup> I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.  
<sup>15</sup> My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.  
<sup>16</sup> Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.

<sup>17</sup> How precious also are thy thoughts unto me, O God! how great is the sum of them!  
<sup>18</sup> If I should count them, they are more in number than the sand: when I awake, I am still with thee.  
<sup>19</sup> Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.  
<sup>20</sup> For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.  
<sup>21</sup> Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?  
<sup>22</sup> I hate them with perfect hatred: I count them mine enemies.  
<sup>23</sup> Search me, O God, and know my heart: try me, and know my thoughts:  
<sup>24</sup> And see if *there be any* wicked way in me, and lead me in the way everlasting.

To the chief Musician, A Psalm of David.

**140** Deliver me, O LORD, from the evil man: preserve me from the violent man;  
<sup>2</sup> Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.  
<sup>3</sup> They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah.  
<sup>4</sup> Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.  
<sup>5</sup> The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.  
<sup>6</sup> I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.  
<sup>7</sup> O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

<sup>8</sup> Grant not, O LORD, the desires of the wicked: further not his wicked device; *lest* they exalt themselves. Selah.  
<sup>9</sup> As *for* the head of those that compass me about, let the mischief of their own lips cover them.  
<sup>10</sup> Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.  
<sup>11</sup> Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.  
<sup>12</sup> I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.  
<sup>13</sup> Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

A Psalm of David.

**141** LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.  
<sup>2</sup> Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.  
<sup>3</sup> Set a watch, O LORD, before my mouth; keep the door of my lips.  
<sup>4</sup> Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

<sup>5</sup> Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.  
<sup>6</sup> When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

<sup>7</sup> Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth **wood** upon the earth.  
<sup>8</sup> But mine eyes **are** unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.  
<sup>9</sup> Keep me from the snares **which** they have laid for me, and the gins of the workers of iniquity.  
<sup>10</sup> Let the wicked fall into their own nets, whilst that I withal escape.

*Maschil of David; A Prayer when he was in the cave.*

## 142 I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

<sup>2</sup> I poured out my complaint before him; I shewed before him my trouble.  
<sup>3</sup> When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

<sup>4</sup> I looked on **my** right hand, and beheld, but **there was** no man that would know me: refuge failed me; no man cared for my soul.  
<sup>5</sup> I cried unto thee, O LORD: I said, Thou **art** my refuge **and** my portion in the land of the living.  
<sup>6</sup> Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.  
<sup>7</sup> Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

*A Psalm of David.*

## 143 Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, **and** in thy righteousness.

<sup>2</sup> And enter not into judgment with thy servant: for in thy sight shall no man living be justified.  
<sup>3</sup> For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.  
<sup>4</sup> Therefore is my spirit overwhelmed within me; my heart within me is desolate.  
<sup>5</sup> I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.  
<sup>6</sup> I stretch forth my hands unto thee: my soul **thirsteth** after thee, as a thirsty land. Selah.

<sup>7</sup> Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.  
<sup>8</sup> Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.  
<sup>9</sup> Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.  
<sup>10</sup> Teach me to do thy will; for thou **art** my God: thy spirit **is** good; lead me into the land of uprightness.  
<sup>11</sup> Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.  
<sup>12</sup> And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I **am** thy servant.

*A Psalm of David.*

## 144 Blessed **be** the LORD my strength, which teacheth my hands to war, **and** my fingers to fight:

<sup>2</sup> My goodness, and my fortress; my high tower, and my deliverer; my shield, and **he** in whom I trust; who subdueth my people under me.  
<sup>3</sup> LORD, what **is** man, that thou takest knowledge of him! **or** the son of man, that thou makest account of him!  
<sup>4</sup> Man is like to vanity: his days **are** as a shadow that passeth away.  
<sup>5</sup> Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.  
<sup>6</sup> Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.  
<sup>7</sup> Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;  
<sup>8</sup> Whose mouth speaketh vanity, and their right hand **is** a right hand of falsehood.

<sup>9</sup> I will sing a new song unto thee, O God: upon a psaltery **and** an instrument of ten strings will I sing praises unto thee.

upanje, moje duše ne pusti zapušcene.<sup>9</sup> Varuj me pred zankami, **katere** so položili zame in [*pred*] pastmi delavcev krivičnosti.<sup>10</sup> Naj zlobni padejo v svoje lastne mreže, medtem ko jaz istočasno pobegnem.

*Davidov pouk, molitev, ko je bil v votlini.*

## 142 S svojim glasom sem klical h Gospodu, s svojim glasom sem izlil pred njim, pred njim sem pokazal svojo stisko.<sup>3</sup> Ko je bil moj duh znotraj mene nadvladan, tedaj ti poznaš mojo pot. Na stezi, po kateri sem hodil, so zame na skrivnem postavili zanko.

<sup>4</sup> Pogledal sem na **svojo** desnico in zagledal, toda ni **bilo** človeka, ki bi me poznal. Zatočišče se mi je izneverilo, noben človek ni skrbel za mojo dušo.<sup>5</sup> Klical sem k tebi, o Gospod. Rekel sem: »Ti **si** moje zatočišče **in** moj delež v deželi živih.«<sup>6</sup> Prisluhni mojemu joku, kajti zelo sem ponižan. Osvobodi me pred mojimi preganjalci, kajti močnejši so od mene.<sup>7</sup> Privedi mojo dušo iz ječe, da bom lahko hvalil tvoje ime. Pravični me bodo obdali, kajti radodarno boš postopal z menoj.

*Davidov psalm.*

## 143 Usliši mojo molitev, o Gospod, pazljivo prisluhni mojim ponižnim prošnjam; odgovori mi v svoji zvestobi **in** v svoji pravičnosti.<sup>2</sup> Ne vstopi na sodbo s svojim služabnikom, kajti v tvojem pogledu noben živeč človek ne bo opravičen.<sup>3</sup> Kajti sovražnik je preganjal mojo dušo, moje življenje je z udarcem zrušil k tlom; pripravil me je, da prebivam v temi, kakor tisti, ki so bili dolgo mrtvi.<sup>4</sup> Zato je moj duh nadvladan znotraj mene, moje srce znotraj mene je zapuščeno.<sup>5</sup> Spominjam se dni iz davnine, premišljujem o vseh tvojih delih, razglabljam o delu tvojih rok.<sup>6</sup> Svoje roke iztegjem k tebi; mojo dušo **žeja** po tebi, kakor žechno deželo. Sela.

<sup>7</sup> Naglo me usliši, o Gospod, moj duh slab. Svojega obraza ne skrivaj pred menoj, da ne bi bil podoben tem, ki gredo dol v jamo.<sup>8</sup> Povzroči mi, da zjutraj slišim twojo ljubečo skrbnost, kajti vate zaupam. Povzroči mi, da spoznam pot, po kateri naj hodim, kajti svojo dušo dvigujem k tebi.<sup>9</sup> Osvobodi me, o Gospod, pred mojimi sovražniki. K tebi zbežim, da me skriješ.<sup>10</sup> Úči me izpolnjevati twojo voljo, kajti ti **si** moj Bog. Tvoj duh **je** dober, vodi me v deželo iskrenosti.<sup>11</sup> Ozivi me, o Gospod, zaradi svojega imena; zaradi svoje pravičnosti mojo dušo privedi iz stiske.<sup>12</sup> Zaradi svojega usmiljenja iztrebi moje sovražnike in uniči vse tiste, ki prizadavajo mojo dušo, kajti jaz **sem** tvoj služabnik.

*Davidov psalm.*

## 144 Blagoslovjen **bodi** Gospod, moja moč, ki uči moje roke za vojno **in** moje prste za boj,<sup>2</sup> moja dobrota in moja trdnjava, moj visoki stolp in moj osvoboditelj, moj ščit **in** **tisti**, v katerega zaupam, ki moje ljudstvo podjarmila pod mene.<sup>3</sup> Gospod, kaj **je** človek, da ti jemlješ spoznanje o njem! **Ali** človeški sin, da delaš obračun o njem!<sup>4</sup> Človek je podoben ničevosti, njegov dnevi **so** kakor senca, ki mineva.<sup>5</sup> Upogni svoje nebo, o Gospod in pridi dol, dotakni se gora in se bodo kadile.<sup>6</sup> Vrzi bliskanje in jih razkropi; izstreli svoje puščice in jih uniči.<sup>7</sup> Pošli svojo roko od zgoraj, odstrani me in osvobodi me iz velikih vodá, pred roko tujih otrok,<sup>8</sup> cigar usta gorovijo prazne reči in **je** njihova desnica desnica nerensnice.

<sup>9</sup> Zapel ti bom novo pesem, o Bog, na plunko **in** glasbilo desetih strun ti bom prepeval hvalnice.<sup>10</sup> **On je**, ki kraljem daje rešitev duš, ki

osvobaja Davida, svojega služabnika, pred škodljivim mečem.<sup>11</sup> Reši me in osvobi me pred roko tujih otrok, katerih usta govorijo prazne reči in *je* njihova desnica desnica neresnice,<sup>12</sup> da *bodo* naši sinovi *lahko* kakor sadike odrasle v svoji mladosti, *da bodo* naše hčere kakor vogalni kamni, pološčeni *po* podobnosti palače,<sup>13</sup> *da bodo* naše kaše *lahko* polne, nudeč vse vrste zalog, *da lahko* naše ovce na naših ulicah skotijo tisoče in deset tisoče,<sup>14</sup> *da bodo* naši voli *lahko* močni za delo, *da ne bo* vloma niti izginjanja, da na naših ulicah ne *bo* pritoževanja.<sup>15</sup> Srečno *je tisto* ljudstvo, ki je v takšni zadavi, *da*, srečno *je tisto* ljudstvo, čigar Bog *je* Gospod.

### Davidov psalm hvalnice.

**145** Povzdigoval te bom, moj Bog, o kralj in tvoje ime bom blagoslavljal na veke vekov.<sup>2</sup> Vsak dan te bom blagoslavljal in tvoje ime bom hvalil na veke vekov.<sup>3</sup> Velik *je* Gospod in silno budi hvaljen in njegova veličina *je* nedoumljiva.<sup>4</sup> En rod bo hvalil tvoja dela drugemu in bo oznanjal tvoja mogočna dela.<sup>5</sup> Govoril bom o veličastni časti tvojega veličanstva in o tvojih čudovitih delih.<sup>6</sup> *Ljudje* bodo govorili o moči tvojih strašnih dejanj; in jaz bom oznanjal tvojo veličino.<sup>7</sup> Obilno bodo izrekli spomin o tvoji veliki dobroti in prepevali bodo o tvoji pravičnosti.<sup>8</sup> Gospod *je* milostljiv in poln sočutja, počasen za jezo in zelo usmiljen.<sup>9</sup> Gospod *je* dober do vseh in njegova nežna usmiljenja *so* nad vsemi njegovimi deli.

<sup>10</sup> Hvalila te bodo vsa tvoja dela, o Gospod in tvoji sveti te bodo blagoslavljali.<sup>11</sup> Pogovarjali se bodo o slavi tvojega kraljestva in govorili o tvoji moči,<sup>12</sup> da razglašajo njegova mogočna dela človeškim sinovom in slavno veličanstvo njegovega kraljestva.<sup>13</sup> Tvoje kraljestvo *je* večno kraljestvo in tvoje gospodstvo *traja* skozi vse rodove.<sup>14</sup> Gospod podpira vse, ki padejo in dviguje vse *tiste, ki so sklonjeni*.<sup>15</sup> Oči vseh čakajonoate in ti jim daješ njihovo hrano v pravšnjem obdobju.<sup>16</sup> Odpiraš svojo roko in zadovoljuješ željo vsake žive stvari.<sup>17</sup> Gospod *je* pravičen na vseh svojih poteh in svet v vseh svojih delih.<sup>18</sup> Gospod *je* blizu vsem tem, ki kličejo k njemu, vsem, ki k njemu kličejo v resnici.<sup>19</sup> Izpolnil bo željo tistih, ki se ga boijo. Slišal bo tudi njihov jok in jih bo rešil.<sup>20</sup> Gospod varuje vse tiste, ki ga ljubijo, toda vse zlobne bo uničil.<sup>21</sup> Moja usta bodo govorila Gospodovo hvalo in vse meso naj blagoslavja njegovo sveto ime na veke vekov.

**146** Hvalite Gospoda. Hvali Gospoda, o moja duša.<sup>2</sup> Medtem ko živim, bom hvalil Gospoda; medtem ko imam kakršen koli obstoj, bom prepeval hvalnice svojemu Bogu.<sup>3</sup> Svojega trdnega upanja ne polagaj v prince, *niti* v človeškega sina, v katerem ni pomoči.<sup>4</sup> Njegov dih gre dalje, vrača se k svoji zemlji; na ta isti dan propadejo njegove misli.

<sup>5</sup> Srečen *je tisti*, ki *ima* za svojo pomoč Jakobovega Boga, katerega upanje *je* v Gospodu, njegovem Bogu,<sup>6</sup> ki je naredil nebo in zemljo, morje in vse, kar *je* tam notri, ki na veke ohranja resnico,<sup>7</sup> ki izvršuje sodbo za zatiranega, ki daje hrano lačnemu. Gospod osvobaja jetnike,<sup>8</sup> Gospod slepim odpira *oci*, Gospod dviguje tiste, ki so sklonjeni, Gospod ljubi pravične,<sup>9</sup> Gospod varuje tujce in podpira osirotelega in vdovo, toda pot zlobnih postavlja na glavo.<sup>10</sup> Gospod bo kraljeval na veke, *celo* tvoj Bog, o Sion, vsem rodovom. Hvalite Gospoda.

**147** Hvalite Gospoda, kajti dobro *je* peti hvalnice našemu Bogu, kajti *to je* prijetno *in* hvala je ljubka.<sup>2</sup> Gospod je zgradil Jeruzalem; skupaj zbira Izraelove pregnance.<sup>3</sup> Ozdravlja potrte v srcu in povezuje njihove rane.<sup>4</sup> Šteje število zvezd, vse jih kliče po *njihovih*

- <sup>10</sup> *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.  
<sup>11</sup> Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:  
<sup>12</sup> That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace:  
<sup>13</sup> *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:  
<sup>14</sup> *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.  
<sup>15</sup> Happy *is that* people, that is in such a case: *yea, happy is that* people, whose God *is* the LORD.

*David's Psalm of praise.*

**145** I will extol thee, my God, O king; and I will bless thy name for ever and ever.  
<sup>2</sup> Every day will I bless thee; and I will praise thy name for ever and ever.  
<sup>3</sup> Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.  
<sup>4</sup> One generation shall praise thy works to another, and shall declare thy mighty acts.  
<sup>5</sup> I will speak of the glorious honour of thy majesty, and of thy wondrous works.  
<sup>6</sup> And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.  
<sup>7</sup> They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.  
<sup>8</sup> The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.  
<sup>9</sup> The LORD *is* good to all: and his tender mercies *are* over all his works.

- <sup>10</sup> All thy works shall praise thee, O LORD; and thy saints shall bless thee.  
<sup>11</sup> They shall speak of the glory of thy kingdom, and talk of thy power;  
<sup>12</sup> To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.  
<sup>13</sup> Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.  
<sup>14</sup> The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.  
<sup>15</sup> The eyes of all wait upon thee; and thou givest them their meat in due season.  
<sup>16</sup> Thou openest thine hand, and satisfiest the desire of every living thing.  
<sup>17</sup> The LORD *is* righteous in all his ways, and holy in all his works.  
<sup>18</sup> The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.  
<sup>19</sup> He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.  
<sup>20</sup> The LORD preserveth all them that love him: but all the wicked will he destroy.  
<sup>21</sup> My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

**146** Praise ye the LORD. Praise the LORD, O my soul.  
<sup>2</sup> While I live will I praise the LORD: I will sing praises unto my God while I have any being.  
<sup>3</sup> Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.  
<sup>4</sup> His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

- <sup>5</sup> Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:  
<sup>6</sup> Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:  
<sup>7</sup> Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:  
<sup>8</sup> The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:  
<sup>9</sup> The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.  
<sup>10</sup> The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

**147** Praise ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.  
<sup>2</sup> The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

<sup>3</sup> He healeth the broken in heart, and bindeth up their wounds.  
<sup>4</sup> He telleth the number of the stars; he calleth them all by *their* names.  
<sup>5</sup> Great *is* our Lord, and of great power: his understanding *is* infinite.  
<sup>6</sup> The LORD lifteth up the meek: he casteth the wicked down to the ground.  
<sup>7</sup> Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:  
<sup>8</sup> Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.  
<sup>9</sup> He giveth to the beast his food, *and* to the young ravens which cry.  
<sup>10</sup> He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.  
<sup>11</sup> The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

<sup>12</sup> Praise the LORD, O Jerusalem; praise thy God, O Zion.  
<sup>13</sup> For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.  
<sup>14</sup> He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat.  
<sup>15</sup> He sendeth forth his commandment *upon* earth: his word runneth very swiftly.  
<sup>16</sup> He giveth snow like wool: he scattereth the hoarfrost like ashes.  
<sup>17</sup> He casteth forth his ice like morsels: who can stand before his cold?  
<sup>18</sup> He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.  
<sup>19</sup> He sheweth his word unto Jacob, his statutes and his judgments unto Israel.  
<sup>20</sup> He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

## 148 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

<sup>2</sup> Praise ye him, all his angels: praise ye him, all his hosts.  
<sup>3</sup> Praise ye him, sun and moon: praise him, all ye stars of light.  
<sup>4</sup> Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.  
<sup>5</sup> Let them praise the name of the LORD: for he commanded, and they were created.  
<sup>6</sup> He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

<sup>7</sup> Praise the LORD from the earth, ye dragons, and all deeps:  
<sup>8</sup> Fire, and hail; snow, and vapour; stormy wind fulfilling his word:  
<sup>9</sup> Mountains, and all hills; fruitful trees, and all cedars:  
<sup>10</sup> Beasts, and all cattle; creeping things, and flying fowl:  
<sup>11</sup> Kings of the earth, and all people; princes, and all judges of the earth:  
<sup>12</sup> Both young men, and maidens; old men, and children:  
<sup>13</sup> Let them praise the name of the LORD: for his name alone is excellent; his glory *is* above the earth and heaven.  
<sup>14</sup> He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

## 149 Praise ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.

<sup>2</sup> Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.  
<sup>3</sup> Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.  
<sup>4</sup> For the LORD taketh pleasure in his people: he will beautify the meek with salvation.  
<sup>5</sup> Let the saints be joyful in glory: let them sing aloud upon their beds.

<sup>6</sup> Let the high *praises* of God *be* in their mouth, and a twoedged sword in their hand;  
<sup>7</sup> To execute vengeance upon the heathen, *and* punishments upon the people;  
<sup>8</sup> To bind their kings with chains, and their nobles with fetters of iron;  
<sup>9</sup> To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

## 150 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

<sup>2</sup> Praise him for his mighty acts: praise him according to his excellent greatness.  
<sup>3</sup> Praise him with the sound of the trumpet: praise him with the psaltery and harp.  
<sup>4</sup> Praise him with the timbrel and dance: praise him with stringed instruments and organs.  
<sup>5</sup> Praise him upon the loud cymbals: praise him upon the high sounding cymbals.  
<sup>6</sup> Let every thing that hath breath praise the LORD. Praise ye the LORD.

imenih. <sup>5</sup> Velik *je* naš Gospod in zelo močan, njegovo razumevanje *je* neskončno. <sup>6</sup> Gospod dviguje krotke; zlobne podira k tlom. <sup>7</sup> Poje Gospodu z zahvaljevanjem, našemu Bogu pojte hvalo na harfo, <sup>8</sup> ki nebo pokriva z oblaki, ki za zemljo pripravlja dež, ki daje travi, da raste po gorah. <sup>9</sup> On daje živali njeno hrano *in* mladim krokarjem, ki kličejo. <sup>10</sup> Ne razveseljuje se v moči konja. Ne veseli se človeških nog. <sup>11</sup> Gospod se veseli tistih, ki se ga bojijo, tistih, ki upajo v njegovo usmiljenje.

<sup>12</sup> Hvali Gospoda, o Jeruzalem, hvali svojega Boga, o Sion. <sup>13</sup> Kajti utruje zapahe tvojih velikih vrat, tvoje otroke je blagoslovil znotraj tebe. <sup>14</sup> Na tvojih mejah daje mir *in* te nasičuje z najodličnejšo pšenico. <sup>15</sup> Svojo zapoved pošilja *na* zemljo; njegova beseda teče zelo naglo. <sup>16</sup> Sneg daje kakor volno, slano razsiplje kakor pepel. <sup>17</sup> Svoj led meče kakor koščke; kdo lahko obstane pred njegovim mrazom? <sup>18</sup> Razpošilja svojo besedo in jih topi; svojemu vetru povzroča, da piha *in* vodam, *[da]* tečejo. <sup>19</sup> Svojo besedo kaže Jakobu, svoje zakone in svoje sodbe Izraelu. <sup>20</sup> Z nobenim narodom ni tako postopal in *glede njegovih* sodb, jih oni niso spoznali. Hvalite Gospoda.

**148** Hvalite Gospoda. Hvalite Gospoda iz nebes, hvalite ga na višavah. <sup>2</sup> Hvalite ga, vsi njegovi angeli, hvalite ga, vse njegove vojske. <sup>3</sup> Hvalita ga, sonce in luna, hvalite ga vse ve zvezdne luči. <sup>4</sup> Hvalite ga, ve nebes nebesa in ve vode, ki *ste* nad nehom. <sup>5</sup> Naj hvalijo Gospodovo ime, kajti ukazal je in bili so ustvarjeni. <sup>6</sup> Tudi njih je utrdil na veke vekov; naredil je odlok, ki ne bo minil.

<sup>7</sup> Hvalite Gospoda z zemlje, vi zmaji in vse globine, <sup>8</sup> ogenj in toča, sneg in meglica, viharni veter izpolnjujoč njegovo besedo, <sup>9</sup> gore in vsi hribi, rodotvita drevesa in vse cedre, <sup>10</sup> živali in vsa živila, plazeče stvari in leteča perjad, <sup>11</sup> kralji zemlje in vsi ljudje, princi in vsi zemeljski sodniki, <sup>12</sup> tako mladeniči kakor mladenke, starci in otroci; <sup>13</sup> naj hvalijo Gospodovo ime, kajti njegovo ime samó je odlično; njegova slava *je* nad zemljoi in nebom. <sup>14</sup> Povišuje tudi rog svojega ljudstva, hvalo vseh njegovih svetih, celó Izraelovih otrok, ljudstva blizu njemu. Hvalite Gospoda.

**149** Hvalite Gospoda. Zapojte Gospodu novo pesem *in* njegovo hvalo v skupnosti svetih. <sup>2</sup> Naj se Izrael veseli v njem, ki ga je naredil, naj bodo sionski otroci radostni v svojem Kralju. <sup>3</sup> Naj s plesom hvalijo njegovo ime; naj mu prepevajo hvalnice s tamburinom in harfo. <sup>4</sup> Kajti Gospod se veseli v svojem ljudstvu; krotke bo okrasil z rešitvijo duše. <sup>5</sup> Naj bodo sveti radostni v slavi, naj na glas prepevajo na svojih posteljah.

<sup>6</sup> *Naj bodo* na njihovih ustih visoke Božje *hvalnice* in v njihovi roki dvorenec meč, <sup>7</sup> da izvršijo maščevanje nad pogani *in* kaznovanja nad ljudstvi, <sup>8</sup> da njihove kralje zvežejo z verigami in njihove plemiče z žezeznimi okovi, <sup>9</sup> da nad njimi izvršijo napisano sodbo. To čast imajo vsi sveti. Hvalite Gospoda.

**150** Hvalite Gospoda, hvalite Boga v njegovem svetišču, hvalite ga na nebesnem svodu njegove moči. <sup>2</sup> Hvalite ga za njegova mogočna dela, hvalite ga glede na njegovo odlično veličino. <sup>3</sup> Hvalite ga z zvokom šofarja, hvalite ga s plunko in harfo. <sup>4</sup> Hvalite ga s tamburinom in plesom, hvalite ga z glasbili na strune in piščali. <sup>5</sup> Hvalite ga na glasne cimbale, hvalite ga na visoko zveneče cimbale. <sup>6</sup> Naj vsaka stvar, ki diha, hvali Gospoda. Hvalite Gospoda.

## Pregovori

**1** Pregovori Salomona, Davidovega sina, Izraelovega kralja, <sup>2</sup> da bi spoznali modrost in poučevanje, da bi zaznali besede razumevanja, <sup>3</sup> da bi sprejeli poučevanje modrosti, pravice, sodbe in nepristranskost; <sup>4</sup> da bi dali premetenost preprostemu, mladeniču spoznanje in preudarnost. <sup>5</sup> Moder *človek* bo slišal in bo povečal učenje in razumen človek se bo dokopal k modrim nasvetom, <sup>6</sup> da bo razumel pregovor in razlag, besede modrih in njihove temne izreke.

<sup>7</sup> Strah Gospodov je začetek spoznanja, *toda* bedaki prezirajo modrost in poučevanje. <sup>8</sup> Moj sin, prisluhni poučevanju svojega očeta in ne zapusti postave svoje matere, <sup>9</sup> kajti ona *bosta* ornament milosti tvoji glavi in verižici okoli tvojega vrata.

<sup>10</sup> Moj sin, če te grešniki privabljam, ne privoli. <sup>11</sup> Če rečejo: »Pridi z nami, v zasedi prežimo na kri, brez razloga se tajno pritajimo za nedolžnega, <sup>12</sup> požrimo jih žive kakor grob in cele, kakor tiste, ki gredo dol in jamo. <sup>13</sup> Našli bomo vse dragoceno imetje, naše hiše bomo napolnili z ukradenim blagom. <sup>14</sup> Svoj zreb vrzi med nas, vsi imejmo eno mošnjo.« <sup>15</sup> Moj sin, ne hodi z njimi na pot, svoje stopalo zadrži pred njihovo stezo, <sup>16</sup> kajti njihova stopala tečejo k zlu in hitijo, da prelijelo kri. <sup>17</sup> Zagotovo je zaman razprostrta mreža v očeh katerekoli ptice. <sup>18</sup> In oni prežijo v zasedi na svojo *lastno* kri, tajno se pritajijo za svoja *lastna* življenja. <sup>19</sup> § Takšne so poti vsakega, ki je pohlepen dobička, *ki* odvzema življenje svojim lastnikom.

<sup>20</sup> Modrost kliče zunaj, svoj glas izreka na ulicah, <sup>21</sup> kliče na glavnem kraju vrveža, v odprtih velikih vrat, v mestu izreka svoje besede, *rekoc*: <sup>22</sup> »Doklej boste, vi topi, ljubili topost? In se posmehljivci razveseljevali v svojem posmehovanju in bedaki sovražili spoznanje? <sup>23</sup> Obrnite se na moj opomin. Glejte, na vas bom izlila svojega duha, razglasila vam bom svoje besede.

<sup>24</sup> Ker sem klicala, pa ste odklonili, iztegovala sem svojo roko, pa noben človek ni upošteval, <sup>25</sup> temveč ste zaničevali vse moje svetovanje in niste hoteli mojega opomina, <sup>26</sup> se bom tudi jaz smejava ob vaši katastrofi, zasmehovala bom, ko pride vaš strah, <sup>27</sup> ko prihaja vaš strah kakor opustošenje in vaše uničenje kakor vrtinčast veter, ko nad vas prihajata tegoba in tesnoba. <sup>28</sup> Tedaj se bodo obračali name, toda ne bom jim odgovorila, iskali me bodo zgodaj, toda ne bodo me našli, <sup>29</sup> ker so sovražili spoznanje in niso izbrali strahu Gospodovega. <sup>30</sup> Ničesar niso hoteli od mojega nasveta. Prezirali so vsak moj opomin. <sup>31</sup> Zato bodo jedli od sadu svoje lastne poti in napolnjeni bodo s svojimi lastnimi naklepi. <sup>32</sup> § Kajti odvrtačanje od preprostosti jih bo ubilo in uspevanje bedakov jih bo uničilo. <sup>33</sup> Toda kdorkoli me posluša, bo varno prebival in bo miren pred strahom zla.«

**2** Moj sin, če boš sprejel moje besede in moje zapovedi skril s seboj, <sup>2</sup> tako da boš svoje uho nagnil k modrosti *in* svoje srce usmeril k razumevanju; <sup>3</sup> da, če kličeš za spoznanjem *in* svoj glas dvigaš za razumevanjem, <sup>4</sup> če jo iščeš kakor srebro in preiskuješ za njو kakor *za* skritimi zakladi, <sup>5</sup> potem boš razumel Gospodov strah in našel spoznanje Boga. <sup>6</sup> Kajti Gospod daje modrost. Iz njegovih ust *prihajata* spoznanje in razumevanje. <sup>7</sup> § Zdravo modrost shranjuje za pravičnega, *on je* majhen ščit tem, ki hodijo pošteno. <sup>8</sup> Čuva steze sodbe in varuje pot svojih svetih. <sup>9</sup> Potem boš razumel pravičnost, sodbo in nepristranskost, *da*, vsako dobro stezo.

<sup>10</sup> Kadar v twoje srce vstopa modrost in je spoznanje prijetno twoji duši, <sup>11</sup> te bo varovala preudarnost, razumevanje te bo ohranilo, <sup>12</sup> da te osvobodi pred potjo zlega *človeka*. Pred človekom, ki govori kljubovalne stvari, <sup>13</sup> ki zupušča steze poštenosti, da hodi po poteh teme, <sup>14</sup> ki se veseli, da počne zlo *in* se razveseljuje v kljubovalnosti zlobnih, <sup>15</sup> katerega poti so sprjene, *oni* pa kljubujejo na svojih stezah. <sup>16</sup> Da te osvobodi pred tujo žensko, *celo* pred tujko, *ki* laska s svojimi besedami, <sup>17</sup> ki se odpoveduje vodniku svoje mladosti in pozabljiva zavezno svojega Boga. <sup>18</sup> Kajti njena hiša se nagiba k smrti in njene steze k mrtvim. <sup>19</sup> Nihče, ki gre k njej, se ne vrne ponovno niti se ne oprime stežá življenja. <sup>20</sup> Da bošlahko hodil po poti dobrih *ljudi* in se držal stežá pravičnih. <sup>21</sup> Kajti iskreni bodo prebivali v deželi in popolni bodo preostali v njej. <sup>22</sup> Toda zlobni bodo iztrebljeni z zemlje in prestopniki bodo izkoreninjeni iz nje.

**3** Moj sin, ne pozabi moje postave, temveč naj twoje srce ohrani moje zapovedi, <sup>2</sup> kajti dolžino dni in dolgo življenje in mir bodo dodale k tebi. <sup>3</sup> Usmiljenje in resnica naj te ne zapustita; priveži si ju okoli svojega vrata, zapiši si ju na tablico svojega srca, <sup>4</sup> tako boš našel naklonjenost in dobro razumevanje v očeh Boga in človeka.

<sup>5</sup> Zaupaj v Gospoda z vsem svojim srcem in ne zanašaj se na svoje lastno razumevanje. <sup>6</sup> Na vseh svojih poteh ga priznavaj in usmerjal bo twoje steze.

<sup>7</sup> Ne bodi moder v svojih lastnih očeh. Boj se Gospoda in odidi od zla. <sup>8</sup> To bo zdravje tvojemu popku in mozeg tvojim kostem. <sup>9</sup> Časti Gospoda s svojim imetjem in s prvimi sadovi vsega svojega donosa, <sup>10</sup> tako bodo twoji skedenji napolnjeni z obiljem in twoje stiskalnice bodo izbruhnile z novim vinom.

## The Proverbs

**1** The proverbs of Solomon the son of David, king of Israel; <sup>2</sup> To know wisdom and instruction; to perceive the words of understanding; <sup>3</sup> To receive the instruction of wisdom, justice, and judgment, and equity; <sup>4</sup> To give subtily to the simple, to the young man knowledge and discretion. <sup>5</sup> A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: <sup>6</sup> To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

<sup>7</sup> ¶ The fear of the LORD is the beginning of knowledge: *but* fools despise wisdom and instruction. <sup>8</sup> My son, hear the instruction of thy father, and forsake not the law of thy mother: <sup>9</sup> For they shall be an ornament of grace unto thy head, and chains about thy neck.

<sup>10</sup> ¶ My son, if sinners entice thee, consent thou not. <sup>11</sup> If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: <sup>12</sup> Let us swallow them up alive as the grave; and whole, as those that go down into the pit: <sup>13</sup> We shall find all precious substance, we shall fill our houses with spoil: <sup>14</sup> Cast in thy lot among us; let us all have one purse: <sup>15</sup> My son, walk not thou in the way with them; refrain thy foot from their path: <sup>16</sup> For their feet run to evil, and make haste to shed blood. <sup>17</sup> Surely in vain the net is spread in the sight of any bird. <sup>18</sup> And they lay wait for their own blood; they lurk privily for their own lives. <sup>19</sup> So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

<sup>20</sup> ¶ Wisdom crieth without; she uttereth her voice in the streets: <sup>21</sup> She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, <sup>22</sup> How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? <sup>23</sup> Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

<sup>24</sup> ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded; <sup>25</sup> But ye have set at nought all my counsel, and would none of my reproof: <sup>26</sup> I also will laugh at your calamity; I will mock when your fear cometh; <sup>27</sup> When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. <sup>28</sup> Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: <sup>29</sup> For that they hated knowledge, and did not choose the fear of the LORD: <sup>30</sup> They would none of my counsel: they despised all my reproof. <sup>31</sup> Therefore shall they eat of the fruit of their own way, and be filled with their own devices. <sup>32</sup> For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. <sup>33</sup> But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

**2** My son, if thou wilt receive my words, and hide my commandments with thee; <sup>2</sup> So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; <sup>3</sup> Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; <sup>4</sup> If thou seekest her as silver, and searchest for her as for hid treasures; <sup>5</sup> Then shalt thou understand the fear of the LORD, and find the knowledge of God. <sup>6</sup> For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. <sup>7</sup> He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly. <sup>8</sup> He keepeth the paths of judgment, and preserveth the way of his saints. <sup>9</sup> Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

<sup>10</sup> ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; <sup>11</sup> Discretion shall preserve thee, understanding shall keep thee: <sup>12</sup> To deliver thee from the way of the evil *man*, from the man that speaketh froward things; <sup>13</sup> Who leave the paths of uprightness, to walk in the ways of darkness; <sup>14</sup> Who rejoice to do evil, *and* delight in the frowardness of the wicked; <sup>15</sup> Whose ways are crooked, and *they* froward in their paths: <sup>16</sup> To deliver thee from the strange woman, even from the stranger which flattereth with her words; <sup>17</sup> Which forsaketh the guide of her youth, and forgetteth the covenant of her God. <sup>18</sup> For her house inclineth unto death, and her paths unto the dead. <sup>19</sup> None that go unto her return again, neither take they hold of the paths of life. <sup>20</sup> That thou mayest walk in the way of good *men*, and keep the paths of the righteous. <sup>21</sup> For the upright shall dwell in the land, and the perfect shall remain in it. <sup>22</sup> But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

**3** My son, forget not my law; but let thine heart keep my commandments: <sup>2</sup> For length of days, and long life, and peace, shall they add to thee. <sup>3</sup> Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: <sup>4</sup> So shalt thou find favour and good understanding in the sight of God and man.

<sup>5</sup> ¶ Trust in the LORD with all thine heart; and lean not unto thine own understanding. <sup>6</sup> In all thy ways acknowledge him, and he shall direct thy paths.

<sup>7</sup> ¶ Be not wise in thine own eyes: fear the LORD, and depart from evil. <sup>8</sup> It shall be health to thy navel, and marrow to thy bones. <sup>9</sup> Honour the LORD with thy substance, and with the firstfruits of all thine increase: <sup>10</sup> So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

<sup>11</sup> ¶ My son, despise not the chastening of the LORD; neither be weary of his correction: <sup>12</sup> For whom the LORD loveth he correcteth; even as a father the son **in whom** he delighteth.

<sup>13</sup> ¶ Happy is the man **that** findeth wisdom, and the man **that** getteth understanding. <sup>14</sup> For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. <sup>15</sup> She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. <sup>16</sup> Length of days is in her right hand; and in her left hand riches and honour. <sup>17</sup> Her ways are ways of pleasantness, and all her paths are peace. <sup>18</sup> She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. <sup>19</sup> The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. <sup>20</sup> By his knowledge the depths are broken up, and the clouds drop down the dew.

<sup>21</sup> ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion: <sup>22</sup> So shall they be life unto thy soul, and grace to thy neck. <sup>23</sup> Then shalt thou walk in thy way safely, and thy foot shall not stumble. <sup>24</sup> When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. <sup>25</sup> Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. <sup>26</sup> For the LORD shall be thy confidence, and shall keep thy foot from being taken.

<sup>27</sup> ¶ Withhold not good from them to whom it is due, when it is in the power of thine hand to do **it**. <sup>28</sup> Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. <sup>29</sup> Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

<sup>30</sup> ¶ Strive not with a man without cause, if he have done thee no harm.

<sup>31</sup> ¶ Envy thou not the oppressor, and choose none of his ways. <sup>32</sup> For the foward is abomination to the LORD: but his secret is with the righteous.

<sup>33</sup> ¶ The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. <sup>34</sup> Surely he scorneth the scorers: but he giveth grace unto the lowly. <sup>35</sup> The wise shall inherit glory: but shame shall be the promotion of fools.

**4** Hear, ye children, the instruction of a father, and attend to know understanding. <sup>2</sup> For I give you good doctrine, forsake ye not my law. <sup>3</sup> For I was my father's son, tender and only **beloved** in the sight of my mother. <sup>4</sup> He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. <sup>5</sup> Get wisdom, get understanding: forget **it** not; neither decline from the words of my mouth. <sup>6</sup> Forsake her not, and she shall preserve thee: love her, and she shall keep thee. <sup>7</sup> Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. <sup>8</sup> Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. <sup>9</sup> She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. <sup>10</sup> Hear, O my son, and receive my sayings; and the years of thy life shall be many. <sup>11</sup> I have taught thee in the way of wisdom; I have led thee in right paths. <sup>12</sup> When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. <sup>13</sup> Take fast hold of instruction; let her not go: keep her; for she is thy life.

<sup>14</sup> ¶ Enter not into the path of the wicked, and go not in the way of evil men. <sup>15</sup> Avoid it, pass not by it, turn from it, and pass away. <sup>16</sup> For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause **some** to fall. <sup>17</sup> For they eat the bread of wickedness, and drink the wine of violence. <sup>18</sup> But the path of the just is as the shining light, that shineth more and more unto the perfect day. <sup>19</sup> The way of the wicked is as darkness: they know not at what they stumble.

<sup>20</sup> ¶ My son, attend to my words; incline thine ear unto my sayings.

<sup>21</sup> Let them not depart from thine eyes; keep them in the midst of thine heart. <sup>22</sup> For they are life unto those that find them, and health to all their flesh.

<sup>23</sup> ¶ Keep thy heart with all diligence; for out of it are the issues of life.

<sup>24</sup> Put away from thee a foward mouth, and perverse lips put far from thee.

<sup>25</sup> Let thine eyes look right on, and let thine eyelids look straight before thee.

<sup>26</sup> Ponder the path of thy feet, and let all thy ways be established. <sup>27</sup> Turn not to the right hand nor to the left: remove thy foot from evil.

**5** My son, attend unto my wisdom, and bow thine ear to my understanding: <sup>2</sup> That thou mayest regard discretion, and that thy lips may keep knowledge.

<sup>3</sup> ¶ For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: <sup>4</sup> But her end is bitter as wormwood, sharp as a twoedged sword. <sup>5</sup> Her feet go down to death; her steps take hold on hell. <sup>6</sup> Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. <sup>7</sup> Hear me now therefore, O ye children, and depart not from the words of my mouth. <sup>8</sup> Remove thy way far from her, and come not nigh the door of her house: <sup>9</sup> Lest thou give thine honour unto others, and thy years unto the cruel: <sup>10</sup> Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; <sup>11</sup> And thou mourn at the last, when thy flesh and thy body are consumed. <sup>12</sup> And say, How have I hated instruction, and my heart despised reproof; <sup>13</sup> And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! <sup>14</sup> I was almost in all evil in the midst of the congregation and assembly.

<sup>11</sup> Moj sin, ne preziraj Gospodovega karanja, niti ne bodi naveličan njegovega grajanja. <sup>12</sup> Kajti katerega Gospod ljubi, on graja, celo kakor oče sina v katerem se razveseljuje.

<sup>13</sup> Srečen je človek, ki odkriva modrost in človek, ki pridobiva razumevanje. <sup>14</sup> Kajti njeno trgovsko blago je boljše kakor trgovsko blago iz srebra in njen dobiček boljši od cistega zlata. <sup>15</sup> Dragocenejsa je od rubinov, in vse stvari, katere si lahko želiš, se ne morejo primerjati z njo. <sup>16</sup> Dolžina dni je v njeni desnici in v njeni levici bogastva in čast. <sup>17</sup> Njene poti so poti prijetnosti in vse njene steze so mir. <sup>18</sup> Je drevlo življenja tistim, ki se jo oprimejo in srečen je vsak, ki jo ohranja. <sup>19</sup> Gospod je z modrostjo utemeljil zemljo, z razumevanjem je utrdil nebo. <sup>20</sup> § Z njegovim spoznanjem so izbruhnile globine in oblaki kapljajo roso.

<sup>21</sup> Moj sin, naj ti dve ne odideta od tvujih oči; ohrani zdravo modrost in preudarnost, <sup>22</sup> tako bosta življenje tvoji duši in milost tvjemu vratu. <sup>23</sup> Potem boš na svoji stezi hodil varno in tvoje stopalo se ne bo spotikal. <sup>24</sup> Ko se uležeš, ne boš prestrašen; da, ulegel se boš in tvoje spanje bo sladko. <sup>25</sup> Ne bodi prestrašen od nenadnega strahu niti od opustošenja zlobnih, kadar to prihaja. <sup>26</sup> Kajti Gospod bo tvoje zaupanje in tvoja stopala bo varoval pred odvzemom.

<sup>27</sup> Ne zadržuj dobrega pred tistimi, katerim je to primerno, kadar je v moči tvoje roke, da to storиш. <sup>28</sup> Ne reci svojemu bližnjemu: »Pojdi, ponovno pridi in jutri ti bom dal,« če imaš to pri sebi. <sup>29</sup> Ne snuj zla zoper svojega soseda, glede na to, da varno prebiva poleg tebe.

<sup>30</sup> Ne prepričaj se brez razloga s človekom, če ti ni nič hudega storil.

<sup>31</sup> Ne zavidaj zatiralcu in ne izberi nobenih njegovih poti. <sup>32</sup> § Kajti klubovalnež je ogabnost Gospodu, toda njegova skrivnost je s pravičnimi.

<sup>33</sup> Gospodovo prekletstvo je v hiši zlobnega, toda blagoslavlja prebivališče pravičnega. <sup>34</sup> Zagotovo zasmehuje posmehljivce, toda milost daje ponižnim. <sup>35</sup> Modri bo podedoval slavo, toda napredovanje bedakov bo sramota.

**4** Prisluhnite, vi otroci, poučevanju očeta in pazite, da spoznate razumevanje. <sup>2</sup> Kajti dajem vam dober nauk, ne zapustite moje postave. <sup>3</sup> Kajti jaz sem bil sin svojega očeta, nežen in edini **Iubljen** v očeh svoje matere. <sup>4</sup> Tudi učil me je in mi rekel: »Tvoje srce naj ohrani moje besede. Drži se mojih zapovedi in živi. <sup>5</sup> Pridobivaj modrost, pridobivaj razumevanje, **tega** ne pozabi niti se ne nagni od besed iz mojih ust. <sup>6</sup> Ne zapusti je, pa te bo varovala; ljubi jo, pa te bo čuvala. <sup>7</sup> Modrost je glavna stvar, zato pridobivaj modrost in z vsem svojim dobičkom pridobivaj razumevanje. <sup>8</sup> Poveljuj jo, pa te bo povišala, prinesla ti bo čast, ko jo boš objemal. <sup>9</sup> Tvoji glavi bo dala ornament milosti, izročila ti bo krono slave. <sup>10</sup> Prisluhni, o moj sin in sprejmi moje izreke in mnogo bo let tvojega življenja. <sup>11</sup> Učil sem te na poti modrosti, vodil sem te po pravih poteh. <sup>12</sup> Kadar greš, tvoje stopinje ne bodo utesnjene in kadar tečeš, se ne boš spotaknil. <sup>13</sup> Trdno se oprimi poučevanja, naj **ona** ne odide. Obdrži jo, kajti ona je tvoje življenje.

<sup>14</sup> Ne stopaj na pot zlobnih in ne hodi po stezi zlobnih **Ijudi**. <sup>15</sup> Izogibaj se je, ne hodi mimo nje in obrni se od nje ter pojdi proč. <sup>16</sup> Kajti oni ne spijo, razen če niso storili vragolije in njihovo spanje je odvzeto, razen če **nekomu** ne povzročijo, da pade. <sup>17</sup> Kajti jedo kruh zlobnosti in pišejo vino nasilja. <sup>18</sup> Toda steza pravičnih je kakor svetlikajoča svetloba, ki bolj in bolj sije do popolnega dne. <sup>19</sup> Pot zlobnih je kakor tema; ne vedo ob kaj se spotaknejo.

<sup>20</sup> Moj sin, prisluhni mojim besadam, svoje uho nagni k mojim izrekom.

<sup>21</sup> Naj le-ti ne odidejo od tvujih oči, obdrži jih v sredi svojega srca.

<sup>22</sup> Kajti življenje so tistim, ki jih najdejo in zdravje vsemu njihovemu mesu.

<sup>23</sup> Svoje srce varuj z vso marljivostjo, kajti iz njega so zadeve življenja.

<sup>24</sup> Klubovalna usta daj od sebe in sprevržene ustnice odloži daleč stran od sebe. <sup>25</sup> Tvoje oči naj gledajo naravnost in tvoje veke naj gledajo direktno pred teboj. <sup>26</sup> Preudari stezo svojih stopal in vse tvoje poti naj bodo utrjene. <sup>27</sup> Ne obrni se ne k desni roki niti ne k levi, svoje stopalo odstrani od zla.

**5** Moj sin, prisluhni moji modrosti in svoje uho pripogni k mojemu razumevanju, <sup>2</sup> da boš lahko upošteval preudarnost in da bodo tvoje ustnice lahko obvarovale spoznanje.

<sup>3</sup> Kajti ustnice tuje ženske kapljajo **kakor** satovje in njena usta so bolj prilizljiva kakor olje, <sup>4</sup> toda njen konec je grenek kakor pelin, oster kakor dvorenzen meč. <sup>5</sup> Njena stopala gredo dol k smrti, njeni koraki se prijemujo pekla. <sup>6</sup> Da ne bi preudarjal steze življenja, njene poti so premične, **da jih** ti ne moreš spoznati. <sup>7</sup> Zato mi torej prisluhnite, o vi otroci in ne odidite od besed mojih ust. <sup>8</sup> Svojo pot odstrani daleč od nje in ne pridi blizu vrat njene hiše, <sup>9</sup> da ne bi svoje časti dal drugim in svojih let krutemu, <sup>10</sup> da ne bi bili tuji nasičeni s tvojim premoženjem in **bi bili** tvoji napori v hiši tujca <sup>11</sup> in boš končno žaloval, ko bo tvoje meso in tvoje telo iztrošeno <sup>12</sup> in rečeš: »Kako sem sovražil poučevanje in je moje srce preziralo opomin<sup>13</sup> in nisem ubogal glasu svojih učiteljev niti svojega ušesa nagnil k tem, ki so me poučevali!

<sup>14</sup> Bil sem skoraj v vsem zlu v sredi skupnosti in zboru.«

<sup>15</sup> Pij vode iz svojega lastnega vodnega zbiralnika in tekoče vode iz svojega lastnega izvira. <sup>16</sup> Naj bodo tvoji studenci razpršeni naokoli **in** reke vodá po ulicah. <sup>17</sup> Naj bodo samo tvoji lastni in ne s teboj **[tudi]** tujčevi. <sup>18</sup> Naj bo tvoj studenec blagoslovljen in razveseljuj se z ženo svoje mladosti. <sup>19</sup> § **Ona naj bo kakor ljubeča košuta in prijetna srna.** Naj te njene prsi zadovolijo ob vseh časih in vedno bodi očaran z njenom ljubeznijo. <sup>20</sup> § Zakaj hočeš biti ti, moj sin, očaran s tujo žensko in objemati naročje tujke? <sup>21</sup> Kajti človekove poti **so** pred Gospodovimi očmi in on preudarja vsa njegova ravnana.

<sup>22</sup> Njegove lastne krivičnosti bodo zlobnega vzele k sebi in držan bo z vrvimi svojih grehov. <sup>23</sup> Umrl bo brez poučevanja in v veličini svoje neumnosti bo zašel na stranpot.

Moj sin, če si pôrok za svojega prijatelja, **če** si udaril svojo roko **s** tujcem, <sup>2</sup> § si ulovljen z besedami svojih ust, si vzet z besedami svojih ust. <sup>3</sup> Sedaj stôri to, moj sin in se osvobodi, ko si prišel v roko svojega prijatelja. Pojdi, ponižaj se in prepričaj svojega prijatelja. <sup>4</sup> Ne daj spanja svojim očem niti dremanja svojim vekam. <sup>5</sup> Osvobodi se kakor srna pred **lovčevevo** roko in kakor ptica pred ptičarjevo roko.

<sup>6</sup> Pojdi k mraljji, ti lenuh, preudari njene poti in bodi moder, <sup>7</sup> ki nima ne vodnika, ne nadzornika ali ne vladarja, <sup>8</sup> svojo hrano si pripravlja poleti **in** svojo hrano zbira na žetvi. <sup>9</sup> Doklej boš spal, o lenuh? Kdaj boš vstal iz svojega spanja? <sup>10</sup> Še malo spanja, malo dremanja, malo prekržanih rok za spanje, <sup>11</sup> tako bo tvoja revščina prišla kakor nekdo, ki se klati in tvoje pomanjkanje kakor oborožen človek.

<sup>12</sup> Nespodobna oseba, zloben človek, ki hodi s kljubovalnimi ust, <sup>13</sup> § mežika s svojimi očmi, govori s svojimi stopali, uči s svojimi prsti. <sup>14</sup> § Kljubovalnost **je** v njegovem srcu, nenehno snuje vragolijo, seje neenotnost. <sup>15</sup> Zato bo njegova katastrofa prišla nenadoma, nenadoma bo zlomljen brez zdravila.

<sup>16</sup> Teh šest **stvari** sovraži Gospod; da, sedem mu **jih** je ogabnost: <sup>17</sup> ponosen pogled, laživ jezik in roke, ki prelijajo nedolžno kri, <sup>18</sup> srce, ki snuje zlobne zamisli, stopala, ki so nagla v teku k vragoliji, <sup>19</sup> kriva priča, **ki** govori laži in ktor se neenotnost med brati.

<sup>20</sup> Moj sin, drži se zapovedi svojega očeta in ne zapusti postave svoje matere. <sup>21</sup> Nenehno si ju privezuj na svoje srce **in** zavezuj si ju okoli svojega vrata. <sup>22</sup> Kadar greš, te bo vodila, kadar spiš, te bo obvarovala in **kadar** se zbudis, se bo pogovarjala s teboj.

<sup>23</sup> Kajti zapoved **je** svetilkia; in postava **je** svetloba in graje poučevanja **so** pot življenga, <sup>24</sup> da te obvarujejo pred zlo žensko, pred priliznjenim jezikom tuje ženske. <sup>25</sup> V svojem srcu si ne poželi njene lepote, niti naj te ona ne ujame s svojimi vekami. <sup>26</sup> § Kajti s pomočjo vlačugarske ženske **je mož priveden** do koščka kruha in zakonolomka bo lovila dragoceno življjenje.

<sup>27</sup> Mar lahko človek vzame ogenj v svoje naročje in njegova oblačila ne bodo ožgana? <sup>28</sup> Mar lahko kdo hodi po žerjavici in njegova stopala ne bodo opečena? <sup>29</sup> Tako ktor hodi k ženi svojega soseda, kdorkoli se jo dotika, ne bo nedolžen. <sup>30</sup> **Ljudje** ne prezirajo tatu, če krade, da zadovolji svojo dušo, kadar je lačen, <sup>31</sup> toda **če** je najden, naj povrne sedemkratno; izročil bo vse imetje svoje hiše. <sup>32</sup> **Toda** kdorkoli z žensko zatrepi zakonolomstvo, nima razumevanja. Tisti, **ki** to počne, uničuje svojo lastno dušo. <sup>33</sup> Prejel bo rano in nečast in njegova graja ne bo izbrisana. <sup>34</sup> Kajti ljubosumje **je** bes moškega, zato ne bo prizanesel na dan maščevanja. <sup>35</sup> Ne bo se ozrl na kakršnokoli odkupnino niti ne bo zadovoljen počival, čeprav mu daješ mnogo daril.

Moj sin, drži se mojih besed in moje zapovedi shrani s seboj. <sup>2</sup> Ohranaj moje zapovedi in živi in mojo postavo **[ohranaj]** kakor punčico svojega očesa. <sup>3</sup> Priveži si jih na svoje prste, zapiši jih na tablo svojega srca. <sup>4</sup> Modrosti reci: »Ti **si** moja sestra« in razumevanje imenuj **svojo** sorodnico, <sup>5</sup> da te lahko obvarujejo pred tujo žensko, pred tujko, **ki** laska s svojimi besedami.

<sup>6</sup> Kajti pri oknu svoje hiše sem pogledal skozi oknico <sup>7</sup> in zagledal med preprostimi, razpoznal sem med mladostniki mladeniča brez razumevanja, <sup>8</sup> ki gre po ulici v bližini njenega vogala in šel je **[na]** pot k njeni hiši, <sup>9</sup> v poltemi, zvečer, v črnini temne noči <sup>10</sup> in glej, tam ga je srečala ženska z okrasom pocestnice in premetenega srca. <sup>11</sup> (Ona **je** glasna in trmoglava, njen stopala ne ostanejo v njeni hiši, <sup>12</sup> sedaj **je** zunaj, sedaj na ulicah in preži na vsakem vogalu.) <sup>13</sup> Tako ga je ujela in poljubila **in** mu s predzravnim obrazom rekla: <sup>14</sup> »S seboj **imam** mirovne daritve, danes sem izpolnila svoje zaobljube. <sup>15</sup> Zato sem prišla, da se srečam s teboj, da marljivo iščem tvoj obraz in sem te našla. <sup>16</sup> Svojo posteljo sem odela s pokrivali iz tapiserije, z rezbarskimi **deli**, s tankim lanenim platnom iz Egipta. <sup>17</sup> Svojo posteljo sem odišavila z miro, alojo in cimetom. <sup>18</sup> § Pridi, vzemiva si najino nasičevanje ljubezni do jutra, tolaživa se z ljubeznnimi. <sup>19</sup> Kajti moža ni doma, odsel je **[na]** dolgo potovanje. <sup>20</sup> S seboj je vzel torbo denarja **in** domov bo prišel na določen dan.« <sup>21</sup> Z mnogo njenega vljudnega govorjenja je storila, da je popustil, z laskanjem svojih ustnic ga je prisilila. <sup>22</sup> Nemudoma gre za njo, kakor gre vol v klanje ali kakor bedak h grajanju živine, <sup>23</sup> §

<sup>15</sup> ¶ Drink waters out of thine own cistern, and running waters out of thine own well. <sup>16</sup> Let thy fountains be dispersed abroad, **and** rivers of waters in the streets. <sup>17</sup> Let them be only thine own, and not strangers' with thee. <sup>18</sup> Let thy fountain be blessed: and rejoice with the wife of thy youth. <sup>19</sup> **Let her be as** the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. <sup>20</sup> And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? <sup>21</sup> For the ways of man **are** before the eyes of the LORD, and he pondereth all his goings.

<sup>22</sup> ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. <sup>23</sup> He shall die without instruction; and in the greatness of his folly he shall go astray.

My son, if thou be surety for thy friend, **if** thou hast stricken thy hand **with** a stranger, <sup>2</sup> Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. <sup>3</sup> Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. <sup>4</sup> Give not sleep to thine eyes, nor slumber to thine eyelids. <sup>5</sup> Deliver thyself as a roe from the hand of **the hunter**, and as a bird from the hand of the fowler.

<sup>6</sup> ¶ Go to the ant, thou sluggard; consider her ways, and be wise: <sup>7</sup> Which having no guide, overseer, or ruler, <sup>8</sup> Provideth her meat in the summer, **and** gathereth her food in the harvest. <sup>9</sup> How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? <sup>10</sup> Yet a little sleep, a little slumber, a little folding of the hands to sleep: <sup>11</sup> So shall thy poverty come as one that travelleth, and thy want as an armed man.

<sup>12</sup> ¶ A naughty person, a wicked man, walketh with a foward mouth. <sup>13</sup> He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; <sup>14</sup> Fowardness **is** in his heart, he deviseth mischief continually; he soweth discord. <sup>15</sup> Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

<sup>16</sup> ¶ These six **things** doth the LORD hate: yea, seven **are** an abomination unto him: <sup>17</sup> A proud look, a lying tongue, and hands that shed innocent blood, <sup>18</sup> An heart that deviseth wicked imaginations, feet that be swift in running to mischief, <sup>19</sup> A false witness **that** speaketh lies, and he that soweth discord among brethren.

<sup>20</sup> ¶ My son, keep thy father's commandment, and forsake not the law of thy mother: <sup>21</sup> Bind them continually upon thine heart, **and** tie them about thy neck. <sup>22</sup> When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and **when** thou awakest, it shall talk with thee. <sup>23</sup> For the commandment **is** a lamp; and the law **is** light; and reproofs of instruction **are** the way of life: <sup>24</sup> To keep thee from the evil woman, from the flattery of the tongue of a strange woman. <sup>25</sup> Lust not after her beauty in thine heart; neither let her take thee with her eyelids. <sup>26</sup> For by means of a whorish woman **a man is brought** to a piece of bread: and the adulteress will hunt for the precious life. <sup>27</sup> Can a man take fire in his bosom, and his clothes not be burned? <sup>28</sup> Can one go upon hot coals, and his feet not be burned? <sup>29</sup> So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. <sup>30</sup> Men do not despise a thief, if he steal to satisfy his soul when he is hungry; <sup>31</sup> But if he be found, he shall restore sevenfold; he shall give all the substance of his house. <sup>32</sup> But whoso committeth adultery with a woman lacketh understanding: he **that** doeth it destroyeth his own soul. <sup>33</sup> A wound and dishonour shall he get; and his reproach shall not be wiped away. <sup>34</sup> For jealousy **is** the rage of a man: therefore he will not spare in the day of vengeance. <sup>35</sup> He will not regard any ransom; neither will he rest content, though thou givest many gifts.

My son, keep my words, and lay up my commandments with thee. <sup>2</sup> Keep my commandments, and live; and my law as the apple of thine eye. <sup>3</sup> Bind them upon thy fingers, write them upon the table of thine heart. <sup>4</sup> Say unto wisdom, Thou **art** my sister; and call understanding **thy** kinswoman: <sup>5</sup> That they may keep thee from the strange woman, from the stranger **which** flattereth with her words.

<sup>6</sup> ¶ For at the window of my house I looked through my casement, <sup>7</sup> And beheld among the simple ones, I discerned among the youths, a young man void of understanding, <sup>8</sup> Passing through the street near her corner; and he went the way to her house, <sup>9</sup> In the twilight, in the evening, in the black and dark night: <sup>10</sup> And, behold, there met him a woman **with** the attire of an harlot, and subtil of heart. <sup>11</sup> (She **is** loud and stubborn; her feet abide not in her house: <sup>12</sup> Now **is she** without, now in the streets, and lieth in wait at every corner.) <sup>13</sup> So she caught him, and kissed him, **and** with an impudent face said unto him, <sup>14</sup> I have peace offerings with me; this day have I payed my vows. <sup>15</sup> Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. <sup>16</sup> I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. <sup>17</sup> I have perfumed my bed with myrrh, aloes, and cinnamon. <sup>18</sup> Come, let us take our fill of love until the morning: let us solace ourselves with loves. <sup>19</sup> For the goodman **is** not at home, he is gone a long journey: <sup>20</sup> He hath taken a bag of money with him, **and** will come home at the day appointed. <sup>21</sup> With her much fair speech she caused him to yield, with the flattering of her lips she forced him. <sup>22</sup> He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction

of the stocks; <sup>23</sup> Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

**24** ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth. <sup>25</sup> Let not thine heart decline to her ways, go not astray in her paths. <sup>26</sup> For she hath cast down many wounded: yea, many strong *men* have been slain by her. <sup>27</sup> Her house is the way to hell, going down to the chambers of death.

**8** Doth not wisdom cry? and understanding put forth her voice? <sup>2</sup> She standeth in the top of high places, by the way in the places of the paths. <sup>3</sup> She crieth at the gates, at the entry of the city, at the coming in at the doors. <sup>4</sup> Unto you, O men, I call; and my voice is to the sons of man. <sup>5</sup> O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. <sup>6</sup> Hear; for I will speak of excellent things; and the opening of my lips shall be right things. <sup>7</sup> For my mouth shall speak truth; and wickedness is an abomination to my lips. <sup>8</sup> All the words of my mouth are in righteousness; there is nothing foward or perverse in them. <sup>9</sup> They are all plain to him that understandeth, and right to them that find knowledge. <sup>10</sup> Receive my instruction, and not silver; and knowledge rather than choice gold. <sup>11</sup> For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

<sup>12</sup> I wisdom dwell with prudence, and find out knowledge of witty inventions. <sup>13</sup> The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. <sup>14</sup> Counsel is mine, and sound wisdom: I am understanding; I have strength. <sup>15</sup> By me kings reign, and princes decree justice. <sup>16</sup> By me princes rule, and nobles, even all the judges of the earth. <sup>17</sup> I love them that love me; and those that seek me early shall find me. <sup>18</sup> Riches and honour are with me; yea, durable riches and righteousness. <sup>19</sup> My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. <sup>20</sup> I lead in the way of righteousness, in the midst of the paths of judgment: <sup>21</sup> That I may cause those that love me to inherit substance; and I will fill their treasures.

<sup>22</sup> The LORD possessed me in the beginning of his way, before his works of old. <sup>23</sup> I was set up from everlasting, from the beginning, or ever the earth was. <sup>24</sup> When there were no depths, I was brought forth; when there were no fountains abounding with water. <sup>25</sup> Before the mountains were settled, before the hills was I brought forth: <sup>26</sup> While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. <sup>27</sup> When he prepared the heavens, I was there: when he set a compass upon the face of the depth: <sup>28</sup> When he established the clouds above: when he strengthened the fountains of the deep: <sup>29</sup> When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: <sup>30</sup> Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; <sup>31</sup> Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

<sup>32</sup> Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. <sup>33</sup> Hear instruction, and be wise, and refuse it not. <sup>34</sup> Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. <sup>35</sup> For whoso findeth me findeth life, and shall obtain favour of the LORD. <sup>36</sup> But he that sinneth against me wrongeth his own soul: all they that hate me love death.

**9** Wisdom hath builded her house, she hath hewn out her seven pillars: <sup>2</sup> She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. <sup>3</sup> She hath sent forth her maidens: she crieth upon the highest places of the city, <sup>4</sup> Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, <sup>5</sup> Come, eat of my bread, and drink of the wine which I have mingled. <sup>6</sup> Forsake the foolish, and live; and go in the way of understanding. <sup>7</sup> He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. <sup>8</sup> Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. <sup>9</sup> Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. <sup>10</sup> The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. <sup>11</sup> For by me thy days shall be multiplied, and the years of thy life shall be increased. <sup>12</sup> If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

<sup>13</sup> ¶ A foolish woman is clamorous: she is simple, and knoweth nothing. <sup>14</sup> For she sitteth at the door of her house, on a seat in the high places of the city, <sup>15</sup> To call passengers who go right on their ways: <sup>16</sup> Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, <sup>17</sup> Stolen waters are sweet, and bread eaten in secret is pleasant. <sup>18</sup> But he knoweth not that the dead are there; and that her guests are in the depths of hell.

**10** The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

<sup>2</sup> Treasures of wickedness profit nothing: but righteousness delivereth from death. <sup>3</sup> The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked. <sup>4</sup> He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. <sup>5</sup> He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame. <sup>6</sup> Blessings are upon the head of the just: but violence covereth the

dokler puščica ne prodre skozi njegova jetra, kakor ptica hiti k zanki in ne spozna, da je to za njegovo življenje.

<sup>24</sup> Zato mi sedaj prisluhnite, o vi otroci in bodite pozorni na besede iz mojih ust. <sup>25</sup> Naj se tvoje srce na nagnе k njenim potem, ne zaidi na njene steze. <sup>26</sup> § Kajti ona je vrgla dol mnogo ranjenih, da, mnogo močnih mož je bilo umorjenih po njej. <sup>27</sup> § Njena hiša je pot v pekel, spuščajoča se k celicam smrti....

**8** Mar ne kliče modrost? In razumevanje [ne] dviguje svojega glasu? <sup>2</sup> Stoji na vrhu visokih krajev, ob poti, na krajih steza. <sup>3</sup> Kliče pri velikih vratih, pri mestnem vhodu, pri vstopanju, pri vratih. <sup>4</sup> Vam, o možje, kličem in moj glas je k cloveškim sinovom. <sup>5</sup> O vi preprosti, razumite modrost, in vi bedaki, bodite razumevajočega srca. <sup>6</sup> Poslušajte, kajti govorila bom o odličnih stvareh in odpiranje mojih ustnic *bodo* prave stvari. <sup>7</sup> Kajti moja usta bodo govorila resnico, zlobnost pa je mojim ustnicam ogabnost. <sup>8</sup> Vse besede mojih ust so v pravičnosti, v njih ni ničesar klubovalnega ali spreženega. <sup>9</sup> So čisto preproste tistemu, ki razume in pravilne tem, ki najdejo spoznanje. <sup>10</sup> Sprejmite moje poučevanje in ne srebra in spoznanje raje kakor izbrano zlato. <sup>11</sup> § Kajti modrost je boljša kakor rubini in vse stvari, ki se lahko želijo, se ne morejo primerjati k njej.

<sup>12</sup> Jaz, modrost, prebivam z razumnostjo, odkrivam spoznanje razumnih domiselnosti. <sup>13</sup> § Gospodov strah je sovražiti zlo. Ponos, aroganč, zlobno pot in kljubovalna usta sovražim. <sup>14</sup> § Nasvet je moj in zdrava modrost. Jaz sem razumevanje, jaz imam moč. <sup>15</sup> Po meni kraljujejo kralji in princi odrejajo pravico. <sup>16</sup> Po meni vladajo princi in plemiči, celo vsi zemeljski sodniki. <sup>17</sup> Ljubim tiste, ki me ljubijo in tisti, ki me iščejo zgodaj, me bodo našli. <sup>18</sup> Bogastva in čast sta z menoj; da, trajna bogastva in pravičnost. <sup>19</sup> § Moj sad je boljši kakor zlato; da, kakor čisto zlato in moje poplačilo kakor izbrano srebro. <sup>20</sup> § Vodim po poti pravičnosti, po sredi stezā sodbe, <sup>21</sup> § da lahko povzročim tistim, ki me ljubijo, da podedujejo imetje in jaz bom napolnila njihove zaklade.

<sup>22</sup> Gospod me je imel v lasti od začetka svoje poti, pred svojimi deli od davnine. <sup>23</sup> Bila sem postavljena od večnosti, od začetka ali preden je bila zemlja. <sup>24</sup> Ko tam ni bilo globin, sem bila rojena, ko tam ni bilo studentev, obilnih z vodo. <sup>25</sup> Preden so bile gore namešcene, pred hribi sem bila rojena, <sup>26</sup> § medtem ko še ni naredil zemlje niti polj niti najvišjega dela iz prahu sveta. <sup>27</sup> § Ko je pripravljal nebo sem bila tam, ko je postavil obod na obličju globine, <sup>28</sup> ko je zgoraj osnoval oblake, ko je utrdil studente globin, <sup>29</sup> ko je morju dal svoj odlok, da vode ne bodo prekoračile njegove zapovedi, ko je določil temelje zemlje, <sup>30</sup> tedaj sem bila poleg njega, kakor nekdo vzgojen z njim in dnevno sem bila njegovo veselje, vedno radostna pred njim, <sup>31</sup> radostna na naseljivem delu njegovega zemeljskega [kroga] in moja veselja so bila s cloveškimi sinovi.

<sup>32</sup> Zdaj mi torej prisluhnite, o vi otroci, kajti blagoslovjeni so tisti, ki se drže mojih poti. <sup>33</sup> Poslušajte poučevanje, bodite modri in tega ne zavrnite. <sup>34</sup> Blagoslovjen je človek, ki me posluša, ki dnevno bedi pri mojih velikih vratih, ki čaka pri podbojih mojih vrat. <sup>35</sup> Kajti kdor me najde, najde življenje in dosegel bo naklonjenost od Gospoda. <sup>36</sup> § Toda kdor zoper mene greši, škodi svoji lastni duši. Vsi tisti, ki me sovražijo, ljubijo smrt.

**9** Modrost je zgradila svojo hišo, izklesala je svojih sedem stebrov, <sup>2</sup> pobila je svoje živali, zmešala je svoje vino, prav tako je pripravila svojo mizo. <sup>3</sup> Poslala je svoje dekle. Na najvišjih krajin mesta kliče: <sup>4</sup> »Kdorkoli je preprost, naj vstopi sèm.« Glede tistega, ki hoče razumevanje, mu reče: <sup>5</sup> »Pridi, jej od mojega kruha in pij od vina, ki sem ga namešala.« <sup>6</sup> § Zapusti nespametne in živi in pojdi po poti razumevanja. <sup>7</sup> § Kdor graja posmehljivca, samemu sebi pridobiva sramoto in kdor ošteje zlobnega človeka, sebi pridobiva madež. <sup>8</sup> Ne grajaj posmehljivca, da te ne zasovraži. Oštej modrega človeka, in te bo ljubil. <sup>9</sup> Daj poučevanje modremu človeku in bo še modrejši, pouči pravičnega človeka in pomnožil se bo v znanju. <sup>10</sup> § Strah Gospodov je začetek modrosti, in spoznanje svetega je razumevanje. <sup>11</sup> Kajti po meni bodo tvoji dnevi pomnoženi in leta tvojega življenja ti bodo narasla. <sup>12</sup> Če si moder, boš moder zase, toda če se posmehuješ, boš to sam trpel.

<sup>13</sup> Nespmetna ženska je kričava. Naivna je in ničesar ne ve. <sup>14</sup> Kajti sedi pri vratih svoje hiše, na sedežu, na visokih krajin mesta, <sup>15</sup> § da kliče mimoidoče, ki gredo naravnost na svojih poteh: <sup>16</sup> »Kdorkoli je preprost, naj vstopi sèm.« Glede tistega, ki hoče razumevanje, mu pravi: <sup>17</sup> »Ukradene vode so sladke in kruh, pojeden na skrivenem, je prijeten.« <sup>18</sup> § Toda ta ne spozna, da so tam mrtvi in da so njeni gostje v globinah pekla.

**10** Salomonovi pregovori. Moder sin dela očeta srečnega, toda nespameten sin je potrstot svoji materi.

<sup>2</sup> Zakladi zlobnosti nič ne koristijo, toda pravičnost osvobaja pred smrto. <sup>3</sup> § Gospod ne bo trpel, da duša pravičnega izstrada, toda odvrže imetje zlobnega. <sup>4</sup> Reven postaja tisti, ki ravna s počasno roko, toda roka marljivega dela bogastvo. <sup>5</sup> Kdor zbira poleti, je moder sin, toda kdor ob žetvi spi, je sin, ki povzroča sramoto. <sup>6</sup> Blagoslov si na glavi pravičnega, toda nasilje pokriva usta zlobnega. <sup>7</sup> Spomin na pravičnega

**je** blagoslovjen, toda ime zlobnega bo strohnelo.<sup>8</sup> Moder v srcu bo sprejel zapovedi, toda žlobudrav bedak bo padel.<sup>9</sup> Kdor hodi pošteno, hodi sigurno, toda kdor svoje poti izkrivilja, bo razpoznan.<sup>10</sup> Kdor zavija z očesom, povzroča bridkost, toda žlobudrav bedak bo padel.<sup>11</sup> Usta pravičnega **človeka so** izvir življenja, toda nasilje pokriva usta zlobnega.<sup>12</sup> Sovraštvo razvnema prepre, toda ljubezen pokriva vse grehe.<sup>13</sup> Na ustnicah tistega, ki ima razumevanje, je najti modrost, toda palica **je** za hrbet tistega, ki je brez razumevanja.<sup>14</sup> Modri **ljude** kopičijo spoznanje, toda usta nespatmetnega **so** blizu uničenja.<sup>15</sup> § Bogatašovo premoženje **je** njegovo močno mesto. Uničenje revnih **je** njihova revščina.<sup>16</sup> Trud pravičnega **se nagiba** k življenju, sad zlobnega h grehu.<sup>17</sup> Tisti, ki se drži poučevanja, **je na** poti življenja, toda kdor odklanja opomin, se moti.<sup>18</sup> § Kdor z lažnivimi ustnicami skriva sovraštvo in kdor izreka obrekovanje, **je** bedak.<sup>19</sup> V množici besed ne manjka greha, toda kdor zadržuje svoje ustnice, **je** moder.

<sup>20</sup> Jezik pravičnega **je kakor** izbrano srebro, srce zlobnega **je** malo vredno.<sup>21</sup> Ustnice pravičnega hranijo mnoge, toda bedaki umrejo zaradi pomanjkanja modrosti.<sup>22</sup> § Gospodov blagoslov, ta bogati in s tem on ne dodaja nobene bridkosti.<sup>23</sup> **To je** kakor zabava bedaku, da počne vragolijo, toda razumevajoč človek ima modrost.

<sup>24</sup> Strah zlobnega bo prišel nanj, toda želja pravičnega bo zagotovljena.<sup>25</sup> Kakor mine vrtinčast veter, tako zlobnega ni **več**, toda pravični **je** večen temelj.<sup>26</sup> Kakor kis zobem in kakor dim očem, tako **je** lenuh tistim, ki ga pošlejo.

<sup>27</sup> Strah Gospodov podaljšuje dneve, toda leta zlobnega bodo skrajšana.<sup>28</sup> Upanje pravičnega **bo** veselje, toda pričakovanje zlobnega bo propadlo.

<sup>29</sup> Gospodova pot **je** moč iskrenemu, toda uničenje **bo** za delavce krivičnosti.<sup>30</sup> § Pravični ne bo nikoli odstranjen, toda zloben ne bo poselil zemlje.

<sup>31</sup> Usta pravičnega prinašajo modrost, toda kljubovalen jezik bo odrezan.<sup>32</sup> Ustnice pravičnega vedo, kaj je sprejemljivo, toda usta zlobnega **govorijo** kljubovalnost.

**11** Netočna tehtnica **je** ogabnost Gospodu, toda pravično tehtanje **je** njegovo veselje.<sup>2</sup> § **Ko** prihaja ponos, zatem prihaja sramota, toda s ponižnim **je** modrost.<sup>3</sup> § Neokrnjenost iskrenih jih bo usmerjala, toda pverznost prestopnikov jih bo uničila.<sup>4</sup> Bogastva ne koristijo na dan besa, toda pravičnost osvobaja pred smrtno.

<sup>5</sup> Pravičnost popolnega bo vodila njegovo pot, toda zlobni bo padel po svoji lastni zlobnosti.<sup>6</sup> Pravičnost iskrenega jih bo osvobodila, toda prestopniki bodo prevarani v *svoji lastni* porednosti.<sup>7</sup> Kadar zloben človek umre, bo **njegovo** pričakovanje propadlo, in upanje nepravičnih **ljudi** propada.<sup>8</sup> § Pravični je osvobojen iz stiske, zlobni pa prihaja namesto njega.<sup>9</sup> Hinavec s *svojimi* usti uničuje svojega bližnjega, toda zaradi spoznanja bo pravični osvobojen.

<sup>10</sup> Kadar gre dobro pravičnim, se mesto razveseljuje; kadar zlobni propadajo, pa **je** vriskanje.<sup>11</sup> Z blagoslovom iskrenega je mesto povišano, toda premagano je z usti zlobnega.

<sup>12</sup> Kdor je brez modrosti, prezira svojega bližnjega, toda razumevajoč človek ohranja svoj mir.<sup>13</sup> Tožljivec razdeva skravnosti, toda kdor je zvestega duha prikriva zadevo.<sup>14</sup> Kjer ni nasveta, ljudstvo pada, toda v množici svetovalcev **je** varnost.<sup>15</sup> Kdor je pôrok za tuja, se bo kesal **za to** in kdor sovraži poroštvo, je zanesljiv.<sup>16</sup> Milostljiva ženska ohranja čast, močni **ljudje** ohranjajo bogastva.<sup>17</sup> § Usmiljen človek dela dobro svoji lastni duši, toda **kdor je** krut, nadleguje svoje lastno meso.<sup>18</sup> Zlobnež počne varljivo delo, toda tistem, ki seje pravičnost, **bo** plačilo zanesljivo.<sup>19</sup> Kakor se pravičnost **nagiba** k življenju, tako kdor zasleduje zlo, **to zasleduje** do svoje lastne smrti.<sup>20</sup> Tisti, ki so kljubovalnega srca, **so** ogabnost Gospodu, toda **tisti, ki so na svoji** poti iskreni, **so** njegovo veselje.<sup>21</sup> § **Čeprav** se roka **rokuje** z roko, zlobni ne bodo nekaznovani, toda seme pravičnih bo osvobojeno.<sup>22</sup> **Kakor** dragocenost iz zlata v svinjskem rilcu, **tako je** lepa ženska brez preudarnosti.<sup>23</sup> Želja pravičnega **je** samo dobro, **toda** pričakovanje zlobnega je bes.<sup>24</sup> Tam je, ki razsipa in še povečuje in **tam je**, ki zadržuje več, kot je primerno, toda **to nagiba** k revščini.<sup>25</sup> Velikodušna duša bo postala premožna in kdor napaja, bo tudi sam napojen.<sup>26</sup> Kdor zadržuje žito, ga bo ljudstvo preklelo, toda blagoslov **bo** na glavi tistega, ki **ga** prodaja.<sup>27</sup> Kdor marljivo išče dobro, dosega naklonjenost, toda kdor išče vragolijo, bo ta prišla k njemu.<sup>28</sup> Kdor zaupa v svoja bogastva, bo padel, toda pravični bo cvetel kakor mladika.<sup>29</sup> Kdor nadleguje svojo lastno hišo, bo podedoval veter in bedak **bo** služabnik modremu v srcu.<sup>30</sup> Sad pravičnega **je** drevo življenja in kdor pridobiva duše, **je** moder.<sup>31</sup> Glej, pravični bo poplačan v zemlji, koliko bolj zlobni in grešnik.

**12** Kdorkoli ljubi poučevanje, ljubi spoznanje, toda kdor sovraži opomin, **je** brutalen.<sup>2</sup> § Dober **človek** doseže naklonjenost od Gospoda, toda človek zlobnih naklepov bo obsojen.<sup>3</sup> Človek ne bo uveljavljen z zlobnostjo, toda korenina pravičnih ne bo omajana.<sup>4</sup> Vrla ženska **je** krona svojemu soprogu, toda tista, ki sramoti, **je** gniloba v njegovih kosteh.<sup>5</sup> § Misli pravičnih **so** pravilne, **toda** nasveti zlobnih **so** prevara.<sup>6</sup> Besede zlobnih **so** prežanje v zasedi na kri,

mouth of the wicked.<sup>7</sup> The memory of the just *is* blessed: but the name of the wicked shall rot.<sup>8</sup> The wise in heart will receive commandments: but a prating fool shall fall.<sup>9</sup> He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.<sup>10</sup> He that winketh with the eye causeth sorrow: but a prating fool shall fall.<sup>11</sup> The mouth of a righteous *man* is a well of life: but violence covereth the mouth of the wicked.<sup>12</sup> Hatred stirreth up strifes: but love covereth all sins.<sup>13</sup> In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.<sup>14</sup> Wise *men* lay up knowledge: but the mouth of the foolish is near destruction.<sup>15</sup> The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.<sup>16</sup> The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.<sup>17</sup> He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth.<sup>18</sup> He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.<sup>19</sup> In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

<sup>20</sup> The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.<sup>21</sup> The lips of the righteous feed many: but fools die for want of wisdom.<sup>22</sup> The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.<sup>23</sup> *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

<sup>24</sup> The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.<sup>25</sup> As the whirlwind passeth, so *is* the wicked no *more*: but the righteous *is* an everlasting foundation.<sup>26</sup> As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

<sup>27</sup> The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.<sup>28</sup> The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.

<sup>29</sup> The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.<sup>30</sup> The righteous shall never be removed: but the wicked shall not inhabit the earth.

<sup>31</sup> The mouth of the just bringeth forth wisdom: but the foward tongue shall be cut out.<sup>32</sup> The lips of the righteous know what is acceptable: but the mouth of the wicked **speaketh** fowardness.

**11** A false balance *is* abomination to the LORD: but a just weight *is* his delight.<sup>2</sup> When pride cometh, then cometh shame: but with the lowly *is* wisdom.<sup>3</sup> The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.<sup>4</sup> Riches profit not in the day of wrath: but righteousness delivereth from death.

<sup>5</sup> The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.<sup>6</sup> The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.<sup>7</sup> When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.<sup>8</sup> The righteous is delivered out of trouble, and the wicked cometh in his stead.<sup>9</sup> An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

<sup>10</sup> When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, **there is** shouting.<sup>11</sup> By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

<sup>12</sup> He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.<sup>13</sup> A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.<sup>14</sup> Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.<sup>15</sup> He that is surety for a stranger shall smart *for it*: and he that hateth sureship is sure.<sup>16</sup> A gracious woman retaineth honour: and strong *men* retain riches.

<sup>17</sup> The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.<sup>18</sup> The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.<sup>19</sup> As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.<sup>20</sup> They that are of a foward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.<sup>21</sup> Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.<sup>22</sup> As a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.<sup>23</sup> The desire of the righteous *is* only good: but the expectation of the wicked *is* wrath.

<sup>24</sup> There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.<sup>25</sup> The liberal soul shall be made fat: and he that watereth shall be watered also himself.<sup>26</sup> He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.<sup>27</sup> He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.<sup>28</sup> He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.<sup>29</sup> He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.<sup>30</sup> The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.<sup>31</sup> Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

**12** Whoso loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.<sup>2</sup> A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.<sup>3</sup> A man shall not be established by wickedness: but the root of the righteous shall not be moved.<sup>4</sup> A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.<sup>5</sup> The thoughts of the righteous *are* right: but the counsels of the wicked *are* deceit.<sup>6</sup> The words of the wicked *are* to lie in wait

for blood: but the mouth of the upright shall deliver them. <sup>7</sup>The wicked are overthrown, and *are* not: but the house of the righteous shall stand. <sup>8</sup>A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. <sup>9</sup>*He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread. <sup>10</sup>A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel. <sup>11</sup>He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons* is void of understanding. <sup>12</sup>The wicked desireth the net of evil *men*: but the root of the righteous yieldeth *fruit*. <sup>13</sup>The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble. <sup>14</sup>A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him. <sup>15</sup>The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise. <sup>16</sup>A fool's wrath is presently known: but a prudent *man* covereth shame. <sup>17</sup>*He that* speaketh truth sheweth forth righteousness: but a false witness deceit. <sup>18</sup>There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health. <sup>19</sup>The lip of truth shall be established for ever: but a lying tongue *is* but for a moment. <sup>20</sup>Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy. <sup>21</sup>There shall no evil happen to the just: but the wicked shall be filled with mischief. <sup>22</sup>Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight. <sup>23</sup>A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. <sup>24</sup>The hand of the diligent shall bear rule: but the slothful shall be under tribute. <sup>25</sup>Heaviness in the heart of man maketh it stoop: but a good word maketh it glad. <sup>26</sup>The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them. <sup>27</sup>The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious. <sup>28</sup>In the way of righteousness *is* life; and in the pathway thereof *there is* no death.

**13** A wise son *heareth* his father's instruction: but a scorner heareth not rebuke. <sup>2</sup>A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence. <sup>3</sup>He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction. <sup>4</sup>The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat. <sup>5</sup>A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame. <sup>6</sup>Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner. <sup>7</sup>There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches. <sup>8</sup>The ransom of a man's life *are* his riches: but the poor heareth not rebuke. <sup>9</sup>The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. <sup>10</sup>Only by pride cometh contention: but with the well advised *is* wisdom. <sup>11</sup>Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase. <sup>12</sup>Hope deferred maketh the heart sick: but when the desire cometh, *it is* a tree of life. <sup>13</sup>Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. <sup>14</sup>The law of the wise *is* a fountain of life, to depart from the snares of death. <sup>15</sup>Good understanding giveth favour: but the way of transgressors *is* hard. <sup>16</sup>Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly. <sup>17</sup>A wicked messenger falleth into mischief: but a faithful ambassador is health. <sup>18</sup>Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured. <sup>19</sup>The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil. <sup>20</sup>He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed. <sup>21</sup>Evil pursueth sinners: but to the righteous good shall be repaid. <sup>22</sup>A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just. <sup>23</sup>Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment. <sup>24</sup>He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. <sup>25</sup>The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

**14** Every wise woman buildeth her house: but the foolish plucketh it down with her hands. <sup>2</sup>He that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him. <sup>3</sup>In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them. <sup>4</sup>Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox. <sup>5</sup>A faithful witness will not lie: but a false witness will utter lies. <sup>6</sup>A scorner seeketh wisdom, and *findeth it not*: but knowledge *is* easy unto him that understandeth. <sup>7</sup>Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge. <sup>8</sup>The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit. <sup>9</sup>Fools make a mock at sin: but among the righteous *there is* favour. <sup>10</sup>The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. <sup>11</sup>The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. <sup>12</sup>There is a way which seemeth right unto a man, but the end thereof *are* the ways of death. <sup>13</sup>Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness. <sup>14</sup>The backslider in heart shall be filled with his own ways: and a good *man* *shall be satisfied* from himself. <sup>15</sup>The simple believeth every word: but the prudent *man* looketh well to his going. <sup>16</sup>A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident. <sup>17</sup>*He that is* soon angry dealeth foolishly: and a man of wicked devices is hated. <sup>18</sup>The simple inherit folly: but the prudent are crowned with knowledge. <sup>19</sup>The evil bow before the good; and the wicked at the gates of

toda usta iskrenih jih bodo osvobodila. <sup>7</sup>Zlobni so premagani in *jih* ni, toda hiša pravičnega bo stala. <sup>8</sup>Človek bo priporočen glede na svojo modrost, toda kdor je sprevrženega srca, bo preziran. <sup>9</sup>§ *Kdor je* preziran, pa ima služabnika, *je* boljši kakor tisti, ki časti samega sebe, pa nima kruha. <sup>10</sup>Pravičen *človek* se ozira na življenje svoje živali, toda nežna usmiljenja zlobnih *so* kruta. <sup>11</sup>Kdor obdeluje svojo zemljo, bo nasičen s kruhom, toda kdor sledi praznim *osebam*, *je* brez razumevanja. <sup>12</sup>Zlobni želi mrežo zlobnih *ljudi*, toda korenina pravičnih rojeva *sad*. <sup>13</sup>Zlobni je ujet s prestopkom *svojih* ustnic, toda pravični bo prisel iz stiske. <sup>14</sup>Človek bo nasičen z dobrim po sadu *svojih* ust in poplačilo človeških rok mu bo vrnjeno. <sup>15</sup>Bedakova pot *je* v njegovih lastnih očeh pravilna, toda kdor prisluhne nasvetu, *je* moder. <sup>16</sup>Bedakov bes je takoj znan, toda razsoden *človek* prikriva sramoto. <sup>17</sup>*Kdor* govori resnico, naznanja pravičnost, toda kriva priča prevaro. <sup>18</sup>Tam je, ki govori kakor prebadanje z mečem, toda jezik modrega *je* zdravje. <sup>19</sup>Ustnica resnice bo utrjena za vedno, toda lažniv jezik *je* samo za trenutek. <sup>20</sup>Prevara *je* v srcu tistih, ki si domišljajo zlo, toda svetovalcem miru *je* radost. <sup>21</sup>Nobeno zlo se ne bo zgodilo pravičnemu, toda zlobni bodo napolnjeni z vragolijo. <sup>22</sup>Lažnive ustnice *so* ogarnost Gospodu, toda tisti, ki se vedejo odkrito, *so* njegovo veselje. <sup>23</sup>Razsoden človek prikriva spoznanje, toda srce bedakov razglaša nespametnost. <sup>24</sup>Roka marljivega bo vladala, toda leni bo podvržen plačevanju davka. <sup>25</sup>Potrot v človekovem srcu ga dela sklonjenega, toda dobra beseda ga dela veselega. <sup>26</sup>§ Pravični *je* odličnejši od svojega soseda, toda pot zlobnih jih zapeljuje. <sup>27</sup>§ Len *človek* ne peče tega kar je ujet na lov, toda imetje marljivega človeka *je* dragoceno. <sup>28</sup>Na poti pravičnosti *je* življenje in *na tej* poti ni smrti.

**13** Moder sin *posluša* poučevanje svojega očeta, toda posmehljivec ne posluša oštovanja. <sup>2</sup>Človek bo jedel dobro po sadu *svojih* ust, toda duša prestopnikov *bo jedla* nasilje. <sup>3</sup>Kdor varuje svoja usta, varuje svoje življenje, *toda* kdor široko odpira svoje ustnice, bo imel uničenje. <sup>4</sup>§ Lenuhova duša želi, pa *nima* ničesar, toda duša marljivega bo postala obilna. <sup>5</sup>Pravičen *človek* sovraži laganje, toda zloben *človek* je gnusen in prihaja v sramoto. <sup>6</sup>Pravičnost varuje *tistega, ki je* na poti iskren, toda zlobnost ruší grešnika. <sup>7</sup>Tam je, ki se dela bogatega, vendar nima ničesar, *tam je*, ki se dela ubogega, vendar *ima* velika bogastva. <sup>8</sup>Odkupnina človekovega življenja *so* njegova bogastva, toda ubogi ne slišijo oštovanja. <sup>9</sup>Svetloba pravičnega razveseljuje, toda svetilka zlobnega bo ugasnjena. <sup>10</sup>§ Samo s ponosom pride spor, toda z dobrim svetovanjem *je* modrost. <sup>11</sup>§ Premoženje, *pridobljeno* z ničevostjo, bo zmanjšano, toda kdor zbira s trudom, ga bo povečal. <sup>12</sup>§ Upanje, ki se prelaga, dela srce bolno, toda *ko* prihaja želja, *je to* drevo življenja. <sup>13</sup>§ Kdorkoli prezira besedo, bo uničen, toda kdor se boji zapovedi, bo nagrajen. <sup>14</sup>Postava modrega *je* studenec življenja, da odide od zank smrti. <sup>15</sup>Dobro razumevanje daje naklonjenost, toda pot prestopnikov *je* težka. <sup>16</sup>§ Vsak razsoden *človek* se ukvarja s spoznanjem, toda bedak izpostavlja *svojo* neumnost. <sup>17</sup>Zloben poslanec pada v vragolijo, toda zvest predstavnik *je* zdravje. <sup>18</sup>Revčina in sramota *bosta* tistem, ki odklanja poučevanje, toda kdorupošteva opomin, bo spoštovan. <sup>19</sup>Izpolnjena želja je duši sladka, toda bedakom *je to* ogarnost, da odidejo od zla. <sup>20</sup>Kdor hodi z modrimi *ljudmi* bo moder, toda skupina bedakov bo uničena. <sup>21</sup>§ Zlo preganja grešnika, toda dobro bo pravičnim poplačano. <sup>22</sup>Dober *človek* zapušča dedičino otrokom svojih otrok, premoženje grešnika pa *je* prihranjenzo za pravičnega. <sup>23</sup>§ Mnogo hrane *je v* oranju zemlje ubogih, toda tam je, *kar je* uničeno zaradi pomanjkanja sodbe. <sup>24</sup>Kdor prizanaša svoji šibi, sovraži svojega sina, toda kdor ga ljubi, ga zgodaj kara. <sup>25</sup>Pravični je do zadovoljite svoje duše, toda trebuje zlobnega bo čutil pomanjkanje.

**14** Vsaka modra ženska gradi svojo hišo, toda nespametna jo ruši s svojimi rokami. <sup>2</sup>Kdor hodi v svoji poštenosti, se boji Gospoda, toda *kdor je* sprevržen na svojih poteh, ga prezira. <sup>3</sup>V ustih nespametnih *je* šiba ponosa, toda ustnice modrih jih bodo varovale. <sup>4</sup>Kjer ni volov, *so* jasli čiste, toda mnogo povečanje *je* z volovsko močjo. <sup>5</sup>Zvest priča ne bo lagala, toda kriva priča bo izrekala laži. <sup>6</sup>Posmehljivec išče modrost, pa *je ne najde*, toda spoznanje *je* lahko tistem, ki razume. <sup>7</sup>Pojdi izpred prisotnosti nespametnega človeka, kadar *v njem* ne zaznavаш ustnic spoznanja. <sup>8</sup>Modrost razsodnega *je* razumeti svojo pot, toda neumnost bedakov *je* prevara. <sup>9</sup>§ Bedaki se posmehujejo ob grehu, toda med pravičnimi *je* naklonjenost. <sup>10</sup>§ Srce pozna svojo lastno grenkobo in tujec se ne vmešava s svojo radostjo. <sup>11</sup>Hiša zlobnega bo zrušena, toda šotor iskrenega bo cvetel. <sup>12</sup>Obstaja pot, ki se zdi človeku prava, toda njen konec *so* poti smrti. <sup>13</sup>§ Celo v smehu je srce žalostno in konec tega veselja *je* potrlost. <sup>14</sup>Odpadnik v srcu bo nasičen s svojimi lastnimi potmi, dober človek pa *bo zadovoljen* sam od sebe. <sup>15</sup>Naivnež verjame vsaki besedi, toda razsoden *človek* dobro pazi na svojo hojo. <sup>16</sup>Moder *človek* se boji in se oddaljuje od zla, toda bedak besni in je samozavesten. <sup>17</sup>§ *Kdor je* hitro jezen, se vede nespametno, človek zlobnih naklepov pa je osovražen. <sup>18</sup>Naivneži podudejejo neumnost, toda razsodni so kronani s spoznanjem. <sup>19</sup>Zlobni se priklanjajo pred dobrimi in zlobni pri velikih vratih pravičnih. <sup>20</sup>Ubogi je osovražen

celo od svojega lastnega soseda, toda bogati *ima* mnogo prijateljev. <sup>21</sup> § Kdor prezira svojega soseda, greši, toda kdor ima usmiljenje do ubogega, *je* srečen. <sup>22</sup> § Mar se ne motijo tisti, ki snujejo zlo? Toda usmiljenje in resnica *bosta* tem, ki snujejo dobro. <sup>23</sup> V vsem trudu je korist, toda govorjenje ustnic *se nagiba* samo k ubožnosti. <sup>24</sup> Krone modrih *so* njihova bogastva, *toda* nespametnost bedakov *je* neumnost. <sup>25</sup> § Poštena priča osvobaja duše, toda varljiva *priča* govori laži.

<sup>26</sup> V strahu Gospodovem *je* močno zaupanje in njegovih otroci bodo imeli kraj zatočišča. <sup>27</sup> Strah Gospodov *je* studenec življenja, da se odide od zank smrti. <sup>28</sup> V množici ljudstva *je* kraljeva čast, toda v pomanjkanju ljudstva *je* uničenje princa. <sup>29</sup> *Kdor je* počasen za bes, *ima* veliko razumevanja, toda *kdor je* naglega duha, povisuje neumnost. <sup>30</sup> Zdravo srce *je* življenje mesu, toda zavist gniloba kostem. <sup>31</sup> Kdor zatira ubogega, graja njegovega Stvarnika, toda kdor ga časti, ima usmiljenje do ubogih. <sup>32</sup> § Zlobni je v svoji zlobnosti odpeljan proč, toda pravični ima upanje v svoji smrti. <sup>33</sup> § Modrost počiva v srcu tistega, ki ima razumevanje, toda *tisti, ki je* v sredi bedakov, je spoznan. <sup>34</sup> Pravičnost povisuje narod, toda greh *je* očitek kateremukoli ljudstvu. <sup>35</sup> Kraljeva naklonjenost *je* k modremu služabniku, toda njegov bes je *zoper* tistega, ki povzroča sramoto.

**15** Mil odgovor bes obrača stran, toda boleče besede razvnamejo jezo. <sup>2</sup> Jezik modrega pravilno uporablja spoznanje, toda usta bedakov izlivajo nespametnost. <sup>3</sup> Gospodove oči *so* na vsakem kraju, opazujejo zlo in dobro. <sup>4</sup> Zdrav jek *je* drevo življenja, toda perverznost v njem *je* vrzel v duhu. <sup>5</sup> Bedak prezira poučevanje svojega očeta, toda kdor upošteva opomin, je razsoden. <sup>6</sup> § V hiši pravičnega *je* velik zaklad, toda v poplačilih zlobnega je težava. <sup>7</sup> § Ustnice modrega razpršujejo znanje, toda srce nespametnega ne *dela* tako. <sup>8</sup> Klavna daritev zlobnega *je* Gospodu ogabnost, toda molitev iskrenega *je* njegovo veselje. <sup>9</sup> Pot zlobnega *je* Gospodu ogabnost, toda ljubi tistega, ki sledi pravičnosti. <sup>10</sup> § Grajanje *je* nadležno tistem, ki zapusča pot, *in* kdor sovraži opomin, bo umrl. <sup>11</sup> § Pekel in uničenje *sta* pred Gospodom, koliko bolj potem srca človeških otrok? <sup>12</sup> Posmehljivec nima rad tistega, ki ga graja, niti ne bo šel k modremu. <sup>13</sup> Veselo srce dela vedro obliče, toda s srčno bridkostjo je duh zlomljen. <sup>14</sup> Srce tistega, ki ima razumevanje, išče spoznanje, toda usta bedakov se hranijo na nespametnosti. <sup>15</sup> Vsi dnevi prizadetega *so* zli, toda kdor je veselega srca *ima* nenehno praznovanje.

<sup>16</sup> § Bolje *je* malo s strahom Gospodovim, kakor velik zaklad in težave s tem. <sup>17</sup> Boljša *je* zelenjavna večerja, kjer je ljubezen, kakor tolst vol in s tem sovraštv. <sup>18</sup> Srdit človek razvnema prepir, toda *kdor je* počasen za jezo, pomirja prepir. <sup>19</sup> Pot lenega *človeka je* kakor trnova ograja, toda pot pravičnega *je* narejena preprosto. <sup>20</sup> Moder sin razveseljuje očeta, toda nespameten človek prezira svojo mater. <sup>21</sup> Neumnost *je* radost *tistem, ki je* oropan modrosti, toda razumevajoč človek živi pošteno. <sup>22</sup> Brez nasveta so nameni razočarani, toda v množici svetovalcev so uveljavljeni. <sup>23</sup> Človek ima radost z odgovorom svojih ust in beseda, *izgovorjena* v pravšnjem obdobju, kako dobro *je to!* <sup>24</sup> Pot življenja *je* modremu zgoraj, da lahko odide od pekla spodaj. <sup>25</sup> Gospod bo uničil hišo ponosnega, toda uveljavil bo vdovino mejo. <sup>26</sup> Misli zlobnega *so* Gospodu ogabnost, toda *besede* čistega *so* prijetne besede. <sup>27</sup> § Kdor je pohlep dobička, nadleguje svojo lastno hišo, toda kdor sovraži darila, bo živel. <sup>28</sup> Srce pravičnega razmišlja, da odgovori, toda usta zlobnega izlivajo zle stvari. <sup>29</sup> Gospod *je* daleč od zlobnega, toda sliši molitev pravičnega. <sup>30</sup> Svetloba oči razveseljuje srce *in* dober glas dela kosti debele. <sup>31</sup> Uho, ki posluša opomin, pridobiva razumevanje. <sup>33</sup> Strah Gospodov *je* poučevanje modrosti in pred častjo *je* ponižnost.

**16** § Priprave srca v človeku in odgovor z jezika *sta* od Gospoda. <sup>2</sup> Vse človekove poti *so* čiste v njegovih lastnih očeh, toda Gospod tehta duhove. <sup>3</sup> Svoja dela izroči Gospodu in troje misli bodo uspele. <sup>4</sup> § Gospod je vse *stvari* naredil zase, da, celo zlobne za dan zla. <sup>5</sup> § Kdorkoli, *ki je* v srcu ponosen, *je* ogabnost Gospodu. *Čeprav* se roka *rokuje* z roko, on ne bo nekazovan. <sup>6</sup> § Z usmiljenjem in resnico je krivičnost očiščena in s strahom pred Gospodom *ljude* odidejo od zla. <sup>7</sup> Kadar človekove poti ugajajo Gospodu, on celo njegove sovražnike pripravi, da so v miru z njim. <sup>8</sup> Boljše *je* malo s pravičnostjo, kakor velika poplačila brez pravice. <sup>9</sup> Človekovo srce snuje svojo pot, toda Gospod usmerja njegove korake. <sup>10</sup> Božanska razsodba *je* na kraljevih ustnicah, njegova usta ne grešijo na sodbi. <sup>11</sup> Pravična utež in tehtnica *sta* Gospodovi, vse uteži iz torbe *so* njegovo delo. <sup>12</sup> Zagresiti zlobnost *je* kraljem ogabnost, kajti prestol je utrjen s pravičnostjo. <sup>13</sup> Pravične ustnice *so* kraljem veselje in ljubijo tistega, ki govori resnico.

<sup>14</sup> Kraljev bes *je* kakor poslanci smrti, toda moder človek ga bo pomiril. <sup>15</sup> V svetlobi kraljevega obličja *je* življenje in njegova naklonjenost *je* kakor oblak poznega dežja. <sup>16</sup> Kako mnogo bolje *je* pridobiti modrost kakor zlato! In toliko bolje izbrati pridobivanje razumevanja kakor

the righteous. <sup>20</sup> The poor is hated even of his own neighbour: but the rich *hath* many friends. <sup>21</sup> He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he. <sup>22</sup> Do they not err that devise evil? but mercy and truth *shall be* to them that devise good. <sup>23</sup> In all labour there is profit: but the talk of the lips *tendeth* only to penury. <sup>24</sup> The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly. <sup>25</sup> A true witness delivereth souls: but a deceitful *witness* speaketh lies.

<sup>26</sup> In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge. <sup>27</sup> The fear of the LORD *is* a fountain of life, to depart from the snares of death. <sup>28</sup> In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince. <sup>29</sup> *He that is* slow to wrath *is* of great understanding: but *he that is* hasty of spirit exalteth folly. <sup>30</sup> A sound heart *is* the life of the flesh: but envy the rottenness of the bones. <sup>31</sup> He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor. <sup>32</sup> The wicked is driven away in his wickedness: but the righteous hath hope in his death. <sup>33</sup> Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known. <sup>34</sup> Righteousness exalteth a nation: but sin *is* a reproach to any people. <sup>35</sup> The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

**15** A soft answer turneth away wrath: but grievous words stir up anger. <sup>2</sup> The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. <sup>3</sup> The eyes of the LORD *are* in every place, beholding the evil and the good. <sup>4</sup> A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit. <sup>5</sup> A fool despiseth his father's instruction: but he that regardeth reproof is prudent. <sup>6</sup> In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble. <sup>7</sup> The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so. <sup>8</sup> The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight. <sup>9</sup> The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness. <sup>10</sup> Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die. <sup>11</sup> Hell and destruction *are* before the LORD: how much more then the hearts of the children of men? <sup>12</sup> A scorner loveth not one that reproveth him: neither will he go unto the wise. <sup>13</sup> A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. <sup>14</sup> The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. <sup>15</sup> All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

<sup>16</sup> Better *is* little with the fear of the LORD than great treasure and trouble therewith. <sup>17</sup> Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith. <sup>18</sup> A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife. <sup>19</sup> The way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain. <sup>20</sup> A wise son maketh a glad father: but a foolish man despiseth his mother. <sup>21</sup> Folly *is* joy to him that is destitute of wisdom: but a man of understanding walketh uprightly. <sup>22</sup> Without counsel purposes are disappointed: but in the multitude of counsellors they are established. <sup>23</sup> A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!* <sup>24</sup> The way of life *is* above to the wise, that he may depart from hell beneath. <sup>25</sup> The LORD will destroy the house of the proud: but he will establish the border of the widow. <sup>26</sup> The thoughts of the wicked *are* an abomination to the LORD: but the words of the pure *are* pleasant words. <sup>27</sup> He that is greedy of gain troubleth his own house; but he that hateth gifts shall live. <sup>28</sup> The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. <sup>29</sup> The LORD *is* far from the wicked: but he heareth the prayer of the righteous. <sup>30</sup> The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat. <sup>31</sup> The ear that heareth the reproof of life abideth among the wise. <sup>32</sup> He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding. <sup>33</sup> The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility.

**16** The preparations of the heart in man, and the answer of the tongue, *16* *is* from the LORD. <sup>2</sup> All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits. <sup>3</sup> Commit thy works unto the LORD, and thy thoughts shall be established. <sup>4</sup> The LORD hath made all *things* for himself: yea, even the wicked for the day of evil. <sup>5</sup> Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished. <sup>6</sup> By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil. <sup>7</sup> When a man's ways please the LORD, he maketh even his enemies to be at peace with him. <sup>8</sup> Better *is* a little with righteousness than great revenues without right. <sup>9</sup> A man's heart deviseth his way: but the LORD directeth his steps. <sup>10</sup> A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment. <sup>11</sup> A just weight and balance *are* the LORD's: all the weights of the bag *are* his work. <sup>12</sup> It *is* an abomination to kings to commit wickedness: for the throne is established by righteousness. <sup>13</sup> Righteous lips *are* the delight of kings; and they love him that speaketh right.

<sup>14</sup> The wrath of a king *is as* messengers of death: but a wise man will pacify it. <sup>15</sup> In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain. <sup>16</sup> How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver! <sup>17</sup> The highway of the upright

is to depart from evil: he that keepeth his way preserveth his soul. <sup>18</sup> Pride goeth before destruction, and an haughty spirit before a fall. <sup>19</sup> Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. <sup>20</sup> He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he. <sup>21</sup> The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. <sup>22</sup> Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. <sup>23</sup> The heart of the wise teacheth his mouth, and addeth learning to his lips. <sup>24</sup> Pleasant words are as an honeycomb, sweet to the soul, and health to the bones. <sup>25</sup> There is a way that seemeth right unto a man, but the end thereof are the ways of death. <sup>26</sup> He that laboureth laboureth for himself; for his mouth craveth it of him.

<sup>27</sup> An ungodly man diggeth up evil: and in his lips there is as a burning fire. <sup>28</sup> A foward man soweth strife: and a whisperer separateth chief friends.

<sup>29</sup> A violent man enticeth his neighbour, and leadeth him into the way that is not good. <sup>30</sup> He shutteth his eyes to devise foward things: moving his lips he bringeth evil to pass. <sup>31</sup> The hoary head is a crown of glory, if it be found in the way of righteousness. <sup>32</sup> He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. <sup>33</sup> The lot is cast into the lap; but the whole disposing thereof is of the LORD.

**17** Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. <sup>2</sup> A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. <sup>3</sup> The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts. <sup>4</sup> A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. <sup>5</sup> Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished. <sup>6</sup> Children's children are the crown of old men; and the glory of children are their fathers. <sup>7</sup> Excellent speech becometh not a fool: much less do lying lips a prince. <sup>8</sup> A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. <sup>9</sup> He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. <sup>10</sup> A reproof entereth more into a wise man than an hundred stripes into a fool. <sup>11</sup> An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him. <sup>12</sup> Let a bear robbed of her whelps meet a man, rather than a fool in his folly. <sup>13</sup> Whoso rewardeth evil for good, evil shall not depart from his house. <sup>14</sup> The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with. <sup>15</sup> He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD. <sup>16</sup> Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? <sup>17</sup> A friend loveth at all times, and a brother is born for adversity. <sup>18</sup> A man void of understanding striketh hands, and becometh surety in the presence of his friend. <sup>19</sup> He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction. <sup>20</sup> He that hath a foward heart findeth no good: and he that hath a perverse tongue falleth into mischief. <sup>21</sup> He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy. <sup>22</sup> A merry heart doeth good like a medicine: but a broken spirit drieth the bones. <sup>23</sup> A wicked man taketh a gift out of the bosom to pervert the ways of judgment. <sup>24</sup> Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth. <sup>25</sup> A foolish son is a grief to his father, and bitterness to her that bare him. <sup>26</sup> Also to punish the just is not good, nor to strike princes for equity.

<sup>27</sup> He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. <sup>28</sup> Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

**18** Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. <sup>2</sup> A fool hath no delight in understanding, but that his heart may discover itself. <sup>3</sup> When the wicked cometh, then cometh also contempt, and with ignominy reproach. <sup>4</sup> The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. <sup>5</sup> It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

<sup>6</sup> A fool's lips enter into contention, and his mouth calleth for strokes. <sup>7</sup> A fool's mouth is his destruction, and his lips are the snare of his soul. <sup>8</sup> The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. <sup>9</sup> He also that is slothful in his work is brother to him that is a great waster. <sup>10</sup> The name of the LORD is a strong tower: the righteous runneth into it, and is safe. <sup>11</sup> The rich man's wealth is his strong city, and as an high wall in his own conceit. <sup>12</sup> Before destruction the heart of man is haughty, and before honour is humility. <sup>13</sup> He that answereth a matter before he heareth it, it is folly and shame unto him. <sup>14</sup> The spirit of a man will sustain his infirmity; but a wounded spirit who can bear? <sup>15</sup> The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. <sup>16</sup> A man's gift maketh room for him, and bringeth him before great men. <sup>17</sup> He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him. <sup>18</sup> The lot causeth contentions to cease, and parteth between the mighty. <sup>19</sup> A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle. <sup>20</sup> A man's belly shall be satisfied

srebro! <sup>17</sup> Glavna cesta iskrenega je, da odide od zla, kdor varuje svojo pot, ohranja svojo dušo. <sup>18</sup> Ponos gre pred uničenjem in ošaben duh pred padcem. <sup>19</sup> Bolje je biti ponižnega duha s ponižnimi, kakor deliti plen s ponosnimi. <sup>20</sup> Kdor modro ravna z zadevo, bo našel dobro in kdorkoli zaupa v Gospoda, je srečen. <sup>21</sup> Moder v srcu bo imenovan razsoden in ljubost ustnic povečuje znanje. <sup>22</sup> Razumevanje je vrelec življenja tistem, ki ga ima, toda poučevanje bedakov je neumnost. <sup>23</sup> Srce modrega poučuje njegova usta in dodaja učenje njegovim ustnicam. <sup>24</sup> Prijetne besede so kakor satovje, sladke duši in zdravje kostem. <sup>25</sup> Je pot, ki se zdi človeku pravilna, toda njen konec so poti smrti. <sup>26</sup> Kdor se trudi, se trudi zase, kajti njegova usta to od njega nujno potrebujejo.

<sup>27</sup> Brezbožen človek kopije zlo in na njegovih ustnicah je kakor goreč ogenj. <sup>28</sup> Kljubovalen človek seje prepir in opravljevec razdvaja glavne prijatelje.

<sup>29</sup> Nasilnež privablja svojega soseda in ga vodi na pot, ki ni dobra. <sup>30</sup> Zapira svoje oči, da si izmišlja kljubovalne reči, premikanje njegovih ustnic prinaša, da se zgodi zlo. <sup>31</sup> Osivela glava je krona slave, če je ta najdena na poti pravičnosti. <sup>32</sup> Kdor je počasen za jezo, je boljši kakor mogočen in kdor vlada svojemu duhu, kakor tisti, ki zavzema mesto. <sup>33</sup> Žreb je vržen v naročje, toda njegova celotna razporeditev je od Gospoda.

**17** Boljši je suh košček in z njim spokojnost, kakor hiša polna klavnih daritev s prepirom. <sup>2</sup> Moder služabnik bo imel vladarstvo nad sinom, ki povzroča sramoto in bo imel delež dediščine med brati. <sup>3</sup> Talilni lonec je za srebro in talilna peč za zlato, toda Gospod preizkuša srca. <sup>4</sup> Zloben storilec daje prednost nepravim ustnicam in lažnivec pazljivo prisluhne nespodobnemu jeziku. <sup>5</sup> Kdorkoli zasmehuje ubogega, graja njegovega Stvarnika in kdor je ob katastrofah vesel, ne bo nekaznovan. <sup>6</sup> Otrok otroci so krona starcem in slava otrok so njihovi očetje. <sup>7</sup> Odličen gorov se ne spodobi bedaku, veliko manj lažnive ustnice princu. <sup>8</sup> Darilo je kakor dragocen kamen v očeh tistega, ki ga ima, kamor ga obrača, to uspeva. <sup>9</sup> Kdor taji prestopek, išče ljubezni, toda kdor ponavlja zadevo, ločuje prave prijatelje. <sup>10</sup> Opomin bolj prodira v modrega kakor sto udarcev z bičem v bedaka. <sup>11</sup> Hudoben človek išče samo upor, zato bo zoper njega poslan krut poslanec. <sup>12</sup> Naj medvedka, oropana svojih mladičev, sreča človeka, raje kakor bedak v svoji neumnosti. <sup>13</sup> Kdorkoli nagrajuje zlo za dobro, se zlo ne bo ločilo od njegove hiše. <sup>14</sup> Pričetek prepirja je kakor kadar nekdo izpušča vodo, zato prenehaj s sporom, preden se bo ta vmešal. <sup>15</sup> Kdor opravičuje zlobnega in kdor obsoja pravičnega, celo oba sta Gospodu ogabnost. <sup>16</sup> § Zakaj je denarna vsota v bedakovi roki, da pridobi modrost, glede na to, da on nima srca za to? <sup>17</sup> Prijatelj ljubi ob vseh časih in brat je rojen za stisko. <sup>18</sup> Človek brez razumevanja udarja v roke in postaja pôrok v prisotnosti svojega prijatelja. <sup>19</sup> Kdor ljubi prestopek, ta ljubi prepir in kdor površuje svoja velika vrata, išče uničenje. <sup>20</sup> Kdor ima kljubovalno srce, ne najde dobrega in kdor ima sprevržen jezik, pada v vragolijo. <sup>21</sup> Kdor zaplodi bedaka, to počne v svojo bridkost in oči bedaka nima radosti. <sup>22</sup> Veselo srce dela dobro, podobno kot zdravilo, toda zlomljeno duh suši kosti. <sup>23</sup> Zloben človek iz naročja izvleče darilo, da izkrivila poti sodbe. <sup>24</sup> Modrost je pred tistim, ki ima razumevanje, toda oči bedaka so na koncih zemlje. <sup>25</sup> Nespaten sin je žalost svojemu očetu in grenkoba njej, ki ga je rodila. <sup>26</sup> Tudi kaznovati pravičnega ni dobro, niti udariti prince zaradi nepristranskoosti.

<sup>27</sup> Kdor ima spoznanje, prizanaša svojim besedam in razumevajoč človek je iz odličnega duha. <sup>28</sup> Celo bedak, ko molči, velja kot moder in kdor zapira svoje ustnice, je cenjen kot razumevajoč človek.

**18** § Preko želje človek, ki je samega sebe oddvojil, išče in se vmešava z vso modrostjo. <sup>2</sup> § Bedak nima veselja v razumevanju, temveč da njegovo srce lahko odkrije samo sebe. <sup>3</sup> Kadar prihaja zlobni, potem prihaja tudi zaničevanje in s sramoto graja. <sup>4</sup> Besede iz človekovih ust so kakor globoke vode in vrelec modrosti kakor tekoč potok. <sup>5</sup> Ni dobro sprejeti osebo zlobnega, da pravičnega zruši na sodbi.

<sup>6</sup> Bedakove ustnice vstopajo v spor in njegova usta kličejo za udarci. <sup>7</sup> Bedakova usta so njegovo uničenje in njegove ustnice so zanka njegovi duši. <sup>8</sup> Besede tožljivca so kakor rane in gredo navzdol v najnotranjejše dele trebuha. <sup>9</sup> Tudi tisti, ki je len v svojem delu, je brat tistem, ki je velik kvarilec. <sup>10</sup> Gospodovo ime je močan stolp, pravični priteče vanj in je varen. <sup>11</sup> § Bogataševo premoženje je njegovo močno mesto in kdak visoko obzidje v njegovi lastni domišljavosti. <sup>12</sup> Pred uničenjem je človekovo srce ošabno in pred častjo je ponižnost. <sup>13</sup> Kdor odgovarja zadevo, preden jo sliši, mu je to neumnost in sramota. <sup>14</sup> Človek duh bo podpiral njegovo šibkost, toda kdo lahko prenaša ranjenega duha? <sup>15</sup> Srce razsodnega pridobiva spoznanje, uho modrega pa išče spoznanje. <sup>16</sup> Človekovo darilo zanj pripravlja prostor in ga prinaša pred velike ljudi. <sup>17</sup> Kdor je prvi v svoji lastni zadevi, je videti pravičen, toda prihaja njegov sosed in ga preiskuje. <sup>18</sup> Žreb povzroča sporom, da se ustavijo in razdeljuje med mogočnimi. <sup>19</sup> Užaljenega brata je teže pridobiti kakor močno mesto in njihovi spori so podobni grajskim

zapahom.<sup>20</sup> Človekov trebuh bo potešen s sadom svojih ust *in* nasičen bo z donosom svojih ustnic.<sup>21</sup> Smrt in življenje *sta* v oblasti jezika in tisti, ki ga ljubijo, bodo jedli od njegovega sadu.<sup>22</sup> **Kdorkoli** najde ženo, najde dobro *stvar* in dosega naklonjenost od Gospoda.<sup>23</sup> Ubogi uporablja rotenja, toda bogataš odgovarja surovo.<sup>24</sup> Človek, *ki ima* prijatelje, se mora samemu sebi kazati prijatelja in obstaja prijatelj, *ki* se drži bližje kakor brat.

**19** Boljši *je* ubogi, ki hodi v svoji neokrnjenosti, kakor **kdr je** sprevržen v svojih ustnicah in je bedak.<sup>2</sup> Tudi, *da bi bila* duša brez spoznanja, *to* ni dobro in kdr hiti s *svojimi* stopali, greši.<sup>3</sup> Človekova nespametnost izkrivila njegovo pot in njegovo srce se razburja zoper Gospoda.<sup>4</sup> Premoženje dela mnoge prijatelje, toda reven je ločen od svojega soseda.<sup>5</sup> Kriva priča ne bo nekaznovana in **kdr** govori laži, ne bo pobegnil.

<sup>6</sup> Mnogi bodo milo prosili naklonjenosti od princev in vsak človek *je* prijatelj tistemu, ki daje darila.<sup>7</sup> Ubogega sovražijo vsi njegovi bratje, koliko bolj gredo njegovi prijatelji daleč od njega? Zasleduje *jih* z besedami, **vendar** mu manjkajo.<sup>8</sup> Kdr pridobiva modrost, ljubi svojo lastno dušo, kdr ohranja razumevanje, bo našel dobro.<sup>9</sup> Kriva priča ne bo nekaznovana in **kdr** govori laži, bo propadel.<sup>10</sup> Veselje ni spodobno za bedaka, veliko manj za služabnika, da vlada nad princi.<sup>11</sup> Človekova preudarnost odlaša njegovo jezo in **to je** njegova slava, da gre čez prestopek.<sup>12</sup> Kraljev bes *je* kakor rjovenje leva, toda njegova naklonjenost *je* kakor rosa na travo.<sup>13</sup> Nespameten sin *je* katastrofa svojega očeta in ženini spori *so* nenehno kapljanje.<sup>14</sup> Hiša in bogastva *so* dedičina od očetov, razsodna žena pa *je* od Gospoda.<sup>15</sup> Lenoba meče v globoko spanje, brezdelna duša pa bo trpela lakoto.<sup>16</sup> Kdr varuje zapoved, varuje svojo lastno dušo, **toda** kdr prezira njegove poti, bo umrl.<sup>17</sup> Kdr ima do revnega sočutje, posoja Gospodu in kar je dal, mu bo on poplačal.<sup>18</sup> Karaj svojega sina, dokler je upanje in naj tvoja duša ne prizanaša zaradi njegovega joka.<sup>19</sup> Človek velikega besa bo trpel kaznovanje, kajti će *ga* osvobodiš, boš vendarle moral to ponovno storiti.<sup>20</sup> Prisluhnui nasvetu in sprejmi poučevanje, da boš lahko moder v svojem zadnjem koncu.<sup>21</sup> Mnogo naklepov *je* v človekovem srcu, vendarle *[je]* Gospodova namera, ki bo obstala.<sup>22</sup> Človekova želja *je* njegova prijaznost in reyen človek *je* boljši kakor lažnivec.<sup>23</sup> Strah Gospodov *se nagiba* k življenju in **kdr ga ima**, bo ostal nasičen, ne bo obiskan z zlom.<sup>24</sup> Len človek skriva svojo roko v *svojem* naročju in jo bo komaj ponovno ponesel k svojim ustom.<sup>25</sup> Udari posmehljivca in preprosti se bo čuval in grajaj nekoga, ki ima razumevanje *in* bo razumel spoznanje.<sup>26</sup> Kdr slabí *svojega* očeta *in* preganja *svojo* mater, *je* sin, ki povzroča sramoto in prinaša grajo.<sup>27</sup> Nehaj, moj sin, poslušati pouk, *ki povzroča*, da zaideš od besed spoznanja.<sup>28</sup> Brezbožna priča zasmehuje sodbo in usta zlobnega požirajo krivičnost.<sup>29</sup> Sodbe so pripravljenе za posmehljivce in udarci z bičem za hralte bedakov.

**20** Vino *je* zasmehovalec, močna pijaca *je* huda in kdorkoli je s tem zaveden, ni moder.<sup>2</sup> Kraljev strah *je* kakor rjovenje leva; **kdorkoli** ga draži do jeze, greši *zoper* svojo lastno dušo.<sup>3</sup> Za človeka je *čast*, da odneha od prepira, toda vsak bedak se bo vmešaval.<sup>4</sup> Lenuh ne bo oral zaradi razloga mraza, **zatorej** bo prosil v času žetve in ničesar ne bo *inel*.<sup>5</sup> Nasvet v človekovem srcu *je podoben* globoki vodi, toda razumevajoč človek ga bo izvlekel.<sup>6</sup> § Večina ljudi bo vsakemu razglašala svojo lastno dobroto, toda kdo lahko najde zvestega človeka?<sup>7</sup> Pravičen človek hodi v svoji neokrnjenosti, njegovi otroci *so* blagoslovjeni za njim.<sup>8</sup> Kralj, ki sedi na sodnem prestolu, s svojimi očmi vse zlo razkropi proč.<sup>9</sup> Kdo lahko reče: »Svoje srce sem očistil, čist sem pred svojim grehom?«<sup>10</sup> Neenake uteži *in* neenake mere, oboji *so* Gospodu podobna ogabnost.<sup>11</sup> Celo otrok je spoznan po svojih dejanjih, če *so* njegova dela čista in če *so ta* pravilna.<sup>12</sup> Uho, ki sliši in oko, ki vidi, celo oboje je naredil Gospod.<sup>13</sup> Ne ljubi spanja, da ne bi prišel v revščino, odpri svoje oči *in* nasičen boš s kruhom.<sup>14</sup> »To je ničvredno, to je ničvredno,« pravi kupec, toda, ko je odšel svojo pot, potem se baha.<sup>15</sup> Je zlato in množica rubinov, toda ustnice spoznanja *so* dragocen dragulj.<sup>16</sup> § Vzemi obleko tistega, ki je pôrok *za* tuja in vzemi jamstvo od njega za tujo žensko.<sup>17</sup> Kruh prevare *je* sladek človeku, toda njegova usta bodo potem napolnjena z gramozom.<sup>18</sup> Vsak namen je utrien s posvetovanjem in vojskuješ se z dobrim nasvetom.<sup>19</sup> Kdr gre naokrog **kakor** tožljivec, razodeva skrivnosti, zato se ne vmešavaj s tistim, ki laska s svojimi ustnicami.<sup>20</sup> Kdorkoli preklinja svojega očeta ali svojo mater, bo njegova svetilka ugasnjena v zatemnjeno temo.<sup>21</sup> Dedičina *je* lahko spočetka naglo pridobljena, toda njen konec ne bo blagoslovjen.<sup>22</sup> Ne reci: »Jaz bom poplačal zlo,« **temveč** čakaj na Gospoda in rešil te bo.<sup>23</sup> Različne uteži *so* ogabnost Gospodu in varljiva tehtnica ni dobra.<sup>24</sup> Človekovi opravki *so* od Gospoda, kako lahko potem človek razume svojo lastno pot?<sup>25</sup> Zanka *je* človeku, *ki* pozira *to*, *kar je* sveto in da po zaobljubah dela poizvedovanje.<sup>26</sup> Moder kralj razkropi zlobne in nadnje prinaša kolo.<sup>27</sup> Človeški duh *je* Gospodova sveča, ki preiskeju vse notranje dele trebuha.<sup>28</sup> Usmiljenje in resnica ohranjata kralja in njegov prestol drži pokonci usmiljenje.<sup>29</sup> Slava mladeničev *je* njihova moč, lepotu

with the fruit of his mouth; and with the increase of his lips shall he be filled.<sup>21</sup> Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.<sup>22</sup> Whoso findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.<sup>23</sup> The poor useth intreaties; but the rich answereth roughly.<sup>24</sup> A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

**19** Better *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.<sup>2</sup> Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.<sup>3</sup> The foolishness of man perverteth his way: and his heart fretteth against the LORD.<sup>4</sup> Wealth maketh many friends; but the poor is separated from his neighbour.<sup>5</sup> A false witness shall not be unpunished, and *he that* speaketh lies shall not escape.

<sup>6</sup> Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.<sup>7</sup> All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them* with words, yet they *are* wanting to him.<sup>8</sup> He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.<sup>9</sup> A false witness shall not be unpunished, and *he that* speaketh lies shall perish.<sup>10</sup> Delight is not seemly for a fool; much less for a servant to have rule over princes.<sup>11</sup> The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.<sup>12</sup> The king's wrath is as the roaring of a lion; but his favour *is* as dew upon the grass.<sup>13</sup> A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.<sup>14</sup> House and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD.<sup>15</sup> Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.<sup>16</sup> He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.<sup>17</sup> He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.<sup>18</sup> Chasten thy son while there is hope, and let not thy soul spare for his crying.<sup>19</sup> A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.<sup>20</sup> Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.<sup>21</sup> There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.<sup>22</sup> The desire of a man *is* his kindness: and a poor man is better than a liar.<sup>23</sup> The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.<sup>24</sup> A slothful man hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.<sup>25</sup> Smite a scorner, and the simple will beware: and reprove one that hath understanding, and *he will understand knowledge*.<sup>26</sup> He that wasteth *his* father, and chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.<sup>27</sup> Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.<sup>28</sup> An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.<sup>29</sup> Judgments are prepared for scorners, and stripes for the back of fools.

**20** Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.<sup>2</sup> The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.<sup>3</sup> It *is* an honour for a man to cease from strife: but every fool will be meddling.<sup>4</sup> The sluggard will not plow by reason of the cold; **therefore** shall he beg in harvest, and *have* nothing.<sup>5</sup> Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.<sup>6</sup> Most men will proclaim every one his own goodness: but a faithful man who can find?<sup>7</sup> The just *man* walketh in his integrity: his children *are* blessed after him.<sup>8</sup> A king that sitteth in the throne of judgment scattereth away all evil with his eyes.<sup>9</sup> Who can say, I have made my heart clean, I am pure from my sin?<sup>10</sup> Divers weights, and divers measures, both of them *are* alike abomination to the LORD.<sup>11</sup> Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.<sup>12</sup> The hearing ear, and the seeing eye, the LORD hath made even both of them.<sup>13</sup> Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.<sup>14</sup> It *is* naught, it *is* naught, saith the buyer: but when he is gone his way, then he boasteth.<sup>15</sup> There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.<sup>16</sup> Take his garment that is surely *for* a stranger: and take a pledge of him for a strange woman.<sup>17</sup> Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.<sup>18</sup> Every purpose is established by counsel: and with good advice make war.<sup>19</sup> He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.<sup>20</sup> Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.<sup>21</sup> An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.<sup>22</sup> Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.<sup>23</sup> Divers weights *are* an abomination unto the LORD; and a false balance *is* not good.<sup>24</sup> Man's goings *are of* the LORD; how can a man then understand his own way?<sup>25</sup> It *is* a snare to the man who devoureth *that which is* holy, and after vows to make enquiry.<sup>26</sup> A wise king scattereth the wicked, and bringeth the wheel over them.<sup>27</sup> The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.<sup>28</sup> Mercy and truth preserve the king: and his throne is upheld by mercy.<sup>29</sup> The glory of young men *is* their strength: and the beauty of old men *is* the gray head.<sup>30</sup> The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

**21** The king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will. <sup>2</sup> Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts. <sup>3</sup> To do justice and judgment *is* more acceptable to the LORD than sacrifice. <sup>4</sup> An high look, and a proud heart, *and* the plowing of the wicked, *is* sin. <sup>5</sup> The thoughts of the diligent *tend* only to plenteousness; but of every one *that* is hasty only to want. <sup>6</sup> The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death. <sup>7</sup> The robbery of the wicked shall destroy them; because they refuse to do judgment. <sup>8</sup> The way of man *is* froward and strange: but *as for* the pure, his work *is* right. <sup>9</sup> It *is* better to dwell in a corner of the housetop, than with a brawling woman in a wide house. <sup>10</sup> The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes. <sup>11</sup> When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. <sup>12</sup> The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness. <sup>13</sup> Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. <sup>14</sup> A gift in secret pacifieth anger: and a reward in the bosom strong wrath. <sup>15</sup> It *is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity. <sup>16</sup> The man that wandereth out of the way of understanding shall remain in the congregation of the dead. <sup>17</sup> He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich. <sup>18</sup> The wicked *shall be* a ransom for the righteous, and the transgressor for the upright. <sup>19</sup> It *is* better to dwell in the wilderness, than with a contentious and an angry woman. <sup>20</sup> There *is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. <sup>21</sup> He that followeth after righteousness and mercy findeth life, righteousness, and honour. <sup>22</sup> A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof. <sup>23</sup> Whoso keepeth his mouth and his tongue keepeth his soul from troubles. <sup>24</sup> Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.

<sup>25</sup> The desire of the slothful killeth him; for his hands refuse to labour. <sup>26</sup> He coveteth greedily all the day long: but the righteous giveth and spareth not. <sup>27</sup> The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind? <sup>28</sup> A false witness shall perish: but the man that heareth speaketh constantly. <sup>29</sup> A wicked man hardeneth his face: *but as for* the upright, he directeth his way.

<sup>30</sup> **There *is*** no wisdom nor understanding nor counsel against the LORD. <sup>31</sup> The horse *is* prepared against the day of battle: but safety *is* of the LORD.

**22** A *good* name *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold. <sup>2</sup> The rich and poor meet together: the LORD *is* the maker of them all. <sup>3</sup> A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished. <sup>4</sup> By humility *and* the fear of the LORD *are* riches, and honour, and life. <sup>5</sup> Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them. <sup>6</sup> Train up a child in the way he should go: and when he is old, he will not depart from it. <sup>7</sup> The rich ruleth over the poor, and the borrower *is* servant to the lender. <sup>8</sup> He that soweth iniquity shall reap vanity: and the rod of his anger shall fail. <sup>9</sup> He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. <sup>10</sup> Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. <sup>11</sup> He that loveth purity of heart, *for* the grace of his lips the king *shall be* his friend. <sup>12</sup> The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor. <sup>13</sup> The slothful *man* saith, *There* is a lion without, I shall be slain in the streets. <sup>14</sup> The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein. <sup>15</sup> Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him. <sup>16</sup> He that oppresseth the poor to increase his *riches*, *and* he that giveth to the rich, *shall surely come to want*.

<sup>17</sup> Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. <sup>18</sup> For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. <sup>19</sup> That thy trust may be in the LORD, I have made known to thee this day, even to thee. <sup>20</sup> Have not I written to thee excellent things in counsels and knowledge, <sup>21</sup> That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

<sup>22</sup> Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate: <sup>23</sup> For the LORD will plead their cause, and spoil the soul of those that spoiled them.

<sup>24</sup> Make no friendship with an angry man; and with a furious man thou shalt not go: <sup>25</sup> Lest thou learn his ways, and get a snare to thy soul.

<sup>26</sup> Be not thou *one* of them that strike hands, *or* of them that are sureties for debts. <sup>27</sup> If thou hast nothing to pay, why should he take away thy bed from under thee? <sup>28</sup> Remove not the ancient landmark, which thy fathers have set. <sup>29</sup> Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

**23** When thou sittest to eat with a ruler, consider diligently what *is* before thee: <sup>2</sup> And put a knife to thy throat, if thou *be* a man given to appetite.

<sup>3</sup> Be not desirous of his dainties: for they *are* deceitful meat.

starcev pa *je* siva glava. <sup>30</sup> Modrica od rane očiščuje zlo, tako *storijo* udarci biča notranjim delom trebuha.

**21** Kraljevo srce *je* v Gospodovi roki, *kakor* vodne reke; obrača ga kamor hoče. <sup>2</sup> Vsaka človekova pot *je* pravilna v njegovih lastnih očeh, toda Gospod preudarja srca. <sup>3</sup> Izvajati pravičnost in sodbo *je* Gospodu bolj sprejemljivo kakor klavna daritev. <sup>4</sup> Vzvišen pogled in ponosno srce *in* oranje zlobnih *je* greh. <sup>5</sup> Misli marljivega *se nagibajo* samo k obilju, toda po vsakega, *ki je* nagel, samo za pomanjkanje. <sup>6</sup> Pridobivanje zakladov z lažnivim jezikom *je* ničevost, premetavana sem ter tja, od tistih, ki iščejo smrt. <sup>7</sup> Ropanje zlobnih jih bo uničilo, ker so odklonili izvrševati sodbo. <sup>8</sup> Človekova pot *je* kljubovalna in nenehna, toda *glede* čistega, njegovo delo *je* pravilno. <sup>9</sup> Bolje je prebivati v kotu hišne strehe, kakor s prepirljivo žensko v prostrani hiši. <sup>10</sup> Duša zlobnega želi zlo; njegov sošed v njegovih očeh ne najde naklonjenosti. <sup>11</sup> Kadar je posmehljivec kaznovan, preprosti postane moder in kadar je moder poučen, prejema znanje. <sup>12</sup> Pravičen *človek* modro preudarja hišo zlobnega, *toda Bog* ruši zlobne zaradi *njihove* zlobnosti. <sup>13</sup> Kdorkoli maši svoja ušesa ob joku ubogega, bo tudi sam jokal, toda ne bo uslušan. <sup>14</sup> Darilo na skrivnem pomirja jezo, nagrada v naročje pa močan bes. <sup>15</sup> Pravičnim *je* veselje izvrševati sodbo, toda uničenje *bo* za delavce krivičnosti. <sup>16</sup> Človek, ki tava izven poti razumevanja, bo ostal v skupnosti mrtvih. <sup>17</sup> Kdor ljubi užitek *bo* revež, kdor ljubi vino in olje, ne bo bogat. <sup>18</sup> Zlobni *bo* odkupnina za pravičnega in prestopnik za poštenega. <sup>19</sup> Bolje je prebivati v divjini kakor s prepirljivo in jezno žensko. <sup>20</sup> *Je* zaželen zaklad in olje v prebivališču modrega, toda nespameten človek ga zapravlja. <sup>21</sup> Kdor si prizadeva za pravičnostjo in usmiljenjem, najde življenje, pravičnost in čast. <sup>22</sup> § *Moder človek* zmanjšuje mesto mogočnega in podira moč zaupanja iz tega. <sup>23</sup> Kdorkoli zadržuje svoja usta in svoj jezik, svojo dušo zadržuje pred težavami. <sup>24</sup> Ponosen *in* ošaben posmehljivec *je* njegovo ime, kdor ravna v ponosnem besu.

<sup>25</sup> Želja lenega, ga ubija, kajti njegove roke odklanjajo delati.

<sup>26</sup> On lakomno hlepi skozi ves dan, toda pravični daje in ne skopari.

<sup>27</sup> Klavna daritev zlobnega *je* ogabnost, koliko bolj, *ko* to prinaša z zlobnim umom? <sup>28</sup> Kriva priča bo propadla, toda človek, ki posluša, nenehno govori. <sup>29</sup> Zloben človek otrdi svoj obraz, toda *kar se tiče* poštenega, on uravnava svojo pot.

<sup>30</sup> Ne *obstaja* niti modrost niti razumevanje niti namera zoper Gospoda. <sup>31</sup> Konj *je* pripravljen za dan bitke, toda rešitev *je* od Gospoda.

**22** Dobro ime *je* bolje izbrati kakor velika bogastva *in* ljubečo naklonjenost raje kakor srebro in zlato. <sup>2</sup> Bogati in revni se srečajo skupaj; Gospod *je* stvarnik njih vseh. <sup>3</sup> Razsoden človek sluti zlo in se skrije, toda naivneži gredo dalje in so kaznovani. <sup>4</sup> S ponijenostjo *in* strahom Gospodovim *so* bogastva, čast in življenje. <sup>5</sup> Trnje *in* zanke *so* na poti kljubovalnega; kdor varuje svojo dušo bo daleč od njih. <sup>6</sup> Vzgajaj otroka na poti po kateri bi moral iti, in ko je star, z nje ne bo zašel. <sup>7</sup> Bogati vlada nad revnim in dolžnik *je* služabnik upniku. <sup>8</sup> Kdor seje krivičnost, bo žel prazne reči in šiba njegove jeze bo prenehala. <sup>9</sup> Kdor ima radodarno oko, bo blagoslovjen, kajti od svojega kruha daje revnim. <sup>10</sup> Spôdi posmehljivca in spor bo šel ven, da, spor in graja se bosta končala. <sup>11</sup> Kdor ljubi neoporečnost srca, *bo zaradi* milosti njegovih ustnic kralj njegov prijatelj. <sup>12</sup> Gospodove oči varujejo spoznanje in on ruši besede prestopnika. <sup>13</sup> Len človek pravi: »Zunaj *je* lev, umorjen bom na ulicah.« <sup>14</sup> Usta tujih žensk *so* globoka jama, kdor je preziran od Gospoda, bo padel vanjo. <sup>15</sup> Nesparmetnost *je* vezana na otrokovo srce, *toda* svarilna šiba jo bo odgnala daleč od njega. <sup>16</sup> § Kdor stiska ubogega, da narastejo njegova bogastva *in* kdor daje bogatim, *bosta* zagotovo *prišla* v potrebo.

<sup>17</sup> Nagni svoje uho in prisluhni besedam modrega in svoje srce usmeri k mojemu spoznjanju. <sup>18</sup> Kajti *to je* prijetna stvar, če jih varuješ znotraj sebe, poleg tega bodo pristojale na tvoje ustnice. <sup>19</sup> Da bo tvoje trdno upanje lahko v Gospodu, sem ti to dal spoznati ta dan, celo tebi. <sup>20</sup> § Mar ti nisem napisal odličnih stvari in nasvetih in spoznanju, <sup>21</sup> da ti lahko dam spoznati zagotovost besed resnic, da boš lahko odgovoril besede resnic tistim, ki so poslani k tebi?

<sup>22</sup> Ne ropaj revnega, ker *je* reven, niti ne stiskaj prizadetega v velikih vratih. <sup>23</sup> Kajti Gospod bo zagovarjal njihovo pravdo in oplenil duše tistih, ki jih plenijo.

<sup>24</sup> Ne sklepaj prijateljstva z jeznim človekom in z besnim človekom naj ne bi šel, <sup>25</sup> da se ne bi naučil njegovih poti in svoji duši pridobil zanko.

<sup>26</sup> Ne bodi *nekdo* izmed tistih, ki udarijo v roko *ali* izmed tistih, ki so pôroki za dolgove. <sup>27</sup> Če nimaš ničesar za plačati, zakaj bi izpod tebe vzel twojo posteljo? <sup>28</sup> Ne odstranjuj starodavnega mejnika, katerega so postavili twoji ocjetje. <sup>29</sup> Vidisi marljivega človeka v svojem poklicu? Stal bo pred kralji, ne bo stal pred navadnimi *Ijudmi*.

**23** Kadar sedeš, da ješ z vladarjem, marljivo preudari, kaj *je* pred teboj <sup>2</sup> in si nastavi nož na svoj vrat, če *si* požrešen človek.

<sup>3</sup> Ne bodi željan njegovih slaščic, kajti le-te *so* varljiva hrana.

<sup>4</sup> Ne trudi se biti bogat, odnehaj od svoje lastne modrosti. <sup>5</sup> Hočeš postaviti svoje oči na tisto, česar ni? Kajti **bogastva** sebi zagotovo delajo peruti; odletijo proč kakor orel proti nebu.

<sup>6</sup> Ne jej kruha **tistega**, ki ima zlobno oko niti si ne želi njegovih okusnih jedi, <sup>7</sup> § kajti kakor misli v svojem srcu, takšen je: »Jej in pij,« ti pravi, toda njegovo srce ni s teboj. <sup>8</sup> Košček, **katerega** si pojedel, boš izbljuval in izgubil svoje sladke besede. <sup>9</sup> Ne govori v ušesa bedaka, kajti preziral bo modrost svojih besed.

<sup>10</sup> Ne odstrani starega mejnika in ne vstopaj na polja osirotelih, <sup>11</sup> kajti njihov odkupitelj je mogočen, zoper tebe bo zagovarjal njihovo pravdo.

<sup>12</sup> Svoje srce usmeri k poučevanju in svoja ušesa k besedam spoznanja. <sup>13</sup> Ne zadržuj grajanja pred otrokom, kajti če ga udariš s šibo, ne bo umrl. <sup>14</sup> Udaril ga boš s šibo, njegovo dušo pa boš rešil pred peklom. <sup>15</sup> Moj sin, če bo twoje srce modro, se bo moje srce veselilo, celo moje. <sup>16</sup> Da, moja notranjost se bo veselila, ko twoje ustnice govorijo prave besede.

<sup>17</sup> Naj twoje srce ne zavida grešnikom, temveč **sam bodi** ves dan v strahu Gospodovem. <sup>18</sup> Kajti zagotovo je konec, in twoje pričakovanje ne bo odrezano.

<sup>19</sup> Prisluhnji, ti, moj sin in bodi moder in svoje srce usmerjav na poti. <sup>20</sup> Ne bodi med vinski bratci, med upornimi jedci mesa, <sup>21</sup> kajti pijanec in požeruh bosta prišla k revščini, in zaspanost bo **človeka** oblekla s cunjam. <sup>22</sup> Prisluhnji svojemu očetu, ki te je zaplodil in ne preziraj svoje matere, ko je stara. <sup>23</sup> Kupi resnico in je ne prodaj, *tudi* modrost, poučevanje in razumevanje. <sup>24</sup> Oče pravičnega se bo silno veselil in kdor je zaplodil modrega **otroka**, bo zaradi njega imel veselje. <sup>25</sup> Tvoj oče in twoja mati bosta vesela in tista, ki te je nosila, se bo veselila. <sup>26</sup> Moj sin, daj mi svoje srce in naj twoje oči opazujejo moje poti. <sup>27</sup> Kajti vlačuga je globok jarek; in tuja ženska je tesna jama. <sup>28</sup> Prav tako preži, kakor za plenom in povečuje prestopnike med možmi.

<sup>29</sup> Kdo ima gorje? Kdo ima brdkost? Kdo ima spore? Kdo ima blebetanje? Kdo ima rane brez razloga? Kdo ima rdečino oči? <sup>30</sup> Tisti, ki se dolgo zadržujejo pri vinu; gredo, da iščejo mešano vino. <sup>31</sup> Ne glej na vino, kadar je rdeče, kadar daje svojo barvo v časi, **ko** jo pravilno primakneš k sebi. <sup>32</sup> Nazadnje udari kakor kača in piči kakor gad. <sup>33</sup> Tvoje oči bodo zagledale tujo žensko in twoje srce bo izreklo sprevržene stvari. <sup>34</sup> Da, ti boš kakor tisti, ki se uleže na sredo morja ali kakor kdor leži na vrhu jambora. <sup>35</sup> »Udarili so me,« **boš rekel in** »nisem bil bolan, pretepli so me, pa **tega** nisem čutil, kdaj se bom prebudil? Ponovno ga bom poiskal.«

**24** Ne bodi nevoščljiv proti hudobnežem niti si ne želi biti z njimi. <sup>2</sup> Kajti njihovo srce razmišlja uničenje in njihove ustnice govorijo o vragoliji.

<sup>3</sup> Z modrostjo je hiša zgrajena in z razumevanjem je utrjena <sup>4</sup> in po spoznanju bodo sobe napolnjene z vsemi dragocenimi in prijetnimi bogastvji. <sup>5</sup> Moder človek je močan, da, človek spoznanja povečuje moč. <sup>6</sup> Kajti po modrem nasvetu boš vojskoval svojo vojno, in v množici svetovalcev je varnost.

<sup>7</sup> Modrost je za bedaka previsoka, on svojih ust ne odpira v velikih vratih. <sup>8</sup> Kdor snuje delati zlo, bo imenovan *[za]* pogubno osebo. <sup>9</sup> Misel nespametnosti je greh in posmehljivec je ogabnost ljudem. <sup>10</sup> Če na dan nadloge slabš, je twoja moč majhna.

<sup>11</sup> Če opustiš osvoboditi **tiste, ki so** potegnjeni v smrt in **tiste, ki so** pripravljeni, da bodo umorjeni, <sup>12</sup> če rečeš: »Glej, tega nismo vedeli,« mar ne bo tisti, ki preudarja srce, **to** premislil? In tisti, ki varuje twojo dušo, mar **tega ne** ve? Mar **ne** bo **vsakemu** človeku povrnil glede na njegova dela?

<sup>13</sup> Moj sin, jej med, ker je dober in satovje, **ki je** sladko twojemu okusu. <sup>14</sup> Takošno **bo** spoznanje modrosti twoji duši, ko jo najdeš, potem bo nagrada in twoje pričakovanje ne bo prekinjeno.

<sup>15</sup> Ne preži v zasedi, o zlobni **človek**, zoper prebivanje pravičnega, ne pokvari njegovega počivališča, <sup>16</sup> kajti pravičen **človek** pade sedemkrat in ponovno vstane, toda zlobni bo padel v vragolijo.

<sup>17</sup> Ne veseli se kadar twoj sovražnik pada in naj twoje srce ne bo veselo, ko se spotika, <sup>18</sup> da ne bi **tega** videl Gospod in ga to razžali in svoj bes odvrne od njega.

<sup>19</sup> Ne razburjurj se zaradi hudobnih **Ijudi** niti ne bodi nevoščljiv na zlobne, <sup>20</sup> kajti nobene nagrade ne bo za hudobnega **človeka**, sveča zlobnih bo ugasnjena.

<sup>21</sup> § Moj sin, boj se Gospoda in kralja **in** ne vmešavaj se s tistimi, ki so nagnjeni k spremembji, <sup>22</sup> kajti njihova katastrofa bo nenadoma vstala in kdo pozna njihov propad?

<sup>23</sup> Tudi te **stvari** pripadajo modremu. Ni se dobro ozirati na osebe na sodbi. <sup>24</sup> Kdor zlobnemu pravi: »Ti **si** pravičen,« njega bo ljudstvo preklinjalo, narodi ga bodo prezirali, <sup>25</sup> toda tistem, ki **ga** oštrevajo, bo veselje in nadnje bo prišel dober blagoslov. <sup>26</sup> Vsak **človek** bo poljubil ustnice **tistega**, ki daje pravilen odgovor. <sup>27</sup> Pripravi svoje delo zunaj in pripravi, *[da]* ti ustreza na polju in potem zgradi svojo hišo.

<sup>4</sup> Labour not to be rich: cease from thine own wisdom. <sup>5</sup> Wilt thou set thine eyes upon that which is not? for **riches** certainly make themselves wings; they fly away as an eagle toward heaven.

<sup>6</sup> Eat thou not the bread of **him that hath** an evil eye, neither desire thou his dainty meats: <sup>7</sup> For as he thinketh in his heart, so **is** he: Eat and drink, saith he to thee; but his heart **is** not with thee. <sup>8</sup> The morsel **which** thou hast eaten shalt thou vomit up, and lose thy sweet words. <sup>9</sup> Speak not in the ears of a fool: for he will despise the wisdom of thy words.

<sup>10</sup> Remove not the old landmark; and enter not into the fields of the fatherless: <sup>11</sup> For their redeemer is mighty; he shall plead their cause with thee.

<sup>12</sup> Apply thine heart unto instruction, and thine ears to the words of knowledge. <sup>13</sup> Withhold not correction from the child: for **if** thou beatest him with the rod, he shall not die. <sup>14</sup> Thou shalt beat him with the rod, and shalt deliver his soul from hell. <sup>15</sup> My son, if thine heart be wise, my heart shall rejoice, even mine. <sup>16</sup> Yea, my reins shall rejoice, when thy lips speak right things.

<sup>17</sup> Let not thine heart envy sinners: but **be thou** in the fear of the LORD all the day long. <sup>18</sup> For surely there is an end; and thine expectation shall not be cut off.

<sup>19</sup> Hear thou, my son, and be wise, and guide thine heart in the way. <sup>20</sup> Be not among winebibbers; among riotous eaters of flesh: <sup>21</sup> For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. <sup>22</sup> Hearken unto thy father that begat thee, and despise not thy mother when she is old. <sup>23</sup> Buy the truth, and sell it not; also wisdom, and instruction, and understanding. <sup>24</sup> The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. <sup>25</sup> Thy father and thy mother shall be glad, and she that bare thee shall rejoice. <sup>26</sup> My son, give me thine heart, and let thine eyes observe my ways. <sup>27</sup> For a whore **is** a deep ditch; and a strange woman **is** a narrow pit. <sup>28</sup> She also lieth in wait as for a prey, and increaseth the transgressors among men.

<sup>29</sup> Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? <sup>30</sup> They that tarry long at the wine; they that go to seek mixed wine. <sup>31</sup> Look not thou upon the wine when it is red, when it giveth his colour in the cup, **when** it moveth itself aright. <sup>32</sup> At the last it biteth like a serpent, and stingeth like an adder. <sup>33</sup> Thine eyes shall behold strange women, and thine heart shall utter perverse things. <sup>34</sup> Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. <sup>35</sup> They have stricken me, **shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.**

**24** Be not thou envious against evil men, neither desire to be with them. <sup>2</sup> For their heart studieth destruction, and their lips talk of mischief.

<sup>3</sup> Through wisdom is an house builded; and by understanding it is established: <sup>4</sup> And by knowledge shall the chambers be filled with all precious and pleasant riches. <sup>5</sup> A wise man **is** strong; yea, a man of knowledge increaseth strength. <sup>6</sup> For by wise counsel thou shalt make thy war: and in multitude of counsellors **there is** safety.

<sup>7</sup> Wisdom **is** too high for a fool: he openeth not his mouth in the gate. <sup>8</sup> He that deviseth to do evil shall be called a mischievous person. <sup>9</sup> The thought of foolishness **is** sin: and the scorner **is** an abomination to men. <sup>10</sup> If thou faint in the day of adversity, thy strength **is** small.

<sup>11</sup> If thou forbear to deliver **them that are** drawn unto death, and **those that are** ready to be slain; <sup>12</sup> If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider **it?** and he that keepeth thy soul, doth not he know **it?** and shall not he render to **every** man according to his works?

<sup>13</sup> My son, eat thou honey, because **it is** good; and the honeycomb, **which is** sweet to thy taste: <sup>14</sup> So shall the knowledge of wisdom **be** unto thy soul: when thou hast found **it**, then there shall be a reward, and thy expectation shall not be cut off.

<sup>15</sup> Lay not wait, O wicked **man**, against the dwelling of the righteous; spoil not his resting place: <sup>16</sup> For a just **man** falleth seven times, and riseth up again: but the wicked shall fall into mischief.

<sup>17</sup> Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: <sup>18</sup> Lest the LORD see **it**, and it displease him, and he turn away his wrath from him.

<sup>19</sup> Fret not thyself because of evil **men**, neither be thou envious at the wicked; <sup>20</sup> For there shall be no reward to the evil **man**; the candle of the wicked shall be put out.

<sup>21</sup> My son, fear thou the LORD and the king: **and** meddle not with them that are given to change: <sup>22</sup> For their calamity shall rise suddenly; and who knoweth the ruin of them both?

<sup>23</sup> These **things** also **belong** to the wise. **It is** not good to have respect of persons in judgment. <sup>24</sup> He that saith unto the wicked, Thou **art** righteous; him shall the people curse, nations shall abhor him: <sup>25</sup> But to them that rebuke **him** shall be delight, and a good blessing shall come upon them. <sup>26</sup> Every **man** shall kiss **his** lips that giveth a right answer. <sup>27</sup> Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

<sup>28</sup> Be not a witness against thy neighbour without cause; and deceive **not** with thy lips. <sup>29</sup> Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

<sup>30</sup> I went by the field of the slothful, and by the vineyard of the man void of understanding; <sup>31</sup> And, lo, it was all grown over with thorns, **and** nettles had covered the face thereof, and the stone wall thereof was broken down. <sup>32</sup> Then I saw, **and** considered *it* well: I looked upon *it*, **and** received instruction. <sup>33</sup> Yet a little sleep, a little slumber, a little folding of the hands to sleep: <sup>34</sup> So shall thy poverty come as one that travelleth; and thy want as an armed man.

**25** These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

<sup>2</sup> It is the glory of God to conceal a thing: but the honour of kings *is to* search out a matter. <sup>3</sup> The heaven for height, and the earth for depth, and the heart of kings *is unsearchable*.

<sup>4</sup> Take away the dross from the silver, and there shall come forth a vessel for the finer. <sup>5</sup> Take away the wicked **from** before the king, and his throne shall be established in righteousness.

<sup>6</sup> Put not forth thyself in the presence of the king, and stand not in the place of great **men**: <sup>7</sup> For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

<sup>8</sup> Go not forth hastily to strive, lest **thou know not** what to do in the end thereof, when thy neighbour hath put thee to shame. <sup>9</sup> Debate thy cause with thy neighbour **himself**; and discover not a secret to another: <sup>10</sup> Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

<sup>11</sup> A word fitly spoken *is like* apples of gold in pictures of silver. <sup>12</sup> As an earring of gold, and an ornament of fine gold, *so is* a wise reproof upon an obedient ear. <sup>13</sup> As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters. <sup>14</sup> Whoso boasteth himself of a false gift *is like* clouds and wind without rain. <sup>15</sup> By long forbearing is a prince persuaded, and a soft tongue breaketh the bone. <sup>16</sup> Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. <sup>17</sup> Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee. <sup>18</sup> A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow. <sup>19</sup> Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint. <sup>20</sup> As he that taketh away a garment in cold weather, *and as* vinegar upon nitre, *so is* he that singeth songs to an heavy heart.

<sup>21</sup> If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: <sup>22</sup> For thou shalt heap coals of fire upon his head, and the LORD shall reward thee. <sup>23</sup> The north wind driveth away rain: so **doth** an angry countenance a backbiting tongue. <sup>24</sup> It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house. <sup>25</sup> As cold waters to a thirsty soul, *so is* good news from a far country. <sup>26</sup> A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring. <sup>27</sup> It is not good to eat much honey: so **for men** to search their own glory *is not* glory. <sup>28</sup> He that *hath* no rule over his own spirit *is like* a city that is broken down, *and without walls*.

**26** As snow in summer, and as rain in harvest, so honour is not seemly for a fool. <sup>2</sup> As the bird by wandering, as the swallow by flying, so the curse causeless shall not come. <sup>3</sup> A whip for the horse, a bridle for the ass, and a rod for the fool's back.

<sup>4</sup> Answer not a fool according to his folly, lest thou also be like unto him.

<sup>5</sup> Answer a fool according to his folly, lest he be wise in his own conceit.

<sup>6</sup> He that sendeth a message by the hand of a fool cutteth off the feet, **and** drinketh damage. <sup>7</sup> The legs of the lame are not equal: so *is* a parable in the mouth of fools. <sup>8</sup> As he that bindeth a stone in a sling, *so is* he that giveth honour to a fool. <sup>9</sup> As a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools. <sup>10</sup> The great **God** that formed all *things* both rewardeth the fool, and rewardeth transgressors. <sup>11</sup> As a dog returneth to his vomit, so a fool returneth to his folly. <sup>12</sup> Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him. <sup>13</sup> The slothful **man** saith, There is a lion in the way; a lion *is* in the streets. <sup>14</sup> As the door turneth upon his hinges, so **doth** the slothful upon his bed. <sup>15</sup> The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth. <sup>16</sup> The sluggard *is* wiser in his own conceit than seven men that can render a reason. <sup>17</sup> He that passeth by, **and** meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

<sup>18</sup> As a mad **man** who casteth firebrands, arrows, and death, <sup>19</sup> So *is the* man that deceiveth his neighbour, and saith, Am not I in sport?

<sup>20</sup> Where no wood is, **there** the fire goeth out: so where **there is** no talebearer, the strife ceaseth. <sup>21</sup> As coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife. <sup>22</sup> The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly. <sup>23</sup> Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

<sup>24</sup> He that hateth dissembleth with his lips, and layeth up deceit within him; <sup>25</sup> When he speaketh fair, believe him not: for *there are* seven abominations in

<sup>28</sup> Ne bodi brez razloga priča zoper svojega bližnjega in s svojimi ustnicami **ne** zavajaj. <sup>29</sup> Ne reci: »Tako mu bom storil, kakor je on storil meni. Cloveku bom povrnil glede na njegovo delo.«

<sup>30</sup> Šel sem mimo polja lenega in mimo vinograda človeka brez razumevanja <sup>31</sup> in glej, vse je bilo preraslo s trnjem **in** koprive so pokrile njegovo obliče in njegov kamnitid je bil porušen. <sup>32</sup> Potem sem videl **in to** dobro preudaril, pogledal sem na **to in** prejel poučevanje. <sup>33</sup> Še malo spanja, malo dremanja, malo prekrižanih rok za spanje, <sup>34</sup> tako bo tvoja revščina prišla **kakor** nekdo, ki se klati in tvoja potreba kakor oborožen človek.

**25** Tudi to **so** Salomonovi pregorovi, ki so jih na čisto prepisali možje Ezejkija, Judovega kralja.

<sup>2</sup> Prikrivati stvar **je** Bogu slava, toda kraljeva čast **je**, da zadevo preišče. <sup>3</sup> Nebes v višino in zemlje v globino in srce kraljev **se** ne da raziskati.

<sup>4</sup> Odstrani žlindro od srebra in izšla bo posoda za zlatarja. <sup>5</sup> Odvzemi zlobnega **izpred** kralja, pa bo njegov prestol utren v pravičnosti.

<sup>6</sup> Ne postavi se v prisotnost kralja in ne stoj na kraju velikih **Ijudi**, <sup>7</sup> kajti bolje **je**, da ti je rečeno: »Pridi sèm gor,« kakor, da boš postavljen nižje v prisotnost princa, katerega so tvoje oči videle.

<sup>8</sup> Ne hodi naglo naprej, da se pričkaš, da ne bi **vedel** kaj storiti na koncu le-tega, ko te tvoj sosed izroči v sramoto. <sup>9</sup> Sam razpravljaj svojo zadevo s svojim sosedom in skravnosti ne izdaj drugemu, <sup>10</sup> da te ne bi, kdor **to** sliši, izročil v sramoto in se twoja razvpitost ne odvrne proč.

<sup>11</sup> Beseda, primerno izgovorjena, **je podobna** jabolkom iz zlata na slikah iz srebra. <sup>12</sup> **Kakor** uhан iz zlata in ornament iz čistega zlata, **takšen je** moder grajavec nad poslušnim ušesom. <sup>13</sup> Kakor hlad snega v času žetve, **tako je** zvest poslanec tistim, ki so ga poslali, kajti osvežuje dušo svojih gospodarjev. <sup>14</sup> Kdorkoli se baha z lažnim darom, **je podoben** oblakom in vetru brez dežja. <sup>15</sup> Z dolgotrajnim prizanašanjem je princ pregovoren in blag jezik lomi kost. <sup>16</sup> Si našel med? Jej **[Iga]** toliko, kolikor ti je potrebno, da ne bi bil nasičen z njim in ga izbljuval. <sup>17</sup> Svoje stopalo umakni od hiše svojega soseda, da se te ne bi naveličil in te **tako** zasovražil. <sup>18</sup> Človek, ki primaša krivo pričevanje zoper svojega soseda, **je macola**, meč in ostra puščica. <sup>19</sup> Zaupanje v nezvestega človeka v času stiske **je podobno** zlomljenemu zobu in izpahnjenemu stopalu. <sup>20</sup> § **Kakor** kdor odvzemaobleko v hladnem vremenu **in kakor** kis na soliter, tak **je** kdor prepeva pesmi potrtemu srcu.

<sup>21</sup> Če je tvoj sovražnik lačen, mu daj jesti kruha in če je žezen, mu daj piti vode, <sup>22</sup> kajti kopici boš ognjeno oglje na njegovo glavo in Gospod te bo nagradil. <sup>23</sup> § Severni veter odnaša dež, tako jezno obličeje **počne** obrekljivemu jeziku. <sup>24</sup> Bolje **je** prebivati v kotu hišne strehe, kakor s prepirljivo žensko in v prostrani hiši. <sup>25</sup> Kakor hladne vode žejni duši, takšne **so** dobre novice iz daljne dežele. <sup>26</sup> Pravičen človek, padajoč pred zlobnim, **je kakor** nemiren studenec in pokvarjen izvir. <sup>27</sup> Ni dobro jesti veliko medu. Tako **za ljudi** iskati svojo lastno slavo, **to ni** slava. <sup>28</sup> Kdor nima prevlade nad svojim lastnim duhom **je podoben** mestu, **ki je** porušeno **in** brez zidov.

**26** Kakor sneg poleti in kakor dež ob času žetve, tako čast ni spodbona za bedaka. <sup>2</sup> Kakor ptica s potepanjem, kakor lastovka z letenjem, tako prekletstvo ne bo prišlo brez vzroka. <sup>3</sup> Bič za konja, uzda za osla in palica za hrbet bedaka.

<sup>4</sup> Bedaku ne odgovori glede na njegovo neumnost, da ne bi bil tudi ti podoben njemu. <sup>5</sup> Odgovori bedaku glede na njegovo neumnost, da ne bi bil moder v svoji lastni domišljavosti.

<sup>6</sup> Kdor posilja sporočilo po roki bedaka, si odseka stopala **in** piže škodo. <sup>7</sup> Nogi hromega nista enaki; takšna **je** prisposoba v ustih bedakov. <sup>8</sup> Kakor kdor poveže kamen v pračo, tak **je** kdor daje čast bedaku. <sup>9</sup> **Kakor** gre trn v roko pijanca, taka **je** prisposoba v ustih bedakov. <sup>10</sup> Velik **Bog**, ki je ustvaril vse **stvari**, nagrajuje tako bedaka kakor prestopnike. <sup>11</sup> Kakor se pes vraca k svojemu izbljuvkmu, **tako** se bedak vrača k svoji neumnosti. <sup>12</sup> Ali vidiš modrega človeka v njegovi lastni domišljavosti? Več upanja **je** za bedaka kakor zanj. <sup>13</sup> Len **človek** pravi: »**Tam** je lev na poti, lev **je** na ulicah.« <sup>14</sup> **Kakor** se vrata obračajo na svojih tečajih, tako **se** leni na svoji postelji. <sup>15</sup> Leni skriva svojo roko v **svojem** naročju, žalosti ga, da jo ponovno prinese k svojim ustom. <sup>16</sup> Lenuh **je** modrejši v svoji lastni domišljavosti, kakor sedem mož, ki lahko izkažejo razlog. <sup>17</sup> Kdor gre mimo **in** se vmešava v prepir, ki ne **spada** k njemu, **je podoben** tistem, ki psa zgrabi za ušesa.

<sup>18</sup> Kakor zmešan **človek**, ki meče kose tlečega lesa, puščice in smrt, <sup>19</sup> tak **je** človek, **ki** zavaja svojega bližnjega in pravi: »Ali nisem na zabavi?«

<sup>20</sup> Kjer ni nobenega lesa, **tam** ogenj poide. Tako kjer ni tožljivca prepir preneha. <sup>21</sup> **Kakor je** oglje za vročo žerjavico in drva za ogenj, tako **je** prepirljiv človek za podžiganje prepira. <sup>22</sup> Besede tožljivca **so** kakor rane in greda navzdol v najnotranje dele trebuha. <sup>23</sup> Goreče ustnice in zlobno srce **sta podobna** črepinji, pokriti s srebrovo žlindro.

<sup>24</sup> Kdor sovraži, prikriva s svojimi ustnicami in znotraj sebe shraniuje prevaro; <sup>25</sup> kadar govorji lepo, mu ne verjemi, kajti sedem ogabnosti je

v njegovem srcu.<sup>26</sup> Čigar sovraščvo je pokrito s prevaro, bo njegova zlobnost razkazana pred celotno skupnostjo.<sup>27</sup> Kdorkoli koplje jamo, bo padel vanjo, in kdor vali kamen, se bo le-ta vrnil nadenj.<sup>28</sup> Lažniv jezik sovraži tiste, ki so prizadeti z njim in prilizovanje ust dela propad.

**27** Ne bahaj se z naslednjim dnem; kajti ne veš kakšen dan se lahko roditi.<sup>2</sup> Naj te hvali drug človek in ne twoja lastna usta, tujec in ne twoje lastne ustnice.

<sup>3</sup> Kamen je težak in peseck ima težo, toda bedakov bes je težji kakor oba skupaj.<sup>4</sup> Bes je krut in jeza je nezaslišana, toda kdo je zmožen obstati pred zavistjo?

<sup>5</sup> Odprto oštevanje je boljše kakor skrita ljubezen.<sup>6</sup> Zveste so rane od prijatelja, toda poljubi sovražnika so varljivi.<sup>7</sup> Siti duši se satovje gabi, toda lačni duši je vsaka grenka stvar sladka.<sup>8</sup> Kakor ptica, ki se oddaljuje od svojega gnezda, tako je človek, ki se oddaljuje od svojega kraja.

<sup>9</sup> Mazilo in dišava razveseljujeta srce, tako počne sladkost človekovega prijatelja s srčnim nasvetom.<sup>10</sup> Svojega lastnega prijatelja in prijatelja svojega očeta ne zapusti, niti na dan svoje katastrofe ne pojdi v hišo svojega brata, kajti boljši je sosed, ki je bližu, kakor brat daleč proč.<sup>11</sup> Moj sin, bodi moder in razveseli moje srce, da lahko odgovorim tistem, ki me graja.<sup>12</sup> Razsoden človek sluti zlo in se skrije, toda naivneži gredo dalje in so kaznovani.<sup>13</sup> Vzemi obleko tistega, ki je pôrok za tuja in vzemi njegovo jamstvo za tujo žensko.<sup>14</sup> Kdor z močnim glasom blagoslavlja svojega prijatelja, vzdigujoč ga zgodaj zjutraj, se mu bo to štelo [v] prekletstvo.

<sup>15</sup> Nenehno kapljanie na zelo deževen dan in prepirljiva ženska sta si podobna.<sup>16</sup> Kdorkoli jo skriva, skriva veter in mazilo svoje desnice, ki izdaja samo sebe.<sup>17</sup> Železo ostri železo; tako človek ostri obliče svojega prijatelja.<sup>18</sup> Kdorkoli varuje figovo drevo, bo jedel njegov sad, tako bo spoštovan, kdor čaka na svojega gospodarja.<sup>19</sup> Kakor v vodi obraz ozdravljva obrazu, tako srce človeka k človeku.<sup>20</sup> Pekel in uničenje nikdar nista polna, tako človekove oči nikoli niso nasičene.<sup>21</sup> Kakor je talilni lonec za srebro in talilna peč za zlato, tak je človek do svoje hvale.<sup>22</sup> Čeprav bi bedaka s tolkačem stolkel v stopi med pšenico, vendorle njegova nespametnost ne bo odšla od njega.

<sup>23</sup> Bodи marljiv, da spozna stanje svojih tropov in dobro glej k svojim čredam.<sup>24</sup> Kajti bogastva niso na veke in mar se krona prenaša vsakemu rodu?<sup>25</sup> Seno je odnešeno, prikaže se nežna trava in gorska zelišča se zborejo.<sup>26</sup> Jagnjeta so za twoje oblačilo in kozli so nagrada polja.<sup>27</sup> Imel boš dovolj kozjega mleka za twojo hrano, za hrano twoje družine in za vzdrževanje twojih dekел.

**28** Zlobni zbežijo kadar jih noben človek ne preganja, toda pravični so pogumni kakor lev.<sup>2</sup> Zaradi prestopka dežele so številni njeni princi, toda s človekom razumevanja in spoznanja bo njihova država podaljšana.<sup>3</sup> Revež, ki zatira ubogega, je podoben pometajočemu dežju, ki ne zapušča nobene hrane.<sup>4</sup> Tisti, ki zapuščajo postavo, hvalijo zlobe, toda tisti, ki se držijo postave, se z njimi pričkajo.<sup>5</sup> Hudobneži ne razumejo sodbe, toda tisti, ki iščejo Gospoda, razumejo vse stvari.<sup>6</sup> Boljši je ubogi, ki hodi v svoji poštenosti, kakor kdor je sprevrjen na svojih poteh, četudi je bogat.<sup>7</sup> Kdorkoli ohranja postavo, je moder sin, toda kdor je družabnik upornih ljudi, svojega očeta spravlja v sramoto.<sup>8</sup> Kdor z obrestimi in nepravičnim zaslužkom povečuje svoje imetje, ga bozbiral za tistega, ki bo pomiloval ubogega.<sup>9</sup> Kdor svoje uho obrača stran od poslušanja postave, bo celo njegova molitev ogabnost.<sup>10</sup> Kdorkoli pravičnemu povzroči, da zaide na zlo pot, bo tudi sam padel v svojo lastno jamo, toda pošteni bodo imeli v posesti dobre stvari.<sup>11</sup> Bogataš je moder v svoji lastni domisljavosti, toda revni, ki ima razumevanje, ga preiskuje.<sup>12</sup> Kadar se pravični ljudje razveseljujejo, je velika slava, toda kadar vstanejo zlobni, je človek skrit.<sup>13</sup> Kdor prikriva svoje grehe, ne bo uspešen, toda kdorkoli jih priznava in se jim odreka, bo imel usmiljenje.<sup>14</sup> Srečen je človek, ki se vedno boji, toda kdor svoje srce zakrkne, bo padel v vragolijo.<sup>15</sup> Kakor rjoveč lev in pohajkujoč medved, tak je zloben vladar nad ubogim ljudstvom.<sup>16</sup> Princ, ki mu manjka razumevanja, je prav tako velik zatiralec, toda kdor sovraži pohlepnost, bo podaljšal svoje dni.<sup>17</sup> Človek, ki počne nasilje krvi kateregakoli človeka, bo zbežal v jamo; naj ga noben človek ne zadržuje.<sup>18</sup> Kdorkoli živi pošteno, bo rešen, toda kdor je na svojih poteh sprevrjen, bo naenkrat padel.<sup>19</sup> Kdor obdeluje svojo zemljo, bo imel obilo kruha, toda kdor sledi ničevim osebam, bo imel dosti revščine.<sup>20</sup> Zvest človek bo obilen z blagoslovji, toda kdor hiti biti bogat, ne bo nedolžen.<sup>21</sup> Ozirati se na osebe ni dobro, kajti za košček kruha se bo ta človek pregrešil.<sup>22</sup> Kdor hiti biti bogat, ima hudobno oko in ne upošteva, da bo nadenj prišla revščina.<sup>23</sup> Kdor graja človeka, bo kasneje našel večjo naklonjenost, kakor kdor laska z jezikom.<sup>24</sup> Kdorkoli krade svojemu očetu ali svoji materi in pravi: »To ni prestopek,« isti je družabnik unicevalcu.<sup>25</sup> Kdor je ponosnega srca, razvnema prepir, toda kdor svoje trdno upanje polaga v Gospoda, bo narastel.<sup>26</sup> Kdor zaupa v svoje lastno srce, je bedak, toda kdorkoli hodi modro, bo osvobojen.<sup>27</sup> Kdor daje ubogemu, ne bo trpel pomanjkanja,

his heart.<sup>26</sup> Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.<sup>27</sup> Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.<sup>28</sup> A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

**27** Boast not thyself of to morrow; for thou knowest not what a day may bring forth.<sup>2</sup> Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

<sup>3</sup> A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.<sup>4</sup> Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

<sup>5</sup> Open rebuke is better than secret love.<sup>6</sup> Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.<sup>7</sup> The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.<sup>8</sup> As a bird that wandereth from her nest, so is a man that wandereth from his place.

<sup>9</sup> Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.<sup>10</sup> Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.<sup>11</sup> My son, be wise, and make my heart glad, that I may answer him that reproacheth me.<sup>12</sup> A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.<sup>13</sup> Take his garment that is surely for a stranger, and take a pledge of him for a strange woman.<sup>14</sup> He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

<sup>15</sup> A continual dropping in a very rainy day and a contentious woman are alike.<sup>16</sup> Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.<sup>17</sup> Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.<sup>18</sup> Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.<sup>19</sup> As in water face answereth to face, so the heart of man to man.<sup>20</sup> Hell and destruction are never full; so the eyes of man are never satisfied.<sup>21</sup> As the fining pot for silver, and the furnace for gold; so is a man to his praise.<sup>22</sup> Though thou shouldest Bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

<sup>23</sup> Be thou diligent to know the state of thy flocks, and look well to thy herds.<sup>24</sup> For riches are not for ever: and doth the crown endure to every generation?<sup>25</sup> The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.<sup>26</sup> The lambs are for thy clothing, and the goats are the price of the field.<sup>27</sup> And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

**28** The wicked flee when no man pursueth: but the righteous are bold as a lion.<sup>2</sup> For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.<sup>3</sup> A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.<sup>4</sup> They that forsake the law praise the wicked: but such as keep the law contend with them.<sup>5</sup> Evil men understand not judgment: but they that seek the LORD understand all things.<sup>6</sup> Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.<sup>7</sup> Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.<sup>8</sup> He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.<sup>9</sup> He that turneth away his ear from hearing the law, even his prayer shall be abomination.<sup>10</sup> Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.<sup>11</sup> The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.<sup>12</sup> When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.<sup>13</sup> He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.<sup>14</sup> Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.<sup>15</sup> As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.<sup>16</sup> The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.<sup>17</sup> A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.<sup>18</sup> Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.<sup>19</sup> He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.<sup>20</sup> A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.<sup>21</sup> To have respect of persons is not good: for for a piece of bread that man will transgress.<sup>22</sup> He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.<sup>23</sup> He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.<sup>24</sup> Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.<sup>25</sup> He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.<sup>26</sup> He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.<sup>27</sup> He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.<sup>28</sup> When the wicked rise, men hide themselves: but when they perish, the righteous increase.

**29** He, that being often reproved hardeneth **his** neck, shall suddenly be destroyed, and that without remedy. **2** When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. **3** Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth **his** substance. **4** The king by judgment establisheth the land: but he that receiveth gifts overthroweth it. **5** A man that flattereth his neighbour spreadeth a net for his feet. **6** In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice. **7** The righteous considereth the cause of the poor: *but the wicked regardeth not to know it.* **8** Scornful men bring a city into a snare: but wise *men* turn away wrath. **9** If a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest. **10** The bloodthirsty hate the upright: but the just seek his soul. **11** A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards. **12** If a ruler hearken to lies, all his servants *are* wicked. **13** The poor and the deceitful man meet together: the LORD lighteth both their eyes. **14** The king that faithfully judgeth the poor, his throne shall be established for ever. **15** The rod and reproof give wisdom: but a child left to *himself* bringeth his mother to shame. **16** When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall. **17** Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. **18** Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he. **19** A servant will not be corrected by words: for though he understand he will not answer. **20** Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him. **21** He that delicately bringeth up his servant from a child shall have him become *his* son at the length. **22** An angry man stirreth up strife, and a furious man aboundeth in transgression. **23** A man's pride shall bring him low: but honour shall uphold the humble in spirit. **24** Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not. **25** The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe. **26** Many seek the ruler's favour; but *every* man's judgment *cometh* from the LORD. **27** An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

**30** The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal. **2** Surely I *am* more brutish than *any* man, and have not the understanding of a man. **3** I neither learned wisdom, nor have the knowledge of the holy. **4** Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what *is* his son's name, if thou canst tell? **5** Every word of God *is* pure: he *is* a shield unto them that put their trust in him. **6** Add thou not unto his words, lest he reprove thee, and thou be found a liar.

**7** Two **things** have I required of thee; deny me **them** not before I die: **8** Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: **9** Lest I be full, and deny **thee**, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God in vain.

**10** Accuse not a servant unto his master, lest he curse thee, and thou be found guilty. **11** *There is* a generation *that* curseth their father, and doth not bless their mother. **12** *There is* a generation *that are* pure in their own eyes, and yet is not washed from their filthiness. **13** *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up. **14** *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

**15** The horseleach hath two daughters, *crying*, Give, give. There are three **things that** are never satisfied, *yea*, four **things** say not, *It is* enough: **16** The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough. **17** The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

**18** There be three **things which** are too wonderful for me, yea, four which I know not: **19** The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. **20** Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness. **21** For three **things** the earth is disquieted, and for four *which* it cannot bear: **22** For a servant when he reigneth; and a fool when he is filled with meat; **23** For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

**24** There be four **things which are** little upon the earth, but they *are* exceeding wise: **25** The ants *are* a people not strong, yet they prepare their meat in the summer; **26** The conies *are but* a feeble folk, yet make they their houses in the rocks; **27** The locusts have no king, yet go they forth all of them by bands; **28** The spider taketh hold with her hands, and is in kings' palaces.

**29** There be three **things** which go well, yea, four are comely in going: **30** A lion *which is* strongest among beasts, and turneth not away for any; **31** A greyhound; an he goat also; and a king, against whom *there is* no rising up. **32** If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth. **33** Surely the churning of milk bringeth

toda kdor zagrinja svoje oči, bo mnogim [**v**] kletev. **28** Kadar zlobni vstajajo, se ljudje skrivajo, toda kadar oni izginejo, pravični narastejo.

**29** Tisti, ki je pogosto grajan, otrjuje *svoj* vrat; nenadoma bo uničen in to brez rešitve. **2** Kadar so pravični na oblasti, se ljudstvo veseli, toda kadar zlobni rojevajo pravila, ljudstvo žaluje. **3** Kdorkoli ljubi modrost, razveseluje svojega očeta, toda kdor se zadržuje s pocestnicami, zapravlja *svoje* imetje. **4** Kralj s sodbo vzpostavlja deželo, toda kdor sprejema darila, jo prevraca. **5** Človek, ki laska svojemu bližnjemu, razpenja mrežo za njegova stopala. **6** V prestopku hudobneža *je* zanka, toda pravični prepeva in se veseli. **7** Pravični preudarja stvar ubogega, **toda** zlobni se na *to* ne ozira. **8** Posmehljivci mesto privedejo v zanko, toda modri **možje** odvrnejo bes. **9** Če se moder človek prička z nespatnjenim človekom, bodisi besni ali se smeje, **tam** ni počitka. **10** Krvoločnež sovraži poštenega, toda pravični išče njegovo dušo. **11** § Bedak izreka vse svoje mišljenje, toda moder **človek** ga zadrži za pozneje. **12** Če vladar prisluhne lažem, **so** vsi njegovi služabniki zlobni. **13** Ubog in varljiv človek se skupaj srečata; Gospod razsvetljuje oči obeh. **14** Kralju, ki zvesto sodi ubogega, bo njegov prestol utren na veke. **15** Palica in opomin dajeta modrost, toda otrok, prepuščen **samemu sebi**, svoji materi prinaša sramoto. **16** Kadar so zlobni pomnoženi, narašča prestopek, toda pravični bodo videli njihov padec. **17** Grajaj svojega sina in dal ti bo počitek; da, tvoji duši bo dal veselje. **18** Kjer ni videnja ljudstvo propada, toda kdor se drži postave, *je* srečen. **19** Služabnik ne bo grajan z besedami, kajti čeprav razume, ne bo odgovoril. **20** Vidiš človeka, *ki je* nagel v svojih besedah? Več upanja *je* za bedaka kakor zanj. **21** § Kdor svojega služabnika od otroških let prefijmeno vzugaja, mu bo končno postal **njegov** sin. **22** Jezen človek razvnemra prepir, besen človek pa je obilen v prestopku. **23** Človekov ponos ga bo ponižal, toda spoštovanje bo podpiralo ponižnega v duhu. **24** Kdorkoli je družabnik s tatom, sovraži svojo lastno dušo; sliši preklinanje, pa **tega** ne razkriva. **25** Strah pred človekom prinaša zanko, toda kdorkoli svoje trdno upanje polaga v Gospoda, bo varen. **26** Mnogi iščejo vladarjevo naklonjenost, toda sodba **vsakega** človeka *prihaja* od Gospoda. **27** Nepravičen človek *je* ogabnost pravičnemu in **kdar je** na svoji poti pošten, *je* ogabnost zlobnemu.

**30** Beseda Jakéjevega sina Agúrja, *celó* prerokba. Človek je govoril Itiélu, celo Itiélu in Ukálu. **2** Zagotovo **sem** bolj brutalen kakor **katerikoli** človek in nimam človeškega razumevanja. **3** Niti se nisem učil modrosti niti imel spoznanja o svetih. **4** Kdo se je povzpel v nebo ali se spustil? Kdo je zbral veter v svoje pesti? Kdo je vode omejil v obleko? Kdo je utrdil vse konce zemelje? Kakšno *je* njegovo ime in kakšno *je* ime njegovega sina, če lahko poveš? **5** Vsaka Božja beseda *je* čista, on *je* ščit vsem tem, ki svoje trdno upanje polagajo vanj. **6** Ne dodajaj njegovim besedam, da te ne graja in bi bil spoznan za lažnivca.

**7** Dve **stvari** sem zahteval od tebe, ne odrekaj mi **ju**, preden umrem: **8** ničnost in laži odstrani daleč od mene, ne dajaj mi niti revščine niti bogastev, hrani me s hrano zame primerno, **9** da ne bi bil sit in **te** utajil in rekel: »**Kdo je** Gospod?« Ali, da ne bi bil reven in kradel in **zaman** vzel ime svojega Boga.

**10** Služabnika ne zatoži njegovemu gospodarju, da te ne bi ta preklev in bi bil ti spoznan [**za**] krivega. **11** *Je* rod, *ki* preklinja svojega očeta in ne blagosavlja svoje matere. **12** *Je* rod, *ki je* čist v svojih lastnih očeh, **vendar** ni umit pred svojimi umazanostmi. **13** *Je* rod, o kako vzvišene so njihove oči! In njihove veke povzdignjene. **14** *Je* rod, katerih zobje *so* **kakor** meči in zobje njihove čeljusti **kakor** noži, da požro uboge z zemlje in pomoči potreбне **izmed** ljudi.

**15** Pijavka ima dve hčeri, *kričec*: »Daj, daj.« So tri **stvari**, ki niso nikoli nasičene, **da**, štiri **stvari** ne rečejo: »Dovolj *je*«: **16** grob in jalova maternica; zemlja, *ki* ni nasičena z vodo; in ogenj, *ki* ne govori: »Dovolj *je*.« **17** Oko, *ki* zasmehuje *svojega* očeta in prezira pokoravanje *svoji* materi, bodo izkljuvali dolinski krokariji in mladi orli ga bodo pojedli.

**18** Tri **stvari** so, *ki* so mi prečudovite, da, štiri, katerih ne poznam: **19** pot orla na nebu; pot kače na skali; pot ladje na sredini morja; in pot človeka z dekletom. **20** Podobna *je* pot zakonolomne ženske; je in si obriše svoja usta ter reče: »Nobene zlobnosti nisem storila.« **21** Zaradi treh **stvari** je zemlja vznemirjena in zaradi štirih **kar** ne more prenesti: **22** zaradi služabnika, kadar kraljuje; in bedaka, kadar je nasičen s hrano; **23** zaradi zoprne ženske, kadar je poročena; in pomočnice, ki je dedinja svoje gospodarice.

**24** Štiri **stvari** so, *ki* so majhne na zemlji, toda le-te **so** silno modre: **25** mravlje niso močno ljudstvo, vendar svojo hrano pripravljajo poleti; **26** kunci *so samo* slaboten narod, vendar si svoje hiše naredijo v skalah; **27** leteče kobilice nimajo kralja, pa vendar gredo vse izmed njih s trumami; **28** pajkovka grabi s svojimi rokami in je v kraljevih palačah.

**29** Tri **stvari** so, ki dobro hodijo, da, štiri so ljubke v hoji: **30** lev, *ki* je najmočnejši med zvermi in se ne obrača proč zaradi kogarkoli; **31** § hrt; in tudi kozel; in kralj, zoper katerega ni vstaje. **32** Če si nespametno storil s povzdigovanjem samega sebe, ali će snuješ zlo, **položi** svojo roko na svoja usta. **33** § Zagotovo stepanje mleka prinaša maslo in

močno stiskanje nosu prinaša kri, tako pospeševanje besa prinaša forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

**31** Besede kralja Lemuelja, prerokba, katero ga je naučila njegova mati.<sup>2</sup> Kaj, moj sin? In kaj, sin moje maternice? In kaj, sin mojih zaobljub?<sup>3</sup> Svoje moči ne daj ženski niti svojih poti tistim, ki uničujejo kralje.<sup>4</sup> *To* ni za kralje, o Lemuel, *to* ni za kralje, da pijejo vino, niti za prince močna pijača,<sup>5</sup> da ne bi pili in pozabili postave in izkrivili sodbo kateregakoli izmed prizadetih.<sup>6</sup> Močno pijačo daj tistem, ki je pripravljen, da propade in vino tistim, ki so potrtili src.<sup>7</sup> Naj pije in pozabi svojo revščino in se nič več ne spominja svoje bede.<sup>8</sup> Odpri svoja usta za nemega v imenu vseh takšnih, ki so določeni k uničenju.<sup>9</sup> Odpri svoja usta, sodi pravično in zagovarjaj pravdo ubogega in pomoči potrebnega.

<sup>10</sup> Kdo lahko najde vrlo žensko? Kajti njena vrednost *je* daleč nad rubini.<sup>11</sup> Srce njenega soproga varno zaupa vanjo, tako da ne bo imel nobene potrebe po plenu.<sup>12</sup> Delala mu bo dobro in ne zla vse dni svojega življenja.<sup>13</sup> Išče volno in lan in voljno dela s svojimi rokami.<sup>14</sup> Podobna je trgovčevim ladjam, svojo hrano prinaša od daleč.<sup>15</sup> Tudi vstaja, ko je še noč in daje hrano svoji družini ter obrok svojim deklam.<sup>16</sup> Prouči polje in ga kupuje; s sadom svojih rok zasadi vinograd.<sup>17</sup> Svoja ledja opasuje z močjo in utrujuje svoje lakte.<sup>18</sup> Zaznava, da *je* njeno trgovanje dobro, njena sveča ponoči ne ugasne.<sup>19</sup> Svoje roke polaga k vretenu in njene roke držijo preslico.<sup>20</sup> Svojo roko izteguje k ubogemu; da, svoji roki izteguje pomoči potrebnemu.<sup>21</sup> Ne boji se snega za svojo družino, kajti vsa njena družina *je* oblečena s škrlatom.<sup>22</sup> Sama izdeluje pokrivala iz tapiserije, njeno oblačilo *sta* svila in škrlat.<sup>23</sup> Njen soprog je poznan v velikih vratih, ko sedi med starešinami dežele.<sup>24</sup> Ōna izdeluje tanko laneno platno in *ga* prodaja in pasove dostavlja trgovcu.<sup>25</sup> Moč in spoštovanje *sta* njen oblačilo in veselila se bo v času, ki pride.<sup>26</sup> Svoja usta odpira z modrostjo in na njenem jeziku *je* postava prijaznosti.<sup>27</sup> Dobro gleda na poti svoje družine in ne je kruha brezdelja.<sup>28</sup> Njeni otroci vstanejo in jo kličejo blagoslovljena, *tudi* njen soprog in jo hvali.<sup>29</sup> Mnoge hčere so storile krepostno, toda ti jih prekašaš vse.<sup>30</sup> Naklonjenost *je* varljiva in lepota *je* prazna, *toda* ženska, *ki* se boji Gospoda, bo hvaljena.<sup>31</sup> Dajte ji od sadu njenih rok in naj jo njena lastna dela hvalijo v velikih vratih.

**31** The words of king Lemuel, the prophecy that his mother taught him.<sup>2</sup> What, my son? and what, the son of my womb? and what, the son of my vows?<sup>3</sup> Give not thy strength unto women, nor thy ways to that which destroyeth kings.<sup>4</sup> *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:<sup>5</sup> Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.<sup>6</sup> Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.<sup>7</sup> Let him drink, and forget his poverty, and remember his misery no more.<sup>8</sup> Open thy mouth for the dumb in the cause of all such as are appointed to destruction.<sup>9</sup> Open thy mouth, judge righteously, and plead the cause of the poor and needy.

<sup>10</sup> ¶ Who can find a virtuous woman? for her price *is* far above rubies.

<sup>11</sup> The heart of her husband doth safely trust in her, so that he shall have no need of spoil.<sup>12</sup> She will do him good and not evil all the days of her life.

<sup>13</sup> She seeketh wool, and flax, and worketh willingly with her hands.<sup>14</sup> She is like the merchants' ships; she bringeth her food from afar.<sup>15</sup> She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.<sup>16</sup> She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.<sup>17</sup> She girdeth her loins with strength, and strengtheneth her arms.<sup>18</sup> She perceiveth that her merchandise *is* good: her candle goeth not out by night.<sup>19</sup> She layeth her hands to the spindle, and her hands hold the distaff.<sup>20</sup> She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.<sup>21</sup> She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.

<sup>22</sup> She maketh herself coverings of tapestry; her clothing *is* silk and purple.<sup>23</sup> Her husband is known in the gates, when he sitteth among the elders of the land.<sup>24</sup> She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.<sup>25</sup> Strength and honour *are* her clothing; and she shall rejoice in time to come.<sup>26</sup> She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.<sup>27</sup> She looketh well to the ways of her household, and eateth not the bread of idleness.<sup>28</sup> Her children arise up, and call her blessed; her husband *also*, and he praiseth her.<sup>29</sup> Many daughters have done virtuously, but thou excellest them all.<sup>30</sup> Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.<sup>31</sup> Give her of the fruit of her hands; and let her own works praise her in the gates.

# Ecclesiastes or, the Preacher

**1** The words of the Preacher, the son of David, king in Jerusalem. **2** Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity. **3** What profit hath a man of all his labour which he taketh under the sun?

**4** One generation passeth away, and another generation cometh: but the earth abideth for ever. **5** The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. **6** The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. **7** All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again. **8** All things *are* full of labour; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing.

**9** The thing that hath been, it *is that* which shall be; and that which is done *is that* which shall be done: and *there is* no new *thing* under the sun. **10** Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us. **11** There *is* no remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

**12** ¶ I the Preacher was king over Israel in Jerusalem. **13** And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. **14** I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit. **15** That which is crooked cannot be made straight: and that which is wanting cannot be numbered. **16** I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. **17** And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. **18** For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

**2** I said in mine heart, Go to now, I will prove thee with mirth, therefore I enjoy pleasure: and, behold, this also *is* vanity. **3** I said of laughter, It *is* mad: and of mirth, What doeth it? **4** I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life. **5** I made me great works; I builded me houses; I planted me vineyards: **6** I made me gardens and orchards, and I planted trees in them of all *kind of fruits*: **7** I made me pools of water, to water therewith the wood that bringeth forth trees: **8** I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: **9** I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts. **10** So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. **11** And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. **12** Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

**12** ¶ And I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? even that which hath been already done. **13** Then I saw that wisdom excelleth folly, as far as light excelleth darkness. **14** The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. **15** Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity. **16** For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man*? as the fool.

**17** Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

**18** ¶ Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. **19** And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity. **20** Therefore I went about to cause my heart to despair of all the labour which I took under the sun. **21** For there *is* a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it *for* his portion. This also *is* vanity and a great evil. **22** For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? **23** For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

# Kohelet ali Pridigar

**1** Besede Pridigars, Davidovega sina, kralja in Jeruzalemu. **2** »Ničevost ničevosti,« pravi Pridigar, »ničevost ničevosti; vse *je* ničevost.« **3** Kakšno korist ima človek od vsega svojega truda, ki se ga loteva pod soncem?

**4** En rod mineva in drug rod prihaja, toda zemlja ostaja na veke. **5** Tudi sonce vzhaja in sonce gre dol in hiti k svojemu kraju, kjer vstaja. **6** Veter gre proti jugu in se obrača k severu, nenehno se vrti naokoli in veter se ponovno vrača, glede na svoje kroge. **7** § Vse reke tečejo v morje, vendar morje ni polno; na kraj od koder reke prihajajo, tja se ponovno vrnejo. **8** Vse stvari so polne truda, človek *tega* ne more izreči. Oko ni nasičeno z gledanjem niti uho nasičeno s poslušanjem.

**9** Stvar, ki je bila, to *je ta*, ki bo in to, kar je storjeno, *je to*, kar bo storjeno, in pod soncem ni nobene nove stvari. **10** Ali je katerakoli stvar, o čemer bi bilo lahko rečeno: »Glej, to *je* novo? To je bilo že od starih časov, ki so bili pred nami.« **11** Ni spominjanja o prejšnjih stvareh niti ne bo kakršnegakoli spominjanja o stvareh, ki pridejo s tistimi, ki bodo prisle potem.

**12** Jaz, Pridigar, sem bil kralj nad Izraelom v Jeruzalemu. **13** Izročil sem svoje srce, da išče in preiskuje z modrostjo glede vseh stvari, ki so storjene pod nebom. To bolečo muko je Bog izročil človeškim sinovom, da bi bili vežbani s tem. **14** Videl sem vsa dela, ki so storjena pod soncem in glej, vse *je* ničevost in draženje duha. **15** To, kar je skrivljeno, ne more biti izravnano; in to, kar je pomanjkljivo, ne more biti presteto. **16** Posvetoval sem se s svojim lastnimi srcem, rekoč: »Glej! Prišel sem k velikemu premoženju in prejel sem več modrosti, kakor vsi tisti, ki so bili pred menoj v Jeruzalemu. Da, moje srce je imelo sijajno izkušnjo modrosti in spoznanja. **17** Izročil sem svoje srce, da spoznam modrost in da spoznam norost in neumnost. Zaznal sem, da je tudi to draženje duha. **18** Kajti v mnogi modrosti *je* mnogo žalosti in kdor povečuje spoznanje, povečuje bridkost.«

**2** V svojem srcu sem rekel: »Pojdi sedaj, preizkusil te bom z veseljem, zato uživaj zadovoljstvo.« Glej, tudi to *je* ničevost. **2** O smehu sem rekel: »To *je* zmešano.« O veselju: »Kaj to počne?« **3** V svojem srcu sem iskal, da se izročim vinu in vendar sem seznanjal svoje srce z modrostjo in se poprijel neumnosti, dokler ne bi videl kaj *je bilo* to dobro za človeške sinove, kar naj bi storili pod nebom vse dni svojega življenja. **4** Naredil sem si velika dela. Zgradil sem si hiše, si zasadil vinograde, **5** naredil sem si vrtove in sadovnjake in v njih sem zasadil vse vrste sadnih dreves. **6** Naredil sem si vodne tolmune, da z njimi namakam gozd, ki rojeva drevesa. **7** Pridobil sem si služabnike in dekle in imel služabnike rojene v moji hiši. Prav tako sem imel veliko posesti z veliko in malo živine, povrh vsega kar je bilo v Jeruzalemu pred menoj. **8** Zbral sem si tudi srebro in zlato in izvoljen zaklad od kraljev in od provinc. Dobil sem si pevce in pevke in radosti človeških sinov, kakor glasbene instrumente in to od vseh vrst. **9** Tako sem bil velik in narasel bolj kakor vsi, ki so bili pred menoj v Jeruzalemu. Tudi moja modrost je ostala z menoj. **10** Karkoli so si moje oči žezele, jim tega nisem preprečil, svojega srca nisem zadržal pred nobeno radostjo, kajti moje srce se je veselilo v vsem mojem trudu in to je bil moj delež vsega mojega truda. **11** Potem sem pogledal na vsa dela, ki sta jih moji roki izvršili in na trud, ki sem se ga trudil delati. Glej, vse *je bilo* ničevost in draženje duha in ni *bilo* koristi pod soncem.

**12** Obrnil sem se, da bi gledal modrost, norost in neumnost, kajti kaj lahko stori človek, ki prihaja za kraljem? Celó to, kar je bilo že narejeno. **13** Potem sem videl, da modrost prekaša neumnost, kolikor svetloba prekaša temo. **14** Oči modrega človeka so v njegovi glavi, toda bedak hodi v temi. Zaznal pa sem tudi, da se vsem tem dogaja en dogodek. **15** Potem sem v svojem srcu rekel: »Kakor se dogaja bedaku, tako se dogaja celo meni in zakaj sem bil potem modrejši?« Nato sem rekel v svojem srcu, da *je* tudi to ničevost. **16** Kajti na veke ni spomina na modrega bolj kakor na bedaka. Glede na to, da kar *je* sedaj, bo v dneh, ki bodo prisli, vse pozabljeno. In kako umira moder človek? Kakor bedak.

**17** Zato sem zasovražil življenje, ker mi *je* delo, ki je opravljeno pod soncem, mučno, kajti vse *je* ničevost in draženje duha.

**18** Da, zasovražil sem ves svoj trud, ki sem se ga lotil pod soncem, ker naj bi ga zapustil človeku, ki bo za menoj. **19** Kdo ve ali bo moder človek ali bedak? Vendar bo imel oblast nad vsem mojim trudom, v čemer sem se trudil in v čemer sem se pokazal modrega pod soncem. Tudi to *je* ničevost. **20** Zato sem odšel naokrog, da svojemu srcu povzročim, da obupuje od vsega truda, ki sem ga prijel pod soncem. **21** Kajti je človek, čigar trud *je* v modrosti, v spoznanju in v nepristransnosti, vendar bo človeku, ki se ni trudil s tem, to zapustil za njegov delež. Tudi to *je* ničevost in veliko zlo. **22** Kajti kaj ima človek od vsega svojega truda in od draženja svojega srca, v čemer se je trudil pod soncem? **23** Kajti vsi njegovi dnevi so bridkosti in njegova muka žalost, da, njegovo srce si ponoči ne vzame počitka. Tudi to je ničevost.

<sup>24</sup> Nič ni boljšega za človeka, **kakor** da naj bi jedel in pil ter **da** naj bi svojo dušo pripravil uživati dobro v svojem trudu. Tudi to sem videl, da **je bilo** to iz Božje roke. <sup>25</sup> Kajti kdo lahko jé ali kdo lahko hiti **ki temu** bolj kakor jaz? <sup>26</sup> Kajti **Bog** daje človeku, ki **je** dober v njegovem pogledu, modrost, spoznanje in radost, toda gresniku daje muko, da zbirajo kopici, da bi lahko dal **tistemu**, **ki je** dober pred Bogom. Tudi to **je** ničevost in draženje duha.

**3** Za vsako **stvar** je obdobje in čas za vsak namen pod nebom: <sup>2</sup> čas da **si** rojen in čas za smrt, čas za sajenje in čas za ruvanje **tega, kar je** vsajeno, <sup>3</sup> čas za ubijanje in čas za zdravljenje, čas za rušenje in čas za gradnjo, <sup>4</sup> čas za jokanje in čas za smejanje, čas za žalovanje in čas za ples, <sup>5</sup> čas za odmetavanje kamnov in čas za zbiranje kamnov, čas za objemanje in čas za zadržanje pred objemanjem, <sup>6</sup> čas za pridobivanje in čas za izgubljanje, in čas za hranjenje in čas za odmetavanje, <sup>7</sup> čas za paranje in čas za šivanje, čas za molčanje in čas za govorjenje, <sup>8</sup> čas za ljubezen in čas za sovraštvo, čas vojne in čas miru. <sup>9</sup> Kakšno korist ima kdor dela v tem, v čemer se trudi? <sup>10</sup> Videl sem muko, ki jo Bog daje človeškim sinovom, da bi bili vežbani v tem.

<sup>11</sup> § Vsako **stvar** je naredil krasno ob svojem času. Prav tako je v njihovo srce postavil svet, tako da noben človek ne more spoznati dela, ki ga Bog dela od začetka do konca. <sup>12</sup> Vem, da ni dobrega v njih, temveč za **človeka**, da se veseli in da v svojem življenju dela dobro. <sup>13</sup> Prav tako, da naj bi vsak človek jedel, pil in užival dobro od vsega svojega truda, to **je** darilo od Boga. <sup>14</sup> Vem, da karkoli Bog dela, bo to za vedno. Nič ne more biti k temu dodano niti karkoli od tega odvzeto. Bog **to** dela, da naj bi se **Ijudje** bali pred njim. <sup>15</sup> To, kar je bilo, je sedaj in to kar naj bi bilo, je že bilo in Bog zahteva to, kar je minilo.

<sup>16</sup> Poleg tega sem pod soncem videl kraj sodbe, **da je bila** tam zlobnost in kraj pravičnosti, da je bila **tam** krivičnost. <sup>17</sup> V svojem srcu sem rekel: »Bog bo sodil pravičnega in zlobnega, kajti tam **je** čas za vsak namen in za vsako delo.« <sup>18</sup> V svojem srcu sem rekel glede stanja človeških sinov, da bi se jim Bog lahko pokazal in da bi lahko videli, da so oni sami živali. <sup>19</sup> Kajti to, kar zadane človeške sinove, zadane živali, celo ena stvar jih zadane; kakor umre eden, tako umre drugi, da, vsi imajo en dih, tako da človek nima nobene premoči nad živaljo, kajti vse **je** ničevost. <sup>20</sup> Vsi gredo k enemu kraju, vsi so iz prahu in vsi se ponovno spremeniijo v prah. <sup>21</sup> Kdo pozna človekovega duha, ki gre navzgor in duha živali, ki gre navzdol k zemlji? <sup>22</sup> Zatorej zaznavam, da ni ničesar boljšega, kakor da naj bi se človek veselil v svojih lastnih delih, kajti to **je** njegov delež, kajti kdo ga bo privedel, da vidi kaj bo za njim?

**4** Tako sem se vrnil in preudaril vsa zatiranja, ki so storjena pod soncem in gledal solze **tisti, ki so bili** zatirani in niso imeli tolažnika in je **bila** moč na strani njihovih zatiralcev, toda niso imeli nobenega tolažnika. <sup>2</sup> Zatorej sem bolj hvalil mrtve, ki so že mrtvi, kakor živeče, ki so še živi. <sup>3</sup> Da, kakor oni oboji **je** boljši **tisti**, ki še ni bil, ki še ni videl zlobnega dela, ki je storjeno pod soncem.

<sup>4</sup> Ponovno, preudaril sem vso muko in vsako pravilno delo, da zaradi te človeku zavidajo njegovi sosedji. Tudi to **je** ničevost in draženje duha. <sup>5</sup> Bedak drži prekržane roke in jé svoje lastno meso. <sup>6</sup> Boljše **je** prgišće s spokojnostjo, kakor obe roki napolnjeni z muko in draženjem duha.

<sup>7</sup> Potem sem se vrnil in videl ničevost pod soncem. <sup>8</sup> Tam je nekdo **sam** in ni drugega, da, nima niti otroka niti brata, vendar ni konca vsemu njegovemu trudu, niti njegovo oko ni nasičeno z bogastvi, niti ne **pravi**: »Za koga se trudim in svoji duši kramim dobro?« Tudi to **je** ničevost, da, to **je** boleča muka.

<sup>9</sup> Dva **sta** boljša kakor eden, zato ker imata dobro nagrado za svoj trud. <sup>10</sup> Kajti če padeta, bo vsak dvignil svojega tovariša; toda gorje tistem, **ki je** sam, ko pade, kajti nima drugega, da mu pomaga pokonci. <sup>11</sup> Ponovno, če dva ležita skupaj, potem imata toploto, toda kako se lahko nekdo ogreje **sam**? <sup>12</sup> In če eden zoper njega prevlada, se mu bosta zoperstava dva in trojna vrvica ni hitro pretrgana.

<sup>13</sup> Boljši **je** ubog in moder otrok, kakor star in nespaten kralj, ki noči biti več opomnjen. <sup>14</sup> Kajti on prihaja iz ječe, da vlada, medtem ko **tisti, ki je** prav tako rojen v njegovem kraljestvu, postaja ubog. <sup>15</sup> Preudaril sem vse živeče, ki hodijo pod soncem, z drugim otrokom, ki bo vstal namesto njega. <sup>16</sup> Ni konca vsemu ljudstvu, **celó** vseh, ki so bili pred njimi. Tudi tisti, ki pridejo potem, se ne bodo veselili v njem. Zagotovo **je** tudi to ničevost in draženje duha.

**5** Varuj svoje stopalo, ko greš k Božji hiši in bodi bolj pripravljen prisluhniti kakor izročiti klavno daritev bedakov, kajti ne preudarajo, da počnejo zlo. <sup>2</sup> Ne bodi prenagljen s svojimi ustimi in tvoje srce naj ne bo hitro, da izreče **katerokoli** stvar pred Bogom, kajti Bog **je** v nebesih, ti pa na zemlji, zato naj bo tvojih besed malo. <sup>3</sup> Kajti sanje prihajajo po množici zadev in bedakov glas **je razpozan** z množico besed.

<sup>4</sup> Kadar prisegaš zaobljubo Bogu, ne odlašaj, da jo izpolniš, kajti **on** nima zadovoljstva v bedakah. Izpolni to, kar si se zaobljubil. <sup>5</sup> Bolje **je**

<sup>24</sup> ¶ **There is** nothing better for a man, **than** that he should eat and drink, and **that** he should make his soul enjoy good in his labour. This also I saw, that it **was** from the hand of God. <sup>25</sup> For who can eat, or who else can hasten hereunto, more than I? <sup>26</sup> For God giveth to a man that **is** good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to **him** that **is** good before God. This also **is** vanity and vexation of spirit.

**3** To every **thing there is** a season, and a time to every purpose under the heaven: <sup>2</sup> A time to be born, and a time to die; a time to plant, and a time to pluck up **that which** is planted; <sup>3</sup> A time to kill, and a time to heal; a time to break down, and a time to build up; <sup>4</sup> A time to weep, and a time to laugh; a time to mourn, and a time to dance; <sup>5</sup> A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; <sup>6</sup> A time to get, and a time to lose; a time to keep, and a time to cast away; <sup>7</sup> A time to rend, and a time to sew; a time to keep silence, and a time to speak; <sup>8</sup> A time to love, and a time to hate; a time of war, and a time of peace. <sup>9</sup> What profit hath he that worketh in that wherein he laboureth? <sup>10</sup> I have seen the travail, which God hath given to the sons of men to be exercised in it.

<sup>11</sup> He hath made every **thing** beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. <sup>12</sup> I know that **there is** no good in them, but for **a man** to rejoice, and to do good in his life. <sup>13</sup> And also that every man should eat and drink, and enjoy the good of all his labour, it **is** the gift of God. <sup>14</sup> I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth **it**, that **men** should fear before him. <sup>15</sup> That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

<sup>16</sup> ¶ And moreover I saw under the sun the place of judgment, **that** wickedness **was** there; and the place of righteousness, **that** iniquity **was** there. <sup>17</sup> I said in mine heart, God shall judge the righteous and the wicked: for **there is** a time there for every purpose and for every work. <sup>18</sup> I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. <sup>19</sup> For that which befalleth the sons of men befallleth beasts; even one thing befallleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for **all is vanity**. <sup>20</sup> All go unto one place; all are of the dust, and all turn to dust again. <sup>21</sup> Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? <sup>22</sup> Wherefore I perceive that **there is** nothing better, than that a man should rejoice in his own works; for that **is** his portion: for who shall bring him to see what shall be after him?

**4** So I returned, and considered all the oppressions that are done under the sun: and behold the tears of **such as were** oppressed, and they had no comforter; and on the side of their oppressors **there was** power; but they had no comforter. <sup>2</sup> Wherefore I praised the dead which are already dead more than the living which are yet alive. <sup>3</sup> Yea, better **is he** than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

<sup>4</sup> ¶ Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This **is** also vanity and vexation of spirit. <sup>5</sup> The fool foldeth his hands together, and eateth his own flesh. <sup>6</sup> Better **is** an handful with quietness, than both the hands full with travail and vexation of spirit.

<sup>7</sup> ¶ Then I returned, and I saw vanity under the sun. <sup>8</sup> There is one **alone**, and **there is** not a second; yea, he hath neither child nor brother: yet **is there** no end of all his labour; neither is his eye satisfied with riches; neither **saith he**, For whom do I labour, and bereave my soul of good? This **is** also vanity, yea, it **is** a sore travail.

<sup>9</sup> ¶ Two **are** better than one; because they have a good reward for their labour. <sup>10</sup> For if they fall, the one will lift up his fellow: but woe to him **that is** alone when he falleth; for **he hath** not another to help him up. <sup>11</sup> Again, if two lie together, then they have heat: but how can one be warm **alone**? <sup>12</sup> And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

<sup>13</sup> ¶ Better **is** a poor and a wise child than an old and foolish king, who will no more be admonished. <sup>14</sup> For out of prison he cometh to reign; whereas also **he that is** born in his kingdom becometh poor. <sup>15</sup> I considered all the living which walk under the sun, with the second child that shall stand up in his stead. <sup>16</sup> There is no end of all the people, **even of all** that have been before them: they also that come after shall not rejoice in him. Surely this also **is** vanity and vexation of spirit.

**5** Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. <sup>2</sup> Be not rash with thy mouth, and let not thine heart be hasty to utter **any** thing before God: for God **is** in heaven, and thou upon earth: therefore let thy words be few. <sup>3</sup> For a dream cometh through the multitude of business; and a fool's voice **is known** by multitude of words.

<sup>4</sup> When thou vowest a vow unto God, defer not to pay it; for **he hath** no pleasure in fools: pay that which thou hast vowed. <sup>5</sup> Better **is it** that thou

shouldest not vow, than that thou shouldest vow and not pay. <sup>6</sup> Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it **was** an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? <sup>7</sup> For in the multitude of dreams and many words **there are** also **divers** vanities: but fear thou God.

<sup>8</sup> ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for **he that is** higher than the highest regardeth; and **there be** higher than they.

<sup>9</sup> ¶ Moreover the profit of the earth is for all: the king **himself** is served by the field. <sup>10</sup> He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this **is** also vanity. <sup>11</sup> When goods increase, they are increased that eat them: and what good **is there** to the owners thereof, saving the beholding of **them** with their eyes? <sup>12</sup> The sleep of a labouring man **is** sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. <sup>13</sup> There is a sore evil **which** I have seen under the sun, **namely**, riches kept for the owners thereof to their hurt. <sup>14</sup> But those riches perish by evil travail: and he begetteth a son, and **there is** nothing in his hand. <sup>15</sup> As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. <sup>16</sup> And this also **is** a sore evil, **that** in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? <sup>17</sup> All his days also he eateth in darkness, and **he hath** much sorrow and wrath with his sickness.

<sup>18</sup> ¶ Behold **that** which I have seen: **it is** good and comely **for one** to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it **is** his portion. <sup>19</sup> Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this **is** the gift of God. <sup>20</sup> For he shall not much remember the days of his life; because God answereth **him** in the joy of his heart.

**6** There is an evil which I have seen under the sun, and it **is** common among **6** men: <sup>2</sup> A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this **is** vanity, and it **is** an evil disease.

<sup>3</sup> ¶ If a man beget an hundred **children**, and live many years, so that the days of his years be many, and his soul be not filled with good, and also **that** he have no burial; I say, **that** an untimely birth **is** better than he. <sup>4</sup> For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. <sup>5</sup> Moreover he hath not seen the sun, nor known **any** **thing**: this hath more rest than the other.

<sup>6</sup> ¶ Yea, though he live a thousand years twice **told**, yet hath he seen no good: do not all go to one place?

<sup>7</sup> All the labour of man **is** for his mouth, and yet the appetite is not filled.

<sup>8</sup> For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

<sup>9</sup> ¶ Better **is** the sight of the eyes than the wandering of the desire: this **is** also vanity and vexation of spirit. <sup>10</sup> That which hath been is named already, and it is known that it **is** man: neither may he contend with him that is mightier than he.

<sup>11</sup> ¶ Seeing there be many things that increase vanity, what **is** man the better? <sup>12</sup> For who knoweth what **is** good for man in **this** life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

**7** A good name **is** better than precious ointment; and the day of death than the day of one's birth.

<sup>2</sup> ¶ It **is** better to go to the house of mourning, than to go to the house of feasting: for that **is** the end of all men; and the living will lay **it** to his heart.

<sup>3</sup> Sorrow **is** better than laughter: for by the sadness of the countenance the heart is made better. <sup>4</sup> The heart of the wise **is** in the house of mourning; but the heart of fools **is** in the house of mirth. <sup>5</sup> It **is** better to hear the rebuke of the wise, than for a man to hear the song of fools. <sup>6</sup> For as the crackling of thorns under a pot, so **is** the laughter of the fool: this also **is** vanity.

<sup>7</sup> ¶ Surely oppression maketh a wise man mad; and a gift destroyeth the heart. <sup>8</sup> Better **is** the end of a thing than the beginning thereof: **and** the patient in spirit **is** better than the proud in spirit. <sup>9</sup> Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. <sup>10</sup> Say not thou, What is **the cause** that the former days were better than these? for thou dost not enquire wisely concerning this.

<sup>11</sup> ¶ Wisdom **is** good with an inheritance: and **by it there is** profit to them that see the sun. <sup>12</sup> For wisdom **is** a defence, **and** money **is** a defence: but the excellency of knowledge **is**, that wisdom giveth life to them that have it. <sup>13</sup> Consider the work of God: for who can make **that** straight, which he hath made crooked? <sup>14</sup> In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. <sup>15</sup> All **things** have I seen in the days of my vanity: there is a just **man** that perisheth in his righteousness, and there is a wicked **man** that prolongeth **his life** in his wickedness. <sup>16</sup> Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? <sup>17</sup> Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? <sup>18</sup> It **is** good that thou shouldest take hold

**to**, da ne prisežeš, kakor da prisežeš zaobljubo, pa ne izpolniš. <sup>6</sup> § Ne dopusti svojim ustom, da bi tvojemu mesu povzročila, da greši niti pred angelom ne povej, da je **bila** pomota. Zakaj bi bil Bog ob tvojem glasu jezen in bi uničil delo tvojih rok? <sup>7</sup> Kajti in množici sanj in mnogih besedah **so** tudi **številne** ničevosti, toda boj se Boga.

<sup>8</sup> Če vidiš v provinci zatirati ubogega in nasilne prevracati sodbo in pravico, se ne čudi ob zadavi, kajti **kdr je** višji kakor najvišji, upošteva; in **obstaja** višji kakor oni.

<sup>9</sup> Poleg tega je donos zemlje za vse; **sam** kralj je postrežen s poljem.

<sup>10</sup> Kdr ljubi srebro, ne bo potešen s srebrom, niti kdr ljubi obilje, z donosom; tudi to **je** ničevost. <sup>11</sup> Kadar se dobrine povečujejo, so povečane, da se jih pojé; kakšno dobro **je** njegovim lastnikom, razen da **jih** gledajo s svojimi očmi? <sup>12</sup> Spanje delovnega človeka **je** sladko, bodisi je malo ali veliko, toda obilje bogastva mu ne bo pustilo spati.

<sup>13</sup> Je boleče zlo, **katerega** sem videl pod soncem, **namreč** bogastva, varovana za njihove lastnike v njihovo škodo. <sup>14</sup> Toda ta bogastva izginejo po zli zadavi. Zaplodil je sina, pa v njegovi roki ni ničesar.

<sup>15</sup> Kakor je nag prišel iz maternice svoje matere, se bo vrnil kakor je prišel in nič ne bo vzel od svojega truda, kar bi v svoji roki lahko odnesel. <sup>16</sup> Tudi to **je** boleče zlo, **da** v vseh točkah kakor je prišel, bo tako odšel; in kakšno korist ima tisti, ki se je trudil za veter? <sup>17</sup> § Prav tako vse svoje dni je v temi in **ima** mnogo bridkosti in besa s svojo slabostjo.

<sup>18</sup> Glej **to**, kar sem videl, dobro in ljubko **je za nekoga** jesti, piti in uživati dobro od vsega svojega truda, ki se ga loteva pod soncem vse dni svojega življenja, katere mu jih daje Bog, kajti to **je** njegov delež.

<sup>19</sup> Tudi vsakemu človeku, kateremu je Bog dal bogastva in premoženje, mu je dal moč, da od tega je in da vzame svoj delež in se veseli v svojem trudu; to **je** darilo od Boga. <sup>20</sup> Kajti dni svojega življenja se ne bo dosti spominjal, ker **mu** Bog odgovarja z radostjo njegovega srca.

**6** Je zlo, **katerega** sem videl pod soncem in to **je** pogosto med ljudmi. **6** <sup>2</sup> lovek, kateremu je Bog dal bogastva, premoženje in čast, tako da za svojo dušo ne potrebuje ničesar od tega, kar si želi, pa mu vendar Bog ne daje moči, da od tega je, temveč to je tujec. To **je** ničevost in to **je** zla bolezen.

<sup>3</sup> Če človek zaplodi sto **otrok** in živi mnogo let, tako da je dni njegovih let mnogo in njegova duša ne bo nasičena z dobrinami in tudi **da** nima pogreba, pravim, **da je** prezgodaj rojeni boljši kakor on. <sup>4</sup> Kajti vstopa z ničevstvojo in odhaja v temi in njegovo ime bo prekrito s temo. <sup>5</sup> Poleg tega ni videl sonca niti ni poznal **nobene stvari**; ta ima več počitka kakor drugi.

<sup>6</sup> Da, čeprav **je bilo rečeno**, **da** živi dvakrat tisoč let, vendar ni videl dobrega; mar ne gredo vsi na en kraj?

<sup>7</sup> Vse človekovo delo **je** za njegova usta, pa vendar apetit ni potešen.

<sup>8</sup> Kajti kaj ima modri več kakor bedak? Kaj ima ubogi, da zna hoditi pred živečimi?

<sup>9</sup> Boljši **je** pogled oči kakor tavanje poželenja. Tudi to **je** ničevost in draženje duha. <sup>10</sup> To, kar je bilo, je že imenovano in je znano, da **je** to človek; niti se ne more pričkati s tistim, ki je mogočnejši kakor on.

<sup>11</sup> Ker je tukaj mnogo stvari, ki povečujejo ničevost, kaj **je** človek boljši? <sup>12</sup> Kajti kdo ve kaj **je** boljše za človeka v **tem** življenju, vse dni njegovega praznega življenja, ki jih preživlja kakor senca? Kajti kdo lahko človeku pove kaj bo za njim pod soncem?

**7** Dobro ime **je** boljše kakor dragoceno mazilo in dan smrti [**je boljši**] kakor dan rojstva nekoga.

<sup>2</sup> Bolje **je** iti v hišo žaluočega, kakor iti v hišo pojedine, kajti to **je** konec vseh ljudi; in živi si bodo **to** položili k svojemu srcu. <sup>3</sup> Bridkost **je** boljša kot smeh, kajti z žalostjo obličja je srce postal boljše. <sup>4</sup> Srce modrega **je** v hiši žalovanja, toda srce bedakov **je** v hiši veselja. <sup>5</sup> Bolje **je** poslušati oštrevanje modrega, kakor za človeka poslušati pesem bedakov. <sup>6</sup> Kajti kakor je prasketanje trnja pod loncem, tak **je** smeh bedaka. Tudi to **je** ničevost.

<sup>7</sup> Zatiranje modrega zagotovo dela besnega in podkupnina uničuje srce. <sup>8</sup> Boljši **je** konec stvari, kakor njen začetek, **in** potprežljivi v duhu **je** boljši kakor ponosni v duhu. <sup>9</sup> § V svojem duhu ne bodi nagel, da bi bil jezen, kajti jeza počiva v naročju bedakov. <sup>10</sup> Ne reci: »Kaj je razlog, da so bili prejšnji dnevi boljši kakor tile?« Kajti glede tega nisi modro poizvedel.

<sup>11</sup> Modrost **je** dobra z dedičino; in **z njo je** korist tistim, ki gledajo sonce. <sup>12</sup> Kajti modrost **je** obramba **in** denar **je** obramba, toda odličnost spoznanja **je**, **da** modrost daje življenje tem, ki jo imajo. <sup>13</sup> Preudari Gospodovo delo, kajti kdo lahko izravna **to**, kar je on skril? <sup>14</sup> Na dan uspevanja bodi radošen, toda na dan nadloge preudari; tudi Bog je postavil enega nasproti drugemu, z namenom, da človek ne bi ničesar našel za njim. <sup>15</sup> Vse **stvari** sem videl v dneh svoje ničevosti. Je pravičen človek, ki propada v svoji pravičnosti in je zloben človek, ki v svoji zlobnosti podaljšuje **svoje življenje**. <sup>16</sup> Ne bodi preko mere pravičen niti se ne delaj preveč modrega. Zakaj bi samega sebe uničil? <sup>17</sup> Ne bodi preveč zloben niti ne bodi nespameten. Zakaj bi umrl pred svojim časom? <sup>18</sup> Dobro **je**, da bi to zgrabil, da, tudi pred tem ne umikaj svoje

roke, kajti kdor se boji Boga, bo izmed vseh prišel naprej.<sup>19</sup> Modrost krepi modrega bolj kakor deset silnih **mož**, ki so v mestu.<sup>20</sup> Kajti na zemlji ni pravičnega človeka, ki dela dobro in ne greši.<sup>21</sup> Prav tako se ne oziraj na vse besede, ki so izgovorjene, da ne bi slišal svojega služabnika [**kako**] te preklinja,<sup>22</sup> kajti pogosto tudi tvoje lastno srce ve, da si ti sam podobno preklinjal druge.

<sup>23</sup> Vse to sem preizkusil z modrostjo. Rekel sem: »Moder bom,« toda to je **bilo** daleč od mene.<sup>24</sup> To, kar je daleč proč in presegajoče globoko, kdo to lahko spozna?<sup>25</sup> Svoje srce sem posvetil vedenju in preiskovanju in iskanju modrosti in razlogu za **stvari** in da spoznam zlobnost neumnosti, celo nespametnost in norost.<sup>26</sup> Našel sem grenkejše kakor smrt, žensko, katere srce so pasti in mreže in njene roke **kakor** trakovi. Kdorkoli ugaja Bogu, bo zbežal pred njo, toda grešnik bo vzeti po njej.<sup>27</sup> »Glej, to sem našel,« pravi pridigar, **naštrevajoč** enega za drugim, da spozna razlog.<sup>28</sup> Kar vendar moja duša išče, toda ne najdem. Našel sem enega med tisočimi, toda ženske med vsemi tistimi nisem našel.<sup>29</sup> Glej, samo to sem našel, da je Bog človeka naredil poštenega, toda oni so iskali mnoge domiselnosti.

**8** Kdo je kakor moder **človek**? In kdo pozna pomen stvari? Človekova modrost pripravi njegov obraz, da zasveti in srčnost njegovega obraza bo spremenjena.<sup>2</sup> **Svetujem ti**, da obdržiš kraljevo zapoved in da upoštevaš Božjo prisego.<sup>3</sup> Ne bodi nagel, da greš izven njegovega pogleda. Ne stoj na zli stvari, kajti on počne karkoli mu ugaja.<sup>4</sup> Kjer je kraljeva beseda, **tam je** moč, in kdo mu lahko reče: »Kaj počneš?«<sup>5</sup> Kdorkoli se drži zapovedi, ne bo čutil nobene zle stvari in srce modrega človeka razlikuje tako čas kakor sodbo.

<sup>6</sup> Ker za vsak namen je čas in sodba, zato je človeška beda velika nad njim.<sup>7</sup> Kajti on ne ve, tega kar bo, kajti kdo mu lahko pove kdaj bo to?<sup>8</sup> Nobenega človeka ni, da ima moč nad duhom, da obdrži duha, niti **nima** moči na dan smrti, in v **tej** vojni ni nobene poravnave, niti zlobnost ne bo osvobodila tiste, ki so ji izročeni.

<sup>9</sup> Vse to sem videl in svoje srce posvetil vsakemu delu, ki je storjeno pod soncem. **Je** čas v katerem en človek vlada nad drugim v svojo lastno škodo.<sup>10</sup> Tako sem videl zlobne pokopane, ki so prišli in odšli iz kraja svetih in so bili pozabljeni v mestu, kjer so tako počeli. Tudi to je ničevost.<sup>11</sup> Ker obsodba zoper zlo delo ni izvršena naglo, zato je srce človeških sinov v njih popolnoma nastavljen, da počno zlo.

<sup>12</sup> Čeprav grešnik tisočkrat stori zlo in bodo njegovi **dnevi** podaljšani, vendar zagotovo vem, da bo dobro s tistimi, ki se bojijo Boga, ki se bojijo pred njim,<sup>13</sup> toda z zlobnim ne bo dobro niti ne bo podaljšal **svojih** dni, ki so kakor senca, ker se pred Bogom ne boji.

<sup>14</sup> Je ničevost, ki je storjena na zemlji; da so pravični **Ijudje**, ki se jim dogaja glede na delo zlobnih; ponovno, so zlobni **Ijudje**, ki se jim dogaja glede na delo pravičnih. Rekel sem, da **je** tudi to ničevost.<sup>15</sup> Potem sem priporočal veselje, ker človek pod soncem nima boljše stvari, kot da jé in da piše in da je vesel, kajti to bo ostalo z njim od njegovega truda [**vse**] dni njegovega življenja, katerega mu Bog daje pod soncem.

<sup>16</sup> Ko sem usmeril svoje srce, da spoznam modrost in da vidim opravilo, ki je storjeno na zemlji (kajti **tam je ta, ki** niti podnevi niti ponoči s svojimi očmi ne vidi spanja),<sup>17</sup> sem potem zagledal vsa Božja dela, da človek ne more spoznati dela, ki je storjeno pod soncem. Ker čeprav se človek trudi **to** spoznati, vendar **tega** ne bo našel. Da, nadalje, čeprav moder **človek** misli, da **to** pozna, vendar **tega** ne bo zmožen najti.

**9** Kajti vse to sem preudaril v svojem srcu, celo da vse to oznam, da so pravični in modri in njihova dela v roki Boga. Noben človek ne spozna bodisi ljubezni ali sovraštva **po** vsem, **kar je** pred njimi.<sup>2</sup> Vse **stvari pridejo** podobno k vsem: **je** en dogodek pravičnemu in zlobnemu; dobremu, čistemtu in necistemu; tistemtu, ki daruje in tistemtu, ki ne daruje; kakor **je** dobri, tako **je** grešnik; **in** kdor prisega, kakor **tisti**, ki se prisega boji.<sup>3</sup> To **je** zlo med vsemi **stvarmi**, ki so storjene pod soncem, da **je** en dogodek za vse. Da, tudi srce človeških sinov je polno zla in dokler živijo **je** v njihovih srčih norost, potem pa **gredo** k smrti.

<sup>4</sup> Kajti za tistega, ki je pridružen k vsem živim, je upanje, kajti živ pes je boljši kakor mrtev lev.<sup>5</sup> Kajti živi vedo, da bodo umrli, toda mrtvi ne vedo ničesar niti nimajo več nobene nagrade, kajti spomin nanje je pozabljeno.<sup>6</sup> Prav tako je njihova ljubezen, njihovo sovraštvo in njihova zavist sedaj izginila, niti nimajo več deleža na veke v katerikoli **stvari**, ki je storjena pod soncem.

<sup>7</sup> Pojdi svojo pot, svoj kruh jej z radostjo in svoje vino pij z veselim srcem, kajti Bog sedaj sprejema tvoga dela.<sup>8</sup> Naj bodo tvore obleke vedno bele in tvoji glavi naj ne manjka mazila.<sup>9</sup> Živi radostno, z ženo katero ljubiš, vse dni življenja svoje ničevosti, katera ti je dana pod soncem vse dni twoje ničevosti, kajti to **je** tvoj delež v **tem** življenju in v tvojem trudu, ki se ga lotevaš pod soncem.<sup>10</sup> Kdorkoli twoja roka najde, da stori, **to** stori z vso svojo močjo, kajti v grobu, kamor greš, ni dela, niti naklepa, niti spoznanja, niti modrosti.

of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.<sup>19</sup> Wisdom strengtheneth the wise more than ten mighty **men** which are in the city.<sup>20</sup> For *there is* not a just man upon earth, that doeth good, and sinneth not.<sup>21</sup> Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:<sup>22</sup> For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

<sup>23</sup> ¶ All this have I proved by wisdom: I said, I will be wise; but it **was** far from me.<sup>24</sup> That which is far off, and exceeding deep, who can find it out?<sup>25</sup> I applied mine heart to know, and to search, and to seek out wisdom, and the reason of **things**, and to know the wickedness of folly, even of foolishness and madness:<sup>26</sup> And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.<sup>27</sup> Behold, this have I found, saith the preacher, *counting* one by one, to find out the account:<sup>28</sup> Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.<sup>29</sup> Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

**8** Who is as the wise **man**? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.<sup>2</sup> I counsel thee to keep the king's commandment, and that in regard of the oath of God.<sup>3</sup> Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.<sup>4</sup> Where the word of a king is, there is power: and who may say unto him, What doest thou?<sup>5</sup> Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

<sup>6</sup> ¶ Because to every purpose there is time and judgment, therefore the misery of man is great upon him.<sup>7</sup> For he knoweth not that which shall be: for who can tell him when it shall be?<sup>8</sup> There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

<sup>9</sup> All this have I seen, and applied my heart unto every work that is done under the sun: **there is** a time wherein one man ruleth over another to his own hurt.<sup>10</sup> And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.<sup>11</sup> Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

<sup>12</sup> ¶ Though a sinner do evil an hundred times, and his **days** be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:<sup>13</sup> But it shall not be well with the wicked, neither shall he prolong his days, **which are** as a shadow; because he feareth not before God.

<sup>14</sup> There is a vanity which is done upon the earth; that there be just **men**, unto whom it happeneth according to the work of the wicked; again, there be wicked **men**, to whom it happeneth according to the work of the righteous: I said that this also is vanity.<sup>15</sup> Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

<sup>16</sup> ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also **there is that** neither day nor night seeth sleep with his eyes:) <sup>17</sup> Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek **it** out, yet he shall not find **it**; yea further; though a wise **man** think to know **it**, yet shall he not be able to find **it**.

**9** For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, **are** in the hand of God: no man knoweth either love or hatred by all **that is** before them.<sup>2</sup> All **things come** alike to all: **there is** one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.<sup>3</sup> This is an evil among all **things** that are done under the sun, that **there is** one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

<sup>4</sup> ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.<sup>5</sup> For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.<sup>6</sup> Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any **thing** that is done under the sun.

<sup>7</sup> ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.<sup>8</sup> Let thy garments be always white; and let thy head lack no ointment.<sup>9</sup> Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in **this** life, and in thy labour which thou takest under the sun.<sup>10</sup> Whatsoever thy hand findeth to do, do it with thy might; for **there is** no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

<sup>11</sup> ¶ I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. <sup>12</sup> For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

<sup>13</sup> ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me: <sup>14</sup> **There was** a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: <sup>15</sup> Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. <sup>16</sup> Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard. <sup>17</sup> The words of wise **men are** heard in quiet more than the cry of him that ruleth among fools. <sup>18</sup> Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

**10** Dead flies cause the ointment of the apothecary to send forth a stinking savour: **so doth** a little folly him that is in reputation for wisdom *and* honour. <sup>2</sup> A wise man's heart *is* at his right hand; but a fool's heart at his left. <sup>3</sup> Yea also, when he that is a fool walketh by the way, his wisdom faileth *him*, and he saith to every one *that he is a fool*.

<sup>4</sup> If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences. <sup>5</sup> There is an evil **which** I have seen under the sun, as an error **which** proceedeth from the ruler: <sup>6</sup> Folly is set in great dignity, and the rich sit in low place. <sup>7</sup> I have seen servants upon horses, and princes walking as servants upon the earth. <sup>8</sup> He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. <sup>9</sup> Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby. <sup>10</sup> If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct. <sup>11</sup> Surely the serpent will bite without enchantment; and a babbler is no better.

<sup>12</sup> The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself. <sup>13</sup> The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous madness. <sup>14</sup> A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? <sup>15</sup> The labour of the foolish wearieh every one of them, because he knoweth not how to go to the city.

<sup>16</sup> ¶ Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning! <sup>17</sup> Blessed **art thou**, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

<sup>18</sup> ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

<sup>19</sup> ¶ A feast is made for laughter, and wine maketh merry: but money answereth all **things**.

<sup>20</sup> ¶ Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

**11** Cast thy bread upon the waters: for thou shalt find it after many days. <sup>2</sup> Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. <sup>3</sup> If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. <sup>4</sup> He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. <sup>5</sup> As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all. <sup>6</sup> In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

<sup>7</sup> ¶ Truly the light *is* sweet, and a pleasant **thing it is** for the eyes to behold the sun: <sup>8</sup> But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

<sup>9</sup> ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these **things** God will bring thee into judgment. <sup>10</sup> Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

**12** Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; <sup>2</sup> While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: <sup>3</sup> In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, <sup>4</sup> And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; <sup>5</sup> Also *when* they shall be afraid of *that which* is high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the

<sup>11</sup> Vrnil sem se in videl pod soncem, da tek ni za nagle, niti bitka za močne, niti kruh za modre, niti bogastva za ljudi spoznanja, niti celo naklonjenost večim ljudem, temveč se čas in priložnost dogajajo njim vsem. <sup>12</sup> Kajti tudi človek ne pozna svojega časa. Kakor ribe, ki so ujeti v zlo mrežo in kakor ptice, ki so ujeti v zanko, tako **so** človeški sinovi ujeti v zlobnem času, ko le-ta nenadoma pade nanje.

<sup>13</sup> Tudi to modrost sem videl pod soncem in ta **se mi je zdelo velika**:

<sup>14</sup> **bilo je** majhno mesto in znotraj njega malo ljudi in zoper njega je prišel velik kralj, ga oblegal in zoper njega zgradil velike branike.

<sup>15</sup> Torej in njem je bil najden reven, moder človek in on je s svojo modrostjo osvobodil mesto, vendar se noben človek ni spominjal tega ubogega moža. <sup>16</sup> Potem sem rekel: »Modrost **je** boljša kakor moč; kljub temu **je** modrost revnega moža prezirana in njegove besede niso slišane.« <sup>17</sup> Besede modrih **ljudi se** bolj slišijo v tišini kakor vpitje tistega, ki vlada med bedaki. <sup>18</sup> Modrost **je** boljša kakor bojna orožja, toda en grešnik uničuje mnogo dobrega.

**10** Mrtve muhe lekarnarjevemu mazilu povzročijo, da od sebe širi smrdljiv vonj; **tako** je majhna neumnost tistem, ki ima sloves zaradi modrosti *in* časti. <sup>2</sup> Srce modrega človeka **je** pri njegovi desnici, toda bedakovo srce pri njegovi levici. <sup>3</sup> Da, tudi kadar kdor je bedak, hodi po poti, **ga** njegova modrost izneverja in vsakemu govori, **da je** bedak.

<sup>4</sup> Če vladarjev duh vstane zoper tebe, ne zapusti svojega mesta, kajti ustrežljivost pomirja velike prestopke. <sup>5</sup> Je zlo, **katerega** sem videl pod soncem, kakor pomota, **ki** izvira od vladarja: <sup>6</sup> neumnost je postavljena na visoko dostojanstvo, bogati pa sedijo na nizkem kraju. <sup>7</sup> Videl sem služabnike na konjih, prince pa hoditi kakor služabniki po tleh. <sup>8</sup> Kdor koplje jamo, bo padel vanjo, kdorkoli pa lomi ograjo, ga bo pičila kača. <sup>9</sup> Kdorkoli odstranja kamne, bo z njimi poškodovan *in* kdor cepi drva, bo s tem izpostavljen nevarnosti. <sup>10</sup> Če je železo topo in ne nabrusi ostrine, potem mora vložiti več moči; toda modrost **je** koristna, da usmerja. <sup>11</sup> Zagotovo bo kača pičila brez izrekanja uroka in blebetavec ni boljši.

<sup>12</sup> Besede iz ust modrega moža **so** milostljive, toda ustnice bedaka bodo samega sebe pogoltnile. <sup>13</sup> Pričetek besed iz njegovih ust **je** nespametnost, konec njegovega govora pa **je** pogubna norost. <sup>14</sup> Tudi bedak je poln besed. Človek ne more povedati kaj bo, in kaj bo za njim, kdo mu lahko pove? <sup>15</sup> Trud nespametnih izčrpuje vsakogar izmed njih, ker ne ve kako iti do mesta.

<sup>16</sup> Gorje tebi, o dežela, kadar **je** twoj kralj otrok in twoji princi jedo zjutraj! <sup>17</sup> Blagoslovljena **si** ti, o dežela, kadar **je** twoj kralj sin plemečev in twoji princi jedo v pravšnjem obdobju, za moč in ne za pijanost!

<sup>18</sup> Z veliko lenobe zgradba propada in zaradi brezdelja rok kaplja skozi hišo.

<sup>19</sup> Praznovanje je narejeno za smeh in vino dela vesele, toda denar odgovarja vsem **stvarem**.

<sup>20</sup> Ne preklinja kralja niti v svojih mislih in ne preklinja bogatega v svoji spalmici, kajti zračna ptica bo odnesla glas in kar ima peruti, bo povedalo zadevo.

Svoj kruh vrzi na vode, kajti našel ga boš po mnogih dneh.

**11** <sup>2</sup> Daj delež sedmim in tudi osmemu, kajti ne veš kakšno zlo bo na zemlji. <sup>3</sup> Če so oblaki polni dežja, **se** izlijejo na zemljo, in če drevo pade proti jugu ali proti severu, na kraj kamor drevo pade, tam bo.

<sup>4</sup> Kdor opazuje veter, ne bo sejal in kdor se ozira na oblake, ne bo žel.

<sup>5</sup> Kakor ne veš kakšna **je** pot duha, **niti** kako **rastejo** kosti v maternici tiste, ki je z otrokom; tako ne poznaš del Boga, ki dela vse. <sup>6</sup> Zjutraj sej svoje seme in zvečer ne zadržuj svoje roke, kajti ne veš, ali bo uspevalo to ali ono, ali pa **bosta** obo enako dobra.

<sup>7</sup> Resnično, svetloba **je** prijazna, in prijetna **stvar je** za oči, da gledajo sonce, <sup>8</sup> toda če človek živi mnogo let *in* se veseli v njih vseh, naj se vendar spomni dni teme, kajti mnogo jih bo. Vse, kar prihaja, **je** ničevost.

<sup>9</sup> Razveseli se, o mladenič, v svoji mladosti in naj te tvoje srce spodbuja v dneh tvoje mladosti in hodi po poteh svojega srca in za pogledom svojih oči; toda vedi, da te bo Bog zaradi vseh teh **stvari** privadel v obsodbo. <sup>10</sup> Zatorej od svojega srca odstrani bridkost in odloži zlo od svojega mesa, kajti otroštvo in mladost **sta** ničevost.

**12** Spomni se torej svojega Stvarnika v dneh svoje mladosti, ko niso prišli zli dnevi niti se niso približala leta, ko boš rekel: »V njih nimam veselja,« <sup>2</sup> dokler sonce ali svetloba ali luna ali zvezde ne bodo otemnile niti se oblaki vrnili za dežjem, <sup>3</sup> na dan, ko bodo čuvaji hiše trepetali in se bodo močni možje sklonili in mlinarji odnehajo, ker jih je malo in tisti, ki gledajo skozi okna, postanejo zatemnjeni <sup>4</sup> in bodo vrata po ulicah zaprta, ko je glas mletja nizek in bo vstal ob ptičjem glasu in bodo ponizane vse hčere petja; <sup>5</sup> tudi **ko** jih bo strah **tega, kar je** visoko in **bodo** strahovi na poti in bo mandljevec cvetel in bo kobilica breme in bo hrepenejenje izneverilo; ker človek odhaja k svojemu dolgemu domu in žalovalci gredo po ulicah, <sup>6</sup> ali preden se srebrna vrvica odveže ali zlomi zlata skledica ali lončen vrč razbije

ob studencu ali zlomi kolo pri vodnem zbiralniku.<sup>7</sup> Potem se bo prah vrnil k zemlji, kakor je bil; in duh se bo vrnil k Bogu, ki ga je dal.

<sup>8</sup> »Ničevost ničevosti,« pravi pridigar, »vse *je* ničevost.« <sup>9</sup> In poleg tega, ker je bil pridigar moder, še vedno uči ljudstvo spoznanja. Da, pazil je, poiskal **in** uredil mnogo pregovorov.<sup>10</sup> Pridigar je iskal, da odkrije sprejemljive besede, in **to, kar je bilo** napisano, **je bilo** iskreno, **celo** besede resnice.<sup>11</sup> Besede modrih **so** kakor palice z bodicami in kakor žeblji, pritrjeni s pomočjo gospodarjev zborov, **ki** so izročeni od enega pastirja.<sup>12</sup> Nadalje, moj sin, bodi opomnjen s temi. Pisanih mnogih knjig ni konca in mnogo učenja **je** utrujenost telesu.

<sup>13</sup> Prisluhnimo zaključku celotne zadeve: »Boj se Boga in se drži njegovih zapovedi, kajti to **je** vsa človekova **dolžnost**.<sup>14</sup> Kajti Bog bo vsako delo privedel na sodbo, z vsako skrivno stvarjo, bodisi **je ta** dobra, bodisi **je ta** slaba.«

streets: <sup>6</sup> Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

<sup>7</sup> Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

<sup>8</sup> ¶ Vanity of vanities, saith the preacher; all *is* vanity. <sup>9</sup> And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, **and** set in order many proverbs.

<sup>10</sup> The preacher sought to find out acceptable words: and *that which was written was upright, even words of truth.* <sup>11</sup> The words of the wise *are* as goads, and as nails fastened by the masters of assemblies, *which* are given from one shepherd. <sup>12</sup> And further, by these, my son, be admonished: of making many books *there is no end;* and much study *is* a weariness of the flesh.

<sup>13</sup> ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole **duty** of man. <sup>14</sup> For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

## Salomonova pesem (hebr. Pesem pesmi)

### The Song of Solomon

1 The song of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy love is better than wine. 3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee. 4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. 5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. 9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots. 10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold. 11 We will make thee borders of gold with studs of silver.

12 ¶ While the king sitteth at his table, my spikenard sendeth forth the smell thereof. 13 A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts. 14 My beloved is unto me as a cluster of camphire in the vineyards of En-gedi. 15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes. 16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green. 17 The beams of our house are cedar, and our rafters of fir.

2 I am the rose of Sharon, and the lily of the valleys. 2 As the lily among thorns, so is my love among the daughters.

3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. 4 He brought me to the banqueting house, and his banner over me was love. 5 Stay me with flagons, comfort me with apples: for I am sick of love. 6 His left hand is under my head, and his right hand doth embrace me. 7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. 9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. 10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. 11 For, lo, the winter is past, the rain is over and gone; 12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; 13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. 15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 ¶ My beloved is mine, and I am his: he feedeth among the lilies. 17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

3 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. 2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. 3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? 4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. 5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

6 ¶ Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. 8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night. 9 King Solomon made himself a chariot of the wood of Lebanon. 10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. 11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from

1 Pesem pesmi, ki je Salomonova.

2 Naj me poljublja s poljubi svojih ust, kajti tvoja ljubezen je boljša kakor vino. 3 Zaradi vonja tvojih dobrih mazil je tvoje ime kakor izlito mazilo, zato te ljubijo device. 4 Povleci me, me bomo veseli in se veselile v tebi, me se bomo spominjale tvoje ljubezni bolj kakor vina. Poštene te ljubijo. 5 Črna sem, toda ljubka, o ve hčere jeruzalemske, kakor kedárski šotori, kakor Salomonove zavesne. 6 Ne glejte name, ker sem počrnela, ker je name pogledalo sonce. Otroci moje matere so bili jezni name, postavili so me za varuhinjo vinogradov, toda svojega lastnega vinograda nisem varovala.

7 Povej mi, o ti, katerega ljubi moja duša, kje paseš, kje daješ svojemu tropu, da počiva opoldan; kajti zakaj bi bila jaz kakor nekdo, ki se obrača vstran ob tropih svojih družabnikov?

8 Če ne veš, o najlepša med ženami, pojdi svojo pot naprej ob stopinjah tropa in pasi svoje kozličke poleg pastirskih šotorov. 9 Primerjal sem te, o moja ljubezen, s skupino konj v faraonovih bojnih vozovih.

10 Tvoja lica so ljubka z nizi draguljev, tvoj vrat z verižicami iz zlata.

11 Naredile ti bomo zlate robe s srebrnimi kroglicami.

12 Medtem ko kralj sedi pri svoji mizi, moja narda oddaja svoj vonj. 13 Moj srčno ljubljeni mi je sveženj mire, vso noč bo ležal med mojimi prsmi. 14 Moj ljubljeni mi je kakor skupina kan v engedijskih vinogradih. 15 Glej, lepa si, moja ljubezen, glej, lepa si, imas oči golobice. 16 Glej, lep si, moj ljubljeni, da, prijeten. Tudi najina postelja je zelena. 17 Bruna najine hiše so cedre in najini trami v ostrešju iz cipresovine.

2 Jaz sem vrtnica Šaróna in dolinska lilija. 2 Kakor lilija med trnjem, tako je moja ljubezen med hčerami.

3 Kakor jablana med gozdnimi drevesi, tak je moj ljubljeni med sinovi. Z velikim veseljem sem se usedla pod njeno senco in njen sad je bil sladek mojemu okusu. 4 Privedel me je v hišo gostije in njegov prapor nad menoje je bila ljubezen. 5 Potešite me s flaškoni, tolažite me z jabolki, kajti jaz sem bolna od ljubezni. 6 Njegova leva roka je pod mojo glavo in njegova desnica me objema. 7 Naročam vam, o ve hčere jeruzalemske, pri srnah in pri poljskih košutah, da ne razvnamete niti ne zbudite moje ljubezni, dokler njemu ugaja.

8 Glas mojega ljubljenega! Glej, prihaja, skače na gorah, poskujuje po hribih. 9 Moj ljubljeni je podoben srni ali mlademu jelenu. Glej, stoji za našim zidom, gleda pri oknih, kaže se skozi mrežo. 10 Moj ljubljeni je spregovoril in mi rekel: »Vstani, moja ljubezen, moja lepotica in odleti. 11 Kajti glej, zima je minila, dež je mimo in je izginil. 12 Cvetlice se pojavljajo na zemlji, prišel je čas petja ptic in glas grlice se sliši v naši deželi, 13 figovo drevo poganja svoje zelene fige in trte z nežnim grozdjem dajejo dober vonj. Vstani, moja ljubezen, moja lepotica in odleti.

14 O moja golobica, ki si v skalnih razpokah, na skrivenih krajih stopnic, naj vidim twoje obliče, naj slišim twoj glas, kajti tvoj glas je prijeten in twoje obliče je ljubko. 15 Ujemite nama lisice, majhne lisice, ki plenijo trte, kajti najine trte imajo nežno grozdje.

16 Moj ljubljeni je moj in jaz sem njegova, on pase med liljami. 17 Dokler se ne zdani in sence [ne] odletijo, se obrni, moj ljubljeni in bodi podoben srni ali mlademu jelenu na gorah Beterja.

3 Ponoči sem na svoji postelji iskala njega, ki ga ljubi moja duša; iskala sem ga, toda nisem ga našla. 2 Sedaj se bom dvignila in šla okoli mesta, po ulicah in po širokih poteh bom iskala njega, ki ga ljubi moja duša. Iskala sem ga, toda nisem ga našla. 3 Stražarji, ki hodijo po mestu, so me našli, katerim sem rekla: »Ali ste videli njega, ki ga ljubi moja duša?« 4 Ni bilo dolgo, ko sem odšla od njih, vendar sem našla tistega, ki ga ljubi moja duša. Prijela sem ga in ga nisem hotela izpustiti, dokler ga nisem privredila v hišo svoje matere in v sobo nje, ki me je spočela. 5 Naročam vam, o hčere jeruzalemske, pri srnah in pri poljskih košutah, da ne razvnamete niti ne zbudite moje ljubezni, dokler njemu ugaja.

6 Kdo je ta, ki prihaja iz divjine, podobna stebrom dima, odišavljeni z miro in kadilom, z vsemi trgovčevimi praški?

7 Poglej njegovo posteljo, ki je Salomonova. Šestdeset hrabrih mož je okoli nje, izmed Izraelovih hrabrih. 8 Vsi držijo meče, izkušeni so v vojni; vsak človek ima svoj meč na svojem stegnu zaradi strahu ponoči.

9 Kralj Salomon si je naredil bojni voz iz libanonskega lesa. 10 Njegove stebre je naredil iz srebra, njegovo dno iz zlata, njegovo pokrivalo iz škrleta, njegova sreda je bila tlakovana z ljubezni do jeruzalemskih hčera. 11 Pojdite ven, o hčere sionske in glejte kralja Salomona s krono, s katero ga je na dan njegovih zarok kronala njegova mati in na dan veselja njegovega srca.

4 Glej lepotica si, moja ljubezen, glej, lepotica si. Znotraj svojih pramenov imas oči golobice. Tvoji lasje so kakor trop koz, ki se

pojavljajo z gore Gileád.<sup>2</sup> Tvoji zobje **so** podobni tropu **ovc**, **ki so** gladko ostrižene, ki so prišle gor iz kopanja, od katerih vsaka rodi dvojčke in med njimi ni nobene jalove.<sup>3</sup> Tvoje ustnice **so** podobne škrlatnemu sukancu in tvoj govor **je** ljubek. Tvoja sénca **so** podobna koščku granatnega jabolka znotraj tvojih pramenov.<sup>4</sup> § Tvoj vrat **je** podoben Davidovemu stolpu, zgrajenemu za orožarno, na katerem visi tisoč majhnih ščitov, vsi ščiti mogočnih ljudi.<sup>5</sup> Tvoji dve dojki **sta** podobni dvema mladima srnama, ki sta dvojčici, ki se paseta med lilijsami.<sup>6</sup> Dokler se ne zdani in sence ne odletijo, se bom spravila do gore mire in k hribu kadila.<sup>7</sup> Docela si lepotica, moja ljubezen, madeža ni na tebi.

<sup>8</sup> Pridi z menoj iz Libanona, **moja** nevesta, z menoj iz Libanona. Poglej iz vrha Amáne, iz vrha Senírja in Hermona, iz levijh brlogov, z gora leopardov.<sup>9</sup> Očarala si moje srce, moja sestra, **moja** nevesta; z enim izmed svojih očes si očarala moje srce, z eno verižico svojega vratu.<sup>10</sup> Kako poštena je tvoja ljubezen, moja sestra, **moja** nevesta! Kako mnogo boljša je tvoja ljubezen kakor vino! In vonj tvojih mazil kakor vse dišave.<sup>11</sup> Tvoje ustnice, o **moja** nevesta, kapljajo **kakor** satovje. Med in mleko **sta** pod tvojim jezikom in vonj tvojih oblek **je** podoben vonju Libanona.<sup>12</sup> Obdan vrt **je** moja sestra, **moja** nevesta, zaprt izvir, zapečaten studenec.<sup>13</sup> Tvoje rastline **so** sadovnjak granatnih jabolk s prijetnimi sadovi; kana z nardo;<sup>14</sup> narda in žafran; kolmež in cimet, z vsemi kadilnimi drevesi; mira in aloja z vsemi vodilnimi dišavami;

<sup>15</sup> vrtni studenec, vodnjak živih vodá v vodotoki iz Libanona.

<sup>16</sup> Zbudi se, o severni veter in pridi jug. Pihaj na moj vrt, **da** bodo njegove dišave lahko iztekle. Naj moj ljubljeni pride v svoj vrt in jé svoje prijetno sadje.

**5** Prisel sem v svoj vrt, moja sestra, **moja** nevesta. Nabral sem svojo miro s svojo dišavo, pojedel sem svoje satovje s svojim medom, popil sem svoje vino s svojim mlekom. Jejta, o prijatelja, pijta, da, obilno pijta, o ljubljena.

<sup>2</sup> Spim, toda moje srce bedi. **To je** glas mojega ljubljenega, ki trka, rekoč: »Odprti mi, moja sestra, moja ljubezen, moja golobica, moja neomadeževana, kajti moja glava je napolnjena z roso **in** moji prameni z nočnimi kapljami.«<sup>3</sup> Slekla sem svoj plašč, kako naj ga oblecem? Umila sem svoja stopala, kako naj jih omadežujem?<sup>4</sup> Moj ljubljeni je svojo roko položil pri lini **od vrat** in moja notranjost je bila spodbujena zanj.<sup>5</sup> Vstala sem, da odprem svojemu ljubljenemu in moje roke so kapljale z miro in moji prsti s sladko dišečo miro na ročaje zapaha.<sup>6</sup> Odprla sem svojemu ljubljenemu, toda moj ljubljeni se je umaknil **in** izginil. Moji duši ni zadostovalo, ko je govoril. Iskala sem ga, toda nisem ga mogla najti; klicala sem ga, toda ni mi dal odgovora.<sup>7</sup> Stražarji, ki so šli okoli mesta, so me našli, udarili so me, ranili so me. Čuvaji obzidja so mi odvzeli moje zagrinjalo.<sup>8</sup> Naročam vam, o hčere jeruzalemske, če najdete mojega ljubljenega, da mu poveste, da **sem** bolna od ljubezni.

<sup>9</sup> Kaj **je** tvoj ljubljeni več kakor **drug** ljubljeni, o najlepša med ženami?  
Kaj **je** tvoj ljubljeni več kakor **drug** ljubljeni, da nas ti tako bremeniš?  
<sup>10</sup> Moj ljubljeni **je** bel in rdečkast, vodilen med deset tisoči.<sup>11</sup> Njegova glava **je** **kakor** najbolj čisto zlato, njegov prameni **so** košati **in** črni kakor krokar.<sup>12</sup> Njegove oči **so** kakor **oči** golobice pri rekah vodá, umite z mlekom **in** primerno postavljenе.<sup>13</sup> Njegova lica **so** kakor postelja iz dišav, **kakor** dišeče cvetlice. Njegove ustnice [**soj**] **podobne** lilijam, ki kapljajo sladko dišečo miro.<sup>14</sup> Njegove roke **so** **kakor** niz zlatih prstanov napolnjene z berilom. Njegov trebuhan **je** **kakor** svetla slonovina, prevelečena s safirji.<sup>15</sup> Njegove noge **so** **kakor** marmorni stebri, postavljeni na podstavke iz čistega zlata. Njegovo obličeje **je** kakor Libanon, odlično kakor cedre.<sup>16</sup> Njegova usta **so** najbolj sladka. Da, on je povsem očarljiv. To **je** moj ljubljeni in to **je** moj prijatelj. O hčere jeruzalemske.

**6** Kam je odsel tvoj ljubljeni, o najlepša med ženami? Kam se je tvoj ljubljeni obrnil? Da ga bomo lahko iskale s teboj.<sup>2</sup> Moj ljubljeni je odsel dol v svoj vrt, k posteljam iz dišav, da pase v vrtovih in da nabira lilije.<sup>3</sup> Jaz **sem** svojega ljubljenega in moj ljubljeni **je** moj; med lilijskim pase.

<sup>4</sup> Krasna **si**, o moja ljubezen, kakor Tirca, ljubka kakor Jeruzalem, strašna kakor **vojska** s praporji.<sup>5</sup> Svoje oči odvrni od mene, kajti prevzele so me. Tvoji lasje **so** kakor trop koz, ki se pojavlja iz Gileáda.<sup>6</sup> Tvoji zobje **so** **kakor** trop ovc, ki gredo gor s kopanja, od katerih vsaka rojeva dvojčke in med njimi ni niti ene jalove.<sup>7</sup> Kakor košček granatnega jabolka **so** tvoja sénca znotraj tvojih pramenov.<sup>8</sup> Šestdeset je kraljic in osemdeset priležnic in devic brez števila.<sup>9</sup> Moja golobica, moja neomadeževana je **le** ena, **je samo** ena od svoje matere, **je** izbranka nje, ki jo je rodila. Hčere so jo videle in jo blagoslovile, **da**, kraljice in priležnice in so jo hvalile.

<sup>10</sup> Kdo **je** tista, **ki** gleda kakor jutro, lepa kakor luna, čista kakor sonce **in** strašna kakor **vojska** s praporji?

<sup>11</sup> Odsla sem dol in orehov vrt, da vidim sadove doline **in** da vidim, če trta cveti **in** granatna jabolka brste.<sup>12</sup> § Preden sem se zavedla, me je moja duša naredila **podobno** Aminadábovim bojnim vozovom.<sup>13</sup> § Vrni se, vrni se, o Šulámka, vrni se, vrni se, da te lahko pogledamo. Kaj boste videli na Šulámk? Kot bi bila to skupina dveh vojsk.

mount Gilead.<sup>2</sup> Thy teeth *are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.*<sup>3</sup> Thy lips *are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.*<sup>4</sup> Thy neck *is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.*<sup>5</sup> Thy two breasts *are like two young roes that are twins, which feed among the lilies.*<sup>6</sup> Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.<sup>7</sup> Thou *art* all fair, my love; *there is no spot in thee.*

<sup>8</sup> ¶ Come with me from Lebanon, **my** spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.<sup>9</sup> Thou hast ravished my heart, my sister, **my** spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.<sup>10</sup> How fair is thy love, my sister, **my** spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!<sup>11</sup> Thy lips, O **my** spouse, drop *as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.*<sup>12</sup> A garden inclosed *is* my sister, **my** spouse; a spring shut up, a fountain sealed.<sup>13</sup> Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,<sup>14</sup> Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

<sup>15</sup> A fountain of gardens, a well of living waters, and streams from Lebanon.

<sup>16</sup> ¶ Awake, O north wind; and come, thou south; blow upon my garden, **that** the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

**5** I am come into my garden, my sister, **my** spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

<sup>2</sup> ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, **saying**, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, **and** my locks with the drops of the night.<sup>3</sup> I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?<sup>4</sup> My beloved put in his hand by the **hole of the door**, and my bowels were moved for him.<sup>5</sup> I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.<sup>6</sup> I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.<sup>7</sup> The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.<sup>8</sup> I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that *I am* sick of love.

<sup>9</sup> ¶ What *is* thy beloved more than **another** beloved, O thou fairest among women? what *is* thy beloved more than **another** beloved, that thou dost so charge us?<sup>10</sup> My beloved **is** white and ruddy, the chiefest among ten thousand.<sup>11</sup> His head *is as* the most fine gold, his locks *are bushy, and black as a raven.*<sup>12</sup> His eyes *are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.*<sup>13</sup> His cheeks *are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.*<sup>14</sup> His hands *are as* gold rings set with the beryl: his belly *is as bright ivory overlaid with sapphires.*<sup>15</sup> His legs *are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.*<sup>16</sup> His mouth *is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.*

**6** Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.<sup>2</sup> My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.<sup>3</sup> I **am** my beloved's, and my beloved **is** mine: he feedeth among the lilies.

<sup>4</sup> ¶ Thou **art** beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as **an army** with banners.<sup>5</sup> Turn away thine eyes from me, for they have overcome me: thy hair *is as a flock of goats that appear from Gilead.*<sup>6</sup> Thy teeth *are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.*<sup>7</sup> As a piece of a pomegranate *are* thy temples within thy locks.<sup>8</sup> There are threescore queens, and fourscore concubines, and virgins without number.<sup>9</sup> My dove, my undefiled *is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.*

<sup>10</sup> ¶ Who *is* she **that** looketh forth as the morning, fair as the moon, clear as the sun, **and** terrible as **an army** with banners?

<sup>11</sup> I went down into the garden of nuts to see the fruits of the valley, **and** to see whether the vine flourished, **and** the pomegranates budded.<sup>12</sup> Or ever I was aware, my soul made me **like** the chariots of Amminadib.<sup>13</sup> Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

**7** How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are like* jewels, the work of the hands of a cunning workman.  
**2** Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat set about with lilies. **3** Thy two breasts *are like* two young roes *that are* twins. **4** Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus. **5** Thine head upon thee *is like* Carmel, and the hair of thine head like purple; the king *is held* in the galleries. **6** How fair and how pleasant art thou, O love, for delights! **7** This thy stature is like to a palm tree, and thy breasts to clusters of *grapes*. **8** I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; **9** And the roof of thy mouth like the best wine for my beloved, that goeth *down sweetly*, causing the lips of those that are asleep to speak.

**10** ¶ I *am* my beloved's, and his desire *is* toward me. **11** Come, my beloved, let us go forth into the field; let us lodge in the villages. **12** Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves. **13** The mandrakes give a smell, and at our gates *are all* manner of pleasant fruits, new and old, *which* I have laid up for thee, O my beloved.

**8** O that thou *wert* as my brother, that sucked the breasts of my mother! **when** I should find thee without, I would kiss thee; yea, I should not be despised. **2** I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate. **3** His left hand *should be* under my head, and his right hand should embrace me. **4** I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please.

**5** Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

**6** ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame. **7** Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

**8** ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? **9** If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar. **10** I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favour. **11** Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver. **12** My vineyard, which *is mine*, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

**13** Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

**14** ¶ Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

**7** Kako krasna so tvoja stopala s čevlji, o prinčeva hči! Sklepi tvojih stegen *so* podobni draguljem, delo rok spretnega delavca. **2** § Tvoj popek *je podoben* okrogli čašici, *ki* noče žgane pijače. Tvoj trebuh *je podoben* kupu pšenice, obsutemu z lilijsami. **3** Tvoji dve dojki *sta* podobni dvema mladima srnama, *ki sta* dvojčici. **4** Tvoj vrat *je* kakor stolp iz slonovine, tvoje oči *[so] podobne* ribnikom v Hešbonu, pri Batrabimskih velikih vratih. Tvoj nos *je* kakor libanonski stolp, ki gleda proti Damasku. **5** Tvoja glava na tebi *je* podobna Karmelu in lasje tvoje glave *[so]* podobni škrlatu; kralj *je* zadržan v galerijah. **6** Kako lepa in kako prijetna si ti, o ljubezen, za naslade! **7** Ta tvoja postava je podobna palmovemu drevesu in tvoje prsi grozdnim *grozdom*. **8** Rekel sem: »Šel bom gor k palmovemu drevesu, zgrabil bom njegove veje. Sedaj bodo tudi tvoje prsi kakor grozdi vinske trte in vonj tvojega nosu podoben jabolkom **9** § in nebo tvojih ust podobno najboljšemu vinu za mojega ljubljenega, ki gre medéno *dol*, povzročuječ ustnicam tistih, ki spijo, da spregovorijo.«

**10** Jaz *sem* svojega ljubljenega in njegovo hrepenenje *je* po meni.

**11** Pridi, moj ljubljeni, pojdiva na polje, prenočujevna vaseh. **12** Vstaniva zgodaj k vinogradom, poglejva, če trta cveti, ali se pojavlja nežno grozdje *in* granatna jabolka brste. Tam ti bom dala svoje ljubezni.

**13** Nadliščki dajejo vonj in pri naših velikih vratih *so* vse vrste prijetnih *sadov*, novi in stari, *katero* sem oskrbela zate, o moj ljubljeni.

**8** O da *bi bil* kakor moj brat, ki je sesal prsi moje matere! **Ko** bi te našla zunaj, bi te poljubila, da, ne bi bila prezirana. **2** Vodila bi te *in* te privedla v hišo svoje matere, *ki* bi me poučila. Povzročila bi ti, da pijes dišeč vinski sok mojih granatnih jabolk. **3** Njegova leva roka *bi bila* pod mojo glavo in njegova desnica bi me objela. **4** Naročam vam, o hčere jeruzalemske, da ne razvnamete niti ne zbudite *moje* ljubezni, dokler njemu ugaja.

**5** Kdo *je* ta, ki prihaja iz divjine, naslonjena na svojega ljubljenega? Dvignil sem te pod jablano; tam te je rodila tvoja mati, tam te je rodila, *ki* te je nosila.

**6** § Postavi me kakor pečat na svoje srce, kakor pečat na svoj laket, kajti ljubezen *je* močna kakor smrt, ljubosumje *je* kruto kakor grob. Njegovi ogorki *so* ognjeno oglje, *ki ima* najbolj silovit plamen. **7** Mnogo vodá ne more pogasiti ljubezni niti je poplave ne morejo potopiti. Če bi človek vse imetje svoje hiše dal za ljubezen, bi bil popolnoma zaničevan.

**8** Imamo majhno sestro in ona nima prsi. Kaj bomo storili za našo sestro na dan, ko jo bodo snubili? **9** Če *bo* zid, bomo na nej zgradili srebrno palačo in če *bo* vrata, jo bomo obdali s cedrovimi deskami.

**10** Jaz *sem* zid in moje prsi kakor stolpa. Potem sem bila v njegovih očeh kakor nekdo, ki je našel naklonjenost. **11** Salomon je imel vinograd v Báal Hamónu; vinograd je dal v najem čuvajem. Vsak naj bi za njegov sad prinesel tisoč *koščkov* srebra. **12** Moj vinograd, ki *je* moj, *je* pred menoju. Ti, o Salomon, *moraš imeti* tisoč, tisti, ki varujejo sad od njega, pa dvesto.

**13** Ti, ki prebivaš v vrtovih, družabniki prisluhnejo tvojemu glasu; pripravi me, da *ga* slišim.

**14** Podvizaj se, moj ljubljeni in bodi podoben srni ali mlademu jelenu na gorah dišav.

## Knjiga preroka Izaija

1 Videnje Amócovega sina Izaija, ki ga je videl glede Juda in Jeruzalema v dneh Uzijaha, Jotáma, Aháza **in** Ezekíja, Judovih kraljev.

2 Prisluhnute, o nebesa in pazljivo prisluhni, o zemlja, kajti Gospod je spregovoril: »Hranil in vzgojil sem otroke, oni pa so se uprli zoper mene.<sup>3</sup> Vol pozna svojega lastnika in osel jasli svojega gospodarja, **toda** Izrael ne pozna, moje ljudstvo ne preudari.<sup>4</sup> Ah, grešen narod, ljudstvo obloženo s krivičnostjo, seme hudodelcev, otroci, ki so izprijenci. Zapustili so Gospoda, izzivali so Svetega Izraelovega k jezi, odvrnili so se nazaj.

5 Zakaj naj bi bili še udarjani? Spuntali se boste bolj in bolj. Celotna glava je bolna in celotno srce slab. <sup>6</sup> Od podplata stopala, celo do glave ni zdravja na njem, **temveč** rane, modrice in gnojne rane; te niso bile zaprte niti obvezane niti ublažene z mazilom.<sup>7</sup> Vaša dežela **je** zapuščena, vaša mesta **so** požgana z ognjem. Vaša dežela, tujci jo požirajo v vaši prisotnosti in **ta je** zapuščena, kakor premagana s tujci.<sup>8</sup> Hči sionska je ostala kakor koča v vinogradu, kakor lopa v kumaričnem vrtu, kakor oblegano mesto.«<sup>9</sup> Razen, če nam Gospod nad bojevniki ne bi pustil zelo majhnega ostanka, bi bili kakor Sódoma **in** podobni bi bili Gomóri.

10 Poslušajte Gospodovo besedo, vi sódomski vladarji, pazljivo prisluhnute postavi našega Boga, ljudstvo gomórsko.<sup>11</sup> »Za kakšen namen mi **je** množica vaših klavnih daritev?« govoril Gospod: »Sit sem žgalnih daritev ovnov in tolšče pitanih živali in ne razveseljujem se v krvi bikcev ali jagnjet ali kozlov.<sup>12</sup> Ko prihajate, da se pojavit pred menoj, kdo je to zahteval iz vaše roke, da teptate moje dvore?<sup>13</sup> Ne prinašajte več praznih daritev; kadilo mi je ogabnost. Mlajev in šabat, sklicevanja zborov ne morem prenašati; to je krivičnost, celo slovesno srečanje.<sup>14</sup> Vaše mlaje in vaše določene praznike sovraži moja duša. Le-ti so mi obremenitev, naveličal sem se **jih** prenašati.<sup>15</sup> Ko svoje roke iztezate naprej, bom pred vami skril svoje oči. Da, ko opravljate številne molitve, ne bom poslušal. Vaše roke so polne krvi.

16 Umijte se, očistite se. Odstranite zlo svojih dejanj izpred mojih oči, prenehajte početi zlo.<sup>17</sup> Naučite se delati dobro, iščite sodbo, olajšajte zatirane, sodite osirotele, potegujte se za vdovo.<sup>18</sup> Pridite torej in skupaj preudarimo,« govoril Gospod, »čeprav bi bili vaši grehi kakor škrlat, bodo tako beli kakor sneg; čeprav bi bili rdeči, podobni škrlatnemu [**črvu**], bodo kakor volna.<sup>19</sup> Če boste voljni in poslušni, boste jedli dobro od dežele.<sup>20</sup> Toda če odklonite in se uprete, boste požrti z mečem, kajti Gospodova usta so **to** govorila.

21 Kako je zvesto mesto postal pocestnica! Bila je polna sodbe, pravičnost je bila nastanjena v njej, toda sedaj morilci.<sup>22</sup> Tvoje srebro je postalо žlindra, tvoje vino pomešano z vodo,<sup>23</sup> tvoji princi **so** uporni in družabniki tatov. Vsakdo izmed njih ljubi darila in sledi podkupninam. Osirotelega ne branijo niti pravda vdov ne pride k njim.<sup>24</sup> Zato govoril Gospod, Gospod nad bojevniki, Mogočni Izraelov: »Ah, žal mi bo mojih nasprotnikov in maščeval se bom nad svojimi sovražniki

25 in svojo roko bom obrnil nadte in z lugom temeljito očistil proč twoj žlindro in odvzel ves twoj kositer<sup>26</sup> in povrnil bom tvoje sodnike kakor poprej in tvoje svetovalce, kakor na začetku. Potem boš imenovan: »Mesto pravičnosti, zvesto mesto.«<sup>27</sup> Sion bo odkupljen s sodbo in njegovi spreobrnjeni s pravičnostjo.

28 Uničenje prestopnikov in grešnikov **bo** hkratno in tisti, ki zapustijo Gospoda, bodo použiti.<sup>29</sup> Kajti sramovali se bodo hrastov, ki ste jih že zeleni in zbegani boste zaradi vrtov, ki ste jih izbrali.<sup>30</sup> Kajti vi boste kakor hrast, čigar list oveni in kakor vrt, ki nima vode.<sup>31</sup> Močni bo kakor predivo in njegov izdelovalec kakor iskra in skupaj bosta sežgana in nihče **ju** ne bo pogasil.«

2 Beseda, ki jo je Izaija, Amócov sin, videl glede Juda in Jeruzalema.  
2 Zgodilo se bo v poslednjih dneh, **da** bo gora Gospodove hiše osnovana na vrhu gora in povišana bo nad hribe. In vsi narodi se bodo stekali k njej.<sup>3</sup> Mnogo ljudstva bo šlo in reklo: »Pridite in pojdimo gor na Gospodovo goro, k hiši Jakobovega Boga. Učil nas bo svojih poti in hodili bomo po njegovih stezah, kajti iz Siona bo izšla postava in Gospodova beseda iz Jeruzalema.«<sup>4</sup> Sodil bo med narodi, oštel bo mnoga ljudstva. Svoje meče bodo prekovali v lemeže in svoje sulice v obrezovalne kavlje. Narod ne bo vzdignil meča zoper narod niti se ne bodo več učili bojevanja.<sup>5</sup> O Jakobova hiša, pridite in hodímo v Gospodovi svetlobi.

6 Zatorej si zapustil svoje ljudstvo, Jakobovo hišo, ker so bili izpolnjeni od vzhoda in **so** napovedovalci usode kakor Filistejci in sebi ugajajo v otrocih tujcev.<sup>7</sup> Njihova dežela je polna srebra in zlata niti **tam ni** konca njihovih zakladov. Njihova dežela je polna konj niti **tam ni** konca njihovih bojnih voz.<sup>8</sup> Njihova dežela je polna malikov, obojujejo delo svojih lastnih rok, to, kar so naredili njihovi lastni prsti.<sup>9</sup> Zloben človek se priklanja in velik človek se ponuja, zato jim ne odpusti.

## The Book of the Prophet Isaiah

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, **and** Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.<sup>3</sup> The ox knoweth his owner, and the ass his master's crib: **but** Israel doth not know, my people doth not consider.<sup>4</sup> Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 ¶ Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.<sup>6</sup> From the sole of the foot even unto the head *there is* no soundness in it; **but** wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.<sup>7</sup> Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.<sup>8</sup> And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.<sup>9</sup> Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.<sup>11</sup> To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.<sup>12</sup> When ye come to appear before me, who hath required this at your hand, to tread my courts?<sup>13</sup> Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.<sup>14</sup> Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.<sup>15</sup> And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;<sup>17</sup> Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.<sup>18</sup> Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.<sup>19</sup> If ye be willing and obedient, ye shall eat the good of the land:<sup>20</sup> But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.<sup>22</sup> Thy silver is become dross, thy wine mixed with water:<sup>23</sup> Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.<sup>24</sup> Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 ¶ And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:<sup>26</sup> And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.<sup>27</sup> Zion shall be redeemed with judgment, and her converts with righteousness.

28 ¶ And the destruction of the transgressors and of the sinners **shall be** together, and they that forsake the LORD shall be consumed.<sup>29</sup> For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.<sup>30</sup> For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.<sup>31</sup> And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

2 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.  
2 And it shall come to pass in the last days, **that** the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.<sup>3</sup> And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.<sup>4</sup> And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.<sup>5</sup> O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.<sup>7</sup> Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots.<sup>8</sup> Their land also is full of idols; they worship the work of their own hands, that which their

own fingers have made: <sup>9</sup> And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

<sup>10</sup> ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. <sup>11</sup> The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. <sup>12</sup> For the day of the LORD of hosts *shall be* upon every **one that is** proud and lofty, and upon every **one that is** lifted up; and he shall be brought low: <sup>13</sup> And upon all the oaks of Bashan, <sup>14</sup> And upon all the high mountains, and upon all the hills **that are** lifted up, <sup>15</sup> And upon every high tower, and upon every fenced wall, <sup>16</sup> And upon all the ships of Tarshish, and upon all pleasant pictures. <sup>17</sup> And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. <sup>18</sup> And the idols he shall utterly abolish. <sup>19</sup> And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. <sup>20</sup> In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; <sup>21</sup> To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. <sup>22</sup> Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

**3** For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, <sup>2</sup> The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, <sup>3</sup> The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. <sup>4</sup> And I will give children *to be* their princes, and babes shall rule over them. <sup>5</sup> And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. <sup>6</sup> When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let this ruin be* under thy hand: <sup>7</sup> In that day shall he swear, saying, I will not be an healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people. <sup>8</sup> For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

<sup>9</sup> ¶ The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves. <sup>10</sup> Say ye to the righteous, that *it shall be well with him*: for they shall eat the fruit of their doings. <sup>11</sup> Woe unto the wicked! *it shall be ill with him*: for the reward of his hands shall be given him.

<sup>12</sup> ¶ As for my people, children **are** their oppressors, and women rule over them. O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths. <sup>13</sup> The LORD standeth up to plead, and standeth to judge the people. <sup>14</sup> The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor *is in your houses*. <sup>15</sup> What mean ye *that ye beat my people to pieces, and grind the faces of the poor?* saith the Lord GOD of hosts.

<sup>16</sup> ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet: <sup>17</sup> Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. <sup>18</sup> In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon, <sup>19</sup> The chains, and the bracelets, and the mufflers, <sup>20</sup> The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, <sup>21</sup> The rings, and nose jewels, <sup>22</sup> The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, <sup>23</sup> The glasses, and the fine linen, and the hoods, and the vails. <sup>24</sup> And it shall come to pass, *that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomachacher a girding of sackcloth; and burning instead of beauty.* <sup>25</sup> Thy men shall fall by the sword, and thy mighty in the war. <sup>26</sup> And her gates shall lament and mourn; and she *being desolate* shall sit upon the ground.

**4** And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

<sup>2</sup> In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel. <sup>3</sup> And it shall come to pass, *that he that is* left in Zion, and *he that remaineth* in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: <sup>4</sup> When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning, <sup>5</sup> And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. <sup>6</sup> And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

<sup>10</sup> Vstopi v skalo in se skrij v prahu zaradi strahu pred Gospodom in zaradi slave njegovega veličanstva. <sup>11</sup> Človekovi vzvišeni pogledi bodo ponižani in oholost ljudi bo upognjena in sam Gospod bo na ta dan povišan. <sup>12</sup> Kajti dan Gospoda nad bojevnikni **bo** nad vsakim, **ki je** ponosen in vzvišen in nad vsakim, **ki je** povzdignjen, in ta bo ponižan; <sup>13</sup> in nad vsemi libanonskimi cedrami, **ki so** visoke in povzdignjene in nad vsemi bašánskimi hrasti, <sup>14</sup> in nad vsemi visokimi gorami in nad vsemi hribi, **ki so** povzdignjeni, <sup>15</sup> in nad vsakim visokim stolpom in nad vsakim utrjenim zidom, <sup>16</sup> § in na vseh ladjah iz Taršiša in na vseh prijetnih slikah. <sup>17</sup> Nadutost človeka bo upognjena in oholost ljudi bo ponižana. Samo Gospod bo povišan na ta dan. <sup>18</sup> Malike bo popolnoma odpravil. <sup>19</sup> Šli bodo v skalne luknje in v zemeljske votline zaradi strahu pred Gospodom in zaradi slave njegovega veličanstva, ko se on vzdiguje, da strašno strese zemljo. <sup>20</sup> Na tisti dan bo človek vrgel svoje malike iz srebra in svoje malike iz zlata, ki so si jih naredili, **vsakdo** za oboževanje, krtom in netopirjem, <sup>21</sup> da bo šel v skalne razpoke in na vrhove razdrapanih skal, zaradi strahu pred Gospodom in zaradi slave njegovega veličanstva, ko se bo vzdigoval, da strašno strese zemljo. <sup>22</sup> Odvrnite se od človeka, katerega dih **je** v njegovih nosnicah, kajti v tem je ta cenjen?

**3** Kajti glej, Gospod, Gospod nad bojevnikji, jemlje proč od Jeruzalema in od Juda, podporo in palico, celotno podporo kruha in celotno podporo vode, <sup>2</sup> mogočnega človeka in bojevnika, sodnika in preroka, razsodnega in starca, <sup>3</sup> petdesetnika, častitljivega človeka, svetovalca, spretnegra rokodelca in zgovornega govornika. <sup>4</sup> Otroke jim bom dal za prince in otročiči bodo vladali nad njimi. <sup>5</sup> Ljudstvo bo zatirano, eden od drugega in vsakdo od svojega soseda; otrok se bo ponosno vedel zoper starca in nizek zoper častitljivega. <sup>6</sup> Ko bo človek zgrabil svojega brata iz hiše svojega očeta, **rekoč**: »Oblačilo imaš, bodi naš vladar in **naj bo** ta razvalina pod twojo roko,« <sup>7</sup> na tisti dan bo ta prisegel, rekoč: »Ne bom ranocelnik, kajti v moji hiši ni niti kruha niti obleke. Ne postavljamte me za vladarja ljudstvu.« <sup>8</sup> Kajti Jeruzalem je razrušen in Juda je padel, ker **so** njihov jezik in njihova početja zoper Gospoda, da izvijajo oči njegove slave.

<sup>9</sup> Pričaz njihovega obličja pričuje zoper njih, ne skrivajo svojega greha, razglašajo **ga** kakor Sódoma. Gorje njihovi duši! Kajti nagradili so se z zlom. <sup>10</sup> Recite pravičnemu, da **bo** dobro z **njim**; kajti jedli bodo sad svojih dejanj. <sup>11</sup> Gorje zlobnemu! **Z njim bo** slabo, kajti dana mu bo nagrada njegovih rok.

<sup>12</sup> **Kar se tiče** mojega ljudstva, **so** njihovi zatiralci otroci, vladajo pa jim ženske. O moje ljudstvo, tisti, ki te vodijo, **ti** povzročajo, da se motiš in uničujejo pot tvojih steza. <sup>13</sup> Gospod vstaja, da bi se pravdal in stoji, da bi sodil ljudstvu. <sup>14</sup> Gospod bo stopil na sodbo s starci svojega ljudstva in njegovimi princi, kajti pozrli ste vinograd; plen ubogih **je** v vaših hišah. <sup>15</sup> Kaj nameravate, **da** lomite moje ljudstvo na koščke in meljete obraze revnih?« govori Gospod Bog nad vojskami.

<sup>16</sup> Poleg tega Gospod govorí: »Ker so hčere sionske ošabne in hodijo z vratovi, iztegnjenimi naprej in poltenimi očmi, hodijo in drobijo

**medtem ko** gredo in zvončkljajo s svojimi stopali, <sup>17</sup> zato bo Gospod s krasto udaril téme sionskih hčera in Gospod bo odkril njihove skrite dele.

<sup>18</sup> Na tisti dan bo Gospod odvzel pogumnost **njihovih** zvončkljajočih ornamentov **okoli njihovih stopal** in **njihove** čepice in **njihove** okrogle rute, podobne luni, <sup>19</sup> verižice, zapestnice, šale, <sup>20</sup> klobučke, ornamente nog, naglavne trakove, ogrlice, uhane, <sup>21</sup> prstane, nosne dragocenosti, <sup>22</sup> zamenljive ogrinjalne kostime, plašče, plete, torbice, <sup>23</sup> zrcala, tanko laneno platno, kapuce in zagrinjala. <sup>24</sup> Zgodilo se bo, **da bo** namesto prijetnega vonja tam zaudarjanje, namesto pasu vrv, namesto pričeske pléšavost, namesto životca opasovanje vrečevine **in** opeklina namesto lepotе. <sup>25</sup> Tvoji možje bodo padli pod mečem in tvoji mogočni v vojni. <sup>26</sup> Njena velika vrata bodo žalovala in tulila in ona **bo** zapuščena sedela na tleh.

**4** Na ta dan bo sedem žensk prijelo enega moškega, rekoč: »Jedle bomo svoj lasten kruh in nosile naše lastne obleke; samo dovoli nam biti klicane po tvojem imenu, da odvzameš našo grajo.«

<sup>2</sup> Na tisti dan bo Gospodova mladika krasna in veličastna in sad zemlje **bo** odličen in ljubek za tiste, ki so pobegnili iz Izraela. <sup>3</sup> Zgodilo se bo, **da bo tisti, ki je** ostal na Sionu in **ki** ostaja v Jeruzalemu, imenovan svet, **celo** vsak, kdor je zapisan med živimi v Jeruzalemu, <sup>4</sup> ko bo Gospod izmil umazanijo sionskih hčera in očistil kri [prestonice] Jeruzalem iz njene srede, z duhom sodbe in z duhom gorenja. <sup>5</sup> **In** Gospod bo nad vsakim prebivališčem gore Sion in nad njenimi zbori ustvaril oblak in dim podnevi in svetlikanje plamenečega ognja ponoci, kajti nad vso slavo **bo** obramba. <sup>6</sup> Tam bo šotorsko svetišče za senco podnevi pred vročino, za prostor zatočišča in za skrivališče pred viharjem in dežjem.

**5** Torej bom svojemu srčno ljubljenemu zapel pesem o mojem ljubljenemu, glede njegovega vinograda. Moj srčno ljubljeni ima vinograd na zelo plodnem hribu<sup>2</sup> in ogradol ga je in pobral ven njegove kamne, ga zasadil z izbrano trto, v njegovi sredi zgradil stolp in v njem naredil tudi vinsko stiskalnico in gledal, da bi ta obrodil grozdje, pa je obrodil divje grozdje.<sup>3</sup> In sedaj, o prebivalci Jeruzalema in možje iz Juda, sodite, prosim vas, med menoj in mojim vinogradom.<sup>4</sup> Kaj bi bilo lahko več storjeno za moj vinograd, česar nisem storil v njem?<sup>5</sup> Čemu je ta, ko sem gledal, da bi obrodil grozdje, obrodil divje grozdje?<sup>5</sup> Sedaj pojdi, povedal ti bom, kaj bom storil svojemu vinogradu. Odstranil bom njegovo ograjo in ta bo pozrt **in** porušil bom njegovo obzidje in ta bo pomendran.<sup>6</sup> Opustošil ga bom. Ne bo obrezan niti prekopan, temveč bosta tam rasla osat in trnje. Tudi oblakom bom zapovedal, da nanj ne dežujejo več dežja.<sup>7</sup> Kajti vinograd Gospoda nad bojevniki je Izraelova hiša in Judovi možje so njegov prijeten nasad. Iskal je sodbo, toda glej, zatiranje, za pravičnostjo, toda glej, jok.

<sup>8</sup> Gorje tistim, ki priključujejo hišo k hiši, **ki** postavljajo polje k polju, dokler **ni** več prostora, da bi bili lahko oni sami nameščeni na sredi zemlje!<sup>9</sup> V moja ušesa je Gospod nad bojevniki **rekel:** »Resnično, mnogo hiš bo zapančenih, **celó** velike in lepe, brez prebivalca.«<sup>10</sup> Da, deset oralov vinograda bo obrodilo en čeber in seme enega tovora bo obrodilo škaf.

<sup>11</sup> Gorje tistim, ki vstajajo zgodaj zjutraj, **da** lahko sledijo močni pijači; to nadaljujejo do večera, **dokler** jih vino ne vname!<sup>12</sup> Harfa, lira, bobnič, piščal in vino so na njihovih praznovanjih; toda ne ozirajo se na Gospodovo delo niti ne preudarijo delovanja njegovih rok.

<sup>13</sup> Zato je moje ljudstvo odslo ujetništvo, ker nimajo spoznanja. Njihovi častitljivi možje **so** izstradani in njihova množica izsušena z žejo.<sup>14</sup> Zato se bo pekel povečal in svoja usta odprli brez mere. Njihova slava, njihova množica, njihov pomp in kdor se razveseluje, se bo pogreznil vanj.<sup>15</sup> Zloben človek bo priveden dol, mogočen človek bo ponižan in oči vzvišenih bodo ponižane,<sup>16</sup> toda Gospod nad bojevniki bo povisan na sodbi in Bog, ki je svet, bo posvečen v pravičnosti.<sup>17</sup> Potem se bodo jagnjeta pasla po svoji navadi in opustošene kraje debelih bodo pojedli tujci.

<sup>18</sup> Gorje tistim, ki krivičnost vlečejo z vrvmi ničnosti in greh vlečejo kakor bi bilo z garami;<sup>19</sup> ki pravijo: »Naj pohiti **in** pospeši svoje delo, da bomo **to** lahko videli in naj se nasvet Svetega Izraelovega približa in pride, da bomo **to** lahko vedeli!«

<sup>20</sup> Gorje tistim, ki imenujejo zlo dobro in dobro zlo, ki postavljajo temo za svetlubo in svetlubo za temo, ki postavljajo grenko za sladko in sladko za grenko!<sup>21</sup> Gorje **tistim, ki so** modri v svojih lastnih očeh in razsodni v svojem lastnem pogledu!<sup>22</sup> Gorje **tistim, ki so** mogočni, da pijejo vino in možje moči, da mešajo močno pijačo,<sup>23</sup> ki za nagrado opravičijo zlobne in pravičnega odvzamejo od njega!<sup>24</sup> Zatorej kakor ogenj požira strnišče in plamen použiva pleve, **tako** bo njihova korenina kakor gniloba in njihov cvet se bo dvigal gor kakor prah, ker so odvrgli postavo Gospoda nad bojevniki in prezirali besedo Svetega Izraelovega.<sup>25</sup> Zato je Gospodova jeza vžgana zoper njegovo ljudstvo in svojo roko je iztegnil zoper njih in jih udaril in hribi so trepetali in njihova trupla **so bila** raztrgana na sred ulic. Zaradi vsega tega njegova jeza ni odvrnjena, temveč je njegova roka še vedno iztegnjena.

<sup>26</sup> Dvignil bo zastavo narodom iz daljave in požvižgal jim bo od konca zemlje. Glej, naglo bodo prišli s hitrostjo.<sup>27</sup> Nihče izmed njih ne bo izmučen, niti se ne bo spotaknil, nihče ne bo dremal niti spal, niti pas njihovih ledij ne bo popuščen, niti jermen njihovih čevljev pretrgan,<sup>28</sup> katerih puščice **so** ostre in vsi njihovi loki napeti, kopita njihovih konj bodo šteta kakor kremen in njihova kolesa kakor vrtinčast veter.<sup>29</sup> Njihovo rjobenje **bo** podobno levu, rjoveli bodo kakor mladi levi. Da, rjoveli bodo, zgrabili plen in **ga** varno odnesli proč in nihče **ga** ne bo osvobodil.<sup>30</sup> Na ta dan bodo besneli zoper njih kakor besni morje in če **nekdo** pogleda na deželo, zagleda temo **in** bridkost in svetloba otemni v njegovem nebu.

**6** V letu, ko je kralj Uzijah umrl, sem videl tudi Gospoda sedeti na prestolu, visokega in dvignjenega in njegova vlečka je napolnila tempelj.<sup>2</sup> Nad njim so stali serafi. Vsak je imel šest peruti. Z dvema je pokril svoj obraz in z dvema je pokril svoja stopala in z dvema je letel.<sup>3</sup> Eden je vzklikal drugemu in govoril: »Svet, svet, svet **je** Gospod nad bojevniki. Celotna zemlja **je** polna njegove slave.«<sup>4</sup> Podboji vrat so se premaknili ob glasu tistega, ki je vpil in hiša je bila napolnjena z dimom.

<sup>5</sup> Potem sem rekel: »Gorje meni! Kajti onemel sem, ker **sem** človek nečistih ustnic in prebivam v sredi ljudstva nečistih ustnic, kajti moje oči so videle kralja, Gospoda nad bojevniki.«<sup>6</sup> Potem je priletel k meni eden izmed serafov, ki je imel v svoji roki žerjavico, **katero** je s kleščami vzel od oltarja.<sup>7</sup> **To** je položil na moja usta in rekel: »Glej, to se je dotaknilo tvojih ustnic in tvoga krivičnost je odvzeta proč in tvog greh je očiščen.«<sup>8</sup> Slišal sem tudi glas od Gospoda, rekoč: »Koga naj pošljem in kdo bo šel za nas?« Potem sem rekel: »Tukaj **sem**, pošlji mene.«

**5** Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:<sup>2</sup> And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.<sup>3</sup> And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.<sup>4</sup> What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?<sup>5</sup> And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down:<sup>6</sup> And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.<sup>7</sup> For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

<sup>8</sup> ¶ Woe unto them that join house to house, **that** lay field to field, till **there be** no place, that they may be placed alone in the midst of the earth!<sup>9</sup> In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.<sup>10</sup> Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

<sup>11</sup> ¶ Woe unto them that rise up early in the morning, **that** they may follow strong drink; that continue until night, **till** wine inflame them!<sup>12</sup> And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

<sup>13</sup> ¶ Therefore my people are gone into captivity, because **they have** no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst.<sup>14</sup> Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.<sup>15</sup> And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:<sup>16</sup> But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.<sup>17</sup> Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

<sup>18</sup> Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:<sup>19</sup> That say, Let him make speed, **and** hasten his work, that we may see **it**: and let the counsel of the Holy One of Israel draw nigh and come, that we may know **it!**

<sup>20</sup> ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!<sup>21</sup> Woe unto **them** that are wise in their own eyes, and prudent in their own sight!<sup>22</sup> Woe unto **them** that are mighty to drink wine, and men of strength to mingle strong drink:<sup>23</sup> Which justify the wicked for reward, and take away the righteousness of the righteous from him!<sup>24</sup> Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.<sup>25</sup> Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

<sup>26</sup> ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:<sup>27</sup> None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:<sup>28</sup> Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:<sup>29</sup> Their roaring **shall be** like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry **it** away safe, and none shall deliver **it**.<sup>30</sup> And in that day they shall roar against them like the roaring of the sea: and if **one** look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.

**6** In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.<sup>2</sup> Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.<sup>3</sup> And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.<sup>4</sup> And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

<sup>5</sup> ¶ Then said I, Woe *is* me! for I am undone; because I **am** a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.<sup>6</sup> Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:<sup>7</sup> And he laid **it** upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.<sup>8</sup> Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here **am** I; send me.

<sup>9</sup> ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. <sup>10</sup> Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. <sup>11</sup> Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, <sup>12</sup> And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

<sup>13</sup> ¶ But yet in it **shall be** a tenth, and **it** shall return, and shall be eaten: as a teil tree, and as an oak, whose substance **is** in them, when they cast **their leaves**: so the holy seed **shall be** the substance thereof.

**7** And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, **that** Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. <sup>2</sup> And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. <sup>3</sup> Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; <sup>4</sup> And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. <sup>5</sup> Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, <sup>6</sup> Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: <sup>7</sup> Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. <sup>8</sup> For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. <sup>9</sup> And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

<sup>10</sup> ¶ Moreover the LORD spake again unto Ahaz, saying, <sup>11</sup> Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. <sup>12</sup> But Ahaz said, I will not ask, neither will I tempt the LORD. <sup>13</sup> And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? <sup>14</sup> Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. <sup>15</sup> Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. <sup>16</sup> For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

<sup>17</sup> ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. <sup>18</sup> And it shall come to pass in that day, **that** the LORD shall hiss for the fly that **is** in the uttermost part of the rivers of Egypt, and for the bee that **is** in the land of Assyria. <sup>19</sup> And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. <sup>20</sup> In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. <sup>21</sup> And it shall come to pass in that day, **that** a man shall nourish a young cow, and two sheep; <sup>22</sup> And it shall come to pass, for the abundance of milk **that** they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land. <sup>23</sup> And it shall come to pass in that day, **that** every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns. <sup>24</sup> With arrows and with bows shall men come thither; because all the land shall become briers and thorns. <sup>25</sup> And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

**8** Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. <sup>2</sup> And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. <sup>3</sup> And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz. <sup>4</sup> For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

<sup>5</sup> ¶ The LORD spake also unto me again, saying, <sup>6</sup> Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; <sup>7</sup> Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: <sup>8</sup> And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

<sup>9</sup> ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. <sup>10</sup> Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

<sup>9</sup> Rekel je: »Pojdi in povej temu ljudstvu: ›Resnično, poslušajte, toda ne razumite in resnično glejte, pa ne zaznajte. <sup>10</sup> Naredi srce tega ljudstva debelo in njihova ušesa naredi težka in zapri njihove oči, da ne bi videli s svojimi očmi in [ne bi] slišali s svojimi ušesi in [ne bi] razumeli s svojim srcem in **ne bi bili** spreobrnjeni in **ne bi bili** ozdravljeni.« <sup>11</sup> Tedaj sem rekel: »Gospod, doklej?« Odgovoril je: »Dokler ne bodo mesta opustošena, brez prebivalca in hiše brez cloveka in ne bo dežela popolnoma zapuščena <sup>12</sup> in Gospod je ljudi odstranil daleč proč in **tam bo** veliko zapuščanja v sredi dežele.

<sup>13</sup> Toda vendar **bo v njej** desetina in **ta** se bo vrnila in bo požrta; kakor terebinta in kakor hrast, katerega snov **je** v njiju, ko odvržeta svoje listje, tako **bo** sveto seme snov le-tega.«

**7** Pripetilo se je v dneh Aháza, Jotámovega sina, Uzíjahovega sina, Judovega kralja, da sta Recín, sirski kralj in Pékah, Remaljájev sin, Izraelov kralj, odšla gor proti Jeruzalemu, da se bojujeta zoper njega, toda nista mogla prevladati zoper njega. <sup>2</sup> Davidovi hiši je bilo povedano, rekoč: »Sirija je združena z Efrájimom.« Njegovo srce je vztrepetalo in srce njegovega ljudstva, kakor gozdna drevesa trepetajo v vetru. <sup>3</sup> Potem je Gospod rekel Izaiju: »Pojdi sedaj naprej, da srečas Aháza, ti in tvoj sin Šeár Jašúb, pri koncu kanala zgornjega ribnika, na glavni cesti pralčevega polja <sup>4</sup> in mu reci: »Pazi se in bodi tiho. Ne bo se nisi naj ti srce ne peša zaradi dveh repov teh kadečih kosov tlečega lesa, zaradi krute Recinove jeze s Sirijo in **Izaradi** Remaljájevega sina. <sup>5</sup> Ker so Sirija, Efrájim in Remaljájev sin sprejeli hudoven nasvet zoper tebe, rekoč: <sup>6</sup> »Pojdimo gor zoper Juda in ga razjezimo in v njem naredimo vrzel za nas in v njegovi sredi postavimo kralja, celó Tabeálovega sina, <sup>7</sup> tako govoril Gospod Bog: ›To ne bo obstalo niti se to ne bo zgodilo. <sup>8</sup> Kajti glava Sirije je Damask in glava Damaska **je** Recín. V petinšestdesetih letih bo Efrájim zlomljen, da ne bo ljudstvo. <sup>9</sup> Glava Efrájima **je** Samarija in glava Samarije **je** Remaljájev sin. Če ne boste verjeli, zagotovo ne boste utrjeni.«

<sup>10</sup> Poleg tega je Gospod ponovno spregovoril Aházu, rekoč: <sup>11</sup> »Izprosi si znamenje od Gospoda, svojega Boga, prosi ga ali v globini ali na višini zgoraj.« <sup>12</sup> Toda Aház je rekel: »Ne bom prosil niti ne bom skušal Gospoda.« <sup>13</sup> In ta je rekel: »Poslušajte sedaj, o Davidova hiša: ›Ali je za vas malenkost, da izmučite ljudi, toda ali hočete izmučiti tudi mojega Boga?« <sup>14</sup> § Zato vam bo sam Gospod dal znamenje: ›Glejte, devica bo spočela, rodila sina in njegovo ime bo klíčal Emanuel. <sup>15</sup> Maslo in med bo jedel, da bo znal odkloniti zlo in izbrati dobro. <sup>16</sup> Kajti preden bo otrok znal odkloniti zlo in izbrati dobro, bo dežela, ki jo preziraš, postala zapuščena od obeh njunih kraljev.«

<sup>17</sup> Gospod bo nadte in nad twoje ljudstvo in nad hišo twojega očeta privadel dneve, ki niso prišli od dni, ko je Efrájim odšel od Juda, celó asirskega kralja.« <sup>18</sup> Na tisti dan se bo zgodilo, da bo Gospod požvižgal muhi, ki **je** na najbolj oddaljenem delu egiptovskih rek in čebeli, ki **je** v asirski deželi. <sup>19</sup> Prišle bodo in vse izmed njih bodo počivale po zapuščenih dolinah, v skalnih jamah, na vsem trnju in po vsem grmovju. <sup>20</sup> Na isti dan bo Gospod obril z britvico, ki je najeta, namreč, s tistimi preko reke, z asirskim kraljem, glavo in dlake stopal in ta bo použila tudi brado. <sup>21</sup> Na tisti dan se bo zgodilo, da bo človek redil mlado kravo in dve ovci <sup>22</sup> in zgodilo se bo, zaradi oblice mleka, ki ga bodo dajale, da bo jedel maslo. Kajti maslo in med bo jedel vsakdo, ki je ostal v deželi. <sup>23</sup> Na tisti dan se bo zgodilo, da bo vsak kraj, kjer je bilo tisoč trt, kakor tisoč malih srebrenih kovancev, ta celó za osat in trnje. <sup>24</sup> S puščicami in loki bodo tja prišli možje, ker bo vsa dežela postala osat in trnje. <sup>25</sup> Po vseh hribih, ki bodo okopani z motiko, nanje ne bo prišel strah pred osatom in trnjem, temveč bo to za odpošiljanje volov in za teptanje manjše živine.

**8** Poleg tega mi je Gospod rekel: »Vzemi si velik zvitek in vanj zapiši s človeškim pisalom glede Mahér Šáláh Haš Baza.« <sup>2</sup> K sebi sem vzel zvesti priči, da zabeležita: duhovnika Urijáha in Jeberéhjájevega sina Zeharjáha. <sup>3</sup> Odšel sem k prerokinji in spočela je ter rodila sina. Potem mi je Gospod rekel: »Njegovo ime kliči Mahér Šáláh Haš Baz. <sup>4</sup> Kajti preden bo imel otrok spoznanje, da kliče: ›Moj oče in moja mati, bodo bogastva Damaska in plen Samarije odvzetki pred asirskim kraljem.«

<sup>5</sup> Gospod mi je prav tako ponovno spregovoril, rekoč: <sup>6</sup> »Ker kakor to ljudstvo odklanja siloške vode, ki mirno tečejo in se veselijo v Recínu in Remaljájevemu sinu, <sup>7</sup> zdaj torej, glej, Gospod prinaša nadnje vode iz reke, močne in številne, celó asirskega kralja in vso njegovo slavo in prestopil bo vse njegove kanale in prestopil vse njegove bregove <sup>8</sup> in sel bo skozi Juda, preplavil bo in sel preko, segel bo celó do vrata in razprostirajoč svoje peruti bo napolnil širino twoje dežele, o Emanuel.«

<sup>9</sup> Povežite se med seboj, o ve ljudstva in razbiti boste na koščke in pazljivo prisluhnite, vti vi iz daljnih dežel, opašite se in zlomljeni boste na koščke, opašite se in zlomljeni boste na koščke. <sup>10</sup> Skupaj se posvetujte in to se bo izjalovilo, govorite besedo, pa ta ne bo obstala, kajti Bog **je** z nami.

<sup>11</sup> Kajti Gospod mi je tako govoril z močno roko in me učil, da naj ne hodim po poti tega ljudstva, rekoč: <sup>12</sup> »Ne reci: <Zarota, vsem *tistim*, ki jim bo to ljudstvo reklo: >Zarota, niti se ne bojte njihovega strahu niti ne bodi prestrašeni.<sup>13</sup> Posvečujejo Gospoda nad bojevniksi samega in **naj bo** on vaš strah in **naj bo** on vaša groza.<sup>14</sup> On vam bo svetišče, toda za kamen spotike in za skalo pohujšanja obema Izraelovima hišama, za past in za zanko prebivalcem Jeruzalema.<sup>15</sup> Številni izmed njih se bodo spotaknili, padli, zlomljeni bodo, ujeti v zanko in zajeti.

<sup>16</sup> Poveži pričevanje, zapečati postavo med mojimi učenci.<sup>17</sup> Čakal bom na Gospoda, ki svoj obraz skriva pred Jakobovo hišo in iskal ga bom.<sup>18</sup> Glejte, jaz in otroci, ki mi jih je dal Gospod, **smo** za znamenja in za čudež v Izraelu od Gospoda nad bojevniksi, ki prebiva na gori Sion.

<sup>19</sup> Ko ti bodo rekli: »Obrni se k tem, ki imajo osebne duhove in k čarovnikom, ki čivkajo in ki mrmrajo. Mar naj ne bi ljudstvo iskalo svojega Boga? Za žive k mrtvim?«<sup>20</sup> K postavi in k pričevanju. Če ne govorijo glede na to besedo, **je to** zato, ker v njih ni svetlobe.<sup>21</sup> Sli bodo skozi to, silno ogorčeni in lačni. In zgodilo se bo, da ko bodo lačni, da se bodo v jezi razburili in preklinjali svojega kralja, svojega Boga in gledali navzgor.<sup>22</sup> Pogledali bodo na zemljo in glej stiska in tema, temačnost tesnobe in gnani **bodo** v temo.

**9** Kljub temu temačnost ne **bo** takšna, kot **je bila** v njenem draženju, ko je najprej blago stiskal deželo Zábulon in deželo Neftáli in jo je potem boljboleče stiskal **ob** poti morja, onkraj Jordana, v poganski Galileji.<sup>2</sup> Ljudstvo, ki je hodilo v temi, je zagledalo veliko svetlobe. Na tiste, ki prebivajo v deželi smrtne sence, je posvetila svetloba.<sup>3</sup> Pomnožil si narod **in** nisi povečal radosti. Radostijo se pred teboj, v skladu z radostjo ob žetvi **in** kakor se **Ijudje** veselijo, ko delijo plen.<sup>4</sup> Kajti zlomil si jarem njegovega bremena in palico njegovega ramena, palico njegovega zatiralcu, kakor na dan Midjána.<sup>5</sup> Kajti vsaka bitka bojevnika **je** z zmendenim hrupom in oblekami, povaljanimi v krvi, toda **ta** bo z gorenjem **in** gorivom ognju.<sup>6</sup> Kajti nam je rojen otrok, nam je dan sin in oblast bo na njegovem ramenu in njegovo ime bo imenovan Čudoviti, Svetovalec, Mogočni Bog, Večni Oče, Princ miru.<sup>7</sup> Povečanju **njegovega** vladarstva in miru ne **bo** konca nad Davidovem prestolom in nad njegovim kraljestvom, da to odredi in da to osnuje s sodbo in s pravico od tega časa naprej, celo na veke. Gorečnost Gospoda nad bojevniksi bo to izvršila.

<sup>8</sup> Gospod je poslal besedo Jakobu in jo vžgal nad Izraelom.<sup>9</sup> Vse ljudstvo bo vedelo, **celo** Efrájim in prebivalec Samarije, ki v ponosu in arogantnosti srca govorijo:<sup>10</sup> »Opeke so padle, toda mi bomo gradili s klesanimi kamni. Egiptovske smokve so posekane, toda mi **jih** bomo zamenjali s cedrami.«<sup>11</sup> Zato bo Gospod zoper njega postavil Recínowe nasprotnike in skupaj zdržil njegove sovražnike,<sup>12</sup> spredaj Sirce in zadaj Filisteje in Izrael bodo požrli z odprtimi usti. Zaradi vsega tega njegova jeza ni odvrnjena, temveč **je** njegova roka še vedno iztegnjena.

<sup>13</sup> Kajti ljudstvo se ne obrača k tistem, ki jih udarja, niti ne isčejo Gospoda nad bojevniksi.<sup>14</sup> Zato bo Gospod v enem dnevu iz Izraela iztrebil glavo in rep, palmono vejo in loče.<sup>15</sup> Starec in častiljiv, ta **je** glava, prerok pa, ki uči laži, ta **je** rep.<sup>16</sup> Kajti voditelj tega ljudstva **jim** povzročajo, da se motijo in **tisti, ki so** vodeni od njih, so uničeni.<sup>17</sup> Zato Gospod ne bo imel nobene radosti v njihovih mladeničih niti ne bo imel usmiljenja do njihovih sirot v vdov, kajti vsakdo **je** hinavec in hudodelec in vsaka usta govorijo neumnost. Zaradi vsega tega njegova jeza ni odvrnjena, temveč **je** njegova roka še vedno iztegnjena.

<sup>18</sup> Kajti zlobnost gori kakor ogenj. Ta bo požrli osat in trnje in vnel gozdne goščave in vzdignili se bodo **kakor** vzdiganje dima.<sup>19</sup> Preko besa Gospoda nad bojevniksi je dežela zatemnjena in ljudstvo bo kakor gorivo ognju. Noben človek ne bo prizanesel svojemu bratu.<sup>20</sup> Hlastal bo na desnici in bo lačen, jedel bo na levici, pa ne bodo nasičeni. Vsak človek bo jedel meso svojega lastnega laktja:<sup>21</sup> Manáše Efrájima in Efrájim Manáseja **in** skupaj **bosta** zoper Juda. Zaradi vsega tega njegova jeza ni odvrnjena, temveč **je** njegova roka še vedno iztegnjena.

**10** Gorje tistim, ki razglašajo krivične odloke in ki pišejo muko, **ki so** jo predpisali,<sup>2</sup> da odvrnejo pomoči potrebnega stran od sodbe in da odvzamejo pravico od revnega izmed mojega ljudstva, da bi bile lahko v dove njihov plen in **da** lahko oropajo osirotelega!<sup>3</sup> Kaj boste storili na dan obiskanja in v opustošenju, **ki** bo prišlo od daleč? H komu boste pobegnili po pomoči? In kje boste pustili svojo slavo?<sup>4</sup> Brez mene se bodo sklonili pod ujetniki in padli bodo pod umorjenimi. Zaradi vsega tega njegova jeza ni odvrnjena, temveč **je** njegova roka še vedno iztegnjena.

<sup>5</sup> O Asirec, šiba moje jeze in palica v njihovi roki je moje ogorčenje.<sup>6</sup> Poslal ga bom zoper hinavski narod in zoper ljudstvo mojega besa mu bom dal zadolžitev, da vzame ukradeno blago, da vzame plen in da jih potepeta kakor ulično blato.<sup>7</sup> Vendar on ne meni tako niti njegovo srce ne misli tako, temveč **je** na njegovem srcu **to**, da uniči in iztrevi ne malo narodov.<sup>8</sup> Kajti on pravi: »**Mar** niso moji princi vsi skupaj

<sup>11</sup> ¶ For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, <sup>12</sup> Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. <sup>13</sup> Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. <sup>14</sup> And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. <sup>15</sup> And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

<sup>16</sup> Bind up the testimony, seal the law among my disciples. <sup>17</sup> And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. <sup>18</sup> Behold, I and the children whom the LORD hath given me **are** for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

<sup>19</sup> ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? <sup>20</sup> To the law and to the testimony: if they speak not according to this word, **it is** because **there is** no light in them. <sup>21</sup> And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. <sup>22</sup> And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and **they shall** be driven to darkness.

**9** Nevertheless the dimness **shall** not **be** such as **was** in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict **her by** the way of the sea, beyond Jordan, in Galilee of the nations.<sup>2</sup> The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.<sup>3</sup> Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and as men* rejoice when they divide the spoil.<sup>4</sup> For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.<sup>5</sup> For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.<sup>6</sup> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.<sup>7</sup> Of the increase of *his* government and peace **there shall** be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

<sup>8</sup> ¶ The Lord sent a word into Jacob, and it hath lighted upon Israel. <sup>9</sup> And all the people shall know, **even** Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,<sup>10</sup> The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change **them into** cedars.<sup>11</sup> Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;<sup>12</sup> The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.

<sup>13</sup> ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.<sup>14</sup> Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.<sup>15</sup> The ancient and honourable, he **is** the head; and the prophet that teacheth lies, he **is** the tail.<sup>16</sup> For the leaders of this people cause **them** to err; and **they that are** led of them **are** destroyed.<sup>17</sup> Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still.

<sup>18</sup> ¶ For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up **like** the lifting up of smoke.<sup>19</sup> Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.<sup>20</sup> And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:<sup>21</sup> Manasseh, Ephraim; and Ephraim, Manasseh: **and** they together **shall** be against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

**10** Woe unto them that decree unrighteous decrees, and that write grievousness **which** they have prescribed;<sup>2</sup> To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and **that** they may rob the fatherless!<sup>3</sup> And what will ye do in the day of visitation, and in the desolation **which** shall come from far? to whom will ye flee for help? and where will ye leave your glory?<sup>4</sup> Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

<sup>5</sup> ¶ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.<sup>6</sup> I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.<sup>7</sup> Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.<sup>8</sup> For he saith, *Are not my princes altogether*

kings? <sup>9</sup> Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? <sup>10</sup> As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; <sup>11</sup> Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? <sup>12</sup> Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. <sup>13</sup> For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*: <sup>14</sup> And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. <sup>15</sup> Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself*, *as if it were* no wood. <sup>16</sup> Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. <sup>17</sup> And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; <sup>18</sup> And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. <sup>19</sup> And the rest of the trees of his forest shall be few, that a child may write them.

<sup>20</sup> ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. <sup>21</sup> The remnant shall return, *even* the remnant of Jacob, unto the mighty God. <sup>22</sup> For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. <sup>23</sup> For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

<sup>24</sup> ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. <sup>25</sup> For yet a very little while, and the indignation shall cease, and mine anger in their destruction. <sup>26</sup> And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as his rod was* upon the sea, so shall he lift it up after the manner of Egypt. <sup>27</sup> And it shall come to pass in that day, *that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck,* and the yoke shall be destroyed because of the anointing. <sup>28</sup> He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: <sup>29</sup> They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. <sup>30</sup> Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. <sup>31</sup> Madmenah is removed; the inhabitants of Gebim gather themselves to flee. <sup>32</sup> As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem. <sup>33</sup> Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. <sup>34</sup> And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

**11** And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: <sup>2</sup> And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; <sup>3</sup> And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: <sup>4</sup> But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. <sup>5</sup> And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. <sup>6</sup> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. <sup>7</sup> And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. <sup>8</sup> And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. <sup>9</sup> They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

<sup>10</sup> ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. <sup>11</sup> And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. <sup>12</sup> And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. <sup>13</sup> The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. <sup>14</sup> But they shall fly upon the shoulders of the

kralji? <sup>9</sup> *Mar* ni Kalne kakor Kárkemiš? *Mar* ni Hamát kakor Arpád? *Mar* ni Samarija kakor Damask? <sup>10</sup> Kakor je moja roka našla kraljestva malikov in katerih rezane podobe so nadkriljevale te iz Jeruzalema in iz Samarije, <sup>11</sup> mar ne bom, kakor sem storil Samariji in njenim malikom, tako storil Jeruzalemu in njegovim malikom? <sup>12</sup> Kjerkoli se bo to pripetilo, *da* ko Gospod opravi svoje celotno delo na gori Sion in v Jeruzalemu, bom kaznoval sad aragonatega srca asirskega kralja in slavo njegovih vzvišenih pogledov. <sup>13</sup> Ker pravi: *›To* sem storil z močjo svoje dlani in s svojo modrostjo, ker sem razsoden. Ljudstvu sem odstranil meje in oropal njihove zaklade in kakor hraber *človek* ponižal prebivalce <sup>14</sup> in moja roka je našla kakor gnezdo bogastva ljudstev; in kakor nekdo zbira jajca, *ki so* ostala, sem jaz zbral vso zemljo in nikogar ni bilo, ki bi zganil perut ali odprl usta ali začivkal. <sup>15</sup> Mar se bo sekira bahala zoper tistega, ki z njo seká? *Mar* se bo žaga poveličevala zoper tistega, ki jo vleče? Kakor če bi se palica tresla zoper tiste, ki jo vzdigujejo, *ali* kakor če bi se palica sama vzdigovala, kakor če ne bi bila les. <sup>16</sup> Zato bo Gospod, Gospod nad bojevniki, med njegove rejene poslal pustost in pod njegovo slavo bo vžgal gorenje, podobno gorenju ognja. <sup>17</sup> Izraelova svetloba bo za ogenj in njegov Sveti za plamen in ta bo gorel in v enem dnevu bo pogoltnil njegovo trnje in njegove osate <sup>18</sup> § in použil bo slavo njegovega gozda in njegovega rodotvrtrega polja, tako dušo kakor telo in oni bodo kakor kadar nosilec prapora slabí. <sup>19</sup> Preostanka dreves njegovega gozda bo malo, da jih lahko otrok zapíše.

<sup>20</sup> Na tisti dan se bo zgodilo, *da* se Izraelov ostanek in tisti, ki so pobegnili od Jakobove hiše, ne bodo več ponovno naslanjali nanj, ki jih je udaril, temveč se bodo v resnici naslanjali na Gospoda, Svetega Izraelovega. <sup>21</sup> Preostanek se bo vrnil, *celó* Jakobov preostanek, k mogočnemu Bogu. <sup>22</sup> Kajti čeprav bo tvojega ljudstva Izraela kakor morskega peska, se bo *vendar* ostanek izmed njih vrnil. Odrejeno uničenje bo preplavljen s pravičnostjo. <sup>23</sup> Kajti Gospod Bog nad bojevniki bo naredil uničenje, celo določeno, v sredi vse dežele.

<sup>24</sup> Zato tako govori Gospod Bog nad bojevniki: ›O moje ljudstvo, ki prebivaš na Sionu, ne boj se Asirca. Udaril te bo s palico in svojo palico bo vzdignil zoper tebe po načinu Egipta. <sup>25</sup> Kajti še zelo kratek čas in ogorčenje bo prenehalo in moja jeza v njihovem uničenju. <sup>26</sup> Gospod nad bojevniki bo zanj razvnel bič, glede na pokol Midjána, pri Orébovi skali in *kakor je bila* njegova palica nad morjem, takoj bo vzdignil po načinu Egipta. <sup>27</sup> Na tisti dan se bo zgodilo, *da* bo njegova breme vzeto iz tvoje rame in njegov jarem iz tvojega vratu in jarem bo uničen zaradi maziljenja. <sup>28</sup> Prišel je v Ajo, prešel je do Migróna, pri Mihmášu je shranil svoje vozove. <sup>29</sup> Sli so preko prelaza. Pri Gebi so se nastanili, Rama je prestrašena, Savlova Gíbea je zbežala. <sup>30</sup> Povzdigni svoj glas, o hči galímska. Povzroči mu, da bo ta slišan do Láješa, o ubogi Anatót. <sup>31</sup> Madménah je odstranjen, prebivalci Gebíma so se zbrali skupaj, da pobegnejo. <sup>32</sup> Ta dan bo ostal pri Nobu. Svojo roko bo stresel *zoper* goro hčere sionske, jeruzalemski hrib. <sup>33</sup> Glej, Gospod, Gospod nad bojevniki, bo vejo obrezal s strahoto in tisti z visoko postavo *bodo* posekani in osabni bodo ponižani. <sup>34</sup> Z želesom bo posekal gozdne goščave in Libanon bo padel po mogočnem.

**11** Palica bo pognala iz Jesejevega debla in Poganjek bo zrastel iz njegovih korenin <sup>2</sup> in Gospodov duh bo počival nad njim, duh modrosti in razumevanja, duh nasveta in moči, duh spoznanja in strahu Gospodovega. <sup>3</sup> Naredil ga bo hitrega razumevanja v strahu Gospodovem in ne bo sodil po pogledu svojih oči niti grajal po slišanju svojih ušes, <sup>4</sup> temveč bo s pravičnostjo sodil revne in odločal z nepristranskoštjo krotkim na zemlji in zemljo bo udaril s palico svojih ust in z dihom svojih ustnic bo pokončal zlobnega. <sup>5</sup> Pravičnost bo pas njegovih ledij in zvestoba pas njegovih notranjosti. <sup>6</sup> Tudi volk bo prebival z jagnjetom in leopard se bo zleknil z otrokom. Tele, mlad lev in pitancek skupaj in vodil jih bo majhen otrok. <sup>7</sup> Krava in medvedka se bosta pasli, njuni mladiči se bodo skupaj ulegli in lev bo jedel slamo kakor vol. <sup>8</sup> Doječ otrok se bo igral na kobrini luknji in odstavljen otrok bo svojo roko položil na brlog strupene kače. <sup>9</sup> Ne bodo ne škodovali, ne uničevali na vsej moji sveti gori, kajti zemlja bo polna Gospodovega spoznanja, kakor vode pokrivajo morje.

<sup>10</sup> Na ta dan bo Jesejeva korenina, ki bo stala kakor zastava ljudstvu; njo bodo pogani iskali in njegov počitek bo veličasten. <sup>11</sup> Na tisti dan se bo zgodilo, *da* bo Gospod ponovno, drugič, naravnal svojo roko, da obnovi preostanek svojega ljudstva, ki bo preostal od Asirijske, od Egipta, od Patrósa, od Kuša, od Eláma, od Šínárja, od Hamáta in od morskih otokov. <sup>12</sup> Postavil bo zastavo za narode in zbral Izraelove pregnance in skupaj bo zbral razkropljene od Juda iz štirih koncov zemlje. <sup>13</sup> Tudi Efrájimova zavist bo odšla in Judovi nasprotniki bodo iztrebljeni. Efrájim ne bo zavidal Judu in Juda ne bo nadlegoval Efrájima. <sup>14</sup> Temveč bodo leteli na rameni Filistejcev proti Zahodu. Skupaj bodo oplenili tiste iz vzhoda, svojo roko bodo položili na Edóm in Moáb

in Amónovi otroci jih bodo ubogali.<sup>15</sup> § Gospod bo popolnoma uničil jezik egiptovskega morja in s svojim mogočnim vetrom bo stresel svojo roko nad reko in udaril jo bo v sedem vodotokov in ***ljudem*** omogočil, da jih bodo prešli v sandalih.<sup>16</sup> Tam bo glavna cesta za preostanek njegovega ljudstva, ki bo preostalo od Asirije, kakor je bila za Izrael na dan, ko je prišel gor iz egiptovske dežele.

**12** Na ta dan boš rekel: »O Gospod, hvalil te bom. Čeprav si bil jezen name, je tvoja jeza odvrnjena in me ti tolaziš.«<sup>2</sup> Glej, Bog **je** rešitev moje duše. Zaupal bom in ne bom prestrašen, kajti Gospod Jahve **je** moja moč in **moja** pesem; prav tako je postal rešitev moje duše.<sup>3</sup> Zatorej boste z radostjo zajemali vodo iz vodnjakov rešitve duš.

<sup>4</sup> Na ta dan boste rekli: »Hvalimo Gospoda, kličimo njegovo ime, med ljudstvom razglašajmo njegova dela, omenjammo, da je njegovo ime povišano.<sup>5</sup> Prepevajmo Gospodu, kajti storil je odlične stvari. To **je** znano po vsej zemlji.<sup>6</sup> Zavriskaj in zavpij, ti prebivalec Siona, kajti velik **je** Sveti Izraelov v tvoji sredi.

**13** Breme Babilona, ki ga je videl Izaija, Amócov sin.<sup>2</sup> Dvignite prapor na visoki gori, povzdignite jim glas, mahajte z roko, da lahko vstopijo v velika vrata plemičev.<sup>3</sup> Svojim posvečenim sem zapovedal, zaradi moje jeze sem poklical tudi moje mogočne, **celo** tiste, ki se razveseljujejo v mojem visočanstvu.<sup>4</sup> Hrup množice po gorah kakor od številnega ljudstva, bučen hrup kraljestev narodov, zbranih skupaj. Gospod nad bojevniki pregleduje vojsko za bitko.<sup>5</sup> Prihajajo iz daljne dežele, od konca neba, **celo** Gospod in orožja njegovega ogorčenja, da uničijo celotno deželo.

<sup>6</sup> Tulite, kajti Gospodov dan **je** pri roki, ta bo prišel kakor uničenje od Vsemogočnega.<sup>7</sup> Zato bodo vse roke oslabele in srce vsakega človeka se bo stopilo<sup>8</sup> in bali se bodo. Ostre bolečine in bridkosti se jih bodo polastile. V bolečinah bodo, kakor ženska, ki je v porodnih mukah. Osupli bodo drug nad drugim, njihovi obrazi **bodo kakor** plameni.<sup>9</sup> Glej, prihaja Gospodov dan, krut, z besom in silovito jezo, da naredi deželo opustošeno in njene grešnike bo pokončal iz nje.<sup>10</sup> Kajti zvezde neba in njegova ozvezdja ne bodo dajala svoje svetlobe. Sonce bo otemelnil v svojem vzhajjanju in luna svoji svetlobi ne bo povzročila, da sveti.<sup>11</sup> Zemeljski **[krog]** bom kaznoval zaradi **njihovega** zla in zlobne zaradi njihove krivičnosti in povzročil bom, da se aragonca ponosnih konča in ponizal bom oholost strašnih.<sup>12</sup> Človeka bom naredil dragocenjšega kakor čisto zlato, celo človeka kakor zlat klin iz Ofirja.<sup>13</sup> Zato bom stresel nebo in zemlja se bo odmaknila iz svojega mesta, v besu Gospoda nad bojevniki in na dan njegove krute jeze.<sup>14</sup> Ta bo kakor preganjana srna in kakor ovca, katere noben človek ne zbira. Obrnili se bodo vsak človek k svojemu lastnemu ljudstvu in vsak bo bežal v svojo lastno deželo.<sup>15</sup> Vsak, kdor je najden, bo preboden in vsak, kdor **Jim je** pridružen, bo padel pod mečem.<sup>16</sup> Tudi njihovi otroci bodo razbiti na koščke pred njihovimi očmi, njihove hiše bodo oplenjene in njihove žene posiljene.<sup>17</sup> Glej, zoper njih bom razvnel Medijce, ki se ne bodo ozirali na srebro in **glede** zlata, v njem se ne bodo razveseljevali.<sup>18</sup> Tudi **njihovi** loki bodo mladeniče raztreščili na koščke in ne bodo imeli usmiljenja do sadu maternice; njihovo oko ne bo prizaneslo otrokom.

<sup>19</sup> Babilon, slava kraljestev, lepota kaldejske odličnosti, bo kakor ko je Bog razdejal Sódomo in Gomóro.<sup>20</sup> Ta ne bo nikoli naseljen niti se ne bo prebivalo v njem od roda do roda, niti tam Arabec ne bo postavil šotorja, niti tam pastirji ne bodo postavljeni svojih staj.<sup>21</sup> Temveč bodo tam ležale divje puščavske živali in njihove hiše bodo polne otožnih živih ustvarjenih bitij in sove bodo prebivale tam in kozjenogi bodo tam plesali.<sup>22</sup> Divje živali iz otokov bodo klicale v njihovih zapuščenih hišah in zmaji v **njihovih** prijetnih palačah in njen čas **je** blizu, da pride in njeni dnevi ne bodo podaljšani.

**14** Kajti Gospod bo imel usmiljenje do Jakoba in bo še izbral Izrael in jih postavil v njihovo lastno deželo, in tujci bodo združeni z njimi in se bodo trdno pridružili Jakobovi hiši.<sup>2</sup> Ljudstvo jih bo vzel v last v Gospodovi deželi za služabnike in pomočnike. Odvedli jih bodo ujetje tisti, katerih ujetniki so bili v vladali bodo nad svojimi zatiralcji.<sup>3</sup> Na ta dan se bo zgodilo, ko ti bo Gospod dal počitek pred twojo bridkostjo, pred twojim strahom in pred trdim suženjstvom, s čimer si bil primoran, da služis,

<sup>4</sup> da boš vzel ta pregovor zoper babilonskega kralja in rekel: »Kako je zatiralec končal! Zlato mesto je končalo!<sup>5</sup> Gospod je zlomil palico zlobnih **in** žežlovladarjev.<sup>6</sup> Tisti, ki je v besu udaril ljudstvo z nenehnim udarcem, tisti, ki je narodom vladal v jezi, je preganjan **in** nihče ne zadržuje.<sup>7</sup> Celotna zemlja je pri počiku **in** mirna. Oni izbruhnejo v petje.<sup>8</sup> Da, ciprese se razveseljujejo ob tebi **in** libanonske cedre, **rekoč:** »Odkar si položen dol, noben sekalec ni prisel zoper nas.<sup>9</sup> Pekel od spodaj vztrepetava zaradi tebe, da **te** sreča ob twojem prihodu. Zaradi tebe razvnema mrtve, **celo** vse zemeljske vodje, iz njihovih prestolov je dvignil vse kralje narodov.<sup>10</sup> Vsi ti bodo govorili in ti rekli: »Si tudi ti postal slaboten kakor mi? Si postal podoben nam?<sup>11</sup> Tvoj pomp je

Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.<sup>15</sup> And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod.<sup>16</sup> And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

**12** And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me.<sup>2</sup> Behold, God **is** my salvation; I will trust, and not be afraid: for the LORD JEHOVAH **is** my strength and **my** song; he also is become my salvation.<sup>3</sup> Therefore with joy shall ye draw water out of the wells of salvation.

<sup>4</sup> And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.<sup>5</sup> Sing unto the LORD; for he hath done excellent things: this **is** known in all the earth.<sup>6</sup> Cry out and shout, thou inhabitant of Zion: for great **is** the Holy One of Israel in the midst of thee.

**13** The burden of Babylon, which Isaiah the son of Amoz did see.<sup>2</sup> Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.<sup>3</sup> I have commanded my sanctified ones, I have also called my mighty ones for mine anger, **even** them that rejoice in my highness.<sup>4</sup> The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.<sup>5</sup> They come from a far country, from the end of heaven, **even** the LORD, and the weapons of his indignation, to destroy the whole land.

<sup>6</sup> ¶ Howl ye; for the day of the LORD **is** at hand; it shall come as a destruction from the Almighty.<sup>7</sup> Therefore shall all hands be faint, and every man's heart shall melt:<sup>8</sup> And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces **shall be as flames.**<sup>9</sup> Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.<sup>10</sup> For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.<sup>11</sup> And I will punish the world for **their** evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.<sup>12</sup> I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.<sup>13</sup> Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.<sup>14</sup> And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.<sup>15</sup> Every one that is found shall be thrust through; and every one that is joined **unto them** shall fall by the sword.<sup>16</sup> Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.<sup>17</sup> Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.<sup>18</sup> Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

<sup>19</sup> ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.<sup>20</sup> It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.<sup>21</sup> But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.<sup>22</sup> And the wild beasts of the islands shall cry in their desolate houses, and dragons in **their** pleasant palaces: and her time **is** near to come, and her days shall not be prolonged.

**14** For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.<sup>2</sup> And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.<sup>3</sup> And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

<sup>4</sup> ¶ That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!<sup>5</sup> The LORD hath broken the staff of the wicked, and the sceptre of the rulers.<sup>6</sup> He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.<sup>7</sup> The whole earth is at rest, and is quiet: they break forth into singing.<sup>8</sup> Yea, the fir trees rejoice at thee, and the cedars of Lebanon, **saying**, Since thou art laid down, no feller is come up against us.<sup>9</sup> Hell from beneath is moved for thee to meet **thee** at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.<sup>10</sup> All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto

us?<sup>11</sup> Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.<sup>12</sup> How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!<sup>13</sup> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:<sup>14</sup> I will ascend above the heights of the clouds; I will be like the most High.<sup>15</sup> Yet thou shalt be brought down to hell, to the sides of the pit.<sup>16</sup> They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms?<sup>17</sup> That made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?<sup>18</sup> All the kings of the nations, *even* all of them, lie in glory, every one in his own house.<sup>19</sup> But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.<sup>20</sup> Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned.<sup>21</sup> Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.<sup>22</sup> For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.<sup>23</sup> I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

<sup>24</sup> ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:<sup>25</sup> That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.<sup>26</sup> This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.<sup>27</sup> For the LORD of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?<sup>28</sup> In the year that king Ahaz died was this burden.

<sup>29</sup> ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent.<sup>30</sup> And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.<sup>31</sup> Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times.<sup>32</sup> What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

**15** The burden of Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;<sup>2</sup> He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off.<sup>3</sup> In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.<sup>4</sup> And Heshbon shall cry, and Elealeh: their voice shall be heard *even unto* Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.<sup>5</sup> My heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

<sup>6</sup> For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.<sup>7</sup> Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.<sup>8</sup> For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.<sup>9</sup> For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

**16** Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.<sup>2</sup> For it shall be, *that*, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.<sup>3</sup> Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.<sup>4</sup> Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.<sup>5</sup> And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

<sup>6</sup> ¶ We have heard of the pride of Moab; *he is* very proud: *even of* his haughtiness, and his pride, and his wrath: *but* his lies *shall not be* so.<sup>7</sup> Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely *they are* stricken.<sup>8</sup> For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even unto* Jazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea.

priveden dol h grobu *in* zvok tvojih lir. Ličinka se razteguje pod teboj in ličinke te pokriva. <sup>12</sup> § Kako si padel z neba, o Lucifer, sin jutra: *Kako* si posekan na tla, ki si naroči slabil!<sup>13</sup> Ker si rekel v svojem srcu: »Vzpel se bom v nebesa, svoj prestol bom povzdignil nad Božje zvezde. Tudi na gori skupnosti bom sedel, na obronkih severa,<sup>14</sup> nad višine oblakov se bom dvignil, podoben bom Najvišnjemu.«<sup>15</sup> Vendar boš priveden dol v pekel, na obronke Jame.<sup>16</sup> Tisti, ki te vidijo, te bodo natančno ogledovali *in* preudarjali, *rekoč*: »Mar je to mož, ki je počel, da je zemlja trepetala, ki je pretresal kraljestva,<sup>17</sup> ki je naredil zemeljski *[krog]* kakor divjino in uničil njegova mesta, *ki* ni odprl hiše svojih ujetnikov?«<sup>18</sup> Vsi kralji narodov, *celo* vsi izmed njih, ležijo v slavi, vsak v svoji lastni hiši.<sup>19</sup> Ti pa si izvržen iz svojega groba, kakor gnušna mladika *in* *kakor* oblačilo tistih, ki so umorjeni, prebodeni z mečem, ki gredo dol k jamskim kamnom, kakor truplo, pomendrano pod stopali.<sup>20</sup> Ne boš pridružen z njimi pri pokopu, ker si uničil svojo deželo *in* umoril svoje ljudstvo. Seme hudodelcev nikoli ne bo ugledno.<sup>21</sup> Pripravite pokol za njegove otroke zaradi krivičnosti njihovih očetov, da ne vstanejo niti ne vzamejo v last dežele niti ne napolnijo obličja zemeljskega *[kroga]* z mesti.<sup>22</sup> Kajti dvignil se bom proti njim,« govorí Gospod nad bojevniki, »in iztrebil iz Babilona ime in ostanek, sina in nečaka,« govorí Gospod.<sup>23</sup> Prav tako ga bom naredil posest za bobnarico in vodne tolmune v pometel ga bom z metlo uničenja,« govorí Gospod nad bojevniki.

<sup>24</sup> Gospod nad bojevniki je prisegel, rekoč: »Zagotovo, kakor sem si zamislil, tako se bo zgodilo in kakor sem se namenil, *tako* bo ostalo,<sup>25</sup> da bom v svoji deželi zlomil Asirca in na svojih gorah ga bom pomendral pod stopalom. Potem bo njegov jarem odšel od njih in njegovo breme bo odšlo iz njihovih ramen.«<sup>26</sup> To *je* namen, ki je namenjen nad celotno zemljo, in to *je* roka, ki je iztegnjena nad vsemi narodi.<sup>27</sup> Kajti Gospod nad bojevniki se je namenil in kdo bo *to* razveljavil? Njegova roka *je* iztegnjena in kdo jo bo zavrnil?<sup>28</sup> To breme je bilo v letu, ko je kralj Aház umrl.

<sup>29</sup> Ne razveseli se ti, celotna Filisteja, ker je palica tistega, ki te je udaril, zlomljena, kajti iz kače korenine bo prišla strupena kača in njen sad *bo* ognjena leteča kača.<sup>30</sup> Prvorojenec revnega bo nahranjen in pomoči potreben se bo ulegel v varnosti in z lakoto bom ubil twojo korenino, on pa bo pokončal twoj preostanek.<sup>31</sup> Tulite, o velika vrata, jokaj, o mesto, ti, celotna Palestina *si* raztopljeni, kajti iz severa bo prišel dim in nihče ne *bo* sam v svojih določenih časih.<sup>32</sup> Kaj bo *nekdo* potem odgovoril poslancem naroda? Da je Gospod ustavil Sion in revni izmed njegovega ljudstva bodo zaupali vanj.

**15** Breme Moába. Ker je ponoči Ar Moáb opustošen *in* priveden v tišino, ker je ponoči Kir Moáb opustošen *in* priveden v tišino;<sup>2</sup> § odšel je gor do Bajita in do Dibóna, visoka kraja, da bi jokal. Moáb bo tulil nad Nebójem in nad Médebo, na vseh njihovih glavah *bo* plešavost *in* vsaka brada bo odrezana.<sup>3</sup> Na njihovih ulicah se bodo opasovali z vrečevino, na vrhovih njihovih hiš in na njihovih ulicah bo vsakdu tulil, obilno jokajoč.<sup>4</sup> Hešbón bo vpil in Elalé. Njun glas bo slišati *celo* do Jahaca, zato bodo oboroženi moábski vojaki zavpili, njegovo življenje mu bo mučno.<sup>5</sup> Moje srce bo vpilo zaradi Moába, njegovi ubežniki *bodo bežali* do Coarja, telica starosti treh let, kajti ob vzpenjanju Luhita bodo jokajoč šli gor, kajti na poti Horonájima bodo vzdignili krik pogube.

<sup>6</sup> Kajti vode Nimrima bodo zapušcene, kajti seno je propadlo, trava je posušena, tam ni nobene zelene stvari.<sup>7</sup> Zato bodo obilje, ki so ga dobili in to, kar so nakopičili, odnesli proč k vrbovemu potoku.<sup>8</sup> Kajti vpitje je šlo naokoli Moábovih mej, njihovo tuljenje do Eglájima in njihovo tuljenje do Beér Elíma.<sup>9</sup> Kajti vode Dimóna bodo polne krvi, kajti privedel bom več nad Dimón, leve nad tiste, ki pobegnejo iz Moába in nad preostanek dežele.

**16** Pošljite jagnje k vladarju dežele iz Sele k divjini, h gori hcere sionske.<sup>2</sup> Kajti zgodilo se bo, *da* kakor je tavajoč ptič vržen iz gnezda, *tako* bodo moábske hcere pri prehodih Arnóna.<sup>3</sup> Posvetuj se, izvrši sodbo, svojo senco naredi kakor noč v sredi opoldneva, skrij pregnance, ne izdaj tistega, ki tava.<sup>4</sup> Naj moji pregnanci prebivajo s teboj, Moáb. Bodи jim skrivališče pred obličjem plenilca. Izsiljevalec je pri koncu, plenilec pojenuje, kajti zatiralci so použiti iz dežele.<sup>5</sup> V usmiljenju bo prestol postavljen in sedel bo na njem v resnici, v Davidovem šotorskem svetišču, sodeč, iščoč sodbe in pospešuječ pravičnost.

<sup>6</sup> Slišali smo o Moábovem ponosu; zelo *je* ponosen, *celo* o njegovi ohlosti in njegovem ponosu in njegovem besu, *toda* njegove laži ne *bodo* takšne.<sup>7</sup> Zato bo Moáb tulil za Moábom, vsi bodo tulili, kajti temelji Kir Heresa bodo žalovali; zagotovo *so* udarjeni.<sup>8</sup> Kajti hešbónska polja pešajo *in* vino iz Sibme. Gospodarji poganov so zlomili njegove glavne sadike, prišli so *celo* do Jazérja, taval so *skozi* divjino. Njegovi poganji se iztezajo, odšli so preko morja.

<sup>9</sup> Zato bom z jokom objokoval sibmansko trto iz Jazērja. Namakal te bom s svojimi solzami, o Hešbón in Elaléja, zaradi vpitja za tvojimi poletnimi sadovi in ker je tvoja žetev propadla. <sup>10</sup> Veselje je odvzeto in radost iz obilnega polja in v vinogradih ne bo prepevanja niti ne bo vriskanja niti tam ne bo vpitja. Tlačitelji ne bodo tlačili nobenega vina v svojih stiskalnicah; *njihovemu* vriskanju ob *trgatvi* sem naredil, da odneha. <sup>11</sup> Zato bo moja notranjost zvenela kakor harfa za Moábom in moji notranji deli za Kir Heresom.

<sup>12</sup> In zgodilo se bo, ko bo videno, da je Moáb izmučen na visokih krajih, da bo prišel k svojemu svetišču, da moli, toda ne bo prevladal.

<sup>13</sup> To je beseda, ki jo je od tistega časa Gospod govoril glede Moába.

<sup>14</sup> Toda sedaj je Gospod govoril, rekoč: »Žnotraj treh let, kakor so najemnikova leta in Moábova slava bo zaničevana z vso tisto veliko množico in preostanek **bo** zelo majhen **in** slaboten.«

**17** Breme Damaska: »Glej, Damask je odvzet od tega, da je mesto in bo kup razvalin. <sup>2</sup> Mesta Aroérja so zapuščena. Ta bodo za trope, ki bodo legli in nihče *jih* ne bo strašil. <sup>3</sup> Trdnjava bo prav tako prenehala od Efrájima in kraljestvo od Damaska in preostanek iz Sirije. Oni bodo kakor slava Izraelovih otrok,« govorí Gospod nad bojevniki. <sup>4</sup> »Na tisti dan se bo zgodilo, da se bo Jakobova slava stanjšala in mastnost njegovega mesa bo shujšala. <sup>5</sup> To bo kakor ko žanjec zbira žito in s svojim laktom žanje klasje, in to bo kakor tisti, ki zbira klasje v dolini Rafájim.

<sup>6</sup> Vendar bodo v njem ostali paberkovalni grozdi, kakor tresenje oljke, dve *ali* tri jagode na vrhu najvišje veje, štiri *ali* pet na njenih zunanjih rodovitnih mladikah,« govorí Gospod, Izraelov Bog. <sup>7</sup> Na tisti dan bo človek gledal k svojemu Stvarniku in njegove oči bodo imele spoštovanje do Svetega Izraelovega. <sup>8</sup> Ne bo gledal k oltarjem, delu svojih rok, niti ne bo spoštoval *tega*, kar so naredili njegovi prsti ali ašer ali podob.

<sup>9</sup> Na tisti dan bodo njegova utrjena mesta kakor zapuščena veja in najvišja mladika, ki so jo pustili zaradi Izraelovih otrok in tam bo opustošenje. <sup>10</sup> Ker si pozabil Boga rešitve svoje duše in se nisi spominjal skale svoje moči, zato boš sadil prijetne rastline in jih cepil s tujimi cepljenji. <sup>11</sup> Podnevi boš svoji rastlini naredil, da zraste in zjutraj boš svojemu semenu naredil, da cveti, *toda* žetev **bo** kup na dan žalosti in obupne bridkosti.

<sup>12</sup> Gorje množici številnih ljudi, *ki* zganjajo hrup, podoben hrupu morij in vrvežu narodov, *ki* delajo vrvež, podoben vrvežu mogočnih vodá! <sup>13</sup> Narodi bodo hiteli kakor besnenje mnogih vodá, toda *Bog* jih bo ukoril in pobegnili bodo daleč proč in pregnani bodo kakor pleve gora pred vetrom in kakor kotaleča se stvar pred vrtinčastim vetrom. <sup>14</sup> Glej, ob večernem času stiska **in** pred jutrom ga ni. To je delež tistih, ki nas plenijo in žreb tistih, ki nas ropajo.

**18** Gorje deželi, zasenčeni s perutmi, ki je onkraj etiopskih rek, <sup>2</sup> § ki pošilja predstavnike po morju, celo v posodah iz ločja na vodah, rekoč: »Pojdite, vi nagli poslanci, k narodu, razkropljenemu in razgaljenemu, k ljudstvu, strašnemu od njihovega začetka do zdaj; narodu razdeljenemu in pomendranemu, katerega deželo so oplenile reke! <sup>3</sup> Vsi vi naseljeni zemeljskega [*krogja*] in prebivalci na zemljì, glejte, ko dviguje zastavo na gorah in ko zatobi na šofar, prisluhnite. <sup>4</sup> Kajti tako mi je rekel Gospod: ›Vzel si bom svoj počitek in preudaril bom v svojem bivališču, kakor sončna vročina na rastlinah in kakor oblak rose v vročini žetve. <sup>5</sup> § Kajti pred žetvijo, ko je brst popoln in kislo grozdje dozoreva v cvetu, bo z obdelovalnimi kavlji odrezal takо poganjke, kakor odvezel **in** odrezal mladike. <sup>6</sup> Skupaj bodo prepusčeni perjadi gora in zemeljskim živalim, in perjad bo na njih preživelha čas žetve in vse zemeljske živali bodo prezimovale na njih.

<sup>7</sup> V tistem času bo prineseno darilo Gospodu nad bojevniki, od ljudstva, razkropljenega in razgaljenega in od ljudstva, ki je strašno od svojega začetka do sedaj, naroda, ki je razdeljen in pomendran pod stopalom, katerega deželo so oplenile reke, do kraja imena Gospoda nad bojevniki, gore Sion.«

**19** Breme Egipta. Glej, Gospod jaha na naglem oblaku in prišel bo v Egipt in egiptovski maliki bodo drhteli ob njegovi prisotnosti in srce Egipta se bo stopilo v njegovi sredi. <sup>2</sup> »Egipčane bom naravnal zoper Egipčane in bojevali se bodo vsak zoper svojega brata in vsak zoper svojega soseda, mesto zoper mesto **in** kraljestvo zoper kraljestvo. <sup>3</sup> Egiptovski duh bo odgovadel v njihovi sredi in uničil bom njihov nasvet in iskali bodo k malikom in h krotilcem in k tistim, ki imajo osebne duhove in k čarovnikom. <sup>4</sup> Egipčane bom predal v roko krutega gospodarja in silovit kralj bo vladal nad njimi,« govorí Gospod, Gospod nad bojevniki. <sup>5</sup> Vode iz morja se bodo posušile in reke bodo zapuščene in posušene. <sup>6</sup> Reke bodo obrnila daleč proč **in** obrambni jarki bodo izpraznjeni ter posušeni. Trstje in rogoz bo ovenelo. <sup>7</sup> § Papirno trstje pri potokih, pri ustju potokov in vsaka posejana stvar ob potokih bo ovenela, bo odgnana in ne bo *je več*. <sup>8</sup> Tudi ribiči bodo žalovali in vsi

<sup>9</sup> ¶ Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen. <sup>10</sup> And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their* vintage shouting to cease. <sup>11</sup> Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hares.

<sup>12</sup> ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

<sup>13</sup> This *is* the word that the LORD hath spoken concerning Moab since that time. <sup>14</sup> But now the LORD hath spoken, saying, Within three years, as the

years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant **shall be** very small **and** feeble.

**17** The burden of Damascus. Behold, Damascus is taken away from **being** a city, and it shall be a ruinous heap. <sup>2</sup> The cities of Aroer **are** forsaken: they shall be for flocks, which shall lie down, and none shall make **them** afraid. <sup>3</sup> The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts. <sup>4</sup> And in that day it shall come to pass, **that** the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. <sup>5</sup> And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

<sup>6</sup> ¶ Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two **or** three berries in the top of the uppermost bough, four **or** five in the outmost fruitful branches thereof, saith the LORD God of Israel. <sup>7</sup> At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. <sup>8</sup> And he shall not look to the altars, the work of his hands, neither shall respect **that** which his fingers have made, either the groves, or the images.

<sup>9</sup> ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation. <sup>10</sup> Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: <sup>11</sup> In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: **but** the harvest **shall be** a heap in the day of grief and of desperate sorrow.

<sup>12</sup> ¶ Woe to the multitude of many people, **which** make a noise like the noise of the seas; and to the rushing of nations, **that** make a rushing like the rushing of mighty waters! <sup>13</sup> The nations shall rush like the rushing of many waters: but **God** shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. <sup>14</sup> And behold at eveningtide trouble; **and** before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

**18** Woe to the land shadowing with wings, which *is* beyond the rivers of Ethiopia: <sup>2</sup> That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, **saying**, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! <sup>3</sup> All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. <sup>4</sup> For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, **and** like a cloud of dew in the heat of harvest. <sup>5</sup> For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away **and** cut down the branches. <sup>6</sup> They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

<sup>7</sup> ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

**19** The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. <sup>2</sup> And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, **and** kingdom against kingdom. <sup>3</sup> And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. <sup>4</sup> And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts. <sup>5</sup> And the waters shall fail from the sea, and the river shall be wasted and dried up. <sup>6</sup> And they shall turn the rivers far away; **and** the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. <sup>7</sup> The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither,

be driven away, and be no *more*.<sup>8</sup> The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.<sup>9</sup> Moreover they that work in fine flax, and they that weave networks, shall be confounded.<sup>10</sup> And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

<sup>11</sup> ¶ Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?<sup>12</sup> Where are they? where are thy wise *men*? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.<sup>13</sup> The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.<sup>14</sup> The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.<sup>15</sup> Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.<sup>16</sup> In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.<sup>17</sup> And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself; because of the counsel of the LORD of hosts, which he hath determined against it.

<sup>18</sup> ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.<sup>19</sup> In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.<sup>20</sup> And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.<sup>21</sup> And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.<sup>22</sup> And the LORD shall smite Egypt: he shall smite and heal *it*: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.

<sup>23</sup> ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.<sup>24</sup> In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:<sup>25</sup> Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

**20** In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;<sup>2</sup> At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.<sup>3</sup> And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;<sup>4</sup> So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.<sup>5</sup> And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.<sup>6</sup> And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

**21** The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.<sup>2</sup> A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.<sup>3</sup> Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.<sup>4</sup> My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.<sup>5</sup> Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.<sup>6</sup> For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.<sup>7</sup> And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:<sup>8</sup> And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:<sup>9</sup> And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.<sup>10</sup> O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

<sup>11</sup> ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?<sup>12</sup> The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

<sup>13</sup> ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.<sup>14</sup> The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.<sup>15</sup> For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.<sup>16</sup> For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:<sup>17</sup> And the residue of the number of archers, the

tisti, ki mečejo trnek v potoke, bodo žalovali in tisti, ki razširjajo mreže nad vodami, bodo pešali.<sup>9</sup> Poleg tega bodo zbegani tisti, ki delajo s tankim lanom in tisti, ki tkoje mreže.<sup>10</sup> § Zlomljeni bodo v svojih namenih vsi, ki delajo zapornice **in** ribnike za ribe.

<sup>11</sup> Zagotovo **so** princi Coana bedaki, nasvet modrih faraonovih svetovalcev je postal brutalen. Kako pravite faraonu: »Jaz **sem** sin modrega, sin starodavnih kraljev?«<sup>12</sup> Kje **so** tisti? Kje **so** tvoji modri **možje?** In naj ti sedaj povеди in naj vedo kaj je Gospod nad bojevniki namenil nad Egipтом.<sup>13</sup> Princi Coana so postali bedaki, princi Nofa so zavedeni, zapeljali so tudi Egipt, **celo tiste, ki so** opora njegovih rodov.<sup>14</sup> Gospod je v njihovo sredo pomešal sprevrženega duha in Egiptu so storili, da se moti v vsakem svojem delu, kakor se pijan **mož** opoteka v svojem bruhanju.<sup>15</sup> Niti tam ne bo **nobenega** dela za Egipt, katerega bi glava ali rep, palmova veja ali ločje lahko opravili.<sup>16</sup> Na tisti dan bo Egipt podoben ženski in bo prestrašen in bal se bo zaradi tresenja roke Gospoda nad bojevniki, ki jo trese nad njim.<sup>17</sup> Judova dežela bo strahota Egiptu. Vsak, kdor jo omenja, bo v sebi prestrašen zaradi namena Gospoda nad bojevniki, katerega je določil zoper njega.

<sup>18</sup> § Na tisti dan bo pet mest v egiptovski deželi govorilo kánaanski jekiz in prisegalo pri Gospodu nad bojevniki; eno bo imenovano Mesto uničenja.<sup>19</sup> Na tisti dan bo tam oltar Gospodu v sredi egiptovske dežele in steber Gospodu pri njegovi meji.<sup>20</sup> Ta bo za znamenje in za pričevanje Gospodu nad bojevniki v egiptovski deželi, kajti klicali bodo h Gospodu zaradi zatiralcev in poslat jim bo rešitelja in mogočnega in ta jih bo osvobodil.<sup>21</sup> Gospod bo znan Egiptu in Egiptčani bodo na tisti dan poznali Gospoda in opravljal klavno daritev in darovanje. Da, prisegali bodo prisego h Gospodu in **jo** izvedli.<sup>22</sup> Gospod bo udaril Egipt. Udaril **ga** bo in ozdravil in vrnili se bodo **celo** h Gospodu in izprošen bo od njih in jih bo ozdravil.

<sup>23</sup> Na tisti dan bo tam glavna cesta iz Egipta v Asirijo in Asirec bo prišel v Egipt in Egiptčan v Asirijo in Egiptčani bodo služili z Asirci.<sup>24</sup> Na tisti dan bo Izrael tretji z Egiptom in Asirijo, **celo** blagoslov v sredi dežele,<sup>25</sup> katerega bo Gospod nad bojevniki blagoslovil, rekoč: »Blagoslovljen **bodi** Egipt, moje ljudstvo in Asirija, delo mojih rok in Izrael, moja dedičina.«

**20** § V letu, ko je Tartan prišel v Ašdód (ko ga je asirski kralj Sargon poslal) in se boril zoper Ašdód in ga zavzel,<sup>2</sup> ob istem času je spregovoril Gospod po Izaiju, Amócovemu sinu, rekoč: »Pođi in odveži vrečevino s svojih ledij in sezuj si svoj čevalj s svojega stopala.« In storil je tako, hodeč nag in bos.<sup>3</sup> Gospod je rekel: »Podobno kot moj služabnik Izaija tri leta hodi nag in bos **za** znamenje in čudo nad Egiptom in nad Etiopijo,<sup>4</sup> tako bo asirski kralj odvedel Egiptčane ujetnike in Etiopce ujetnike, mlade in stare, nage in bose, celo z **njihovimi** nepokritimi zadnjicami, v egiptovsko sramoto.<sup>5</sup> Bali se bodo in osramočeni bodo od Etiopije, njihovega pričakovanja in od Egipta, njihove slave.<sup>6</sup> Prebivalec tega otoka bo na tisti dan rekel: »Glej, takšno **je** naše pričakovanje, kamor smo pobegnili po pomoči, da bi bili osvobojeni pred asirskim kraljem in kako bomo pobegnili?«

**21** Breme puščave morja. Kakor gredo skozi vrtinčasti vetrovi na jugu, tako ta prihaja iz puščave, iz strašne dežele.<sup>2</sup> Mučno videnje mi je naznanjeno, zahrbitnež postopa zahrbitno in plenile pleni. Pojdgor, o Elám. Oblégaj, o Medija. Vsemu njihovemu vzdihovanju sem storil, da preneha.<sup>3</sup> Zato so moja ledja napolnjena z bolečino. Polastile so se me ostre bolečine, kakor ostre bolečine ženske, ki je v porodnih mukah. Sklonjen sem bil ob poslušanju **tega**, ob gledanju **tega** sem bil zaprepaden.<sup>4</sup> Moje srce trepeta, grozljivost me je preplašila. Noč mojega užitka mi je obrnil v strah.<sup>5</sup> Pripravite mizo, stražite v stražnem stolpu, jezte, pijte. Vstanite, vi princi **in** pomazilite ščit.<sup>6</sup> Kajti tako mi je rekel Gospod: »Pođi, postavi stražarja, naj razglasil kar vidi.«<sup>7</sup> Ta je zagledal bojni voz z nekaj konjeniki, voz z osli **in** voz s kamelami in marljivo prisluhnil z mnogo pozornosti<sup>8</sup> ter zavpil: »Lev.« Moj Gospod, nenehno stojim na stražnem stolpu podnevi in na svojo stražo sem postavljen cele noči<sup>9</sup> in glej, sem prihaja bojni voz z možmi, z nekaj konjeniki.« Odgovoril je in rekel: »Babilon je padel, padel je in vse rezane podobe njegovih bogov je zdrobil na tla.«<sup>10</sup> O moja mlatev in žito mojih tal. To, kar sem slišal od Gospoda nad bojevniki, Izraelovega Boga, sem vam naznani.

<sup>11</sup> Breme o Dumi. Kliče me iz Seirja: »Stražar, kaj je glede noči? Stražar, kaj je glede noči?«<sup>12</sup> Stražar je rekel: »Prihaja jutro in tudi noč. Ce hočete poizvedeti, poizvejte. Vrnite se, pridite.«

<sup>13</sup> Breme nad Arabijo. V arabskem gozdu boste prenočevale, o ve, potujejoče skupine Dedánovcev.<sup>14</sup> Prebivalci dežele Temá so prinesli vodo tistemu, ki je bil žejen. Tistega, ki je bežal, so prestregli s svojim kruhom.<sup>15</sup> Kajti pobegnili so pred meči, pred izvlečenim mečem, pred napetim lokom in pred bolečino vojne.<sup>16</sup> Kajti tako mi je rekel Gospod: »Znotraj leta, glede na najemnikova leta in vsa slava Kedárja bo padla.<sup>17</sup> Preostanek izmed števila lokostrelcev, močni može izmed kedárskih otrok, bodo zmanjšani,« kajti Gospod, Izraelov Bog, je **to** govoril.

**22** Breme doline videnj. Kaj te sedaj pesti, da si v celoti odšel gor k hišnim streham? <sup>2</sup>Ti, ki si poln razgrajanja, hrupno mesto, radostno mesto. Tvoji umorjeni *možje* niso umorjeni z mečem niti niso umrli v bitki. <sup>3</sup>Vsi tvoji vladarji so skupaj pobegnili. Zvezani so z lokostrelci. Vsi, ki so najdeni v tebi, so zvezani skupaj, *ki* so pobegnili od daleč. <sup>4</sup>Zatorej sem rekel: »Poglejte proč od mene, grenko bom jokal, ne trudite se, da bi me potolažili zaradi plenjenja hčere mojega ljudstva. <sup>5</sup>Kajti *to je* dan stiske, mendranja in zmedenosti od Gospoda Boga nad bojevniku v dolini videnja, podiranja zidov in vpitja h goram. <sup>6</sup>Elám je nosil tul z bojnimi vozovi mož *in* konjeniki in Kir je odkril ščit. <sup>7</sup>In zgodilo se bo, *da* bodo tvoje izbrane doline polne vozov in konjeniki se bodo postrojili pri velikih vratih.

<sup>8</sup>Odkril je Judovo pokrivalo in na tisti dan si pogledal k bojni opremi gozdne hiše. <sup>9</sup>Videli ste tudi vrzeli Davidovega mesta, da jih je mnogo in zbrali ste skupaj vode spodnjega ribnika. <sup>10</sup>Prešeli ste jeruzalemske hiše in porušili hiše, da utrdite obzidje. <sup>11</sup>Naredili ste tudi jarek med dvema zidovoma za vodo iz starega ribnika, toda niste pogledali k njegovemu izdelovalcu niti niste imeli spoštovanja do tistega, ki ga je dolgo nazaj oblikoval. <sup>12</sup>Na tisti dan je Gospod Bog nad bojevniku klical k jokanju, žalovanju, k plešavosti in k opasovanju z vrčevino <sup>13</sup>in glej, radošt in veselje, klanjanje volov in ubijanje ovc, žrtve mesa in pitja vina. Jejmo in pijmo, kajti jutri bomu umrli. <sup>14</sup>To je bilo razdetoto v moja ušesa po Gospodu nad bojevniku: »Zagotovo ta krivičnost ne bo očiščena od vas, dokler ne umrete,« govori Gospod Bog nad bojevniku.

<sup>15</sup>Tako govori Gospod Bog nad bojevniku: »Pojdi, stopi k temu zakladniku, *celó* k Šebnáju, ki *je* nad hišo *in reci*: <sup>16</sup>>Kaj imaš tukaj? In koga imaš tukaj, da si si tukaj izklesal mavzolej *kakor* kdor si kleše mavzolej na višavi *in* ki zase vrezuje prebivališče v skali? <sup>17</sup>Glej, Gospod te bo odvedel proč z mogočnim ujetništvom in zagotovo te bo pokril. <sup>18</sup>Zagotovo se bo nasilno obrnil in te zalučal *kakor* žogo v veliko deželo. Tam boš umrl in tam *bodo* vozovi tvoje slave sramota hiši tvojega gospoda. <sup>19</sup>»Odginal te bom iz tvojega položaja in iz tvojega mesta te bo zvrnil.

<sup>20</sup>Na tisti dan se bo zgodilo, da bom poklical svojega služabnika Eljakíma, Hilkijávega sina. <sup>21</sup>Oblekel ga bom s tvojim svečanim oblačilom, ga ojačal s tvojim pasom in tvojo vlado bom izročil v njegovo roko in on bo oče jeruzalemskim prebivalcem in Judovi hiši. <sup>22</sup>Ključ Davidove hiše bom položil na njegovo ramo; tako bo odprl in nihče ne bo zaprl; in zaprl bo in nihče ne bo odprl. <sup>23</sup>Pritrdil ga bom *kakor* žebelj na zanesljivo mesto in on bo za veličasten prestol hiši svojega očeta. <sup>24</sup>Nanj bodo obesili vso slavo hiše njegovega očeta, potomstvo in pregnancy, vse posode majhne količine, od čašastih posod, celo do vseh posod iz usnja. <sup>25</sup>Na ta dan,« govori Gospod nad bojevniku, »bo žebelj, ki je bil pritrjen na zanesljivem kraju, odstranjen, posekan in pade; in breme, ki *je bilo* na njem, bo odsekano,« kajti Gospod je *to* govoril.

**23** Breme *[naselbine]* Tir. Tulite, ve ladje iz Taršiša, kajti ta je opustošena, tako da tam ni nobene hiše niti vhoda vanjo; od dežele Kitécev jim je razdetoto. <sup>2</sup>Bodite mirni, vi prebivalci otoka, vi, katere so sidónski trgovci, ki prečkajo morje, na novo napolnili. <sup>3</sup>Ob velikih vodah *je* seme Šíhórja, žetev reke, njeno poplačilo in ona je dobiček narodom. <sup>4</sup>Bodi osramočen, o Sidón, kajti morje je spregovorilo, *celó* moč morja, rekoč: »Ne mučim se, niti ne rojevam otrok, niti ne negujem mladeničev, *niti* ne vzgajam devic. <sup>5</sup>Kakor ob poročilu glede Egipta, *tako* bodo boleče zaskrbljeni ob poročilu *iz [naselbine]* Tir. <sup>6</sup>Prepeljite se v Taršiš; tulite, vi prebivalci otoka. <sup>7</sup>*Ali* je to vaše radostno *mesto*, katerega starodavnost *je* od starodavnih dni? Njegova lastna stopala ga bodo odnesla daleč, da začasno biva. <sup>8</sup>Kdo je sprejel ta nasvet zoper *[naselbino]* Tir, obkrožujoče *mesto*, katere trgovci *so* princi, katere preprodajalci *so* častitljivi *[ljudje]* zemlje? <sup>9</sup>Gospod nad bojevniku je to namenil, da omadežuje ponos vse slave *in* da privede v zaničevanje vse častitljive *[ljudi]* zemlje. <sup>10</sup>§ Prečkaj skozi svojo deželo kakor reka, o taršiška hči. *Tam* ni več nobene moči. <sup>11</sup>Svojo roko je iztegnil nad morje, stresel je kraljestva. Gospod je izdal zapoved zoper trgovsko *mesto*, da uniči njegova močna oporišča. <sup>12</sup>Rekel je: »Ne boš se več razveseljevala, o ti zatirana devica, hči sidónska. Vstani, prečkaj h Kitécem; tudi tam ne boš imela počitka. <sup>13</sup>Glej, dežela Kaldejcev; tega ljudstva ni bilo, *dokler* ga ni Asirec osnoval za tiste, ki prebivajo v divjini. Postavili so njegove stolpe, vzdignili so njegove palate; *in* privedel ga je do ruševin. <sup>14</sup>Tulite ve ladje iz Taršiša, kajti vaša moč je opustošena.

<sup>15</sup>Na tisti dan se bo zgodilo, da bo *[naselbina]* Tir pozabljenia sedemdeset let, glede na dneve enega kralja. Po koncu sedemdesetih let bo *[naselbina]* Tir pela kakor pocestnica. <sup>16</sup>Vzemi harfo, pojdi okoli mesta, ti pocestnica, ki si bila pozabljenia; naredi prijetno melodijo, poj mnoge pesmi, da se te bodo lahko spomnili.

mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

**22** The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? <sup>2</sup>Thou that art full of stir, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle. <sup>3</sup>All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far. <sup>4</sup>Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. <sup>5</sup>For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains. <sup>6</sup>And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield. <sup>7</sup>And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

<sup>8</sup>¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest. <sup>9</sup>Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. <sup>10</sup>And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. <sup>11</sup>Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. <sup>12</sup>And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: <sup>13</sup>And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. <sup>14</sup>And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

<sup>15</sup>¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say*, <sup>16</sup>What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock? <sup>17</sup>Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee. <sup>18</sup>He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house. <sup>19</sup>And I will drive thee from thy station, and from thy state shall he pull thee down.

<sup>20</sup>¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: <sup>21</sup>And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. <sup>22</sup>And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. <sup>23</sup>And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house. <sup>24</sup>And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. <sup>25</sup>In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

**23** The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. <sup>2</sup>Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. <sup>3</sup>And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations. <sup>4</sup>Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins. <sup>5</sup>As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. <sup>6</sup>Pass ye over to Tarshish; howl, ye inhabitants of the isle. <sup>7</sup>Is this your joyous city, whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn. <sup>8</sup>Who hath taken this counsel against Tyre, the crowning city, whose merchants *are* princes, whose traffickers *are* the honourable of the earth? <sup>9</sup>The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth. <sup>10</sup>Pass through thy land as a river, O daughter of Tarshish: *there* is no more strength. <sup>11</sup>He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof. <sup>12</sup>And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. <sup>13</sup>Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin. <sup>14</sup>Howl, ye ships of Tarshish: for your strength is laid waste.

<sup>15</sup>And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. <sup>16</sup>Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

<sup>17</sup> ¶ And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. <sup>18</sup> And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

**24** Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. <sup>2</sup> And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. <sup>3</sup> The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. <sup>4</sup> The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. <sup>5</sup> The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. <sup>6</sup> Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. <sup>7</sup> The new wine mourneth, the vine languisheth, all the merryhearted do sigh. <sup>8</sup> The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. <sup>9</sup> They shall not drink wine with a song; strong drink shall be bitter to them that drink it. <sup>10</sup> The city of confusion is broken down: every house is shut up, that no man may come in. <sup>11</sup> There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. <sup>12</sup> In the city is left desolation, and the gate is smitten with destruction.

<sup>13</sup> ¶ When thus it shall be in the midst of the land among the people, **there shall be** as the shaking of an olive tree, **and** as the gleaning grapes when the vintage is done. <sup>14</sup> They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. <sup>15</sup> Wherefore glorify ye the LORD in the fires, **even** the name of the LORD God of Israel in the isles of the sea.

<sup>16</sup> ¶ From the uttermost part of the earth have we heard songs, **even** glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. <sup>17</sup> Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth. <sup>18</sup> And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. <sup>19</sup> The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. <sup>20</sup> The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. <sup>21</sup> And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. <sup>22</sup> And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. <sup>23</sup> Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

**25** O LORD, thou **art** my God; I will exalt thee, I will praise thy name; for thou hast done wonderful **things**; **thy** counsels of old **are** faithfulness and truth. <sup>2</sup> For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built. <sup>3</sup> Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. <sup>4</sup> For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm **against** the wall. <sup>5</sup> Thou shalt bring down the noise of strangers, as the heat in a dry place; **even** the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

<sup>6</sup> ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. <sup>7</sup> And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. <sup>8</sup> He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

<sup>9</sup> ¶ And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation. <sup>10</sup> For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. <sup>11</sup> And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his* hands to swim: and he shall bring down their pride together with the spoils of their hands. <sup>12</sup> And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, **even** to the dust.

**26** In that day shall this song be sung in the land of Judah; We have a strong city; salvation will **God** appoint **for** walls and bulwarks. <sup>2</sup> Open ye the gates, that the righteous nation which keepeth the truth may enter in. <sup>3</sup> Thou wilt keep *him* in perfect peace, whose mind is stayed on thee: because he

<sup>17</sup> Po koncu sedemdesetih let se bo zgodilo, da bo Gospod obiskal **[naselbino]** Tir in se obrnil k njenemu plačilu in zagrešila bo prešuštvovanje, z vsemi kraljestvi sveta, na obličju zemlje. <sup>18</sup> Njeno trgovsko blago in njena nagrada bosta sveta Gospodu. To ne bo več shranjeno niti kopičeno, kajti njen trgovski dobiček bo za tiste, ki prebivajo pred Gospodom, da bodo zadostno jedli in za trpežno oblačilo.

**24** Glej, Gospod prazni zemljo in jo pustoši in jo prevrača in razpršuje njene prebivalce. <sup>2</sup> Zgodilo se bo, kakor z ljudstvom, tako z duhovnikom; kakor s služabnikom, tako z njegovim gospodarjem; kakor s služabnico, tako z njeno gospodarico; kakor s kupcem, tako s prodajcem; kakor s tistim, ki posoja, tako z izposojevcem; kakor z jemalcem obresti, tako s tistim, ki mu daje obresti. <sup>3</sup> Dežela bo popolnoma izpraznjena in popolnoma oplenjena, kajti Gospod je spregovoril to besedo. <sup>4</sup> Zemlja žaluje **in** bledi, zemeljski **[krog]** peša **in** bledi, ošabno ljudstvo zemlje peša. <sup>5</sup> Tudi zemlja je omadeževana pod njenimi prebivalci, ker so prekršili postave, spremenili odredbo, prelomili večno zavezo. <sup>6</sup> Zato je prekletstvo požrlo zemljo in tisti, ki prebivajo na njej, so zapuščeni. Zato so prebivalci zemlje požgani in ostalo je le malo mož. <sup>7</sup> Novo vino žaluje, trta peša, vsi veselo–srčni vzdihuejo. <sup>8</sup> Veselje bobničev pojenuje, hrup tistih, ki se veselijo, se končuje, radost harfe pojenuje. <sup>9</sup> Vina ne bodo pili s pesmijo; močna pijača bo grenka tistim, ki jo pijejo. <sup>10</sup> Mesto zmešnjave je zlomljeno. Vsaka hiša je zaprta, da noben človek ne more vstopiti. <sup>11</sup> **Tam je** na ulicah jokanje zaradi vina; vsa radost je otemnela, veselje dežele je odšlo. <sup>12</sup> V mestu je ostalo opustošenje in velika vrata so udarjena z uničenjem.

<sup>13</sup> Ko bo tako v sredi dežele med ljudstvom, **bo tam** kakor otresanje oljke **in** kakor paberkanje grozdov, ko je trgatev končana.

<sup>14</sup> Povzdignili bodo svoj glas, peli bodo zaradi Gospodovega veličanstva, glasno bodo klicali od morja. <sup>15</sup> Zatorej proslavlajte Gospoda v ognjih, **celo** ime Gospoda, Izraelovega Boga, na morskih otokih.

<sup>16</sup> Od skrajnih delov zemlje smo slišali pesmi, **celo** slavo k pravičnemu. Toda rekel sem: »Moja pustost, moja pustost, gorje meni! Zahrbtneži so postopali zahrbtno; da, zahrbtneži so postopali zelo zahrbtno.«

<sup>17</sup> Strah, jama in zanka **so** nad teboj, o prebivalec zemlje. <sup>18</sup> Zgodilo se bo, **da** kdor pobegne pred hrupom strahu, bo padel v jamo; in kdor prihaja gor iz srede jame, bo ujet v zanko, kajti okna od zgoraj so odprta in temelji zemlje se tresajo. <sup>19</sup> Zemlja je popolnoma razrušena, zemlja je čisto raztopljena, zemlja je silno premaknjena. <sup>20</sup> Zemlja se bo opotekala sem ter tja kakor pijanec in odstranjena bo kakor koča in njen prestopek bo težak nad njo in ta bo padla in ne bo ponovno vstala. <sup>21</sup> Na tisti dan se bo zgodilo, **da** bo Gospod kaznoval vojsko vzvišenih, **ki so** na višavi in zemeljske kralje na zemlji. <sup>22</sup> § Zbrani bodo skupaj, **kakor** so jetniki zbrani v jami in zaprti bodo v ječi in po mnogih dneh bodo obiskani. <sup>23</sup> Potem bo luna zbegana in sonce osramočeno, ko bo Gospod nad bojevniki veličastno kraljeval na gori Sion in Jeruzalemu in pred njegovimi starci.

**25** O Gospod, ti **si** moj Bog; povševel te bom, hvalil bom twoje ime, kajti storil si čudovite **stvari**; **twoji** nasveti od davnine **so** zvestoba **in** resnica. <sup>2</sup> Kajti iz mesta si naredil kup; **iz** obrambnega mesta razvalino, da palača tujev ni več mesto; ta ne bo nikoli zgrajena. <sup>3</sup> Zato te bo močno ljudstvo proslavljalo in mesto strašnih narodov se te bo balo. <sup>4</sup> Kajti bil si moč revnim, moč pomoči potrebnim v njihovi tegobi, zatočišče pred viharjem, senca pred vročino, ko **je** udar strahovitežev kakor vihar **proti** zidu. <sup>5</sup> Hrup tujev boš ponižal kakor vročino na suhem kraju, **celo** vročino s senco oblaka; mladika strahovitežev bo ponižana.

<sup>6</sup> Na tej gori bo Gospod nad bojevniki vsem ljudstvom pripravil praznovanje mastnih stvari, praznovanje vin na drožeh, mastnih stvari polnih mozga, dobro preciščenih, dolgo hranjenih vin. <sup>7</sup> Na tej gori bo uničil obliče zagrinjal, vrženega nad vsa ljudstva in zagrinjal, ki je razprostrto nad vsemi narodi. <sup>8</sup> V zmagi bo pogoltnil smrt. Gospod Bog bo obrisal solze iz vseh obrazov in sramoto svojega ljudstva bo vzel proč iz vse zemlje, kajti Gospod je **to** govoril.

<sup>9</sup> Na ta dan bo rečeno: »Glejte! To **je** naš Bog; čakali smo nanj in on nas bo rešil. To **je** Gospod; čakali smo nanj, veseli bomo in se razveseljevali v njegovem reditvu.« <sup>10</sup> Kajti na tej gori bo počivala Gospodova roka in Moáb bo pomendran pod njim, celo kakor je slama pomendrana za gnojišče. <sup>11</sup> Svoje roke bo razširil v njihovi sredi, kakor kdor plava razširja **svoje roke** za plavanje. Njihov ponos bo ponižal skupaj s pleni njihovih rok. <sup>12</sup> Trdnjava visoke utrudbe tvojega obzidja bo ponižal, nizko položil **in** privedel k tlom, **celo** k prahu.

**26** Na tisti dan bo ta pesem prepevana v Judovi deželi: »Imamo močno mesto; rešitev duše bo **Bog** določil **za** zidove in branike. <sup>2</sup> Odprite velika vrata, da bo pravičen narod, ki varuje resnico, lahko vstopil. <sup>3</sup> Ohranil **ga** boš v popolnem miru, **čigar** um se zadržuje **na**

**tebi**, ker on zaupa vate.<sup>4</sup> Zaupajte v Gospoda na veke, kajti v Gospodu Jahveju **je** večna moč.

<sup>5</sup> Kajti on poniža tiste, ki prebivajo na višavi; vzvišeno mesto, polaga ga nizko, polaga ga nizko, **celó** k tlom; prinaša ga **celo** k prahu.<sup>6</sup> Stopalo ga bo pomendralo, **celó** stopalo revnega **in** koraki pomoči potrebnih.<sup>7</sup> Pot pravičnih **je** poštenost. Ti, najpokončnejši, tehtaš stezo pravičnih.<sup>8</sup> Da, na poti svojih sodb, o Gospod, smo čakali nate; hrepenenje **naše** duše **je** k tvojemu imenu **in** k spominu nate.<sup>9</sup> S svojo dušo sem te žezel ponoci; da, s svojim duhom znotraj sebe te bom iskal zgodaj, kajti ko so twoje sodbe na zemlji, se bodo prebivalci zemeljskega [**krogal**] učili pravičnosti.<sup>10</sup> Naj bo naklonjenost pokazana zlobnemu, **vendar** se ne bo naučil pravičnosti. V deželi poštenosti bo ravnal nepravično in ne bo gledal Gospodovega veličanstva.<sup>11</sup> Gospod, **kadar** je tvoja roka dvignjena, ne bodo videli. **Toda** videli bodo in bodo osramočeni zaradi svoje zavisti nad ljudstvom; da, požrl jih bo ogenj tvojih sovražnikov.

<sup>12</sup> Gospod, ti nam hočeš določiti mir, kajti naredil si tudi vsa naša dela v nas.<sup>13</sup> O Gospod, naš Bog, **drugi** gospodarji poleg tebe so imeli gospodstvo nad nami, **toda** samo po tebi bomo naredili omembro tvojega imena.<sup>14</sup> Mrtvi **so**, ne bodo živel; preminuli **so**, ne bodo vstali. Zato si jih obiskal, uničil in storil, da ves spomin nanje izgine.<sup>15</sup> Povečal si narod, o Gospod, ti si povečal narod. Proslavljen si. Odstranil si **ga** daleč, **k** vsem koncem zemlje.<sup>16</sup> Gospod, v stiski so te obiskali, izlili so molitve, **ko je bilo** nad njimi tvoje karanje.<sup>17</sup> Kakor je nosečnika, **ko** se približuje čas njenega poroda, v bolečini **in** vpije v svojih ostrih bolečinah, tako smo bili mi v tvojem pogledu, o Gospod.<sup>18</sup> Bili smo z otrokom, bili smo v bolečini, tako smo kakor bi rodili veter; na zemlji nismo dosegli nobene osvoboditve; niti prebivalci zemeljskega [**krogal**] niso padli.<sup>19</sup> Tvoji mrtvi **možje** bodo živel, **skupaj** z mojim truplom bodo vstali. Zbudite se in pojte, vi, ki prebivate v prahu, kajti tvoja rosa **je kakor** rosa zelišč in zemlja bo izvrgla mrtve.

<sup>20</sup> Pridite, moje ljudstvo, vstopite v svoje sobe in zaprite svoja vrata naokoli sebe. Skrijte se kakor bi bilo za krake trenutek, dokler ne bo ogorčenje minilo.<sup>21</sup> Kajti, glejte, Gospod prihaja iz svojega kraja, da kaznuje prebivalce zemlje zaradi njihove krivičnosti. Tudi zemlja bo razkrila svojo kri in ne bo več pokrivala svojih umorjenih.

**27** Na tisti dan bo Gospod s svojim bridkim, velikim in močnim mečem kazoval leviatána in ostro kačo, **celó** leviatána, to sprijeno kačo in pokončal bo zmaja, ki **je** v morju.<sup>2</sup> Na tisti dan ji pojte: »Vinograd rdečega vina.«<sup>3</sup> Jaz, Gospod, ga varujem; vsak trenutek ga bom zalival. Da ga ne bi **kdorkoli** poškodoval, ga bom varoval noč in dan.<sup>4</sup> Razjarjenosti ni v meni. Kdo bi zoper mene v bitki postavil osat **in** trnje? Sel bi skoznje, skupaj bi jih požgal.<sup>5</sup> Ali pa naj se oprime moje moči, **da** lahko sklene mir z menoj **in** sklenil bo mir z menoj.<sup>6</sup> Tistim, ki pridejo iz Jakoba, bo povzročil, da se ukoreninijo. Izrael bo cvetel, brstel in obliče zemeljskega [**krogal**] bo napolnil s sadom.

<sup>7</sup> Mar ga je udaril kakor je on udaril tiste, ki so ga udarili? **Mar** je umorjen glede na pokol tistih, ki so umorjeni po njem?<sup>8</sup> Po meri, ko ta poganja naprej, boš razpravljaj z njim. On ustavlja njegov oster veter na dan vzhodnika.<sup>9</sup> Torej s tem bo Jakobova krivičnost očiščena in to **je** ves sad, da odvzame njegov greh, ko vse olтарne kamne naredi kakor apnenčaste kamne, ki so raztreščeni narazen; ašere in podobe ne bodo obstale.<sup>10</sup> Vendar **bo** obrambno mesto opustelo **in** prebivališče zapuščeno in opuščeno kakor divjina. Tam se bo paslo tele in tam se bo uleglo in použilo njegove mladike.<sup>11</sup> Ko njegove veje ovenijo, bodo odlomljene. Prišle bodo ženske **in** jih začgale. Kajti to **je** ljudstvo brez razumevanja, zato tisti, ki jih je naredil, ne bo imel usmiljenja do njih in kdor jih je oblikoval, jim ne bo izkazal nobene naklonjenosti.

<sup>12</sup> Na tisti dan se bo zgodilo, **da** bo Gospod otepal od rečnega kanala do egiptovskega vodotoka in zbrani boste drug za drugim, o vi, Izraelovi otroci.<sup>13</sup> Na tisti dan se bo zgodilo, **da** bo zatrobljeno na velik šofar in prišli bodo, ki so bili pripravljeni, da se pogubijo v asirski deželi in [**ki so bili**] pregnanci v egiptovski deželi in oboževali bodo Gospoda na sveti gori pri Jeruzalemu.

**28** Gorje kroni ponosa, efrájimskim pijancem, katerih veličastna lepota **je** odcvetena roža, ki **je** na čelu obilnih dolin tistih, ki so premagani z vinom.<sup>2</sup> Glej, Gospod ima mogočnega in močnega, **ki** bo kakor neurje s točo **in** uničujoč vihar, kakor poplava mogočnih vodá, ki preplavlja, z roko vrgel dol k zemlji.<sup>3</sup> Krона ponosa, efrájimski pijanci, bodo pomendrani pod stopali.<sup>4</sup> Veličastna lepota, ki **je** na čelu obilne doline, bo veneča roža **in** kakor zgodnji sad pred poletjem; **ko** ga tisti, ki pogleda nanj, vidi, ga pojé, medtem ko je še v njegovi roki.

<sup>5</sup> Na tisti dan bo Gospod nad bojevniki za krono slave in za diadem lepote preostanku svojega ljudstva<sup>6</sup> in za duha sodbe tistem, ki sedi na sodbi in za moč tistim, ki bitko odvračajo k velikim vratom.

<sup>7</sup> Vendar so tudi oni zašli zaradi vina in zaradi močne pijače so omahnili iz poti; duhovnik in prerok sta zašla zaradi močne pijače, pogoltnjena sta od vina, zaradi močne pijače sta omahnila iz poti;

trusteth in thee.<sup>4</sup> Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

<sup>5</sup> ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, **even** to the ground; he bringeth it **even** to the dust.<sup>6</sup> The foot shall tread it down, **even** the feet of the poor, **and** the steps of the needy.<sup>7</sup> The way of the just **is** uprightness: thou, most upright, dost weigh the path of the just.<sup>8</sup> Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of **our** soul **is** to thy name, and to the remembrance of thee.<sup>9</sup> With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments **are** in the earth, the inhabitants of the world will learn righteousness.<sup>10</sup> Let favour be shewed to the wicked, **yet** will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.<sup>11</sup> LORD, **when** thy hand is lifted up, they will not see: **but** they shall see, and be ashamed for **their** envy at the people; yea, the fire of thine enemies shall devour them.

<sup>12</sup> ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.<sup>13</sup> O LORD our God, **other** lords beside thee have had dominion over us: **but** by thee only will we make mention of thy name.<sup>14</sup> *They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.*<sup>15</sup> Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it far unto* all the ends of the earth.<sup>16</sup> LORD, in trouble have they visited thee, they poured out a prayer *when* thy chastening *was upon them.*<sup>17</sup> Like as a woman with child, *that draweth* near the time of her delivery, is in pain, **and** crieth out in her pangs; so have we been in thy sight, O LORD.<sup>18</sup> We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.<sup>19</sup> Thy dead **men** shall live, **together with** my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew **is as** the dew of herbs, and the earth shall cast out the dead.

<sup>20</sup> ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.<sup>21</sup> For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

**27** In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that **is** in the sea.<sup>2</sup> In that day sing ye unto her, A vineyard of red wine.<sup>3</sup> I the LORD do keep it; I will water it every moment: lest **any** hurt it, I will keep it night and day.<sup>4</sup> Fury is not in me: who would set the briars **and** thorns against me in battle? I would go through them, I would burn them together.<sup>5</sup> Or let him take hold of my strength, **that** he may make peace with me; **and** he shall make peace with me.<sup>6</sup> He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

<sup>7</sup> ¶ Hath he smitten him, as he smote those that smote him? **or** is he slain according to the slaughter of them that are slain by him?<sup>8</sup> In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.<sup>9</sup> By this therefore shall the iniquity of Jacob be purged; and this **is** all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.<sup>10</sup> Yet the defenced city **shall be** desolate, **and** the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.<sup>11</sup> When the boughs thereof are withered, they shall be broken off: the women come, **and** set them on fire: for it **is** a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

<sup>12</sup> ¶ And it shall come to pass in that day, **that** the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.<sup>13</sup> And it shall come to pass in that day, **that** the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

**28** Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty **is** a fading flower, which **are** on the head of the fat valleys of them that are overcome with wine!<sup>2</sup> Behold, the Lord hath a mighty and strong one, **which** as a tempest of hail **and** a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

<sup>3</sup> The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

<sup>4</sup> And the glorious beauty, which **is** on the head of the fat valley, shall be a fading flower, **and** as the hasty fruit before the summer; which **when** he that looketh upon it seeth, while it is yet in his hand he eateth it up.

<sup>5</sup> ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,<sup>6</sup> And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

<sup>7</sup> ¶ But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink;

they err in vision, they stumble *in* judgment. <sup>8</sup> For all tables are full of vomit and filthiness, so that there is no place clean.

<sup>9</sup> ¶ Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. <sup>10</sup> For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: <sup>11</sup> For with stammering lips and another tongue will he speak to this people. <sup>12</sup> To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. <sup>13</sup> But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

<sup>14</sup> ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. <sup>15</sup> Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

<sup>16</sup> ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. <sup>17</sup> Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

<sup>18</sup> ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. <sup>19</sup> From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. <sup>20</sup> For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*. <sup>21</sup> For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. <sup>22</sup> Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

<sup>23</sup> ¶ Give ye ear, and hear my voice; hearken, and hear my speech. <sup>24</sup> Doth the plowman plow all day to sow? doth he open and break the clods of his ground? <sup>25</sup> When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? <sup>26</sup> For his God doth instruct him to discretion, *and* doth teach him. <sup>27</sup> For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. <sup>28</sup> Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen. <sup>29</sup> This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

**29** Woe to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices. <sup>2</sup> Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. <sup>3</sup> And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. <sup>4</sup> And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. <sup>5</sup> Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly. <sup>6</sup> Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

<sup>7</sup> ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. <sup>8</sup> It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

<sup>9</sup> ¶ Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. <sup>10</sup> For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. <sup>11</sup> And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: <sup>12</sup> And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

<sup>13</sup> ¶ Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: <sup>14</sup> Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. <sup>15</sup> Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth

motita se v videnju, spotikata se v sodbi. <sup>8</sup> Kajti vse mize so polne izbljuvkov *in* umazanosti, tako da tam ni čistega prostora.

<sup>9</sup> Koga bo učil spoznanja? In koga bo pripravil, da razume nauk? Tiste, ki so odstavljeni od mleka *in* odtegnjeni od prsi. <sup>10</sup> Kajti predpis mora biti na predpis, predpis na predpis; ukaz na ukaz, ukaz na ukaz; malo tukaj *in* malo tam, <sup>11</sup> kajti z jecljajocimi ustnicami in drugim jezikom bo govoril temu ljudstvu. <sup>12</sup> Katerim je rekel: »To je počitek, s katerim lahko izmučenemu storite, da počiva in to je osvežitev.« Vendar niso hoteli poslušati. <sup>13</sup> Toda Gospodova beseda jim je bila predpis na predpis, predpis na predpis; ukaz na ukaz, ukaz na ukaz; malo tukaj *in* malo tam; da lahko gredo, padejo vznak, se zlomijo, se ulovijo in ujamajo.

<sup>14</sup> Žato poslušajte Gospodovo besedo, vi posmehljivci, ki vladate temu ljudstvu, ki je v Jeruzalemu. <sup>15</sup> Ker ste rekli: »Sklenili smo zavezo s smrtoj in s peklom smo v dogovoru. Ko bo šel skozi poplavljajoč bič, ta ne bo prišel k nam, kajti laži smo naredili za naše zatočišče in pod neresnico smo se skrili.«

<sup>16</sup> Zato tako govoril Gospod Bog: »Glej, na Sionu polagam za temelj kamen, preizkušen kamen, dragocen vogalni *kamen*, postavljen temelj. Kdo veruje, ne bo vznemirjeno hitel. <sup>17</sup> Tudi sodbo bom položil k merilu in pravičnost h grezilu in toča bo pomedla zatočišče laži in vode bodo preplavile skrivališče.

<sup>18</sup> Vaša zaveza s smrtoj bo razveljavljena in vaš dogovor s peklom ne bo obstal; ko bo skozi šel preplavljajoč bič, potem boste z njim pomendrani. <sup>19</sup> Od časa, ko gre ta naprej, vas bo zgrabil, kajti jutro za jutrom bo ta prehajal, podnevi in ponoči. To bo samo draženje, da razume poročilo. <sup>20</sup> Kajti postelja je krajsa kakor se *človek* lahko iztegne na *njej* in pokrivalo ožje kakor se lahko zavije *vanj*. <sup>21</sup> Kajti Gospod se bo dvignil kakor *na* gori Peracím, ogorčen bo kakor v dolini Gibeón, da lahko opravi svoje delo, svoje čudno delo in privede, da se njegovo dejanje zgodi, njegovo čudno dejanje. <sup>22</sup> Zdaj torej ne bodite zasmehovalci, da ne bi vaše vezi postale močne, kajti od Gospoda Boga nad bojevniki sem slišal uničenje, celo določeno nad celotno zemljo.

<sup>23</sup> Pazljivo prisluhnite in poslušajte moj glas, prisluhnite in poslušajte moj govor. <sup>24</sup> Mar orāč orje ves dan, da bi sejal? Ali odpira in brana svojo zemljo? <sup>25</sup> Ko je njeno površino izravnal, mar ne meče naokoli piro, raztroси kumino in meče noter glavno pšenico in določen ječmen in piriko na njihov prostor? <sup>26</sup> Kajti njegov Bog ga navaja k preudarnosti *in* ga uči. <sup>27</sup> Kajti pira ni mlatena z mlatilno pripravo niti kolo voza obračano nad kumino, temveč je pira otepana s palico in kumina s šibo. <sup>28</sup> § Krušno žito je zmleto, ker ga nikoli ne bo mlatil niti lomil s kolesom svojega voza niti ga poškodoval s konjeniki. <sup>29</sup> Tudi to prihaja od Gospoda nad bojevniki, ki je čudovit v nasvetu *in* odličen v delu.

**29** § Gorje Ariélu, Ariélu, mestu, *kjer* je prebival David! Dodajte letu leto; naj ubijejo žrtve. <sup>2</sup> Vendar bom Ariél spravil v tegobo in tam bo potrtost in briškost in ta mi bo kakor Ariél. <sup>3</sup> Utaboril se bom naokoli zoper tebe in zoper tebe bom položil obleganje z nasipom in zoper tebe bom dvignil utrdbe. <sup>4</sup> Ponižan boš *in* govoril boš iz zemlje in tvoj govor iz prahu bo znižan in tvoj glas bo kakor od nekoga, ki ima osebnega duha iz zemlje in tvoj govor bo šepetal iz prahu. <sup>5</sup> Poleg tega bo množica tvojih tujev podobna drobnemu prahu in množica strahovitež *bo kakor* pleve, ki mineva. Da, to bo v trenutku, nenadoma. <sup>6</sup> Od Gospoda nad bojevniki boš obiskan z gromom in s potresom in z velikim hrupom, z viharjem, neurjem in plamenom pozirajočega ognja.

<sup>7</sup> Množica vseh narodov, ki se bori zoper Ariél, celo vsi, ki se borijo proti njemu in njegovemu oporišču in ki ga stiskajo, bodo kakor sanje nočnega videnja. <sup>8</sup> To bo torej kakor kadar *lačen* človek sanja in glej, on je; toda zbuja se, njegova duša pa je prazna. Ali kakor kadar žejen človek sanja in glej pije; toda zbuditi se in glej, je oslabel, njegova duša pa ima appetit. Takšna bo množica vseh narodov, ki se borijo zoper goro Sion.

<sup>9</sup> Ustavite se in se čudite, strmite in glejte. Pijani so, toda ne zaradi vina; omahujejo, toda ne zaradi močne pičače. <sup>10</sup> Kajti Gospod je na vas izlil duha globokega spanja in zaprl vaše oči. Preroke in vaše vladarje, vidce je pokril. <sup>11</sup> Videnje vsega vam je postalak kakor besede knjige, ki je zapečatena, ki jo *ljudje* izročijo nekomu, ki je učen, rekoč: »Beri to, prosim te.« Ta pa pravi: »Ne morem, kajti zapečatena je.« <sup>12</sup> In knjiga je izročena tistem, ki ni učen, rekoč: »Beri to, prosim te.« In ta pravi: »Nisem učen.«

<sup>13</sup> Zato je Gospod rekel: »Ker se mi to ljudstvo približuje s svojimi usti in me časti s svojimi ustnicami, toda svoje srce so odstranili daleč proč od mene in je njihov strah proti meni naučen s človeškimi predpisi, <sup>14</sup> zato, glej, nadaljeval bom, da storim čudovito delo med tem ljudstvom, celo čudovito delo in čudo, kajti modrost njihovih modrih mož bo izginila in razumevanje njihovih preudarnih mož bo skrito. <sup>15</sup> Gorje tistim, ki globoko iščejo, da skrijejo svoj naklep pred Gospodom in so njihova dela v temi in govorijo: »Kdo nas vidi? In

kdo nas pozna?«<sup>16</sup> Zagotovo bo vaše sprevračanje stvari na glavo veljalo kakor lončarjevo ilo. Mar bo delo reklo o tistem, ki ga je naredil: »Ta me ni naredil?« Mar bo oblikovana stvar rekla o tistem, ki jo je oblikoval: »Ta nima razumevanja!«

<sup>17</sup> **Mar** ni le še malo in Libanon bo spremenjen v rodovitno polje in rodovitno polje bo veljalo kakor gozd?

<sup>18</sup> Na ta dan bodo gluhi slišali besede iz knjige in oči slepega bodo videle iz nejasnosti in iz teme.<sup>19</sup> Tudi krotki bodo povečali *svojo* radost v Gospodu in revni med možmi se bodo razveseljevali v Svetem Izraelovem.<sup>20</sup> Kajti strahovitež je priveden v nič in posmehljivec je použit in vsi tisti, ki so pozorni na krivičnost, so iztrebljeni;<sup>21</sup> ki človeka delajo za prestopnika zaradi besede in polagajo zanko za tistega, ki graja pri velikih vratih in pravičnega odvračajo zaradi ničnosti.<sup>22</sup> Zato tako govori Gospod, ki je odkupil Abrahama, glede Jakobove hiše: »Jakob sedaj ne bo osramočen niti njegov obraz sedaj ne bo obledel.<sup>23</sup> Temveč ko vidi svoje otroke, delo mojih rok v svoji sredi, bodo posvetili moje ime in posvetili Svetega Jakobovega in se bodo bali Izraelovega Boga.<sup>24</sup> Tudi tisti, ki so se motili v duhu, bodo prišli k razumevanju in tisti, ki so godrnjali, se bodo naučili nauka.

**30** »Gorje upornim otrokom,« govori Gospod, »ki jemljejo nasvet, toda ne od mene in ki se pokrivajo s pokrivalom, toda ne od mojega duha, da lahko grehu dodajo greh,<sup>2</sup> ki hodijo, da bi šli dol v Egipt, pa niso vprašali pri mojih ustih, da se ojačajo v faraonovi moči in da zaupajo v egiptovsko senco!<sup>3</sup> Zato bo faraonova moč vaša sramota in zaupanje v egiptovsko senco *vaša* zmeda.<sup>4</sup> Kajti njegovi princi so bili pri Coanu in njegovi predstavniki so prišli do Hanesa.<sup>5</sup> Vsi so bili osramočeni od ljudstva, *ki* jim ni moglo koristiti niti jim biti v pomoč niti dobiček, temveč sramota in tudi graja.<sup>6</sup> § Breme živali juga. V deželo stiske in tesnobe, od koder *je prisel* mlad in star lev, gad in strupena leteča kača, bodo svoja bogastva odnesli na ramenih mladih oslov in svoje zaklade na kameljih grbah k ljudstvu, *ki* *jim* ne bo koristilo.<sup>7</sup> Kajti Egipčani bodo pomagali v prazno in zaman, zato sem glede tega klical: »Njihova moč mora prenehati.«

<sup>8</sup> Torej pojrite, zapišite to pred njimi na tabelo in zabeležite v knjigo, da bo lahko za čas, ki pride na veke vekov,<sup>9</sup> da *je* to uporno ljudstvo, lažnivi otroci, otroci, *ki* nočejo poslušati Gospodove postave,<sup>10</sup> ki vidcem pravijo: »Ne vidite« in prerokom: »Ne prerokujte nam pravilnih stvari, gorovite nam laskave stvari, prerokujte prevare.<sup>11</sup> Spravite se iz poti, odvrnite se iz steze, Svetemu Izraelovemu naredite, da odide izpred nas.«<sup>12</sup> Zatorej tako govori Sveti Izraelov: »Ker prezirate to besedo in zaupate v zatiranje in pverznost in ostajate na njej,<sup>13</sup> zato vam bo ta krivičnost kakor vrzel, pripravljena da pade, naraščajoča iz visokega obzidja, katerega zlom pride nenadoma, v trenutku.<sup>14</sup> Zlomil ga bo kakor lomljenje lončarjeve posode, ki je zdrobljena na koščke. Ne bo prizanesel tako da tam, v lomljenju le-tega, ne bo najti črepinje, da bi vzel ogenj iz ognjišča ali da bi s *tem* zajel vodo iz vrča.<sup>15</sup> Kajti tako govori Gospod Bog, Sveti Izraelov: »»V vračanju in počivanju boste rešeni; v spokojnosti in zaupanju bo vaša moč,<sup>16</sup> pa niste hoteli. Temveč ste rekli: »Ne, kajti bežali bomo na konjih;« zatorej boste bežali. »Jahali bomo na naglih;« zato bodo tisti, ki vas preganjajo, nagli.<sup>17</sup> Tisoč jih bo bežalo ob graji enega; ob graji petih boste bežali, dokler ne boste ostali kakor drog na vrhu gore in kakor zastava na hribu.«

<sup>18</sup> Zato bo Gospod čakal, da vam bo lahko milostljiv in zato bo povzdignjen, da bo lahko imel usmiljenje do vas, kajti Gospod *je* Bog sodbe. Blagoslovjeni *so* vsi tisti, ki čakajo nanj.<sup>19</sup> Kajti ljudstvo bo prebivalo na Sionu, pri Jeruzalemu. Ne boš več jokal. Zelo ti bo milostljiv ob glasu tvojega klica; ko ga bo zaslišal, ti bo odgovoril.<sup>20</sup> Čeprav ti Gospod daje kruh nadloge in vodo stiske, vendar tvoji učitelji ne bodo več odstranjeni v kot, temveč bodo tvoje oči videle tvoje učitelje<sup>21</sup> in tvoja ušesa bodo slišala za teboj besedo, rekoč: »To *je* pot, po njej hodite,« ko se obrnete k desnici in ko se obrnete k levici.<sup>22</sup> Omadeževali boste tudi pokrivalo svojih rezanij podob iz srebra in ornament svojih ulitih podob iz zlata. Vrgel jih boš proč kakor menstrualno krpo; temu boš rekel: »Pojdi ven.«<sup>23</sup> Potem bo dal dež tvojemu semenu, da boš z njim posejal tla in kruh od donosa zemlje in to debebo in obilno. Na ta dan se bo tvoja živina pasla na velikih pašnikih.<sup>24</sup> Prav tako bodo voli in mladi osli, ki obdelujejo zemljišče, jedli čisto krmo, ki je bila prevezana z lopato in z vejánikom.<sup>25</sup> Tam bodo na vsaki visoki gori in na vsakem visokem hribu reke *in* potoki vodá, na dan velikega pokola, ko bodo padli stolpi.<sup>26</sup> Poleg tega bo svetloba lune kakor svetloba sonca in svetloba sonca bo sedemkratna, kakor svetloba sedmih dni, na dan, ko Gospod obveže vrzel svojega ljudstva in ozdravi udarec njihove rane.

<sup>27</sup> Glej, ime Gospoda prihaja od daleč, goreč z njegovo jezo in *njegovo* breme *je* težko. Njegove ustnice so polne ogorčenja in njegov jezik kakor požirajoč ogenj.<sup>28</sup> Njegov dih bo kakor preplavljujoč vodotok segel do sredine vratu, da narode preseje s sitom ničnosti in *tam bo* brzda v čeljustih ljudstva, ki *Jim* bo povzročala, da se

us? <sup>16</sup> Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

<sup>17</sup> Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

<sup>18</sup> ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.<sup>19</sup> The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.<sup>20</sup> For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:<sup>21</sup> That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.<sup>22</sup> Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.<sup>23</sup> But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.<sup>24</sup> They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

**30** Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:<sup>2</sup> That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!<sup>3</sup> Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.<sup>4</sup> For his princes were at Zoan, and his ambassadors came to Hanes.<sup>5</sup> They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.<sup>6</sup> The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.<sup>7</sup> For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still.

<sup>8</sup> ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:<sup>9</sup> That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:<sup>10</sup> Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:<sup>11</sup> Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

<sup>12</sup> Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:<sup>13</sup> Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.<sup>14</sup> And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.<sup>15</sup> For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.<sup>16</sup> But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.<sup>17</sup> One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

<sup>18</sup> ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him.<sup>19</sup> For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.<sup>20</sup> And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:<sup>21</sup> And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.<sup>22</sup> Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstrual cloth; thou shalt say unto it, Get thee hence.<sup>23</sup> Then shall he give the rain of thy seed, that thou shalt sow the ground *withal*; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.<sup>24</sup> The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.<sup>25</sup> And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.<sup>26</sup> Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

<sup>27</sup> ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire:<sup>28</sup> And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to

err.<sup>29</sup> Ye shall have a song, as in the night when a holy solemnity is kept; and the gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.<sup>30</sup> And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.<sup>31</sup> For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.<sup>32</sup> And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.<sup>33</sup> For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

**31** Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!<sup>2</sup> Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.<sup>3</sup> Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.<sup>4</sup> For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.<sup>5</sup> As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

<sup>6</sup> ¶ Turn ye unto him from whom the children of Israel have deeply revolted.  
<sup>7</sup> For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

<sup>8</sup> ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.<sup>9</sup> And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

**32** Behold, a king shall reign in righteousness, and princes shall rule in judgment.<sup>2</sup> And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.<sup>3</sup> And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.<sup>4</sup> The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.<sup>5</sup> The vile person shall be no more called liberal, nor the churl said to be bountiful.<sup>6</sup> For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.<sup>7</sup> The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.<sup>8</sup> But the liberal deviseth liberal things; and by liberal things shall he stand.

<sup>9</sup> ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.<sup>10</sup> Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.<sup>11</sup> Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.<sup>12</sup> They shall lament for the teats, for the pleasant fields, for the fruitful vine.<sup>13</sup> Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:<sup>14</sup> Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;<sup>15</sup> Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.<sup>16</sup> Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.<sup>17</sup> And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.<sup>18</sup> And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;<sup>19</sup> When it shall hail, coming down on the forest; and the city shall be low in a low place.<sup>20</sup> Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

**33** Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.<sup>2</sup> O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.<sup>3</sup> At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.<sup>4</sup> And your spoil shall be gathered like the gathering of the caterpiller: as the running to and fro of locusts shall he run upon them.<sup>5</sup> The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.<sup>6</sup> And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.<sup>7</sup> Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.<sup>8</sup> The highways lie waste, the

opotekajo.<sup>29</sup> Imeli boste pesem, kakor v noči, ko se praznuje sveta slovesnost; in veselje srca, kakor ko gre nekdo s piščaljo, da pride na Gospodovo goro, k Mogočnemu Izraelovemu.<sup>30</sup> Gospod bo svojemu veličastnemu glasu povzročil, da bo slišan in pokazal bo spuščanje svojega lakta, z ogorčenjem svoje jeze in s plamenom požirajočega ognja, z razprševanjem, neurjem in zrni toče.<sup>31</sup> Kajti preko Gospodovega glasu bo Asirec, ki je udaril s palico, potolčen.<sup>32</sup> Na vsakem kraju, kjer bo prešla osnovana palica, ki jo bo Gospod položil nanj, bo to z bobniči in harfami, in v bitkah vihtenja se bo boril z njo.<sup>33</sup> Kajti Tofet je odrejen od davnine; da, za kralja je pripravljen; naredil ga je globokega in velikega. Njegova grmada je ogenj in veliko lesa. Gospodov dih ga vname kakor tok žvepla.

**31** Gorje tistim, ki gredo dol v Egipt po pomoč in se zanašajo na konje in zaupajo v bojne vozove, zato ker so številni in na konjenike, ker so zelo močni, toda ne gledajo k Svetemu Izraelovemu niti ne iščejo Gospoda!<sup>2</sup> Vendar je on tudi moder in privedel bo zlo in svojih besed ne bo poklical nazaj, temveč se bo vzdignil zoper hišo hudo delcev in zoper pomoč tistih, ki počno krivičnost.<sup>3</sup> Torej Egipčani so ljudje in ne Bog in njihovi konji meso in ne duh. Ko bo Gospod iztegnil svojo roko, bosta padla oba, tako tisti, ki pomaga in komur je pomagano, padla bosta in vsem skupaj bo spodletelo.<sup>4</sup> Kajti tako mi je govoril Gospod: »Podobno kakor lev in mlad lev rjoveta na svoj plen, ko je zoper njega sklicana množica pastirjev, se on ne bo bal njihovega glasu niti se Gospod nad bojevniki ne bo ponižal zaradi njihovega hrupa. Tako bo Gospod nad bojevniki prišel dol, da se bori za goro Sion in za njen hrib.<sup>5</sup> Kakor leteče ptice, tako bo Gospod nad bojevniki branil [prestolnico] Jeruzalem; z obrambo jo bo tudi osvobodil in s prehajanjem čeznjo jo bo ohranil.

<sup>6</sup> Obrnite se k njemu, od katerega so se Izraelovi otroci globoko spuntali.<sup>7</sup> Kajti na ta dan bo vsak človek zavrgel svoje malike iz srebra in svoje malike iz zlata, ki so vam jih v greh naredile vaše lastne roke.

<sup>8</sup> Takrat bo Asirec padel pod mečem, ne od mogočnega človeka; in meč, ne od zlobnega človeka, ga bo požiral. Toda pobegnil bo pred mečem in njegovi mladeniči bodo poraženi.<sup>9</sup> Zaradi strahu bo prešel k svojemu oporišču in njegovi princi se bodo bali zastave,« govoril Gospod, cigar ogenj je na Sionu in njegova talilna peč v Jeruzalemu.

**32** Glej, kralj bo kraljeval v pravičnosti in princi bodo vladali na sodbi.<sup>2</sup> Človek bo kakor skrivališče pred vetrom in zatočišče pred neurjem, kakor reke vodā na suhem kraju, kakor senca velike skale na izmučeni zemlji.<sup>3</sup> Oči tistih, ki vidijo, ne bodo zatemnjene in ušesa tistih, ki slišijo, bodo prisluhnila.<sup>4</sup> Tudi srce prenagljenega bo razumelo spoznanje in jezik jecljavih bo pripravljen razločno govoriti.<sup>5</sup> Podla oseba se ne bo več imenovala velikodušna niti [za] skopuha ne bo rečeno, da je radodaren.<sup>6</sup> Kajti podla oseba bo govorila podlost in srce le-te hoče početi krivičnost, da izvaja hinavščino in da izreka napačno zoper Gospoda, da izprazni dušo lačnega in pijači žejnega povzroči, da odpove.<sup>7</sup> Tudi orodja skopušnega so zla. On snuje zlobne naklepe, da ubogega uniči z lažnivimi besedami, celo ko pomoči potreben pravilno govoril.<sup>8</sup> Toda velikodušen snuje velikodušne stvari in z velikodušnimi stvarmi bo obstal.

<sup>9</sup> Vstanite, ve ženske, ki ste ošabne, prisluhnite mojemu glasu. Ve brezskrbne hčere, pazljivo prisluhnite mojemu govoru.<sup>10</sup> Mnogo dni in let boste zaskrbljene, ve brezskrbne ženske, kajti trgatve se bo izjalovila, obiranje ne bo prišlo.<sup>11</sup> Trepetajte, ve ženske, ki ste ošabne; bodite zaskrbljene, ve brezskrbne. Slecite se in se razgalite in opašite si vrečevino na svoja ledja.<sup>12</sup> § Žalovale bodo zaradi seskov, zaradi prijetnih polj, zaradi rodovitne trte.<sup>13</sup> Nad dejelo mojega ljudstva bo prišlo trnje in osat, da, nad vse hiše radosti v radostnem mestu,<sup>14</sup> ker bodo palače zapuščene, množica mesta bo opuščena, utrdbe in stolpi bodo za brloge na veke, radost divjih oslov, pašnik tropov,<sup>15</sup> dokler nad nas ne bo izlit duh iz višave in bo divjina rodovitno polje in rodovitno polje bo šteto za gozd.<sup>16</sup> Potem bo sodba prebivala v divjini in pravičnost ostane na rodovitnem polju.<sup>17</sup> Delo pravičnosti bo mir in učinek pravičnosti spokojnost in gotovost na veke.<sup>18</sup> Moje ljudstvo bo prebivalo v mirnem okolju in v zanesljivih prebivališčih in v tihih počivališčih,<sup>19</sup> ko se bo usula toča, prihajajoča na gozd in bo mesto nizko, na nizkem kraju.<sup>20</sup> Blagoslovjeni ste vi, ki sejete poleg vseh vodā, ki tja pošiljate kopita vola in osla.

**33** Gorje tebi, ki pleniš, pa nisi bil oplenjen in postopač zahrbitno, oni pa niso zahrbitno postopali s teboj! Ko boš prenehral pleniti, potem boš oplenjen in ko boš naredil konec zahrbitnemu postopanju, potem bodo zahrbitno postopali s teboj.<sup>2</sup> O Gospod, bodi nam milostljiv, pričakovali smo te. Vsako jutro bodi njihov laket, tudi naša rešitev duše v času stiske.<sup>3</sup> Ob hrupu upora je ljudstvo pobegnilo, ob twojem vzdigovanju so bili narodi razkropljeni.<sup>4</sup> Vaš plen bo zbran kakor zbiranje gosenice, kakor tekanje letečih kobilice sem ter tja bo on tekel nad njimi.<sup>5</sup> Gospod je povisan, kajti prebiva na višavi. Sion je napolnil s sodbo in pravičnostjo.<sup>6</sup> Modrost in spoznanje bosta stabilnost tvojih časov in moč rešitve duše. Gospodov strah je njegov zaklad.<sup>7</sup> Glej, njihovi hrabri bodo zunaj vreščali. Predstavniki miru bodo grenko jokali.<sup>8</sup> Glavne ceste ležijo zapančene, popotnik peša. Prelomil je

zavezo, preziral mesta, ne ozira se na nobenega človeka.<sup>9</sup> Zemlja žaluje *in* peša. Libanon je osramočen *in* posekan. Šarón je podoben divjini in Bašan ter Karmel otresata *svoje sadove*.<sup>10</sup> »Sedaj bom vstal,« govori Gospod, »sedaj bom povisan, sedaj se bom dvignil.<sup>11</sup> Spočeli boste pleve, rodili boste strnišče. Vaš dih vas bo pogoltnil *kakor* ogenj.<sup>12</sup> Ljudstvo bo *kakor* gorenež ūganega apna, *kakor* posekano trnje bodo sežgani v ognju.

<sup>13</sup> Prisluhnite vi, *ki ste* daleč proč, kaj sem storil in vi, *ki ste* blizu, priznajte mojo moč.<sup>14</sup> Grešniki na Sionu so prestrašeni, grozljivost je presenetila hinavce. Kdo izmed nas bo bival s požirajočim ognjem? Kdo izmed nas bo bival z večnimi gorenji?<sup>15</sup> Kdor hodi pravično in govori iskreno, kdor prezira dobiček zatiranj, ki otresa svoji roki pred tem, da bi držal podkupnine, ki si svoja ušesa zatiska pred poslušanjem o krvi in zatiska svoje oči pred gledanjem zla;<sup>16</sup> ta bo prebival na višavi. Njegov prostor obrambe *bodo* skalna oporišča. Dan mu bo kruh, njegove vode *bodo* zanesljive.<sup>17</sup> Tvoje oči bodo videle kralja v njegovi lepoti. Gledale bodo deželo, ki je zelo daleč proč.<sup>18</sup> Tvoje srce bo premišljevalo strahoto. Kje *je* pisar? Kje *je* prejemnik? Kje *je* tisti, ki je štel stolpe?<sup>19</sup> Ne boš videl krutega ljudstva, ljudstva globljega govora kakor ga lahko zaznaš, jecljajočega jezika, *katerega ne moreš* razumeti.<sup>20</sup> Poglej na Sion, mesto naših slovesnosti. Tvoje oči bodo videle Jeruzalem, tiho prebivališče, šotor, *ki* ne bo porušen; niti eden izmed njegovih klinov ne bo nikoli odstranjen niti nobena izmed njegovih vrv pretrgana.<sup>21</sup> Toda tam nam *bo* veličasten Gospod kraj širokih rek *in* vodotokov, kamor ne bo plula galeja z vesli niti čedna ladja ne bo plula mimo.<sup>22</sup> Kajti Gospod *je* naš sodnik, Gospod *je* naš zakonodajalec, Gospod *je* naš kralj, on nas bo rešil.<sup>23</sup> Tvoja ladijska oprema je odvezana; ne morejo dobro ojačati jambora, ne morejo razpeti jadra. Potem je plen velikega ukradenega blaga razdeljen; hromi pobira plen.<sup>24</sup> Prebivalec ne bo rekel: »Bolan sem.« Ljudstvu, ki tam prebiva, *bo* odpuščena *njihova* krivičnost.

**34** Pridite bliže, vi narodi, da slišite in prisluhnite ve ljudstva. Naj zemlja sliši in vsi, ki so na njej, zemeljski *[krog]* in vse stvari, ki pridejo iz njega.<sup>2</sup> Kajti ogorčenje od Gospoda *je* nad vsemi narodi in *njegova* razjarjenost nad vsemi njihovimi vojskami. Popolnoma jih je uničil, izročil jih je v klanje.<sup>3</sup> Tudi njihovi umorjeni bodo vrženi ven in njihov smrad bo prišel iz njihovih trupel in gore bodo stopljene z njihovo krvjo.<sup>4</sup> Vse vojske neba bodo razpadle in nebo bo zvito skupaj kakor zvitek pergamenta. Vse njihove vojske bodo padle kakor list pade s trte in kakor *figa* pade iz figovega drevesa.<sup>5</sup> Kajti moj meč bo potešen na nebu. Glejte, ta bo prišel dol nad Edóm in nad ljudstvo mojega prekletstva, k sodbi.<sup>6</sup> Gospodov meč je poln krvi, zamaščen s tolščo *in* s krvjo jagnjet in koz, s tolščo ledvic ovnov, kajti Gospod ima klavno daritev v Bocri in velik pokol v edómski deželi.<sup>7</sup> Samorogi bodo z njimi prišli dol in bikci z biki in njihova dežela bo namočena s krvjo in njihov prah zamaščen z mastnostjo.<sup>8</sup> Kajti *to je* dan Gospodovega maščevanja *in* leto povračil zaradi Sionove pravde.

<sup>9</sup> Njegovi vodotoki bodo spremenjeni v smolo, njegov prah v žvepljo in njegova dežela bo postala goreča smola.<sup>10</sup> Ta ne bo pogašena ne ponoči, ne podnevi; njen dim se bo dvigoval na veke. Od roda do roda bo ležala opustošena; nihče ne bo šel skoznjo na veke vekov.

<sup>11</sup> Toda kormoran in bobnarica jo bosta vzela v last; tudi sova in krokar bosta v njej prebivala. Nad njo bo razširil vrvico zmede in kamne praznine.<sup>12</sup> Njene plemenite bodo poklicali h kraljestvu, toda tam ne *bo* nikogar in vsi njeni princi bodo nič.<sup>13</sup> Trnje bo pognalo v njenih palačah, koprive in trnovo grmovje v njenih trdnjavah, in ta bo prebivališče zmajem *in* dvor za sove.<sup>14</sup> Divje živali iz puščave se bodo prav tako srečale z divjimi živalmi iz otoka in kozjenog bo kljical svojemu tovarišu; tudi skovir bo tam počival in zase nasel mesto počitka.<sup>15</sup> Tam si bo velika sova naredila svoje gnezdo, poleglá, izvalila in *[jih]* zbrala pod svojo senco. Tam bodo zbrani tudi jastrebi, vsak s svojo družico.

<sup>16</sup> Poščite si iz Gospodove knjige in berite. Noben izmed teh ne bo manjkal, noben ne bo pogrešal svoje družice, kajti moja usta so to zapovedala in njegov duh jih je zbral.<sup>17</sup> Zanje je vrgel žreb v njegova roka jim je to razdelila po vrvici. Vzeli jo bodo v last na veke, od roda do roda bodo prebivali v njej.

**35** Divjina in samoten kraj bosta vesela zaradi njih in puščava se bo razveseljevala in cvetela kakor vrtnica.<sup>2</sup> Ta bo obilno cvetela in se razveseljevala, celo z radostjo in petjem. Dana ji bo slava Libanona, odličnost Karmela in Saróna. Gledali bodo Gospodovo slavo *in* odličnost našega Boga.

<sup>3</sup> Ojačajte šibke roke in okrepite slabotna kolena.<sup>4</sup> Recite tistim, *ki so* boječega srca: »Bodite močni, ne bojte se. Glejte, vaš Bog bo prišel z maščevanjem, *celo* Bog s povračilom; prišel bo in vas rešil.

<sup>5</sup> Potem bodo oči slepega odprte in ušesa gluhega bodo odmašena.

<sup>6</sup> Potem bo hromi *človek* poskakoval kakor jelen in jezik nemega bo pel, kajti v divjini bodo izbruhnile vode in vodotoki v puščavi.<sup>7</sup> Izsušena tla

wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.<sup>9</sup> The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.<sup>10</sup> Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.<sup>11</sup> Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.<sup>12</sup> And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

<sup>13</sup> ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.<sup>14</sup> The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?<sup>15</sup> He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;<sup>16</sup> He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.<sup>17</sup> Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.<sup>18</sup> Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?<sup>19</sup> Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.

<sup>20</sup> Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.<sup>21</sup> But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.<sup>22</sup> For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.<sup>23</sup> Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.<sup>24</sup> And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

**34** Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.<sup>2</sup> For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.<sup>3</sup> Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.<sup>4</sup> And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.<sup>5</sup> For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.<sup>6</sup> The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.<sup>7</sup> And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.<sup>8</sup> For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion.

<sup>9</sup> And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.<sup>10</sup> It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

<sup>11</sup> ¶ But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.<sup>12</sup> They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.<sup>13</sup> And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.<sup>14</sup> The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.<sup>15</sup> There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

<sup>16</sup> ¶ Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.<sup>17</sup> And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

**35** The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.<sup>2</sup> It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

<sup>3</sup> ¶ Strengthen ye the weak hands, and confirm the feeble knees.<sup>4</sup> Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

<sup>5</sup> Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.<sup>6</sup> Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in

the desert. <sup>7</sup> And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, **shall be** grass with reeds and rushes. <sup>8</sup> And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err *therein*. <sup>9</sup> No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: <sup>10</sup> And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

**36** Now it came to pass in the fourteenth year of king Hezekiah, **that** Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. <sup>2</sup> And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. <sup>3</sup> Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

<sup>4</sup> ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? <sup>5</sup> I say, **sayest thou**, (but **they are but** vain words) **I have** counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? <sup>6</sup> Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. <sup>7</sup> But if thou say to me, We trust in the LORD our God: *is it not he*, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? <sup>8</sup> Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. <sup>9</sup> How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? <sup>10</sup> And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

<sup>11</sup> ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it*: and speak not to us in the Jews' language, in the ears of the people that **are** on the wall.

<sup>12</sup> ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? **hath he not sent me** to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? <sup>13</sup> Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. <sup>14</sup> Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. <sup>15</sup> Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. <sup>16</sup> Hearken not to Hezekiah: for thus saith the king of Assyria, Make **an agreement** with me **by** a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; <sup>17</sup> Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. <sup>18</sup> Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? <sup>19</sup> Where **are** the gods of Hamath and Arphad? where **are** the gods of Sepharvaim? and have they delivered Samaria out of my hand? <sup>20</sup> Who **are they** among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand? <sup>21</sup> But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

<sup>22</sup> ¶ Then came Eliakim, the son of Hilkiah, that **was** over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with **their** clothes rent, and told him the words of Rabshakeh.

**37** And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. <sup>2</sup> And he sent Eliakim, who **was** over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. <sup>3</sup> And they said unto him, Thus saith Hezekiah, This day **is** a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and **there is** not strength to bring forth. <sup>4</sup> It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up **thy** prayer for the remnant that is left. <sup>5</sup> So the servants of king Hezekiah came to Isaiah.

<sup>6</sup> ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. <sup>7</sup> Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

<sup>8</sup> ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. <sup>9</sup> And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war

bodo postala ribnik in žejava dežela izviri vodá. V prebivališču zmajev, kjer vsak leži, **bo** trava s trstjem in ločjem. <sup>8</sup> Tam bo glavna cesta in pot in ta bo imenovana »Pot svetosti« nečisti ne bo šel preko nje, temveč **bo** ta zanje same. Popotniki, čeprav bedaki, ne bodo zgrešili **na njej**. <sup>9</sup> Tam ne bo nobenega leva niti **katerakoli** sestrudana zver ne bo šla nanjo, tam je ne bo najti; temveč bodo **tam** hodili odkupljeni. <sup>10</sup> Vrnili se bodo Gospodovi odkupljenci in prišli k Sionu s pesmimi in večno radostjo na svojih glavah. Dosegli bodo radost in veselje, brdkost in vzdihovanje pa bosta zbežala proč.

**36** Pripetilo se je torej v štirinajstem letu kralja Ezečija, **da** je asirski kralj Senaherib prišel gor zoper vsa obrambna Judova mesta in jih zavzel. <sup>2</sup> Asirski kralj je poslal Rabšakéja iz Lahisa v Jeruzalem h kralju Ezečiju z veliko vojsko. In ta se je ustavil pri kanalu gornjega ribnika, na glavni cesti pralčevega polja. <sup>3</sup> Potem so prišli k njemu Hilkijájev sin Eljakím, ki je bil nad hišo, pisar Šebná in Asáfov sin Joáh, letopisec.

<sup>4</sup> Rabšakéj jim je rekel: »Povejte torej Ezečiju: Tako govori veliki kralj, kralj Asirije: Kakošno zaupanje **je** to, v katerega zaupaš? <sup>5</sup> Jaz pravim, **ti govoris** (toda **to so samo** prazne besede) **imam** nasvet in moč za vojno. Torej komu zaupaš, da si se upri zoper mene? <sup>6</sup> Glej, zanašaš se na palico tega zlomljenega trsta, na Egipt, na katerega, če se človek naslanja, se bo zadrl v njegovo roko in jo prebodel. Tako **je** faraon, egiptovski kralj, vsem, ki zaupajo vanj. <sup>7</sup> Toda če mi rečeš: Mi zaupamo v Gospoda, našega Boga. **Mar ni to** tisti, katerega visoke kraje in katerega oltarje je Ezečija odvzel ter Judu in Jeruzalemu rekel: Oboževali boste pred tem oltarem? <sup>8</sup> Zdaj torej daj jamstva, prosim te, mojemu gospodarju, asirskemu kralju, jaz pa ti bom dal dva tisoč konjev, če boš na svoji strani nanje zmožen postaviti jezdece. <sup>9</sup> Kako boš potem odvrnil obliče enega poveljnika, izmed najmanjših služabnikov mojega gospodarja in svoje upanje položil na Egipt zaradi bojnih vozov in konjenikov? <sup>10</sup> Sem mar sedaj brez Gospoda prišel gor zoper to deželo, da jo uničim? Gospod mi je rekel: Pojdí gor zoper to deželo in jo uniči.«

<sup>11</sup> Nato so Eljakím, Šebná in Joáh rekli Rabšakéju: Govori, prosimo te, svojim služabnikom v sirskej jeziku, kajti razumemo **ga** in ne govorim nam v judovskem jeziku v ušesa ljudstva, ki **je** na obzidju.«

<sup>12</sup> Toda Rabšakéj je rekel: Me je mar moj gospodar poslal k tvojemu gospodarju in k tebi, da ti govorim te besede? **Mar me ni posal** k možem, ki sedijo na obzidju, da bodo lahko jedli svoj lasten iztrebek in z vami pili svoj lasten seč? <sup>13</sup> Potem se je Rabšakéj ustropil in z močnim glasom zaklical v judovskem jeziku in rekel: Poslušajte besede velikega kralja, asirskega kralja. <sup>14</sup> Tako govori kralj: Ne dopustite, da vas Ezečija zavede, kajti ne bo vas mogel osvoboditi. <sup>15</sup> Niti naj vas Ezečija ne primora zaupati v Gospoda, rekoč: Gospod nas bo zagotovo osvobodil, to mesto ne bo izročeno v roko asirskega kralja. <sup>16</sup> Ne prisluhnite Ezečiju, kajti tako govori kralj Asirije: Z darilom sklenite **dogovor** z menoj in pridite ven k meni in jeje vsak od svoje trte in vsak od svojega figovega drevesa in pijte vodo, vsak iz svojega lastnega vodnega zbiralnika, <sup>17</sup> dokler ne pridev in vas ne vzamem proč v deželo, podobno vaši lastni deželi, deželo žita in vina, deželo kruha in vinogradov. <sup>18</sup> **Pazite**, da vas Ezečija ne prepriča, rekoč: Gospod nas bo osvobodil. Mar je katerikoli izmed bogov narodov svojo deželo osvobodil iz roke asirskega kralja? <sup>19</sup> Kje **so** bogovi Hamáta in Arpáda? Kje **so** bogovi Sefarvájima? Mar so le-ti Samarijo osvobodili iz moje roke? <sup>20</sup> Kdo **so tisti** izmed vseh bogov teh dežel, ki so svojo deželo osvobodili iz moje roke, da bi Gospod Jeruzalem osvobodil iz moje roke? <sup>21</sup> Toda molčali so in mu niso odgovorili niti besede, kajti kraljeva zapoved je bila, rekoč: Ne odgovarjajte mu.«

<sup>22</sup> Potem so prišli Hilkijájev sin Eljakím, ki **je bil** nad družino, pisar Šebná in Asáfov sin Joáh, letopisec, k Ezečiju s **svojimi** pretrganimi oblačili in mu povedali Rabšakéjeve besede.

**37** Pripetilo se je, ko je kralj Ezečija **to** slišal, da je pretrgal svoja oblačila, se pokril z vrečevino in odšel v Gospodovo hišo. <sup>2</sup> Poslal je Eljakíma, ki **je bil** nad družino, pisarja Šebná in starešine duhovnikov, pokrite z vrečevino, k preroku Izaiju, Amócovemu sinu. <sup>3</sup> Rekli so mu: Tako govori Ezečija: Ta dan **je** dan stiske, graje in bogokletja, kajti otroci so prišli do rojstva in **tam** ni moči za porod. <sup>4</sup> Morda bo Gospod, tvój Bog, slišal besede Rabšakéja, katerega je poslal asirski kralj, njegov gospodar, da kara živega Boga in bo pograljal besede, ki jih je slišal Gospod, tvój Bog. Zatorej dvigni **svojo** molitev za ostanek, ki je ostal. <sup>5</sup> Tako so služabniki kralja Ezečija prišli k Izaiju.

<sup>6</sup> Izaija jim je rekel: Tako boste rekli svojemu gospodarju: Tako govori Gospod: Ne boj se besed, ki si jih slišal, s katerimi so služabniki asirskega kralja proti meni izrekali bogokletje. <sup>7</sup> Glej, nanj bom poslal sunek **[duhaj]** in slišal bo govorico in se vrnil v svojo lastno deželo in povzročil mu bom, da v svoji lastni deželi pade pod mečem.«

<sup>8</sup> Tako se je Rabšaké vrnil in našel asirskega kralja, vojskujočega se zoper Libno, kajti slišal je, da je odpotoval iz Lahisa. <sup>9</sup> Slišal je reči glede Tirháka, kralja Etiopije: Prišel je naprej, da se vojskuje s teboj. «In

ko je ta **to** slišal, je poslal poslanec k Ezeķiju, rekoč:<sup>10</sup> »Tako govorite Judovemu kralju Ezeķiju, rekoč: ›Ne dopusti, da te tvoj Bog, v katerega zaupaš, zavede, rekoč: ›Jeruzalem ne bo izročen v roko asirskega kralja.«<sup>11</sup> Glej, slišal si, kaj so asirski kralji storili vsem deželam z njihovim popolnim uničenjem, pa boš ti osvobojen? <sup>12</sup> Mar so bogovi narodov osvobodili tiste, ki so jih moji očetje uničili, **kakor** Gozana, Harána, Recefa in otroke Edena, ki so **bili** v Telasárju?<sup>13</sup> Kje je kralj Hamáta, kralj Arpáda in kralj mesta Sefarvájima, Hene in Avája?«

<sup>14</sup> Ezeķija je prejel pismo iz roke poslancev ter ga prebral in Ezeķija je odšel gor v Gospodovo hišo in ga razprostrel pred Gospodom.<sup>15</sup> In Ezeķija je molil h Gospodu, rekoč:<sup>16</sup> »O Gospod nad bojevniki, Izraelov Bog, ki prebivaš **med** kerubi, ti **si** Bog, **celó** ti sam, izmed vseh kraljestev zemlje. Ti si naredil nebo in zemljo.<sup>17</sup> Nagni svoje uho, o Gospod in prisluhn; odpri svoje oči, o Gospod in glej in poslušaj vse besede Senaheriba, katere je poslal, da graja živega Boga.<sup>18</sup> Resnično, Gospod, asirski kralji so opustošili vse narode in njihove dežele<sup>19</sup> in njihove bogove vrgli v ogenj, kajti to niso **bili** bogovi, temveč delo človeških rok, les in kamen, zato so jih uničili.<sup>20</sup> Zdaj torej, o Gospod, naš Bog, reši nas pred njegovo roko, da bodo vsa kraljestva zemlje lahko vedela, da **si** ti Gospod, **celó** samo ti.«

<sup>21</sup> Potem je Izaija, Amócov sin, poslal k Ezeķiju, rekoč: »Tako govorí Gospod, Izraelov Bog: ›Kakor si molil k meni zoper asirskega kralja Senaheriba;<sup>22</sup> to **je** beseda, ki jo je Gospod spregovoril glede njega: ›Devica, sionska hči, te je prezirala **in** se ti smejava do zaničevanja, jeruzalemska hči je nad teboj zmajevala z glavo.<sup>23</sup> Koga si grajal in proti komu si izrekal bogokletje? Zoper koga si povišal **svoj** glas in svoje oči povzdignil na višavo? **Celó** zoper Svetega Izraelovega.<sup>24</sup> S svojimi služabniki si grajal Gospoda in rekel: ›Z množico svojih bojnih vozov sem prišel gor do višin gora, k pobočjem Libanona in posekal bom njegove visoke cedre **in** izbrane ciprese in vstopil bom v višino njegove meje **in** gozd njegovega Karmela.<sup>25</sup> Kopál sem in pil vodo in s podplatom svojega stopala sem posušil vse reke obleganih krajev.<sup>26</sup> Mar nisi že dolgo nazaj slišal **kako** sem to storil **in** od starodavnih časov, da sem to oblikoval? Sedaj sem privodel, da se je to zgodilo, da bi moral položiti opustela obrambna mesta v kupe ruševin.<sup>27</sup> Zato **so bili** njihovi prebivalci majhne moči, bili so zaprepadi in zbegani. Bili so **kakor** trava polja in **kakor** zeleno zelišče, **kakor** trava na hišnih strehah in **kakor** ožgano žito predem zraste.<sup>28</sup> Toda jaz poznam twoje prebivališče, twoje odhajanje, twoje prihajanje in twoj bes zoper mene.<sup>29</sup> Ker je tvoj bes zoper mene in je tvoj hrup prišel gor v moja ušesa, zato bom zataknil svoj kavelj v twoj nos in svojo brzdo med twoje ustnice in te obrnil nazaj po poti, po kateri si prišel.<sup>30</sup> To ti **bo** znamenje: ›To leto boste jedli **kar** zraste samo od sebe in drugo leto to, kar požene od istega, v tretjem letu pa sejte, žanjite, sadite vinograde in jehte od njihovega sadu.<sup>31</sup> Preostanek od Judove hiše, ki je pobegnil, se bo ponovno ukoreninil navzdol in navzgor obrodil sad.<sup>32</sup> Kajti iz Jeruzalema bo izšel preostanek in tisti, ki pobegnejo iz gore Sion. Gorečnost Gospoda nad bojevniki bo to storila.<sup>33</sup> Zato tako govorí Gospod glede asirskega kralja: ›Ta ne bo prišel v to mesto, niti tja ne bo izstrelil puščice, niti predenj ne bo prišel s ščiti, niti zoper njega ne bo nasul okopa.<sup>34</sup> Po poti, po kateri je prišel, po isti se bo vrnil in ne bo prišel v to mesto,« govorí Gospod.<sup>35</sup> Kajti jaz bom branil to mesto, da ga rešim zaradi sebe in zaradi svojega služabnika Davida.«<sup>36</sup> Potem je odšel naprej Gospodov angel in jih v taboru Asircev udaril sto petinosemdeset tisoč. Ko so zgodaj zjutraj vstali, glej, oni vsi **so bili** mrtva trupla.

<sup>37</sup> Tako je asirski kralj Senaherib odpotoval, odšel, se vrnil in prebival v Ninivah.<sup>38</sup> Pripetilo se je, ko je oboževal v hiši svojega boga Nisróha, da sta ga njegova sinova Adramélech in Sarécer udarila z mečem in pobegnila v deželo Armenijo in namesto njega je zakraljeval njegov sin Asarhadón.

**38** V tistih dneh je bil Ezeķija na smrt bolan. Amócov sin, preroč Izaija, je prišel k njemu ter mu rekel: »Tako govorí Gospod: ›Postavi svojo hišo v red, kajti umrl boš in ne živel.«<sup>2</sup> Potem je Ezeķija svoj obraz obrnil k steni, molil h Gospodu<sup>3</sup> in rekel: ›Spomni se sedaj, o Gospod, rotim te, kako sem hodil pred teboj v resnici in s popolnim srcem in delal **to, kar je** dobro v tvojem pogledu.« In Ezeķija je bridko zajokal.

<sup>4</sup> Potem je prišla Gospodova beseda k Izaiju, rekoč:<sup>5</sup> »Pojdi in povej Ezeķiju: ›Tako govorí Gospod, Bog tvojega očeta Davida: ›Slišal sem twojo molitev, videl sem twoje solze. Glej, tvojim dnevom bom dodal petnajst let.<sup>6</sup> Tebe in to mesto bom osvobodil iz roke asirskega kralja in jaz bom branil to mesto.<sup>7</sup> To ti **bo** znamenje od Gospoda, da bo Gospod storil to stvar, ki jo je govoril: <sup>8</sup> Glej, senco stopinj, ki se je na Aházovi sončni uri spustila, bom ponovno privodel deset stopinj nazaj.«<sup>9</sup> Tako se je sonce vrnilo [**za**] deset stopinj, po stopinjah po katerih se je spustilo.

<sup>9</sup> Pisane Judovega kralja Ezeķija, ko je bil bolan in je okreval od svoje bolezni:<sup>10</sup> »Rekel sem o preostanku svojih dni: ›Šel bom do

with thee. And when he heard **it**, he sent messengers to Hezekiah, saying, <sup>10</sup> Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. <sup>11</sup> Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?<sup>12</sup> Have the gods of the nations delivered them which my fathers have destroyed, **as** Gozan, and Haran, and Rezeph, and the children of Eden which **were** in Telassar? <sup>13</sup> Where **is** the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

<sup>14</sup> ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.<sup>15</sup> And Hezekiah prayed unto the LORD, saying,<sup>16</sup> O LORD of hosts, God of Israel, that dwellest **between** the cherubims, thou **art** the God, **even** thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.<sup>17</sup> Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.<sup>18</sup> Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,<sup>19</sup> And have cast their gods into the fire: for they **were** no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.<sup>20</sup> Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou **art** the LORD, **even** thou only.

<sup>21</sup> ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: <sup>22</sup> This **is** the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, **and** laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.<sup>23</sup> Whom hast thou reproached and blasphemed? and against whom hast thou exalted **thy** voice, and lifted up thine eyes on high? **even** against the Holy One of Israel.<sup>24</sup> By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, **and** the choice fir trees thereof: and I will enter into the height of his border, **and** the forest of his Carmel.<sup>25</sup> I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.<sup>26</sup> Hast thou not heard long ago, *how I have done it; and of ancient times, that I have formed it?* now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.<sup>27</sup> Therefore their inhabitants **were** of small power, they were dismayed and confounded: they were **as** the grass of the field, and **as** the green herb, **as** the grass on the housetops, and **as** corn blasted before it be grown up.<sup>28</sup> But I know thy abode, and thy going out, and thy coming in, and thy rage against me.<sup>29</sup> Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.<sup>30</sup> And this **shall be** a sign unto thee, Ye shall eat *this* year such as growth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.<sup>31</sup> And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:<sup>32</sup> For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.<sup>33</sup> Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.<sup>34</sup> By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.<sup>35</sup> For I will defend this city to save it for mine own sake, and for my servant David's sake.<sup>36</sup> Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they **were** all dead corpses.

<sup>37</sup> ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.<sup>38</sup> And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

**38** In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.<sup>2</sup> Then Hezekiah turned his face toward the wall, and prayed unto the LORD,<sup>3</sup> And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

<sup>4</sup> ¶ Then came the word of the LORD to Isaiah, saying,<sup>5</sup> Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.<sup>6</sup> And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.<sup>7</sup> And this **shall be** a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;<sup>8</sup> Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

<sup>9</sup> ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:<sup>10</sup> I said in the cutting off of my days, I shall go to

the gates of the grave: I am deprived of the residue of my years.<sup>11</sup> I said, I shall not see the LORD, **even** the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.<sup>12</sup> Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day **even** to night wilt thou make an end of me.<sup>13</sup> I reckoned till morning, **that**, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.<sup>14</sup> Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.<sup>15</sup> What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.<sup>16</sup> O Lord, by these *things men* live, and in all these *things* is the life of my spirit: so wilt thou recover me, and make me to live.<sup>17</sup> Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.<sup>18</sup> For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.<sup>19</sup> The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.<sup>20</sup> The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.<sup>21</sup> For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the boil, and he shall recover.<sup>22</sup> Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

**39** At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.<sup>2</sup> And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

**3** ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, **even** from Babylon.<sup>4</sup> Then said he, What have they seen in thine house? And Hezekiah answered, All that **is** in mine house have they seen: there is nothing among my treasures that I have not shewed them.

**5** Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:<sup>6</sup> Behold, the days come, that all that **is** in thine house, and **that** which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.<sup>7</sup> And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.<sup>8</sup> Then said Hezekiah to Isaiah, Good **is** the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

**40** Comfort ye, comfort ye my people, saith your God.<sup>2</sup> Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

**3** ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.<sup>4</sup> Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:<sup>5</sup> And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.<sup>6</sup> The voice said, Cry. And he said, What shall I cry? All flesh **is** grass, and all the goodliness thereof **is** as the flower of the field:<sup>7</sup> The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people **is** grass.<sup>8</sup> The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

**9** ¶ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift **it** up, be not afraid; say unto the cities of Judah, Behold your God!<sup>10</sup> Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward **is** with him, and his work before him.<sup>11</sup> He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry **them** in his bosom, *and* shall gently lead those that are with young.

**12** ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?<sup>13</sup> Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?<sup>14</sup> With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?<sup>15</sup> Behold, the nations **are** as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.<sup>16</sup> And Lebanon **is** not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.<sup>17</sup> All nations before him **are** as nothing; and they are counted to him less than nothing, and vanity.

**18** ¶ To whom then will ye liken God? or what likeness will ye compare unto him?<sup>19</sup> The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.<sup>20</sup> He that **is** so impoverished that he hath no oblation chooseth a tree **that** will not rot; he seeketh unto him a cunning workman to prepare a graven image, **that** shall not be moved.

velikih vrat groba. Prikrajšan sem preostanka svojih let.<sup>11</sup> Rekel sem: »Ne bom videl Gospoda, **celo** Gospoda, v deželi živih. Ne bom več gledal človeka s prebivalci sveta.<sup>12</sup> Ž Moja starost je odšla in od mene je odstranjena kakor pastirski šotor. Kakor tkalec sem odrezal svoje življenje. Odrezal me bo z mučno boleznijo. Od dneva, **celo** do noči boš naredil moj konec.<sup>13</sup> Štel sem do jutra, **da** bo, tako kakor lev, zlomil vse moje kosti. Od dneva, **celo** do noči boš iz mene naredil konec.<sup>14</sup> Kakor žerjav **ali** lastovka, tako sem žvrgolel. Žaloval sem kakor golobica. Moje oči pešajo z **gledanjem** navzgor. O Gospod, zatiran sem, zavzemi se zame.<sup>15</sup> Kaj naj rečem? On mi je tako govoril in sam je **to** storil. Vsa svoja leta bom mirno hodil v grenkobi svoje duše.<sup>16</sup> O Gospod, po teh **stvareh ljudje** živijo in v vseh teh **stvareh** je življenje mojega duha. Tako me boš obnovil in me pripravil, da živim.<sup>17</sup> Glej, za mir sem imel veliko grenkobo, toda ti si in ljubezni do moje duše **le-to osvobodil** iz jame izprijenosti, kajti vse moje grehe si vrgel za svoj hrbet.<sup>18</sup> Kajti grob te ne more hvaliti, smrt te **ne** more proslavljati. Tisti, ki gredo dol v jamo, ne morejo upati na twojo resnico.<sup>19</sup> Živeči, živeči, ta te bo hvalil, kakor danes **počnem** jaz. Oče bo otrokom dal spoznati twojo resnico.<sup>20</sup> Gospod je bil pripravljen, da me reši. Zato bomo peli moje pesmi, na glasbila na strune, vse dni našega življenja v hiši Gospodovi.«<sup>21</sup> Kajti Izajia je rekел: »Naj vzamejo kepo fig in **jo** položijo za pomirjevalo na vnetje in okreval bo.«<sup>22</sup> Ězekija je tudi rekel: »Kaj **je** znamenje, da bom šel gor, h Gospodovi hiši?«

**39** Ob tistem času je babilonski kralj Merodáh Baladán poslal Ězekiju pisma in darilo, kajti slišal je, da je bil bolan in je okreval.<sup>2</sup> Ězekija jih je bil vesel in jim razkazal hišo svojih dragocenih stvari: srebro, zlato, dišave, dragoceno mazilo in vso hišo svoje orožarne in vsega, kar se je našlo v njegovih zakladnicah. Ničesar ni bilo v njegovi hiši niti v vsem njegovem gospodstvu, česar jim Ězekija ni razkazal.

**3** Potem je prerok Izajia prišel h kralju Ězekiju in mu rekel: »Kaj so rekli ti možje? In od kod so prišli k tebi?« Ězekija je rekel: »K meni so prišli iz daljne dežele, **celo** iz Babilona.«<sup>4</sup> Potem je rekel: »Kaj so videli v tvoji hiši?« Ězekija je odgovoril: »Videli so vse, kar **je** v moji hiši. Ničesar ni med mojimi zakladi česar jim ne bi pokazal.«

**5** Potem Izajia reče Ězekiju: »Poslušaj besedo Gospoda nad bojevniki: «<sup>6</sup> Glej, prihajajo dnevi, da bo vse, kar **je** v tvoji hiši in **to**, kar so twoji očetje prihranili v shrambi do tega dne, odnešeno v Babilon. Nič ne bo ostalo,« govori Gospod.<sup>7</sup> In izmed twojih sinov, ki bodo izšli iz tebe, ki jih boš zaplodil, jih bodo odvedli proč in bodo evnuhi v palači babilonskega kralja.«<sup>8</sup> Potem je Ězekija rekel Izajiju: »Dobra je Gospodova beseda, ki si jo povedal.« Poleg tega je rekel: »Kajti mir in resnica bosta v mojih dneh.«

**40** »Tolažite, tolažite moje ljudstvo,« govori vaš Bog.<sup>2</sup> »Govorite tolažilno [*prestonici*] Jeruzalem in kličite k njej, da je njen bojevanje dovršeno, daje njeni krivičnosti odpuščena, kajti iz Gospodove roke je prejala dvojno za vse svoje grehe.«

**3** Glas tistega, ki vpije v divjini: »Pripravite Gospodovo pot, v puščavi izravnajte glavno cesto za našega Boga.<sup>4</sup> Vsaka dolina naj bo povisana in vsaka gora in hrib naj bosta znižana in skrivljeno naj bo izravnano in gorski grebeni ravnina<sup>5</sup> in Gospodova slava se bo razodela in vse meso **jo** bo hkrati videlo, kajti Gospodova usta so **to** gorovila.«<sup>6</sup> Glas je rekel: »Vpji.« Rekel je: »Kaj naj vpijem?«<sup>7</sup> Vse meso **je** trava in vsa njegova ljubkost **je** kakor cvetica polja.<sup>7</sup> Trava se suši, cvet veni, ker nanjo piha Gospodov duh. Zagotovo **je** ljudstvo trava.<sup>8</sup> Trava se suši, cvet veni, toda beseda našega Boga bo obstala na veke.«

**9** O Sion, ki prinašaš dobre novice, pojdi gor na visoko goro. O Jeruzalem, ki prinašaš dobre novice, povzdigni svoj glas z močjo. Povzdigni **ga**, ne boj se, govori Judovim mestom: »Glejte, vaš Bog!«<sup>10</sup> Glejte, Gospod Bog bo prišel z močno **roko** in njegov laket bo vladal zanj. Glejte, njegova nagrada **je** z njim in njegovo delo pred njim.<sup>11</sup> Svoj trop bo pasel kakor pastir. Jagnjeta bo zbral s svojim laktom in **jih** nosil v svojem naročju **in** nežno vodil tiste, ki so z mladiči.

**12** Kdo je izmeril vode z dlanjo svoje roke, s pednjem premeril nebo, doumel prah zemlje po meri in odtehtal gore na vagah in hribe na tehnici?<sup>13</sup> Kdo je usmerjal Gospodovega Duha ali **je bil** njegov svetovalec in ga učil?<sup>14</sup> S kom se je posvetoval in **kdo** ga je poučeval in ga učil na stezi sodbe in ga učil spoznanja in mu pokazal pot razumevanja?<sup>15</sup> Glej, narodi so kakor kapljica iz vedra in šteti so kakor majhen prah na tehnici. Glej, otoke dviguje kakor zelo majhno stvar.<sup>16</sup> Libanon ni zadosten za gorenje niti njegove živali ne zadoščajo za žgalno daritev.<sup>17</sup> Vsi narodi pred njim **so** kakor nič in zanj so vsi šteti manj kot nič in ničnost.

**18** Komu hočete potem primerjati Boga? Ali kakšno podobnost hočete primerjati k njemu?<sup>19</sup> Delavec tali rezano podobo, zlatar jo prevleče z zlatom in uliva srebrne verižice.<sup>20</sup> Kdor **je** tako obubožan, da nima daritve, izbira drevo, **ki** ne bo trohnelo, zanj išče spretnega delavca, da pripravi rezano podobo, **ki** ne bo omajana.<sup>21</sup> Mar niste vedeli?

Mar niste slišali? Mar vam ni bilo to povedano od začetka? Mar niste razumeli od temeljev zemlje?<sup>22</sup> On *je*, ki sedi nad zemeljskim krogom, njegovi prebivalci pa so kakor kobilice, ki razprostira nebesa kakor zaveso in jih razširja kakor šotor za prebivanje v njem,<sup>23</sup> ki prince daje v nič, sodnike zemlje dela kakor ničnost.<sup>24</sup> Da, ne bodo posajeni, da, ne bodo posejani. Da, njihova klada se ne bo zakoreninila v zemljini in nanje bo tudi pihal in se bodo izsušili in vrtinčast veter jih bo odnesel kakor slamo.<sup>25</sup> »H komu me boste potem primerjali ali [komu] bom enak?« govoril Sveti.<sup>26</sup> Povzdignite svoje oči na visoko in glejte kdo je ustvaril te *stvari*, ki njihovo vojsko vodi ven po številu. Vse jih kliče po imenih z veličino svoje moči, ker *je* močan v moči; niti ena ne manjka.

<sup>27</sup> Zakaj praviš, o Jakob in govoril, o Izrael: »Moja pot je skrita pred Gospodom in moja sodba je šla mimo mojega Boga?«

<sup>28</sup> Mar nisi spoznal? Mar nisi slišal, *da* večen Bog, Gospod, Stvarnik končev zemlje, ne slabí niti ni izmučen? Njegovega razumevanja ni možno preiskati.<sup>29</sup> Silo daje slabotnim in *tistim*, *ki* nimajo moči, povečuje moč.<sup>30</sup> Celo mladostniki bodo oslabeli in bodo izmučeni in mladeniči bodo popolnoma padli,<sup>31</sup> toda tisti, ki čakajo na Gospoda, bodo obnavljali *svojo* moč, vzpenjali se bodo s perutmi kakor orli, tekli bodo in ne bodo izmučeni, *in* hodili bodo in ne oslabeli.

**41** Molčite pred menoj, o otoki in naj ljudstvo obnavlja *svojo* moč. Naj pridejo bliže, potem jim pustite govoriti. Pridimo blizu skupaj k sodbi.<sup>2</sup> Kdo je dvignil pravičnega *človeka* od vzhoda in ga poklical k svojemu stopalu, dal narode pred njega in *ga* naredil, *[da]* vlada nad kralji? Izročil jih je kakor prah njegovemu meču *in* kakor slamo gnano k njegovemu loku.<sup>3</sup> Zasledoval jih je *in* varno prešel; *celo* po poti, *[po]* kateri *[še]* ni šel s svojimi stopali.<sup>4</sup> Kdo je delal in *to* storil, klicoč rodove od začetka? Jaz, Gospod, prvi in s poslednjimi; jaz *sem* ta.<sup>5</sup> Otoki so *to* videli in se bali; konci zemlje so bili prestrašeni, se približali in prišli.<sup>6</sup> Pomagali so vsak svojemu sosedu in *vsak* je svojemu bratu rekel: »Bodi odločnega poguma!«<sup>7</sup> Tako je tesar hrabil zlatarja *in* kdr gladi s kladivom, tistega, ki udarja nakovalo, rekoč: »Ta je pripravljen za spajanje!« in ga pritrdil z žeblji, *da* ta ne bi bil premaknjen.<sup>8</sup> Toda ti, Izrael, *si* moj služabnik, Jakob, katerega sem izbral, seme Abrahama, mojega prijatelja.<sup>9</sup> *Ti*, katerega sem vzel od končev zemlje in te poklical od njihovih glavnih mož in ti rekel: »Ti si moj služabnik, izbral sem te in te nisem zavrgel.

<sup>10</sup> Ne boj se, kajti jaz *sem* s teboj. Ne bodi potr, kajti jaz *sem* twoj Bog. Okrepil te bom, da, jaz ti bom pomagal, da, podpiral te bom z desnico svoje pravičnosti.<sup>11</sup> Glej, vsi tisti, ki so bili ogorčeni zoper tebe, bodo osramočeni in zbegani. Oni bodo kakor nič in tisti, ki se prepričajo s teboj, bodo propadli.<sup>12</sup> Iskal jih boš in jih ne boš našel, *celo* tiste, ki so se pričkali s teboj. Tisti, ki se vojskujejo zoper tebe, bodo kakor nič in kakor stvar ničnosti.<sup>13</sup> Kajti jaz, Gospod, twoj Bog, bom držal twojo desnico, rekoč ti: »Ne boj se, jaz ti bom pomagal!«<sup>14</sup> Ne boj se, ti ličinka Jakob *in* vi, Izraelovi možje, pomagal ti bom, govoril Gospod in twoj odkupitelj, Sveti Izraelov.<sup>15</sup> Glej, naredil te bom *[za]* novo ostro mlatilno pripravo z zobmi. Mlatil boš gore, *jih* razdrobil in hribe boš naredil kakor pleve.<sup>16</sup> Vejál jih boš in veter jih bo odnesel proč in vrtinčast veter jih bo razkropil, ti pa se boš razveseljeval v Gospodu *in* slavil boš v Svetem Izraelovem.<sup>17</sup> *Kadar* ubogi in pomoči potrebeni iščejo vode in *je tam* ni *in* njihov jezik odpoveduje zaradi žeje, jih bom jaz, Gospod, uslišal in jaz, Izraelov Bog, jih ne bom zapustil.<sup>18</sup> Odpril bom reke na visokih krajin in studence v sredi dolin. Divjino bom spremenil [*v*] vodni ribnik in suho deželo [*v*] izvire voda.<sup>19</sup> V divjini bom zasadil cedro, akacijo drevo, mirto in olivno drevo; v puščavi bom skupaj posadil cipreso, bor in pušpan,<sup>20</sup> da bodo lahko videli, spoznali, preudarili in skupaj razumeli, da je to storila Gospodova roka in Sveti Izraelov je to ustvaril.

<sup>21</sup> Prinesite svojo pravdo, govoril Gospod; prinesite naprej svoje močne *razloge*, govoril Kralj Jakobov.<sup>22</sup> Naj *jih* prinesejo naprej in nam pokažejo kaj se bo zgodilo. Naj nam pokažejo prejšnje stvari, kakršne *so*, da jih lahko preudarimo in spoznamo njihov zadnji konec; ali nam oznanite stvari, ki pridejo.<sup>23</sup> Pokažite stvari, ki bodo odslej, da bomo lahko vedeli, da *ste* vi bogovi. Da, delajte dobro ali delajte zlo, da bomo lahko zaprepadeni in *to* skupaj gledali.<sup>24</sup> Glejte, vi *ste* od ničnosti in vaše delo je ničeve; ogabnost *je*, *kdr* vas izbere.<sup>25</sup> Dvignil sem *nekoga* iz severa in bo prišel. Od sončnega vzhoda bo klical moje ime in prišel bo nad prince kakor *nad* malto in kakor lončar gnete ilo.<sup>26</sup> Kdo je razglasil od začetka, da bi mi lahko vedeli? In poprej, da bi lahko rekli: »*On je* pravičen?« Da, *tam* ni nikogar, ki kaže; da, *tam* ni nikogar, ki razglasja; da, *tam* ni nikogar, ki sliši vaše besede.<sup>27</sup> Prvi *bo rekel* Sionu: »Poglej, poglej jih.« In Jeruzalem bom dal nekoga, ki primaša dobre novice.<sup>28</sup> Kajti gledal sem in *tam* ni *bilo* človeka, celo med njimi in *tam* ni *bilo* svetovalca, da bi lahko, ko sem jih povprašal, odgovoril besedo.<sup>29</sup> Glej, vsi *so* ničnost, njihova dela *so* nič. Njihove ulte podobe *so* veter in zmešnjava.

<sup>21</sup> Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? <sup>22</sup> It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: <sup>23</sup> That bringeth the princes to nothing; he maketh the judges of the earth as vanity. <sup>24</sup> Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. <sup>25</sup> To whom then will ye liken me, or shall I be equal? saith the Holy One. <sup>26</sup> Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he* is strong in power; not one faileth.

<sup>27</sup> Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

<sup>28</sup> ¶ Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding. <sup>29</sup> He giveth power to the faint; and to *them that have* no might he increaseth strength. <sup>30</sup> Even the youths shall faint and be weary, and the young men shall utterly fall: <sup>31</sup> But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

**41** Keep silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment. <sup>2</sup> Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. <sup>3</sup> He pursued them, *and* passed safely; even by the way *that* he had not gone with his feet. <sup>4</sup> Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he. <sup>5</sup> The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came. <sup>6</sup> They helped every one his neighbour; and *every one* said to his brother, Be of good courage. <sup>7</sup> So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, *It is ready* for the sodering: and he fastened it with nails, *that* it should not be moved. <sup>8</sup> But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend. <sup>9</sup> Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

<sup>10</sup> ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. <sup>11</sup> Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. <sup>12</sup> Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. <sup>13</sup> For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. <sup>14</sup> Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. <sup>15</sup> Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff. <sup>16</sup> Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel. <sup>17</sup> When the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. <sup>18</sup> I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. <sup>19</sup> I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together: <sup>20</sup> That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

<sup>21</sup> Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob. <sup>22</sup> Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come. <sup>23</sup> Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together. <sup>24</sup> Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you. <sup>25</sup> I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* morter, and as the potter treadeth clay. <sup>26</sup> Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words. <sup>27</sup> The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. <sup>28</sup> For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer a word. <sup>29</sup> Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

**42** Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. <sup>2</sup> He shall not cry, nor lift up, nor cause his voice to be heard in the street. <sup>3</sup> A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. <sup>4</sup> He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

<sup>5</sup> ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: <sup>6</sup> I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; <sup>7</sup> To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house. <sup>8</sup> I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images. <sup>9</sup> Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. <sup>10</sup> Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. <sup>11</sup> Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. <sup>12</sup> Let them give glory unto the LORD, and declare his praise in the islands.

<sup>13</sup> The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

<sup>14</sup> I have long time holden my peace; I have been still, *and* refrained myself:

*now* will I cry like a travailing woman; I will destroy and devour at once.

<sup>15</sup> I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. <sup>16</sup> And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

<sup>17</sup> ¶ They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

<sup>18</sup> Hear, ye deaf; and look, ye blind, that ye may see. <sup>19</sup> Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant? <sup>20</sup> Seeing many things, but thou observest not; opening the ears, but he heareth not. <sup>21</sup> The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable. <sup>22</sup> But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. <sup>23</sup> Who among you will give ear to this? *who* will hearken and hear for the time to come? <sup>24</sup> Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. <sup>25</sup> Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

**43** But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. <sup>2</sup> When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. <sup>3</sup> For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee. <sup>4</sup> Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. <sup>5</sup> Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; <sup>6</sup> I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; <sup>7</sup> Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

<sup>8</sup> ¶ Bring forth the blind people that have eyes, and the deaf that have ears. <sup>9</sup> Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth. <sup>10</sup> Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. <sup>11</sup> I, even I, *am* the LORD; and beside me *there is* no saviour. <sup>12</sup> I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God. <sup>13</sup> Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

<sup>14</sup> ¶ Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships. <sup>15</sup> I *am* the LORD, your Holy One, the creator of Israel, your King. <sup>16</sup> Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; <sup>17</sup> Which bringeth forth the chariot

**42** Glej, moj služabnik, ki ga podpiram; moj izvoljeni, *v katerem* se moja duša razveseljuje; svojega duha sem položil nanj. Oznanil bo sodbo poganom. <sup>2</sup> Ne bo vpil, niti povzdignil [*glas*], niti svojemu glasu ne bo povzročil, da bi bil slišan na ulici. <sup>3</sup> Poškodovanega trsta ne bo zlomil in kadečega stenja ne bo ugasnil. Sodbo bo privedel k resnici. <sup>4</sup> Ne bo opesal niti ne bo izgubil poguma, dokler ne postavi sodbe na zemlji in otoki bodo čakali na njegovo postavo.

<sup>5</sup> Tako govori Gospod Bog, ki je ustvaril nebesa in jih razpel; ki je razprostirl zemljo in to, kar prihaja iz nje; on, ki daje dih ljudstvu na njej in duhu tem, ki hodijo po njej: <sup>6</sup> »Jaz, Gospod, sem te poklical v pravičnosti in držal bom tvojo roko in te varoval in dam te za zavezo ljudstvu, za svetobo poganom, <sup>7</sup> da odpreš slepe oči, da privedes jetnike iz ječe *in* te, ki sedijo v temi, ven iz jetnišnice. <sup>8</sup> Jaz *sem* Gospod. To *je* moje ime in svoje slave ne bom dal drugemu niti svoje hvale rezanim podobam. <sup>9</sup> Glej, prejšnje stvari so se zgodile in razglašam nove stvari. Preden vzbrstijo ti povem o njih.« <sup>10</sup> Zapojte Gospodu novo pesem *in* njegovo hvalo iz konca zemlje, vi, ki greste dol do morja in vse, kar je v njem, otoki in njegovi prebivalci. <sup>11</sup> Naj divjina in njena mesta dvignejo *svoj glas*, vasi, *ki* jih naseljuje Kedár. Naj skalni prebivalci pojeno, naj zavpijejo z vrhov gora. <sup>12</sup> Naj dajo slavo Gospodu in razglašajo njegovo hvalo na otokih.

<sup>13</sup> Gospod bo šel naprej kakor mogočen mož, ljubosumnost bo razvnel kakor bojevnik. Vpil bo, da, rjovel, prevladal bo zoper svoje sovražnike.

<sup>14</sup> »Dolgo časa sem zadrževal svoj mir, bil sem tiho *in* se zadrževal. Sedaj [pa] bom vpil kakor ženska v porodnih mukah; hkrati bom uničil in požrl. <sup>15</sup> Opustošil bom gore in hribe in posušil vsa njihova zelišča in reke bom naredil otoke in posušil bom ribnike. <sup>16</sup> Privedel bom slepe po poti, *ki* je niso poznali, vodil jih bom po stezah, *ki* jih niso poznali. Temo pred njimi bom naredil svetobo in skriviljene stvari ravne. Te stvari jim bom storil in ne bom jih zapustil.

<sup>17</sup> Obrnjeni bodo nazaj, silno bodo osramočeni tisti, ki zaupajo v rezane podobe, ki ultim podobam pravijo: »Vi *ste* naši bogovi.«

<sup>18</sup> Poslušajte, vi gluhi, in glejte, vi slepi, da boste lahko videli. <sup>19</sup> Kdo *je* slep, razen mojega služabnika? Ali gluhi kakor moj poslanec, *ki* sem ga poslat? Kdo *je* slep kakor *kdr je* popoln in slep kakor Gospodov služabnik? <sup>20</sup> Gleda mnoge stvari, toda ti jih ne obeležuješ; odpira ušesa, toda on ne sliši. <sup>21</sup> Gospod je zelo zadovoljen zaradi svoje pravičnosti; poveličeval bo postavo *in jo* naredil častitljivo. <sup>22</sup> Toda to *je* ljudstvo, oropano in oplenjeno; vsi izmed njih *so* ujeti v luknje in skriti v jetnišnicah. Za plen so in nihče ne osvobaja; za ukradeno blago in nihče ne reče: »Povrni.« <sup>23</sup> Kdo izmed vas bo temu pazljivo prisluhnil? *Kdo* bo prisluhnil in slišal za čas, ki pride? <sup>24</sup> Kdo je Jakoba izročil v plen in Izraela roparjem? Mar ne Gospod, on, zoper katerega smo grešili? Kajti niso žeeli hoditi po njegovih poteh niti niso bili poslušni njegovi postavi. <sup>25</sup> Zato je nanj izlil razjarjenost svoje jeze in moč bitke. To ga je vžgalo vsenaokoli, vendar ni vedel. To ga je žgal, vendar si *tega* ni vzel k srcu.

Toda sedaj tako govori Gospod, ki te je ustvaril, o Jakob in tisti, **43** ki te je oblikoval, o Izrael: »Ne boj se, kajti odkupil sem te, poklical sem *te* s twojim imenom, moj *si*. <sup>2</sup> Ko hodiš skozi vode, *bom* s teboj in skozi reke, te ne bodo preplavile. Ko hodiš skozi ogenj, ne boš ožgan niti se plamen ne bo vnel na tebi. <sup>3</sup> Kajti jaz *sem* Gospod, tvoj Bog, Sveti Izraelov, tvoj Odrešenik. Egipt sem dal *za* twojo odkupnino, Etiopijo in Sebo zate. <sup>4</sup> Ker si bil dragocen v mojem pogledu, bil si častitljiv in jaz sem te ljubil. Zato bom zate dal ljudi in ljudstva za twoje življenje. <sup>5</sup> Ne boj se, kajti jaz *sem* s teboj. Tvoje seme bom privedel od vzhoda in te zbral od zahoda. <sup>6</sup> Severu bom rekel: »Izroči<sup>1</sup> in jugu: »Ne zadržuj.« Moje sinove privedi od daleč in moje hčere od koncov zemlje, <sup>7</sup> celo<sup>2</sup> vsakega, ki je klican z mojim imenom, kajti jaz sem ga ustvaril za svojo slavo, jaz sem ga oblikoval; da, jaz sem ga naredil.

<sup>8</sup> Privedi slepo ljudstvo, ki ima oči in gluhe, ki imajo ušesa. <sup>9</sup> Naj bodo vsi narodi zbrani skupaj in naj bo ljudstvo zbrano. Kdo izmed njih lahko to razglasil in nam pokaže prejšnje stvari? Naj privedejo naprej svoje priče, da bodo lahko opravičeni. Ali naj slišijo in rečejo: »To *je* resnica.« <sup>10</sup> Vi *ste* moje priče,<sup>3</sup> govori Gospod in moj služabnik, katerega sem izbral, da me boste lahko poznali in mi verjeli in razumeli, da jaz *sem* ta. Pred meno ni bil oblikovan noben Bog niti ne bo za meno. <sup>11</sup> Jaz, celo<sup>4</sup> jaz *sem* Gospod in poleg mene ni rešitelja. <sup>12</sup> Razglasil sem, rešil in pokazal, ko med vami ni *bilo* nobenega tujega *boga*. Zato *ste* vi moje priče,<sup>5</sup> govori Gospod, »da jaz *sem* Bog. <sup>13</sup> Da, preden *je bil* dan, jaz *sem* in nobenega ni, ki lahko osvobodi iz moje roke. Delal bom in kdo bo to dopustil?<sup>6</sup>

<sup>14</sup> Tako govori Gospod, vaš odkupitelj, Sveti Izraelov: »Zaradi vas sem poslal v Babilon in ponizal vse njihove pleme in Kaldeje, katerih vpitje *je* na ladjh. <sup>15</sup> Jaz *sem* Gospod, vaš Sveti, stvarnik Izraela, vaš Kralj.<sup>7</sup> Tako govori Gospod, ki dela pot v morju in stezo v mogočnih vodah,<sup>8</sup> ki privede naprej bojni voz in konja, vojsko in moč; skupaj se bodo ulegli, ne bodo vstali. Izumrli so, pogašeni so kakor predivo.

<sup>18</sup> Ne spominjajte se prejšnjih stvari niti ne preudarjajte stvari od davnine. <sup>19</sup> Glejte, storil bom novo stvar. Sedaj bo ta vzbrestela; mar tega ne boste spoznali? Naredil bom celo pot v divjini **in** reke v puščavi. <sup>20</sup> Divja žival polja me bo spoštovala, zmaji in sove, ker dam vode v divjino **in** reke v puščavo, da dam piti svojemu ljudstvu, svojim izbranim. <sup>21</sup> To ljudstvo sem oblikoval zase, naznanjali bodo mojo hvalo.

<sup>22</sup> Toda ti nisi klical k meni, o Jakob, temveč si se me naveličal, o Izrael. <sup>23</sup> Nisi mi privedel majhne živine od svojih žgalnih daritev niti me nisi častil s svojimi klavnimi daritvami. Nisem ti storil, da služiš z daritvijo niti te nisem mučil s kadilom. <sup>24</sup> Z denarjem mi nisi kupil nobenega sladkornega trsta niti me nisi nasičeval s tolšo svojih klavnih daritev, temveč si me s svojimi grehi primoral, da služim; izmučil si me s svojimi krivičnostmi. <sup>25</sup> Jaz, **celo** jaz, **sem** tisti, ki zaradi sebe izbrisujem twoje prestopke in se ne bom spominjal twojih grehov. <sup>26</sup> Spomni me, skupaj se pravdajva. Ti razglasí, da boš lahko opravičen. <sup>27</sup> Tvoj prvi oče je grešil in tvoji učitelji so se pregresili zoper mene. <sup>28</sup> Zato sem oskrnul prince svetišča in dal Jakoba v prekletstvo in Izraela v graje.

**44** Vendar sedaj poslušaj, o Jakob, moj služabnik in Izrael, katerega sem izbral.<sup>2</sup> »Tako govori Gospod, ki te je naredil in te oblikoval iz maternice, **ki** ti bo pomagal: ›Ne boj se, o Jakob, moj služabnik in ti Ješurún, katerega sem izbral.<sup>3</sup> Kajti vodo bom izlil na tistega, ki je žezen in poplave na suha tla. Svojega duha bom izlil na twoje seme in svoj blagoslov na twoje potomstvo.<sup>4</sup> Pognali bodo **kakor** med travo, kakor vrbe ob vodnih tokovih.<sup>5</sup> Nekdo bo rekel: ›Jaz **sem** Gospodov, drugi **se** bo imenoval po Jakobovem imenu, drugi se bo s svojo roko podpisal Gospodu in **se** poimenoval po imenu Izrael.<sup>6</sup> Tako govori Gospod, Izraelski Kralj in njegov odkupitelj, Gospod nad bojevniki: ›Jaz **sem** prvi in jaz **sem** zadnji in poleg mene ni Boga.<sup>7</sup> Kdo bo klical kakor jaz in bo to razglasil in bo to uredil zame, odkar sem določil starodavno ljudstvo? Stvari, ki prihajajo in bodo prišle, naj jim jih oni pokažejo.<sup>8</sup> Ne bojte se niti ne bodite prestrašeni. Mar ti nisem povedal od tistega časa in ti **to** razglasil? Vi **ste** celo moje priče. Mar je Bog razen mene? Da, **tam** ni Boga, jaz ne poznam **nobenega**.

Tisti, ki delajo rezano podobo, **so** vsi izmed njih ničnost in njihove izvrstne stvari ne bodo koristile in **oni** so svoje lastne priče; ne vidijo niti ne vedo, da bi jih bilo sram.<sup>10</sup> Kdo je oblikoval boga ali ulil rezano podobo, **ki** ni koristna za nič?<sup>11</sup> Glej, vsi njegovi tovariši bodo osramočeni in delavci, oni **so** izmed ljudi. Naj bodo vsi zbrani skupaj, naj vstanejo; **vendar** se bodo bali **in** skupaj bodo osramočeni.<sup>12</sup> Kovač s kleščami dela tako v oglju kakor ga oblikuje s kladivi in ga izdeluje z močjo svojih laktov. Da, lačen je in njegova moč peša. Ne piye vode in je slaboten.<sup>13</sup> Lesorezec izteza **svoje** merilo, označuje s črtalom, oblikuje z dleti in ga začrtuje s šestilom in ga dela po podobi človeka, glede na človeško lepoto, da bi ta lahko ostal v hiši.<sup>14</sup> Poseka si cedre in jemlje cipreso in hrast, ki jih je zase okreplil med gozdнимi drevesi, zasadi veliki jesen in dež **ga** neguje.<sup>15</sup> Potem bo to za človeka, da zakuri, kajti vzel bo od tega in se ogrel; da, **to** vzge in speče kruh; da, naredi boga in **ga** obožuje; izdela rezano podobo in pada dol k njej.<sup>16</sup> Del od tega zakuri v ognju, z delom od tega jé meso, speče pečenko in je nasičen. Da, ogreje **se** in reče: ›Aha, topel sem, videl sem ogenj.<sup>17</sup> Od preostanka pa si izdela boga, **celo** svojo rezano podobo, pada dol k njej in **jo** obožuje in moli k njej ter pravi: ›Osvobodi me, kajti ti **si** moj bog.<sup>18</sup> Niso spoznali niti razumeli, kajti zaprl je njihove oči, da ne morejo videti **in** njihova srca, da ne morejo razumeti.<sup>19</sup> In nihče ne preudari v svojem srcu niti **tam** ni spoznanja niti razumevanja, da reče: ›Del tega sem spekel v ognju; da, na njegovi žerjavici sem spekel tudi kruh, spekel sem meso in **ga** pojedel in njegov preostanek bom naredil [**za**] ogabnost? Ali bom padal dol k štoru?<sup>20</sup> Hrani se s pepelom, zavedeno srce ga je obrnilo vstran, da ne more osvoboditi svoje duše niti reči: ›Mar ni laž v moji desnic!<sup>21</sup>

<sup>21</sup> Spomni se tega, o Jakob in Izrael, kajti ti **si** moj služabnik. Jaz sem te oblikoval, ti **si** moj služabnik. O Izrael, ne bom te pozabil.<sup>22</sup> Twoje prestopke sem izbrisal kakor gost oblak in kakor oblak twoje grehe. Vrni se k meni, kajti jaz sem te odkupil.<sup>23</sup> Pojte, o ve nebesa, kajti Gospod je **to** storil. Vpjite globočine zemlje. Izbruhnite v petje, ve gore, o gozd in vsako drevo v njem, kajti Gospod je odkupil Jakoba in se proslavil v Izraelu.<sup>24</sup> Tako govori Gospod, twoj odkupitelj in on, ki te je oblikoval iz maternice, jaz **sem** Gospod, ki delam vse **stvari**, ki sam razprostiram nebo, ki sam na široko razširjam zemljo;<sup>25</sup> ki onemogočam simbole lažnivcev in vedeževalcev delam besne; ki modre **može** obračam nazaj in njihovo znanje delam nespametno;<sup>26</sup> ki potrijujem besedo svojega služabnika in izvajam nasvet svojih poslancev; ki [**prestolnici**] Jeruzalemu pravim: ›Naseljena boš **in** Judovim mestom: ›Zgrajena boste **in** jaz bom vzdignil njihove razpadle kraje.<sup>27</sup> Ki pravim globini:

and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

<sup>18</sup> ¶ Remember ye not the former things, neither consider the things of old. <sup>19</sup> Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, **and** rivers in the desert. <sup>20</sup> The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, **and** rivers in the desert, to give drink to my people, my chosen. <sup>21</sup> This people have I formed for myself; they shall shew forth my praise.

<sup>22</sup> ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. <sup>23</sup> Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. <sup>24</sup> Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. <sup>25</sup> I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. <sup>26</sup> Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. <sup>27</sup> Thy first father hath sinned, and thy teachers have transgressed against me. <sup>28</sup> Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

**44** Yet now hear, O Jacob my servant; and Israel, whom I have chosen: <sup>2</sup> Thus saith the LORD that made thee, and formed thee from the womb, **which** will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. <sup>3</sup> For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: <sup>4</sup> And they shall spring up **as** among the grass, as willows by the water courses. <sup>5</sup> One shall say, I **am** the LORD's; and another shall call **himself** by the name of Jacob; and another shall subscribe **with** his hand unto the LORD, and surname **himself** by the name of Israel. <sup>6</sup> Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I **am** the first, and I **am** the last; and beside me **there is** no God. <sup>7</sup> And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. <sup>8</sup> Fear ye not, neither be afraid: have not I told thee from that time, and have declared **it?** ye **are** even my witnesses. Is there a God beside me? yea, **there is** no God; I know not **any**.

<sup>9</sup> ¶ They that make a graven image **are** all of them vanity; and their delectable things shall not profit; and they **are** their own witnesses; they see not, nor know; that they may be ashamed. <sup>10</sup> Who hath formed a god, or molten a graven image **that** is profitable for nothing? <sup>11</sup> Behold, all his fellows shall be ashamed: and the workmen, they **are** of men: let them all be gathered together, let them stand up; **yet** they shall fear, **and** they shall be ashamed together. <sup>12</sup> The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. <sup>13</sup> The carpenter stretcheth out **his** rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. <sup>14</sup> He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish **it**. <sup>15</sup> Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth **it**, and baketh bread; yea, he maketh a god, and worshippeth **it**; he maketh it a graven image, and falleth down thereto. <sup>16</sup> He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth **himself**, and saith, Aha, I am warm, I have seen the fire: <sup>17</sup> And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth **it**, and prayeth unto it, and saith, Deliver me; for thou **art** my god. <sup>18</sup> They have not known nor understood: for he hath shut their eyes, that they cannot see; **and** their hearts, that they cannot understand. <sup>19</sup> And none considereth in his heart, neither **is there** knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten **it**: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? <sup>20</sup> He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, **Is there** not a lie in my right hand?

<sup>21</sup> ¶ Remember these, O Jacob and Israel; for thou **art** my servant: I have formed thee; thou **art** my servant: O Israel, thou shalt not be forgotten of me. <sup>22</sup> I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. <sup>23</sup> Sing, O ye heavens; for the LORD hath done **it**: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. <sup>24</sup> Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I **am** the LORD that maketh all **things**; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; <sup>25</sup> That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise **men** backward, and maketh their knowledge foolish; <sup>26</sup> That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

<sup>27</sup> That saith to the deep, Be dry, and I will dry up thy rivers: <sup>28</sup> That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

**45** Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut: <sup>2</sup> I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: <sup>3</sup> And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel. <sup>4</sup> For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

<sup>5</sup> ¶ I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me: <sup>6</sup> That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else. <sup>7</sup> I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. <sup>8</sup> Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. <sup>9</sup> Woe unto him that striveth with his Maker! Let the potsherd *strike* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? <sup>10</sup> Woe unto him that saith unto *his* father, What begetteth thou? or to the woman, What hast thou brought forth?

<sup>11</sup> Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. <sup>12</sup> I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded. <sup>13</sup> I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts. <sup>14</sup> Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God. <sup>15</sup> Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour. <sup>16</sup> They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols. <sup>17</sup> But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. <sup>18</sup> For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else. <sup>19</sup> I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

<sup>20</sup> ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save. <sup>21</sup> Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me. <sup>22</sup> Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. <sup>23</sup> I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. <sup>24</sup> Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. <sup>25</sup> In the LORD shall all the seed of Israel be justified, and shall glory.

**46** Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*. <sup>2</sup> They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

<sup>3</sup> ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb: <sup>4</sup> And *even* to your old age I *am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

<sup>5</sup> ¶ To whom will ye liken me, and make *me* equal, and compare me, that we may be like? <sup>6</sup> They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. <sup>7</sup> They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. <sup>8</sup> Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. <sup>9</sup> Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, <sup>10</sup> Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: <sup>11</sup> Calling a ravenous bird from the east, the man that executeth my counsel from a far

Bodi suha in posušil bom twoje reke; <sup>28</sup> ki pravim o Kiru: »**On je** moj pastir in izvršil bo vse moje zadovoljstvo. Celo Jeruzalemu govorim: »Zgrajen bo; in templju: »Tvoj temelj bo položen.««

**45** Tako govori Gospod svojemu maziljencu Kiru, čigar desnico sem prijel, da bi pred njim podjarmil narode in odpasal bom ledja kraljev, da pred njim odprem dvoje opuščenih velikih vrat in velika vrata ne bodo zaprta: <sup>2</sup> »Jaz bom šel pred teboj in naredil skriviljene kraje ravne, bronasta velika vrata bom razbil na koščke in železne zapahе presekal na dvoje. <sup>3</sup> Dal ti bom zaklade teme in skrita bogastva skriviljnih krajev, da boš lahko vedel, da **sem** jaz, Gospod, ki **te** kličem s twojim imenom, Izraelov Bog. <sup>4</sup> Zaradi Jakoba, mojega služabnika in Izraela, mojega izvoljenega, sem te celо poklical po twojem imenu. Imenoval sem te, čeprav me nisi poznal.

<sup>5</sup> Jaz **sem** Gospod in nobenega drugega ni, ni Boga poleg mene. Opasal sem te, čeprav me nisi poznal, <sup>6</sup> da bi lahko vedeli od sončnega vzhoda in od zahoda, da ni nikogar poleg mene. Jaz **sem** Gospod in nobenega drugega ni. <sup>7</sup> Jaz oblikujem svetlobo in ustvarjam temo, sklepam mir in ustvarjam zlo. Jaz, Gospod, delam vse te *stvari*. <sup>8</sup> Kapljajte, ve nebesa od zgoraj in naj nebo izlije pravičnost. Naj se zemlja odpre in naj rodi rešitev duš in naj skupaj požene pravičnost; jaz, Gospod, sem to ustvaril. <sup>9</sup> Gorje tistemu, ki se prepira s svojim Stvarnikom! *Naj* se črepinja *prička* s črepinjami zemlje. Mar bo ilo reklo tistemu, ki ga oblikuje: »Kaj delaš?« Ali twoje delo: »On nima rok?« <sup>10</sup> Gorje tistemu, ki pravi *svojemu* očetu: »Čemu si zaplodil?« Ali ženski: »Kaj si rodila?«

<sup>11</sup> Tako govori Gospod, Sveti Izraelov in njegov Stvarnik: »Vprašajte me o stvareh, ki pridejo, glede mojih sinov in glede dela mojih rok mi zapovejte. <sup>12</sup> Naredil sem zemljo in na njej ustvaril človeka. Jaz, **celo** moje roke so razprostrel nebo in zapovedal sem vsej njegovi vojski. <sup>13</sup> Dvignil sem ga v pravičnosti in jaz bom usmerjal vse njegove poti. Zgradil bo moje mesto in izpustil bo moje ujetnike, ne za ceno niti *[ne za]* nagrado,« govori Gospod nad bojevnikti. <sup>14</sup> Tako govori Gospod: »Trud Egipta in trgovanje Etiopije in Sabejcev, postavnih mož, bo prišlo k tebi in oni bodo twoji. Prišli bodo za teboj, v verigah bodo prišli in padli dol k tebi, ponižno te bodo prosili, *rekoč*: »Zagotovo je Bog v tebi in *tam ni* nikogar drugega, *tam ni* Boga.« <sup>15</sup> Resnično, ti si Bog, ki samega sebe skrivaš, o Izraelov Bog, Odrešenik. <sup>16</sup> Osramočeni bodo in tudi zbegani, vsi izmed njih. Skupaj bodo šli v zmešnjavo, *ki so* izdelovalci malikov. <sup>17</sup> *Toda* Izrael bo rešen v Gospodu z večno rešitvijo duš. Ne boste osramočeni niti zbegani, od veka do veka. <sup>18</sup> Kajti tako govori Gospod, ki je ustvaril nebo; sam Bog, ki je oblikoval zemljo in jo naredil, osnoval jo je, ni je ustvaril zaman, oblikoval jo je, da bi bila naseljena. Jaz **sem** Gospod in nobenega drugega ni. <sup>19</sup> Nisem govoril na skrivenem, na temnem kraju zemlje. Jakobovemu semenu nisem rekel: »Zaman me iščite.« Jaz, Gospod, govorim pravičnost, razglasam stvari, ki so pravilne.

<sup>20</sup> Zberite se in pridite, približajte se skupaj, vi, *ki ste* pobegnili narodom. Nimajo spoznanja, ki postavlajo les svojih rezanih podob in molijo k bogu, *ki ne more rešiti*. <sup>21</sup> Povejte in privede *jih* blizu; da, naj se skupaj posvetujejo. Kdo je to razglasil od starodavnega časa? *Kdo* je to povedal od tistega časa? *Mar* nisem jaz, Gospod? In nobenega drugega Boga ni poleg mene, pravičnega Boga in Odrešenika, nobenega ni poleg mene. <sup>22</sup> Poglejte k meni in bodite rešeni, vsi konci zemlje, kajti jaz **sem** Bog in nobenega drugega ni. <sup>23</sup> Prisegel sem sam pri sebi, beseda je izšla iz mojih ust v pravičnosti in se ne bo vrnila: »Da se bo k meni priklonilo vsako koleno, vsak jezik bo prisegel.« <sup>24</sup> Zagotovo bo *nekdo* rekel: »V Gospodu imam pravičnost in moč.« *Celо* k njemu bodo prišli *Ijudje* in vsi tisti, ki so ogorčeni zoper njega, bodo osramočeni. <sup>25</sup> V Gospodu bo vse seme Izraela opravičeno in bo slavilo.

**46** Bel se je upognil dol, Nebó se sklanja, njihovi maliki so bili na živalih in na živini. Vaši vozovi *so bili* težko obloženi, breme *so* vsaki izmučeni živini. <sup>2</sup> Sklonili so se, skupaj so se upognili, niso mogli osvoboditi bremena, temveč so sami šli v ujetništvo.

<sup>3</sup> Prisluhnite mi, o hiša Jakobova in ves ostanek Izraelove hiše, ki vas nosim od trebuha, ki ste nošeni od maternice. <sup>4</sup> *Celо* do vaše visoke starosti *jaz* sem, in *celо* do osivelih las *vas* bom prenašal. Jaz sem naredil, jaz bom vzdignil, celо jaz bom nosil in *vas* osvobodil.

<sup>5</sup> S kom me boste primerjali in *me* naredili enakega in me primerjali, da bi bila lahko podobna? <sup>6</sup> Iz torbe iztresajo zlato in na tehtnici tehtajo srebro *in* najemajo zlatarja in ta ga naredi boga. Padajo dol, da, obožujejo. <sup>7</sup> Vzdignejo ga na ramo, prenašajo ga in ga postavljajo na njegov prostor in ta stoji, iz svojega prostora se ne bo odstranil. Da, *nekdo* bo vpil k njemu, vendar mu ne more odgovoriti niti ga rešiti iz njegove stiske. <sup>8</sup> Spomnite se tega in bodite možje. Ponovno premislite, o vi, prestopniki. <sup>9</sup> Spominjajte se prejšnjih stvari od davnine, kajti jaz **sem** Bog in ni nikogar drugega, *jaz sem* Bog in nobenega ni podobnega meni, <sup>10</sup> konec razglasam od začetka in od starodavnih časov *stvari*, ki še niso storjene, *rekoč*: »Moj nasvet bo obstal in storil bom vse, kar mi ugaja. <sup>11</sup> Ptico roparico kličem od vzhoda, moža, ki izvršuje mojo

namero iz daljne dežele. Da, jaz sem **to** govoril, jaz bom tudi privedel, da se zgodi, **to** sem namenil in to bom tudi storil.

<sup>12</sup> Prisluhnite mi, vi arogantni, ki ste daleč od pravičnosti, <sup>13</sup> svojo pravičnost privedem blizu; ta ne bo daleč stran in moja rešitev duš ne bo mudila. Rešitev duš bom postavil na Sion zaradi Izraela, svoje slave.

**47** Pridi dol in se usedi v prah, o devica, hči babilonska. Sedi na tla; ni prestola, o hči Kaldejcev, kajti ne boš več imenovana nežna in prefinjena. <sup>2</sup> Vzemi mlinške kamne in melji moko. Odkrij svoja zagrinalja, razgali nogo, odkrij stegno, prebredi reke. <sup>3</sup> § Tvoja nagota bo odkrita, da, tvoja sramota bo vidna. Maščeval se bom in ne bom **te** strečal **kakor** človek. <sup>4</sup> Glede našega odkupitelja, Gospod nad bojevniki je njegovo ime, Sveti Izraelov. <sup>5</sup> Sedi tiho in pojdi v temo, o hči Kaldejcev, kajti ne boš več imenovana: >Gospa kraljestev.<

<sup>6</sup> Ogorčen sem bil nad svojim ljudstvom, umazal sem svojo dedičino in jih predal v tvojo roko. Nobenega usmiljenja jim nisi pokazala, na starce si zelo težko položila svoj jarem.

<sup>7</sup> In ti praviš: >Jaz bom gospa na veke.< **Tako**, da si teh **stvari** nisi vzela k svojemu srcu niti se nisi spomnila zadnjega konca tega. <sup>8</sup> Zato poslušaj sedaj to, **ti, ki si** predana užitkom, ki brezskrbno prebivaš, ki v svojem srcu praviš: >Jaz **sem** in nihče drug poleg mene; ne bom sedela **kakor** vdova nisi ne bom poznala izgube otrok.< <sup>9</sup> Toda ti dve **stvari** bosta prišli k tebi v trenutku, v enem dnevu, izguba otrok in vdovstvo. Nadto bodo prišli v svoji popolnosti zaradi množice tvojih čarodejstev **in** zaradi silnega obilja tvojih izrekanj urokov.

<sup>10</sup> Kajti zaupala si v svojo zlobnost. Rekla si: >Nihče me ne vidi.< Tvoja modrost in tvoje znanje te je sprevrglo in v svojem srcu si rekla: >Jaz **sem** in nihče drug poleg mene.<

<sup>11</sup> Zato bo nadte prišlo zlo; ne boš vedela od kod vstaja in nate bo padla vragolija; ne boš je sposobna odložiti in opustošenje bo nenadoma prišlo nadte, **katerega** ne boš poznala. <sup>12</sup> Postavi se sedaj s svojimi izrekanji urokov in z množico svojih čarodejstev, s katerimi si se trudila od svoje mladosti, če ti bo to lahko koristilo, če boš lahko prevladala. <sup>13</sup> Izmučena si v množici svojih nasvetov. Naj sedaj astrologi, zvezdogledi in mesečni napovedovalci vstanejo in te rešijo pred **temi stvarmi**, ki bodo priše nadte. <sup>14</sup> Glej, so kakor strnišče, ogenj jih bo sežgal, ne bodo se osvobodili iz oblasti plamena. **Tam** ne bo žerjavice, da bi se ob njej ogreli, **niti** ognja, da bi pred njim sedeli. <sup>15</sup> Takšni ti bodo tisti, s katerimi si se trudila, **celo** tvoji trgovci od tvoje mladosti. Tavali bodo vsakdo k svoji četrti, nihče te ne bo rešil.

**48** Poslušajte to, o hiša Jakobova, ki ste imenovani z imenom Izrael in ste izšli iz Judovih vodá, ki prisegate pri Gospodovem imenu in omenjate Izraelovega Boga, **vendar** ne v resnici niti ne v pravičnosti. <sup>2</sup> Kajti imenujejo se po svetem mestu in se naslanjajo na Izraelovega Boga; Gospod nad bojevniki je njegovo ime. <sup>3</sup> Razglasil sem prejšnje stvari od začetka in izšle so iz mojih ust in pokazal sem jih; nenadoma sem **jih** naredil in zgodile so se. <sup>4</sup> Ker sem vedel, da si trdovratna in je tvoj vrat že lezna kita in tvoja obrv bron, <sup>5</sup> sem ti **to** celo od začetka razglasil; preden se je zgodilo sem ti **to** pokazal, da ne bi rekla: »Moj malik jih je naredil, moja rezana podoba in moja ulita podoba jim je zapovedala.< <sup>6</sup> Slišal si, videl si vse to in ali ne boš **tega** razglasil? Od tega časa sem ti pokazal nove stvari, celo skrite stvari in ti jih nisi poznal. <sup>7</sup> Sedaj so ustvarjene in ne od začetka; celo pred dnevom, ko jih nisi slišal, da ne bi reklo: »Glej, poznal sem jih.< <sup>8</sup> Da, ne slišiš; da, ne poznaš; da, od tistega časa, **ko** tvoje uho ni bilo odprt, kajti vedel sem, da boš postopal zelo zahrbitno in si bil od maternice imenovan prestopnik.

<sup>9</sup> Zaradi svojega imena bom odložil svojo jezo in zaradi svoje hvale se bom zadržal, da te ne odsekam. <sup>10</sup> Glej, prečistil sem te, toda ne s srebrom; izbral sem te v talilni peči stiske. <sup>11</sup> Zaradi sebe, **celo** zaradi sebe, bom **to** storil, kajti kako bi bilo **moje ime** umazano? In svoje slave ne bom dal drugemu.

<sup>12</sup> Prisluhni mi, o Jakob in Izrael, moj poklicani; jaz **sem**; jaz **sem** prvi, jaz **sem** tudi zadnji. <sup>13</sup> Moja roka je tudi položila temelj zemljí in moja desnica je razpela nebo. **Ko** kličem k njima, skupaj vstaneta. <sup>14</sup> Vsi vi, zberite se in poslušajte; kdo izmed njih je razglasil te **stvari**? Gospod ga je ljubil. Storil bo, kar mu ugaja nad Babilonom in njegov laket **bo na** Kaldejcih. <sup>15</sup> Jaz, **celo** jaz sem govoril. Da, poklical sem ga. Privadel sem ga in svojo pot bo naredil uspešno.

<sup>16</sup> Pridite blizu k meni, poslušajte to; od začetka nisem govoril na skrivnem; od časa, ko je to bilo, tam jaz **sem**. In sedaj me je postal Gospod Bog in njegov Duh.« <sup>17</sup> Tako govoril Gospod, tvój Odkupitelj, Sveti Izraelov: »Jaz **sem** Gospod, tvój Bog, ki te učim, da boš imel koristi, ki te vodim po poti, **po kateri** naj bi šel. <sup>18</sup> O da bi prisluhnil mojim zapovedim! Potem bi bil tvoj mir kakor reka in tvoja pravičnost kakor morski valovi. <sup>19</sup> Tudi tvojega semena bi bilo kakor peska in potomstvo tvoje notranjosti podobno njegovemu gramozu; njegovo ime ne bi bilo odrezano niti uničeno izpred mene.

country: yea, I have spoken **it**, I will also bring it to pass; I have purposed **it**, I will also do it.

<sup>12</sup> ¶ Hearken unto me, ye stouthearted, that **are** far from righteousness: <sup>13</sup> I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

**47** Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: **there is** no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. <sup>2</sup> Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. <sup>3</sup> Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet **thee as** a man. <sup>4</sup> As for our redeemer, the LORD of hosts **is** his name, the Holy One of Israel. <sup>5</sup> Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

<sup>6</sup> ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

<sup>7</sup> ¶ And thou saidst, I shall be a lady for ever: so that thou didst not lay these **things** to thy heart, neither didst remember the latter end of it. <sup>8</sup> Therefore hear now this, **thou that art** given to pleasures, that dwellest carelessly, that sayest in thine heart, I **am**, and none else beside me; I shall not sit **as** a widow, neither shall I know the loss of children: <sup>9</sup> But these two **things** shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

<sup>10</sup> ¶ For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I **am**, and none else beside me.

<sup>11</sup> ¶ Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, **which** thou shalt not know. <sup>12</sup> Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. <sup>13</sup> Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from **these things** that shall come upon thee. <sup>14</sup> Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: **there shall not be** a coal to warm at, nor fire to sit before it. <sup>15</sup> Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

**48** Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, **but** not in truth, nor in righteousness. <sup>2</sup> For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts **is** his name. <sup>3</sup> I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did **them** suddenly, and they came to pass. <sup>4</sup> Because I knew that thou **art** obstinate, and thy neck **is** an iron sinew, and thy brow brass; <sup>5</sup> I have even from the beginning declared **it** to thee; before it came to pass I shewed **it** thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. <sup>6</sup> Thou hast heard, see all this; and will not ye declare **it**? I have shewed thee new things from this time, even hidden things, and thou didst not know them. <sup>7</sup> They are created now, and not from the beginning; even before the day when thou hearest them not; lest thou shouldest say, Behold, I knew them. <sup>8</sup> Yea, thou hearest not; yea, thou knewest not; yea, from that time **that** thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

<sup>9</sup> ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. <sup>10</sup> Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. <sup>11</sup> For mine own sake, even for mine own sake, will I do **it**: for how should **my name** be polluted? and I will not give my glory unto another.

<sup>12</sup> ¶ Hearken unto me, O Jacob and Israel, my called; I **am** he; I **am** the first, I also **am** the last. <sup>13</sup> Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: **when** I call unto them, they stand up together. <sup>14</sup> All ye, assemble yourselves, and hear; which among them hath declared these **things**? The LORD hath loved him: he will do his pleasure on Babylon, and his arm **shall be on** the Chaldeans. <sup>15</sup> I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

<sup>16</sup> ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there **am** I: and now the Lord GOD, and his Spirit, hath sent me. <sup>17</sup> Thus saith the LORD, thy Redeemer, the Holy One of Israel; I **am** the LORD thy God which teacheth thee to profit, which leadeth thee by the way **that** thou shouldest go. <sup>18</sup> O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: <sup>19</sup> Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

<sup>20</sup> ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it **even** to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. <sup>21</sup> And they thirsted not **when** he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. <sup>22</sup> **There is** no peace, saith the LORD, unto the wicked.

**49** Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. <sup>2</sup> And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; <sup>3</sup> And said unto me, Thou **art** my servant, O Israel, in whom I will be glorified. <sup>4</sup> Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: **yet** surely my judgment **is** with the LORD, and my work with my God.

<sup>5</sup> ¶ And now, saith the LORD that formed me from the womb **to be** his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. <sup>6</sup> And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

<sup>7</sup> Thus saith the LORD, the Redeemer of Israel, **and** his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, **and** the Holy One of Israel, and he shall choose thee. <sup>8</sup> Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; <sup>9</sup> That thou mayest say to the prisoners, Go forth; to them that **are** in darkness, Shew yourselves. They shall feed in the ways, and their pastures **shall be** in all high places. <sup>10</sup> They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. <sup>11</sup> And I will make all my mountains a way, and my highways shall be exalted. <sup>12</sup> Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

<sup>13</sup> ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. <sup>14</sup> But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. <sup>15</sup> Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. <sup>16</sup> Behold, I have graven thee upon the palms of *my* hands; thy walls **are** continually before me. <sup>17</sup> Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

<sup>18</sup> ¶ Lift up thine eyes round about, and behold: all these gather themselves together, **and** come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them **on thee**, as a bride **doeth**. <sup>19</sup> For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. <sup>20</sup> The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place **is** too strait for me: give place to me that I may dwell. <sup>21</sup> Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where **had** they **been**? <sup>22</sup> Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in **their** arms, and thy daughters shall be carried upon **their** shoulders. <sup>23</sup> And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with **their** face toward the earth, and lick up the dust of thy feet; and thou shalt know that I **am** the LORD: for they shall not be ashamed that wait for me.

<sup>24</sup> ¶ Shall the prey be taken from the mighty, or the lawful captive delivered? <sup>25</sup> But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. <sup>26</sup> And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD **am** thy Saviour and thy Redeemer, the mighty One of Jacob.

**50** Thus saith the LÓRD, Where **is** the bill of your mother's divorcement, whom I have put away? or which of my creditors **is it** to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. <sup>2</sup> Wherefore, when I came, **was there** no man? when I called, **was there** none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because **there is** no water, and dieth for thirst. <sup>3</sup> I clothe the heavens with blackness, and I make sackcloth their covering.

<sup>20</sup> Pojdite naprej iz Babilona, pobegnite od Kaldejcev, z glasom petja razglasite, povejte to, izustite to **celo** do konca zemlje. Recite: »Gospod je odkupil svojega služabnika Jakoba.« <sup>21</sup> Niso bili žejni, **ko** jih je vodil skozi puščave. Zanje je vodam veleval, da tečejo iz skale. Razklal je tudi skalo in iz nje so pridrle vode. <sup>22</sup> **Tan** ni miru,« govori Gospod, »zlobnemu.«

**49** Poslušajte me, o otoki in prisluhnite, ve ljudstva od daleč. Gospod me je poklical iz maternice, od notranjosti moje matere je naredil omembo mojega imena. <sup>2</sup> Moja usta je naredil kakor oster meč; v senco svoje roke me je skril in me naredil zglajeno puščico; v svojem tulu me je skril <sup>3</sup> in mi rekel: »Ti **si** moj služabnik, o Izrael, v katerem bom proslavljen.« <sup>4</sup> Potem sem rekel: »V prazno sem se trudil, svojo moč sem porabil zaman in v prazno. **Vendar je** zagotovo moja sodba z Gospodom in moje delo z mojim Bogom.«

<sup>5</sup> »In sedaj,« govori Gospod, ki me je oblikoval od maternice, **da bi bil** njegov služabnik, da Jakoba ponovno privedem k njemu: »Čeprav Izrael ne bi bil zbran, bom vendar veličasten v Gospodovih očeh in moj Bog bo moja moč.« <sup>6</sup> Rekel je: »To je lahka stvar, da bi bil moj služabnik, da vzdigneš Jakobove rodove in da obnovis Izraelove ohranjene. Prav tako te bom dal za svetobo poganom, da boš lahko moja rešitev duš do konca zemlje.«

<sup>7</sup> Tako govori Gospod, Izraelov Odkupitelj **in** njegov Sveti, tistem, katerega človek prezira, tistem, katerega narod zaničuje, služabniku vladarjev: »Kralji bodo videli in vstali, tudi princi bodo oboževali zaradi Gospoda, ki je zvest v Svetega Izraelovega in on bo izbral tebe.«

<sup>8</sup> Tako govori Gospod: »Ob sprejemljivem času sem te uslišal in nadam rešitve duše sem ti pomagal in hraniš te bom in te dal za zavezo ljudstvu, da povzdigneš deželo, da povzročiš, da podedujejo zapuščene dediščine, <sup>9</sup> da boš lahko ujetnikom rekel: »Pojdite naprej; tistim, ki **so** v temi: »Pokažite se.« Pasli bodo po potek in njihovi pašniki **bodo** na vseh visokih krajih. <sup>10</sup> Ne bodo niti lačni niti žejni, niti jih ne bosta udarila niti vročina niti sonce, kajti on, ki ima usmiljenje do njih, jih bo vodil, celo pri vodnih izvirih jih bo usmerjal. <sup>11</sup> Vse svoje gore bom naredil pot in moje glavne ceste bodo povisane. <sup>12</sup> Glej, ti bodo prišli od daleč in glej, ti od severa in od zahoda in ti iz dežele Sinim.«

<sup>13</sup> Prepevaj, o nebo in bodi radostna, o zemlja in izbruhnite v petje, o gore, kajti Gospod je potolažil svoje ljudstvo in usmiljen bo do svojih trpečih. <sup>14</sup> Toda Sion je rekel: »Gospod me je zapustil in moj Gospod me je pozabil.« <sup>15</sup> Mar lahko ženska pozabi svojega doječega otroka, da ne bi imela sočutja do sina svoje maternice? Da, one lahko pozabijo, vendar jaz ne bom pozabil tebe. <sup>16</sup> Glej, vrezal sem te na dlani **svojih** rok, tvoja obzidja **so** nenehno pred meno. <sup>17</sup> Tvoji otroci se bodo podvizi, tvoji uničevalci in tisti, ki so te naredili opustošeno, bodo šli od tebe.

<sup>18</sup> Dvigni svoje oči naokoli in poglej. Vsi ti se zbirajo skupaj **in** prihajajo k tebi. **Kakor** jaz živim,« govori Gospod, zanesljivo se boš oblekla z njimi vsemi, kakor z ornamentom in si jih privezala **nase**, kakor **stori** nevesta. <sup>19</sup> Kajti tvoji opustošeni in tvoji zapuščeni kraji in dežela tvojega uničenja bo sedaj torej preozka zaradi prebivalcev in tisti, ki so te pogolnili, bodo daleč proč. <sup>20</sup> Otroci, ki jih boš imela, potem ko si izgubila druge, bodo v tvoja ušesa ponovno goroviti: »Kraj je preozen zame. Daj mi prostor, da bom lahko prebival.« <sup>21</sup> Potem boš v svojem srcu rekla: »Kdo mi je te rodił, gleda na to, da sem izgubila svoje otroke in sem zapuščena, ujetnica in se selim sem ter tja? In kdo je te vzgojil? Glej, sama sem ostala, kje so **bili** tile?« <sup>22</sup> § Tako govori Gospod Bog: »Glej, svojo roko bom dvignil k pogonom in svoj prapor postavil k ljudstvu in tvoje sinove bodo privedli na **njhovih** rokah in tvoje hčere bodo nošene na **njhovih** ramah. <sup>23</sup> Kralji bodo tvoji negovalni očetje in njihove kraljice tvoje negovalne matere. S svojim **obrazom** se bodo priklonili k tebi proti zemlji in lizali prah tvojih stopal in vedela boš, da jaz **sem** Gospod, kajti tisti, ki čakajo name, ne bodo osramočeni.

<sup>24</sup> Mar bo plen vzeti od mogočnega, mar bo pravično ujetništvo osvobojeno? « <sup>25</sup> Toda tako govori Gospod: »Celo ujetniki mogočnega bodo odvzeti in plen strašnega bo osvobojen, kajti jaz se bom spoprijel s tistim, ki se spoprijema s teboj in jaz bom resil tvoje otroke. <sup>26</sup> Z njihovim lastnim mesom bom hranił tiste, ki te zatirajo in pijani bodo s svojo lastno krvjo, kakor s sladkim vinom in vse meso bo vedelo, da jaz **sem** Gospod, tvoj Odrešenik in tvoj Odkupitelj, Mogočni Jakobov.«

**50** Tako govori Gospod: »Kje je ločitveni list vaše matere, ki sem jo odslovil? Ali kateri izmed mojih upnikov **je ta**, kateremu sem vas prodal? Glejte, zaradi vaših krivičnosti ste se sami prodali in zaradi vaših prestopkov je vaša mati odslovljena. <sup>2</sup> Zakaj ni **bilo** človeka, ko sem prišel? Ko sem klical ni **bilo** nobenega, da odgovori? Mar je moja roka precej skrajšana, da ne more odkupiti? Mar nimam moči, da osvobodim? Glejte, ob svoji graji posušim morje, reke naredim za divjino. Njihove rive zaudarajo, ker **tam** ni vode in poginjajo zaradi žeje. <sup>3</sup> Jaz oblačim nebo s črmino in vrečevino delam **[za]** njihovo pokrivalo.

<sup>4</sup> Gospod Bog mi je dal jezik učenega, da bi vedel kako ob pravem času govoriti besedo *tistemu, ki je* izmučen. Zbuja [me] jutro za jutrom, on zbuja moje uho, da slišim kakor učeni.

<sup>5</sup> Gospod Bog mi je odprl moje uho in nisem bil uporen, niti se nisem odvrnil nazaj. <sup>6</sup> Svoj hrbet sem dal tistim, ki so me udarjali in svoja lica tistim, ki so mi pulili brado. Svojega obraza nisem skril pred sramoto in pljuvanjem.

<sup>7</sup> Kajti Gospod Bog mi bo pomagal, zato ne bom zbegan. Zato sem svoj obraz naravnal kakor kremen in vem, da ne bom osramočen. <sup>8</sup> Blizu je ta, ki me opravičuje. Kdo se bo spoprijel z menoj? Stopiva skupaj. Kdo je moj nasprotnik? Naj pride bliže k meni. <sup>9</sup> Glej, Gospod Bog mi bo pomagal; kdo je tisti, ki me bo obsojal? Glej, vsi se bodo postarali kakor obleka, molj jih bo požrl.

<sup>10</sup> Kdo je med vami, ki se boji Gospoda, ki uboga glas svojega služabnika, ki hodi v temi in nima svetlobe? Naj zaupa v Gospodovo ime in se naslanja na svojega Boga. <sup>11</sup> Glejte, vsi vi, ki prižigate ogenj, ki se naokrog obdajate z iskrami. Hodite v svetlobi svojega ognja in v iskrah, ki ste jih v zgagli. To boste imeli od moje roke; ulegli se boste v bridkosti.

**51** Prisluhnute mi, vi, ki sledite pravičnosti, vi, ki iščete Gospoda. Glejte na skalo, iz katere ste izklesani in k luknji jame, iz katere ste izkopani. <sup>2</sup> Poglejte na Abrahama, svojega očeta in na Saro, ki vas je rodila. Kajti poklical sem ga samega, ga blagoslovil in namnožil. <sup>3</sup> Kajti Gospod bo tolažil Sion, tolažil bo vse njegove opustošene kraje in njegovo divjino bo naredil podobno Edenu in njegovo puščavo podobno Gospodovemu vrtu. V njem bo najti radost in veselje, zahvaljevanje in glas melodije.

<sup>4</sup> Prisluhni mi, moje ljudstvo; pazljivo mi prisluhni, o moj narod. Kajti postava bo izšla od mene in svojo sodbo bom naredil, da počiva za svetobo ljudstvu. <sup>5</sup> Moja pravičnost je blizu, moja rešitev duš je odšla naprej in moji lakti bodo sodili ljudstvo; otoki bodo čakali name in v moj laket bodo zaupali. <sup>6</sup> Povzdignite svoje oči k nebu in poglejte dol na zemljo spodaj, kajti nebo bo izginilo proč kakor dim in zemlja se bo postarala kakor obleka in tisti, ki prebivajo na njej, bodo umrli na podoben način, toda moja rešitev duš bo večna in moja pravičnost ne bo odpravljena.

<sup>7</sup> Prisluhnute mi vi, ki poznate pravičnost, ljudstvo, v cigar srcu je moja postava. Ne bojte se graje ljudi niti ne bodite prestrašeni ob njihovih zasramovanjih. <sup>8</sup> Kajti molj jih bo pojedel kakor obleko in ličinka jih bo pojedla kakor volno, toda moja pravičnost bo na veke in moja rešitev duš od roda do roda.

<sup>9</sup> Zbudi se, zbudi se, nadeni si moč, o Gospodov laket. Zbudi se, kakor v starodavnih dneh in rodovih od davnine. Mar nisi ti tisti, ki je posekal Rahaba in ranil zmaja? <sup>10</sup> Mar nisi ti tisti, ki je osušil morje, vode velike globine, ki je globine morja spremenil v pot za odkupljene, da so prešli? <sup>11</sup> Zato se bodo Gospodovi odkupljenci vrnili in s petjem prišli na Sion in večna radost bo na njihovi glavi. Dosegli bodo veselje in radost, bridkost in žalovanje pa bosta pobegnila. <sup>12</sup> Jaz, celo jaz sem ta, ki vas tolazi. Kdo si ti, da bi se bal človeka, ki bo umrl in človeškega sina, ki bo narejen kot trava, <sup>13</sup> pozabljaš pa Gospoda, svojega stvarnika, ki je razprostil nebo in položil temelje zemlji in si se nenehno vsak dan bal zaradi razjarjenosti zatiralca, kakor če bi bil ta pripravljen, da uniči? In kje je zatiralčeva razjarjenost? <sup>14</sup> Ujeti popotnik hiti, da bi bil lahko izpuščen in da ne bi umrl v jami niti da njegovega kruha ne bi zmanjkalo. <sup>15</sup> Toda jaz sem Gospod, twoj Bog, ki je razdelil morje, katerega valovi rjovijo: »Gospod nad bojevniki je njegovo ime.« <sup>16</sup> Svoje besede sem položil v twoja usta in te zakril v senco svoje roke, da lahko zasadim nebo in položim temelje zemlji in rečem Sionu: ›Ti si moje ljudstvo.‹

<sup>17</sup> Zbudi se, zbudi se, vstani, o [prestolnica] Jeruzalem, ki si pila pri Gospodovi roki čašo njegove razjarjenosti. Pila si droži iz čaše trepetanja in jih posrebala. <sup>18</sup> Nikogar ni, da jo usmerja med vsemi sinovi, katere je rodila, niti ni nikogar izmed njenih sinov, ki jih je vzgojila, da jo prime za roko. <sup>19</sup> Ti dve stvari sta prišli nadte; komu bo žal zate? Opustošenje, poguba, lakota in meč. Po kom te bom potolažil? <sup>20</sup> Tvoji sinovi so oslabeli, ležijo na vrhu vseh ulic, kakor divji bik v mreži. Polni so Gospodove razjarjenosti, graje tvojega Boga.

<sup>21</sup> Zato poslušaj sedaj to, ti trpeča in pijana, toda ne z vinom. <sup>22</sup> Tako govoriti tvoj Gospod, Gospod in tvoj Bog, ki se potegeže za stvar svojega ljudstva: »Glej, iz twoje roke sem vzel čašo trepetanja, celo droži iz čaše svoje razjarjenosti. Ne boš je več ponovno pila, <sup>23</sup> temveč jo bom položil v roko tistih, ki te stiskajo, ki so tvoji duši rekli: Skloni se, da lahko gremo preko in svoje telo si položila kakor tla in kakor ulico tistim, ki so šli preko.«

**52** Prebudi se, prebudi se, nadeni svojo moč, o Sion, nadeni svoje krasne obleke, o [prestolnica] Jeruzalem, sveto mesto, kajti odslej vate ne bo več vstopil neobrezani in nečisti. <sup>2</sup> Otreši si prah, vstani in usedi se, o [prestolnica] Jeruzalem, odveži si vezi iz svojega vrata, o ujeta hči sionska. <sup>3</sup> Kajti tako govoriti Gospod: ›Prodali ste se

<sup>4</sup> The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

<sup>5</sup> ¶ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. <sup>6</sup> I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

<sup>7</sup> ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

<sup>8</sup> He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. <sup>9</sup> Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

<sup>10</sup> ¶ Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. <sup>11</sup> Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

**51** Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. <sup>2</sup> Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. <sup>3</sup> For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

<sup>4</sup> ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. <sup>5</sup> My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. <sup>6</sup> Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

<sup>7</sup> ¶ Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. <sup>8</sup> For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

<sup>9</sup> ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? <sup>10</sup> Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? <sup>11</sup> Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. <sup>12</sup> I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; <sup>13</sup> And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? <sup>14</sup> The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. <sup>15</sup> But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name. <sup>16</sup> And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

<sup>17</sup> ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. <sup>18</sup> There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. <sup>19</sup> These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? <sup>20</sup> Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

<sup>21</sup> ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine: <sup>22</sup> Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: <sup>23</sup> But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

**52** Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. <sup>2</sup> Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. <sup>3</sup> For thus saith the LORD, Ye have sold

yourselves for nought; and ye shall be redeemed without money. <sup>4</sup>For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. <sup>5</sup>Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. <sup>6</sup>Therefore my people shall know my name: therefore **they shall know** in that day that I **am** he that doth speak: behold, **it is I.**

<sup>7</sup> ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! <sup>8</sup>Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

<sup>9</sup> ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. <sup>10</sup>The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

<sup>11</sup> ¶ Depart ye, depart ye, go ye out from thence, touch no unclean **thing**; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. <sup>12</sup>For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel **will be** your rerereward.

<sup>13</sup> ¶ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. <sup>14</sup>As many were astounded at thee; his visage was so marred more than any man, and his form more than the sons of men: <sup>15</sup>So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

**53** Who hath believed our report? and to whom is the arm of the LORD revealed? <sup>2</sup>For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. <sup>3</sup>He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

<sup>4</sup> ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. <sup>5</sup>But he **was** wounded for our transgressions, **he was** bruised for our iniquities: the chastisement of our peace **was** upon him; and with his stripes we are healed. <sup>6</sup>All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. <sup>7</sup>He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. <sup>8</sup>He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. <sup>9</sup>And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

<sup>10</sup> ¶ Yet it pleased the LORD to bruise him; he hath put **him** to grief: when thou shalt make his soul an offering for sin, he shall see **his** seed, he shall prolong **his** days, and the pleasure of the LORD shall prosper in his hand. <sup>11</sup>He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. <sup>12</sup>Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

**54** Sing, O barren, thou **that** didst not bear; break forth into singing, and cry aloud, thou **that** didst not travail with child: for more **are** the children of the desolate than the children of the married wife, saith the LORD. <sup>2</sup>Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; <sup>3</sup>For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. <sup>4</sup>Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. <sup>5</sup>For thy Maker **is** thine husband; the LORD of hosts **is** his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

<sup>6</sup>For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. <sup>7</sup>For a small moment have I forsaken thee; but with great mercies will I gather thee. <sup>8</sup>In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. <sup>9</sup>For this **is as** the waters of Noah unto me: for **as** I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. <sup>10</sup>For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

<sup>11</sup> ¶ O thou afflicted, tossed with tempest, **and** not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

za nič in odkupljeni boste brez denarja. <sup>4</sup>Kajti tako govori Gospod Bog: »Moje ljudstvo je poprej šlo dol v Egipt, da začasno prebiva tam in Asirec jih je zatiral brez vzroka. <sup>5</sup>Sedaj torej, kaj imam tukaj,« govori Gospod, »da je moje ljudstvo vzeto proč za nič? Tisti, ki vladajo nad njimi, jim povzročajo, da tulijo,« govori Gospod »in moje ime je nenehno vsak dan preklinjano. <sup>6</sup>Zato bo moje ljudstvo spoznalo moje ime, zato **bodo** na tisti dan **vedeli**, da jaz **sem** tisti, ki govori. Glejte, jaz **sem**.

<sup>7</sup> Kako lepa so na gorah stopala tistega, ki prinaša dobre novice, ki objavlja mir, ki prinaša dobre novice o dobrem, ki objavlja rešitev duš, ki Sionu pravi: »Tvoj Bog kraljuje!« <sup>8</sup>Tvoji stražarji bodo povzdignili glas, z glasom bodo skupaj peli, kajti videli bodo iz oči v oči, ko bo Gospod ponovno privedel Sion.

<sup>9</sup>Izbruhnite v radost, skupaj prepevajte, vi opustošeni kraji [**prestolnice**] Jeruzalem, kajti Gospod je potolažil svoje ljudstvo, odkupil je [**prestolnico**] Jeruzalem. <sup>10</sup>Gospod je svoj sveti laket razgalil v očeh vseh narodov in vsi konci zemlje bodo videli rešitev duš našega Boga.

<sup>11</sup>Odide, odidite, pojrite ven od tod, ne dotikajte se nobene nečiste **stvari**, pojrite ven iz njene srede, bodite čisti vi, ki nosite Gospodove posode. <sup>12</sup>Kajti ven ne boste šli z naglico niti s pobegom, kajti Gospod bo šel pred vami in Izraelov Bog **bo** vaša zadnja straža.

<sup>13</sup>Glejte, moj služabnik bo ravnal razsodno, povzdignjen bo, povisan in bo zelo visok. <sup>14</sup>Kakor so bili mnogi osuplji nad teboj. Njegov videz je bil tako iznakažen, bolj kakor [**od**] kateregakoli človeka in njegova oblika bolj kakor od človeških sinov; <sup>15</sup>tako bo poškropil mnoge narode; kralji bodo zaprli svoja usta pred njim. Kajti **to**, kar jim ni bilo povedano, bodo videli, in **cesar** niso slišali, bodo preudarjali.

**53** Kdo je veroval našemu poročilu? In komu se je razodel Gospodov laket? <sup>2</sup>Kajti pred njim bo pognal kakor nežna rastlina in kakor korenina iz suhih tal. Nima oblike niti ljubosti in ko ga bomo videli, ni lepote, da bi ga žeželi. <sup>3</sup>Preziran je in zavrnjen od ljudi, mož bridkosti in seznanjen z žalostjo in mi smo kakor bi skrili **svoje** obraze pred njim; bil je preziran, mi pa ga nismo cenili.

<sup>4</sup>Zagotovo je nosil naše žalosti in prenašal naše bridkosti, vendar smo ga smatrali [**za**] zadetega, udarjenega od Boga in trpečega. <sup>5</sup>Toda ranjen **je bil** zaradi naših prestopkov, poškodovan **je bil** zaradi naših krivičnosti. Kazen za naš mir **je bila** na njem in z njegovimi udarci z bičem smo ozdravljeni. <sup>6</sup>Vsi smo zašli kakor ovce, obrnili smo se vsak k svoji lastni poti in Gospod je nanj položil krivičnost nas vseh. <sup>7</sup>Bil je zatiran in trpel, vendar ni odpril svojih ust. Priveden je kakor jagnje h klanju in kakor je ovca pred svojimi strizci nema, tako on ne odpre svojih ust. <sup>8</sup>Vzet je bil iz ječe in iz sodbe in kdo bo razglasil njegov rod? Kajti odrezan je bil iz dežele živih, zaradi prestopka mojega ljudstva je bil udaren. <sup>9</sup>Njegov grob v njegovi smrti mu je določil z zlobnimi in z bogatimi, čeprav ni storil nobenega nasilja niti ni **bilo nobene** prevare v njegovih ustih.

<sup>10</sup> § Vendar je Gospodu ugajalo, da ga rani; položil **ga** je v žalost. Ko boš naredil njegovo dušo v daritev za greh, bo videl **svoje** seme, podaljalš bo **svoje** dni in Gospodovo zadovoljstvo bo uspevalo v njegovi roki. <sup>11</sup> § Videl bo muko svoje duše **in** bo zadovoljen. S svojim spoznamenjem bo moj pravični služabnik opravičil mnoge, kajti nosil bo njihove krivičnosti. <sup>12</sup>Zato mu bom razdelil **delež** z velikimi in plen bo razdelil z močnimi, zato ker je svojo dušo izlil do smrti in prištel je bil med prestopnike; nosil je greh mnogih in opravil posredovanje za prestopnike.

**54** »Zapoj, o jalova, ti, **ki** nisi nosila, izbruhni v petje in glasno zavpij, **ti, ki** se nisi mučila z otrokom, kajti več **je** otrok zapuščene kakor otrok poročene žene,« govori Gospod. <sup>2</sup>Povečaj kraj svojega šotorja in naj razprostrejo zagrinjala twojih prebivališč. Ne šparaj, podaljalš svoje vrvi in ojačaj svoje kline. <sup>3</sup>kajti izbruhnila boš na desno roko in na levo in twoje seme bo podedovalo pogane in naredila boš, da bodo opustela mesta naseljena. <sup>4</sup>Ne boj se, kajti ne boš osramočena niti ne bodi zbegana, kajti ne prideš v sramoto, kajti pozabila boš sramoto svoje mladosti in ne boš se več spominjala graje svojega vdovstva. <sup>5</sup>Kajti twoj Stvarnik **je** tvój soprog, Gospod nad bojevniki **je** njegovo ime in tvój Odkupitelj Sveti Izrael; imenovali ga bodo Bog celotne zemlje.

<sup>6</sup>Kajti Gospod te je poklical kakor žensko, zaposčeno in užaloščeno v duhu in ženo mladosti, ko si bila zavrnjena,« govori tvój Bog. <sup>7</sup> »Kajti za kratek trenutek sem te zapustil, toda z velikimi usmiljenji te bom zbral. <sup>8</sup>Z malce besa sem za trenutek skril svoj obraz pred teboj, toda z večno prijaznostjo bom imel usmiljenje nad teboj,« govori Gospod, tvój Odkupitelj. <sup>9</sup>Kajti to mi **je kakor** so bile Noetove vode, kajti **kakor** sem prisegel, da Noetove vode ne bodo več šle preko zemlje, tako sem prisegel, da ne bom ogorčen nad teboj niti te ne bom več oštel. <sup>10</sup>Kajti gore se bodo umaknile in hribi bodo odstranjeni, toda moja prijaznost ne bo odšla od tebe niti zaveza mojega miru ne bo odstranjena,« govori Gospod, ki ima usmiljenje do tebe.

<sup>11</sup> »O ti trpeča, premetavana z viharjem **in** nepotolažena, glej, twoje kamne bom položil z lepimi barvami in twoje temelje bom položil

s safirji.<sup>12</sup> Tvoja okna bom naredil iz ahata in tvoja velika vrata iz granata in vse tvoje meje iz prijetnih kamnov.<sup>13</sup> Vsi tvoji otroci **bodo** poučevani od Gospoda in velik **bo** mir tvojih otrok.<sup>14</sup> V pravičnosti boš utrjena, daleč boš od zatiranja, kajti ne boš se bala in [*daleč boš*] od strahote, kajti ta se ti ne bo približala.<sup>15</sup> § Glej, zagotovo se bodo zbrali skupaj, **toda** to ni od mene. Kdorkoli se bo skupaj zbral proti tebi, bo padel zaradi tebe.<sup>16</sup> Glej, jaz sem ustvaril kovača, ki v ognju razpihuje ogorke in ki prinaša orodje za svoje delo in jaz sem ustvaril kvarilca, da uničuje.

<sup>17</sup> Nobeno orožje, ki je oblikovano zoper tebe, ne bo uspelo in vsak jezik, **ki** se bo na sodbi dvignil zoper tebe, boš obsodila. To **je** dediščina Gospodovih služabnikov in njihova pravičnost **je** od mene,« govori Gospod.

**55** Hej, vsi, ki ste žejni, pridite k vodam in tisti, ki nimate denarja; **55** pridite, kupite in jezte; da, pridite, kupite vino in mleko, brez denarja in brez cene.<sup>2</sup> Zakaj trošite denar za **to, kar** ni kruh? In svoj trud za **to, kar** ne nasičuje? Marlivo mi prisluhnite in jezte **to, kar je** dobro in naj se vaša duša razveseljuje v obilju.<sup>3</sup> Nagnite svoje uho in pridite k meni. Prisluhnite in vaša duša bo živelā in z vami bom sklenil večno zavezo, **celo** zanesljive Davidove milosti.<sup>4</sup> Glej, izročil sem ga **za** pričo ljudstvu, voditelja in poveljnika ljudstvu.<sup>5</sup> Glej, poklical boš narod, **ki** ga niso poznali in narodi, **ki** te niso poznali, bodo tekli k tebi zaradi Gospoda, tvojega Boga in zaradi Svetega Izraelovega, ker te je proslavil.

<sup>6</sup> Iščite Gospoda, dokler se daje najti, kličite k njemu, dokler je blizu.<sup>7</sup> Naj zlobni zapusti svojo pot in nepravičen človek svoje misli in naj se vrne h Gospodu in se ga bo usmilil; in k našemu Bogu, kajti obilno bo odpustil.

<sup>8</sup> Kajti moje misli niso vaše misli niti vaše poti niso moje poti,« govori Gospod.<sup>9</sup> »Kajti **kakor** je nebo višje od zemlje, tako so moje poti višje od vaših poti in moje misli **višje** od vaših misli.<sup>10</sup> Kajti kakor dež prihaja dol in sneg z neba in se ne враča tja, temveč zaliva zemljo in jo pripravlja, da poganja in brsti, da lahko da seme sejalcu in kruh jedcu,<sup>11</sup> tako bo moja beseda, ki gre ven iz mojih ust. Le-ta se k meni ne bo vrnila prazna, temveč bo le-ta dovršila to, kar mi ugaja in uspela **v stvari**, h kateri sem jo poslal.<sup>12</sup> Kajti ven boste odšli z radostjo in vodenim boste z mirom. Gore in hribi bodo izbruhnili pred vami s petjem in vsa poljska drevesa bodo ploskala **s svojimi** rokami.«<sup>13</sup> Namesto trnja bo zrasla cipresa in namesto osata bo pognalo mirtino drevo in to bo Gospodu v ime in za večno znamenje, **ki** ne bo iztrebljeno.

**56** Tako govori Gospod: »Varujte sodbo in ravnajte pravično, kajti moja rešitev duš **je** blizu, da pride in moja pravičnost, da se razodene.<sup>2</sup> Blagoslovjen **je** človek, **ki** to počne in človeški sin, **ki** se tega oprime, ki varuje šabat pred omadeževanjem in zadržuje svojo roko pred početjem kakšnega koli zla.

<sup>3</sup> Niti ne pusti sinu tujca, ki se je pridružil Gospodu, govoriti, rekoč: »Gospod me je popolnoma ločil od svoga ljudstva.« Niti naj evnuh ne reče: »Glej, jaz **sem** suho drevo.«<sup>4</sup> Kajti tako govori Gospod evnuhom, ki se držijo mojih šabat in izbirajo **stvari**, ki mi ugajajo in se držijo moje zaveze;<sup>7</sup> <sup>5</sup> celo njim bom dal, v svoji hiši in znotraj svojih zidov, prostor in ime, boljše kakor od sinov in hčera. Dal jim bom večno ime, ki ne bo iztrebljeno.<sup>6</sup> Tudi sinove tujca, ki se pridružijo Gospodu, da bi mu služili in da bi ljubili Gospodovo ime, da bi bili njegovi služabniki, vsak, kdor ohranja šabat pred tem, da bi ga omadeževal in se drži moje zaveze,<sup>7</sup> celo pripeljal jih bom na svojo sveto goro in jih razveselil v svoji hiši molitve. Njihove žgalne daritve in njihove klavne daritve **bodo** sprejete na mojem oltarju, kajti moja hiša se bo imenovala hiša molitve za vsa ljudstva.«<sup>8</sup> Gospod Bog, ki zbira Izraelove pregnance, govori: »Še bom zbral k njemu **druge**, poleg tistih, ki so zbrani k njemu.

<sup>9</sup> Vse ve poljske živali, pridite, da požrete, **da**, vse ve živali v gozdu.<sup>10</sup> Njegovi stražarji **so** slepi. Vsi so nevedni, vsi **so** nem psi, ne morejo lajati; spijo, legajo, radi dremajo.<sup>11</sup> Da, pohlepni psi **so**, **ki** nikoli ne morejo imeti dovolj v pastirji, **ki** ne morejo razumeti. Vsi gledajo na svojo lastno pot, vsak za svojim dobičkom, od svoje meje.<sup>12</sup> Pridite, **pravijo**: »Šel bom po vino in nalisi se bomo z močno pijačo in jutrišnji dan bo kakor ta dan **in** mnogo obilnejši.«

**57** Pravični propada in nihče si **tega** ne jemlje k srcu. Usmiljeni ljudje **so** odvzetni, nihče ne preudarja, da je pravični odvzet pred zlom, **ki pride**.<sup>2</sup> Vstopil bo v mir. Počivali bodo v svojih posteljah, **vsakdo**, ki hodi v svoji poštenosti.

<sup>3</sup> Toda približajte se sēm, vi sinovi čarodejk, seme zakonolomca in vlačuge.<sup>4</sup> Zoper koga se zabavate? Zoper koga širite usta **in** iztezate jezik? **Mar** niste otroci prestopka, seme neresnice,<sup>5</sup> ki se vnemate z maliki pod vsakim zelenim drevesom, ki koljete otroke v dolinah pod skalnimi pecinami?<sup>6</sup> Med gladkimi **kanmi** vodotoka **je** tvoj delež, ti, ti **so** tvoj žreb. Celo njim si izlivala pitno daritev, darovala si jedilno daritev. Mar naj prejmem tolažbo v teh?<sup>7</sup> Na vzvišeni in visoki gori si si postavila svojo posteljo, celo tja gor odhajaš, da daruješ klavno

<sup>12</sup> And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.<sup>13</sup> And all thy children **shall be** taught of the LORD; and great **shall be** the peace of thy children.<sup>14</sup> In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.<sup>15</sup> Behold, they shall surely gather together, **but** not by me: whosoever shall gather together against thee shall fall for thy sake.<sup>16</sup> Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

<sup>17</sup> ¶ No weapon that is formed against thee shall prosper; and every tongue **that** shall rise against thee in judgment thou shalt condemn. This **is** the heritage of the servants of the LORD, and their righteousness **is** of me, saith the LORD.

**55** Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.<sup>2</sup> Wherefore do ye spend money for **that which is** not bread? and your labour for **that which** satisfieth not? hearken diligently unto me, and eat ye **that which is** good, and let your soul delight itself in fatness.<sup>3</sup> Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even the sure mercies of David.*<sup>4</sup> Behold, I have given him *for a witness to the people, a leader and commander to the people.*<sup>5</sup> Behold, thou shalt call a nation **that** thou knowest not, and nations **that** knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

<sup>6</sup> ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:<sup>7</sup> Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

<sup>8</sup> ¶ For my thoughts **are** not your thoughts, neither **are** your ways my ways, saith the LORD.<sup>9</sup> For **as** the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.<sup>10</sup> For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:<sup>11</sup> So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper **in the thing** whereto I sent it.<sup>12</sup> For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap **their** hands.<sup>13</sup> Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign **that** shall not be cut off.

**56** Thus saith the LORD, Keep ye judgment, and do justice: for my salvation **is** near to come, and my righteousness to be revealed.<sup>2</sup> Blessed **is** the man **that** doeth this, and the son of man **that** layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

<sup>3</sup> ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I **am** a dry tree.<sup>4</sup> For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose **the things** that please me, and take hold of my covenant;<sup>5</sup> Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.<sup>6</sup> Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;<sup>7</sup> Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices **shall be** accepted upon mine altar; for mine house shall be called an house of prayer for all people.<sup>8</sup> The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather **others** to him, beside those that are gathered unto him.

<sup>9</sup> ¶ All ye beasts of the field, come to devour, **yea**, all ye beasts in the forest.<sup>10</sup> His watchmen **are** blind: they are all ignorant, they **are** all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.<sup>11</sup> Yea, they **are** greedy dogs **which** can never have enough, and they **are** shepherds **that** cannot understand: they all look to their own way, every one for his gain, from his quarter.<sup>12</sup> Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, **and** much more abundant.

**57** The righteous perisheth, and no man layeth **it** to heart: and merciful men **are** taken away, none considering that the righteous is taken away from the evil **to come**.<sup>2</sup> He shall enter into peace: they shall rest in their beds, **each one walking in his uprightness**.

<sup>3</sup> ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.<sup>4</sup> Against whom do ye sport yourselves? against whom make ye a wide mouth, **and** draw out the tongue? **are** ye not children of transgression, a seed of falsehood,<sup>5</sup> Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?<sup>6</sup> Among the smooth **stones** of the stream **is** thy portion; they, they **are** thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?<sup>7</sup> Upon a lofty and high mountain hast

thou set thy bed: even thither wentest thou up to offer sacrifice. <sup>8</sup> Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. <sup>9</sup> And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even unto hell*. <sup>10</sup> Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved. <sup>11</sup> And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not? <sup>12</sup> I will declare thy righteousness, and thy works; for they shall not profit thee.

<sup>13</sup> ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take **them**: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; <sup>14</sup> And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. <sup>15</sup> For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy **place**, with him also **that is** of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. <sup>16</sup> For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls **which** I have made.

<sup>17</sup> For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. <sup>18</sup> I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. <sup>19</sup> I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him. <sup>20</sup> But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. <sup>21</sup> There is no peace, saith my God, to the wicked.

**58** Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. <sup>2</sup> Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

<sup>3</sup> ¶ Wherefore have we fasted, *say they*, and thou seest not? **wherefore** have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. <sup>4</sup> Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this day*, to make your voice to be heard on high. <sup>5</sup> Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD? <sup>6</sup> Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? <sup>7</sup> Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

<sup>8</sup> ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. <sup>9</sup> Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; <sup>10</sup> And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday: <sup>11</sup> And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. <sup>12</sup> And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

<sup>13</sup> ¶ If thou turn away thy foot from the sabbath, **from** doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking **thine own** words: <sup>14</sup> Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

**59** Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: <sup>2</sup> But your iniquities have separated between you and your God, and your sins have hid **his** face from you, that he will not hear. <sup>3</sup> For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. <sup>4</sup> None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. <sup>5</sup> They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. <sup>6</sup> Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands. <sup>7</sup> Their feet run to evil, and they make haste to shed innocent blood: their

daritev. <sup>8</sup> Tudi za vrati in podboji si postavila svoj spomin, kajti odkrila **si se drugemu** kakor meni in odšla gor. Razširila si svojo posteljo in sklenila **zavezo** z njimi; ljubila si njihovo posteljo, kjer si **jo** videla. <sup>9</sup> § Odhajaš h kralju z mazilom, množila si svoje disave, svoje poslance si poslala daleč in **sebe** si ponižala **celo** do pekla. <sup>10</sup> Izmučena si v veličini svojih poti, **vendar** ne praviš: Tam ni upanja. Našla si življenje svoje roke, zato nisi bila užaloščena. <sup>11</sup> Pred kom si bila prestrašena ali si se bala, da si lagala in se nisi spomnila mene niti si **tega** nisi vzela k svojemu srcu? Mar nisem molčal celo od davnine in se me ne bojiš? <sup>12</sup> Razglašal bom tvojo pravičnost in tvoja dela, kajti ne bodo ti koristila.

<sup>13</sup> Ko vpiješ, naj te tvoje trume rešijo; toda veter jih bo vse odnesel proč, ničevost **jih** bo vzela. Toda tisti, ki svoje trdno upanje polaga vame, bo vzel v last deželo in podedoval mojo sveto goro <sup>14</sup> in rekel bo: »Nasujte, nasujte, pripravite pot, vzemite kamen spotike iz poti mojega ljudstva.« <sup>15</sup> Kajti tako govori Visoki in Vzvišeni, ki naseljuje večnost, čigar ime **je** Sveti: »Prebivam na visokem in svetem **kraju**, pa tudi s tistim, **ki je** skesanega in ponižnega duha, da oživim duha ponižnega in da oživim srce skesanega.« <sup>16</sup> Kajti ne bom se preprial na veki niti ne bom vedno besen, kajti duh bi opešal pred menoij in duše, **katere** sem naredil.

<sup>17</sup> Zaradi krivičnosti njegove pohlepnosti sem bil besen in ga udaril. Skril sem se in bil besen, on pa je kljubovalno odšel po poti svojega srca. <sup>18</sup> Videl sem njegove poti in ozdravil ga bom. Prav tako ga bom vodil in obnovil tolažbe njemu in njegovim žalovalcem. <sup>19</sup> Jaz ustvarjam sad ustnic: »Mir, mir **tistemu, ki je** daleč proč in **tistemu, ki je** blizu,« govori Gospod, »in jaz ga bom ozdravil.« <sup>20</sup> Toda zlobni so kot razburkano morje, kadar ne more počivati, katerega vode bljuvajo blato in umazanijo. <sup>21</sup> **Tam** ni miru,« govori moj Bog, »zlobnemu.«

**58** Vpij naglas, ne brzdaj se, svoj glas povzdigni kakor šofar in mojemu ljudstvu pokaži njihov prestopek in Jakobovi hiši njihove grehe. <sup>2</sup> Vendar me dnevno iščejo in se veselijo spoznati moje poti kakor narod, ki je ravnal pravično in ni zapustil odredbe svojega Boga. Sprašujejo me odredbe o pravici, razveseljujejo se v približevanju Bogu.

<sup>3</sup> »Zakaj smo se postili,« **pravijo** ti pa ne vidiš? **Zakaj** smo mučili našo dušo, ti pa se za to ne meniš? Glejte, na dan vašega posta si najdete užitek in priganjate vse vaše delavce. <sup>4</sup> Glejte, postite se za prepir in razpravljanje in da udarjate s pestjo zlobnosti. Ne boste se postili kakor **delate ta** dan, da bi svojemu glasu dali, da se sliši na višavi. <sup>5</sup> Mar je to takšen post, ki sem ga izbral? Dan za človeka, da muči svojo dušo? **Ali je to**, da skloni svojo glavo kakor ločje in **pod seboj** razširja vrečevino in pepel? Mar boš to imenoval post in sprejemljiv dan Gospodu? <sup>6</sup> Mar ni to post, ki sem ga izbral? Da razvežeš vezi zlobnosti, da odstraniš težka bremena in da izpustiš zatirane prosto oditi in da zlomiš vsak jarem? <sup>7</sup> Mar ni to, da deliš svoj kruh lačnemu in da privedeš revne, ki so izobčeni, k svoji hiši? Ko vidiš nagega, da ga pokriješ in da se ne skrivaš pred svojim lastnim mesom?

<sup>8</sup> § Potem bo tvoja svetloba izbruhnila kakor jutro in tvoje zdravje bo naglo vzbrstelo in tvoja pravičnost bo šla pred teboj, Gospodova slava bo tvoja zadnja straža. <sup>9</sup> Potem boš klical in Gospod bo odgovoril; vpil boš in rekel bo: »Tukaj **sem**.« Če odstraniš jarem iz svoje srede, kazanje s prstom in gorovjenje ničnosti <sup>10</sup> § in **če** svojo dušo iztezaš k lačnemu in zadovoljš trpečo dušo, potem bo v nejasnosti vstala tvoja svetloba in tvoja tema **bo** kakor poldan. <sup>11</sup> Gospod te bo nenehno usmerjal in tvojo dušo zadovoljil in suši in tvoje kosti odebil. In ti boš kakor namakan vrt in podoben boš vodnemu izviru, katerega vode ne usahnejo. <sup>12</sup> **Tisti, ki bodo** od tebe, bodo gradili stare opustošene kraje. Vzdržil boš temelje mnogih rodov in imenovan boš: »Popravljavec vrvzeli, obnovitelj steza za prebivanje.«

<sup>13</sup> Če odvrneš svoje stopalo pred šabat, **pred** tem, da počneš svoje zadovoljstvo na moj sveti dan in imenuješ šabat veselje, **[dan]** svet Gospodu, častiljiv in ga boš častil in ne izvajal svojih lastnih poti niti iskal svojega lastnega zadovoljstva niti govoril **svojih lastnih** besed, <sup>14</sup> potem se boš veselil v Gospodu in povzročil ti bom, da jezdš na visokih krajinah zemlje in te hranil z dedičino tvojega očeta Jakoba, kajti Gospodova usta so **to** govorila.«

**59** Glej, Gospodova roka ni skrajšana, da ne more rešiti, niti njegovo uho zamašeno, da ne more slišati, <sup>2</sup> temveč so vaše krivičnosti ločile med vami in vašim Bogom in vaši grehi so skrili **njegov** obraz pred vami, da ne bi slišal. <sup>3</sup> Kajti vaše roke so omadeževane s krvjo in vaši prsti s krivičnostjo, vaše ustnice so govorile laži, vaš jezik je mrmljal perverznost. <sup>4</sup> Nihče ne kliče za pravico niti se **kdorkoli ne** poteguje za resnico. Zaupajo v ničnost in gorovijo laži, spočnejo vragolijo in obroditjo krivičnost. <sup>5</sup> Valijo jajca strupene kače in tkejo pajkovo mrežo. Kdor od njihovih jajc je, umira in to, kar je zdrobljeno, se izvali v gada. <sup>6</sup> Njihove mreže ne bodo postale obleke niti se ne bodo pokrili s svojimi deli. Njihova dela **so** dela krivičnosti in dejanje nasilja **je** v njihovih rokah. <sup>7</sup> Njihova stopala tečejo k zlu in hitijo, da

prelijelo nedolžno kri. Njihove misli so misli krivičnosti; pustošenje in uničenje **sta** na njihovih stezah.<sup>8</sup> Poti miru ne poznajo in na njihovih poteh ni sodbe. Naredili so si sprijene steze. Kdorkoli tam hodi, ne bo poznal miru.

<sup>9</sup> Zato je sodba daleč od nas niti nas pravica ne doseže. Čakamo na svetlobo, toda glej, nejasnost; na sijaj, **toda** hodimo v temi.<sup>10</sup> Tipamo za zdom kakor slepi in tipamo kakor ne **bi imeli** oči. Spotikamo se opoldan kakor ponoči, na zapusčenih krajih **sмо** kakor mrtvi **možje**.<sup>11</sup> Vsi rjobemo kakor medvedje inboleče žalujemo kakor golobice. Pričakujemo sodbo, toda ni **je**; rešitev duš, **toda** ta je daleč od nas.<sup>12</sup> Kajti naši prestopki so pomnoženi pred teboj in naši grehi pričujejo zoper nas. Naši prestopki **so** z nami in **glede** naših krivičnosti, mi jih poznamo:<sup>13</sup> prestopanje in laganje zoper Gospoda in odhajanje proč od našega Boga, govorjenje zatiranja in punta, spočenjanje in izgovarjanje besed neresnice iz srca.<sup>14</sup> Sodba je odvrnjena nazaj in pravica stoji daleč proč, kajti resnica je padla na ulici in nepristransko ne more vstopiti.<sup>15</sup> Da, resnica peša in tisti, **ki** odhaja od zla, se izpostavlja za plen in Gospod je **to** videl in to ga je razžalilo, da ni **bilo** sodbe.

<sup>16</sup> Videl je, da **ni bilo** nobenega človeka in se čudil, da **ni bilo** nobenega posredovalca, zato mu je njegov laket prinesel rešitev duše in njegova pravičnost ga je podpirala.<sup>17</sup> Kajti nadel si je pravičnost kakor prsni oklep in na svojo glavo čelado rešitev duš in **za** oblačila si je nadel oblike mačevanja in z gorečnostjo je bil odet kakor z ogrinjalom.<sup>18</sup> Glede na **njihova** dejanja bo primerno poplačal: razjarjenost svojim nasprotnikom, povračilo svojim sovražnikom, otokom bo poplačal povračilo.<sup>19</sup> § Tako se bodo bali Gospodovega imena od zahoda in njegove slave od sončnega vzhoda. Ko bo sovražnik vstopil kot povodenj, bo Gospodov duh dvignil prapor zoper njega.

<sup>20</sup> Odkupitelj bo prišel na Sion in k tistim, ki se obračajo od prestopka v Jakobu,<sup>21</sup> govori Gospod. <sup>21</sup> Kar se tiče mene, to **je** moja zaveza z njimi,<sup>22</sup> govori Gospod: »Moj duh, ki **je** na tebi in moje besede, ki sem ti jih položil v twoja usta, ne bodo odsle iz twojih ust niti iz ust twojega semena niti iz ust semena twojega semena,« govori Gospod, »od tega časa naprej in na veke.

**60** Vstani, zasij, kajti twoja svetloba je prišla in Gospodova slava je vstala nad teboj.<sup>23</sup> Kajti glej, tema bo prekrila zemljo in velika tema ljudstva, toda Gospod bo vstal nad teboj in njegova slava bo vidna na tebi.<sup>24</sup> Pogani bodo prišli k twoji svetlobi in kralji k siju twojega vzhanjanja.<sup>25</sup> Dvigni svoje oči naokoli in poglej. Vsi se zbirajo skupaj, prihajajo k tebi. Twoji sinovi bodo prišli od daleč in twoje hčere bodo negovane ob **twoji** strani.<sup>26</sup> Takrat boš videla in tekla skupaj in twoje srce se bo balo in bo povečano, ker bo obilje morja obrnjeno k tebi, sile poganov bodo prišle k tebi.<sup>27</sup> Pokrila te bo množica kamel, **[enogrbi]** velblodi iz Midjána in Efe, vsi tisti iz Sabe bodo prišli. Prinesli bodo zlato in kadilo in naznanjali bodo Gospodove hvalnice.<sup>28</sup> Vsi kedárski tropi bodo zbrani skupaj k tebi, Nebajótovi ovni ti bodo služili. Na moj oltar bodo prišli s sprejetjem in jaz bom proslavl hišo svoje slave.<sup>29</sup> Kdo **so** ti, **ki** letijo kakor oblak in kakor golobice k svojim oknom?

<sup>9</sup> Zagotovo, otoki bodo čakali name in najprej ladje iz Taršíša, da privedejo twoje sinove od daleč, njihovo srebro in njihovo zlato z njimi, k imenu Gospoda, twojega Boga in k Svetemu Izraelovemu, ker te je proslavil.<sup>10</sup> Sinovi tujcev bodo zgradili twoja obzidja in njihovi kralji ti bodo služili, kajti v svojem besu sem te udaril, toda v svoji naklonjenosti sem imel usmiljenje nad teboj.<sup>11</sup> Zato bodo twoja velika vrata nenehno odprta; ne podnevi, ne ponoči ne bodo zaprta, da ti bodo **ljudje** lahko prinašali sile poganov in **da bodo lahko** privedeni njihovi kralji.<sup>12</sup> Kajti narod in kraljestvo, ki ti ne bo služilo, bo propadlo; da, **ti** narodi bodo popolnoma opustošeni.<sup>13</sup> Slava Libanona bo prišla k tebi, cipresa, bor in pušpan skupaj, da olepšajo kraj mojega svetišča in kraj mojih stopal bom naredil veličasten.<sup>14</sup> Tudi sinovi tistih, ki so te prizadeli, bodo prišli, upogibajoč se k tebi in vsi, ki so te prezirali, se bodo priklonili pri podplatih twojih stopal in imenovali te bodo: »Gospodovo mesto, Sion Svetega Izraelovega.«

<sup>15</sup> Kakor si bila zapančena v osovražena, tako da noben človek ni šel skozi **tebe**, te bom naredil za večno odličnost, radost mnogih rodov.<sup>16</sup> Prav tako boš sesala mleko poganov in sesala prsi kraljev in vedela boš, da **sem** jaz, Gospod, twoj Odrešenik in twoj Odkupitelj, Mogočni Jakobov.<sup>17</sup> Za bron bom prinesel zlato in za želeso bom prinesel srebro in za les bron in za kamne želeso. Prav tako bom postavil **[za]** twoje častnike mir in twoje priganjače pravičnost.<sup>18</sup> Nasilja ne bo več slišati v twoji deželi niti pustošenja niti uničenja znotraj twojih meja, temveč boš svoja obzidja imenovala Odrešenje in svoja velika vrata Hvala.<sup>19</sup> Sonce ne bo več twoja svetloba podnevi niti ti za sijaj luna ne bo dajala svetlobe, temveč ti bo Gospod večna svetloba in twoj Bog twoja slava.<sup>20</sup> Twoje sonce ne bo več zašlo niti se twoja luna ne bo umaknila, kajti Gospod bo twoja večna svetloba in dnevi twojega žalovanja bodo končani.<sup>21</sup> Prav tako twoje ljudstvo – vsi **bodo** pravični. Podedovali bodo deželo na veke, mladiko mojega sajenja, delo mojih rok, da bom

thoughts are thoughts of iniquity; wasting and destruction are in their paths.

<sup>8</sup> The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

<sup>9</sup> ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, **but** we walk in darkness.<sup>10</sup> We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; **we are** in desolate places as dead **men**.<sup>11</sup> We roar all like bears, and mourn sore like doves: we look for judgment, but **there is** none; for salvation, **but** it is far off from us.<sup>12</sup> For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions **are** with us; and **as for** our iniquities, we know them;<sup>13</sup> In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.<sup>14</sup> And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.<sup>15</sup> Yea, truth faileth; and he **that** departeth from evil maketh himself a prey: and the LORD saw **it**, and it displeased him that **there was** no judgment.

<sup>16</sup> ¶ And he saw that **there was** no man, and wondered that **there was** no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.<sup>17</sup> For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance **for** clothing, and was clad with zeal as a cloke.<sup>18</sup> According to **their** deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.<sup>19</sup> So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

<sup>20</sup> ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.<sup>21</sup> As for me, this **is** my covenant with them, saith the LORD; My spirit that **is** upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

**60** Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.<sup>22</sup> For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.<sup>23</sup> And the Gentiles shall come to thy light, and kings to the brightness of thy rising.<sup>24</sup> Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at **thy** side.<sup>25</sup> Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.<sup>26</sup> The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.<sup>27</sup> All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.<sup>28</sup> Who **are** these **that** fly as a cloud, and as the doves to their windows?

<sup>9</sup> Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

<sup>10</sup> And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.<sup>11</sup> Therefore thy gates shall be open continually; they shall not be shut day nor night; that **men** may bring unto thee the forces of the Gentiles, and **that** their kings **may be** brought.<sup>12</sup> For the nation and kingdom that will not serve thee shall perish; yea, **those** nations shall be utterly wasted.

<sup>13</sup> The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.<sup>14</sup> The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

<sup>15</sup> Whereas thou hast been forsaken and hated, so that no man went through **thee**, I will make thee an eternal excellency, a joy of many generations.<sup>16</sup> Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD **am** thy Saviour and thy Redeemer, the mighty One of Jacob.<sup>17</sup> For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.<sup>18</sup> Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.<sup>19</sup> The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

<sup>20</sup> Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.<sup>21</sup> Thy people also **shall be** all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I

may be glorified.<sup>22</sup> A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

**61** The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to **them that are** bound; <sup>2</sup> To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; <sup>3</sup> To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

<sup>4</sup> ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. <sup>5</sup> And strangers shall stand and feed your flocks, and the sons of the alien **shall be** your plowmen and your vinedressers. <sup>6</sup> But ye shall be named the Priests of the LORD: **men** shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

<sup>7</sup> ¶ For your shame **ye shall have** double; and **for** confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. <sup>8</sup> For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. <sup>9</sup> And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they **are** the seed **which** the LORD hath blessed.

<sup>10</sup> I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh **himself** with ornaments, and as a bride adorneth **herself** with her jewels. <sup>11</sup> For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

**62** For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp **that** burneth. <sup>2</sup> And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. <sup>3</sup> Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. <sup>4</sup> Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

<sup>5</sup> ¶ For **as** a young man marrieth a virgin, **so** shall thy sons marry thee: and **as** the bridegroom rejoiceth over the bride, **so** shall thy God rejoice over thee.

<sup>6</sup> I have set watchmen upon thy walls, O Jerusalem, **which** shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, <sup>7</sup> And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. <sup>8</sup> The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn **to be** meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: <sup>9</sup> But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

<sup>10</sup> ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. <sup>11</sup> Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward **is** with him, and his work before him. <sup>12</sup> And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

**63** Who **is** this that cometh from Edom, with dyed garments from Bozrah? this **that is** glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. <sup>2</sup> Wherefore **art thou** red in thine apparel, and thy garments like him that treadeth in the winefat? <sup>3</sup> I have trodden the winepress alone; and of the people **there was** none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. <sup>4</sup> For the day of vengeance **is** in mine heart, and the year of my redeemed is come. <sup>5</sup> And I looked, and **there was** none to help; and I wondered that **there was** none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. <sup>6</sup> And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

<sup>7</sup> ¶ I will mention the lovingkindnesses of the LORD, **and** the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. <sup>8</sup> For he said, Surely they **are** my people, children **that** will not lie: so he was their Saviour. <sup>9</sup> In all their affliction he was afflicted,

lahko proslavljen. <sup>22</sup> Najmanjši bo postal tisoč in malček mogočen narod. Jaz, Gospod, bom to pospešil ob svojem času.

**61** Duh Gospoda Boga **je** nad menoj, ker me je Gospod mazilil, da oznanjam dobre novice krotkim, poslal me je, da povežem potre v srcu, da razglasim svobodo ujetnikom in odprtje ječe **tem, ki so** zvezani,<sup>2</sup> da razglasim sprejemljivo leto Gospodovo in dan maščevanja našega Boga, da potolažim vse tiste, ki žalujejo,<sup>3</sup> § da določim tem, ki žalujejo na Sionu, da jim dam lepoto namesto pepela, olje veselja namesto žalovanja, obleko hvale namesto duha potrosti, da se bodo lahko imenovali drevesa pravičnosti, Gospodov nasad, da bo on lahko proslavljen.

<sup>4</sup> Zgradili bodo stare opustošenosti, dvignili bodo prejšnja opustošenja in popravili bodo opustošena mesta, zapuščenosti mnogih rodov. <sup>5</sup> Tuji bodo stali in pasli vaše trope in sinovi neznanca **bodo** vaši oraci in vaši obrezovalci trte. <sup>6</sup> Toda vi boste imenovani Gospodovi duhovniki. **Ljudje** vas bodo klicali Služabniki našega Boga. Jedli boste bogastva poganov in v njihovi slavi se boste bahali.

<sup>7</sup> Zaradi vaše sramote **boste imeli** dvojno in **zaradi** nečasti se bodo veselili v svojem deležu, zato bodo v svoji deželi posedovali dvojno, njim bo v večno radost. <sup>8</sup> Kajti jaz, Gospod, ljubim sodbo, sovražim naropano za zgumno daritev in njihovo delo bom vodil v resnici in z njimi bom sklenil večno zavezo. <sup>9</sup> Njihovo seme bo znano med pogani in njihovo potomstvo med ljudstvom. Vsi, ki jih vidijo, jim bodo priznali, da **so** seme, **ki** ga je Gospod blagoslovil.

<sup>10</sup> Silno se bom razveseljeval v Gospodu, moja duša bo radostna v mojem Bogu, kajti oblekel me je z oblačili rešitve duše, pokril me je s svečanim oblačilom pravičnosti, kakor ženin **sebe** odene z okrasjem in kakor nevesta **sebe** okrasi s svojimi dragocenostmi. <sup>11</sup> Kajti kakor zembla prinaša svoj brst in kakor vrt povzroča stvarem, ki so posejane vanj, da poženejo, tako bo Gospod Bog povzročil pravičnosti in hvali, da poženeta pred vsemi narodi.

**62** Zaradi Siona ne bom molčal in zaradi Jeruzalema ne bom počival, dokler njegova pravičnost ne gre naprej kakor sijaj in njegova rešitev duš kakor svetilka, **ki** gori. <sup>2</sup> Pogani bodo videli twojo pravičnost in vsi kralji twojo slavo in imenovana boš z novim imenom, ki ga bodo poimenovala Gospodova usta. <sup>3</sup> Krона slave boš v Gospodovi roki in kraljevski diadem v roki svojega Boga. <sup>4</sup> Ne boš več imenovana Zapuščena niti ne bo twoja dežela imenovana Opustošena, temveč se boš imenovala Hefziba in twoja dežela Beula. Kajti Gospod se razveseljuje v tebi in twoja dežela bo omožena.

<sup>5</sup> Kajti **kakor** mladenič poroči devico, **tako** se bodo twoji sinovi poročili s teboj in **kakor** se ženin razveseljuje nad nevesto, **tako** se bo twoj Bog veselil nad teboj.

<sup>6</sup> Postavil sem stražarje na twoja obzidja, o Jeruzalem, **ki** niti podnevi niti ponoci ne bodo nikoli mirovali. Vi, ki omenjate Gospoda, ne molčite in njemu ne dajajte nobenega počitka, dokler ne osnuje in dokler ne naredi **[prestolnice]** Jeruzalem **[za]** hvalo na zemlji. <sup>8</sup> Gospod je prisegel pri svoji desnici in pri laktu svoje moči: »Zagotovo ne bom več dajal twojega žita, **da bi bil** hrana twojim sovražnikom in sinovi tujca ne bo pili twojega vina, za katerega si se trudila,<sup>9</sup> temveč tisti, ki so ga nabrali, ga bodo jedli in hvalili Gospoda in tisti, ki so ga zbrali skupaj, ga bodo pili na dvorih moje svetosti.

<sup>10</sup> Pojdite skozi, pojrite skozi velika vrata, pripravite pot ljudstvu, nasuјte, nasuјte glavno cesto, poberite kamne, dvignite prapor za ljudstvo. <sup>11</sup> Glej, Gospod je razglasil do konca sveta: »Sionski hčeri recite: »Glej twoja rešitev duš prihaja, glej, njegova nagrada **je** z njim in njegovo delo pred njim.«<sup>12</sup> Klicali jih bodo Sveti ljudstvo, Odkupljeni od Gospoda in ti boš imenovana »Poiskana,« Mesto, ki ni zapusčeno.«

**63** »Kdo **je** ta, ki prihaja iz Edóma, s pobaranimi oblekami iz Bocre? Ta, **ki je** veličasten v svojem oblačilu, potuječ v veličini svoje moči?« »Jaz, ki govorim v pravičnosti, močan, da rešim.«<sup>2</sup> »Zakaj si rdeč v svojem oblačilu in so twoje obleke podobne tistem, ki tlači v vinski kadi?«<sup>3</sup> Sam sem tlačil vinski stiskalnico in izmed ljudstva ni bilo nikogar z menoj, kajti jaz jih bom pomendral v svoji jezi in jih potepotal v svoji razjarjenosti in njihova kri bo poškropljena na moje obleke in omadeževal si bom vse svoje oblačilo. <sup>4</sup> Kajti dan maščevanja **je** v mojem srcu in letu mojih odkupljenih je prišlo. <sup>5</sup> Pogledal sem in nikogar **ni bilo**, da pomaga in čudil sem se, da **ni bilo** nikogar, da podpre. Zato mi je moj lasten laket prinesel rešitev duše in moja razjarjenost me je podpirala. <sup>6</sup> V svoji jezi bom pomendral ljudstvo in jih opijanil v svoji razjarjenosti in njihovo moč bom privedel dol do zemlje.

<sup>7</sup> Omenil bom Gospodove ljubeče skrbnosti **in** Gospodove hvalnice, glede na vse, kar je Gospod podelil na nas in veliko dobrodo do Izraelove hiše, katero je podelil nanje, glede na njegova usmiljenja in glede na množino njegovih ljubečih skrbnosti. <sup>8</sup> Kajti rekel je: »Zagotovo **so** moje ljudstvo, otroci, **ki** ne bodo lagali.« Tako je bil njihov Odrešenik. <sup>9</sup> V vsej njihovi stiski je bil stiskan in angel njegove prisotnosti jih je

rešil. V svoji ljubezni in svojem usmiljenju jih je odkupil in nosil jih je in prenašal vse dni davnine.

<sup>10</sup> Toda upri so se in jezili njegovega Svetega Duha, zato se je obrnil, da bi bil njihov sovražnik *in* se boril proti njim. <sup>11</sup> Potem se je spomnil dni davnine, Mojzesu *in* njegovega ljudstva, *rekoč*: »Kje je tisti, ki jih je s pastirjem svojega troja privadel iz morja? Kje je tisti, ki je znotraj njega položil svojega Svetega Duha? <sup>12</sup> Ki jih je vodil z Mojzesovo desnico, svojim veličastnim laktom, razdeljujoč vode pred njimi, da si naredi večno ime? <sup>13</sup> Ki jih je vodil skozi globino kakor konja v divjini, *da* se ne bi spotaknili? <sup>14</sup> Kakor gre žival dol v dolino, mu je Gospodov Duh naklonil, da počiva. Tako si vodil svoje ljudstvo, da si narediš veličastno ime.

<sup>15</sup> Poglej dol iz nebes in glej iz prebivališča svoje svetosti in svoje slave. Kje je tvoja gorečnost in tvoja moč, odzvanjanje tvoje notranjosti in tvoja usmiljenja do mene? Ali so zadržana? <sup>16</sup> Nedvomno *si* ti naš oče, čeprav je Abraham neveden o nas in nas Izrael ne prizna. Ti, o Gospod, *si* naš oče, naš odkupitelj; tvoje ime *je* od vekomaj.

<sup>17</sup> O Gospod, zakaj si nam povzročil, da zaidemo iz tvojih poti *in* si naše srce zakrknil pred tvojim strahom? Vrni se zaradi svojih služabnikov, rodov tvoje dediščine. <sup>18</sup> Ljudstvo tvoje svetosti *ga* je imelo v lasti le kratek čas. Naši nasprotniki so pomendrali tvoje svetišča. <sup>19</sup> Mi smo *tvoji*. Nikoli nisi vladal nad njimi; niso bili imenovani s tvojim imenom.

**64** O da bi pretrgal nebo, da bi prišel dol, da bi gore lahko tekle ob tvoji prisotnosti, <sup>2</sup> kakor *ko* topilni ogenj žge, ogenj povzroča vodam da vrejo, da tvoje ime naredi znano tvojim nasprotnikom, *da* bodo narodi lahko trepetali ob tvoji prisotnosti! <sup>3</sup> Ko si delal strašne stvari, *ki* jih nismo pričakovali, si prišel dol, gore so tekle ob tvoji prisotnosti. <sup>4</sup> Kajti od začetka sveta *ljudje* niso slišali niti z ušesom zaznali niti ni oko videlo, oh Bog, razen tebe, *kaj* je on pripravil za tistega, ki čaka nanj. <sup>5</sup> Ti srečaš tistega, ki se razveseluje in dela pravično, *tiste*, *ki* se te spominjajo na tvojih poteh. Glej, besen si, kajti mi smo grešili. V tistih je vztrajanje in mi bomo rešeni.

<sup>6</sup> Toda mi vsi smo kakor nečista *stvar* in vse naše pravičnosti *so* kakor umazane cunje in mi vsi venemo kakor list in naše krivičnosti so nas kakor veter odnesle proč. <sup>7</sup> Nikogar ni, ki kliče k tvojemu imenu, ki se razvnema, da bi se te oprijel. Kajti svoj obraz si skril pred nami in nas použil zaradi naših krivičnosti. <sup>8</sup> Toda sedaj, o Gospod, *si* ti naš oče. Mi *smo* ilo in ti naš lončar in mi vsi *smo* delo tvojih rok.

<sup>9</sup> Ne bodi zelo boleče ogorčen, o Gospod niti se ne spominjam krivičnosti na veke. Glej, preišči, rotimo te, mi vsi *smo* tvoje ljudstvo. <sup>10</sup> Tvoja sveta mesta so divjina, Sion je divjina, Jeruzalem opustošenje. <sup>11</sup> Naša sveta in naša krasna hiša, kjer so te naši očetje hvalili, je požgana z ognjem in vse naše prijetne stvari so opustošene. <sup>12</sup> Mar se boš zadrževal zaradi teh *stvari*, o Gospod? Mar boš molčal in nas zelo boleče prizadel?

**65** Poiskan sem od *tistih*, *ki* niso spraševali *po meni*; najden sem od *tistih*, *ki* me niso iskali: »Rekel sem: «Glejte me, glejte me, »narodu, *ki* ni bil klican po mojem imenu. <sup>2</sup> Svoje roke sem ves dan razprostiral k upornemu ljudstvu, ki hodi po poti, *ki* ni *bila* dobra, po svojih lastnih mislih <sup>3</sup> in ljudstvu, ki me nenehno draži do jeze v moj obraz, ki žrtvuje na vrtovih in zažiga kadilo na oltarjih iz opek, <sup>4</sup> ki se zadržuje med grobovi in prenočuje v spomenikih, ki jé svinsko meso in juha iz gnušnih *stvari je* v njihovih posodah, <sup>5</sup> ki pravijo: »Stoj zase, ne približaj se mi, kajti bolj svet sem kakor ti. <sup>6</sup> Ti *so* dim v mojem nosu, ogenj, ki ves dan gori. <sup>6</sup> Glej, *to je* zapisano pred meno. Ne bom molčal, temveč bom poplačal, celo poplačal v njihovo naročje <sup>7</sup> vaše krivičnosti in krivičnosti vaših očetov skupaj, govori Gospod, *ki* so zažigali kadilo na gorah in proti meni izrekali bogokletje na hribih, zato bom njihovo prejšnje delo odmeril v njihovo naročje.«

<sup>8</sup> Tako govori Gospod: »Kakor je novo vino najti v grozdu *in* *nekdo* pravi: »Ne uniči ga, kajti blagoslov *je* v njem,« tako bom jaz storil zaradi svojih služabnikov, da jih ne bi vse uničil. <sup>9</sup> Privedel bom same iz Jakoba in iz Juda dediča svojih gora in moj izvoljeni bo to podedoval in moji služabniki bodo tam prebivali. <sup>10</sup> Šarón bo staja tropov in dolina Ahór kraj za črede, da se uležejo, za moje ljudstvo, ki me je iskal.

<sup>11</sup> § Toda vi *ste* tisti, ki zapuščate Gospoda, ki pozabljljate mojo sveto goro, ki pripravljate mizo za to krdele in ki pripravljate pitno daritev temu številu. <sup>12</sup> Žato vas bom štel k meču in vsi se boste priklonili za zakol, ker ko sem klical niste odgovorili, ko sem govoril niste slišali, temveč ste počeli zlo pred mojimi očmi in izbirali *to*, v čemer se nisem razveseljeval. <sup>13</sup> Zato tako govori Gospod Bog: »Glejte, moji služabniki bodo jedli, toda vi boste lačni. Glejte, moji služabniki bodo pili, toda vi boste žejni. Glejte, moji služabniki se bodo veselili, toda vi boste osramočeni. <sup>14</sup> Glejte, moji služabniki bodo prepevali zaradi srčne radosti, toda vi boste vpili zaradi bridkosti srca in tulili zaradi draženja duha. <sup>15</sup> Svoje ime boste pustili za prekletstvo mojim izbranim, kajti Gospod Bog te bo ubil in svoje služabnike klical z drugim imenom, <sup>16</sup> § da se bo tisti, ki se blagoslavlja na zemlji, blagoslavljal v Bogu resnice

and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

<sup>10</sup> ¶ But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them. <sup>11</sup> Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him? <sup>12</sup> That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? <sup>13</sup> That led them through the deep, as an horse in the wilderness, *that* they should not stumble? <sup>14</sup> As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

<sup>15</sup> ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? <sup>16</sup> Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name *is* from everlasting.

<sup>17</sup> ¶ O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. <sup>18</sup> The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary. <sup>19</sup> We are *thine*: thou never barest rule over them; they were not called by thy name.

**64** Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, <sup>2</sup> As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence! <sup>3</sup> When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence. <sup>4</sup> For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him. <sup>5</sup> Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

<sup>6</sup> But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. <sup>7</sup> And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. <sup>8</sup> But now, O LORD, thou art our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

<sup>9</sup> ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people. <sup>10</sup> Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. <sup>11</sup> Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. <sup>12</sup> Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

**65** I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. <sup>2</sup> I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts; <sup>3</sup> A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; <sup>4</sup> Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things* *is in* their vessels; <sup>5</sup> Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. <sup>6</sup> Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom, <sup>7</sup> Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

<sup>8</sup> ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is in* it: so will I do for my servants' sakes, that I may not destroy them all. <sup>9</sup> And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. <sup>10</sup> And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

<sup>11</sup> ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. <sup>12</sup> Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. <sup>13</sup> Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: <sup>14</sup> Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. <sup>15</sup> And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: <sup>16</sup> That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall

swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

<sup>17</sup> ¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. <sup>18</sup> But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. <sup>19</sup> And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. <sup>20</sup> There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. <sup>21</sup> And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. <sup>22</sup> They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. <sup>23</sup> They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. <sup>24</sup> And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. <sup>25</sup> The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

**66** Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? <sup>2</sup> For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. <sup>3</sup> He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. <sup>4</sup> I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

<sup>5</sup> ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. <sup>6</sup> A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. <sup>7</sup> Before she travailed, she brought forth; before her pain came, she was delivered of a man child. <sup>8</sup> Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. <sup>9</sup> Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. <sup>10</sup> Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: <sup>11</sup> That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. <sup>12</sup> For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. <sup>13</sup> As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. <sup>14</sup> And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

<sup>15</sup> For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. <sup>16</sup> For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. <sup>17</sup> They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. <sup>18</sup> For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. <sup>19</sup> And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. <sup>20</sup> And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. <sup>21</sup> And I will also take of them for priests and for Levites, saith the LORD. <sup>22</sup> For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. <sup>23</sup> And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. <sup>24</sup> And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

in kdor prisega na zemlji, bo prisegal pri Bogu resnice, kajti prejšnje težave so pozabljeni in ker so skrite pred mojimi očmi.

<sup>17</sup> Kajti glej, ustvarim novo nebo in novo zemljo in prejšnjega se ne bo spominjalo niti ne bo prišlo v misli. <sup>18</sup> Toda bodite veseli in se na veke veselite tega, kar ustvarim. Kajti glejte, [prestolnico] Jeruzalem ustvarim za razveseljevanje in njeno ljudstvo za radost. <sup>19</sup> Razveseljeval se bom in [prestolnici] Jeruzalem in se veselil v svojem ljudstvu. Glasu jokanja ne bo več slišati v njej niti glasu vpitja. <sup>20</sup> Tam ne bo več otročiča po dnevih niti starca, ki ne bi izpolnil svojih dni, kajti otrok bo umrl star sto let, toda grešnik, ki bo star sto let, bo preklet. <sup>21</sup> Gradili bodo hiše in jih poselili in posadili bodo vinograde ter jedli od njihovega sadu. <sup>22</sup> Ne bodo gradili in drug naselil, ne bodo sadili in drug jedel, kajti kakor so dnevi drevesa, so dnevi mojega ljudstva in moji izvoljeni bodo dolgo uživali delo svojih rok. <sup>23</sup> Ne bodo se trudili zaman niti rojevali za težavo, kajti oni so seme blagoslovljenih od Gospoda in njihovo potomstvo z njimi. <sup>24</sup> In zgodilo se bo, da bom odgovarjal preden bodo klicali in medtem ko še govorijo, bom usluševal. <sup>25</sup> Volk in jagnje se bosta skupaj pasla, lev bo jedel slamo kakor bikec in prah bo hrana kači. Ne bodo škodovali niti uničevali na vsej moji sveti gori, govoril Gospod.

**66** »Tako govoril Gospod: «Nebo je moj prestol in zemlja je moja pručka. Kje je hiša, ki mi jo gradite? In kje je kraj mojega počitka? <sup>2</sup> Kajti vse te stvari je naredila moja roka in vse te stvari so bile, govoril Gospod, toda gledal bom k temu človeku, celo k njemu, ki je reven in skesanega duha in trepeta ob moji besedi. <sup>3</sup> Kdor kolje vola je, kakor če usmrtil človeka; kdor žrtvuje jagnje, kakor če odseka pasji vrat; kdor daruje daritev kakor če bi daroval svinjsko kri; kdor sežiga kadilo kakor če bi blagoslovil malika. Da, izbrali so si svoje lastne poti in njihova duša se razveseluje v njihovih ogabnostih. <sup>4</sup> Tudi jaz bom izbral njihove zablode in nanje privedel njihove strahove, ker ko sem klical nihče ni odgovoril, ko sem govoril niso poslušali, temveč so pred mojimi očmi počeli zlo in izbrali tisto, v čemer se nisem veselil.«

<sup>5</sup> Poslušajte Gospodovo besedo vi, ki trepetate ob njegovi besedi: »Vaši bratje, ki so vas sovražili, ki so vas metali ven zaradi mojega imena, so rekli: »Naj bo Gospod proslavljen.« Toda pojavil se bo v vašo radost, oni pa bodo osramočeni.« <sup>6</sup> Glas hrupa iz mesta, glas iz templja, glas Gospoda, ki vrača povračilo svojim sovražnikom. <sup>7</sup> Preden je bila v porodnih mukah je rodila, preden je prišla njena bolečina, je rodila fantka. <sup>8</sup> Kdo je slišal takšno stvar? Kdo je videl takšne stvari? Mar bo zemlja primorana, da rodí v enem dnevu? <sup>9</sup> Ali bo narod hkrati rojen? Kajti takoj, ko je bila [hči] sionska v porodnih mukah, je rodila svoje otroke. <sup>10</sup> Mar bom privedel do rojstva in ne bom povzročil, da rodí? govoril Gospod: »Mar bom povzročil, da rodí in zaprl maternico« govoril tvoj Bog. <sup>11</sup> Veselite se s [prestolnico] Jeruzalem in bodite veseli z njo, vsi vi, ki jo ljubite. Veselite se zaradi radosti z njo, vsi vi, ki žalujete nad njo, <sup>12</sup> da boste lahko sesali in boste nasičeni s prsi njenih tolažb, da boste srkalni in boste veseli z obiljem njene slave,« <sup>13</sup> kajti tako govoril Gospod: »Glejte, mir bom iztegnil k njej kakor reko in slavo poganova kakor tekč vodotok. Potem boste sesali, nosenje boste na njenih straneh in učinkani na njenih kolenih.« <sup>14</sup> Kakor nekdo, katerega njegova mati tolaži, tako bom jaz potolažil vas in v Jeruzalemu boste potolaženi. <sup>15</sup> Ko to zagledate, se bo vaše srce veselilo in vaše kosti bodo cvetale kakor zelišče in Gospodova roka bo poznana njegovim služabnikom in njegovo ogorčenje proti njegovim sovražnikom.

<sup>15</sup> Kajti glej, Gospod bo prišel z ognjem in s svojimi bojnimi vozovi kakor z vrtinčastim vetrom, da povrne svojo jezo z razjarjenostjo in svoje oštrevanje s plameni ognja. <sup>16</sup> Kajti z ognjem in s svojim mečem se bo Gospod pravdal v vsem mesom in mnogo bo umorjenih od Gospoda.

<sup>17</sup> Tisti, ki se posvetijo in se očistijo v vrtovih za enim drevesom na sredi, jedač svinjsko meso, ogabnost in miš, bodo skupaj použiti, govoril Gospod. <sup>18</sup> Kajti poznam njihova dela in njihove misli. Zgodilo se bo, da bom zbral vse narode in jezike in prišli bodo in videli mojo slavo. <sup>19</sup> Med njimi bom postavil znamenje in poslal bom tiste, ki izmed njih pobegnejo k narodom, <sup>20</sup> k Taršisu, Pulu in Ludu, ki napenjajo lok, <sup>21</sup> k Tubalu in Javánu, k oddaljenim otokom, ki niso slišali mojega slovesa niti niso videli moje slave in mojo slavo bodo razglašali med pogani. <sup>22</sup> K moji sveti gori Jeruzalem bodo privedli vse vaše brate v dar Gospodu iz vseh narodov na konjih, bojnih vozovih, nosilnicah, na mulah in na hitrih živalih, govoril Gospod, »kakor Izraelovi otroci prinesejo daritev v čisti posodi v Gospodovo hišo.« <sup>23</sup> Tudi od njih [jih] bom vzel za duhovnike in za Lévijevce, govoril Gospod. <sup>24</sup> Kajti kakor bosta novo nebo in nova zemlja, ki ju bom naredil, ostala pred meno, govoril Gospod, tako bo ostalo vaše seme in vaše ime. <sup>25</sup> In zgodilo se bo, da bo od enega do drugega mlaja in od enega do drugega šabata, prišlo vse meso, da obožuje pred meno, govoril Gospod. <sup>26</sup> Sli bodo naprej v gledali na trupla ljudi, ki so se pregrali zoper mene, kajti njihov črv ne bo umrl niti njihov ogenj ne bo pogašen in gnus bodo vsemu mesu.«

# Knjiga preroka Jeremija

1 Beseda Jeremija, Hilkijávega sina, izmed duhovnikov, ki so bili v Anatótu v Benjaminovi deželi, 2 kateremu je prišla Gospodova beseda v dneh Jošija, Amónovega sina, Judovega kralja, v trinajstem letu njegovega kraljevanja. 3 Ta je prišla tudi v dneh Jojakíma, Jošijevega sina, Judovega kralja, do konca enajstega leta Sedecká, Jošijevega sina, Judovega kralja, do preselitve jeruzalemskega ujetništva v petem mesecu.

4 Potem je prišla k meni Gospodova beseda, rekoč: 5 »Preden sem te oblikoval v trebuhu, sem te poznal. Preden si prišel iz maternice, sem te posvetil in te odredil [za] preroka narodom.« 6 Potem sem rekel: »Jaz, ah Gospod Bog! Glej, ne morem govoriti, kajti jaz sem otrok.«

7 Toda Gospod mi je rekel: »Ne govor: »Jaz sem otrok,« kajti šel boš k vsem, h katerim te bom poslal in karkoli ti zapovem, boš govoril. 8 Ne boj se njihovih obrazov, kajti jaz sem s teboj, da te rešujem,« govorí Gospod. 9 Potem je Gospod iztegnil svojo roko in se dotaknil mojih ust. Gospod mi je rekel: »Glej, svoje besede sem položil v tvoja usta. 10 Glej, ta dan sem te postavil nad narode in nad kraljestva, da izkoreniniš, da podiraš, da uničiš, da zrušiš, da zgradiš in da sadiš.«

11 Poleg tega je prišla k meni Gospodova beseda, rekoč: »Jeremija, kaj vidiš?« Rekel sem: »Vidim palico mandljevca.« 12 Potem mi je Gospod rekel: »Dobro si videl, kajti pospešil bom svojo besedo, da jo izvršim.« 13 Gospodova beseda je drugič prišla k meni, rekoč: »Kaj vidiš?« Rekel sem: »Vidim lonec, v katerem vre in njegova stran je proti severu.« 14 Potem mi je Gospod rekel: »Iz severa bo izbruhnalo zlo nad vse prebivalce dežele. 15 Kajti, glej, poklical bom vse družine kraljestev iz severa,« govorí Gospod »in prišli bodo in postavili bodo vsak svoj prestol ob vhodu velikih vrat [prestolnice] Jeruzalem in zoper vse njene zidove naokoli in zoper vsa Judova mesta. 16 Izrekel bom svoje sodbe zoper njih glede vseh njihovih zlobnosti, ki se dotikajo vseh svojih zlobnosti, ki so me zapustili in zažigali kadilo drugim bogovom ter oboževali dela svojih lastnih rok.

17 Opaši si torej svoja ledja in vstani ter jim spregovori vse, kar sem ti zapovedal. Ne bodi zaprepaden ob njihovih obrazih, da te ne bi zgegal pred njimi. 18 Kajti glej, ta dan sem te naredil za obrambno mesto, žezezen steber in bronaste zidove zoper celotno deželo, zoper Judeve kralje, zoper njegove prince in zoper njegove duhovnike in zoper ljudstvo dežele. 19 Borili se bodo zoper tebe, toda ne bodo prevladali zoper tebe, kajti jaz sem s teboj.« govorí Gospod, »da te osvobodim.«

2 Poleg tega mi je prišla Gospodova beseda, rekoč: 2 »Pođi in jokaj v ušesa [prestolnice] Jeruzalem, rekoč: »Tako govorí Gospod: Spominjam se tebe, prijaznosti tvoje mladosti, ljubezni tvojih zaročencev, ko si šla za meno v divjino, v deželo, ki ni bila posejana.« 3 Izrael je bil svetost Gospodu in prvi sadovi njegovega donosa. Vse, ki ga požirajo, bo jezik; zlo bo prišlo nadnje,« govorí Gospod. 4 Poslušajte besedo od Gospoda, o Jakobova hiša in vse družine Izraelove hiše:

5 »Tako govorí Gospod: »Kakšno krivičnost so vaši očetje našli v meni, da so odšlidalec od mene in hodili za ničevostjo in postali ničevost? 6 Niti niso rekli: »Kje je Gospod, ki nas je privedel gor iz egiptovske dežele, ki nas je vodil skozi divjino, skozi deželo puščav in jam, skozi deželo suše in smrtne sence, skozi deželo skozi katero noben človek ne gre in kjer noben človek ne prebiva?« 7 Privedel sem vas v obilno deželo, da jeste njen sad in njeno dobroto, toda, ko ste vstopili, ste omadeževali mojo deželo in mojo dedičino naredili ogabnost. 8 Duhovniki niso rekli: »Kje je Gospod?« Tisti, ki so se ukvarjali s postavo, me niso poznali. Tudi pastirji so se pregrešili zoper mene in preroki so prerokovali pri Báalu in hodili za stvarmi, ki ne storijo koristi.

9 Zato se bom še pravdal z vami,« govorí Gospod, »in z vašimi otroki se bom pravdal. 10 Kajti šel bom čez otoke Kitéjev in videl in poslal v Kédár in marljivo preudaril in videl, če je tam takšna stvar. 11 Je narod spremenil svoje bogove, ki vendar niso bogovi? Toda moje ljudstvo je zamenjalo svojo slavo za to, kar ne koristi. 12 Bodite osupla, o ve nebesa, ob tem in bodite strašno prestrašena, bodite zelo zapanjena,« govorí Gospod. 13 »Kajti moje ljudstvo je zagrešilo dve hudobiji; zapustili so mene, studenec živih vodá in si izklesali vodne zbiralnike, razpokane vodne zbiralnike, ki ne morejo držati vode.

14 Ali je Izrael služabnik? Ali je doma rojeni suženj? Zakaj je oplenjen? 15 Mladi levi so rjoveli nanj in vpili. Njegovo deželo so naredili opustošeno. Njegova mesta so požgana, brez prebivalcev. 16 Tudi otroci Nofa in Tahpanhésa so zlomili krono tvoje glave. 17 Ali si nisi tega priskrbela k sebi v tem, da si zapustila Gospoda, svojega Boga, ko te je vodil po poti? 18 In sedaj, kaj imaš opraviti na egiptovski poti, da piješ vode iz Sihorja? Ali kaj imaš opraviti na asirski poti, da piješ vode iz reke? 19 Tvoja lastna zlobnost te bo grajala in tvoja zdrknjenja nazaj te bodo opominjala. Vedi torej in vidi, da je to huda stvar in grena, da si zapustila Gospoda, svojega Boga in da mojega strahu ni v tebi,« govorí Gospod, Bog nad bojevniki.

20 § Kajti od starih časov sem prelomil tvój jarem in raztrgal tvoje vezi; ti pa praviš: »Jaz ne bom gresila; ko tavaš na vsakem visokem

# The Book of the Prophet Jeremiah

1 The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: 2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. 3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the LORD came unto me, saying, 5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. 6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.

7 ¶ But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. 8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. 9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. 10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. 12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it. 13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. 14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. 15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. 16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. 18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. 19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

2 Moreover the word of the LORD came to me, saying, 2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. 3 Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD. 4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 ¶ Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? 6 Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? 7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. 8 The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

9 ¶ Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead. 10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. 11 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. 12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. 13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ Is Israel a servant? is he a homeborn slave? why is he spoiled? 15 The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant. 16 Also the children of Noph and Tahapanes have broken the crown of thy head. 17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way? 18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? 19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.

20 ¶ For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green

tree thou wanderest, playing the harlot.<sup>21</sup> Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?<sup>22</sup> For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.<sup>23</sup> How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways;<sup>24</sup> A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.<sup>25</sup> Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.<sup>26</sup> As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,<sup>27</sup> Saying to a stock, Thou *art* my father; and to a stone, Thou hast brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.<sup>28</sup> But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

<sup>29</sup> Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.<sup>30</sup> In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

<sup>31</sup> ¶ O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?<sup>32</sup> Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.<sup>33</sup> Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.<sup>34</sup> Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.<sup>35</sup> Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.<sup>36</sup> Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.<sup>37</sup> Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

**3** They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.<sup>2</sup> Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.<sup>3</sup> Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.<sup>4</sup> Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?<sup>5</sup> Will he reserve *his* anger for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldst.

<sup>6</sup> ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsiding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.<sup>7</sup> And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*.<sup>8</sup> And I saw, when for all the causes whereby backsiding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.<sup>9</sup> And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.<sup>10</sup> And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.<sup>11</sup> And the LORD said unto me, The backsiding Israel hath justified herself more than treacherous Judah.

<sup>12</sup> ¶ Go and proclaim these words toward the north, and say, Return, thou backsiding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever.<sup>13</sup> Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.<sup>14</sup> Turn, O backsiding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:<sup>15</sup> And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.<sup>16</sup> And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more.<sup>17</sup> At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.<sup>18</sup> In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.<sup>19</sup> But I said, How shall I put thee among the children, and give thee a pleasant land, a

hribu in tavaš pod vsakim zelenim drevesom in igraš vlačugo.<sup>21</sup> Vendar sem te zasadil [*kot*] plemenito trto, popolnoma pravo seme. Kako si se mi potem obrnila v degenerirano sadiko tuje trte?<sup>22</sup> Kajti čeprav se umivaš s solitrom in si jemlješ precej mila, je *vendar* tvoja krivičnost zaznamovana pred menoj, govori Gospod Bog.<sup>23</sup> Kako lahko rečeš: »Nisem onesnažena, nisem odšla za Báali? Poglej svojo pot v dolini, vedi kaj si storila. *Ti si* hitri [*lenogrbi*] velblod, ki prečka svoje poti,<sup>24</sup> divja oslica, vajena divjine, *ki* voha veter po svojem zadovoljstvu; kdo jo ob njeni priložnosti lahko odvrne proč? Vsi tisti, ki jo iščejo, se ne bodo izmučili; v njenem mesecu jo bodo našli.<sup>25</sup> Zadrži svoje stopalo pred bosostjo in svoje grlo pred žejo. Toda ti praviš: »Tam ni upanja. Ne, kajti ljubila sem tuje in za njimi bom šla.«<sup>26</sup> Kakor je taj osramočen, ko je najden, tako je osramočena Izraelova hiša; oni, njihovi kralji, njihovi princi, njihovi duhovniki in njihovi preroki,<sup>27</sup> rekoč lesu: »Ti *si* moj oče;« in skali: »Ti si me rodila.« Kajti obrnila so mi *svoj* hrbet in ne *svojega* obraza. Toda v času njihove stiske bodo rekli: »Vstani in nas reši.«<sup>28</sup> Toda kje *so* tvoji bogovi, ki si jih naredila? Naj vstanejo, če te lahko rešijo v času tvoje stiske, kajti *glede na* število tvojih mest so tvoji bogovi, o Juda.

<sup>29</sup> Zakaj se hočete pravdati z menoj? Vsi vi ste se pregrešili zoper mene, govori Gospod.<sup>30</sup> V prazno sem udaril vaše otroke; nobenega grajanja niso prejeli. Vaš lasten meč je požrl vaše prroke kakor uničuječ lev.

<sup>31</sup> O rod, poglejte Gospodovo besedo. Ali sem bil Izraelu divjina? Dežela teme? Zakaj pravi moje ljudstvo: »Mi smo gospodje, nič več ne bomo prišli k тебi.«<sup>32</sup> Mar lahko devica pozabi svoje ornamente *ali* nevesta svoj okras? Vendar me moje ljudstvo pozablja brez števila dni.<sup>33</sup> Zakaj krajšaš svojo pot, da iščeš ljubezen? Zato si tudi zlobne učila svojih poti.<sup>34</sup> Tudi v krajcih tvojega oblačila je najdena kri duš ubogih nedolžnih. Nisem je našel s skrivnim iskanjem, temveč na vseh teh.<sup>35</sup> Vendar praviš: »Ker sem nedolžna, se bo njegova jeza zagotovo obrnila od mene. Glej, jaz se bom pravdal s teboj, ker praviš: »Nisem grešila.«<sup>36</sup> Zakaj toliko hodiš sem ter tja, da bi spremeniла svojo pot? Tudi ti boš osramočena od Egipta, kakor si bila osramočena od Asirije.<sup>37</sup> Da, šla boš naprej od njega in tvoje roke na tvoji glavi, kajti Gospod je zavrnil tvoje zaupnosti in ne boš uspela v njih.«

**3** Pravijo: »Če človek odpusti svojo ženo in gre ona od njega in postane od nekega drugega moškega, ali se bo on ponovno vrnil k njej? Ali ne bi bila ta dežela silno oskrunjena? Ti pa si igrala pocestnico z mnogimi ljubimci; vendar se ponovno vrni k meni,« govori Gospod.<sup>2</sup> »povzdigni svoje oči k visokim krajem in poglej in vidi kje vse nisi bila poležena z [*njimi*]. Na poteh si sedela zanje, kakor Arabec v divjini in deželo si oskrunila s svojimi vlačugarstvi in svojo zlobnostjo.<sup>3</sup> Zato so bili nalivi zadržani in ni bilo poznega dežja; in ti imaš vlačugino čelo; odklonila si, da bi bila osramočena.<sup>4</sup> Mar ne boš od tega časa klicala k meni: »Moj oče, ti *si* vodil od moje mladosti?«<sup>5</sup> Ali bo *svojo jezo* hranil na veke? Ali *jo* bo držal do konca? Glej, govoril si in storil hude stvari, kot ti lahko.«

<sup>6</sup> Gospod mi je tudi rekel v dneh kralja Jošija: »Ali si videl *to*, kar je storila odpadnica Izrael? Odhajala je na vsako visoko goro in pod vsako zeleno drevo in tam igrala pocestnico.<sup>7</sup> Potem, ko je storila vse te *stvari*, sem rekел: »Obrni se k meni.« Toda ni se vrnila. In njena verolomna sestra Juda je *to* videla.<sup>8</sup> Videl sem, ko sem jo zaradi vseh vzrokov, s čimer je odpadnica Izrael zarešila zakonolomstvo, odslovil in ji dal ločitveni list, se njena verolomna sestra Juda kljub temu ni bala, temveč je tudi ona odšla in prav tako igrala pocestnico.<sup>9</sup> Pripetilo se je skozi lahkomiselnost njenega vlačugarstva, da je omadeževala deželo in zarešila zakonolomstvo s skalami in z lesom.<sup>10</sup> Vendar se zaradi vsega tega njena verolomna sestra Juda ni obrnila k meni z vsem svojim srcem, temveč hlinjeno,« govori Gospod.<sup>11</sup> Gospod mi je rekel: »Odpadnica Izrael se je bolj opravičila kakor verolomna Juda.

<sup>12</sup> Pojd in razglasiti te besede proti severu in reci: »Vrni se, ti odpadnica Izrael,« govori Gospod, *in* svoji jezi ne bom povzročil, da pale na vas, kajti jaz *sem* usmiljen,« govori Gospod, *in jeze* ne bom držal na veke.

<sup>13</sup> Samo priznaj svojo krivičnost, da si se pregrešila zoper Gospoda, svojega Boga in si svoje poti razkropila k tujcem pod vsakim zelenim drevesom in nisi ubogala mojega glasu,« govori Gospod.<sup>14</sup> Obrnite se, odpadli otroci,« govori Gospod. »Kajti jaz sem poročen z vami. Vzel vas bom enega iz mesta in dva iz družine in vas privedel k Sionu.<sup>15</sup> Dal vam bom pastirjem po svojem srcu, ki vas bodo hranili z znanjem in razumevanjem.<sup>16</sup> Zgodilo se bo, ko boste pomnoženi in povečani v deželi, v tistih dneh,« govori Gospod, »ne bodo več rekli: »Skrinja Gospodove zaveze.« Niti to ne bo prišlo na misel, niti se tega ne bodo spomnili, niti *je* ne bodo obiskali, niti *to* ne bo več storjeno.<sup>17</sup> Ob tistem času bodo [*prestolnico*] Jeruzalem imenovali Gospodov prestol. Vsi narodi bodo zbrani k njej, k imenu Gospoda, k [*prestolnici*] Jeruzalem. Niti ne bodo več hodili po zamisli svojih zlih src.<sup>18</sup> V tistih dneh bo Judova hiša hodila z Izraelovo hišo in skupaj bodo prišli iz severne dežele k deželi, ki sem jo dal v dedičino vašim očetom.<sup>19</sup> Toda rekel sem: »Kako te bom postavil med otroke in ti dal prijetno deželo, čedno

dedičino vojske narodov? Rekel sem: »Klicala me boš: »Moj oče in ne boš se odvrnila od mene.«

<sup>20</sup> Zagotovo, **kakor** žena zahrbtno odide od svojega soproga, tako ste zahrbtno ravnali z menoj, o hiša Izraelova, govoril Gospod<sup>21</sup> Glas je bil slišan na visokih krajih, jokanje **in** ponižne prošnje Izraelovih otrok, kajti izkrivili so svojo pot **in** pozabili Gospoda, svojega Boga.<sup>22</sup> Vrnite se, vi odpadli otroci **in** ozdravil bom vaša odvračanja.« «»Glej, mi prihajamo k tebi, kajti ti **si** Gospod, naš Bog.<sup>23</sup> Resnično, zaman **je upati na rešitev duše** iz hribov **in od** množice gora. Zares, v Gospodu, našem Bogu, **je** Izraelova rešitev duš.<sup>24</sup> Kajti sramota je od naše mladosti požrla trud naših očetov; njihove trope in njihove črede, njihove sinove in njihove hčere.<sup>25</sup> Uležemo se v naši sramoti in naša zmešnjava nas pokriva, kajti grešili smo zoper Gospoda, našega Boga, mi in naši očetje, od naše mladosti, celo do današnjega dne in nismo ubogali glasu Gospoda, našega Boga.«

**4** »Če se hočeš vrniti, o Izrael,« govoril Gospod, »se vrni k meni. Če hočeš odstraniti svoje ogabnosti izpred mojega pogleda, potem se ne boš odstranil.<sup>2</sup> Prisegel boš: »Gospod živi v resnici in sodbi in v pravičnosti« in narodi se bodo blagoslavljali v njem in v njem bodo slavili.

Kajti tako govoril Gospod Judovim možem in Jeruzalemu: »Pobranajte svoja neposejana tla in ne sejte med trnjem.<sup>4</sup> Obrežite se Gospodu in odstranite prednje kožice svojega srca, vi, Judovi možje in prebivalci Jeruzalema, da ne bi moja razjarjenost prišla kakor ogenj in tako požgala **da** nihične more pogasiti – zaradi hudobije vaših ravnjan.

Razglasite v Judu in objavite v **[prestolnici] Jeruzalem** in recite: »Zatrobite na šofar v deželi.« Kličite, zberite se skupaj in recite: »Zberite se skupaj in pojdimo v obrambna mesta.« <sup>6</sup> Postavite prapor proti Sionu. Umaknite se, ne ostanite, kajti jaz bom privedel hudo iz severa in veliko uničenje.<sup>7</sup> Lev je prišel iz svoje goščave in uničevalc paganov je na svoji poti; odšel je iz svojega kraja, da tvojo deželo naredi zapuščeno **in** tvoga mesta bodo opustošena, brez prebivalca.<sup>8</sup> Zaradi tega se opašite z vrečevino, žalujte in tulite, kajti kruta Gospodova jeza ni odvrnjena od vas.<sup>9</sup> Zgodilo se bo na ta dan,« govoril Gospod, »**da** bo srce kralja in srce princev oslabelo in duhovnik bodo osuplji in preroki se bodo spraševali.« <sup>10</sup> Potem sem rekel: »Ah, Gospod Bog! Zagotovo si zelo prevaral to ljudstvo in Jeruzalem, rekoč: »Imeli boste mir,« medtem ko meč sega do duše.« <sup>11</sup> Ob tistem času bo rečeno temu ljudstvu in **[prestolnici] Jeruzalem**: »Suh veter visokih krajev in divjini proti hčeri mojega ljudstva, ne da preveja niti da očisti,<sup>12</sup> celo poln veter iz tistih **krajev** bo prišel k meni. Sedaj bom tudi jaz izrekel obsodbo zoper njih.« <sup>13</sup> Glej, prišel bo gor kakor oblaki in njegovi bojni vozovi **bodo** kakor vrtinčast veter. Njegovi konji so bolj nagli kakor orli. Gorje nam! Kajti oplenjeni smo.<sup>14</sup> »O **[prestolnica] Jeruzalem**, umij svoje srce pred zlobnostjo, da boš lahko rešena. Doklej bodo tvoje prazne misli prenočevalne znotraj tebe?<sup>15</sup> Kajti glas razglaša od Dana in objavlja stisko od gore Efraim.<sup>16</sup> Dajte omenjati nardom, glejte, objavite zoper **[prestolnico] Jeruzalem**, **da** stražarji prihajajo iz daljne dežele in objavite njihov glas zoper Judova mesta.<sup>17</sup> Kakor čuvaj polja, so oni zoper njo vsenaokrog, zato ker je bila uporna zoper mene,« govoril Gospod.<sup>18</sup> »Tvoja pot in tvoja početja so ti povzročila te **stvari**; to je tvoja zlobnost, ker je ta grenka, ker ta sega v tvoje srce.

<sup>19</sup> § Moja notranjost, moja notranjost! Zaskrbljen sem brav v svojem srcu; moje srce dela v meni hrup; ne morem ohraniti miru, ker si slišala, o moja duša, zvok šofarja, alarm vojne.<sup>20</sup> Uničenje na uničenje je razkrivano, kajti celotna dežela je oplenjena. Moji šotori so nenadoma oplenjeni **in** moje zavese v trenutku.<sup>21</sup> Doklej bom videl prapor **in** slišal zvok šofarja?<sup>22</sup> Kajti moje ljudstvo **je** nespametno, niso me spoznali; trapasti otroci **so** in nobenega razumevanja nimajo. Modri **so**, da počno hudo, toda za početje dobrega nimajo spoznanja.<sup>23</sup> Pogledal sem zemljo in glej, **ta je bila** brez oblike ter prazna in nebo, in le-ta nista **imela** nobene svetlobe.<sup>24</sup> Pogledal sem gore in glej, trepetale so in vsi hribi so se rahlo gibali.<sup>25</sup> Pogledal sem in glej, **tam ni bilo** nobenega človeka in vse nebeške ptice so odletele.<sup>26</sup> Pogledal sem in glej, rodoviten kraj **je bila** divjina in vsa njegova mesta so bila zrušena ob Gospodovih prisotnosti **in** v njegovo kruno jezo.<sup>27</sup> Kajti tako je rekel Gospod: »Celotna dežela bo zapuščena, vendar ne bom naredil popolnega konca.<sup>28</sup> Zaradi tega bo zemlja žalovala in nebo nad **[Injo]** bo črno. Ker sem **to** govoril, sem **to** namenil in se ne bom kesal niti se ne bom obrnil nazaj od tega.« <sup>29</sup> Celotno mesto bo pobegnilo zaradi zvoka konjenikov in lokostrelcev; šli bodo v goščave in plezali na skale. Vsako mesto **bo** zapuščeno in ni človeka, da tam prebiva.<sup>30</sup> **Ko si** oplenjena, kaj boš storila? Čeprav se oblačiš s temno rdečo, čeprav se krasíš z ornamenti iz zlata, čeprav si obrobljaš svoj obraz z ličenjem, se boš zaman naredila lepo; **tvoji** ljubimci te bodo prezirali, stregli ti bodo po življenu.<sup>31</sup> Kajti slišal sem glas ženske kakor v porodnih bolečinah **in** tesnobo kakor od tiste, ki rojeva svojega prvega otroka, glas sionske hčere, **ki** se objokuje, **ki** razsirja svoji roki, **rekoč**: »Gorje mi sedaj! Kajti moja duša je izmučena zaradi morilcev.«

**5** Tecite sem ter tja skozi ulice **[prestolnice] Jeruzalem** in glejte sedaj in videjte in iščite na njenih širokih krajih, če lahko najdete

goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

<sup>20</sup> ¶ Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.<sup>21</sup> A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.<sup>22</sup> Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.<sup>23</sup> Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.<sup>24</sup> For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.<sup>25</sup> We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

**4** If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.<sup>2</sup> And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

<sup>3</sup> ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.<sup>4</sup> Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.<sup>6</sup> Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.<sup>7</sup> The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.<sup>8</sup> For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.<sup>9</sup> And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.<sup>10</sup> Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.<sup>11</sup> At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,<sup>12</sup> Even a full wind from those places shall come unto me: now also will I give sentence against them.<sup>13</sup> Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.<sup>14</sup> O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?<sup>15</sup> For a voice declareth from Dan, and publisheth affliction from mount Ephraim.<sup>16</sup> Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.<sup>17</sup> As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.<sup>18</sup> Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

<sup>19</sup> ¶ My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.<sup>20</sup> Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.<sup>21</sup> How long shall I see the standard, and hear the sound of the trumpet?<sup>22</sup> For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.<sup>23</sup> I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.<sup>24</sup> I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.<sup>25</sup> I beheld, and, lo, there was no man, and all the birds of the heavens were fled.<sup>26</sup> I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.<sup>27</sup> For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.<sup>28</sup> For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.<sup>29</sup> The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.<sup>30</sup> And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.<sup>31</sup> For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

**5** Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there

be **any** that executeth judgment, that seeketh the truth; and I will pardon it. **2** And though they say, The LORD liveth; surely they swear falsely. **3** O LORD, **are** not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, **but** they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. **4** Therefore I said, Surely these **are** poor; they are foolish: for they know not the way of the LORD, **nor** the judgment of their God. **5** I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, **and** the judgment of their God: but these have altogether broken the yoke, **and** burst the bonds. **6** Wherefore a lion out of the forest shall slay them, **and** a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, **and** their backslidings are increased.

**7 ¶** How shall I pardon thee for this? thy children have forsaken me, and sworn by **them that are** no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. **8** They were **as** fed horses in the morning: every one neighed after his neighbour's wife. **9** Shall I not visit for these **things**? saith the LORD: and shall not my soul be avenged on such a nation as this?

**10 ¶** Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they **are** not the LORD's. **11** For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. **12** They have belied the LORD, and said, **It is** not he; neither shall evil come upon us; neither shall we see sword nor famine: **13** And the prophets shall become wind, and the word **is** not in them: thus shall it be done unto them. **14** Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. **15** Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it **is** a mighty nation, it **is** an ancient nation, a nation whose language thou knowest not, neither understandest what they say. **16** Their quiver **is** as an open sepulchre, they **are** all mighty men. **17** And they shall eat up thine harvest, and thy bread, **which** thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. **18** Nevertheless in those days, saith the LORD, I will not make a full end with you.

**19 ¶** And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these **things** unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land **that is** not yours.

**20** Declare this in the house of Jacob, and publish it in Judah, saying, **21** Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: **22** Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand **for** the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? **23** But this people hath a revolting and a rebellious heart; they are revolted and gone. **24** Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

**25 ¶** Your iniquities have turned away these **things**, and your sins have withholden good **things** from you. **26** For among my people are found wicked **men**: they lay wait, as he that setteth snares; they set a trap, they catch men. **27** As a cage is full of birds, so **are** their houses full of deceit: therefore they are become great, and waxen rich. **28** They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. **29** Shall I not visit for these **things**? saith the LORD: shall not my soul be avenged on such a nation as this?

**30 ¶** A wonderful and horrible thing is committed in the land; **31** The prophets prophesy falsely, and the priests bear rule by their means; and my people love to **have it so**: and what will ye do in the end thereof?

**6** O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction. **2** I have likened the daughter of Zion to a comely and delicate **woman**. **3** The shepherds with their flocks shall come unto her; they shall pitch **their** tents against her round about; they shall feed every one in his place. **4** Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. **5** Arise, and let us go by night, and let us destroy her palaces.

**6 ¶** For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this **is** the city to be visited; she **is** wholly oppression in the midst of her. **7** As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds. **8** Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

**9 ¶** Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

človeka, če je tam **kdorkoli**, ki izvršuje sodbo, ki išče resnico in jaz bom to oprostil. **2** Čeprav govorijo: »Gospod živi,« zagotovo lažno prisegajo. **3** O Gospod, **ali** niso voje oči [*stabilno*] na resnici? Udaril si jih, toda niso žalovali; použil si jih, **toda** odklonili so, da sprejmejo grajanje. Svoje obraze so otrdili bolj kakor skala; odklonili so, da se vrnejo. **4** Zato sem rekel: »Ti **so** zagotovo ubogi; nespametni so, kajti ne poznajo Gospodove poti, **niti** sodbe njihovega Boga. **5** Spravil se bom do velikih mož v jim govoril, kajti poznali so Gospodovo pot **in** sodbo svojega Boga. **6** Toda ti so povsem zlomili jarem **in** razpočili vezi. **7** Zatorej jih bo ubil lev iz gozda **in** večerni volk jih bo oplenil, leopard bo stražil nad njihovimi mesti. Vsak, kdor gre od tam, bo raztrgan na koščke, ker so njihovi prestopki številni **in** njihova odpadanja so se povečala.

**7** Kako naj ti oprostim za to? Tvoji otroci so me zapustili in prisegali pri **tistih**, **ki** niso bogovi. Ko sem jih hranil do polnosti, so oni potem zatrešili zakonolomstvo in se s krdeli zbirali v hišah pocestnic. **8** Bili so **kakor** zjutraj nahranjeni konji. Vsakdo je hrzel za ženo svojega soseda. **9** Mar **[jih]** ne bom obiskal zaradi teh **stvari**? govoril Gospod: »Mar se ne bo moja duša maščevala na takšnem narodu, kot je ta?«

**10 §** Poidjite gor na njene zidove in uničujete, toda ne naredite popolnega konca. Odvzemite njene obzidke, kajti le-ti niso Gospodovi. **11** Kajti Izraelova hiša in Judova hiša sta zelo zahrtno postopali zoper mene,« govoril Gospod. **12** Skrivali so Gospoda in rekli: »To ni on; niti hudo ne bo prišlo nad nas; niti ne bomo videli meča niti lakote. **13** Preroki bodo postali veter in besede ni v njih. Tako jim bo storjeno.« **14** Zato tako govoril Gospod Bog nad bojevniki: »Ker ste govorili to besedo, glej, bom naredil svojo besedo v tvojih ustih ogenj in to ljudstvo les in ta jih bo použil. **15** Glej! Nadte bom od daleč privelen narod, o hiša Izraelova,« govoril Gospod, »to **je** mogočen narod, to **je** starodaven narod, narod, čigar jezika ne poznaš niti ne razumeš kaj pravijo. **16** Njihov tul za puščice **je** kakor odprt mavzolej, vsi **so** mogočni možje. **17** Pojedli bodo twojo žetev in twoj kruh, **ki** naj bi ga jedli tvoji sinovi in twoje hčere. Pojedli bodo twoje trope in twoje črede. Pojedli bodo twoje trte in twoja figova drevesa. Z mečem bodo izčrpali tvoja utrjena mesta, v katera zaupate. **18** Kljub temu v tistih dneh,« govoril Gospod, »z vami ne bom naredil popolnega konca.«

**19** Zgodilo se bo, ko boste rekli: »Zakaj nam Gospod, naš Bog, počne vse te **stvari**?« Potem jim boš odgovoril: »Podobno kakor ste vi zapustili mene in služili tujim bogovom v svoji deželi, tako boste služili tujcem v deželi, **ki** ni vasa.«

**20** Razglasite to v Jakobovi hiši in objavite to v Judu, rekoč: **21** Poslušajte sedaj to, o nespametno ljudstvo in brez razumevanja; ki imate oči, pa ne vidite; ki imate ušesa, pa ne slišite. **22** Mar se me ne bojite?« govoril Gospod. »Ali ne boste trepetali ob moji prisotnosti, ki sem položil pesek **za** mejo morju z večnim odlokom, da ta ne more preiti? Čeprav se njegovi valovi premetavajo, vendar ne morejo prevladati; čeprav rjovijo, vendar ne morejo preiti preko. **23** Toda to ljudstvo ima puntarsko in uporno srce; spuntali so se in odšli. **24** Niti ne pravijo v svojem srcu: »Sedaj se bojimo Gospoda, našega Boga, ki daje dež, tako zgodnji kakor pozni, v svojem obdobju. Prihranja nam tedne, določene za žetev.«

**25** Vaše krivičnosti so te **stvari** obrnile proč in vaši grehi so pred vami zadržali dobre **stvari**. **26** Kajti med mojim ljudstvom so najdeni zlobni **možje**. Prežijo v zasedi, kakor tisti, ki nastavlajo pasti; oni nastavijo past, ujamajo ljudi. **27** Kakor je kletka polna ptic, tako **so** njihove hiše polne prevare. Zato so postali veliki in obogateli. **28** Postali so debeli, sijejo. Da, presegajo dejanja zlobnih. Ne sodijo primera, primera sirot, vendar uspevajo in pravici pomoči potrebnih ne sodijo. **29** Mar ne bom obiskal zaradi teh **stvari**?« govoril Gospod: »Ali ne bo moja duša maščevana na takem narodu kot je ta?«

**30** Čudovita in strašna stvar je zatrešena v deželi. **31** Preroki prerokujejo napačno in duhovniki vladajo s svojimi sredstvi. Moje ljudstvo **ima** rado **to** tako. Kaj pa boste storili ob koncu tega?«

**6** »O vi, Benjaminovi otroci, zberite se, da zbežite iz srede Jeruzalema **in** trinite na šofar in tekoi in postavite znamenje ognja v Bet Keremu. Kajti zlo se pojavlja iz severa in veliko uničenje. **2** § Hčer sionsko sem primerjal z ljubko in prefijeno **žensko**. **3** Pastirji s svojimi tropi bodo prišli k njej, **svoje** šotore bodo postavili naokoli nje, vsak bo pasel na svojem kraju.« **4** »Pripravite vojno zoper njo. Vstanimo in gremo gor opoldan. Gorje nam! Kajti dan mineva, kajti sence večera so podaljšane.« **5** »Vstanimo in gremo gor ponocí in uničimo njene palate.«

**6** Kajti tako je rekel Gospod nad bojevniki: »Posekajte drevesa in nasuhte nasip zoper **[prestonico]** Jeruzalem. To **je** mesto, ki bo obiskano; ona **je** v celoti zatirana v njeni sredi. **7** Kakor studenec bruha svoje vode, tako ona bruha svojo zlobnost. Nasilje in plen je slišati v njej; žalost in rane **so** nenehno pred menoj. **8** Bodи poučena, o **[prestonica]** Jeruzalem, da ne bi moja duša odšla od tebe; da te ne bi naredil zapuščeno, deželo, ki ni naseljena.«

**9** Tako govoril Gospod nad bojevniki: »Temeljito bodo paberkovali Izraelov preostanek kakor trto. Svojo roko obrni nazaj kakor obiralci

grozdja v košare. <sup>10</sup> Komu naj govorim in dam svarilo, da bi lahko slišali? Glej, njihovo uho je neobrezano in ne morejo prisluhniti. Glej, Gospodova beseda jim je graja; v njej nimajo veselja. <sup>11</sup> Zato sem poln Gospodove razjarjenosti; izmučen sem z zadrževanjem. Izlil jo bom ven na otroke naokoli in skupaj na zbor mladeničev, kajti vzet bo celo soprog z ženo, ostarel s *tistim*, ki je izpolnjen z dnevi. <sup>12</sup> Njihove hiše bodo obrnjene k drugim, skupaj z *njihovimi* polji in ženami, kajti svojo roko bom iztegnil nad prebivalce dežele,« govori Gospod. <sup>13</sup> »Kajti od najmanjših izmed njih, celo do največjih izmed njih, je vsak predan pohlepu, in od preroka, celo do duhovnika, vsak krivo postopa. <sup>14</sup> Kajti površno so ozdravili rano *hčere* mojega ljudstva, rekoč: »Mir, mir,« ko tam ni miru. <sup>15</sup> Mar so bili osramočeni, ko so zatreplili ogabnost? Ne, sploh niso bili osramočeni niti niso mogli zardeti. Zato bodo padli med tistimi, ki padajo. Ob času, ko jih obiščem, bodo vrženi dol,« govori Gospod. <sup>16</sup> Tako govoril Gospod: »Ustavite se na poteh in glejte ter vprašajte za starimi stezami, kje je dobra pot, hodite po njej in našli boste počitek svojim dušam.« Rekl pa so: »Mi ne bomo hodili po njej.« <sup>17</sup> Prav tako sem nad vami postavil stražarje, rekoč: »Prisluhniti zvoku šofarja.« Toda rekli so: »Ne bomo prisluhnili.«

<sup>18</sup> Zato poslušajte, vi narodi in vedite, o skupnost, kaj je med njimi. <sup>19</sup> Poslušaj, o zemlja. Glej, nad to ljudstvo bom privedel zlo, celo sad njihovih misli, ker niso prisluhnili mojim besedam niti moji postavi, temveč so jo zavrnili. <sup>20</sup> S kakšnim namenom prihaja k meni kadilo iz Sabe in prijeten trst iz daljne dežele? Vaše žgalne daritve mi niso sprejemljive niti mi vaše klavne daritve niso prijetne.« <sup>21</sup> Zato tako govoril Gospod: »Glej, pred to ljudstvo bom položil kamne spotike in očetje in sinovi bodo skupaj padli na njih; sosed in njegov priatelj se bosta pogubila.« <sup>22</sup> Tako govoril Gospod: »Glej, ljudstvo prihaja iz severne dežele in velik narod bo dvignjen od zemljinih strani. <sup>23</sup> Prijeli bodo lok in sulico; kruti so in nimajo usmiljenja; njihov glas rjovi kakor morje; in jahajo na konjih, postavljeni v vrste kakor može za vojno zoper tebe, o sionska hči. <sup>24</sup> »Slišali smo o njihovi slavi. Naše roke so oslabele. Tesnoba se nas je polastila in bolečina kakor žensko v porodnih mukah. <sup>25</sup> Ne pojdi naprej na polje niti ne hodi po poti, kajti sovražnikov meč in strah sta na vsaki strani.«

<sup>26</sup> O hči mojega ljudstva, opaš se z vrečevino in se valjav v pepelu. Naredi si žalovanje, kakor za edinim sinom, najbolj grenko žalovanje, kajti plenilec bo nenačoma prišel nad nas. <sup>27</sup> Postavil sem te za stolp in trdnjava med mojim ljudstvom, da lahko spoznaš in preizkusis njihovo pot. <sup>28</sup> Vsi so nadležni puntarji, hodijo z obrekovalci. Bron so in želeso, vsi so izprijenici. <sup>29</sup> Mehovi so požgani, svinec je použit z ognjem; livar zaman tali, kajti zlobni niso izločeni. <sup>30</sup> Ljudje jih bodo imenovali zavrženo srebro, ker jih je Gospod zavrnil.«

**7** Beseda, ki je prišla Jeremiju od Gospoda, rekoč: <sup>2</sup> »Stopi v velika vrata Gospodove hiše in razglasil to besedo in reci: »Poslušajte Gospodovo besedo, vsi vi iz Juda, ki vstopate pri teh velikih vratih, da obožujete Gospoda. <sup>3</sup> Tako govoril Gospod nad bojevniki, Izraelov Bog: »Poboljšajte svoje poti in svoja dejanja in jaz vam bom povzročil, da prebivate na tem kraju. <sup>4</sup> Ne zaupajte v lažnive besede, rekoč: »Gospodov tempelj,« »Gospodov tempelj,« »Gospodov tempelj so ti.« <sup>5</sup> Kajti če temeljito poboljšate svoje poti in svoja dejanja, če temeljito izvršite sodbo med človekom in njegovim sosedom, <sup>6</sup> če ne zatirate tujca, sirote, vdove, in na tem kraju ne prelivate nedolžne krvi, niti v svojo škodo ne hodite za drugimi bogovi, <sup>7</sup> potem vam bom povzročil, da prebivate na tem kraju, v deželi, ki sem jo dal vašim očetom na veke vekov.

<sup>8</sup> Glejte, zaupate v lažnive besede, ki ne morejo koristiti. <sup>9</sup> Ali boste kradli, morili, počeli zakonolomstvo, krivo prisegali, zažigali kadilo Báalu in hodili za drugimi bogovi, katerih ne poznate <sup>10</sup> in prišli ter stali pred menoj v tej hiši, ki je imenovana z mojim imenom in rekli: »Rešeni smo, da bi počeli vse te ogabnosti? <sup>11</sup> Ali je ta hiša, ki je imenovana z mojim imenom, v vaših očeh postala brlog roparjev? Glejte, celo jaz sem to videl,« govori Gospod. <sup>12</sup> »Toda pojrite sedaj k mojemu kraju, ki je bil v Šilu, kjer sem najprej postavil svoje ime in poglejte kaj sem mu storil zaradi zlobnosti svojega ljudstva Izraela. <sup>13</sup> In sedaj, ker ste storili vsa ta dejanja,« govori Gospod »in sem vam govoril, vas zgodaj vzdigoval in govoril, toda niste slišali; in vas klical, toda niste odgovorili; <sup>14</sup> zato bom tej hiši, ki je imenovana z mojim imenom, v katerega zaupate in kraju, ki sem ga dal vam in vašim očetom, storil kakor sem storil Šilu. <sup>15</sup> Zavrgel vas bom iz svojega pogleda, kakor sem zavrgel vse vaše brate, celo celotno Efrájimovo seme.«

<sup>16</sup> Zato ne moli za to ljudstvo, niti ne povzdiguj klica niti molitve zanji, niti ne posreduj k meni, kajti jaz te ne bom poslušal.

<sup>17</sup> Mar ne vidiš kaj počno v Judovih mestih in na ulicah [prestolnice] Jeruzalem? <sup>18</sup> Otroci nabirajo les, očetje netijo ogenj in ženske gnetejo svoje testo, da naredijo kolače kraljici neba in da izlivajo pitne daritve k drugim bogovom, da bi me lahko dražili k jezi. <sup>19</sup> Mar me dražijo do jeze?« govori Gospod: »Mar ne dražijo same sebe, do zmešnjave njihovih lastnih obrazov?« <sup>20</sup> Zato tako govoril Gospod Bog: »Glej,

<sup>10</sup> To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it. <sup>11</sup> Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. <sup>12</sup> And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. <sup>13</sup> For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. <sup>14</sup> They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. <sup>15</sup> Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD. <sup>16</sup> Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. <sup>17</sup> Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

<sup>18</sup> ¶ Therefore hear, ye nations, and know, O congregation, what is among them. <sup>19</sup> Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. <sup>20</sup> To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. <sup>21</sup> Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. <sup>22</sup> Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. <sup>23</sup> They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. <sup>24</sup> We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. <sup>25</sup> Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

<sup>26</sup> ¶ O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us. <sup>27</sup> I have set thee for a tower and a fortress among my people, that thou mayest know and try their way. <sup>28</sup> They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters. <sup>29</sup> The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. <sup>30</sup> Reprobate silver shall men call them, because the LORD hath rejected them.

**7** The word that came to Jeremiah from the LORD, saying, <sup>2</sup> Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. <sup>3</sup> Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. <sup>4</sup> Trust ye not in lying words, saying, The temple of the LORD. The temple of the LORD, The temple of the LORD, are these. <sup>5</sup> For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; <sup>6</sup> If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: <sup>7</sup> Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

<sup>8</sup> ¶ Behold, ye trust in lying words, that cannot profit. <sup>9</sup> Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; <sup>10</sup> And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? <sup>11</sup> Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD. <sup>12</sup> But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. <sup>13</sup> And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; <sup>14</sup> Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. <sup>15</sup> And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

<sup>16</sup> Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

<sup>17</sup> ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? <sup>18</sup> The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. <sup>19</sup> Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces? <sup>20</sup> Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this

place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

<sup>21</sup> ¶ Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. <sup>22</sup> For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: <sup>23</sup> But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. <sup>24</sup> But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. <sup>25</sup> Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: <sup>26</sup> Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. <sup>27</sup> Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. <sup>28</sup> But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

<sup>29</sup> ¶ Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath. <sup>30</sup> For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it. <sup>31</sup> And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

<sup>32</sup> ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. <sup>33</sup> And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. <sup>34</sup> Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

**8** At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: <sup>2</sup> And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. <sup>3</sup> And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

<sup>4</sup> ¶ Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return? <sup>5</sup> Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. <sup>6</sup> I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. <sup>7</sup> Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD. <sup>8</sup> How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. <sup>9</sup> The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? <sup>10</sup> Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. <sup>11</sup> For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. <sup>12</sup> Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

<sup>13</sup> ¶ I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them. <sup>14</sup> Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD. <sup>15</sup> We looked for peace, but no good came; and for a time of health, and behold trouble! <sup>16</sup> The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. <sup>17</sup> For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.

<sup>18</sup> ¶ When I would comfort myself against sorrow, my heart is faint in me. <sup>19</sup> Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with

moja jeza in moja razjarjenost bo izlita na tem kraju, na človeka, na žival, na drevesa polja in na sad tal; ta bo gorela in ne bo pogašena.«

<sup>21</sup> Tako govori Gospod nad bojevnik, Izraelov Bog: »Položite svoje žgalne daritve k svojim klavnim daritvam in jeje meso. <sup>22</sup> Kajti nisem govoril vašim očetom niti jim nisem zapovedal na dan, ko sem jih privедel iz egiptovske dežele, glede žgalnih daritev ali klavnih daritev, <sup>23</sup> toda ukazal sem jim to stvar, rekoč: »Uborgajte moj glas in jaz bom vaš Bog in vi boste moje ljudstvo; hodite po vseh poteh, ki sem vam jih zapovedal, da vam bo lahko dobro.« <sup>24</sup> Toda niso prisluhnili niti nagnili svojega ušesa, temveč so hodili po nasvetih in po zamislih svojega zlega srca in odšli nazaj in ne naprej. <sup>25</sup> Od dneva, ko so vaši očetje izšli iz egiptovske dežele, do tega dne, sem vam celo posiljal vse svoje služabnike prerroke, dnevno sem jih zgodaj vzdigoval in posiljal. <sup>26</sup> Vendar mi niso prisluhnili niti nagnili svojega ušesa, temveč so otrdili svoj vrat. Ravnali so huje kakor njihovi očetje. <sup>27</sup> Zato jim boš govoril vse te besede, toda ne bodo ti prisluhnili. Tudi klical boš k njim, toda ne bodo ti odgovorili. <sup>28</sup> § Toda rekel jim boš: »To je narod, ki ne uboga glasu Gospoda, svojega Boga niti ne prejema grajanja. Resnica je izginila in je iztrebljena iz njihovih ust.«

<sup>29</sup> Ostriži svoje lase, oh [prestolnica] Jeruzalem in jih odvrzi proč in povzemi žalostinko na visokih krajih, kajti Gospod je zavrnil in zapustil rod svojega besa. <sup>30</sup> Kajti Judovi otroci so storili zlo v mojem pogledu,« govori Gospod. »Svoje ogabnosti so postavili v hiši, ki se imenuje z mojim imenom, da jo oskrunijo. <sup>31</sup> Zgradili so visoke kraje Tofeta, ki je v dolini sina Hinomovega, da svoje sinove in svoje hčere sežigajo v ognju, kar jih nisem zapovedal niti ni prišlo v moje srce.

<sup>32</sup> Zato, glej, prihajajo dnevi,« govori Gospod, »da ta ne bo več imenovan Tofet niti dolina sina Hinomovega, temveč dolina klanja, kajti v Tofetu bodo pokopavali, dokler tam ne bo več prostora. <sup>33</sup> Trupla tega ljudstva bodo meso za perjad neba in zemeljske zveri in nihče jih ne bo podil proč. <sup>34</sup> Potem bom povzročil, da od Judovih mest in od ulic [prestolnice] Jeruzalem preneha glas smeha, glas veselja, glas ženina in glas neveste, kajti dežela bo zapuščena.

**8** »Ob tistem času,« govori Gospod, »bodo prinesli iz njihovih grobov kosti Judovega kralja, kosti njegovih princev, kosti duhovnikov, kosti prerokov in kosti prebivalcev [prestolnice] Jeruzalem<sup>2</sup> in raztrošili jih bodo pred soncem, luno in vso vojsko neba, katere so ljubili, katerim so služili, za katerimi so hodili, katere so iskali in katere so oboževali; ne bodo zbrane niti pokopane, le-te bodo za gnoj na obličju zemlje. <sup>3</sup> Ves preostanek tistih, ki ostanejo od te zlobne družine, ki ostanejo v vseh krajih, kamor sem jih pognal, bodo raje izbrali smrt kakor življenje,« govori Gospod nad bojevni.

<sup>4</sup> Poleg tega jim boš rekel: »Tako govori Gospod: »Ali bodo padli in ne vstali? Ali se bo obrnil proč in ne vrnil? <sup>5</sup> Zakaj je potem to ljudstvo iz [prestolnice] Jeruzalem zdrknilo nazaj z neprestanim odpadom? Trdno se držijo prevarje, zavračajo, da bi se vrnili. <sup>6</sup> Prisluhnili sem in slišal, toda niso pravilno govorili. Noben človek se ni pokesal od svoje zlobnosti, rekoč: »Kaj sem storil?« Vsak se je obrnil k svoji smeri, kakor konj hiti v bitko. <sup>7</sup> Da, štorklja na nebu pozna svoje določene čase, grlica, žerjav in lastovka obeležujejo čas svojega prihajanja, toda moje ljudstvo ne pozna Gospodove sodbe. <sup>8</sup> Kako pravite: »Modri smo in z nami je Gospodova postava?« Glej, zagotovo jo je on naredil zaman, pisalo pisarjev je zaman. <sup>9</sup> Modri možje so osramočeni, zaprepadi in ujeti. Glej, zavrnili so Gospodovo besedo in kakšna modrost je v njih?

<sup>10</sup> Zato bom njihove žene dal drugim in njihova polja tistim, ki jih bodo podedovali. Kajti vsak, od najmanjšega celo do največjega, se nagiba k pohlepnu, od preroka celo do duhovnika, vsak postopa napačno. <sup>11</sup> Kajti površno so ozdravili rano hčere mojega ljudstva, rekoč: »Mir, mir,« ko tam ni miru. <sup>12</sup> Mar so bili osramočeni, ko so zagrešili ogabnost? Ne, sploh niso bili osramočeni niti niso mogli zardeti. Zato bodo padli med tistimi, ki padajo. V času njihovega obiskanja bodo vrženi dol,« govori Gospod.

<sup>13</sup> § Zagotovo jih bom použil,« govori Gospod: »tam ne bo grozjava na trti niti fig na figovem drevesu in list bo ovenel; in stvari, katere sem jim jih dal, bodo še proč od njih.« <sup>14</sup> Zakaj mirno sedimo? Zberite se in dajmo, vstopimo v obrambna mesta in tam bodimo tiho, kajti Gospod, naš Bog, nas je položil v molk in nam dal za piti vodo iz žolča, ker smo grešili zoper Gospoda. <sup>15</sup> Iskali smo mir, toda nič dobrega ni prišlo, in za čas zdravja, pa glej težava! <sup>16</sup> »Prhanje njihovih konj je bilo slišati od Dana. Celotna zemlja je trepetala ob zvoku rezgetanja njegovih močnih, kajti prišli so in požrli deželo in vse, kar je v njej; mesto in tiste, ki prebivajo v njem. <sup>17</sup> Kajti glejte, jaz bom med vas poslat kače, strupene kače, ki ne bodo očarane in te vas bodo pikale,« govori Gospod.

<sup>18</sup> Ko bi se želel tolaziti zoper bridkost, je moje srce oslabelo v meni. <sup>19</sup> Glej, glas vpitja hčere mojega ljudstva zaradi tistih, ki prebivajo v daljni deželi: »Mar ni Gospoda na Sionu? Ali ni njen kralj v njej?« Zakaj so me do jeze dražili s svojimi rezanimi podobami in s tujimi

ničevostmi? <sup>20</sup> Žetev je mimo, poletje je končano, mi pa nismo rešeni. <sup>21</sup> Zaradi zloma hčere mojega ljudstva sem zlomljen, črn sem, osuplost se me je polastila. <sup>22</sup> Mar ni balzama v Gileádu, ali tam ni nobenega zdravnika? Zakaj potem zdravje hčere mojega ljudstva ni povrnjeno?

**9** O da bi bila moja glava vode in moje oči studenec solza, da bi lahko dan in noč jokal zaradi umorjenih hčere mojega ljudstva! <sup>2</sup> O da bi imel v divjini kraj za nastanitev popotnikov; da bi lahko zapustil svoje ljudstvo in odšel od njih! Kajti vsi so zakonolomci, zbor zahrbtnih mož. <sup>3</sup> Svoje jezike krivijo za laži kakor svoj lok, toda niso hrabri za resnico na zemlji. Kajti napredujejo od zla k zlu, mene pa ne poznajo, govorí Gospod. <sup>4</sup> Vsakdo naj se pazi svojega soseda in ne zaupajte v kateregakoli brata, kajti vsak brat bo popolnoma izpodrinjen in vsak sosed bo hodil z obrekovalci. <sup>5</sup> Zavajali bodo vsak svojega soseda in ne bodo govorili resnice. Svoj jezik so naučili, da govorí laži **in** izmučili so se s početjem krivičnosti. <sup>6</sup> Tvoje prebivališče **je** v sredi prevare, zaradi prevare so odklonili, da me spoznajo, govorí Gospod. <sup>7</sup> Zato tako govorí Gospod nad bojevniki: »Glej, stopil jih bom in jih preizkusil. Kajti kako naj bi delal za hčer svojega ljudstva? <sup>8</sup> Njihov jezik **je** **nakor** izstreljena puščica; ta govorí prevaro. **Nekdo** s svojimi ustimi govorí miroljubno svojemu sosedu, toda v srcu preži.

<sup>9</sup> Ali jih ne bom obiskal zaradi teh **stvari**? govorí Gospod. »Mar se ne bo moja duša maščevala na takšnem narodu, kot je ta? <sup>10</sup> Zaradi gora bom povzdignil jokanje in tarnanje in zaradi prebivališč divjine žalovanje, ker so požgani, tako da nihče ne more iti skozi **njh**; niti **ljudje** ne morejo slišati glasu živine. Tako perjad neba kakor živali polja so pobegnile, odše so. <sup>11</sup> [Prestolnico] Jeruzalem bom naredil kupe **in** brlog zmajev. Judova mesta bom naredil zapuščena, brez prebivalca.

<sup>12</sup> Kdo **je** moder človek, da lahko to razume? **Kdo je tisti**, kateremu so Gospodova usta govorila, da lahko to oznani, čemu dežela propada **in** je požgana kakor divjina, da nihče ne gre skoznjo? <sup>13</sup> Gospod govorí: »Ker so zapustili mojo postavo, ki sem jo postavil prednje in niso ubogali mojega glasu niti hodili v tem, <sup>14</sup> temveč so hodili po zamisli svojega lastnega srca in za Bááli, kar so jih naučili njihovi očetje. <sup>15</sup> Zato tako govorí Gospod nad bojevniki, Izraelov Bog: »Glej, hranil jih bom, **celó** to ljudstvo, s pelinom in piti jim bom dajal vodo iz žolča. <sup>16</sup> Razkropil jih bom tudi med pogane, katere niso poznali niti oni niti njihovi očetje. Za njimi bom poslal meč, dokler jih ne použijem.«

<sup>17</sup> Tako govorí Gospod nad bojevniki: »Preudarite in pokličite žalovalke, da bi lahko prišle in pošljite po spretne **ženske**, da bi lahko prišle. <sup>18</sup> Povzijajo naj se in povzamejo tarnanje za nas, da bodo naše oči lahko tekle s solzami in naše veke brizgale z vodami. <sup>19</sup> Kajti glas tarnanja je slišati iz Siona: »Kako smo oplenjeni! Silno smo zbegani, ker smo zapustili deželo, ker so **nas** naša prebivališča izvrgla.« <sup>20</sup> Vendar poslušajte Gospodovo besedo, o ve ženske in naj vaše uho prejme besedo iz njegovih ust in svoje hčere učite tarnanja in vsaka svojo sosedo objokovanja. <sup>21</sup> Kajti smrt se je povzpela skozi naša okna **in** vstopila v naše palate, da iztrebi otroke od zunaj **in** mladeniče iz ulic. <sup>22</sup> »Govori: »Tako govorí Gospod: »Celo trupla ljudi bodo padala kakor gno na odprttem polju in kakor prgišče za žanjcem in nihče **jih** ne bo zbral.«

<sup>23</sup> Tako govorí Gospod: »Ne dopusti, da moder **človek** slavi v svoji modrosti niti naj mogočen **človek** ne slavi v svoji moči, naj bogat **človek** ne slavi v svojih bogastvih. <sup>24</sup> Temveč naj tisti, ki slavi, slavi v tem, da me razume in spoznava, da jaz **sem** Gospod, ki izvajam ljubečo skrbnost, sodbo in pravičnost na zemlji. Kajti v teh **stvareh** se veselim,« govorí Gospod.

<sup>25</sup> »Glej, dnevi prihajajo,« govorí Gospod, »da bom kaznoval vse **tiste**, ki so obrezani, z neobrezanimi: <sup>26</sup> Egipt, Juda, Edóm, Amónove otroke, Moáb in vse, ki so na skrajnih vogalih, ki prebivajo v divjini, kajti vsi ti narodi so neobrezani in vse Izraelove hiše so v srcu neobrezane.«

**10** Prisluhnите besedi, ki vam jo govorí Gospod, o hiša Izraelova: <sup>2</sup> »Tako govorí Gospod: »Ne uči se poti poganov in ne bodi zaprapaden ob znamenjih z neba, kajti pogani so zaprapadeni ob njih. <sup>3</sup> Kajti običaji ljudstva so prazni, kajti **nekdo** s sekiro poseka drevo iz gozda, delo delavčevih rok. <sup>4</sup> Okrasijo ga s srebrom in zlatom; pritrdirjo ga z žeblji in kladi, da se ne premika. <sup>5</sup> Pokončni so kakor palmovo drevo, toda ne govorijo. Morajo jih nositi, ker ne morejo hoditi. Ne bojte se jih, kajti ne morejo storiti zla niti ni v njih, da delajo dobro.« <sup>6</sup> Ker ne **obstaja** nihče podoben tebi, o Gospod; ti si velik in twoje ime je veliko v moči. <sup>7</sup> Kdo se te ne bi bal, o kralj narodov? Kajti tebi to pripada, glede na to, da med vsemi modrimi **možmi** narodov in med vsemi njihovimi kraljestvi, ni **tam** nikogar podobnega tebi. <sup>8</sup> Toda oni so vsi skupaj brutalni in nespatmetni. Kos lesa je nauk ničevosti. <sup>9</sup> Srebro, sploščeno na ploščice, je prinešeno iz Taršiša in zlato iz Ufáza, delo delavca in iz rok livarja. Modra in vijolična so njihova oblačila. Vsa so delo spretnih **Ijudi**. <sup>10</sup> Toda Gospod **je** resničen Bog, on **je** živi Bog in večen kralj. Ob njegovem besu bo zemlja trepetala in narodi ne

strange vanities? <sup>20</sup> The harvest is past, the summer is ended, and we are not saved. <sup>21</sup> For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. <sup>22</sup> Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

**9** Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! <sup>2</sup> Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. <sup>3</sup> And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. <sup>4</sup> Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. <sup>5</sup> And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. <sup>6</sup> Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD. <sup>7</sup> Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? <sup>8</sup> Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

<sup>9</sup> ¶ Shall I not visit them for these **things**? saith the LORD: shall not my soul be avenged on such a nation as this? <sup>10</sup> For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through **them**; neither can **men** hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. <sup>11</sup> And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

<sup>12</sup> ¶ Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth **and** is burned up like a wilderness, that none passeth through? <sup>13</sup> And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; <sup>14</sup> But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: <sup>15</sup> Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. <sup>16</sup> I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

<sup>17</sup> ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning **women**, that they may come: <sup>18</sup> And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. <sup>19</sup> For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast **us** out. <sup>20</sup> Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. <sup>21</sup> For death is come up into our windows, **and** is entered into our palaces, to cut off the children from without, **and** the young men from the streets. <sup>22</sup> Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather **them**.

<sup>23</sup> ¶ Thus saith the LORD, Let not the wise **man** glory in his wisdom, neither let the mighty **man** glory in his might, let not the rich **man** glory in his riches: <sup>24</sup> But let him that glorifieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these **things** I delight, saith the LORD.

<sup>25</sup> ¶ Behold, the days come, saith the LORD, that I will punish all **them** which are circumcised with the uncircumcised; <sup>26</sup> Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

**10** Hear ye the word which the LORD speaketh unto you, O house of Israel: <sup>2</sup> Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. <sup>3</sup> For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. <sup>4</sup> They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. <sup>5</sup> They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. <sup>6</sup> Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might. <sup>7</sup> Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise **men** of the nations, and in all their kingdoms, there is none like unto thee. <sup>8</sup> But they are altogether brutish and foolish: the stock is a doctrine of vanities. <sup>9</sup> Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning **men**. <sup>10</sup> But the LORD is the true God, he is the living God,

and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. <sup>11</sup> Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. <sup>12</sup> He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. <sup>13</sup> When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. <sup>14</sup> Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and *there is* no breath in them. <sup>15</sup> They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish. <sup>16</sup> The portion of Jacob *is* not like them: for he *is* the former of all *things*; and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

<sup>17</sup> ¶ Gather up thy wares out of the land, O inhabitant of the fortress. <sup>18</sup> For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*.

<sup>19</sup> ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it. <sup>20</sup> My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are not*: *there is* none to stretch forth my tent any more, and to set up my curtains. <sup>21</sup> For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered. <sup>22</sup> Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

<sup>23</sup> ¶ O LORD, I know that the way of man *is not* in himself: *it is* not in man that walketh to direct his steps. <sup>24</sup> O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. <sup>25</sup> Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

**11** The word that came to Jeremiah from the LORD, saying, <sup>2</sup> Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; <sup>3</sup> And say thou unto them, Thus saith the LORD God of Israel; Cursed *be* the man that obeyeth not the words of this covenant, <sup>4</sup> Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: <sup>5</sup> That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD. <sup>6</sup> Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. <sup>7</sup> For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. <sup>8</sup> Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not. <sup>9</sup> And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. <sup>10</sup> They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

<sup>11</sup> ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. <sup>12</sup> Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. <sup>13</sup> For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal. <sup>14</sup> Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble. <sup>15</sup> What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. <sup>16</sup> The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. <sup>17</sup> For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

<sup>18</sup> ¶ And the LORD hath given me knowledge of *it*, and I know *it*: then thou shewdest me their doings. <sup>19</sup> But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. <sup>20</sup> But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause. <sup>21</sup> Therefore thus saith the LORD of the men of Anathoth, that seek thy life, *saying*, Prophesy not in the name of the LORD, that thou die not by

bodo zmožni prenesti njegovega ogorčenja. <sup>11</sup> Tako jim boste govorili: »*Celó* bogovi, ki niso naredili neba in zemlje, bodo izginili z zemlje in izpod tega neba.« <sup>12</sup> S svojo močjo je naredil zemljo, s svojo modrostjo je osnoval zemeljski *[krog]* in s svojo preudarnostjo razprostrl nebo. <sup>13</sup> Kadar izusti svoj glas, *je tam* množica vodá v nebesih in meglicam povzroča, da se dvigujejo od koncev zemlje; on dela bliskanje z dežjem in iz svojih zakladnic prinaša veter. <sup>14</sup> Vsak človek je v *svojem* spoznaju brutalen. Vsak livar je zbegan z rezano podobo, kajti njegova ulita podoba *je* neresnica in *tam* ni diha v njih. <sup>15</sup> Ničevost *so* *in* delo zmot. V času njihovega obiskanja bodo izginili. <sup>16</sup> Jakobov delež ni podoben njihovemu, kajti on *je* tvorec vseh *stvari*; in Izrael *je* palica njegove dediščine. Gospod nad bojevniki *je* njegovo ime.

<sup>17</sup> Zberi svoje blago iz dežele, o prebivalec iz trdnjave. <sup>18</sup> Kajti tako govari Gospod: »Glej, naenkrat bom izvrgel prebivalce dežele in jih spravil v tegobo, da bodo lahko našli, *[da je] to tako*.«

<sup>19</sup> Gorje mi za mojo poškodbou! Moja rana je boleča. Toda rekel sem: »Resnično, to *je* žalost in jaz jo moram nositi. <sup>20</sup> Moje šotorsko svetišče je oplenjeno in vse moje vrvi so pretrgane, moji otroci so odšli od mene in jih ni, nikogar ni, da bi še razpenjal moj šotor in da bi postavljal moje zavese. <sup>21</sup> Kajti pastorji so postali brutalni in niso iskali Gospoda, zato ne bodo uspeli in vsi njihovi tropi bodo razkropljeni. <sup>22</sup> Glej, hrup objave je prišel in veliko razburjenje iz severne dežele, da bi Judova mesta naredil opustošena *in* brlog zmajev.

<sup>23</sup> O Gospod, vem da človekova pot ni v njem samem, *tega* ni v človeku, ki hodi, da usmerja svoje korake. <sup>24</sup> O Gospod, grajaj me, toda s sodbo; ne v svoji jezi, da me ne bi privedel v nič. <sup>25</sup> Svojo razjarjenost izlij na pogane, ki te ne poznajo in na družine, ki ne kličejo k tvojemu imenu, kajti pojedli so Jakoba in ga požrli in ga pogolnili ter njegovo prebivališče naredili zapuščeno.

**11** Beseda, ki je prišla k Jeremiju od Gospoda, rekoč: <sup>2</sup> »Poslušaj besede te zaveze in govorji možem iz Juda in prebivalcem *[prestolnice]* Jeruzalem <sup>3</sup> in jim reci: »Tako govari Gospod, Izraelov Bog: »Preklet *bodi* mož, ki ne uboga besed te zaveze, <sup>4</sup> ki sem jo zapovedal vašim očetom na dan, *ko* sem jih izpeljal iz egiptovske dežele, iz želesne talilne peči, rekoč: »Ubogajte moj glas in jih izvršujte, glede na vse, kar vam zapovedujem. Tako boste moje ljudstvo in jaz bom vaš Bog, <sup>5</sup> da bom lahko izpolnil prisego, ki sem jo prisegel vašim očetom, da jim dam deželo, kjer tečeta mleko in med, kakor *je to* ta dan.« <sup>6</sup> Potem sem odgovoril in rekel: »Tako naj bo, o Gospod.« <sup>7</sup> Potem mi je Gospod rekel: »Razglasil vse te besede po Judovih mestih in ulicah Jeruzalema, rekoč: »Poslušajte besede te zaveze in jih izpolnjuite. <sup>8</sup> Kajti iskreno sem izpričal vašim očetom na dan, *ko* sem jih privedel gor iz egiptovske dežele, *celó* do današnjega dne, *[jih]* zgodaj vzdigoval in izjavljaj, rekoč: »Ubogajte moj glas.« <sup>9</sup> Vendar niso ubogali niti nagnili svojega ušesa, temveč so vsi hodili v zamislji svojega zlega srca. Zato bom nanje privedel vse besede te zaveze, katere sem *jam* zapovedal izpolnjevati, toda oni *jih* niso izpolnjevali. <sup>10</sup> Gospod mi je rekel: »Zarota je najdena med Judovimi možmi in med prebivalci Jeruzalema. <sup>11</sup> Obrnili so se nazaj h krivičnostim svojih pradedov, ki so odklanjali poslušati moje besede; in šli za drugimi bogovi, da jim služijo. Izraelova hiša in Judova hiša sta prelomili mojo zavezo, ki sem jo sklenil z njihovimi očetimi.«

<sup>11</sup> Zato tako govari Gospod: »Glej, nanje bom privedel zlo, kateremu ne bodo mogli pobegniti. Čeprav bodo klicali k meni, jim ne bom prisluhnili. <sup>12</sup> Potem bodo Judova mesta in prebivalci Jeruzalema šli in klicali k bogovom, katerim darujejo kadilo. Toda sploh jih ne bodo rešili v času njihove stiske. <sup>13</sup> Kajti *glede na* število tvojih mest so bili tvoji bogovi, o Juda; in *glede na* število ulic *[prestolnice]* Jeruzalem ste postavili oltarje tisti sramotni stvari, *celó* oltarje, da zažigate kadilo Báalu. <sup>14</sup> Zatorej ne moli za to ljudstvo niti ne povzdiguj vpitja ali molitve zanje, kajti jaz *jih* ne bom poslušal ob času, ko zaradi svoje stiske vpijejo k meni. <sup>15</sup> Kaj ima moj ljubljeni za početi v moji hiši, *videč* da je ona izvrševala nespodobnost s številnimi in je sveto meso odšlo od tebe? Ko počneš zlo, potem se razveseljuješ. <sup>16</sup> Gospod je tvoje ime imenoval: »Zelena oljka, čeden *in* lep sad.« Z zvokom velikega hrupa je na njej vžgal ogenj in njene mladike so polomljene. <sup>17</sup> Kajti Gospod nad bojevniki, ki te je zasadil, je zoper tebe proglasil zlo, zaradi zla Izraelove hiše in Judove hiše, ki so ga storili zoper sebe, da bi me dražili do jeze v darovanju kadila Báalu.

<sup>18</sup> Gospod mi je dal spoznanje *o tem* in jaz sem *to* spoznal; takrat si mi kazal njihova dejanja. <sup>19</sup> Toda jaz *sem bil* podoben jagnjetu ali volu, *ki* je priveden h klanju in nisem vedel, da so zoper mene snovali naklep, rekoč: »Uničimo drevo skupaj z njegovim sadom in odsekajmo ga iz dežele živil, da se njegovega imena ne bo več spominjalo.« <sup>20</sup> Toda, o Gospod nad bojevniki, ki sodiš pravično, ki preizkušaš notranjost in srce, naj vidim twoje maščevanje na njih, kajti tebi sem razodel svoj primer. <sup>21</sup> »Zato tako govari Gospod o možeh iz Anatóta, ki ti strežejo po življenju, rekoč: »Ne prerokuj v Gospodovem imenu, da ne umreš

po naši roki.<sup>22</sup> Zato tako govoriti Gospod nad bojevniki: »Glej, kaznoval jih bom; mlađenič bo umrl pod mečem, njihovi sinovi in njihove hčere bodo umrli od lakote.<sup>23</sup> Tam ne bo nobenega ostanka izmed njih, kajti nad ljudi iz Anatota bom privadel zlo, celo leto njihovega obiskanja.«

**12** Pravičen si ti, o Gospod, ko se pravdam s teboj, vendar mi pusti govoriti s teboj o *tvojih* sodbah: »Zakaj pot zlobnih uspeva? Zakaj so srečni vsi tisti, ki postopajo zelo zahrbtno?<sup>2</sup> Zasadil si jih, da, zakorenili so se, rastejo, da, prinašajo sad. Blizu si v njihovih ustih in daleč od njihovih notranjosti.<sup>3</sup> Toda ti, o Gospod, me poznaš, videl si me in preizkusil si moje srce de tebe. Potegni jih ven kakor ovce za klanje in jih pripravi za dan klanja.<sup>4</sup> Doklej bo dežela žalovala in zelišča vsakega polja venela zaradi zlobnosti tistih, ki prebivajo v njej? Živali so použite in ptice, ker so rekli: »Ne bo videl našega zadnjega konca.«

»Če si tekeli s pešci in če so te utrudili, kako lahko potem tekmuješ s konji? In če so te utrudili v deželi miru, v *kateri* zaupaš, kako boš potem storil v naraščanju Jordana?<sup>6</sup> Kajti celo tvoji bratje in hiša tvojega očeta, celo oni so zahrbtno postopali s teboj; da, za teboj so poklicali množico. Ne verjemi jim, čeprav ti govorijo lepe besede.

<sup>7</sup> Zapustil sem svojo hišo, zavrgel svojo dedičino, srčno ljubljeno svoje duše sem predal v roko njenih sovražnikov.<sup>8</sup> Moja dedičina mi je kakor lev v gozdu; ta vpije proti meni, zatorje sem jo zasovražil.<sup>9</sup> Moja dedičina mi je *kakor* lisasta ptica, ptice naokoli so zoper njo. Pridite, zberite se vse ve zveri polja, pridite žret.<sup>10</sup> Mnogo pastirjev je uničilo moj vinograd, moj delež so pomendrali pod stopalom, moj prijeten delež so naredili zapuščeno divjino.<sup>11</sup> Naredili so jo zapuščeno in zapuščena je žalovala k meni; celotna dežela je zapuščena, ker si noben človek *tega* ne jemlje k srcu.<sup>12</sup> Plenilci so skozi divjino prišli na vse visoke kraje, kajti Gospodov meč bo poziral od *enega* konca dežele celo do *drugega* konca dežele; nobeno meso ne bo imelo miru.<sup>13</sup> Sejali so pšenico, toda želi bodo trnje; položili so se v bolečino, *toda* ne bo jim koristilo. Sram jih bo tvojih poplačil, zaradi krute Gospodove jeze.«

<sup>14</sup> Tako govoriti Gospod zoper vse moje hudobne sosede, ki se dotikajo dedičine, za katero sem svojemu ljudstvu Izraelu dal, da jo podeduje: »Glej, izruval jih bom iz njihove dežele in Judovo hišo bom izruval izmed njih.<sup>15</sup> Potem ko jih bom izruval, se bo zgodilo, da se bom vrnil in imel socutje z njimi in jih bom ponovno privadel, vsakega človeka k njegovi dedičini in vsakega človeka k njegovemu deželu.<sup>16</sup> In zgodilo se bo, če se bodo marljivo učili poti mojega ljudstva, da bodo prisegali pri mojem imenu: »Gospod živi,« kakor so oni učili moje ljudstvo, da prisega pri Báalu, potem bodo pozidani v sredi mojega ljudstva.<sup>17</sup> Toda če ne bodo ubogali, bom popolnoma izruval in uničil ta narod,« govoriti Gospod.

**13** Tako mi govoriti Gospod: »Pojdi in si priskrbi lanen pas in ga deni na svoja ledja, v vodo pa ga ne daj.«<sup>2</sup> Tako sem dobil pas glede na Gospodovo besedo in si *ga* nadel na svoja ledja.<sup>3</sup> Gospodova beseda je drugič prišla k meni, rekoč:<sup>4</sup> »Vzemi pas, ki si ga dobil, ki je na tvojih ledjih in vstani, pojdi k Evfratu in ga tam skrij v skalno luknjo.«<sup>5</sup> Tako sem odšel in ga skril pri Evfratu, *kakor* mi je Gospod zapovedal.<sup>6</sup> Po mnogih dneh se je pripetilo, da mi je Gospod rekel: »Vstani, pojdi k Evfratu in vzemi od tam pas, katerega sem ti tam zapovedal skriti.«<sup>7</sup> Potem sem odšel k Evfratu in kopál ter vzel pas iz kraja, kjer sem ga skril. Glej, pas je bil iznakažen, ni bil koristen za nič.<sup>8</sup> Potem je prišla k meni Gospodova beseda, rekoč:<sup>9</sup> »Tako govoriti Gospod: »Na ta način bom oškodoval Judov ponos in velik ponos Jeruzalema.<sup>10</sup> To zlo ljudstvo, ki zavrača poslušati moje besede, ki hodijo v zamisli svojega srca in hodijo za drugimi bogovi, da jim služijo in da jih obožujejo, bodo torej kakor ta pas, ki ni dober za nič.<sup>11</sup> Kajti kakor se pas trdno drži moževih ledij, tako sem storil, da se me trdno drži celotna Izraelova hiša in celotna Judova hiša,« govoriti Gospod, »da mi bodo lahko za ljudstvo, za ime, za hvalo in za slavo. Toda nočejo slišati.«

<sup>12</sup> Zato jim boš govoril to besedo: »Tako govoriti Gospod, Izraelov Bog: »Vsak meh bo napoljen z vinom.« Rekli ti bodo: »Mar ne vemo zagotovo, da bo vsak meh napoljen z vinom?«<sup>13</sup> Potem jim boš rekel: »Tako govoriti Gospod: »Glejte, s pijanostjo bom napolnil vse prebivalce te dežele, celo kralje, ki sedijo na Davidovem prestolu, duhovnike, prerroke in vse prebivalce [prestolnice] Jeruzalem.«<sup>14</sup> Treščil jih bom enega ob drugega, celo očete in sinove skupaj,« govoriti Gospod. »Ne bom se usmilil niti prizanašal niti imel usmiljenja, temveč jih uničim.«

<sup>15</sup> Poslušajte in pazljivo prisluhnite. Ne bodite ponosni, kajti Gospod je govoril.<sup>16</sup> Dajte slavo Gospodu, svojemu Bogu, preden povzroči temo in preden se vaša stopala spotaknejo na temnih gorah in medtem ko gledate za svetlubo, jo obrne v smrtno senco *in jo* naredi *[za]* veliko temo.<sup>17</sup> Toda če tegata ne boste poslušali, bo moja duša jokala na skrivenih krajin zaradi *vašega* ponosa. Moje oko bo hudo jokalo in teklo s solzami, ker je bil Gospodov trop ujet odveden.<sup>18</sup> »Reci kralju in kraljici: »Ponižajta se, usedita se, kajti vajine kneževine bodo propadle,

our hand: <sup>22</sup> Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: <sup>23</sup> And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

**12** Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?<sup>2</sup> Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.<sup>3</sup> But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.<sup>4</sup> How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

<sup>5</sup> ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?<sup>6</sup> For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

<sup>7</sup> ¶ I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.<sup>8</sup> Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.<sup>9</sup> Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.<sup>10</sup> Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.<sup>11</sup> They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.<sup>12</sup> The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.<sup>13</sup> They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

<sup>14</sup> ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.<sup>15</sup> And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.<sup>16</sup> And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.<sup>17</sup> But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

**13** Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.<sup>2</sup> So I got a girdle according to the word of the LORD, and put it on my loins.<sup>3</sup> And the word of the LORD came unto me the second time, saying,<sup>4</sup> Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.<sup>5</sup> So I went, and hid it by Euphrates, as the LORD commanded me.<sup>6</sup> And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.<sup>7</sup> Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.<sup>8</sup> Then the word of the LORD came unto me, saying,<sup>9</sup> Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.<sup>10</sup> This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.<sup>11</sup> For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

<sup>12</sup> ¶ Therefore thou shalt speak unto them this word: Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?<sup>13</sup> Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.<sup>14</sup> And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

<sup>15</sup> ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.<sup>16</sup> Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.<sup>17</sup> But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.<sup>18</sup> Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

<sup>19</sup> The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried away captive all of it, it shall be wholly carried away captive. <sup>20</sup> Lift up your eyes, and behold them that come from the north: where is the flock *that* was given thee, thy beautiful flock? <sup>21</sup> What wilt thou say when he shall punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

<sup>22</sup> ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare. <sup>23</sup> Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil. <sup>24</sup> Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. <sup>25</sup> This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood. <sup>26</sup> Therefore will I discover thy skirts upon thy face, that thy shame may appear. <sup>27</sup> I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it once be*?

**14** The word of the LORD that came to Jeremiah concerning the dearth. <sup>2</sup> Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. <sup>3</sup> And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. <sup>4</sup> Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. <sup>5</sup> Yea, the hind also calved in the field, and forsook *it*, because there was no grass. <sup>6</sup> And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was no grass*.

<sup>7</sup> ¶ O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee. <sup>8</sup> O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night? <sup>9</sup> Why shouldest thou be as a man astonished, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not.

<sup>10</sup> ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins. <sup>11</sup> Then said the LORD unto me, Pray not for this people for *their* good. <sup>12</sup> When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

<sup>13</sup> ¶ Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. <sup>14</sup> Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. <sup>15</sup> Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. <sup>16</sup> And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

<sup>17</sup> ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow. <sup>18</sup> If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not. <sup>19</sup> Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble! <sup>20</sup> We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee. <sup>21</sup> Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. <sup>22</sup> Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

**15** Then said the LORD unto me, Though Moses and Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth. <sup>2</sup> And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity. <sup>3</sup> And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. <sup>4</sup> And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem. <sup>5</sup> For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? <sup>6</sup> Thou hast forsaken me, saith the LORD,

*celo* krona vajine slave. <sup>19</sup> Južna mesta bodo zaprta in nihče *jih* ne bo odprl. Ves Juda bo odveden v ujetništvo, v celoti bo odveden v ujetništvo. <sup>20</sup> Povzdigni svoje oči in poglej tiste, ki prihajajo iz severa. Kje *je* trop, *ki* ti je bil dan, tvoj krasen trop? <sup>21</sup> Kaj boš rekla, ko te bo kaznoval? Kajti učila si jih, *da so* poveljniki *in* kakor vodja nad teboj. Ali te ne bodo zajele bolesti, kakor žensko v porodnih mukah?

<sup>22</sup> Če rečeš v svojem srcu: »Zakaj so priše nadme te stvari?« Zaradi veličine tvoje krivičnosti so odkriti krajci tvojih oblačil *in* tvoje pete so razgaljene. <sup>23</sup> Mar lahko Etiopijec spremeni svojo kožo ali leopard svoje lise? *Potem* bi lahko tudi vi delali dobro, ki ste navajeni, da delate zlo. <sup>24</sup> Zato jih bom razkropil kakor strnišče, ki ga odnaša veter iz divjine. <sup>25</sup> To *je* tvoj žreb, delež twojih zmožnosti od mene, *govori* Gospod: »ker si me pozabila in zaupala v neresnico. <sup>26</sup> Zato bom odkril krajce twojih oblačil nad twojim obrazom, da se lahko prikaže tvoja sramota. <sup>27</sup> Videl sem twoja zakonolomstva in tvoja rezgetanja, nespodobnost tvojega vlačugarstva *in* tvoje ogabnosti na hribih polj. Gorje ti, o [prestolnica] Jeruzalem! Mar ne boš očiščena? Kdaj *bo to* enkrat *prišlo*?«

**14** Beseda Gospodova, ki je prišla Jeremiju glede pomanjanja. <sup>2</sup> Juda žaluje in njegova velika vrata pešajo; crna so do tal; in krik [prestolnice] Jeruzalem se je vzdignil. <sup>3</sup> Vsi njeni plemiči so poslali svoje malčke k vodam. Prišli so k jamam, *pa* niso našli nobene vode; s svojimi praznimi posodami so se vrnili; bili so osramočeni in zbegani in si pokrili svoje glave. <sup>4</sup> § Ker so tla razpokana, kajti ni bilo dežja na zemljo, so bili orači osramočeni, pokrili so si svoje glave. <sup>5</sup> Da, tudi košuta je povrgla na polju in *to* zapustila, ker tam ni bilo nobene trave. <sup>6</sup> Divji osli so stali na visokih krajih, vohali so veter kakor zmaji; njihove oči so odpovedale, ker *tam ni bilo* nobene trave.

<sup>7</sup> O Gospod, čeprav naše krivičnosti pričajo zoper nas, stori *to* zaradi svojega imena, kajti naša zdrknjenja nazaj so številna; grešili smo zoper tebe. <sup>8</sup> O Izraelovo upanje, njegov rešitelj v času stiske, zakaj bi bil kakor tujec v deželi in kakor popotnik, *ki* se obrača vstran, da ostane čez noč? <sup>9</sup> Zakaj bi bil kakor osupel človek, kakor mogočen človek, *ki* ne more rešiti? Vendari si *ti*, o Gospod, v naši sredi in mi smo imenovani po tvojem imenu; ne zapusti nas.

<sup>10</sup> Tako govoril Gospod temu ljudstvu: »Tako so ljubili tavanje, svojih stopal niso zadržali, zato jih Gospod ne sprejema. Sedaj se bo spomnil njihove krivičnosti in obiskal njihove grehe.« <sup>11</sup> Potem mi je Gospod rekel: »Ne moli za to ljudstvo za *njihovo* dobro. <sup>12</sup> Ko se postijo, ne bom slišal njihovega vpitja; in ko darujejo žgalno daritev in daritev, jih ne bom sprejel. Temveč jih bom použil z mečem, lakoto in kužno boleznjijo.«

<sup>13</sup> Potem sem rekel: »Ah, Gospod Bog! Glej, preroki jim pravijo: »Ne boste videli meča niti ne boste imeli lakote. Temveč vam bom na tem kraju dal zagotovljen mir.« <sup>14</sup> Nato mi je Gospod rekel: »Preroki v mojem imenu prerokujejo laži. Jaz jih nisem poslal niti jim zapovedal niti jim nisem govoril. Prerokujejo vam lažnivo videnje, vedeževanje, prazno stvar in prevaro svojega srca.« <sup>15</sup> Zato tako govoril Gospod glede prerokov, ki prerokujejo v mojem imenu in jih jaz nisem poslal in vendar pravijo: »Meča in lakote ne bo v tej deželi.« Z mečem in lakoto bodo ti preroki použiti. <sup>16</sup> Ljudstvo, kateremu prerokujejo, bo zaradi lakote in meča vrženo ven na ulice [prestolnice] Jeruzalem. Nikogar ne bodo imeli, da bi jih pokopal, njih, njihove žene niti njihove sinove niti njihove hčere, kajti nanje bom izilj njihovo zlobnost.

<sup>17</sup> Zato jim boš rekel to besedo: »Naj iz mojih oči tečejo solze ponoci in podnevi in naj ne prenehajo, kajti devica, hči mojega ljudstva je zlomljena z veliko vrzeljo, z zelo bolečim udarcem.« <sup>18</sup> Če grem naprej na polje, potem glej, umorjeni z mečem! Če vstopim v mesto, potem glej, tisti, ki so bolni od lakote! Da, prerok in duhovnik gresta naokrog v deželo, ki je ne poznata. <sup>19</sup> Mar si popolnoma zavrnil Juda? Ali se je tvoji duši gnusil Sion? Zakaj si nas udaril in *tam ni* ozdravljenja za nas? Iskali smo mir, pa *tam ni* nič dobrega; in čas ozdravljenja, pa glej, stiska! <sup>20</sup> Priznavamo, o Gospod, našo zlobnost *in* krivičnost naših očetov, kajti grešili smo zoper tebe. <sup>21</sup> Ne preziraj *nas* zaradi svojega imena, ne osramoti prestola svoje slave. Spomni se, ne prelomi svoje zaveze z nami. <sup>22</sup> Je *katerakoli* izmed ničevosti poganov, ki lahko povzroči dež? Lahko nebo da nalive? *Mar* nisi ti, o Gospod, naš Bog? Zato bomo čakali nate, ker si ti naredil vse te *stvari*.

**15** Potem mi je Gospod rekel: »Čeprav bi pred menojo stala Mojzes in Samuel, *vendar* moj um ne *bi mogel biti* k temu ljudstvu. Vrzi *jih* iz mojega pogleda in naj gredo naprej. <sup>2</sup> Zgodilo se bo, če ti rečejo: »Kam naj gremo naprej?« Potem jim boš rekel: »Tako govoril Gospod: »Tisti, ki *ste* za smrt, k smrti; tisti, ki *ste* za meč, k meču; tisti, ki *ste* za lakoto, k lakoti in tisti, ki *ste* za ujetništvo, k ujetništvo.« <sup>3</sup> Nad njimi bom določil štiri vrste,« govoril Gospod: »meč da ubija, pse, da trgajo ter perjad neba in zemeljske živali, da pozirajo in unicujejo. <sup>4</sup> § Povzročil jim bom, da bodo odstranjeni v vsa kraljestva zemlje, zaradi Manaseja, sina Ezejija, Judovega kralja, *za to*, kar je storil v Jeruzalemu. <sup>5</sup> Kajti kdo bo imel usmiljenje nad teboj, o [prestolnica] Jeruzalem? Kdo te bo obžaloval? Kdo bo šel vstran, da te vpraša kako si? <sup>6</sup> Zapustila si me,« govoril Gospod, »umaknila si se nazaj. Zato bom zoper tebe

iztegnil svojo roko in te uničil; izmučen sem od kesanja.<sup>7</sup> Vejál jih bom z vejálnikom v velikih vratih dežele; oropal **jih** bom otrok, uničil bom svoje ljudstvo, **ker** se niso vrnili iz svojih poti.<sup>8</sup> Njihove vdove so mi [**stevilčno**] narasle nad peskom morja. Zoper mater mladeničev sem nadnje opoldan privedel plenitelja. Storil sem **mu**, da je nenadoma padel nanjo in strahote so padle nad mesto.<sup>9</sup> Tista, ki jih je rodila sedem, peša. Izročila je duha. Njeno sonce je zašlo medtem ko **je bil** še dan. Bila je osramočena in zmedena. Preostanek izmed njih bom izročil meču pred njihovimi sovražniki,« govorí Gospod.

<sup>10</sup> »Gorje meni, moja mati, da si me rodila, človeka prepira in človeka spora celotni zemlji! Niti nisem posojal za obresti niti mi ljudje niso posojali za obresti, **vendar** me vsakdo izmed njih preklinja.«<sup>11</sup> § Gospod je rekel: »Resnično, dobro bo s tvojim preostankom. Resnično, povzročil bom, da bo sovražnik **dobro** ravnal s teboj v času zla in v času stiske.<sup>12</sup> Se bo žezezo zlomilo, severno žezezo in jeklo?<sup>13</sup> Tvoje imetje in tvoje zaklade bom izročil v plen brez cene in **to** za vse tvoje grehe, celo v vseh tvojih mejah.<sup>14</sup> Storil **ti** bom, da v deželo, **ki** je ne poznaš, preideš s svojimi sovražniki. Kajti ogenj je vnet v moji jezi, **ki** bo gorel na vas.«

<sup>15</sup> O Gospod, ti veš. Spomni se me in me obišci in me maščuj nad mojimi preganjalci. V svoji potrpežljivosti me ne odvzemi proč. Vedi, da sem zaradi tebe trpel grajo.<sup>16</sup> Tvoje besede so bile najdene in sem jih jedel, in tvoja beseda mi je bila radost in veselje mojega srca, kajti imenovan sem po tvojem imenu, o Gospod, Bog nad bojevniki.<sup>17</sup> Nisem sedel v zboru zasmehovalcev niti se nisem razveseljeval; sam sem sedel zaradi tvoje roke, kajti napolnil si me z ogorčenjem.<sup>18</sup> Zakaj je moja bolečina neprestana in moja rana, **ki** odklanja biti ozdravljenja, nezacejliva? Ali mi hočete biti vsi skupaj kakor lažnivec **in kakor** vode, **ki** odpovedo?

<sup>19</sup> Zato tako govorí Gospod: »Če se spreobrneš, potem te bom ponovno privedel **in** boš stal pred meno. Če odvzameš dragoceno iz hudobnega, boš kakor moja usta. Oni naj se vrnejo k tebi, toda ti se ne vrni k njim.<sup>20</sup> Temu ljudstvu te bom naredil za ograjen bronast zid. Borili se bodo zoper tebe, toda ne bodo prevladali zoper tebe, kajti jaz **sem** s teboj, da te rešim in da te osvobodim,« govorí Gospod.<sup>21</sup> »Resil te bom iz roke zlobnih in odkupil te bom iz roke strašnih.«

**16** Gospodova beseda je prav tako prišla k meni, rekoč:<sup>2</sup> »Ne boš si vzel žene niti na tem kraju ne boš imel sinov ali hčera.<sup>3</sup> Kajti tako govorí Gospod glede sinov in glede hčera, ki so rojeni na tem kraju in glede njihovih mater, ki so jih nosile in glede njihovih očetov, ki so jih zaplodili v tej deželi:<sup>4</sup> »Umrli bodo bolečih smrti; ne bodo objokovani, niti ne bodo pokopani, **temveč** bodo kakor gnoj na obliju zemlje; z mečem in lakoto bodo použiti in njihova trupla bodo hrana za perjad neba in za živali na polju.<sup>5</sup> Kajti tako govorí Gospod: »Ne vstopi v hišo žalovanja niti ne pojdi, da žaluješ niti da jih objokuješ, kajti svoj mir sem odvzel od tega ljudstva, govorí Gospod, »celo ljubečo skrbnost in usmiljenja.<sup>6</sup> Tako veliki kakor majhni bodo umirali v tej deželi. Ne bodo pokopani, niti **ljudje** ne bodo žalovali za njimi, niti se rezali, niti se ne bodo zaradi njih naredili plešaste.<sup>7</sup> § Niti se zanje **ljudje** ne bodo trgali v žalovanju, da bi jih tolazili zaradi mrtvih; niti jim **ljudje** ne bodo dali čaše tolazbe, da bi pili za njihovega očeta ali za njihovo mater.<sup>8</sup> Prav tako ne boš šel v hišo praznovanja, da sediš z njimi, da bi jedel in pil.<sup>9</sup> Kajti tako govorí Gospod nad bojevniki, Izraelov Bog: »Glej, povzročil bom, da iz tega kraja, v vaših očeh in v vaših dneh, izgine glas smeha, glas veselja, glas ženina in glas neveste.

<sup>10</sup> In zgodilo se bo, ko boš temu ljudstvu pokazal vse te besede in ti bodo rekli: »Zakaj je Gospod proglašil vso to veliko zlo zoper nas? Ali kaj **je** naša krivda? Ali kakšen **je** naš greh, ki smo ga zagrešili zoper Gospoda, našega Boga?<sup>11</sup> Potem jim boš rekel: »Zato, ker so me vaši očetje zapustili,« govorí Gospod, »in so hodili za drugimi bogovi, jim služili in jih oboževali, mene pa zapustili in se niso držali moje postave.<sup>12</sup> Vi pa ste storili slabše kakor vaši očetje. Kajti glejte, hodite vsakdo za zamislijo svojega zlobnega srca, da mi ne bi prisluhnili.<sup>13</sup> Zato vas bom vrgel iz te dežele v deželo, ki je ne pozname, **niti** vi niti vaši očetje in tam boste podnevi in ponoči služili drugim bogovom, kjer vam ne bom pokazal nobene naklonjenosti.

<sup>14</sup> Zato glejte, prihajajo dnevi,« govorí Gospod, »da ne bo več rečeno: »Gospod živi, ki je privedel Izraelove otroke gor iz egiptovske dežele,«<sup>15</sup> temveč: »Gospod živi, ki je Izraelove otroke privedel iz severne dežele in iz vseh dežel, kamor jih je pregnant,<sup>16</sup> in ponovno jih bom privedel v njihovo deželo, ki sem jo dal njihovim očetom.

<sup>16</sup> Glej, poslal bom po mnogo ribičev,« govorí Gospod, »in lovili jih bodo in za njimi bom poslal mnogo lovcev in lovili jih bodo iz vsake gore in iz vsakega hriba in iz skalnih luknenj.<sup>17</sup> Kajti moje oči **so** na vseh njihovih poteh, niso skrite pred mojim obrazom niti njihova krivičnost ni skrita pred mojimi očmi.<sup>18</sup> Najprej bom dvojno poplačal njihovo krivičnost in njihov greh zato, ker so omadeževali mojo deželo, mojo

thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.<sup>7</sup> And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways.<sup>8</sup> Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.<sup>9</sup> She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

<sup>10</sup> ¶ Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.<sup>11</sup> The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.<sup>12</sup> Shall iron break the northern iron and the steel?<sup>13</sup> Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.<sup>14</sup> And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

<sup>15</sup> ¶ O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.<sup>16</sup> Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.<sup>17</sup> I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.<sup>18</sup> Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters that fail?

<sup>19</sup> ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.<sup>20</sup> And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.<sup>21</sup> And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

**16** The word of the LORD came also unto me, saying, <sup>2</sup> Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.<sup>3</sup> For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;<sup>4</sup> They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; **but** they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.<sup>5</sup> For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies.<sup>6</sup> Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them:<sup>7</sup> Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.<sup>8</sup> Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.<sup>9</sup> For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

<sup>10</sup> ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?<sup>11</sup> Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;<sup>12</sup> And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:<sup>13</sup> Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

<sup>14</sup> ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;<sup>15</sup> But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

<sup>16</sup> ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.<sup>17</sup> For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.<sup>18</sup> And first I will recompense their iniquity and their sin double; because they have defiled my land, they have

filled mine inheritance with the carcases of their detestable and abominable things.<sup>19</sup> O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and **things** wherein **there is** no profit.<sup>20</sup> Shall a man make gods unto himself, and they **are** no gods?<sup>21</sup> Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.

**17** The sin of Judah **is** written with a pen of iron, **and** with the point of a diamond: **it is** graven upon the table of their heart, and upon the horns of your altars;<sup>2</sup> Whilst their children remember their altars and their groves by the green trees upon the high hills.<sup>3</sup> O my mountain in the field, I will give thy substance **and** all thy treasures to the spoil, **and** thy high places for sin, throughout all thy borders.<sup>4</sup> And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, **which** shall burn for ever.

**5 ¶** Thus saith the LORD; Cursed **be** the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.<sup>6</sup> For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, **in** a salt land and not inhabited.<sup>7</sup> Blessed **is** the man that trusteth in the LORD, and whose hope the LORD is.<sup>8</sup> For he shall be as a tree planted by the waters, and **that** spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

**9 ¶** The heart **is** deceitful above all **things**, and desperately wicked: who can know it?<sup>10</sup> I the LORD search the heart, **I** try the reins, even to give every man according to his ways, **and** according to the fruit of his doings.<sup>11</sup> As the partridge sitteth **on eggs**, and hatcheth **them** not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

**12 ¶** A glorious high throne from the beginning **is** the place of our sanctuary,<sup>13</sup> O LORD, the hope of Israel, all that forsake thee shall be ashamed, **and** they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.<sup>14</sup> Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou **art** my praise.

**15 ¶** Behold, they say unto me, Where **is** the word of the LORD? let it come now.<sup>16</sup> As for me, I have not hastened from **being** a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was **right** before thee.<sup>17</sup> Be not a terror unto me: thou **art** my hope in the day of evil.<sup>18</sup> Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

**19 ¶** Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;<sup>20</sup> And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:<sup>21</sup> Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring **it** in by the gates of Jerusalem;<sup>22</sup> Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.<sup>23</sup> But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.<sup>24</sup> And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;<sup>25</sup> Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.<sup>26</sup> And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.<sup>27</sup> But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

**18** The word which came to Jeremiah from the LORD, saying,<sup>2</sup> Arise, and go down to the potter's house, and there I will cause thee to hear my words.<sup>3</sup> Then I went down to the potter's house, and, behold, he wrought a work on the wheels.<sup>4</sup> And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make **it**.<sup>5</sup> Then the word of the LORD came to me, saying,<sup>6</sup> O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay **is** in the potter's hand, so **are** ye in mine hand, O house of Israel.<sup>7</sup> At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy **it**;<sup>8</sup> If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.<sup>9</sup> And at what instant I shall speak concerning a nation, and

dedičino so napolnili s trupli svojih ostudnih in gnusnih stvari.«

**19** O Gospod, moja moč, moja trdnjava in moje zatočišče v dnevu stiske, pogani bodo prišli k tebi od koncove zemlje in bodo rekli: »Zagotovo so naši očetje podedovali laži, ničevost in **stvari**, v katerih ni koristi.

**20** Ali si bo človek delal bogove in le-ti niso bogovi?<sup>21</sup> »Zato, glej, tokrat bom povzročil, da bodo vedeli. Povzročil jim bom, da bodo spoznali mojo roko in mojo moč in vedeli bodo, da **je** moje ime Gospod.«

**17** »Judov greh **je** zapisan z železnim peresom **in** z diamantno konico. **Ta je** vrezan na ploščo njihovega srca in na robove njihovih oltarjev,<sup>2</sup> medtem ko se njihovi otroci spominjajo njihovih oltarjev in njihovih ašer pri zelenih drevesih na visokih hribih.<sup>3</sup> § O moja gora na polju, tvoje imetje **in** vse tvoje zaklade bom izročil v plen **in** vsoke kraje zaradi greha, po vseh tvojih mejah.<sup>4</sup> Ti pa, celo ti sam, boš odpravljen od svoje dedičine, ki sem ti jo dal in povzročil ti bom, da služiš svojim sovražnikom v deželi, ki je ne poznaš, kajti zanetili ste ogenj v moji jezi, **ki** bo gorel na veke.«

**5** Tako govori Gospod: »Preklet **bodi** človek, ki zaupa v moža in postavlja osebo [**za**] svoj laket in katerega srce odhaja od Gospoda.

**6** Kajti podoben bo brinu v puščavi in ne bo videl, ko prihaja dobro, temveč bo naselil izsušene kraje v divjini, v slani in nenaseljeni deželi.

**7** Blagoslovjen **je** človek, ki zaupa v Gospoda in cigar upanje je v Gospodu.<sup>8</sup> Kajti on bo kakor drevo, posajeno ob vodah in **ki** razširja svoje korenine ob reki in ne bo videlo, ko prihaja vrčina, temveč bo njegovo listje zeleno; v sušnem letu ne bo zaskrbljeno niti ne bo prenehalo rojevati sadu.

**9** Sreč **je** varljivo nad vsemi **stvarmi** in obupno zlobno. Kdo ga lahko spozna?<sup>10</sup> Jaz, Gospod, preiskujem srce, **jaz** preizkušam notranjost, celo da vsakemu človeku dam glede na njegove poti **in** glede na sad njegovih dejanj.<sup>11</sup> Kakor jerebica sedi **na jajcih**, ki **jih** ni znesla, tako tisti, ki pridobiva bogastva, pa ne po pravici, jih bo zapustil v sredi svojih dni in ob svojem koncu bo bedak.«

**12** Veličasten visok prestol od začetka **je** prostor našega svetišča.

**13** O Gospod, Izraelovo upanje, vsi, ki te zapustijo, bodo osramočeni in **tisti**, ki odidejo od mene, bodo zapisani v zemljo, ker so zapustili Gospoda, studenec živih vod.<sup>14</sup> Ozdravi me, o Gospod in jaz bom ozdravljen, reši me in jaz bom rešen, kajti ti **si** moja hvala.

**15** Glej, pravijo mi: »Kje **je** beseda od Gospoda? Naj ta sedaj pride.«

**16** Kar se mene tiče, nisem hitel pred tem, **da bi bil** pastir, da ti sledim. Niti si nisem želel dneva, polnega gorja; ti veš. To, kar je prišlo iz mojih ustnic, je bilo pred teboj **pravilno**.<sup>17</sup> Ne bodi mi strahota. Ti **si** moje upanje v dnevu zla.<sup>18</sup> Naj bodo zbegani, ki me preganjajo, toda jaz naj ne bom zbegani. Naj bodo zaprepadni, toda jaz naj ne bom zaprepadni. Nanje privedi dan zla in jih uniči z dvojnim uničenjem.

**19** Tako mi je rekel Gospod: »Pojdi in stoj v velikih vratih otrok ljudstva, pri katerih Judovi kralji vstopajo in pri katerih gredo ven in v vseh jeruzalemskih velikih vratih<sup>20</sup> in jim reci: »Poslušajte Gospodovo besedo, vi Judovi kralji in ves Jud in vsi prebivalci Jeruzalema, ki vstopate pri teh velikih vratih.<sup>21</sup> Tako govori Gospod: Pazite nase in na šabatni dan ne prenašajte nobenega bremena niti **tega** ne prinašajte noter pri jeruzalemskih velikih vratih.<sup>22</sup> Niti ne prinašajte bremena iz vaših hiš na šabatni dan niti ne počnete nobenega dela, temveč posvečujte šabatni dan, kakor sem zapovedal vašim očetom.<sup>23</sup> Toda niso ubogali niti niso nagnili svojega ušesa, temveč so otrdili svoj vrat, da ne bi niti slišali niti prejeli poučevanja.<sup>24</sup> In zgodilo se bo, če mi boste marljivo prisluhnili,« govori Gospod, »da ne prinašate nobenega bremena skozi velika vrata tega mesta na šabatni dan, temveč posvečujete šabatni dan, da v tem [**dnevju**] ne delate nobenega dela,<sup>25</sup> potem bodo tam, v velika vrata tega mesta, vstopali kralji in princi, sedeč na Davidovem prestolu, jahajoč na bojnih vozovih in konjih, oni in njihovi princi, Judovi možje in prebivalci Jeruzalema; in to mesto bo ostalo na veke.<sup>26</sup> Prišli bodo iz Judovih mest in iz krajev okoli Jeruzalema in iz Benjaminove dežele in ravnine in iz gora in iz juga, prinašajoč žgalne daritve, klavne daritve, jedilne daritve in kadilo ter prinašajoč daritve hvale v Gospodovo hišo.<sup>27</sup> Toda če mi ne boste prisluhnili, da posvečujete šabatni dan in da ne nosite bremena, celo ko vstopate pri jeruzalemskih velikih vratih na šabatni dan, potem bom zanetil ogenj v njegovih velikih vratih in ta bo požrl jeruzalemske palače in ne bo pogašen.«

**18** Beseda, ki je prišla Jeremiju od Gospoda, rekoč: <sup>2</sup> »Vstani in pojdi dol k lončarjevi hiši in tam ti bom povzročil, da boš slišal moje besede.«<sup>3</sup> Potem sem odšel dol k lončarjevi hiši in glej, izdeloval je delo na kolesih.<sup>4</sup> Posoda, ki jo je naredil izila je bila iznakažena v lončarjevi roki. Tako je še enkrat naredil drugo posodo, kakor se je lončarju zdelo dobro, da **jo** naredi.<sup>5</sup> Potem je k meni prišla Gospodova beseda, rekoč: »O Izraelova hiša, mar ne morem narediti z vami kakor ta lončar?« govori Gospod. »Glejte, kakor **je** ilo v lončarjevi roki, tako **ste** vi v moji roki, o Izraelova hiša.<sup>7</sup> V **kakšnem** trenutku bom govoril glede naroda in glede kraljestva, da **ga** izruvam, poderem in uničim.<sup>8</sup> Če [**pa**] se ta narod, zoper katerega sem proglašil, obrne od svojega zla, se bom pokesal od zla, katerega sem jim mislil storiti.<sup>9</sup> V **kakšnem**

trenutku bom govoril glede naroda in glede kraljestva, da **ga** zgradim in zasadim.<sup>10</sup> Če [pa] dela zlo v mojem pogledu, da ne uboga mojega glasu, potem se bom pokesal dobrega, s katerim sem rekel, da jim bi koristil.

<sup>11</sup> Zdaj torej pojdi, govoril Judovim možem in prebivalcem Jeruzalema, rekoč: »Tako govoril Gospod; »Glejte, zoper vas oblikujem zlo in zoper vas naklepam naklep. Torej se vrnite, vsakdo iz svoje hudobne poti in naredite svoje poti in svoja dejanja dobra.«<sup>12</sup> Rekli so: »Tam ni nobenega upanja, temveč bomo hodili po svojih lastnih naklepih in vsakdo izmed nas bo počel zamisel svojega zlega srca.«<sup>13</sup> Zato tako govoril Gospod: »Vprašajte torej med pogani, kdo je slišal takšne stvari. Izraelova devica je storila zelo strašno stvar.<sup>14</sup> Mar bo **človek** zapustil libanonski sneg, **ki prihaja** iz poljske skale? **Mar** bodo hladne tekoče vode, ki prihajajo iz drugega kraja, zapušcene?<sup>15</sup> Ker me je moje ljudstvo pozabilo so zažigali kadilo ničnostim in le-ti so jim storili, da se spotikajo na svojih poteh **od** starodavnih steza, da hodijo po stezah, **na** poti, ki ni nasuta,<sup>16</sup> da naredijo svojo deželo zapuščeno **in** neprestan posmeh; vsak, kdor gre tam mimo, bo osupal in bo zmajeval z glavo.<sup>17</sup> Pred sovražnikom jih bom razkropil kakor z vzhodnim vetrom; pokazal jim bom hrbet in ne obraza, na dan njihove katastrofe.«

<sup>18</sup> Potem so rekli: »Pridite in naklepajmo naklepe zoper Jeremija; kajti postava ne bo izginila od duhovnika niti nasvet od modregaa niti beseda od preroka. Pridite in udarimo ga z jezikom in ne dajmo pozornosti katerikoli izmed njegovih besed.«<sup>19</sup> Nakloni mi pozornost, o Gospod in prisluhni glasu tistih, ki se pričkajo z menoj.<sup>20</sup> Mar bo zlo poplačilo za dobro? Kajti izkopali so jamo za mojo dušo. Spomni se, da sem stal pred teboj, da govorim dobro zanje **in** da odvrnem tvoj bes od njih.<sup>21</sup> Zato njihove otroke izroči lakoti in njihovo **kri** izlij s silo meča; in naj bodo njihove žene oropane svojih otrok in **bodo** v dove; in naj bodo njihovi može usmrčeni; **naj** bodo njihovi mladenci v bitki umorjeni z mečem.<sup>22</sup> Naj bo krik slišan od njihovih hiš, ko boš nadnje nenadoma privedel krdelo, kajti izkopali so jamo, da bi me ujeli in skrili pasti za moja stopala.<sup>23</sup> Vendar, Gospod, ti poznaš vse njihove namere zoper mene, da **me** ubijejo. Ne odpusti njihove krivičnosti niti njihovega greha ne izbrisí pred svojim pogledom, temveč naj bodo zrušeni pred teboj; **tako** postopaj z njimi v času svoje jeze.

**19** Tako govoril Gospod: »Pojdi in dobi si lončarjev vrč v **vzemi** od starcev izmed ljudstva in od starcev izmed duhovnikov;<sup>2</sup> in pojdi naprej v dolino sina Hinómovega, ki **je** pri vhodu vzhodnih velikih vrat in tam razglasil besede, ki ti jih bom povedal<sup>3</sup> in reci: »Poslušajte besedo od Gospoda, o Judovi kralji in prebivalci Jeruzalema: »Tako govoril Gospod nad bojevniki, Izraelov Bog: »Glejte, privedel bom zlo nad ta kraj, kdorkoli bo slišal o njem, mu bo v ušesih zvenelo.<sup>4</sup> Ker so me zapustili in odtujili ta kraj in na njem zažigali kadilo drugim bogovom, katerih niti oni niti njihovi očetje niti Judovi kralji niso poznali in so ta kraj napolnili s krvjo nedolžnih;<sup>5</sup> zgradili so tudi Báalove visoke kraje, da svoje sinove sežigajo z ognjem **za** žgalne daritve Báalu, kar jim nisem zapovedal niti **tega** nisem govoril niti mi **to** ni prišlo na um.<sup>6</sup> Zato, glejte, pridejo dnevi,« govoril Gospod, »ko ta kraj ne bo več imenovan Tofet niti Dolina sina Hinómovega, temveč Dolina pokola.<sup>7</sup> Nasvet Juda in Jeruzalema bom na tem kraju naredil prazen in povzročil jim bom, da palejo pod mečem pred svojimi sovražniki in po rokah tistih, ki jim strežejo po življenju. Njihova trupla bom izročil, da bodo hrana perjadi neba in zemeljskim zverem.<sup>8</sup> To mesto bom naredil zapuščeno in sikanje. Vsak, kdor bo šel mimo, bo osupal in sikal zaradi vseh njegovih nadlog.<sup>9</sup> Povzročil jim bom, da jedo meso svojih sinov in meso svojih hčera in vsak bo jedel meso svojega prijatelja, v obleganju in strogosti, s katero jih bodo stisnili njihovi sovražniki in tisti, ki jim strežejo po življenju.

<sup>10</sup> Potem boš razbil vrč pred očmi mož, ki gredo s teboj<sup>11</sup> in jim boš rekel: »Tako govoril Gospod nad bojevniki: »Celo tako bom złomil to ljudstvo in to mesto, kakor **nekdo** razbjira lončarjevo posodo, da ne more biti narejena ponovno cela. Pokopavali **jih** bodo v Tofetu, dokler **ne bo** nobenega prostora za pokop.<sup>12</sup> Tako bom storil temu kraju,« govoril Gospod »in njegovim prebivalcem in to mesto bom naredil **celo** kot Tofet.<sup>13</sup> Hiše Jeruzalema in hiše Judovih kraljev bodo omadeževane kakor kraj Tofet, zaradi vseh hiš, na čigar strehah so zažigali kadilo vsej vojski neba in izlivali pitne daritve drugim bogovom.«<sup>14</sup> Potem je iz Tofeta prišel Jeremija, kamor ga je poslal Gospod, da prerokuje. Stopil je na dvor Gospodove hiše in vsemu ljudstvu rekel:<sup>15</sup> »Tako govoril Gospod nad bojevniki, Izraelov Bog: »Glejte, nad to mesto in nad vse njegove kraje bom privedel vse zlo, ki sem ga proglašil zoper njega, ker so otrdili svoje vratove, da ne bi slišali mojih besed.«

**20** Torej Pašhúr, Imérjev sin, duhovnik, ki **je bil** tudi glavni voditelj v Gospodovi hiši, je slišal, da je Jeremija prerokoval te stvari.<sup>2</sup> Potem je Pašhúr udaril preroka Jeremija in ga vtaknil v klade, ki **so bile** pri Benjaminovih visokih velikih vratih, ki **so bila** pri Gospodovi hiši.<sup>3</sup> Naslednj dan se je pripetilo, da je Pašhúr privedel Jeremija iz klad. Potem mu je Jeremija rekel: »Gospod twojega imena ne imenuje

concerning a kingdom, to build and to plant it;<sup>10</sup> If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

<sup>11</sup> ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.<sup>12</sup> And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.<sup>13</sup> Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.<sup>14</sup> Will a man leave the snow of Lebanon **which cometh** from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?<sup>15</sup> Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up;<sup>16</sup> To make their land desolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.<sup>17</sup> I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

<sup>18</sup> ¶ Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.<sup>19</sup> Give heed to me, O LORD, and hearken to the voice of them that contend with me.<sup>20</sup> Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.<sup>21</sup> Therefore deliver up their children to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.<sup>22</sup> Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.<sup>23</sup> Yet, LORD, thou knowest all their counsel against me to slay *me*: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

**19** Thus saith the LORD, Go and get a potter's earthen bottle, and **take of** the ancients of the people, and of the ancients of the priests;<sup>2</sup> And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee.<sup>3</sup> And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.<sup>4</sup> Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;<sup>5</sup> They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:<sup>6</sup> Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.<sup>7</sup> And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.<sup>8</sup> And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.<sup>9</sup> And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

<sup>10</sup> Then shalt thou break the bottle in the sight of the men that go with thee,<sup>11</sup> And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as **one** breaketh a potter's vessel, that cannot be made whole again: and they shall bury **them** in Tophet, till **there be** no place to bury.<sup>12</sup> Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet:<sup>13</sup> And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.<sup>14</sup> Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,<sup>15</sup> Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

**20** Now Pashur the son of Immer the priest, who **was** also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

<sup>2</sup> Then Pashur smote Jeremiah the prophet, and put him in the stocks that **were** in the high gate of Benjamin, which **was** by the house of the LORD.

<sup>3</sup> And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy

name Pashur, but Magor-missabib.<sup>4</sup> For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.<sup>5</sup> Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.<sup>6</sup> And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

<sup>7</sup> ¶ O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.<sup>8</sup> For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.<sup>9</sup> Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

<sup>10</sup> ¶ For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.<sup>11</sup> But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.<sup>12</sup> But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.<sup>13</sup> Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

<sup>14</sup> ¶ Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.<sup>15</sup> Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.<sup>16</sup> And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;<sup>17</sup> Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.<sup>18</sup> Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

**21** The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,<sup>2</sup> Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

<sup>3</sup> ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah: <sup>4</sup> Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.<sup>5</sup> And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.<sup>6</sup> And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.<sup>7</sup> And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

<sup>8</sup> ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.<sup>9</sup> He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.<sup>10</sup> For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

<sup>11</sup> ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD; <sup>12</sup> O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.<sup>13</sup> Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?<sup>14</sup> But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

**22** Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word,<sup>2</sup> And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:<sup>3</sup> Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor

Pašhúr, temveč Magor misabib.<sup>4</sup> Kajti tako govori Gospod: »Glej, naredil te bom sebi in vsem tvojim prijateljem za strahoto. Ti bodo padli pod mečem svojih sovražnikov in tvoje oči bodo to gledale in celotnega Juda bom izročil v roko babilonskega kralja in ta jih bo odvedel ujete v Babilon in jih umoril z mečem.<sup>5</sup> Poleg tega bom izročil vso moč tega mesta, vse njegove trude, vse njegove dragocene stvari in vse zaklade Judovih kraljev bom dal v roko njihovih sovražnikov, ki jih bodo oplenili, jih vzeli in jih odnesli v Babilon.<sup>6</sup> Ti, Pašhúr in vsi, ki prebivate v tvoji hiši, boste šli v ujetništvo. Prišel boš v Babilon in tam boš umrl in tam boš pokopan, ti in vsi tvoji prijatelji, katerim si prerokoval laži.«<sup>7</sup>

<sup>7</sup> O Gospod, zavedel si me in bil sem zaveden. Močnejši si kakor jaz in si prevladal. Vsak dan sem v posmeh, vsakdo me zasmehuje.<sup>8</sup> Kajti odkar sem govoril, sem vpil, razglašal nasilje in plen, ker mi je bila Gospodova beseda vsak dan narejena [v] grajo in posmeh.<sup>9</sup> Potem sem rekel: »Ne bom ga omenjal niti ne bom več govoril v njegovem imenu.« Toda njegova beseda je bila v mojem srcu kakor goreč ogenj, zaprta v mojih kosteh, jaz pa sem bil izmučen od prizanašanja in nisem mogel ostati.

<sup>10</sup> Kajti slišal sem psovanje mnogih, strah na vsaki strani. »Ovadite,« so rekli, »in ovadili bomo.« Vsi moji znanci so opazovali moje oklevanje, rekoč: »Morda bo premamljen in bomo prevladali zoper njega in naše maščevanje bomo izvedli nad njim.« <sup>11</sup> Toda Gospod je z menoj kakor mogočen strahovitež. Zato se bodo moji preganjalci spotaknili in ne bodo prevladali. Silno bodo osramočeni, kajti ne bodo uspeli. *Njihova* večna zmeda ne bo nikoli pozabljenja.<sup>12</sup> Toda, o Gospod nad bojevniki, ki preizkušaš pravične in vidiš notranjosti in srce, naj vidim twoje maščevanje na njih, kajti tebi sem odpril svojo pravdo.<sup>13</sup> Prepevajte Gospodu, hvalite Gospoda, kajti dušo ubogega je osvobodil pred roko hudodelcev.

<sup>14</sup> Preklet bodi dan, na katerega sem bil rojen. Naj ne bo blagoslovjen dan, na katerega me je moja mati rodila.<sup>15</sup> Preklet bodi človek, ki je prinesel novice mojemu očetu, rekoč: »Fantek se ti je rodil,« in ga tako naredil zelo veselega.<sup>16</sup> Naj bo ta človek kakor mesta, ki jih je Gospod razdeljal in se ni pokesal. Naj sliši jok zjutraj in vriskanje opoldan,<sup>17</sup> ker me ni usmrtil od maternice; ali da bi bila moja mati moj grob in njena maternica vedno obilna z menoj.<sup>18</sup> Zakaj sem prišel ven iz maternice, da vidim trud in bridkost, da bi bili moji dnevi použiti s sramoto?

**21** Beseda, ki je prišla Jeremiju od Gospoda, ko je kralj Sedekija k njemu poslal Malkijávega sina Pašhúrja in duhovnika Cefanjája, Maasejávega sina, rekoč:<sup>2</sup> »Poizvedi, prosim te za nas od Gospoda, kajti babilonski kralj Nebukadnezar pripravlja vojno zoper nas; če bo tako, da bo Gospod postopal z nami glede na vsa njegova čudovita dela, da bo ta lahko odšel od nas.«

<sup>3</sup> Potem jim je Jeremija rekel: »Tako boste rekli Sedekíju: <sup>4</sup> Tako govori Gospod, Izraelov Bog: »Glejte, nazaj bom obrnil bojna orožja, ki so v vaših rokah, s katerimi se borite zoper babilonskega kralja in zoper Kaldejce, ki vas oblegajo zunaj obzidij in jih zbral v sredi tega mesta.<sup>5</sup> Jaz sam se bom z iztegnjenou roko boril proti vam in z močnim laktom, celo v jezi in v razjarjenosti in v velikem besu.<sup>6</sup> Udaril bom prebivalce tega mesta, tako ljudi in živali. Umrli bodo od velike kužne bolezni.<sup>7</sup> Potem,« govori Gospod, »bom izročil Judovega kralja Sedekíja in njegove služabnike in ljudstvo in tiste, ki so preostali v tem mestu od kužne bolezni, od meča in od lakote, v roko babilonskega kralja Nebukadnezarja in v roko njihovih sovražnikov in v roko tistih, ki jim strežejo po življenu in ta jih bo udaril z ostrino meča; ne bo jim prizanesel niti ne bo imel sočutja niti usmiljenja.«

<sup>8</sup> Temu ljudstvu boš rekel: »Tako govori Gospod: »Glejte, pred vas sem postavil pot življenga in pot smrti.<sup>9</sup> Kdor ostaja v tem mestu bo umrl pod mečem, od lakote in od kužne bolezni. Toda kdor gre ven in pobegne h Kaldejcem, ki vas oblegajo, bo živel in mu bo njegovo življenje za plen.<sup>10</sup> Kajti svoj obraz sem naravnal zoper to mesto v zlo in ne v dobro,« govori Gospod; »le-to bo dano v roko babilonskega kralja in požgal ga bo zognjem.«

<sup>11</sup> Glede hiše Judovega kralja reci: »Poslušajte Gospodovo besedo:<sup>12</sup> O Davidova hiša,« tako govori Gospod: »Izvršujte sodbo zjutraj in osvobodite tega, ki je oplenjen, iz roke zatiralca, da ne bi moja razjarjenost odšla ven kakor ogenj in gorela, da tega nihče ne more pogasiti zaradi zla vaših početij.<sup>13</sup> Glej, jaz sem zoper tebe, o prebivalcu doline in skala ravnine,« govori Gospod, »ki praviš: »Kdo bo prišel dol zoper nas? Ali kdo bo vstopil na naša prebivališča?« <sup>14</sup> Toda kaznoval vas bom glede na sad vaših dejanj,« govori Gospod »in jaz bom vnel ogenj v njegovem gozdu in ta bo požrl vse stvari naokoli njega.««

**22** Tako govori Gospod: »Pojdi dol k hiši Judovega kralja in tam spregovori to besedo<sup>2</sup> in reci: »Poslušaj besedo od Gospoda, o Judov kralj, ki sediš na Davidovem prestolu, ti in tvoji služabniki in tvoje ljudstvo, ki vstopate pri teh velikih vrath.<sup>3</sup> Tako govori Gospod: »Izvršujte sodbo in pravičnost ter oplenjenega osvobodite iz roke zatiralca. Ne delajte napačno, ne delajte nasilja tujcu [niti] osirotemelu

niti vdovi niti ne prelivajte nedolžne krvi na tem kraju.<sup>4</sup> Kajti če zares storite to stvar, potem bodo tam, pri velikih vratih te hiše, vstopali kralji, sedeči na Davidovem prestolu, jahajoči na bojnih vozovih in na konjih, on, njegovi služabniki in njegovo ljudstvo.<sup>5</sup> Toda če ne boste poslušali teh besed, prisēzem pri sebi, govori Gospod, »da bo ta hiša postala opustošenje.«<sup>6</sup> Kajti tako govori Gospod kraljevi hiši Juda: »Ti si mi Gilead in glava Libanona, **vendar** te bom zagotovo spremenil [v] divjino in mesta, ki niso naseljena.<sup>7</sup> Zoper tebe bom pripravil uničevalce, vsakogar s svojimi orožji. Posekali bodo tvoje izbrane cedre in **jih** vrgli v ogenj.<sup>8</sup> Številni narodi bodo šli mimo tega mesta in vsak človek bo rekel svojemu sosedu: »Zakaj je Gospod tako storil temu velikemu mestu?«<sup>9</sup> Potem bodo odgovorili: »Ker so zapustili zavezo Gospoda, svojega Boga in oboževali druge bogove ter jim služili.«

<sup>10</sup> Ne jokajte za mrtvim niti ga ne objokujte, **temveč** boleče jokajte za tistim, ki gre proč, kajti ne bo se več vrnil niti ne bo videl svoje domače dežele.<sup>11</sup> Kajti tako govori Gospod glede Jošjevega sina Šalúma, Judovega kralja, ki je zakraljeval namesto svojega očeta Jošija, ki je odšel iz tega kraja: »Tja se ne bo več vrnil,<sup>12</sup> temveč bo umrl na kraju, kamor so ga odvedli v ujetništvo in ne bo več videl te dežele.«

<sup>13</sup> Gorje tistem, ki svojo hišo gradi z nepravičnostjo in svoje sobe s krivico; **ki** brez plačil uporablja pomoč svojega soseda in mu ne daje za njegovo delo;<sup>14</sup> ki pravi: »Zgradil si bom široko hišo in velike sobe in si izreže okna; in **ta je** obložena s cedrovino in pobarvana z živo rdečo.<sup>15</sup> Mar boš kraljeval, ker **se** zapiraš s cedrovino? Mar ni tvoj oče jedel, pil, izvajal sodbo in pravico in **je bilo** potem dobro z njim?<sup>16</sup> Sodil je primer revnega in pomoči potrebnega; tedaj **je bilo** dobro z **njim**. **Ali** ni **bilo** to poznati mene?<sup>17</sup> govori Gospod. <sup>18</sup> Toda tvoje oči in tvoje srce **sta** zgolj za tvojo pohlepnost, za prelivanje nedolžne krvi, za zatiranje in za nasilje, da **ga** počneš.<sup>19</sup> Zato tako govori Gospod glede Jojakima, Jošjevega sina, Judovega kralja: »Ne bodo žalovali za njim, **rekoč**: »Ah, moj brat!« ali »Ah, sestra!« Ne bodo žalovali za njim, **rekoč**: »Ah, gospod!« ali »Ah, njegova slava!«<sup>20</sup> Pokopan bo s pokopom osla, povlečen in vržen bo naprej onkraj velikih vrat [**prestolnice**] Jeruzalem.

<sup>20</sup> § Pojdij gor na Libanon in jokaj; povzdigni svoj glas v Bašánu in jokaj iz prehodov, kajti vsi tvoji ljubimci so uničeni.<sup>21</sup> Govoril sem ti v tvojem uspevanju, **toda** praviš: »Ne bom poslušala.« To **je bil** tvoj način od tvoje mladosti, da ne ubogaš mojega glasu.<sup>22</sup> Veter bo pojedel vse tvoje pastirje in tvoji ljubimci bodo šli v ujetništvo. Potem boš zagotovo osramočena in zbegana zaradi vse svoje zlobnosti.<sup>23</sup> O prebivalec Libanona, ki delaš svoje gnezdo na cedrah, kako pomilovanja vredna boš, ko pridejo nadte ostre bolečine, bolečina kakor ženski v porodnih mukah!<sup>24</sup> **Kakor** jaz živim,<sup>25</sup> govori Gospod, »čeprav bi bil Konija, sin Jojahína, Judovega kralja, za pečat na moji desnici, bi te vendar od tam izruval<sup>26</sup> in te izročil v roko tistih, ki ti strežejo po življenju in v roko **tisti**, katerih obraza se bojiš, celo v roko babilonskega kralja Nebukadnezarja in v roko Kaldejev.<sup>27</sup> Vrgel te bom ven in tvojo mati, ki te je nosila, v drugo deželo, kjer nista bila rojena, in tam bosta umrla.<sup>28</sup> Toda v deželo, kamor se želite vrniti, tja se ne bosta vrnila.<sup>29</sup> **Ali** je ta mož Konija preziran, polomljen malik? **Ali je on** posoda, v kateri ni zadovoljstva? Zakaj so izvrženi, on in njegovo seme in so vrženi v deželo, ki je ne poznajo?<sup>30</sup> O zemlja, zemlja, zemlja, poslušaj Gospodovo besedo.<sup>31</sup> Tako govori Gospod: »Zapiši tega moža brez otrok, moža, **ki ne bo** uspeval v svojih dneh, kajti noben mož iz njegovega semena ne bo uspeval, sedeč na Davidovem prestolu in ne bo več vladal v Judu.«

**23** »Gorje pastirjem, ki uničujejo in razganjajo ovce mojega pašnika!<sup>1</sup> govori Gospod. <sup>2</sup> Zato tako govori Gospod, Izraelov Bog, zoper pastirje, ki pasejo moje ljudstvo: »Razkropili ste moj trop in jih odgnali proč in jih niste obiskovali. Glejte, na vas bom obiskal zlo vaših dejanj,<sup>2</sup> govori Gospod.<sup>3</sup> Zbral bom preostanek svojega tropa iz vseh dežel, kamor sem jih pognal in ponovno jih bom privedel k njihovim stajam; in bodo plodne in se množile.<sup>4</sup> Postavil bom pastirje nad njimi, ki jih bodo pasli, in ne bodo se več bale niti bile prestrašene niti ne bodo trpeče pomanjkanja,<sup>5</sup> govori Gospod.

<sup>5</sup> »Glej, prihajajo dnevi,<sup>6</sup> govori Gospod, »ko bom Davidu vzdignil pravično Mladiko in Kralj bo vladal in uspeval in na zemlji bo izvajal sodbo in pravico.<sup>7</sup> V njegovih dneh bo Juda rešen in Izrael bo varno prebival. To **je** njegovo ime, s katerim bo imenovan: GOSPOD, NAŠA PRAVIČNOST.<sup>8</sup> Zato, glejte, prihajajo dnevi,<sup>9</sup> govori Gospod, »ko ne bodo več rekli: »Gospod živi, ki je Izraelove otroke privedel gor iz egiptovske dežele,<sup>10</sup> temveč »Gospod živi, ki jih je privedel gor in ki je vodil seme Izraelove hiše iz severne dežele in iz vseh dežel, kamor sem jih pognal; in prebivali bodo v svoji lastni deželi.«

<sup>9</sup> Moje srce znotraj mene je zlomljeno zaradi prerokov, vse moje kosti se tresejo. Podoben sem pijanemu človeku in podoben človeku, katerega je vino premagalo, zaradi Gospoda in zaradi besed njegove svetosti.<sup>10</sup> »Kajti dežela je polna zakonolomcev, kajti zaradi priseganja dežela žaluje. Prijetni kraji divjine so se posušili in njihova smer je zlo in njihova moč **ni** prava.<sup>11</sup> Kajti tako prerok kakor duhovnik

the widow, neither shed innocent blood in this place.<sup>4</sup> For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.<sup>5</sup> But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.<sup>6</sup> For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.<sup>7</sup> And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.<sup>8</sup> And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?<sup>9</sup> Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

<sup>10</sup> ¶ Weep ye not for the dead, neither bemoan him: **but** weep sore for him that goeth away: for he shall return no more, nor see his native country.

<sup>11</sup> For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:<sup>12</sup> But he shall die in the place whither they have led him captive, and shall see this land no more.

<sup>13</sup> ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: **that** useth his neighbour's service without wages, and giveth him not for his work;<sup>14</sup> That saith, I will build me a wide house and large chambers, and cutteth him out windows; and **it is** cieled with cedar, and painted with vermillion.<sup>15</sup> Shalt thou reign, because thou closest **thyself** in cedar? did not thy father eat and drink, and do judgment and justice, and then **it was** well with him?<sup>16</sup> He judged the cause of the poor and needy; then **it was** well with him: was not this to know me? saith the LORD.<sup>17</sup> But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.<sup>18</sup> Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!<sup>19</sup> He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

<sup>20</sup> ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.<sup>21</sup> I spake unto thee in thy prosperity; **but** thou saidst, I will not hear. This **hath been** thy manner from thy youth, that thou obeyedst not my voice.<sup>22</sup> The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.<sup>23</sup> O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!<sup>24</sup> As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;<sup>25</sup> And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.<sup>26</sup> And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.<sup>27</sup> But to the land whereunto they desire to return, thither shall they not return.<sup>28</sup> Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?<sup>29</sup> O earth, earth, earth, hear the word of the LORD.<sup>30</sup> Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

**23** Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.<sup>2</sup> Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.<sup>3</sup> And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.<sup>4</sup> And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

<sup>5</sup> ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.<sup>6</sup> In his days Judah shall be saved, and Israel shall dwell safely: and this **is** his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.<sup>7</sup> Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;<sup>8</sup> But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

<sup>9</sup> ¶ Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.<sup>10</sup> For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.<sup>11</sup> For both prophet and priest are profane; yea, in my house

have I found their wickedness, saith the LORD.<sup>12</sup> Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.<sup>13</sup> And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.<sup>14</sup> I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.<sup>15</sup> Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.<sup>16</sup> Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.<sup>17</sup> They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.<sup>18</sup> For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?<sup>19</sup> Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.<sup>20</sup> The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.<sup>21</sup> I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.<sup>22</sup> But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.<sup>23</sup> Am I a God at hand, saith the LORD, and not a God afar off?<sup>24</sup> Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth?<sup>25</sup> saith the LORD. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.<sup>26</sup> How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;<sup>27</sup> Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.<sup>28</sup> The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.<sup>29</sup> Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?<sup>30</sup> Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.<sup>31</sup> Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.<sup>32</sup> Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

<sup>33</sup> ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.<sup>34</sup> And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.<sup>35</sup> Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?<sup>36</sup> And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.<sup>37</sup> Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?<sup>38</sup> But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;<sup>39</sup> Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:<sup>40</sup> And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

**24** The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.<sup>2</sup> One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.<sup>3</sup> Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

<sup>4</sup> ¶ Again the word of the LORD came unto me, saying,<sup>5</sup> Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.<sup>6</sup> For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.<sup>7</sup> And I will give them an heart to know me, that I am the LORD: and they shall be

sta oskrunjena; da, v svoji hiši sem našel njuno zlobnost,<sup>8</sup> govoril Gospod.<sup>12</sup> Zato jim bo njihova pot kakor spolzke poti v temi, pognani bodo naprej in padli na nej, kajti zlo bom privedel nadnje, celo leto njihovega obiskanja,<sup>9</sup> govoril Gospod.<sup>13</sup> Videl sem nespametnost pri samarijskih prerokih. Prerokovali so pri Báalu in mojemu ljudstvu Izraeli povzročili, da zaide na kriva pota.<sup>14</sup> Tudi pri jeruzalemskih prerokih sem videl strašno stvar: zagrešujejo zakonolomstvo in hodijo v lažeh. Prav tako krepijo roke hudodelcem, da se nihče ne vrne od svoje zlobnosti. Vsi so mi kakor Sódoma in njeni prebivalci kakor Gomóra.<sup>15</sup> Zato tako govoril Gospod nad bojevniki glede prerokov: »Glej, hranil jih bom s pelinom in jih pripravil piti vodo iz žolča, kajti od jeruzalemskih prerokov je izšla oskrunjenost po vsej deželi.<sup>16</sup> Tako govoril Gospod nad bojevniki: »Ne poslušajte besed prerokov, ki vam prerokujejo. Delajo vas domišljave, govorijo videnje iz svojega lastnega srca in ne iz Gospodovih ust.<sup>17</sup> Tem, ki me prezirajo, nenehno pravijo: »GOSPOD je rekel: »Imeli boste mir;« in vsakomur, ki hodi po zamisli svojega lastnega srca, pravijo: »Nobeno zlo ne bo prišlo nad vas.<sup>18</sup> Kajti kdo je stal na posvetovanju pri Gospodu in zaznal ter slišal njegovo besedo? Kdo je opazil njegovo besedo in jo slišal?<sup>19</sup> Glej, vrtinčast veter od Gospoda je v razjarjenosti šel naprej, celo bridek vrtinčast veter; ta bo bridko padel na glavo zlobnih.<sup>20</sup> Jeza od Gospoda se ne bo vrnila, dokler ne izvrši in dokler ne izvede misli njegovega srca. V zadnjih dneh boste to popolno prudarili.<sup>21</sup> Teh prerokov nisem pošiljal, vendar tečejo; nisem jim govoril, vendar so prerokovali.<sup>22</sup> Toda če bi stali na mojem posvetu in storili mojemu ljudstvu, da sliši moje besede, potem bi jih obrnili iz njihovih zlih poti in od zla njihovih početij.<sup>23</sup> Ali sem jaz Bog pri roki,<sup>24</sup> govoril Gospod »in ne Bog daleč proč?<sup>25</sup> Ali se lahko kdo skrije na skravnih krajinah, da bi ga jaz ne videl?<sup>26</sup> govoril Gospod. »Mar ne napolnjujem neba in zemlje?<sup>27</sup> govoril Gospod. »Slišal sem kaj so rekli preroki, ki v mojem imenu prerokujejo laži, rekoč: »Sanjalo se mi je, sanjalo se mi je.<sup>28</sup> Doklej bo to v srcu prerokov, ki prerokujejo laži? Da, oni so preroki prevare svojega lastnega srca;<sup>29</sup> ki mislijo, da bi mojemu ljudstvu povzročili, da pozabi moje ime s svojimi sanjam, ki jih oni govorijo vsak mož svojemu sosedu, kakor so njihovi očetje pozabili moje ime zaradi Báala.<sup>30</sup> Prerok, ki ima sanje, naj ta pripoveduje sanje in kdor ima mojo besedu, naj zvesto govoril mojo besedu. Kaj je plevel v primerjavi s pšenico?<sup>31</sup> govoril Gospod, »in kakor kladivo, ki razbijajo skalo na košček?<sup>32</sup> § Glej, jaz sem zoper preroke,<sup>33</sup> govoril Gospod, »ki kradejo moje besede, vsakdo od svojega sosedja.<sup>34</sup> Glej, jaz sem zoper preroke,<sup>35</sup> govoril Gospod, »ki uporablajo svoje jezike in govorijo: »On pravi.<sup>36</sup> Glej, jaz sem zoper tiste, ki prerokujejo lažne sanje,<sup>37</sup> govoril Gospod» in jih pripovedujejo in mojemu ljudstvu povzročajo, da s svojimi lažmi in s svojo lahkotino zaide iz svojih poti, vendar jih nisem jaz poslal niti jim zapovedal, zato sploh ne bodo koristili temu ljudstvu,<sup>38</sup> govoril Gospod.

<sup>33</sup> »In ko te bo to ljudstvo, ali prerok ali duhovnik, vprašalo, rekoč: »Kaj je breme od Gospoda?<sup>39</sup> jim boš potem rekel: »Kakšno breme? Jaz vas bom celo zapustil,<sup>40</sup> govoril Gospod.<sup>34</sup> In kar se tiče preroka, duhovnika in ljudstva, ki bodo rekli: »Breme od Gospoda,« jaz bom celo kaznoval tistega moža in njegovo hišo.<sup>35</sup> Tako boste govorili vsak svojemu sosedu in vsak svojemu bratu: »Kaj je Gospod odgovoril?<sup>41</sup> in »Kaj je Gospod govoril?<sup>42</sup> Gospodovega bremena pa ne boste več omenjali, kajti vsakogar beseda bo njegovo breme, kajti sprevračali ste besede živega Boga, Gospoda nad bojevniki, našega Boga.<sup>37</sup> Tako boš govoril preroku: »Kaj ti je Gospod odgovoril?<sup>43</sup> in »Kaj je rekel Gospod?<sup>44</sup> Toda ker pravite: »Breme od Gospoda;<sup>45</sup> zato tako govoril Gospod, »Ker pravite to besedo: »Breme od Gospoda« in sem jaz poslal k vam, rekoč: »Ne boste rekli: »Breme od Gospoda;«<sup>46</sup> zato glejte, jaz, celo jaz, vas bom popolnoma pozabil in zapustil vas in mesto, ki sem ga dal vam in vašim očetom in vas vrgel iz svoje prisotnosti,<sup>47</sup> in nad vas bom privedel večno grajo in neprestano sramoto, ki ne bo pozabljena.<sup>48</sup>

**24** Gospod mi je pokazal in glej, dve košari fig sta bilipostavljeni pred Gospodovim templjem, potem ko je babilonski kralj Nebukadrezar odvedel ujetništvo Jehonija, sina Jojakima, Judovega kralja in Judove prince s tesarji in kovači iz Jeruzalema in jih privedel v Babilon.<sup>2</sup> Ena košara je imela zelo dobre fige, celo kakor fige, ki so najprej zrele, druga košara pa je imela zelo nespodobne fige, ki se niso mogle jesti, tako slabe so bile.<sup>3</sup> Potem mi je Gospod rekel: »Kaj vidiš Jeremija?<sup>4</sup> Rekel sem: »Fige, dobre fige, zelo dobre in slabe ter zelo slabe, ki ne morejo biti pojedene, tako slabe so.<sup>5</sup>

<sup>4</sup> Ponovno je prišla k meni Gospodova beseda, rekoč:<sup>5</sup> »Tako govoril Gospod, Izraelov Bog: »Podobno kot te dobre fige, tako bom priznal tiste, ki so odvedeni v ujetništvo od Juda, katere sem poslal ven iz tega kraja, v deželo Kaldejev, v njihovo dobro.<sup>6</sup> Kajti svoje oči bom naravnal nanje v dobro in jih ponovno privedel v to deželo. Pozidal jih bom in jih ne podiral, jih sadil in ne ruval.<sup>7</sup> Dal jim bom srce, da me spoznajo, da jaz sem Gospod. In oni bodo moje ljudstvo in jaz bom njihov Bog, kajti k meni se bodo vrnili s svojim celotnim srcem.

my people, and I will be their God: for they shall return unto me with their whole heart.

<sup>8</sup> ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: <sup>9</sup> And I will deliver them to be removed into all the kingdoms of the earth for **their** hurt, **to be** a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. <sup>10</sup> And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

**25** The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that **was** the first year of Nebuchadrezzar king of Babylon; <sup>2</sup> The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, <sup>3</sup> From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that **is** the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. <sup>4</sup> And the LORD hath sent unto you all his servants the prophets, rising early and sending **them**; but ye have not hearkened, nor inclined your ear to hear. <sup>5</sup> They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: <sup>6</sup> And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. <sup>7</sup> Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

<sup>8</sup> ¶ Therefore thus saith the LORD of hosts; Because ye have not heard my words, <sup>9</sup> Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. <sup>10</sup> Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. <sup>11</sup> And this whole land shall be a desolation, **and** an astonishment; and these nations shall serve the king of Babylon seventy years.

<sup>12</sup> ¶ And it shall come to pass, when seventy years are accomplished, **that** I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. <sup>13</sup> And I will bring upon that land all my words which I have pronounced against it, **even** all that is written in this book, which Jeremiah hath prophesied against all the nations. <sup>14</sup> For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

<sup>15</sup> ¶ For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. <sup>16</sup> And they shall drink, and be moved, and be mad, because of the sword that I will send among them. <sup>17</sup> Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: <sup>18</sup> **To wit**, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as **it is** this day; <sup>19</sup> Pharaoh king of Egypt, and his servants, and his princes, and all his people; <sup>20</sup> And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, <sup>21</sup> Edom, and Moab, and the children of Ammon, <sup>22</sup> And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which **are** beyond the sea, <sup>23</sup> Dedan, and Tema, and Buz, and all **that are** in the utmost corners, <sup>24</sup> And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, <sup>25</sup> And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, <sup>26</sup> And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which **are** upon the face of the earth: and the king of Sheshach shall drink after them. <sup>27</sup> Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. <sup>28</sup> And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. <sup>29</sup> For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

<sup>30</sup> Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread **the grapes**, against all the inhabitants of the earth. <sup>31</sup> A noise shall come **even** to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them **that are** wicked to the sword, saith the LORD. <sup>32</sup> Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. <sup>33</sup> And the slain of the LORD shall be at that

<sup>8</sup> Kakor slabe fige, ki se ne morejo jesti, tako so slabe; **c** zagotovo tako govori Gospod: <sup>9</sup> Tako bom izročil Judovega kralja Sedekija, njegove prince in Jeruzalemov preostanek, ki preostane in tej deželi in tiste, ki prebivajo v egiptovski deželi. <sup>10</sup> Izročil jih bom, da bodo odstranjeni v vsa zemeljska kraljestva, v **njihovo** škodo, **da bodo** graja in pugovor, zbadljivka in prekletstvo, na vseh krajih, kamor jih bom pognal. <sup>11</sup> Mednje bom poslal meč, lakoto in kužno bolezen, dokler ne bodo použiti iz dežele, ki sem jo dal njim in njihovim očetom.«

**25** Beseda, ki je prišla Jeremiju glede vsega Judovega ljudstva, v četrtem letu Jojakíma, Josíjevega sina, Judovega kralja, kar **je bilo** prvo leto babilonskega kralja Nebukadnezarja, <sup>2</sup> katero je prerok Jeremija govoril vsemu Judovemu ljudstvu in vsem prebivalcem Jeruzalema, rekoč: <sup>3</sup> »Od trinajstega leta Jošija, Amónovega sina, Judovega kralja, celo do današnjega dne, to **je** triindvajsetega leta, je prišla k meni Gospodova beseda in govoril sem vam, vzdigujč se zgodaj in govoril; toda niste prisluhnili. <sup>4</sup> Gospod je pošiljal k vam vse svoje služabnike preroke, vzdigujč jih zgodaj in **jih** posiljal; toda niste prisluhnili niti nagnili svojega ušesa, da bi prisluhnili. <sup>5</sup> Rekli so: »Sedaj se ponovno obrnite, vsakdo iz svoje zle poti in od hudobije svojih dejanj in prebivajte v deželi, ki jo je Gospod dal vam in vašim očetom na veke vekov, <sup>6</sup> in ne hodite za drugimi bogovi, da jim služite in da jih obožujete in ne dražite me do jeze deli svojih rok, in vam ne bom storil nobene škode.« <sup>7</sup> Vendar mi niste prisluhnili,« govoril Gospod; »da bi me lahko dražili do jeze deli svojih rok v svojo lastno škodo.«

<sup>8</sup> Zato tako govoril Gospod nad bojevniki: »Ker niste poslušali mojih besed, <sup>9</sup> glejte, poslal bom in vzel vse družine iz severa,« govoril Gospod »in babilonskega kralja Nebukadnezarja, mojega služabnika in privedel jih bom zoper to deželo in zoper njene prebivalce in zoper vse te narode naokoli in popolnoma jih bom uničil in jih naredil osuplost in posmeh in neprestana opustošenja. <sup>10</sup> Poleg tega bom od njih odvzel glas smeha in glas veselja, glas ženina in glas neveste, zvok mlinških kamnov in svetlobe sveče. <sup>11</sup> In ta celotna dežela bo opustošenje **in** osuplost; in ti narodi bodo sedemdeset let služili babilonskemu kralju.

<sup>12</sup> Ko pa se dovrši sedemdeset let, se bo zgodilo, **da** bom kaznoval babilonskega kralja in ta narod,« govoril Gospod, »zaradi njihove krivičnosti in deželo Kaldejev in naredil jo bom za neprestana opustošenja. <sup>13</sup> Nad to deželo bom privedel vse svoje besede, ki sem jih proglašil zoper njo, **celo** vse, kar je zapisano v tej knjigi, katero je Jeremija prerokoval zoper vse narode. <sup>14</sup> Kajti tudi številni narodi in veliki kralji izmed njih jim bodo služili. Poplačal jim bom glede na njihova dejanja in glede na dela njihovih lastnih rok.«

<sup>15</sup> Kajti tako mi govoril Gospod, Izraelov Bog: »Vzemi vinsko čašo te razjarjenosti pri moji roki in vsem narodom, h katerim te pošiljam, povzroči, da jo pijejo. <sup>16</sup> Pili bodo in bodo omajani in zmešani zaradi meča, ki ga bom poslal mednje.« <sup>17</sup> Potem sem vzel čašo pri Gospodovi roki in vsem narodom, h katerim me je Gospod poslal, sem dal, da pijejo: <sup>18</sup> **namreč** Jeruzalem in Judovim mestom, njihovim kraljem in njihovim princem, da jih naredim za opustošenje, osuplost, posmeh in prekletstvo; kakor **je to** ta dan; <sup>19</sup> faraon, egiptovskemu kralju, njegovim služabnikom, njegovim princem in vsemu njegovemu ljudstvu; <sup>20</sup> vsemu pomešanemu ljudstvu in vsem kraljem dežele Uc, vsem kraljem dežele Filistejcev, Aškelónu, Gazi, Ekrónu, preostanku iz Ašdóda, <sup>21</sup> Edómu, Moábu in Amónovim sinovom, <sup>22</sup> vsem tirskim kraljem, vsem sidónskim kraljem in kraljem otokov, ki **so** onstran morja, <sup>23</sup> § Dedánu, Temáju, Buzu in vsem, **ki so** na skrajnih vogalih <sup>24</sup> in vsem kraljem Arabije in vsem kraljem pomešanega ljudstva, ki prebivajo v puščavi <sup>25</sup> in vsem kraljem v Zimriju in vsem kraljem v Elámu in vsem kraljem v Mediji <sup>26</sup> in vsem kraljem na severu, daleč in bližu, enega z drugim in vsem kraljestvom sveta, ki **so** na obličju zemlje; in kralj v Šešál bo pil za njimi. <sup>27</sup> Zatorej jim boš rekel: »Tako govoril Gospod nad bojevniki, Izraelov Bog: »Pijte, bodite pijani, bljuvajte, padite in ne vstanite več zaradi meča, ki ga bom poslal med vas. <sup>28</sup> In zgodilo se bo, če odklonijo vzeti čašo iz twoje roke, da pijejo, potem jim boš rekel: »Tako govoril Gospod nad bojevniki: Zagotovo boste pili.« <sup>29</sup> Kajti, glejte, začenjam prinašati zlo na mesto, ki je imenovan z mojim imenom in ali naj bi bili vi popolnoma nekaznovani? Ne boste nekaznovani, kajti poklical bom meč nad vse prebivalce zemlje,« govoril Gospod nad bojevniki.

<sup>30</sup> Zato prerokuj zoper njih vse te besede in jim reci: »Gospod bo rjovel iz višine in izustil svoj glas iz svojega svetega prebivališča; mogočno bo rjovel nad svojim prebivališčem; zavpil bo kakor tisti, ki tlači **grozdje**, zoper vse prebivalce zemlje. <sup>31</sup> Hrup bo prišel **celo** do koncov zemlje, kajti Gospod ima pravdo z narodi, pravdal se bo z vsem mesom; te, **ki so** zlobni, bo izročil meču,« govoril Gospod. <sup>32</sup> Tako govoril Gospod nad bojevniki: »Glej, zlo bo šlo naprej od naroda do naroda in od zemeljskih obal se bo dvignil velik vrtinčast veter. <sup>33</sup> Umorjeni od Gospoda bodo

day from **one** end of the earth even unto the **other** end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

<sup>34</sup> ¶ Howl, ye shepherds, and cry; and wallow yourselves **in the ashes**, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. <sup>35</sup> And the shepherds shall have no way to flee, nor the principal of the flock to escape. <sup>36</sup> A voice of the cry of the shepherds, and an howling of the principal of the flock, **shall be heard**: for the LORD hath spoiled their pasture. <sup>37</sup> And the peaceable habitations are cut down because of the fierce anger of the LORD. <sup>38</sup> He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

**26** In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying, <sup>2</sup> Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word. <sup>3</sup> If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. <sup>4</sup> And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you, <sup>5</sup> To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending **them**, but ye have not hearkened; <sup>6</sup> Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

<sup>7</sup> So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

<sup>8</sup> ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded **him** to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. <sup>9</sup> Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

<sup>10</sup> ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's **house**. <sup>11</sup> Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

<sup>12</sup> ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard. <sup>13</sup> Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you. <sup>14</sup> As for me, behold, I **am** in your hand: do with me as seemeth good and meet unto you. <sup>15</sup> But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

<sup>16</sup> ¶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God. <sup>17</sup> Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, <sup>18</sup> Micah the Morasthit prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed **like** a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. <sup>19</sup> Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. <sup>20</sup> And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah: <sup>21</sup> And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; <sup>22</sup> And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt. <sup>23</sup> And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people. <sup>24</sup> Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

**27** In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying, <sup>2</sup> Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck, <sup>3</sup> And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; <sup>4</sup> And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; <sup>5</sup> I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom

na ta dan od **enega** konca zemlje do **drugega** konca zemlje. Ne bodo objokovani niti zbrani niti pokopani; za gnoj bodo na tleh.

<sup>34</sup> Tulite pastirji in jokajte; valjajte se **v pepelu** vodje tropa, kajti dnevi vašega klanja in vaših razpršenosti so dovršeni; padli boste kakor prijetna posoda. <sup>35</sup> Pastirji ne bodo imeli nobene poti, da bežijo niti glavni od tropa, da pobegnejo. <sup>36</sup> **Slišati bo** glas vpitja pastirjev in tuljenje vodje tropa, kajti Gospod je oplenil njihov pašnik. <sup>37</sup> Miroljubna prebivališča so posekana zaradi Gospodove krute jeze. <sup>38</sup> Zapustil je svoje skrivališče kakor lev, kajti njihova dežela je zapuščena zaradi okrutnosti zatiralca in zaradi njegove krute jeze.«

**26** Na začetku kraljevanja Jojakíma, Jošjevega sina, Judovega kralja, je prišla ta beseda od Gospoda, rekoč: <sup>2</sup> »Tako govori Gospod: ›Stoj v dvoru Gospodove hiše in govori vsem Judovim mestom, ki pridejo oboževat v Gospodovo hišo, vse besede, ki sem ti jih zapovedal, da jim jih govorиш; ne zmanjšaj niti besede. <sup>3</sup> Če bo tako, bodo prisluhnili in se obrnili, vsak človek iz svoje zle poti, da se lahko pokesam od zla, ki sem jim ga namenil storiti zaradi zla njihovih početij. <sup>4</sup> Rekel jim boš: ›Tako govori Gospod: ›Če mi ne boste prisluhnili, da se ravnate po moji postavi, ki sem jo postavil pred vas, <sup>5</sup> da prisluhnete besedam mojih služabnikov prerokov, katere sem posiljal k vam; zgodaj sem **jih** vzdigoval in **jih** posiljal, toda niste prisluhnili; <sup>6</sup> potem bom to hišo naredil podobno Šilu in to mesto naredil prekletstvo vsem narodom zemlje.«

<sup>7</sup> Tako so duhovniki, preroki in vse ljudstvo slišali Jeremija govoriti te besede v Gospodovi hiši.

<sup>8</sup> Pripetilo se je torej, ko je Jeremija končal govorjenje vsega, kar mu je Gospod zapovedal, da govori vsemu ljudstvu, da so ga duhovniki in preroki in vse ljudstvo zgrabili, rekoč: »Zagotovo boš umrl. <sup>9</sup> Zakaj si prerokoval v Gospodovem imenu, rekoč: ›Ta hiša bo podobna Šilu in to mesto bo zapuščeno, brez prebivalca?« In vse ljudstvo je bilo zbrano zoper Jeremija v Gospodovi hiši.

<sup>10</sup> Ko so Judovi princi slišali te stvari, potem so prišli gor iz kraljeve hiše h Gospodovi hiši in se usedli pri vhodu novih velikih vrat Gospodove **hiše**. <sup>11</sup> Potem so duhovniki in preroki spregovorili princem in vsemu ljudstvu, rekoč: »Ta mož **je** vreden, da umre, kajti prerokoval je zoper to mesto, kakor ste slišali s svojimi ušesi.«

<sup>12</sup> Potem je Jeremija spregovoril vsem princem in vsemu ljudstvu, rekoč: »Gospod me je poslal, da prerokujem zoper to hišo in zoper to mesto vse besede, ki ste jih slišali. <sup>13</sup> Zato sedaj poboljšajte svoje poti in svoja dejanja in ubogajte glas Gospoda, svojega Boga, in Gospod se bo pokesal od zla, ki ga je proglašil zoper vas. <sup>14</sup> Poglejte, kar se mene tiče, jaz **sem** v vaši roki. Ž menoj storite kakor se vam zdi dobro in primerno. <sup>15</sup> Toda zagotovo vedite, da će me boste usmrtili, boste zagotovo privedli nedolžno kri nadse, nad to mesto in nad njegove prebivalce, kajti resnično me je k vam poslal Gospod, da v vaša ušesa govorim vse te besede.«

<sup>16</sup> Potem so princi in vse ljudstvo rekli duhovnikom in prerokom: »Ta mož ni vreden, da umre, kajti govoril nam je v imenu Gospoda, našega Boga.« <sup>17</sup> Potem so vstali nekateri izmed starešin dežele in spregovorili vsemu zboru ljudstva, rekoč: <sup>18</sup> »Mihej Moršečan je prerokoval v dneh Ezekija, Judovega kralja in govoril vsemu Judovemu ljudstvu, rekoč: ›Tako govori Gospod nad bojevniki: ›Sion bo preoran kakor polje in Jeruzalem bo spremenjen v razvaline in gora hiše kakor visoki kraji gozda. <sup>19</sup> Ali ga je Judov kralj Ezekija in ves Juda sploh dal usmrtili? Mar se ni bal Gospoda in rotil Gospoda in se je Gospod pokesal zla, ki ga je proglašil zoper njih? Tako bi lahko prihranili veliko zoper naše duše. <sup>20</sup> Tam pa je bil tudi človek, ki je prerokoval v Gospodovem imenu, Urijá, sin Šemajája iz Kirját Jearima, ki je prerokoval zoper to mesto in zoper to deželo, glede na vse Jeremijeve besede. <sup>21</sup> Ko je kralj Jojakím, z vsemi svojimi mogičnimi možmi in vsemi princi, slišal njegove besede, je kralj iskal, da ga usmrти. Toda, ko je Urijá to slišal, je bil prestrašen in pobegnil ter odšel v Egipt. <sup>22</sup> Kralj Jojakím pa je poslal može v Egipt, **in sicer** Ahbórjevega sina Elnatána in **nekaterem** može z njim v Egipt. <sup>23</sup> Ti so Urijá spravili iz Egipta in ga privedli h kralju Jojakímu, ki ga je usmrtil z mečem in njegovo truplo vrgel v grobove preprostega ljudstva. <sup>24</sup> Kljub temu je bila roka Šafanovega sina Ahikáma z Jeremijem, da ga ne bi predali v roko ljudstva, da ga usmrти.

**27** Na začetku kraljevanja Jojakíma, Jošjevega sina, Judovega kralja, je prišla Jeremiju ta beseda od Gospoda, rekoč: <sup>2</sup> »Tako mi govori Gospod: ›Naredi si vezi in jarme in si jih položi na svoj vrat <sup>3</sup> in jih posilji edómskemu kralju, moábskemu kralju, amónskemu kralju, tirskeemu kralju in k sidónskemu kralju, po roki poslancev, ki so prišli v Jeruzalem k Judovemu kralju Sedekiju <sup>4</sup> in jim zapovej, da rečejo svojim gospodarjem: ›Tako govori Gospod nad bojevniki, Izraelov Bog. ›Tako boste rekli svojim gospodarjem: <sup>5</sup> Jaz sem naredil zemljo, človeka in živali, ki **so** na zemlji, s svojo veliko močjo in s svojim razširjenim laktom in izročil sem jo komur se je meni zdelo

primerno. <sup>6</sup> Sedaj sem vse te dežele dal v roko svojega služabnika, babilonskega kralja Nebukadnezarja in tudi živali polja sem mu izročil, da mu služijo. <sup>7</sup> § Vsi narodi bodo služili njemu, njegovemu sinu in sinu njegovega sina, dokler ne pride pravi čas njegove dežele, potem pa ga bodo zasužnili mnogi narodi in veliki kralji. <sup>8</sup> In zgodilo se bo, *da* narodi in kraljestva, ki ne bodo služili istemu babilonskemu kralju Nebukadnezarju in ki svojega vrata ne bodo položili pod jarem babilonskega kralja, da bom ta narod kaznoval,« govori Gospod, »z mečem in z lakoči in s kužno boleznijo, dokler jih ne použijem s svojo roko. <sup>9</sup> Zato ne prisluhnite niti svojim prerokom, niti vedeževalcem, niti sanjačem, niti uročevalcem, niti svojim čarodejem, ki vam govorijo, rekoč: »Ne boste služili babilonskemu kralju,« <sup>10</sup> kajti prerokujejo vam laž, da bi vas odstranili daleč od vaše dežele; in da bi vas jaz izgnal in bi se vi pogubili. <sup>11</sup> Toda narodi, ki svoj vrat privedejo pod jarem babilonskega kralja in mu služijo, tiste bom pustil ostati mirne v njihovi lastni deželi,« govori Gospod; »in obdelovali jo bodo in prebivali v njej.

<sup>12</sup> Tudi Judovemu kralju Sedekiju sem spregovoril glede na vse te besede, rekoč: »Privedi vaše vratove pod jarem babilonskega kralja in služite njemu in njegovemu ljudstvu in živite. <sup>13</sup> Zakaj bi umirali ti in tvoje ljudstvo, pod mečem, z lakoči in kužno boleznijo, kakor je Gospod govoril zoper narod, ki ne bo služil babilonskemu kralju? <sup>14</sup> Zato ne prisluhnite besedam prerokov, ki vam govorijo, rekoč: »Ne boste služili babilonskemu kralju,« kajti laž vam prerokujejo. <sup>15</sup> Kajti jaz jih nisem poslal,« govori Gospod, »vendar v mojem imenu prerokujejo laž, da bi vas jaz lahko izgnal ven in bi se pogubili, vi in preroki, ki vam prerokujejo.« <sup>16</sup> Govoril sem tudi duhovnikom in vsemu temu ljudstvu, rekoč: »Tako govoril Gospod: »Ne prisluhnite besedam svojih prerokov, ki vam prerokujejo, rekoč: »Glejte, posode Gospodove hiše bodo sedaj v kratkem ponovno privedeni nazaj iz Babilona,« kajti prerokujejo vam laž. <sup>17</sup> Ne prisluhnite jim. Služite babilonskemu kralju in živite. Zakaj bi bilo to mesto opustošeno? <sup>18</sup> Toda če *bi bili* preroki in bi bila Gospodova beseda z njimi, naj sedaj naredijo posredovanje h Gospodu nad bojevniki, da posode, ki so ostale v Gospodovi hiši *in* v hiši Judovega kralja in Jeruzalemu, da ne gredo v Babilon.

<sup>19</sup> Kajti tako govoril Gospod nad bojevniki glede stebrov, glede morja, glede podnožij in glede preostanka posod, ki preostajajo v tem mestu, <sup>20</sup> katerih babilonski kralj Nebukadnezar ni vzel, ko je odveden proč v ujetništvo Jehonija, Jojakimovega sina, Judovega kralja, iz Jeruzalema v Babilon in vse plemeči iz Juda in Jeruzalema. <sup>21</sup> Da, tako govoril Gospod nad bojevniki, Izraelov Bog, glede posod, ki so ostale *v* Gospodovi hiši *in* v hiši Judovega in jeruzalemskega kralja: <sup>22</sup> odnesene bodo v Babilon in tam bodo do dneva, ko jih obiščem,« govori Gospod, »potem jih bom privadel gor in jih ponovno vrnil na ta kraj.«

**28** Pripetilo se je isto leto, v začetku kraljevanja Judovega kralja Sedekija, v četrtem letu *in* v petem mesecu, *da* mi je spregovoril Hananjá, sin preroka Azúrja, ki je *bil* iz Gibeóna, v Gospodovi hiši, v prisotnosti duhovnikov in vsega ljudstva, rekoč: <sup>2</sup> »Tako govoril Gospod nad bojevniki, Izraelov Bog, rekoč: »Zlomil sem jarem babilonskega kralja. <sup>3</sup> V dveh letih bom ponovno na ta kraj privadel vse posode Gospodove hiše, ki jih je babilonski kralj Nebukadnezar vzel iz tega kraja in jih odnesel v Babilon. <sup>4</sup> Ponovno bom na ta kraj privadel Jehonija, sina Jojakíma, Judovega kralja, z vsemi Judovimi ujetniki, ki so šli v Babilon,« govori Gospod, »kajti jaz bom zlomil jarem babilonskega kralja.«

<sup>5</sup> Potem je prerok Jeremija rekел preroku Hananjáju, v prisotnosti duhovnikov in v prisotnosti vsega ljudstva, ki je stal v Gospodovi hiši, <sup>6</sup> celo prerok Jeremija je rekel: »Amen. Gospod naj tako stori. Gospod naj izpolni twoje besede, ki si jih prerokoval, da ponovno privede posode Gospodove hiše in vse, kar je odvedeno ujetlo, iz Babilona na ta kraj. <sup>7</sup> Kljub temu poslušaj sedaj te besede, ki jih govorim v twoja ušesa in v ušesa vsega ljudstva. <sup>8</sup> Preroki, ki so bili pred menoj in pred teboj od davnine, so prerokovali tako zoper mnoge dežele kakor zoper velika kraljestva, o vojni in o zlu in o kužni bolezni. <sup>9</sup> Prerok, ki prerokuje o miru, ko se bo zgodila prerokova beseda, *potem* bo prerok znan, da ga je resnično poslal Gospod.«

<sup>10</sup> Potem je prerok Hananjá snel jarem iz vrata preroka Jeremija in ga zlomil. <sup>11</sup> Hananjá je spregovoril v prisotnosti vsega ljudstva, rekoč: »Tako govoril Gospod: »Celo tako bom zlomil jarem babilonskega kralja Nebukadnezarja iz vrata vseh narodov, v času dveh polnih let.« <sup>12</sup> In prerok Jeremija je odšel svojo pot.

<sup>12</sup> Potem je Gospodova beseda prišla *preroku* Jeremiju, potem ko je prerok Hananjá zlomil jarem iz vrata preroka Jeremija, rekoč: <sup>13</sup> »Pojd in povej Hananjáju, rekoč: »Tako govoril Gospod: »Zlomil si lesene jarne, toda zanje boš naredil želesne jarne.« <sup>14</sup> Kajti tako govoril Gospod nad bojevniki, Izraelov Bog: »Železen jarem sem položil na vrat vseh teh narodov, da bodo lahko služili babilonskemu kralju Nebukadnezarju; in služili mu bodo in dal sem mu tudi poljske živali.«

it seemed meet unto me. <sup>6</sup> And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. <sup>7</sup> And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. <sup>8</sup> And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. <sup>9</sup> Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: <sup>10</sup> For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. <sup>11</sup> But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

<sup>12</sup> ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. <sup>13</sup> Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon? <sup>14</sup> Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you. <sup>15</sup> For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you. <sup>16</sup> Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you. <sup>17</sup> Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste? <sup>18</sup> But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

<sup>19</sup> ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, <sup>20</sup> Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; <sup>21</sup> Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem; <sup>22</sup> They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

**28** And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying, <sup>2</sup> Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. <sup>3</sup> Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: <sup>4</sup> And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

<sup>5</sup> ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, <sup>6</sup> Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place. <sup>7</sup> Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; <sup>8</sup> The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. <sup>9</sup> The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

<sup>10</sup> ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. <sup>11</sup> And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

<sup>12</sup> ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, <sup>13</sup> Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. <sup>14</sup> For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

<sup>15</sup> ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie. <sup>16</sup> Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD. <sup>17</sup> So Hananiah the prophet died the same year in the seventh month.

**29** Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; <sup>2</sup> (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) <sup>3</sup> By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, <sup>4</sup> Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; <sup>5</sup> Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them; <sup>6</sup> Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. <sup>7</sup> And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

<sup>8</sup> ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. <sup>9</sup> For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

<sup>10</sup> ¶ For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. <sup>11</sup> For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. <sup>12</sup> Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. <sup>13</sup> And ye shall seek me, and find *me*, when ye shall search for me with all your heart. <sup>14</sup> And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

<sup>15</sup> ¶ Because ye have said, The LORD hath raised us up prophets in Babylon; <sup>16</sup> Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity; <sup>17</sup> Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. <sup>18</sup> And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: <sup>19</sup> Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them*; but ye would not hear, saith the LORD.

<sup>20</sup> ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon: <sup>21</sup> Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; <sup>22</sup> And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; <sup>23</sup> Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

<sup>24</sup> ¶ **Thus** shalt thou also speak to Shemaiah the Nehelamite, saying, <sup>25</sup> Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, <sup>26</sup> The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. <sup>27</sup> Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? <sup>28</sup> For therefore he sent unto us *in* Babylon, saying, This *captivity* is long: build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them. <sup>29</sup> And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

<sup>30</sup> ¶ Then came the word of the LORD unto Jeremiah, saying, <sup>31</sup> Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: <sup>32</sup> Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that

<sup>15</sup> Potem je prerok Jeremija rekel preroku Hananjáju: »Prisluhni sedaj Hananjá: »Gospod te ni poslal, temveč ti zavajaš to ljudstvo, da zaupa v laž.« <sup>16</sup> Zato tako govori Gospod: »Glej, vrgel te bom iz obličja zemlje. To leto boš umrl, ker si učil upor zoper Gospoda.« <sup>17</sup> Tako je prerok Hananjá to isto leto umrl, v sedmem mesecu.

**29** Torej to *so* besede pisma, ki ga je prerok Jeremija poslal iz Jeruzalema preostanku starešin, ki so bili odvedeni ujeti, duhovnikom, prerokom in vsemu ljudstvu, katerega je Nebukadnezar ujete odvedel iz Jeruzalema v Babilon <sup>2</sup> (potem so bili kralj Jehonija, kraljica, evnuhi, princi iz Juda in Jeruzalema ter tesarji in kovači odvedeni iz Jeruzalema) <sup>3</sup> po roki Šafanovega sina Elasá in Hillkijávega sina Gemarjá (katera je Judov kralj Sedekija poslal v Babilon k babilonskemu kralju Nebukadnezaru), rekoč: <sup>4</sup> »Tako govori Gospod nad bojevniki, Izraelov Bog, vsem, ki so odvedeni ujeti, katerim sem povzročil, da so odvedeni proč iz Jeruzalema v Babilon: <sup>5</sup> »Zgradite si hiše in prebivajte *v njih*, zasadite vrtove in jehte njihov sad, <sup>6</sup> jemljite si žene in zaplodite sinove ter hčere, in vzemite žene za svoje sinove in svoje hčere dajte soprogom, da bodo lahko rodile sinove in hčere, da boste tam lahko povečani in ne zmanjšani. <sup>7</sup> Iščite mir mestu, kamor sem vam povzročil, da ste bili odvedeni ujeti in zanj molite h Gospodu, kajti v njegovem miru boste vi imeli mir.«

<sup>8</sup> Kajti tako govori Gospod nad bojevniki, Izraelov Bog: »Naj vas vaši preroki in vaši vedeževalci, ki *so* v vaši sredi, ne zavajajo, niti ne prisluhnite svojim sanjam, ki ste jim povzročili, da so sanjane. <sup>9</sup> Kajti lažno vam prerokujejo v mojem imenu. Nisem jih poslal,« govori Gospod.

<sup>10</sup> Kajti tako govori Gospod: »Da vas bom po tem, ko bo v Babilonu dovršenih sedemdeset let, obiskal in izvēdel svojo dobro besedo napram vam, v tem, da povzročim, da se vrnete na ta kraj. <sup>11</sup> Kajti poznam misli, ki jih mislim napram vam,« govori Gospod, »misli miru in ne zla, da vam dam pričakovani konec. <sup>12</sup> Takrat boste klicali k meni in boste šli in molili k meni in vam bom prisluhnil. <sup>13</sup> Iskali me boste *in me* našli, ko me boste iskali z vsem svojim srcem. <sup>14</sup> Dal se vam bom najti,« govori Gospod, »in vaše ujetništvo bom odvrnil proč in zbral vas bom izmed vseh narodov in iz vseh krajev, kamor sem vas pregnal,« govori Gospod, »in jaz vas bom ponovno privedel na kraj, od koder sem vam povzročil, da ste bili odvedeni ujeti.

<sup>15</sup> Ker ste rekli: »Gospod nam je v Babilonu vzdignil preroke; <sup>16</sup> *vedite*, da tako govori Gospod o kralju, ki sedi na Davidovem prestolu in o vsemu ljudstvu, ki prebiva v tem mestu *in* o vaših bratih, ki niso šli z vami naprej v ujetništvo; <sup>17</sup> tako govori Gospod nad bojevniki: »Poglejte, nadnje bom poslal meč, lakoto in kužno bolezen in naredil jih bom kot ogabne fige, ki se ne morejo pojesti, ker so tako zle. <sup>18</sup> Preganjal jih bom z mečem, z lakoto in s kužno boleznijo in izročil jih bom, da bodo odstranjeni k vsem kraljestvom zemlje, da bodo prekletstvo, osuplost, posmeh in graja med vsemi narodi, kamor sem jih pregnal, <sup>19</sup> ker niso prisluhnili mojim besedam,« govori Gospod, »ki sem jim jih pošiljal po svojih služabnikih prerokih, *jih* zgodaj vzdigoval in pošiljal; toda vi niste hoteli poslušati,« govori Gospod.

<sup>20</sup> »Poslušajte torej besedo od Gospoda, vsi vi iz ujetništva, katere sem poslal iz Jeruzalema v Babilon. <sup>21</sup> Tako govori Gospod nad bojevniki, Izraelov Bog o Kolajevemu sinu Ahábu, in o Maasejávemu sinu Sedekiju, ki vam prerokujeta laž v mojem imenu: »Glejte, izročil ju bom v roko babilonskega kralja Nebukadnezarja in ta ju bo ubil pred vašimi očmi. <sup>22</sup> Od njiju bo vse Judovo ujetništvo, ki *je* v Babilonu, povzelo prekletstvo, rekoč: »Gospod naj ti stori kakor Sedekiju in kakor Ahábu, ki ju je babilonski kralj pekel na ognju, <sup>23</sup> ker sta zagrešila podlost v Izraelu in zagrešila zakonolomstvo z ženami svojih sosedov in v mojem imenu govorila lažnive besede, ki jima jih nisem zapovedal. Celo vedel sem *in sem* priča,« govori Gospod.

<sup>24</sup> ,**Tako** boš tudi ti govoril Šemajáju Nehelaméjcu, rekoč: <sup>25</sup> Tako govori Gospod nad bojevniki, Izraelov Bog, rekoč: »Ker si v svojem imenu poslal pisma vsemu ljudstvu, ki *so* v Jeruzalemu in k duhovniku Cefanjáju, Maasejávemu sinu in vsem duhovnikom, rekoč: <sup>26</sup> »Gospod te je postavil za duhovnika namesto duhovnika Jojadája, da bi bili častniki v Gospodovi hiši, za vsakega človeka, *ki je* zmešan in se dela preroka, da ga bi vtaknil v ječo in v klade. <sup>27</sup> Zdaj torej zakaj nisi grajal Jeremija iz Anatóta, ki se vam dela preroka? <sup>28</sup> Kajti zato je poslal k nam *v* Babilon, rekoč: »To *ujetništvo* je dolgo. Zgradite si hiše in prebivajte *v njih*, zasadite vrtove in jehte sad od njih.« <sup>29</sup> Duhovnik Cefanjá je to pismo prebral v ušesa preroka Jeremija.

<sup>30</sup> Potem je prišla Gospodova beseda Jeremiju, rekoč: <sup>31</sup> »Pošlji k vsem tem iz ujetništva, rekoč: »Tako govori Gospod glede Šemajája Nehelaméjca: »Zato, ker je ta Šemajá prerokoval zoper vas, pa ga nisem poslal jaz in vam je storil, da zaupate v laž, <sup>32</sup> zato tako govori Gospod: »Glejte, kaznoval bom Šemajája Nehelaméjca in njegovo seme. Ne bo imel človeka, da prebiva med tem ljudstvom; niti ne bo gledal dobrega,

ki ga bom storil za svoje ljudstvo,« govori Gospod; »ker je učil upor zoper Gospoda.«»

**30** Beseda, ki je prišla Jeremiju od Gospoda, rekoč: <sup>2</sup> »Tako govori Gospod, Izraelov Bog, rekoč: »V knjigo si zapiši vse besede, ki sem ti jih govoril. <sup>3</sup> Kajti glej, prihajajo dnevi,« govori Gospod, »da bom ponovno privedel ujetništvo svojega ljudstva Izraela in Juda,« govori Gospod, »in povzročil jim bom, da se vrnejo v deželo, ki sem jo dal njihovim očetom in oni jo bodo vzeli v last.«»

<sup>4</sup> To so besede, ki jih je Gospod govoril glede Izraela in glede Juda. <sup>5</sup> Kajti tako govori Gospod: »Slišali smo glas trepetanja, strahu in ne miru. <sup>6</sup> Vprašajte torej in poglejte ali je mož v porodnih mukah z otrokom? Zakaj vidim vsakega moža s svojimi rokami na svojih ledijh, kakor žensko v porodnih mukah in so vsi obraz postali bledi? <sup>7</sup> Ojoj! Kajti ta dan je velik, tako da mu ni noben podoben. To je celo čas Jakobove stiske, toda rešen bo iz nje. <sup>8</sup> Kajti to se bo zgodilo na ta dan,« govori Gospod nad bojevniki, »da bom zlomil njegov jarem s tvojega vrata in raztrgal tvoje vezi in tujcem ne bo več sužnjeval, <sup>9</sup> temveč bodo služili Gospodu, svojemu Bogu in Davidu, svojemu kralju, katerega jin bom vzdignil.

<sup>10</sup> Zato se ne boj, o moj služabnik Jakob,« govori Gospod; »niti ne bodi zaprepaden, o Izrael, kajti, glej, rešil te bom od daleč in tvoje seme iz dežele njihovega ujetništva. Jakob se bo vrnil in bo v miru in bo tiho in nihče ga ne bo prestrašil. <sup>11</sup> Kajti jaz sem s teboj,« govori Gospod, »da te rešim. Čeprav naredim poln konec vsem narodom, kamor sem te razkropil, vendar iz tebe ne bom naredil polnega konca, temveč te bom grajal po meri in te ne bom pustil povsem nekaznovanega. <sup>12</sup> Kajti tako govori Gospod: »Tvoja poškodb je nezaceljiva in tvoja rana je boleča. <sup>13</sup> Nobenega ni, da zagovarja tvoj primer, da bi bil lahko obvezan. Nobenih zdravilnih zdravil nimaš. <sup>14</sup> Vsi tvoji ljubimci so te pozabili. Ne iščejo te; kajti ranil sem te z rano sovražnika, s kaznovanjem krutega, zaradi množice tvojih krivičnosti, ker so tvoji grehi narasli. <sup>15</sup> Zakaj vpiješ zaradi svoje stiske? Tvoja bridkost je neozdravljava zaradi množice tvoje krivičnosti. Ker so tvoji grehi narasli, sem ti jaz storil te stvari. <sup>16</sup> Zatorej bodo vsi, ki te pozirajo, požrti, in vsi tvoji nasprotniki, vsak izmed njih, bodo šli v ujetništvo, in tisti, ki te plenijo, bodo plen in vse to ukradeno blago na tebi bom dal za plen. <sup>17</sup> Kajti jaz ti bom obnovil zdravje in jaz te bom ozdravil tvojih ran,« govori Gospod, »ker so te imenovali Izobčenec, rekoč: »To je Sion, katerega noben človek ne išče.«

<sup>18</sup> Tako govori Gospod: »Glej, ponovno bom privedel ujetništvo Jakobovih šotorov in se usmilil njegovih bivališč, in mesto bo zgrajeno na svojem lastnem kupu in palača bo ostala po svoji lastni navadi. <sup>19</sup> Iz njih bo izšlo zahvaljevanje in glas tistih, ki se veselijo. Pomnožil jih bom in ne bo jih malo; prav tako jih bom proslavil in ne bodo majhni. <sup>20</sup> Tudi njihovi otroci bodo kakor poprej in njihova skupnost bo utrjena pred meno, kazoval pa bom vse, ki jih zatirajo. <sup>21</sup> § Njihovi plemeči bodo izmed njih in njihov voditelj bo izšel iz njihove srede. Povzročil mu bom, da se približa in pristopil bo k meni, kajti kdo je ta, ki daje svojemu srcu jamstvo, da se mi približa?« govori Gospod. <sup>22</sup> Vi boste moje ljudstvo in jaz bom vaš Bog.« <sup>23</sup> Glej, vrtinčast veter od Gospoda gre naprej v razjarjenostjo, nenehen vrtinčast veter; boleče bo padel na glavo zlobnih. <sup>24</sup> Gospodova kruta jeza se ne bo vrnila, dokler ne bo tega storil in dokler ne izpolni namene svojega srca. V zadnjih dneh boste to preudarili.

**31** »Isti čas,« govori Gospod, »bom jaz Bog vsem Izraelovim družinam in oni bodo moje ljudstvo.« <sup>2</sup> Tako govori Gospod: »Ljudstvo, ki je preostalo od meča, je našlo milost v divjini; celo Izrael, ko sem odšel, da mu povzročim, da počiva.«» <sup>3</sup> Gospod se mi je prikazal od davnine, rekoč: »Da, ljubil sem te z večno ljubeznijo, zato sem te pritegnil z ljubečo skrbnostjo. <sup>4</sup> Ponovno te bom zgradil in boš zgrajena, o devica Izraelova. Ponovno boš okrašena s svojimi bobniči in šla naprej na plese tistih, ki se veselijo. <sup>5</sup> Še boš sadila trte na gorah Samarije. Sadilci bodo sadili in **jih** bodo jedli kakor običajne stvari. <sup>6</sup> Kajti dan bo, da bodo stražarji na gori Efrájm klicali: »Vstanite in pojdimo gon na Sion h Gospodu, svojemu Bogu.« <sup>7</sup> Kajti tako govori Gospod: »Prepevajte z veseljem zaradi Jakoba in vzklikajte med vodjem narodov. Razglašajte, hvilate in recite: »O Gospod, reši svoje ljudstvo, Izraelov ostaneck.« <sup>8</sup> Glej, privedel jih bom iz severne dežele in jih skupaj zbral iz obal zemlje in z njimi slepe ter hrome, skupaj nosečnico in tisto, ki je v porodnih mukah skupaj z otrokom, velika skupina se bo vrnila tja. <sup>9</sup> Prišli bodo z jokanjem in s ponižnimi prošnjami jih bom vodil. Povzročil jim bom, da hodijo po ravni poti ob rekah vodá, na kateri se ne bodo spotaknili, kajti jaz sem oče Izraelu in Efrájm je moj prvorojenec.«

<sup>10</sup> Poslušajte Gospodovo besedo: »O vi narodi in razglasite jo na oddaljenih otokih ter recite: »Kdor je razkropil Izraela, ga bo zbral in ga varoval, kakor pastir **stori** svojemu tropu.« <sup>11</sup> Kajti Gospod je odkupil Jakoba in ga izpustil proti odkupnini iz roke **tistega, ki je bil** močnejši od njega. <sup>12</sup> Zato bodo prišli in prepevali na višini Siona in skupaj bodo tekli h Gospodovi dobroti zaradi pšenice, zaradi vina,

I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

**30** The word that came to Jeremija from the LORD, saying, <sup>2</sup> Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. <sup>3</sup> For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

<sup>4</sup> ¶ And these are the words that the LORD spake concerning Israel and concerning Judah. <sup>5</sup> For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. <sup>6</sup> Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? <sup>7</sup> Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. <sup>8</sup> For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: <sup>9</sup> But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

<sup>10</sup> ¶ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. <sup>11</sup> For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. <sup>12</sup> For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. <sup>13</sup> There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

<sup>14</sup> All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. <sup>15</sup> Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. <sup>16</sup> Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. <sup>17</sup> For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

<sup>18</sup> ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

<sup>19</sup> And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. <sup>20</sup> Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. <sup>21</sup> And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. <sup>22</sup> And ye shall be my people, and I will be your God. <sup>23</sup> Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. <sup>24</sup> The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

**31** At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. <sup>2</sup> Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. <sup>3</sup> The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. <sup>4</sup> Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. <sup>5</sup> Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. <sup>6</sup> For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. <sup>7</sup> For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. <sup>8</sup> Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. <sup>9</sup> They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

<sup>10</sup> ¶ Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. <sup>11</sup> For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. <sup>12</sup> Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the

flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.<sup>13</sup> Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.<sup>14</sup> And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

<sup>15</sup> ¶ Thus saith the LORD; A voice was heard in Ramah, lamentation, **and** bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they **were** not.<sup>16</sup> Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.<sup>17</sup> And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

<sup>18</sup> ¶ I have surely heard Ephraim bemoaning himself **thus**; Thou hast chastised me, and I was chastised, as a bullock unaccustomed **to the yoke**: turn thou me, and I shall be turned; for thou **art** the LORD my God.<sup>19</sup> Surely after that I was turned, I repented; and after that I was instructed, I smote upon **my** thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.<sup>20</sup> Is Ephraim my dear son? **is he** a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.<sup>21</sup> Set thee up waymarks, make thee high heaps: set thine heart toward the highway, **even the way which thou wentest**: turn again, O virgin of Israel, turn again to these thy cities.

<sup>22</sup> ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.<sup>23</sup> Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, **and** mountain of holiness.<sup>24</sup> And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they **that** go forth with flocks.<sup>25</sup> For I have sated the weary soul, and I have replenished every sorrowful soul.<sup>26</sup> Upon this I awaked, and beheld; and my sleep was sweet unto me.

<sup>27</sup> ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.<sup>28</sup> And it shall come to pass, **that** like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.<sup>29</sup> In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.<sup>30</sup> But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

<sup>31</sup> ¶ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:<sup>32</sup> Not according to the covenant that I made with their fathers in the day **that** I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:<sup>33</sup> But this **shall be** the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.<sup>34</sup> And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

<sup>35</sup> ¶ Thus saith the LORD, which giveth the sun for a light by day, **and** the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts **is** his name:<sup>36</sup> If those ordinances depart from before me, saith the LORD, **then** the seed of Israel also shall cease from being a nation before me for ever.<sup>37</sup> Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

<sup>38</sup> ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.<sup>39</sup> And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.<sup>40</sup> And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, **shall be** holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

**32** The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which **was** the eighteenth year of Nebuchadrezzar.<sup>2</sup> For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which **was** in the king of Judah's house.<sup>3</sup> For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;<sup>4</sup> And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;<sup>5</sup> And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

zaradi olja in zaradi mladičev izmed tropa in od črede. Njihova duša bo kakor namakan vrt in sploh ne bodo več žalovali.<sup>13</sup> Potem se bo devica veselila na plesu, tako mladeniči in stari skupaj, kajti njihovo žalovanje bom obrnil v radost in jaz jih bom potolažil in jim dal, da se veselijo od njihove bridkosti.<sup>14</sup> Dušo duhovnikov bom nasilit z obiljem in moje ljudstvo bo nasičeno z mojo dobroto,**govori** Gospod.

<sup>15</sup> Tako govori Gospod: »Glas je bil slišan v Rami, žalovanje **in** grenko jokanje. Rahela, jokajoč za svojimi otroci, je odklanjala biti potolažena zaradi svojih otrok, ker jih **ni bilo**.<sup>16</sup> Tako govori Gospod: »Svoj glas zadrži pred jokanjem in svoje oči pred solzami, kajti tvoje delo bo nagrajeno,**govori** Gospod, **in** ponovno bodo prišli iz sovražnikove dezele.<sup>17</sup> Upanje je v tvojem koncu,**govori** Gospod, »da bodo twoji otroci ponovno prišli k svoji lastni meji.

<sup>18</sup> Zagotovo sem slišal Efrájima **tako** žalovati: »Kaznoval si me in bil sem kaznovan, kakor bikec nenavajen **jarma**. Obrni me in bom obrnjen, kajti ti **si** Gospod, moj Bog.<sup>19</sup> Zagotovo sem se pokesal, potem ko sem bil obrnjen; in potem ko sem bil poučen, sem udaril na **svoje** stegno. Osramočen sem bil, da, celo zbgan, ker sem nosil grajo svoje mladosti.<sup>20</sup> **Ali je** Efrájim moj dragi sin? **Je on** prijeten otrok? Kajti odkar sem gorovil zoper njega, se ga še vedno iskreno spominjam, zato je moja notranjost zaskrbljena zanj; zagotovo se ga bom usmilil,**govori** Gospod.<sup>21</sup> Postavi kažipote, naredi si visoke kupe. Svoje srce naravnaj proti glavnim cestim, poti, **po kateri** si hodila. Ponovno se obrni, o devica Izraelova, ponovno se obrni k tem tvojim mestom.«

<sup>22</sup> Doklej boš hodila okoli, o ti odpadla hči? Kajti Gospod je ustvaril novo stvar na zemlji: »Ženska bo obdajala moškega.«<sup>23</sup> Tako govori Gospod nad bojevniki, Izraelov Bog: »Še bodo uporabljali ta govor v Judovi deželi in njenih mestih, ko bom ponovno privedel njihovo ujetništvo;**Govor** [naj] te blagoslovi, o prebivališče pravice **in** gora svetosti.<sup>24</sup> In tam bodo skupaj prebivali v samem Judu in v vseh njihovih mestih, poljedelci in tisti, **ki** gredo naprej s tropi.<sup>25</sup> Kajti nasilit sem izmučeno dušo in na novo napolnil vsako žalostno dušo.«<sup>26</sup> Ob tem sem se prebudil in pogledal, in moje spanje mi je bilo sladko.

<sup>27</sup> »Glej, prihajajo dnevi,**govori** Gospod, »da bom Izraelovo hišo in Judovo hišo posejal s človeškim semenom in s semenom živali.<sup>28</sup> In zgodilo se bo, **da** kakor sem stražil nad njimi, da izrujem, da zlomim, da zrušim, da uničim in da prizadenem, takoj bom stražil nad njimi, da gradim in da sadim,**govori** Gospod.<sup>29</sup> V tistih dneh ne bodo več rekle: »Očetje so jedli kisel grozd, zobje otrok pa so skominasti.<sup>30</sup> Temveč bo vsak umrl zaradi svoje lastne krivičnosti. Vsak človek, ki je kisel grozd, bodo njegovi zobje skominasti.

<sup>31</sup> Glej, prihajajo dnevi,**govori** Gospod, »da bom sklenil novo zavezo z Izraelovo hišo in z Judovo hišo.<sup>32</sup> Ne glede na zavezo, ki sem jo sklenil z njihovimi očeti na dan, **ko** sem jih prijel za roko, da jih privedem ven iz egiptovske dežele. Tisto mojo zavezo so prelomili, čeprav sem jim bil soprog,**govori** Gospod.<sup>33</sup> Toda to **bo** zaveza, ki jo bom sklenil z Izraelovo hišo: »Po tistih dneh,**govori** Gospod, »bom svojo postavo položil v njihove notranje dele in jo zapisal v njihova srca, in bom njihov Bog in oni bodo moje ljudstvo.«<sup>34</sup> Ne bodo več učili vsak svojega soseda in vsak svojega brata, rekoč: »Sposoznajte Gospoda,**kajti** vsi me bodo poznali, od najmanjšega izmed njih, do največjega izmed njih,**govori** Gospod,**kajti** odpustil bom njihovo krivičnost in njihovega greha se ne bom več spominjal.«

<sup>35</sup> Tako govori Gospod, ki daje sonce za svetobo podnevi **in** odredbe o luni in zvezdah za svetobo ponoči, ki razdeljuje morje, ko njegovi valovi rjovijo; Gospod nad bojevniki **je** njegovo ime.<sup>36</sup> »Če te odredbe odidejo izpred mene,**govori** Gospod, **potem** bo tudi Izraelovo seme prenehalo biti narod pred meno na veke.<sup>37</sup> Tako govori Gospod: »Če se lahko izmeri nebo zgoraj in se raziščejo temelji zemlje spodaj, bom prav tako zavrgel Izraelovo seme, zaradi vsega tega, kar so storili,**govori** Gospod.

<sup>38</sup> »Glej, prihajajo dnevi,**govori** Gospod, »da bo mesto zgrajeno Gospodu, od Hananélovega stolpa do vogalnih velikih vrat.<sup>39</sup> Merilna vrvica bo šla še naprej, vodila bo na hrib Garéb in ga obkrožila do Goe.<sup>40</sup> In celota dolina trupel in pepela in vsa polja do potoka Kidrona, do vogala konjskih velikih vrat proti vzhodu, **bodo** sveta Gospodu; ta ne bo več izruvana niti razrušena na veke.«

**32** Beseda, ki je prišla Jeremiju od Gospoda, v desetem letu Judovega kralja Sedekija, kar **je bilo** osemnajsto leto Nebukadnezarja.<sup>2</sup> Kajti takrat je kralj babilonske vojske oblegal Jeruzalem in prerok Jeremija je bil zaprt na dvorišču ječe, ki **je bila** v hiši Judovega kralja.<sup>3</sup> Kajti Judov kralj Sedekija ga je zaprl, rekoč: »Zakaj prerokuješ in praviš: »Tako govori Gospod, »Glejte, to mesto bom izročil v roko babilonskega kralja in on ga bo zavzel.<sup>4</sup> Judov kralj Sedekija ne bo pobegnil iz roke Kaldejcev, temveč bo zagotovo izročen v roko babilonskega kralja in bo z njim govoril od ust do ust in njegove oči bodo gledale njegove oči,<sup>5</sup> in on bo vodil Sedekija v Babilon in tam bo dokler ga ne obiščem,**govori** Gospod. »Čeprav se borite s Kaldejci, ne boste uspeli.«

<sup>6</sup> Jeremija je rekel: »K meni je prišla Gospodova beseda, rekoč: <sup>7</sup> »Glej, Hanamél, sin twojega strica Salúma, bo prišel k tebi, rekoč: »Kupi si moje polje, ki je v Anatótu, kajti pravica odkupitve je tvoja, da ga kupiš.« <sup>8</sup> Tako je Hanamél, sin mojega strica, prišel k meni na dvorišče ječe, glede na Gospodovo besedo in mi rekel: »Kupi moje polje, prosim te, ki je v Anatótu, ki je v Benjaminovi deželi, kajti pravica dedičine je tvoja in odkupitev je tvoja; kupi ga zase.« Potem sem vedel, da je bila to Gospodova beseda. <sup>9</sup> Polje sem kupil od Hanaméla, sina mojega strica, ki je bil v Anatótu in mu odtehtal denar, celo sedemnajst šeklov srebra. <sup>10</sup> Podpisal sem dokaz, ga zapečatil, vzel priče in mu na tehtnici odtehtal denar. <sup>11</sup> Tako sem vzel dokaz o nakupu, tako tistega, ki je bil zapečaten glede na postavo in običaj in tistega, ki je bil odprt. <sup>12</sup> Dokaz o nakupu sem dal Nerijájevemu sinu Baruhu, Maasejájevemu sinu, pred očmi Hanaméla, sina mojega strica in v prisotnosti prič, ki so podpisali knjigo o nakupu pred vsemi Judi, ki so sedeli na dvorišču ječe.

<sup>13</sup> Vpričo njih sem Baruhu naročil, rekoč: <sup>14</sup> »Tako govori Gospod nad bojevniki, Izraelov Bog: »Vzemi te dokaze, ta dokaz o nakupu, oba, [tega], ki je zapečaten in ta dokaz, ki je odprt, in ju daj v lončeno posodo, da se bosta lahko ohranila mnogo dni. <sup>15</sup> Kajti tako govori Gospod nad bojevniki, Izraelov Bog: »V tej deželi boste ponovno imeli v lasti hiše, polja in vinograde.«

<sup>16</sup> Torej ko sem dokaz o nakupu izročil Nerijájevemu sinu Baruhu, sem molil h Gospodu, rekoč: <sup>17</sup> »Ah, Gospod Bog! Glej, naredil si nebo in zemljo s svojo veliko močjo in iztegnjenim laktom in zate ni nič pretežko. <sup>18</sup> Ti izkazuješ ljubečo skrbnost tisočim in poplačaš krivičnost očetov in naročje njihovih otrok za njimi. Veliki, Mogočni Bog, Gospod nad bojevniki je njegovo ime, <sup>19</sup> velik v nasvetu in mogočen v delu, kajti tvoje oči so odprte na vseh poteh človeških sinov, da daš vsakemu glede na njegove poti in glede na sad njegovih ravnanj, <sup>20</sup> ki si postavil znamenja in čudeže v egiptovski deželi, celo do današnjega dne in v Izraelu in med drugimi ljudmi, in si si naredil ime, kakor na ta dan. <sup>21</sup> Svoje ljudstvo Izrael si izpeljal iz egiptovske dežele, z znamenji in s čudeži, z močno roko, z iztegnjenim laktom in v veliko strahoto in jim dal to deželo, katero si prisegel njihovim očetom, da jim jo daš, deželo, kjer tečete mleko in med. <sup>23</sup> Vstopili so vanjo in jo vzeli v last, toda niso ubogali twojega glasu niti hodili po svoji postavi. Od vsega, kar si jim zapovedal storiti, niso storili ničesar. Zato si storil, da pride nadnje vse to zlo. <sup>24</sup> Glej okope, prišli so v mesto, da ga zavzamejo; in mesto je izročeno v roko Kaldejcem, ki se borijo zoper njega zaradi meča, zaradi lakote in zaradi kužne bolezni in kar si govoril, se je zgodilo; in glej, ti to vidiš. <sup>25</sup> Ti, o Gospod Bog, si mi rekel: »Kupi si polje za denar in vzemi priče, kajti mesto je izročeno v roko Kaldejcem.«

<sup>26</sup> Potem je prišla beseda od Gospoda Jeremiju, rekoč: <sup>27</sup> »Glej, jaz sem Gospod, Bog vsega mesa, ali je zame katerakoli stvar pretežka?« <sup>28</sup> Zato tako govori Gospod: »Glej, to mesto bom izročil v roko Kaldejcov in v roko babilonskega kralja Nebukadnezarja in ta ga bo zavzel. <sup>29</sup> Kaldejci, ki se borijo zoper to mesto, bodo prišli in vžgali ogenj nad tem mestom in ga zažgali, s hišami, na katerih strehah so darovali kadiilo Báalu in izlivali pitne daritve drugim bogovom, da me dražijo do jeze. <sup>30</sup> Kajti Izraelovi otroci in Judovi otroci so od svoje mladosti pred menoj poceli zgolj zlo, kajti Izraelovi otroci so me z deli svojih rok samo dražili do jeze,« govori Gospod. <sup>31</sup> Kajti to mesto mi je bilo kakor izzivanje moje jeze in moje razjarjenosti od dneva, ko so ga zgradili, celo do današnjega dne, da bi ga odstranil izpred svojega obraza, <sup>32</sup> zaradi vsega zla Izraelovih otrok in Judovih otrok, ki so ga storili, da me dražijo k jezi, oni, njihovi kralji, njihovi princi, njihovi duhovniki, njihovi preroki, Judovi možje in prebivalci Jeruzalema. <sup>33</sup> Obrnilsi so mi hrbet in ne obraza, čeprav sem jih učil, zgodaj vzdigoval in jih učil, vendar niso prisluhnili, da bi sprejeli poučevanje. <sup>34</sup> Temveč so v hišo, ki je imenovana z mojim imenom, postavili svoje ogabnosti, da jo omadežujejo. <sup>35</sup> Zgradili so visoke kraje Báalu, ki so v dolini sina Hinómovega, da svojim sinovom in svojim hčeram povzročijo, da gredo skozi ogenj k Molohu; kar jim nisem zapovedal niti mi ni prišlo na misel, da storijo to ogabnost, da Judu povzročijo, da greši.«

<sup>36</sup> Sedaj torej tako govori Gospod, Izraelov Bog, glede tega mesta, o katerem pravite: »Izročen bo v roko babilonskega kralja, z mečem, z lakoto in s kužno boleznijo. <sup>37</sup> Glejte, zbral jih bom iz vseh dežel, kamor sem jih pognal v svoji jezi, v svoji razjarjenosti in v velikem besu; in ponovno jih bom privadel na ta kraj in povzročil jim bom, da varno prebivajo. <sup>38</sup> Oni bodo moje ljudstvo in jaz bom njihov Bog. <sup>39</sup> Dal jim bom eno srce in eno pot, da se me bodo lahko bali na veke, v dobro njim in njihovim otrokom za njimi. <sup>40</sup> Z njimi bom sklenil večno zavezo, da se ne bom odvrnil proc od njih, da jim delam dobro; toda svoj strah bom položil v njihova srca, da ne bodo odslí od mene. <sup>41</sup> Da, razveseljeval se bom nad njimi, da jim delam dobro in v tej deželi jih bom zagotovo sadil s svojim celotnim srcem in s svojo celotno dušo.«

<sup>6</sup> ¶ And Jeremiah said, The word of the LORD came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. <sup>8</sup> So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD. <sup>9</sup> And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. <sup>10</sup> And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. <sup>11</sup> So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: <sup>12</sup> And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

<sup>13</sup> ¶ And I charged Baruch before them, saying, <sup>14</sup> Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. <sup>15</sup> For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

<sup>16</sup> ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, <sup>17</sup> Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: <sup>18</sup> Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name, <sup>19</sup> Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: <sup>20</sup> Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day; <sup>21</sup> And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; <sup>22</sup> And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; <sup>23</sup> And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: <sup>24</sup> Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. <sup>25</sup> And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

<sup>26</sup> ¶ Then came the word of the LORD unto Jeremiah, saying, <sup>27</sup> Behold, I am the LORD, the God of all flesh: is there any thing too hard for me? <sup>28</sup> Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: <sup>29</sup> And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. <sup>30</sup> For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. <sup>31</sup> For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, <sup>32</sup> Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. <sup>33</sup> And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. <sup>34</sup> But they set their abominations in the house, which is called by my name, to defile it. <sup>35</sup> And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

<sup>36</sup> ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; <sup>37</sup> Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: <sup>38</sup> And they shall be my people, and I will be their God: <sup>39</sup> And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: <sup>40</sup> And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. <sup>41</sup> Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and

with my whole soul.<sup>42</sup> For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.<sup>43</sup> And fields shall be bought in this land, whereof ye say, *It is desolate without man or beast; it is given into the hand of the Chaldeans.*<sup>44</sup> Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

**33** Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,<sup>2</sup> Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD *is his name;*<sup>3</sup> Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.<sup>4</sup> For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;<sup>5</sup> They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.<sup>6</sup> Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.<sup>7</sup> And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.<sup>8</sup> And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

**¶** And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

**10** Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,<sup>11</sup> The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is good*; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.<sup>12</sup> Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.<sup>13</sup> In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.<sup>14</sup> Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

**15** **¶** In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.<sup>16</sup> In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness.

**17** **¶** For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;<sup>18</sup> Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

**19** **¶** And the word of the LORD came unto Jeremiah, saying,<sup>20</sup> Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;<sup>21</sup> **Then** may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.<sup>22</sup> As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.<sup>23</sup> Moreover the word of the LORD came to Jeremiah, saying,<sup>24</sup> Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.<sup>25</sup> Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;<sup>26</sup> Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

**34** The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,<sup>2</sup> Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:<sup>3</sup> And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth

<sup>42</sup> Kajti tako govoril Gospod: »Kakor sem privadel vso to veliko zlo nad to ljudstvo, tako bom nadnje privadel vse dobro, ki sem jim ga obljudil.<sup>43</sup> Polja se bodo kupovala in tej deželi, o kateri pravite: »**Ta je** zapuščena, brez človeka ali živali; ta je izročena v roko Kaldejcem.<sup>44</sup> Ljudje bodo polja kupovali za denar, podpisovali dokaze, **jih** pečatili in jemali priče v Benjaminovi deželi in v krajih okoli Jeruzalema, v Judovih mestih, gorskih mestih, dolinskih mestih in v mestih na jugu, kajti jaz bom njihovemu ujetništvu povzročil, da se vrne,« govoril Gospod.«

**33** Poleg tega je beseda od Gospoda drugič prišla Jeremiju, medtem ko je bil še zaprt na dvorišču ječe, rekoč:<sup>2</sup> »Tako govoril Gospod, ki to dela, Gospod, ki je to oblikoval, da to osnuje, Gospod je njegovo ime.<sup>3</sup> Kliči k meni in ti bom odgovoril in ti pokazal velike in mogočne stvari, ki jih ne poznaš.<sup>4</sup> Kajti tako govoril Gospod, Izraelov Bog, glede hiš tega mesta in glede hiš Judovih kraljev, ki so zrušene z okopij in z mečem:<sup>5</sup> Prišli so, da se borijo s Kaldejci, toda **to je**, da jih napolnijo s trupli mož, katere sem umoril v svoji jezi in v svoji razjarjenosti in svoj obraz sem zaradi vse zlobnosti skril pred tem mestom.<sup>6</sup> Glej, privadel bom zdravje in zdravilo, jih ozdravil in jim razodel obilje miru in resnice.<sup>7</sup> Povzročil bom Judovemu ujetništvu in Izraelovemu ujetništvu, da se vrnejo in jih bom zgradil kakor poprej.<sup>8</sup> Očistil jih bom pred vso njihovo krivičnostjo, s katero so grešili zoper mene, in oprostil jim bom vse njihove krivičnosti, s katerimi so grešili in s katerimi so se pregrešili zoper mene.

**9** To mi bo ime radosti, hvala in čast pred vsemi narodi zemlje, ki bodo slušali vse dobro, ki jim ga storim. Bali se bodo in trepetali zaradi vse dobrote in zaradi vsega uspevanja, katerega sem priskrbel.«

**10** Tako govoril Gospod: »Ponovno se bo na tem kraju, za katerega pravite, **[da] bo** zapuščen, brez človeka in brez živali, **torej** v Judovih mestih in na ulicah Jeruzalema, ki so zapuščene, brez človeka in brez naseljenca in brez živali, slišal<sup>11</sup> glas radosti in glas veselja, glas ženina in glas neveste, glas tistih, ki bodo rekli: »Hvalite Gospoda nad bojevniki, kajti Gospod **je** dober, kajti njegovo usmiljenje **vztraja** na veke, *in od* teh, ki bodo prinašali žrtve hvale v Gospodovo hišo. Kajti povzročil bom vrnitez ujetništvu dežele, kakor na začetku,« govoril Gospod.<sup>12</sup> Tako govoril Gospod nad bojevniki: »Ponovno bo na tem kraju, ki je zapuščen, brez človeka in brez živali in v vseh njegovih mestih, prebivališče pastirjev, ki bodo **svojim** tropom povzročali, da se uležejo.<sup>13</sup> V gorskih mestih, v dolinskih mestih, v mestih na jugu, v Benjaminovi deželi, v krajih okoli Jeruzalema in v Judovih mestih bodo tropi ponovno prehajali pod rokama tistega, ki **jih** prešteva,« govoril Gospod.<sup>14</sup> Glej, prihajajo dnevi,« govoril Gospod, »da bom izpolnil to dobro stvar, ki sem jo obljudil Izraelovi hiši in Judovi hiši.

**15** V tistih dneh in v tistem času, bom povzročil, da Davidu zraste Mladika pravičnosti, in on bo izvršil sodbo in pravičnost v deželi.

**16** V tistih dneh bo Juda rešen in **[prestolnica]** Jeruzalem bo varno prebivala, in to **je ime**, s katerim bo imenovana: »Gospod, naša pravičnost.«

**17** Kajti tako govoril Gospod: »Davidu nikoli ne bo manjkalo moža, da sedi na prestolu Izraelove hiše,<sup>18</sup> niti ne bo duhovnikom Lévijevcem manjkal mož pred meno, da daruje žgalne daritve in da vžiga jedilne daritve in da opravlja nenehno klavno daritev.««

**19** Gospodova beseda je prišla Jeremiju, rekoč:<sup>20</sup> »Tako govoril Gospod: »Če lahko prelomite mojo zavezo dneva in mojo zavezo noči in da ne bo več dneva in noči v njunem obdobju,<sup>21</sup> **potem** bo lahko tudi moja zaveza z Davidom, mojim služabnikom, prelomljena, da ne bi imel sina, da kraljuje na njegovem prestolu, in z duhovnikom Lévijevci, mojimi služabniki.<sup>22</sup> Kakor vojska neba ne more biti prešteta niti morski pesek izmerjen, tako bom pomnožil seme Davida, svojega služabnika in Lévijevce, ki mi služijo.««<sup>23</sup> Poleg tega je Gospodova beseda prišla Jeremiju, rekoč:<sup>24</sup> »Mar ne preudarjaš tega, kar je to ljudstvo govorilo, rekoč: »Dve družini, kateri je Gospod izbral, je celo zavrgel.« Tako so prezirali moje ljudstvo, da ne bi bilo več narod pred njimi.«<sup>25</sup> Tako govoril Gospod: »Če ne **bi bilo** moje zaveze z dnevom in nočjo **in če** ne bi določil odredb o nebu in zemlji,<sup>26</sup> potem bom zavrgel Jakobovo seme in Davida, svojega služabnika, **tako** da ne bom vzel **nobenega** iz njegovega semena, **da bi bili** vladarji nad semenom Abrahama, Izaka in Jakoba, kajti njihovemu ujetništvu bom povzročil, da se vrnejo in se jih bom usmilil.««

**34** Beseda, ki je prišla Jeremiju od Gospoda, ko se je babilonski kralj Nebukadnezar, vsa njegova vojska, vsa zemeljska kraljestva njegovega gospodstva in vse ljudstvo borilo zoper **[prestolnico]** Jeruzalem in zoper vsa njena mesta, rekoč:<sup>2</sup> »Tako govoril Gospod, Izraelov Bog: »Pojdi in govoril Judovemu kralju Sedekiju in mu povej: »Tako govoril Gospod: »Glej, to mesto bom izročil v roko babilonskega kralja in ta ga bo požgal z ognjem.<sup>3</sup> Ti ne boš pobegnil iz njegove roke, temveč boš zagotovo zajet in izročen v njegovo roko, in tvoje oči bodo gledale oči babilonskega kralja in ta bo govoril s teboj od ust do ust

in šel boš v Babilon.<sup>4</sup> Vendar poslušaj besedo od Gospoda, o Judov kralj Sedekija: »Tako govori Gospod o tebi: ›Ne boš umrl pod mečem, temveč boš umrl v miru, in s sežigi [dišav] tvojim očetom, prejšnjim kraljem, ki so bili pred teboj; tako bodo sežgali dišave zate; in oni te bodo objokovali, rekoč: ›Ah, gospod! Kajti jaz sem proglašil besedo,« govori Gospod.<sup>5</sup> Potem je prerok Jeremija vse te besede govoril Judovemu kralju Sedekiju v Jeruzalemu,<sup>6</sup> ko se je vojska babilonskega kralja borila zoper Jeruzalem in zoper vsa Judova mesta, ki so ostala, zoper Lahiš in zoper Azéko, kajti ta obrambna mesta so preostala od Judovih mest.

<sup>8</sup> To je beseda, ki je prišla Jeremiju od Gospoda, potem ko je kralj Sedekija sklenil zavezo z vsem ljudstvom, ki je bilo v Jeruzalemu, da jim razglasli svobodo,<sup>9</sup> da naj bi vsak človek pustil svojega sluga in vsak človek svojo deklo, ki je Hebrejec ali Hebrejka, oditi prosti, da naj ne bi bil nihče postrežen od njih, torej od svojega brata Juda.<sup>10</sup> Torej ko so vsi princi in vse ljudstvo, ki je vstopilo v zavezo, slišalo, da naj bi vsak pustil svojega sluga in vsakdo svojo deklo oditi prosti, da naj si nihče izmed njih ne pusti več streči od njih, potem so ubogali in jim pustili oditi.<sup>11</sup> Toda potem so se obrnili nazaj in veleli služabnikom in pomočnicam, katere so pustili oditi proste, da se vrnejo in jih privedli v podjarmljenje za služabnike in za pomočnice.

<sup>12</sup> Zato je Gospodova beseda prišla k Jeremiju od Gospoda, rekoč: »Tako govori Gospod, Izraelov Bog: ›Zavezo sem sklenil z vašimi očeti na dan, ko sem jih izpeljal iz egiptovske dežele, iz hiše sužnosti, rekoč:<sup>14</sup> ›Ob koncu sedmih let pustite oditi vsak mož svojega brata Hebrejca, ki ti je bil prodan; in ko ti je služil šest let, ga boš pustil od sebe oditi prostega.‹ Toda vaši očetje mi niso prisluhnili niti nagnili svojega ušesa.<sup>15</sup> In sedaj ste bili obrnjeni in storili pravilno v mojem pogledu v razglašanju svobode vsak človek svojemu sosedu; in pred menoj ste sklenili zavezo v hiši, ki je imenovana z mojim imenom.<sup>16</sup> Toda obrnili ste se in oskrnili moje ime in veleli vsak človek svojemu služabniku in vsak mož svoji pomočnici, katere ste v njihovo zadovoljstvo spustili na svobodo, da se vrnejo in jih privedli v podjarmljenje, da so vam za služabnike in pomočnice.<sup>17</sup> Zato tako govori Gospod: ›Niste mi prisluhnili v razglašanju svobode, vsak človek svojemu bratu in vsak človek svojemu sosedu. Glejte, razglasam vam svobodo,« govori Gospod, »meču, kužni bolezni in lakoti, in storil vam bom, da boste odstranjeni v vsa kraljestva zemlje.<sup>18</sup> In jaz bom dal ljudi, ki so prestopali mojo zavezo, ki niso izpolnjevali besed zaveze, ki so jo sklenili pred menoj, ko so tele preklali na polovico in šli med njegovima deloma,<sup>19</sup> Judove prince in jeruzalemske prince, evnuhe in duhovnike in vse ljudstvo dežele, ki so šli med deloma teleta;<sup>20</sup> jaz jih bom celo izročil v roko njihovih sovražnikov in v roko tistih, ki jim strežejo po življenju. Njihova trupla bodo za hrano perjadi neba in zemeljskim živalim.<sup>21</sup> Judovega kralja Sedekija in njegove prince bom izročil v roko njihovih sovražnikov in v roko tistih, ki jim strežejo po življenju in v roko kralja babilonske vojske, ki so šli gor od vas.<sup>22</sup> Glej, zapovedal bom,« govori Gospod, »in jim povzročil, da se vrnejo k temu mestu; in bojevali se bodo zoper njega, ga zavzeli in ga požgali z ognjem in jaz bom Judova mesta naredil opustošenje brez prebivalca.<sup>23</sup>«

**35** Beseda, ki je prišla Jeremiju od Gospoda v dneh Jojakíma, Jošijevega sina, Judovega kralja, rekoč:<sup>2</sup> »Pođi v hišo Rehábovcv in jim govori in jih privedi v Gospodovo hišo, v eno izmed sob in jim daj piti vino.<sup>3</sup> Potem sem vzel Jaazarjá, Jeremijevega sina, sina Habacinjájevega in njegove brate in vse njegove sinove in celotno hišo Rehábovcv;<sup>4</sup> in jih privadel v Gospodovo hišo, v sobo sinov Hanána, Jigdaljájevega sina, Božjega moža, ki je bila pri sobi princev, ki je bila nad sobo Salúmovega sina Maasejája, čuvaja vrat.<sup>5</sup> Pred sinove hiše Rehábovcv sem postavil vrče, polne vina in čaše ter jim rekel: »Pijte vino.<sup>6</sup> Toda rekli so: »Nobenega vina ne bomo pili, kajti Jonadáb, sin Rehába, naš oče, nam je zapovedal, rekoč: ›Nobenega vina ne boste pili niti vi niti vaši sinovi na veke.<sup>7</sup> Niti ne boste gradili hiše, niti sejali semena, niti sadili vinograda, niti imeli karkoli, temveč boste vse svoje dni prebivali v šotorih, da boste lahko mnogo dni živel in deželi, kjer ste tuji.<sup>8</sup> Tako smo ubogali glas Rehábovega sina Jonadába, našega očeta, v vsem, kar nam je določil, da vse naše dni ne pijemo nobenega vina, ne mi, ne naše žene, ne naši sinovi niti naše hčere,<sup>9</sup> niti da si ne gradimo hiš, da bi prebivali v njih, niti nimamo vinograda, niti polja, niti semena,<sup>10</sup> temveč smo prebivali v šotorih in ubogali in storili glede na vse, kar nam je naš oče Jonadáb zapovedal.<sup>11</sup> Toda pripetilo se je, ko je babilonski kralj Nebukadnezar prišel gor v to deželo, da smo rekli: »Pridimo in pojdimo v Jeruzalem zaradi strahu pred vojsko Kaldejcev in zaradi strahu pred sirske vojsko<sup>12</sup> in tako prebivajmo pri Jeruzalemu.<sup>13</sup>«

<sup>12</sup> Potem je prišla beseda od Gospoda Jeremiju, rekoč:<sup>13</sup> »Tako govori Gospod nad bojevniki, Izraelov Bog: »Pojdite in povejte ljudem Juda in prebivalcem Jeruzalema: ›Ali ne boste sprejeli poučevanja, da prisluhnete mojim besedam?« govori Gospod.<sup>14</sup> Beseda Rehábovega sina Jonadába, ki jih je zapovedal svojim sinovom, naj ne pijejo vina, se izvršujejo, kajti do današnjega dne ne pijejo, temveč ubogajo zapoved

to mouth, and thou shalt go to Babylon.<sup>4</sup> Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword: <sup>5</sup> But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.<sup>6</sup> Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,<sup>7</sup> When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

<sup>8</sup> ¶ This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;<sup>9</sup> That every man should let his manservant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.<sup>10</sup> Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.<sup>11</sup> But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

<sup>12</sup> ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,<sup>13</sup> Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,<sup>14</sup> At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.<sup>15</sup> And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:<sup>16</sup> But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.<sup>17</sup> Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.<sup>18</sup> And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,<sup>19</sup> The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;<sup>20</sup> I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.<sup>21</sup> And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.<sup>22</sup> Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

**35** The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,<sup>2</sup> Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.<sup>3</sup> Then I took Jaazarjah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;<sup>4</sup> And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaiah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door:<sup>5</sup> And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.<sup>6</sup> But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:<sup>7</sup> Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.<sup>8</sup> Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;<sup>9</sup> Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:<sup>10</sup> But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.<sup>11</sup> But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

<sup>12</sup> ¶ Then came the word of the LORD unto Jeremiah, saying,<sup>13</sup> Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.<sup>14</sup> The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I

have spoken unto you, rising early and speaking; but ye hearkened not unto me.<sup>15</sup> I have sent also unto you all my servants the prophets, rising up early and sending **them**, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.<sup>16</sup> Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:<sup>17</sup> Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

<sup>18</sup> ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:<sup>19</sup> Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

**36** And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, **that** this word came unto Jeremiah from the LORD, saying,<sup>2</sup> Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.<sup>3</sup> It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.<sup>4</sup> Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.<sup>5</sup> And Jeremiah commanded Baruch, saying, I **am** shut up; I cannot go into the house of the LORD:<sup>6</sup> Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.<sup>7</sup> It may be they will present their supplication before the LORD, and will return every one from his evil way: for great **is** the anger and the fury that the LORD hath pronounced against this people.<sup>8</sup> And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

<sup>9</sup> And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, **that** they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.<sup>10</sup> Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

<sup>11</sup> ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,<sup>12</sup> Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, **even** Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.<sup>13</sup> Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.<sup>14</sup> Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.<sup>15</sup> And they said unto him, Sit down now, and read it in our ears. So Baruch read **it** in their ears.<sup>16</sup> Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.<sup>17</sup> And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?<sup>18</sup> Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote **them** with ink in the book.<sup>19</sup> Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

<sup>20</sup> ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.<sup>21</sup> So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.<sup>22</sup> Now the king sat in the winterhouse in the ninth month: and **there was a fire** on the hearth burning before him.<sup>23</sup> And it came to pass, **that** when Jehudi had read three or four leaves, he cut it with the penknife, and cast **it** into the fire that **was** on the hearth, until all the roll was consumed in the fire that **was** on the hearth.<sup>24</sup> Yet they were not afraid, nor rent their garments, **neither** the king, nor any of his servants that heard all these words.<sup>25</sup> Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.<sup>26</sup> But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

svojega očeta. Vendar sem vam jaz govoril, vzdigujoč zgodaj in govoreč, toda niste mi prisluhnili.<sup>15</sup> K vam sem pošiljal tudi vse svoje služabnike preroke, vzdigujoče zgodaj in **jih** pošiljal, rekoč: »Vrnite se sedaj, vsakdo ali vsak človek iz svoje zle poti in poboljšajte svoja dejanja in ne pojrite za drugimi bogovi, da jim služite in boste prebivali v deželi, ki sem jo dal vam in vašim očetom.« Toda niste nagnili svojega ušesa niti mi niste prisluhnili.<sup>16</sup> Ker so sinovi Rehábovega sina Jonadába izvajali zapoved svojega očeta, ki jim jo je zapovedal, toda to ljudstvo mi ni prisluhnilo,<sup>17</sup> zato tako govoril Gospod, Bog nad bojevniki, Izraelov Bog: »Glejte, privedel bom nad Juda in nad vse prebivalce Jeruzalema, vse zlo, ki sem ga proglašil zoper njih, ker sem jim govoril, toda niso slišali, in klicali k njim, toda niso odgovorili.«

<sup>18</sup> Jeremija je hiši Rehábovcv rekел: »Tako govoril Gospod nad bojevniki, Izraelov Bog: »Ker ste ubogali zapoved Jonadába, svojega očeta in se držali vseh njegovih predpisov in storili glede na vse, kar vam je zapovedal,<sup>19</sup> zato tako govoril Gospod nad bojevniki, Izraelov Bog: »Rehábovemu sinu Jonadábu ne bo manjkal moški, da bi stal pred menoj na veke.«

**36** Pripetilo se je v četrtem letu Jojakíma, Jošijevega sina, Judovega kralja, **da** je ta beseda prišla Jeremiju od Gospoda, rekoč:<sup>2</sup> »Vzemi zvitek knjige in zapiši vanjo vse besede, ki sem ti jih govoril zoper Izrael in zoper Juda in zoper vse narode, od dneva, ko sem ti spregovoril, od Jošijevih dni, celo do tega dne.<sup>3</sup> Morda bo Judova hiša prisluhnila vsemu zлу, ki jim ga nameravam storiti, da se bodo lahko vrnili vsak človek iz svoje zle poti, da bi lahko odpustil njihovo krivičnost in njihov greh.«<sup>4</sup> Potem je Jeremija poklical Nerijájevega sina Baruha in Baruh je iz Jeremijevih ust zapisal vse besede od Gospoda, ki mu jih je povedal, v zvitek knjige.<sup>5</sup> Jeremija je zapovedal Baruhu, rekoč: »Jaz **sem** zaprt; ne morem iti v Gospodovo hišo.<sup>6</sup> Zato pojdi ti in beri iz zvítka, katerega si zapisal iz mojih ust, besede od Gospoda v ušesa ljudstva, v Gospodovi hiši, na dan posta, in bral jih boš tudi v ušesa vsega Juda, ki pride iz njihovih mest.<sup>7</sup> Morda bodo predstavili svojo ponizno prošnjo pred Gospodom in se bodo vrnili vsak iz svoje zle poti, kajti velika **je** jeza in razjarjenost, ki jo je Gospod proglašil zoper to ljudstvo.«<sup>8</sup> Nerijájev sin Baruh je storil glede na vse, kar mu je prerok Jeremija zapovedal, ko je iz knjige bral besede od Gospoda v Gospodovi hiši.

<sup>9</sup> Pripetilo se je v petem letu Jojakíma, Jošijevega sina, Judovega kralja, v devetem mesecu, **da** so razglasili post pred Gospodom vsemu ljudstvu v Jeruzalemu in vsemu ljudstvu, ki je iz Judovih mest prišlo v Jeruzalem.<sup>10</sup> Potem je Baruh v knjigi bral Jeremijeve besede v Gospodovi hiši, v sobi Gemarjája, Šafánovega sina, pisarja, na višjem dvoru, ob vhodu novih velikih vrat Gospodove hiše, v ušesa vsega ljudstva.

<sup>11</sup> Ko je Mihajá, sin Gemarjája, sin Šafána, iz knjige slišal vse Gospodove besede,<sup>12</sup> § je potem odšel dol v kraljevo hišo, v pisarjevo sobo. Glej, vsi princi so sedeli tam, **celo** pisar Elišamá in Šemajájev sin Delajája in Ahbórjev sin Elnatána, Šafánov sin Gemarjá in Hananijájev sin Sedekija in vsi princi.<sup>13</sup> Potem jim je Mihajá naznabil vse besede, ki jih je slišal, ko je Baruh bral knjigo v ušesa ljudstva.<sup>14</sup> Zatorej so vsi princi k Baruhu poslali Jehudija, sina Netanjája, sina Šelemjája, sina Kušja, rekoč: »V svojo roko vzemi zvitek, katerega si prebral v ušesa ljudstva in pridi.« Tako je Nerijájev sin Baruh vzel zvitek v svojo roko in prišel k njim.<sup>15</sup> Rekli so mu: »Usedi se sedaj in preberi to v naša ušesa.« Tako je Baruh **to** prebral v njihova ušesa.<sup>16</sup> Pripetilo se je torej, ko so slišali vse besede, da so bili prestrašeni, tako eni kakor drugi in rekli Baruhu: »Zagotovo bomo o vseh teh besedah povedali kralju.«<sup>17</sup> Baruha pa so vprašali, rekoč: »Sedaj nam povej: »Kako si zapisal vse te besede pri njegovih ustih?«<sup>18</sup> Potem jim je Baruh odgovoril: »On mi je vse te besede proglašil s svojimi ustmi, jaz pa sem **jih** s črnilom zapisal v knjigo.«<sup>19</sup> Potem so princi rekli Baruhu: »Pojdi, skrij se, ti in Jeremija. Naj noben človek ne ve kje sta.«

<sup>20</sup> Vstopili so h kralju na dvor, toda zvitek so položili v sobo pisarja Elišamá in vse besede povedali kralju v ušesa.<sup>21</sup> Tako je kralj poslal Jehudija, da prinese zvitek in ta ga je vzel iz sobe pisarja Elišamája. In Jehudí ga je prebral v ušesa kralja in v ušesa vseh princev, ki so stali poleg kralja.<sup>22</sup> Torej kralj je sedel v zimski hiši, v devetem mesecu, in **tam je bil ogenj**, ki je pred njim gorel na ognjišču.<sup>23</sup> Pripetilo se je, **da** ko je Jehudí prebral tri ali štiri stolpce, je on to odrezal z nožkom in **to** vrgel v ogenj, ki **je bil** na ognjišču, dokler ni bil ves zvitek použit v ognju, ki **je bil** na ognjišču.<sup>24</sup> Vendar niso bili prestrašeni, niti pretrgali svojih oblek, **niti** kralj, niti katerikoli izmed njegovih služabnikov, ki so slišali vse te besede.<sup>25</sup> Kljub temu so Elnatan, Delajá in Gemarjá posredovali h kralju, da ne bi zažgal zvítka, toda ni jih hotel poslušati.<sup>26</sup> § Toda kralj je zapovedal Jerahmeélu, sinu Hameleha in Serajáju, sinu Azriéla in Šelemjájevemu sinu Abdeélu, da primejo pisarja Baruha in preroka Jeremija, toda Gospod ju je skril.

<sup>27</sup> Potem je Jeremiju prišla beseda od Gospoda, potem ko je kralj sežgal zvitek in besede, ki jih je Baruh zapisal pri Jeremijevih ustih, rekoč: <sup>28</sup> »Ponovno si vzemi drug zvitek in nanj zapiši vse prejšnje besede, ki so bile na prvem zvitku, katerega je Judov kralj Jojakim sežgal. <sup>29</sup> Judovemu kralju Jojakimu pa boš rekel: ›Tako govorí Gospod: ›Ti si sežgal ta zvitek, rekoč: ›Zakaj si pisal tja noter, rekoč: ›Babilonski kralj bo zagotovo prisel in uničil to deželo in bo povzročil, da sta od tam odvzeta človek in žival?« <sup>30</sup> Zato tako govorí Gospod o Judovem kralju Jojakimu: ›Nikogar ne bo imel, da sedi na Davidovem prestolu, in njegovo truplo bo vrženo ven, podnevi in vročino in ponocni v zmrzel. <sup>31</sup> Kaznoval ga bom, njegovo seme in njegove služabnike zaradi njihove krivičnosti in jaz bom privedel nadnje, nad prebivalce Jeruzalema in nad Judove može, vse zlo, katerega sem progasil zoper njih; toda niso mi prisluhnili.«

<sup>32</sup> Potem je Jeremija vzel drug zvitek in ga izročil pisarju Baruhu, Nerijájemu sinu, ki je iz Jeremijevih ust nanj zapisal vse besede iz knjige, ki jo je Judov kralj Jojakim sežgal v ognju. Poleg teh so jim bile dodane mnoge druge podobne besede.

**37** Kralj Sedekija, sin Josija, je zakraljeval namesto Jojakímovega sina Konija, katerega je babilonski kralj Nebukadnezar postavil za kralja v Judovi deželi. <sup>2</sup> Toda niti on niti njegovi služabniki niti ljudstvo dežele, ni prisluhnilo Gospodovim besedam, ki jih je govoril po preroku Jeremiju. <sup>3</sup> Kralj Sedekija je poslal Šelemjájevega sina Juhála in duhovnika Cefanjája, Maasejájevega sina, k preroku Jeremiju, rekoč: »Moli za nas sedaj h Gospodu, našemu Bogu.« <sup>4</sup> Torej Jeremija je prihajal in odhajal ven med ljudstvom, kajti niso ga vtaknili v ječo. <sup>5</sup> Potem je faraonova vojska prišla iz Egipta. Ko so Kaldejci, ki so oblegali Jeruzalem, slišali novice o njih, so se umaknili od Jeruzalema.

<sup>6</sup> Potem je prišla beseda od Gospoda preroku Jeremiju, rekoč: <sup>7</sup> ›Tako govorí Gospod, Izraelov Bog: ›Tako boš rekel Judovemu kralju, ki te je poslal k meni, da poizveduješ od mene: ›Glej, faraonova vojska, ki je prišla naprej, da vam pomaga, se bo vrnila v Egipt, v svojo lastno deželo. <sup>8</sup> Kaldejci pa bodo ponovno prišli in se borili zoper to mesto, ga zavzeli in požgali z ognjem.« <sup>9</sup> Tako govorí Gospod: ›Ne zavajajte same sebe, rekoč: ›Kaldejci bodo zagotovo odšli od nas, kajti ne bodo odšli. <sup>10</sup> Kajti čeprav bi udarili celotno vojsko Kaldejev, ki se bori zoper vas in bi tam med njimi preostali **samo ranjeni može**, bi se **vendar** vzdignili vsak človek v svojem šotoru in to mesto požgali z ognjem.«

<sup>11</sup> Prijetilo se je, ko je bila vojska Kaldejev odrezana izpred Jeruzalema zaradi strahu pred faraonovo vojsko, da <sup>12</sup> § je potem Jeremija odšel naprej iz Jeruzalema, da gre v Benjaminovo deželo, da bi se oddvojil tja, v sredo ljudstva. <sup>13</sup> Ko je bil v velikih vratih Benjamina, **je bil** tam povelnjnik straže, katerega ime **je bilo** Jirijá, sin Šelemjája, sin Hananjá, in ta je prijel preroka Jeremija, rekoč: ›Ti bežiš stran h Kaldejcem.« <sup>14</sup> Potem je Jeremija rekel: »**To je** napačno. Jaz ne bežim h Kaldejcem.« Toda ta mu ni prisluhnil. Tako je Jirijá prijel Jeremija in ga privedel k princem. <sup>15</sup> Zakaj princi so bili ogroženi nad Jeremijem, ga udarili in ga vtaknili v ječo, v hišo pisarja Jonatana, kajti le-to so naredili za ječo.

<sup>16</sup> Ko je Jeremija vstopil v jetniško jamo in v kabine, je Jeremija tam ostal mnogo dni. <sup>17</sup> Potem je kralj Sedekija poslal in ga potegnil ven. Kralj ga je na skrivnem vprašal v svoji hiši in rekel: »Ali je **kakršnakoli** beseda od Gospoda?« Jeremija je rekel: »Je, kajti,« je rekel, »izročen boš v roko babilonskega kralja.« <sup>18</sup> Poleg tega je Jeremija rekel kralju Sedekiju: »Kaj sem se pregrešil zoper tebe ali zoper twoje služabnike ali zoper to ljudstvo, da ste me vtaknili v ječo?« <sup>19</sup> Kje **so** sedaj vaši preroki, ki so vam prerokovali, rekoč: ›Babilonski kralj ne bo prišel zoper vas niti zoper to deželo.« <sup>20</sup> Zatorej poslušaj sedaj, prosim te, o moj gospod kralj. Naj bo moja ponižna prošnja, prosim te, sprejeta pred teboj, da mi ne povzročiš, da se vrnem k hiši pisarja Jonatana, da tam ne umrem. <sup>21</sup> Potem je kralj Sedekija zapovedal, da naj Jeremija posljejo na dvorišče ječe in da mu dnevno dajejo kos kruha iz pekarske ulice, dokler ne bi bil ves kruh v mestu porabljen. Tako je Jeremija ostal na dvorišču ječe.

**38** Potem so Matánov sin Šefatjá, Pašhúrjev sin Gedaljá, Šelemjájev sin Juhál in Malkijájev sin Pašhúr slišali besede, ki jih je Jeremija govoril vsemu ljudstvu, rekoč: <sup>2</sup> ›Tako govorí Gospod: ›Kdor preostaja v tem mestu, bo umrl pod mečem, z lakoto in s kužno bolezni, toda kdor gre naprej h Kaldejcem, bo živel, kajti svoje življenje bo imel za plen in bo živel.« <sup>3</sup> Tako govorí Gospod: ›To mesto bo zagotovo izročeno v roko kralja babilonske vojske, ki ga bo zavzel.« <sup>4</sup> Zato so princi rekli kralju: »Rotimo te, naj bo ta človek usmrčen, kajti on tako slabí roke bojevnikov, ki preostajajo v tem mestu in roke vsega ljudstva, ko jim govorí takšne besede, kajti ta človek ne išče blaginje tega ljudstva, temveč škodo.« <sup>5</sup> Potem je kralj Sedekija rekel: »Glejte, v vaši roki **je**, kajti kralj ni **tisti, ki lahko storii kakršnokoli** stvar zoper vas.« <sup>6</sup> § Potem so prijeli Jeremija in ga vrgli v odprtino jame Malkijája, sina Hameleha, ki **je bila** na dvorišču ječe in Jeremija so spustili dol z vrvmi. Tam v jami pa ni **bilo** vode ampak blato. Tako se je Jeremija pogreznil v blato.

<sup>27</sup> ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, <sup>28</sup> Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. <sup>29</sup> And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? <sup>30</sup> Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. <sup>31</sup> And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

<sup>32</sup> ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

**37** And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. <sup>2</sup> But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah. <sup>3</sup> And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us. <sup>4</sup> Now Jeremiah came in and went out among the people: for they had not put him into prison. <sup>5</sup> Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

<sup>6</sup> ¶ Then came the word of the LORD unto the prophet Jeremiah, saying, <sup>7</sup> Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. <sup>8</sup> And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. <sup>9</sup> Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. <sup>10</sup> For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

<sup>11</sup> ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, <sup>12</sup> Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. <sup>13</sup> And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. <sup>14</sup> Then said Jeremiah, *It is false; I fall not away to the Chaldeans.* But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. <sup>15</sup> Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

<sup>16</sup> ¶ When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days; <sup>17</sup> Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon. <sup>18</sup> Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? <sup>19</sup> Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? <sup>20</sup> Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. <sup>21</sup> Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

**38** Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, <sup>2</sup> Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. <sup>3</sup> Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. <sup>4</sup> Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. <sup>5</sup> Then Zedekiah the king said, Behold, he *is* in your hand: for the king is not *he that can do any thing against you.* <sup>6</sup> Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

<sup>7</sup> ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; <sup>8</sup> Ebed-melech went forth out of the king's house, and spake to the king, saying, <sup>9</sup> My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for **there is** no more bread in the city. <sup>10</sup> Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. <sup>11</sup> So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast cloths and old rotten rags, and let them down by cords into the dungeon to Jeremiah. <sup>12</sup> And Ebed-melech the Ethiopian said unto Jeremiah, Put now **these** old cast cloths and rotten rags under thine armholes under the cords. And Jeremiah did so. <sup>13</sup> So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

<sup>14</sup> ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that **is** in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. <sup>15</sup> Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? <sup>16</sup> So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. <sup>17</sup> Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: <sup>18</sup> But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. <sup>19</sup> And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. <sup>20</sup> But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. <sup>21</sup> But if thou refuse to go forth, this **is** the word that the LORD hath shewed me: <sup>22</sup> And, behold, all the women that are left in the king of Judah's house **shall be** brought forth to the king of Babylon's princes, and those **women** shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back. <sup>23</sup> So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

<sup>24</sup> ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. <sup>25</sup> But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: <sup>26</sup> Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. <sup>27</sup> Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. <sup>28</sup> So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was **there** when Jerusalem was taken.

**39** In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. <sup>2</sup> And in the eleventh year of Zedekiah, in the fourth month, the ninth **day** of the month, the city was broken up. <sup>3</sup> And all the princes of the king of Babylon came in, and sat in the middle gate, **even** Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

<sup>4</sup> ¶ And it came to pass, **that** when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. <sup>5</sup> But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. <sup>6</sup> Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. <sup>7</sup> Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

<sup>8</sup> ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. <sup>9</sup> Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. <sup>10</sup> But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

<sup>11</sup> ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, <sup>12</sup> Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. <sup>13</sup> So Nebuzar-adan the captain of the guard sent, and Nebushashban, Rab-saris,

<sup>7</sup> Torej ko je Ebed Meleh, Etipec, eden izmed evnuhov, ki je bil v kraljevi hiši, slišal, da so Jeremija vtaknili v jamo; kralj je takrat sedel v Benjaminovih velikih vratih; <sup>8</sup> je Ebed Meleh odšel naprej iz kraljeve hiše in kralju spregovoril, rekoč: <sup>9</sup> »Moj gospod kralj, ti može so storili zlo v vsem, kar so storili preroku Jeremiju, katerega so vrgli v jamo, in verjetno bo umrl zaradi lakote na kraju kjer je, kajti v mestu ni več kruha.« <sup>10</sup> Potem je kralj ukazal Etiopcu Ebed Melehu, rekoč: »Vzemi od tod trideset mož s seboj in dvigni preroka Jeremija iz Jame preden umre.« <sup>11</sup> Tako je Ebed Meleh s seboj vzel može in odšel v kraljevo hišo pod zakladnico in od tam vzel stara zakrpana oblačila in stare cunje ter jih z vrvmi spustil dol v jamo k Jeremiju. <sup>12</sup> Etipec Ebed Meleh je rekel Jeremiju: »Deni si **ta** stara zakrpana oblačila in stare cunje pod svoja ramena pod vrv.« Jeremija je tako storil. <sup>13</sup> Tako so Jeremija potegnili gor z vrvmi in ga vzeli iz Jame in Jeremija je ostal na dvorišču ječe.

<sup>14</sup> Potem je kralj Sedekija poslal in vzel preroka Jeremija k sebi v tretji vhod, ki **je** v Gospodovi hiši. Kralj je rekel Jeremiju: »Vprašal te bom stvar, ničesar ne prikrij pred meno.« <sup>15</sup> Potem je Jeremija rekel Sedekiju: »Če ti **to** razglasim, mar me ne boš zagotovo usmrtil? In če ti dam nasvet, mar mi boš prisluhnil?« <sup>16</sup> Tako je kralj Sedekija na skrivnem priseljal Jeremiju, rekoč: »**Kakor** živi Gospod, ki nam je naredil do dušo, te ne bom usmrtil nisi te ne bom dal v roko teh mož, ki ti strežejo po življenju.« <sup>17</sup> Potem je Jeremija rekel Sedekiju: »Tako govori Gospod, Bog nad bojevniki, Izraelov Bog: »Če boš zagotovo šel naprej k princemu babilonskega kralja, potem bo twoja duša živila in to mesto ne bo sežgano z ognjem in živel boš ti in twoja hiša, <sup>18</sup> toda če ne boš šel naprej k princemu babilonskega kralja, potem bo to mesto dano v roke Kaldejcem in požgali ga bodo z ognjem in ne boš pobegnil iz njihove roke.« <sup>19</sup> Kralj Sedekija pa je rekel Jeremiju: »Bojim se Judov, ki so prebegnili h Kaldejcem, da me ne bi izročili v njihovo roko in bi se mi posmehovali.« <sup>20</sup> Toda Jeremija je rekel: »Ne bodo **te** izročili. Ubogaj, rotim te, glas Gospoda, ki ti ga govorim. Tako bo dobro s teboj in twoja duša bo živila. <sup>21</sup> Toda če zavrneš iti naprej, **je** to beseda, ki mi jo je pokazal Gospod: <sup>22</sup> Glej, vse ženske, ki so preostale v hiši Judovega kralja, **bodo** privedenе k princemu babilonskega kralja in te **ženske** bode rekle: ›Tvoji prijatelji so te zavedli in prevladali zoper tebe. Tvoja stopala so pogreznjena v blato **in** oni so se umaknili nazaj.« <sup>23</sup> Tako bodo privedli ven vse twoje žene in twoje otroke h Kaldejcem in ne boš ušel iz njihove roke, temveč boš zajet z roko babilonskega kralja in povzročil boš, da bo to mesto sežgano z ognjem.«

<sup>24</sup> Potem je Sedekija rekel Jeremiju: »Naj noben človek ne izve o teh besedah in ne boš umrl. <sup>25</sup> Toda če princi slišijo, da sem govoril s teboj in pridejo k tebi in ti rečejo: ›Razglasil nam sedaj, kaj si rekel kralju, ne skrivaj tega pred nami in ne bomo te usmrtili; in tudi kaj je kralj rekel tebi.‹ <sup>26</sup> Potem jim boš rekel: ›Svojo ponižno prošnjo sem predstavil pred kraljem, da mi ne bi povzročil, da se vrnem v Jonatanovo hišo, da bi tam umrl.« <sup>27</sup> Potem so prišli vsi princi k Jeremiju in ga vprašali in ta jim je povedal glede na vse te besede, ki jih je kralj zapovedal. Tako so prenehalo govoriti z njim, kajti zadeva ni bila zaznana. <sup>28</sup> Tako je Jeremija prebival na dvorišču ječe do dne, ko je bil Jeruzalem zavzet. Bil je tam, ko je bil Jeruzalem zavzet.

**39** V devetem letu Judovega kralja Sedekija, v desetem mesecu, je prišel babilonski kralj Nebukadnezar in vsa njegova vojska, zoper Jeruzalem in ga oblegal. <sup>2</sup> In v enajstem letu Sedekija, v četrtem mesecu, devetega **dne** meseca, je bilo mesto predrto. <sup>3</sup> § Vsi princi babilonskega kralja so vstopili in sedli v srednja velika vrata, **celo** Nergál Sarécer, Samgár Nebú, Sar Sehím, Rab-saris, Nergál Sarécer, Rab-mag, z vsem preostankom princev babilonskega kralja.

<sup>4</sup> § Pripetilo se je, **da** ko so jih Judov kralj Sedekija in vsi bojevniki zagledali, potem so zbežali in odšli naprej iz mesta ponoči po poti kraljevega vrta, ob velikih vratih med obema zidovoma, in odšel je ven po poti ravnine. <sup>5</sup> Toda kaldejska vojska jih je zasledovala in Sedekija dohitela na ravninah Jeriehi. Ko so ga prijeli, so ga privedli gor k babilonskemu kralju Nebukadnezarju v Riblo, v Hamátovo deželo, kjer je ta podal razsodbo nad njim. <sup>6</sup> Potem je babilonski kralj usmrtil Sedekijeve sinove v Ribli, pred njegovimi očmi. Prav tako je babilonski kraj usmrtil vse Judove plemiče. <sup>7</sup> Poleg tega je iztaknil Sedekijeve oči in ga zvezal z verigami, da ga odvede v Babilon.

<sup>8</sup> Kaldeci so požgali kraljevo hišo in hiše ljudi z ognjem in porušili zidove Jeruzalema. <sup>9</sup> Potem je Nebuzaradán, poveljnik straže odvedel ujetništvo v Babilon, preostanek ljudstva, ki je ostal v mestu in tiste, ki so pobegnili proč, ki so prebegnili k njemu, s preostankom ljudstva, ki je preostalo. <sup>10</sup> Toda Nebuzaradán, poveljnik straže je pustil revne izmed ljudstva, ki niso imeli ničesar, v Judovi deželi in jim obenem dal vinograđe in polja.

<sup>11</sup> Torej babilonski kralj Nebukadnezar je dal naročilo glede Jeremija Nebuzaradánu, poveljniku straže, rekoč: <sup>12</sup> »Vzemi ga in dobro glej nanj in ne storju mu nič hudega, temveč mu storji celo tako, kakor ti bo rekel.« <sup>13</sup> Tako je poslal Nebuzaradánu, poveljnika straže, Nebušazbánu,

Rab-sarisa, Nergál Sarécerja, Rab-maga in vse kralje babilonskih princev; <sup>14</sup> celo oni so poslali in vzeli Jeremija iz dvorišča ječe ter ga predali Gedaljáju, sinu Ahikáma, sinu Šafánu, da bi ga odvedel domov. Tako je prebival med ljudstvom.

<sup>15</sup> Torej beseda od Gospoda je prišla Jeremiju, medtem ko je bil zaprt na dvorišču ječe, rekoč: <sup>16</sup> »Pojdi in spregovori Etiopcu Ebed Melehu, rekoč: >Tako govori Gospod nad bojevniki, Izraelov Bog: >Glej, svoje besede bom privedel nad to mesto v zlo in ne v dobro, in le-te bodo na ta dan **dovršene** pred teboj. <sup>17</sup> Toda tebe bom na ta dan osvobodil,« govori Gospod: »in ne boš izročen v roko mož, katerih **se bojiš**. <sup>18</sup> Kajti jaz te bom zagotovo osvobodil in ne boš padel pod mečem, temveč ti bo twoje življenje za plen, ker si svoje zaupanje položil vame,« govori Gospod.«

**40** Beseda, ki je prišla Jeremiju od Gospoda, potem ko ga je Nebuzaradán, poveljnik straže, pustil oditi iz Rame, ko ga je vzel zvezanega z verigami, izmed vseh tistih, ki so bili odvedeni ujeti iz Jeruzalema in Juda v Babilon. <sup>2</sup> Poveljnik straže je vzel Jeremija in mu rekel: »Gospod, tvoj Bog, je proglašil to zlo nad tem krajem. <sup>3</sup> Torej Gospod je **to** privedel in storil glede na to, kakor je rekel, ker ste gresili zoper Gospoda in niste ubogali njegovega glasu, zato je nad vas prišla ta stvar. <sup>4</sup> Sedaj, glej, danes sem ti razvezal verige, ki **so bile** na tvoji roki. Če se ti zdi dobro, da prideš z menoj v Babilon, dopusti, in jaz bom naklonjen gledal nate. Toda če se ti zdi slabu, da prideš z menoj v Babilon, se ogní. Glej, vsa dežela **je** pred teboj. Kamor se ti zdi dobro in primerno zate, da greš, tja pojdi.« <sup>5</sup> Torej, medtem ko še ni odšel nazaj, **je rekel**: »Prav tako pojdi nazaj h Gedaljáju, Ahikámovemu sinu, Šafánovemu sinu, katerega je babilonski kralj naredil voditelja nad Judovimi mesti in prebivaj z njim med ljudstvom, ali pa pojdi kamorkoli se ti zdi primerno, da greš.« Tako mu je poveljnik straže izročil živež in nagrado ter ga pustil oditi. <sup>6</sup> Potem je Jeremija odšel k Ahikámovemu sinu Gedaljáju v Micpo, in prebival z njim med ljudstvom, ki je ostalo v deželi.

<sup>7</sup> Torej, ko so vsi poveljniki sil, ki **so bile** na poljih, **torej** oni in njihovi možje, slišali, da je babilonski kralj postavil Gedaljájevega sina Ahikáma za voditelja v deželi in mu izročil može, ženske, otroke in od revnih iz dežele, izmed teh, ki niso bili odvedeni v ujetništvo v Babilon, <sup>8</sup> potem so prišli h Gedaljáju v Micpo, celo Netanjájev sin Jišmaél, Johanán in Jonatan, Karéahova sinova in Tanhúmetov sin Serajá in sinovi Efája Netófčana in Jaazanjá, sin Maahána, oni in njihovi možje. <sup>9</sup> Gedaljá, sin Ahikáma, Šafánov sin, je prisegel njim in njihovim možem, rekoč: »Ne bojte se služiti Kaldejcem. Prebivajte v deželi in služite babilonskemu kralju in bo dobro z vami. <sup>10</sup> Kar se mene tiče, glejte, prebival bom v Micpi, da služim Kaldejcem, ki bodo prišli k nam, toda vi zbirajte vino, poletno sadje in olje ter **jih** dajajte v svoje posode in prebivajte v svojih mestih, ki ste jih vzel.« <sup>11</sup> Podobno, ko so vsi Judje, ki **so bili** v Moábu in med Amónci in v Edómnu in ki **so bili** v vseh deželah, slišali, da je babilonski kralj pustil Judu ostanek in da je nad njimi postavil Gedaljája, sina Ahikáma, sina Šafánu; <sup>12</sup> so se celo vsi Judje vrnili iz vseh krajev, kamor so bili pognani ter prišli v Judovo deželo, h Gedaljáju v Micpo in zbrali zelo veliko vina in poletnega sadja.

<sup>13</sup> Poleg tega so Karéahov sin Johanán in vsi poveljniki sil, ki **so bili** na poljih, prišli h Gedaljáju v Micpo <sup>14</sup> in mu rekli: »Ali zagotovo veš, da je Baalis, kralj Amóncev, poslal Netanjájevega sina Jišmaéla, da te ubije?« Toda Ahikámov sin Gedaljá jim ni verjel. <sup>15</sup> Potem je Karéahov sin Johanán na skrivnem spregovoril Gedaljáju v Micpi: »Pusti me, prosim te in ubil bom Netanjájevega sina Jišmaéla in noben človek **tega** ne bo vedel. Čemu naj bi te ta ubil, da bi se vsi Judi, ki so zbrani k tebi, razkropili in preostanek Juda propade?« <sup>16</sup> Toda Ahikámov sin Gedaljá je rekel Karéahovemu sinu Johanánu: »Ne boš storil te stvari, kajti napačno govorиш o Jišmaélu.«

**41** Pripetilo se je torej v sedmem mesecu, **da** je Netanjájev sin Jišmaél, sin Elišamá, iz kraljevega semena in kraljevi princi, celo deset mož z njim, prišlo k Ahikámovemu sinu Gedaljáju v Micpo; in tam so skupaj jedli kruh v Micpi. <sup>2</sup> Potem se je dvignil Netanjájev sin Jišmaél in deset mož, ki so bili z njim in z mečem udarili Gedaljája, sina Ahikáma, sina Šafánu in ga usmrtili, katerega je babilonski kralj naredil voditelja nad deželo. <sup>3</sup> Jišmaél je usmrtil tudi vse Jude, ki so bili z njim, **torej** z Gedaljájem pri Micpi in Kaldecej, ki so bili najdeni tam **in** bojevnike. <sup>4</sup> Drugega dne se je pripetilo, potem ko je umoril Gedaljája in noben človek **tega** ni vedel, <sup>5</sup> da so tja prišli nekateri iz Sihema, iz Šíla in iz Samarije, **celo** osemdeset mož, ki so imeli svoje brade obrrite, svoja oblačila pretrgana in razpraskana, z daritvami in kadilom v svoji roki, da **jih** prinesejo h Gospodovi hiši. <sup>6</sup> Netanjájev sin Jišmaél je odšel naprej iz Micpe, da jih spreča, jokajoč vso pot, medtem ko je šel. Pripetilo se je, ko jih je sprečal, da jim je rekel: »Pridite k Ahikámovemu sinu Gedaljáju. <sup>7</sup> Bilo je **tako**, da ko so prišli v sredo mesta, da jih je Netanjájev sin Jišmaél usmrtil in **jih vrgel** v sredo

and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; <sup>14</sup> Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

<sup>15</sup> ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying, <sup>16</sup> Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be **accomplished** in that day before thee. <sup>17</sup> But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou **art** afraid. <sup>18</sup> For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

**40** The word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. <sup>2</sup> And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place. <sup>3</sup> Now the LORD hath brought *it*, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. <sup>4</sup> And now, behold, I loose thee this day from the chains which **were** upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land **is** before thee: whither it seemeth good and convenient for thee to go, thither go. <sup>5</sup> Now while he was not yet gone back, **he said**, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. <sup>6</sup> Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

<sup>7</sup> ¶ Now when all the captains of the forces which **were** in the fields, **even** they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; <sup>8</sup> Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. <sup>9</sup> And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. <sup>10</sup> As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put **them** in your vessels, and dwell in your cities that ye have taken. <sup>11</sup> Likewise when all the Jews that **were** in Moab, and among the Ammonites, and in Edom, and that **were** in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; <sup>12</sup> Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

<sup>13</sup> ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that **were** in the fields, came to Gedaliah to Mizpah, <sup>14</sup> And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. <sup>15</sup> Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? <sup>16</sup> But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

**41** Now it came to pass in the seventh month, **that** Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. <sup>2</sup> Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. <sup>3</sup> Ishmael also slew all the Jews that were with him, **even** with Gedaliah, at Mizpah, and the Chaldeans that were found there, **and** the men of war. <sup>4</sup> And it came to pass the second day after he had slain Gedaliah, and no man knew *it*, <sup>5</sup> That there came certain from Shechem, from Shiloh, and from Samaria, **even** fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring **them** to the house of the LORD. <sup>6</sup> And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. <sup>7</sup> And it was so, when they came into the midst of the city, that

Ishmael the son of Nethaniah slew them, *and cast them into the midst of the pit*, he, and the men that *were* with him.<sup>8</sup> But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.<sup>9</sup> Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.*<sup>10</sup> Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

<sup>11</sup> ¶ But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,<sup>12</sup> Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.<sup>13</sup> Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.<sup>14</sup> So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.<sup>15</sup> But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.<sup>16</sup> Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:<sup>17</sup> And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt,<sup>18</sup> Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

**42** Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshiaiah, and all the people from the least even unto the greatest, came near,<sup>2</sup> And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:) <sup>3</sup> That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.<sup>4</sup> Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.<sup>5</sup> Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.<sup>6</sup> Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

<sup>7</sup> ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.<sup>8</sup> Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,<sup>9</sup> And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;<sup>10</sup> If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.<sup>11</sup> Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.<sup>12</sup> And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

<sup>13</sup> ¶ But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,<sup>14</sup> Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:<sup>15</sup> And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;<sup>16</sup> Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.<sup>17</sup> So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.<sup>18</sup> For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

<sup>19</sup> ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.<sup>20</sup> For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD

jame, on in možje, ki *so bili* z njim.<sup>8</sup> Toda med njimi je bilo najdenih deset mož, ki so Jišmaélu rekli: »Ne ubij nas, kajti zaklade imamo na polju, od pšenice, od ječmena, od olja in od medu.« Tako je potpel in jih ni ubil med njihovimi brati.<sup>9</sup> Torej jama, kamor je Jišmaél vrgel vsa trupla mož, katere je umoril zaradi Gedaljája, je bila tista, ki jo je kralj Asá naredil zaradi strahu pred Bašájem, Izraelovim kraljem, *in* Netanjájev sin Jišmaél jo je napolnil s *tistimi, ki so bili* umorjeni.<sup>10</sup> Potem je Jišmaél odvedel proč ujetništvo, ves preostanek ljudstva, ki *so bili* v Micpi, *celó* kraljeve hčere in vse ljudstvo, ki je ostalo v Micpi, katere je Nebuzaradán, poveljnik straže, predal Ahikámovemu sinu Gedaljáju in Netanjájev sin Jišmaél jih je ujete odvedel in odsel, da bi prešel k Amóncem.

<sup>11</sup> Toda, ko so Karéahov sin Johanán in vsi poveljniki sil, ki *so bili* z njim, slišali o vsem zlu, ki ga je storil Netanjájev sin Jišmaél,<sup>12</sup> so potem vzeli vse može in odšli, da se bojujejo z Netanjájevim sinom Jišmaélom in ga našli pri velikih vodah, ki *so* v Gibeónu.<sup>13</sup> Pripetilo se je torej, *da* ko je vse ljudstvo, ki *je bilo* z Jišmaélom, videlo Karéahovega sina Johanána in vse poveljnike sil, ki *so bili* z njim, da so bili potem veseli.<sup>14</sup> Tako se je vse ljudstvo, ki ga je Jišmaél odvedel proč ujete iz Micpe, obrnilo okrog in se vrnilo in šlo h Karéahovemu sinu Johanánu.<sup>15</sup> Toda Netanjájev sin Jišmaél je od Johanána pobegnil z osmimi možmi in odšel k Amóncom.<sup>16</sup> Potem so Karéahov sin Johanán in vsi poveljniki sil, ki *so bili* z njim, vzeli ves preostanek ljudstva, katere je povrnil od Netanjájevega sina Jišmaéla iz Micpe, potem, *ko* je umoril Ahikámovega sina Gedaljája, *celó* mogočne bojevnike, ženske, otroke in evnuhe, katere je ponovno privedel iz Gibeóna.<sup>17</sup> Odrinili so in prebivali v prebivališču Kimhám, ki je pri Betlehemu, da gredo, da vstopijo v Egipt<sup>18</sup> zaradi Kaldejev, kajti bali so se jih, ker je Netanjájev sin Jišmaél umoril Ahikámovega sina Gedaljája, katerega je babilonski kralj postavil za voditelja v deželi.

**42** Potem so se vsi poveljniki sil, Karéahov sin Johanán, Hošajájev sin Jaazanjá in vse ljudstvo, od najmanjših celo do največjih, približali<sup>2</sup> in rekli prerok Jeremiju: »Rotimo te, naj bo naša ponižna prošnja sprejeta pred teboj in prosi za nas h Gospodu, svojemu Bogu, *celó* za ves ta preostanek; (kajti nas je ostalo *samo* malo od mnogih, kakor nas twoje oči gledajo),<sup>3</sup> da nam Gospod, tvoj Bog, lahko pokaže pot, po kateri lahko hodimo in stvar, ki jo lahko delamo.«<sup>4</sup> Potem jim je prerok Jeremija rekel: »Slišal sem *vas*. Glejte, molil bom za vas h Gospodu, vašemu Bogu, glede vaših besed, in zgodilo se bo, *da* katerokoli stvar vam bo Gospod odgovoril, vam bom *to* oznanil. Ničesar ne bom zadržal pred vami.«<sup>5</sup> Potem so rekli Jeremiju: »Gospod bodi resnična in zvesta priča med nami, če ne storimo celo glede vseh stvari, zaradi katerih te je Gospod, tvoj Bog, poslal k nam.<sup>6</sup> Bodis *je to* dobro ali če *je to* zlo, ubogali bomo glas Gospoda, našega Boga, h kateremu smo te poslali, da bo lahko dobro z nami, ko ubogamo glas Gospoda, našega Boga.«

<sup>7</sup> Po desetih dneh se je pripetilo, da je beseda od Gospoda prišla k Jeremiju.<sup>8</sup> Potem je poklical Karéahovega sina Johanána in vse poveljnike sil, ki *so bili* z njim in vse ljudstvo, od najmanjšega, celo do največjega<sup>9</sup> in jim rekel: »Tako govorí Gospod, Izraelov Bog, h kateremu ste me poslali, da pred njim predložim vašo ponižno prošnjo:<sup>10</sup> Če boste mirno ostali v tej deželi, potem vas bom gradil in *vas* ne bom podiral, sadil vas bom in *vas* ne bom ruval, kajti pokesal sem se zla, katerega sem vam storil.<sup>11</sup> Ne bojte se babilonskega kralja, katerega se bojite. Ne bojte se ga, govorí Gospod. *akjti jaz sem* z vami, da vas rešim in da vas osvobodim iz njegove roke.<sup>12</sup> Pokazal vam bom usmiljenja, da bo lahko imel usmiljenje nad vami in vam povzroči, da se vrnete k svoji lastni deželi.

<sup>13</sup> Toda če rečete: »Ne bomo prebivali v tej deželi niti ne bomo ubogali glasu Gospoda, tvojega Boga,<sup>14</sup> rekoč: »Ne, temveč bomo šli v egiptovsko deželo, kjer ne bomo videli nobene vojne niti slišali zvoka šofarja niti ne imeli lakote kruha in bomo tam prebivali.«<sup>15</sup> Sedaj torej poslušajte Gospodovo besedo, vi, Judov ostanek: »Tako govorí Gospod nad bojevniki, Izraelov Bog: »Če v celoti naravnate svoje obrale, da vstopite v Egipt in greste, da začasno prebivate tam,<sup>16</sup> potem se bo zgodilo, *da* vas bo meč, ki ste se ga bali, tam, v egiptovski deželi, dohitel in lakota, katere ste se bali, bo tesno sledila za vami tja v Egipt, in tam boste umrli.<sup>17</sup> Tako bo z vsemi ljudmi, ki bodo svoje obrale naravnali, da gredo v Egipt, da začasno prebivajo tam. Umrli bodo pod mečem, od lakote, od kužne bolezni in nihče izmed njih ne bo preostal ali pobegnil pred zlom, katerega bom privedel nadnje.«<sup>18</sup> Kajti tako govorí Gospod nad bojevniki, Izraelov Bog: »Kakor je bila moja jeza in moja razjarjenost izlita nad prebivalce Jeruzalema, tako bo moja razjarjenost izlita nad vas, ko boste vstopili v Egipt, in vi boste preziranje, osuplost, prekletstvo in graja; in ne boste več videli tega kraja.«<sup>19</sup>

<sup>19</sup> Gospod je glede vas rekel: »O vi, Judov preostanek: »Ne pojrite v Egipt. Zagotovite vedite, da sem vas ta dan opomnil.<sup>20</sup> Kajti pretvarjali ste se v svojih srčih, ko ste me poslali h Gospodu, svojemu Bogu, rekoč: »Moli za nas h Gospodu, našemu Bogu, in glede na vse to, kar ti bo

Gospod, naš Bog, rekel, tako nam razglasili in bomo *to* storili.<sup>21</sup> **Sedaj** sem vam ta dan *to* razglasili, toda vi niste ubogali glasu Gospoda, svojega Boga niti nobene *stvari*, za katero me je poslal k vam.<sup>22</sup> Zdaj torej zagotovo vedite, da boste umrli pod mečem, od lakote in od kužne bolezni na kraju, kamor želite iti *in* začasno prebivati.«

**43** Prijetilo se je, *dako* je Jeremija končal govorjenje vsemu ljudstvu vse besede Gospoda, njihovega Boga, za katere ga je Gospod, njihov Bog, poslal k njim, *celo* vse te besede,<sup>2</sup> so potem spregovorili Hošajájev sin Azarjá, Karéahov sin Johanán in vsi ponosni možje, rekoč Jeremiju: »Napačno govorиш. Gospod, naš Bog, te ni poslal, da rečeš: »Ne pojrite v Egipt, da začasno prebivate tam,«<sup>3</sup> temveč te je Nerijájev sin Baruh naravnal zoper nas, da nas izročiš v roko Kaldejev, da bi nas oni lahko usmrtili in nas odvedli ujetnike v Babilon.«<sup>4</sup> Tako Karéahov sin Johanán, vsi poveljniki sil in vse ljudstvo niso ubogali glasu Gospoda, da prebivajo v Judovi deželi,<sup>5</sup> temveč so Karéahov sin Johanán in vsi poveljniki sil vzeli ves Judov preostanek, ki se je vrnil iz vseh narodov, kamor so bili pognani, da prebivajo v Judovi deželi;<sup>6</sup> *celo* može, ženske, otroke, kraljeve hčere in vsako osebo, ki jih je Nebuzaradán, povelnik straže, pustil z Gedaljájem, sinom Ahikáma, sinom Šafána in prerokom Jeremijem in Nerijájevim sinom Baruhom.<sup>7</sup> Tako so prišli v egiptovsko deželo, kajti niso ubogali glasu Gospoda. Tako so prišli *celo* v Tahpanhés.

<sup>8</sup> Potem je prišla beseda od Gospoda Jeremiju v Tahpanhésu, rekoč:  
<sup>9</sup> »V svojo roko vzemi velike kamne in jih skrij v ilo v opekarsko peč, ki *je* pri vhodu faraonove hiše v Tahpanhésu, pred očmi Judovih mož<sup>10</sup> in jim reci: 'Tako govor Gospod nad bojevniki, Izraelov Bog: 'Glejte, poslal bom in vzel babilonskega kralja Nebukadnezarja, svojega služabnika in njegov prestol bom postavil na teh kamnih, ki sem jih skril; in on bo nad njimi razpel svoj kraljevi paviljon.'<sup>11</sup> In ko pride, bo udaril egiptovsko deželo *in izročil* tiste, *ki so* za smrt, k smrti; in tiste, *ki so* za ujetništvo, k ujetništvu; in tiste, *ki so* za meč, k meču.<sup>12</sup> § In jaz bom prižgal ogenj v hišah egiptovskih bogov in on jih bo sežgal in jih odvedel proč ujetnike; in odel se bo z egiptovsko deželo, kakor si pastir nadene svojo obleko; in od tukaj bo šel naprej v miru.<sup>13</sup> Zlomil' bo tudi podobe Bet Šemeša, ki *je* v egiptovski deželi; in hiše egipčanskih bogov bo sežgal z ognjem.«

**44** Beseda, ki je prišla Jeremiju glede vseh Judov, ki prebivajo v egiptovski deželi, ki prebivajo v Migdólu, v Tahpanhésu, v Nofu in v deželi Patró, rekoč:<sup>2</sup> »Tako govor Gospod nad bojevniki, Izraelov Bog: 'Videli ste vse зло, ki sem ga privadel nad Jeruzalem in nad vso Judova mesta, in glejte, ta dan *so* ta opustošenje in noben človek ne prebiva tam<sup>3</sup> zaradi njihove zlobnosti, katero so zarešili, da me dražijo do jeze v tem, da so odšli zažigat kadilo *in* da služijo drugim bogovom, katerih niso poznali *niti* oni, da, niti vaši očetje.<sup>4</sup> Vendar sem vam pošiljal vse svoje služabnike preroke, vzdigujoče zgodaj in *jih* pošiljal, rekoč: 'O ne storite te gnušne stvari, ki jo sovražim.'<sup>5</sup> Toda niso prisluhnili niti nagnili svojega ušesa, da se odvrnejo od svoje zlobnosti, da ne bi zažigali kadila drugim bogovom.<sup>6</sup> Zato sta bila moj bes in moja jeza izlita naprej in vžgana v Judovih mestih in na ulicah Jeruzalema; in ta so opustošena *in* zapuščena, kakor ta dan.<sup>7</sup> Zaradi tega sedaj tako govor Gospod, Bog nad bojevniki, Izraelov Bog: 'Zakaj ste zarešili *to* veliko зло zoper svoje duše, da izmed sebe iztrebite moškega in žensko, otroka in dojenčka, ven iz Juda, da nikogar ne pustite, da preostane.<sup>8</sup> V čem ste me dražili do besa z deli svojih rok, zažigajoč kadilo drugim bogovom v egiptovski deželi, kamor ste odšli, da prebivate, da se lahko sami odrežete in da ste lahko prekletstvo in graja med vsemi narodi zemlje?<sup>9</sup> Mar ste pozabili zlobnost svojih očetov, zlobnost Judovih kraljev, zlobnost njihovih žena, svojo lastno zlobnost in zlobnost svojih žena, ki so jo zarešili v Judovi deželi in na ulicah Jeruzalema?<sup>10</sup> Niso se ponižali *celo* do tega dne, niti se niso bali, niti hodili po moji postavi, niti po mojih zakonih, ki sem jih postavil pred vas in vaše očete.

<sup>11</sup> Zato tako govor Gospod nad bojevniki, Izraelov Bog: 'Glejte, svoj obraz bom naravnal zoper vas za зло in da iztrebim vsega Juda.<sup>12</sup> Vzel bom preostanek Juda, ki so svoje obrazne naravnali, da gredo v egiptovsko deželo, da začasno prebivajo tam in vsi bodo použiti *in* padli v egiptovski deželi; *torej* použiti bodo z mečem *in* z lakoto. Umrli bodo, od najmanjših celo do največjih, z mečem in z lakoto, in bodo preziranje *in* osuplost, prekletstvo in graja.<sup>13</sup> Kajti kaznoval bom tiste, ki prebivajo v egiptovski deželi, kakor sem kaznoval Jeruzalem, z mečem, z lakoto in s kužno boleznijo,<sup>14</sup> tako da ne bo nihče izmed Judovega preostanka, ki so odšli v egiptovsko deželo, da začasno prebivajo tam, ušel ali preostal, da bi se vrnil v Judovo deželo, h kateri so imeli željo, da se vrnejo, da prebivajo tam. Kajti nihče se ne bo vrnil, razen tistih, ki bodo pobegnili.«<sup>15</sup>

<sup>15</sup> Potem so vsi možje, ki so vedeli, da so njihove žene zažigale kadilo drugim bogovom in vse ženske, ki so stale poleg, velika množica, celo vse ljudstvo, ki prebiva v egiptovski deželi, v Patrósu, odgovorili Jeremiju, rekoč:<sup>16</sup> »**Glede na** besedo, ki si nam jo govoril v imenu

our God shall say, so declare unto us, and we will do *it*.<sup>21</sup> And now I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.<sup>22</sup> Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

**43** And it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,<sup>2</sup> Then spake Azariah the son of Hoshiahan, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:<sup>3</sup> But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.<sup>4</sup> So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.<sup>5</sup> But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;<sup>6</sup> *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.<sup>7</sup> So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

<sup>8</sup> ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,  
<sup>9</sup> Take great stones in thine hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;<sup>10</sup> And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.<sup>11</sup> And when he cometh, he shall smite the land of Egypt, *and deliver* such as *are* for death to death; and such as *are* for captivity to captivity; and such as *are* for the sword to the sword.<sup>12</sup> And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.<sup>13</sup> He shall break also the images of Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

**44** The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,<sup>2</sup> Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein,<sup>3</sup> Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.<sup>4</sup> Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.<sup>5</sup> But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.<sup>6</sup> Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.<sup>7</sup> Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and sucking, out of Judah, to leave you none to remain;<sup>8</sup> In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?<sup>9</sup> Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?<sup>10</sup> They are not humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

<sup>11</sup> ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.<sup>12</sup> And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach.<sup>13</sup> For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:<sup>14</sup> So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

<sup>15</sup> ¶ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,<sup>16</sup> As *for* the word that thou hast spoken unto us in the name of the

LORD, we will not hearken unto thee.<sup>17</sup> But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for **then** had we plenty of victuals, and were well, and saw no evil.<sup>18</sup> But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.<sup>19</sup> And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

<sup>20</sup> ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him **that** answer, saying,<sup>21</sup> The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it **not** into his mind?<sup>22</sup> So that the LORD could no longer bear, because of the evil of your doings, **and** because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.<sup>23</sup> Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.<sup>24</sup> Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that **are** in the land of Egypt:<sup>25</sup> Thus saith the LORD of hosts, the God of Israel, saying: Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.<sup>26</sup> Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.<sup>27</sup> Behold, I will watch over them for evil, and not for good: and all the men of Judah that **are** in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.<sup>28</sup> Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

<sup>29</sup> ¶ And this **shall be** a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:<sup>30</sup> Thus saith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

**45** The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,<sup>2</sup> Thus saith the LORD, the God of Israel, unto thee, O Baruch;<sup>3</sup> Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

<sup>4</sup> ¶ Thus shalt thou say unto him, The LORD saith thus; Behold, **that** which I have built will I break down, and that which I have planted I will pluck up, even this whole land.<sup>5</sup> And seekest thou great things for thyself? seek **them** not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

**46** The word of the LORD which came to Jeremiah the prophet against the Gentiles;<sup>2</sup> Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.<sup>3</sup> Order ye the buckler and shield, and draw near to battle.<sup>4</sup> Harness the horses; and get up, ye horsemen, and stand forth with **your** helmets; furbish the spears, **and** put on the brigandines.<sup>5</sup> Wherefore have I seen them dismayed **and** turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: **for** fear **was** round about, saith the LORD.<sup>6</sup> Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.<sup>7</sup> Who is this **that** cometh up as a flood, whose waters are moved as the rivers?<sup>8</sup> Egypt riseth up like a flood, and **his** waters are moved like the rivers; and he saith, I will go up, **and** will cover the earth; I will destroy the city and the inhabitants thereof.<sup>9</sup> Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle **and** bend the bow.<sup>10</sup> For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.<sup>11</sup> Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; **for** thou shalt not be cured.

Gospoda, ti ne bomo prisluhnili,<sup>17</sup> temveč bomo zagotovo počeli katerokoli stvar, izhajajočo iz naših lastnih ust, da zažigamo kadilo kraljici neba in da ji izlivamo pitne daritve, kakor smo počeli mi in naši očetje, naši kralji in naši princi v Judovih mestih in na ulicah Jeruzalema, kajti **tedaj** smo imeliobilico živeža in smo bili dobro in nismo videli zla.<sup>18</sup> Toda odkar smo prenehali zažigati kadilo kraljici neba in ji izlivati pitne daritve, smo bili v potrebi vseh **stvari** in smo použiti z mečem in z lakoto.<sup>19</sup> »In ko smo zažigale kadilo kraljici neba in ji izlivale pitne daritve, mar smo ji naredile njene kolačke, da jo obožujemo in ji izlivale pitne daritve, brez naših moških?«

<sup>20</sup> Potem je Jeremija rekel vsemu ljudstvu, moškim in ženskam in vsemu ljudstvu, ki mu je dalo **ta** odgovor, rekoč:<sup>21</sup> »Kadilo, ki ste ga zažigali po Judovih mestih in po ulicah Jeruzalema, vi in vaši očetje, vaši kralji, vaši princi in ljudstvo dežele, ali se jih ni Gospod spomnil in ali to **ni** prišlo v njegov um?<sup>22</sup> Tako da Gospod ni mogel več trpeti zaradi zla vaših početij **in** zaradi ogabnosti, ki ste jih zgrešili; zato je vaša dežela opustošenje, osuplost in prekletstvo, brez prebivalca, kakor na ta dan.<sup>23</sup> Ker ste zažigali kadilo in ker ste gresili zoper Gospoda in niste ubogali Gospodovega glasu, niti hodili po njegovi postavi, niti po njegovih zakonih, niti po njegovih pričevanjih, zato se vam je zgodilo to zlo, kakor na ta dan.<sup>24</sup> Poleg tega je Jeremija rekel vsemu ljudstvu in vsem ženskam: »Poslušajte besedo od Gospoda, ves Juda, ki **ste** v egiptovski deželi:<sup>25</sup> Tako govori Gospod nad bojevniki, Izraelov Bog, rekoč: »Vi in vaše žene ste tako govorili s svojimi ustimi in s svojo roko izpolnili, rekoč: Zagotovo bomo izvajali naše zaobljube, ki smo se jih zaobljubili, da zažigamo kadilo kraljici neba in da ji izlivamo pitne daritve.« Zagotovo boste dokončali svoje zaobljube in zagotovo boste izvedli svoje zaobljube.<sup>26</sup> Zato poslušajte besedo od Gospoda, ves Juda, ki prebiva v egiptovski deželi: »Glejte, prisegel sem pri svojem velikem imenu,« govori Gospod, »da moje ime ne bo več imenovan v ustih kateregakoli moškega iz Juda in po vsej egiptovski deželi, rekoč: »Gospod Bog živi.«<sup>27</sup> Glej, bedel bom nad njimi za zlo in ne za dobro; in vsi Judovi možje, ki **so** v egiptovski deželi, bodo použiti z mečem in z lakoto, dokler jih ne bo konec.<sup>28</sup> Vendar se bo malo število, ki pobegne meču, vrnilo iz egiptovske dežele v Judovo deželo in ves preostanek Juda, ki so odšli v egiptovsko deželo, da tam začasno prebiva, bo vedel čigave besede bodo obstale, moje ali njihove.

<sup>29</sup> To vam **bo** znamenje,« govori Gospod, »da vas bom kaznoval na tem kraju, da boste lahko vedeli, da bodo moje besede zagotovo obstale zoper vas in zlo.«<sup>30</sup> Tako govori Gospod: »Glejte, izročil bom faraona Hofrája, egiptovskega kralja, v roko njegovih sovražnikov in v roko tistih, ki strežejo po njegovem življenju, kakor sem Judovega kralja Sedekija izročil v roko babilonskega kralja Nebukadnezarja, njegovega sovražnika in ki je stregel po njegovem življenju.«

**45** Beseda, ki jo je prerok Jeremija spregovoril Nerijájevemu sinu Baruhu, ko je zapisal te besede v knjigo pri Jeremijevih ustih, v četrtem letu Jojakíma, Jošijevega sina, Judovega kralja, rekoč:<sup>2</sup> »Tako govori Gospod, Izraelov Bog, tebi, o Baruh.<sup>3</sup> Rekel si: »Gorje mi sedaj! kajti Gospod je dodal žalost k moji bridkosti; oslabel sem v svojem vzduhanju in ne najdem počitka.«

<sup>4</sup> Tako mu boš rekel: »Gospod tako govori: »Glej, **to**, kar sem zgradil, bom porušil in to, kar sem zasadil, bom izruval, celo to celotno deželo.«

<sup>5</sup> In ti zase iščeš velike stvari? Ne išči **jih**, kajti glej, privedel bom zlo nad vse meso,« govori Gospod, »toda tvoje življenje ti bom dal za plen v vseh krajih, kamor greš.«

**46** Beseda od Gospoda, ki je prišla preroku Jeremiju zoper pogane;<sup>2</sup> zoper Egipt, zoper vojsko faraona Nehota, egiptovskega kralja, ki je bil pri reki Evfratu v Kárkemišu, katerega je babilonski kralj Nebukadnezar udaril v četrtem letu Jojakíma, Jošijevega sina, Judovega kralja.<sup>3</sup> »Pripravite majhen ščit in ščit ter se približajte boju.<sup>4</sup> Vprezite konje in vstanite, vi konjeniki in postavite se s **svojimi** čeladami; zgladite sulice **in** si nadenite oklep.<sup>5</sup> Zakaj sem jih videl zaprepadene **in** obrnjene nazaj? In njihovi mogočni so potolčeni in so naglo zbežali in niso gledali nazaj, kajti strah **je bil** naokoli,« govori Gospod.<sup>6</sup> »Ne dopusti, da hitri izgine niti da mogočni človek pobegne; opotekali se bodo in padali proti severu, pri reki Evfratu.<sup>7</sup> Kdo **je** ta, **ki** prihaja gor kakor poplava, katerega vode se premikajo kakor reke?<sup>8</sup> Egipt se vzdiguje kakor poplava in **njegove** vode se premikajo kakor reke; in pravi: »Sel bom gor **in** pokril zemljo, uničil bom mesto in njegove prebivalce.<sup>9</sup> Pridite gor, vi konji; in besnite, vi bojni vozovi in naj mogočni možje pridejo naprej. Etiopci in Libijci, ki prijemajo ščit; in Ludejci, ki prijemajo **in** napenjajo lok.<sup>10</sup> Kajti to **je** dan Gospoda Boga nad bojevniki, dan maščevanja, da se lahko maščuje svojim nasprotnikom in meč bo poziral in ta bo nasičen in opijanjen z njihovo krvjo, kajti Gospod Bog nad bojevniki ima klavno daritev v severni deželi, pri reki Evfratu.<sup>11</sup> Pojdij gor v Gileád in vzemi balzam, o devica, egiptovska hči. Zaman boš uporabljal mnoga zdravila, kajti ne boš ozdravljen.«

<sup>12</sup> Narodi so slišali o tvoji sramoti in tvoje vpitje je napolnilo deželo, kajti mogočen človek se je spotaknil zoper mogočnega **in** oba skupaj sta padla.«

<sup>13</sup> Beseda, ki jo je Gospod spregovoril preroku Jeremiju, kako bo babilonski kralj Nebukadnezar prišel **in** udaril egiptovsko deželo.

<sup>14</sup> Oznanite v Egiptu, razglasite v Migdolu, razglasite v Nofu in v Tahpanhes, recite: »Stoj trdno in se pripravi, kajti meč bo požiral okoli tebe. <sup>15</sup> Zakaj so tvoji hrabri **može** pometeni proč? Niso obstali, ker jih je Gospod pognal. <sup>16</sup> Mnoge je pripravil, da padejo, da, eden je padel na drugega. Rekli so: »Vstanimo in ponovno pojdimo k našemu lastnemu ljudstvu in k deželi našega rojstva, proč od zatiralskega meča.«

<sup>17</sup> Tam so vpili: »Faraon, egiptovski kralj, **je samo** hrup; zamudil je določeni čas.« <sup>18</sup> **Kakor** jaz živim,« govori Kralj, čigar ime **je** Gospod nad bojevnikimi: »Zagotovo, kakor **je** Tabor med gorami in kakor Karmel pri morju, **tako** bo on prišel. <sup>19</sup> O ti hči, prebivajoča v Egiptu, oskrbi se, da greš v ujetništvo, kajti Nof bo opustošen in zapuščen, brez prebivalca.

<sup>20</sup> Egipt **je podoben** zelo lepi telici, **toda** uničenje prihaja; to prihaja iz severa. <sup>21</sup> Prav tako **so** njegovi najeti možje v njegovim sredi podobni pitanim bikcem; kajti obrnjeni so tudi nazaj **in** skupaj so pobegnili proč; niso obstali, ker je nadnje prišel dan njihove katastrofe **in** čas njihovega obiskanja. <sup>22</sup> Njihov glas bo šel kakor kača; kajti korakali bodo z vojsko in zoper njega bodo prišli s sekiramimi, kakor drvarji.

<sup>23</sup> Posekali bodo njegov gozd,« govori Gospod, »čeprav ta ne more biti preiskan, ker jih je več kakor kobilic **in** so brezštivelni. <sup>24</sup> Egiptovska hči bo zbgana; izročena bo v roko severnega ljudstva.« <sup>25</sup> Gospod nad bojevnikimi, Izraelov Bog, pravi: »Glejte, kaznoval bom množico iz Noja in faraona in Egipt z njihovimi bogovi in njihovimi kralji, celo faraona in **vse** tiste, ki zaupajo vanj. <sup>26</sup> Izročil jih bom v roko tistih, ki jim strežejo po življenju, v roko babilonskega kralja Nebukadnezarja in v roko njegovih služabnikov. Potem bo ta naseljen, kakor v dneh davnine,« govori Gospod.

<sup>27</sup> »Vendar se ne boj, o moj služabnik Jakob in ne bodi zaprepaden, o Izrael, kajti glej, rešil te bom od daleč in tvoje seme iz dežele njihovega ujetništva. Jakob se bo vrnil in bo počival in bo sproščen in nihče **ga** ne bo naredil prestrašenega. <sup>28</sup> Ne boj se Jakob, moj služabnik,« govori Gospod, »kajti jaz **sem** s teboj, kajti naredil bom popoln konec vseh narodov, kamor sem te pognal. Toda iz tebe ne bom naredil popolnega konca, temveč te bom grajal po meri; vendar te ne bom pustil v celoti nekaznovanega.«

**47** Beseda od Gospoda, ki je prišla preroku Jeremiju zoper Filistejce, preden je faraon udaril Gazo. <sup>2</sup> »Tako govori Gospod: »Glej, vode se dvigujejo iz severa in bodo preplavljača poplava in bodo poplavile deželo in vse, kar je v njej; mesto in tiste, ki prebivajo v njem. Potem bodo ljudje jokali in vsi prebivalci dežele bodo tulili <sup>3</sup> ob hrupu topotanja kopit njegovih močnih **konj**, ob drvenju njegovih bojnih voz **in ob** hrumenju njegovih koles. Očetje ne bodo gledali nazaj k **svojim** otrokom zaradi slabotnosti rok, <sup>4</sup> zaradi dneva, ki prihaja, da opleni vse Filistejce **in** da iztrebi iz Tira in Sidóna vsakega pomočnika, ki preostaja, kajti Gospod bo oplenil Filistejce, ostanek dežele Kaftor. <sup>5</sup> Plešavost je prišla nad Gazo; Aškelón je iztrebljen **s** preostankom njihove doline. Doklej boš zarezoval samega sebe? <sup>6</sup> O ti, Gospodov meč, kako dolgo **bo** trajalo, preden boš tiho? Spravi se v svojo nožnico, počivaj in bodi miren. <sup>7</sup> Kako je lahko tiho, glede na to, da mu je Gospod dal naročilo zoper Aškelón in zoper morsko obalo? Tam ga je on določil.«

**48** § Zoper Moáb tako govori Gospod nad bojevnikimi, Izraelov Bog: »Gorje Nebóju! Kajti ta je oplenjen. Kirjatájim je zbgan **in** zavzet. Misgab je zbgan in zaprepaden. <sup>2</sup> Moábove hvale ne **bo** več. V Hešbónu so snovali zlo zoper njega; pridimo in iztrebimo ga pred tem, da **bi bil** narod. Tudi ti boš iztrebljen, o Madmén; meč te bo preganjal. <sup>3</sup> Glas vpitja **bo** iz Horonájima, plenjenje in veliko uničenje. <sup>4</sup> Moáb je uničen; njegovi malčki so storili, da se je slišal jok. <sup>5</sup> Kajti ob vzpenjanju Luhíta se bo vzdigovalo nenehno jokanje, kajti ob spuščanju Horonájima so sovražniki slišali krik pogube. <sup>6</sup> § Pobegnite, rešite svoja življenja in bodite podobni brinu v divjini.

<sup>7</sup> Kajti ker si zaupal v svoja dela in svoje zaklade, boš tudi ti zajet. Kemoš bo šel naprej v ujetništvo skupaj s svojimi duhovniki in svojimi princi. <sup>8</sup> Plenilec bo prišel nad vsako mesto in nobeno mesto ne bo uteklo. Tudi dolina bo propadla in ravnina bo uničena, kakor je govoril Gospod. <sup>9</sup> Daj peruti Moáb, da bo lahko pobegnil in ušel, kajti njegova mesta bodo zapusčena, brez kogarkoli, da bi v njih prebival. <sup>10</sup> Preklet **bodi** kdor dela Gospodovo delo varljivo in preklet **bodi** kdor svoj meč zadržuje od krvi.

<sup>11</sup> Moáb je bil sproščen od svoje mladosti in se ustalil na svojih drožeh in ni bil izpraznjen iz posode v posodo niti ni šel v ujetništvo. Zato bo njegov okus ostal v njem in njegova vonjava ni spremenjena. <sup>12</sup> § Zato, glej, prihajajo dnevi,« govori Gospod, »ko bom k njemu poslal postopače, ki mu bodo povzročili, da se potepa in izpraznili bodo njegove posode in počili njihove mehove. <sup>13</sup> Moáb se bo sramoval Kemoša, kakor se je Izraelova hiša sramovala Betela, njihovega zaupanja.

<sup>12</sup> The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, **and** they are fallen both together.

<sup>13</sup> ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come **and** smite the land of Egypt.

<sup>14</sup> Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. <sup>15</sup> Why are thy valiant **men** swept away? they stood not, because the LORD did drive them. <sup>16</sup> He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. <sup>17</sup> They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed. <sup>18</sup> As I live, saith the King, whose name *is* the LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, *so* shall he come. <sup>19</sup> O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant. <sup>20</sup> Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north. <sup>21</sup> Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation. <sup>22</sup> The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. <sup>23</sup> They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable. <sup>24</sup> The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north. <sup>25</sup> The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him: <sup>26</sup> And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

<sup>27</sup> ¶ But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make **him** afraid. <sup>28</sup> Fear thou not, O Jacob my servant, saith the LORD: for I **am** with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

**47** The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. <sup>2</sup> Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. <sup>3</sup> At the noise of the stamping of the hoofs of his strong **horses**, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands; <sup>4</sup> Because of the day that cometh to spoil all the Philistines, *and to* cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor. <sup>5</sup> Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? <sup>6</sup> O thou sword of the LORD, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still. <sup>7</sup> How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

**48** Against Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kirjathaim is confounded **and** taken: Misgab is confounded and dismayed. <sup>2</sup> There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee. <sup>3</sup> A voice of crying shall be from Horonaim, spoiling and great destruction. <sup>4</sup> Moab is destroyed; her little ones have caused a cry to be heard. <sup>5</sup> For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction. <sup>6</sup> Flee, save your lives, and be like the heath in the wilderness.

<sup>7</sup> ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity **with** his priests and his princes together. <sup>8</sup> And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken. <sup>9</sup> Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. <sup>10</sup> Cursed **be** he that doeth the work of the LORD deceitfully, and cursed **be** he that keepeth back his sword from blood.

<sup>11</sup> ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

<sup>12</sup> Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. <sup>13</sup> And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

<sup>14</sup> ¶ How say ye, We **are** mighty and strong men for the war? <sup>15</sup> Moab is spoiled, and gone up **out of** her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name **is** the LORD of hosts. <sup>16</sup> The calamity of Moab **is** near to come, and his affliction hasteth fast. <sup>17</sup> All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, *and the beautiful rod!* <sup>18</sup> Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and he shall destroy thy strong holds.* <sup>19</sup> O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and say,* What is done? <sup>20</sup> Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled, <sup>21</sup> And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, <sup>22</sup> And upon Dibon, and upon Nebo, and upon Beth-diblathaim, <sup>23</sup> And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, <sup>24</sup> And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. <sup>25</sup> The horn of Moab is cut off, and his arm is broken, saith the LORD.

<sup>26</sup> ¶ Make ye him drunken: for he magnified **himself** against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision. <sup>27</sup> For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippest for joy. <sup>28</sup> O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth. <sup>29</sup> We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogance, and his pride, and the haughtiness of his heart. <sup>30</sup> I know his wrath, saith the LORD; but *it shall not be so;* his lies shall not so effect *it.* <sup>31</sup> Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres. <sup>32</sup> O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. <sup>33</sup> And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; *their* shouting **shall be** no shouting. <sup>34</sup> From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be desolate. <sup>35</sup> Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods. <sup>36</sup> Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished. <sup>37</sup> For every head **shall be** bald, and every beard clipped: upon all the hands **shall be** cuttings, and upon the loins sackcloth. <sup>38</sup> *There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein **is** no pleasure, saith the LORD. <sup>39</sup> They shall howl, *saying,* How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismay to all them about him. <sup>40</sup> For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab. <sup>41</sup> Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. <sup>42</sup> And Moab shall be destroyed from *being* a people, because he hath magnified **himself** against the LORD. <sup>43</sup> Fear, and the pit, and the snare, **shall be** upon thee, O inhabitant of Moab, saith the LORD. <sup>44</sup> He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD. <sup>45</sup> They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. <sup>46</sup> Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

<sup>47</sup> ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far **is** the judgment of Moab.

**49** Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why **then** doth their king inherit Gad, and his people dwell in his cities? <sup>2</sup> Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD. <sup>3</sup> Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, *and* his priests and his princes together. <sup>4</sup> Wherefore gloriest thou in the valleys, thy flowing valley, O backsiding daughter? that trusted in her treasures, *saying,* Who shall come unto me? <sup>5</sup> Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth. <sup>6</sup> And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

<sup>7</sup> ¶ Concerning Edom, thus saith the LORD of hosts; *Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

<sup>8</sup> Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time **that** I will visit him. <sup>9</sup> If grapegatherers come to thee, would they not leave *some* gleanings? if thieves by night,

<sup>14</sup> Kako pravite: »Mi **smo** mogočni in močni možje za vojno?« <sup>15</sup> § Moáb je oplenjen in odšel gor **iz** svojih mest in njegovi izbrani mladenci so odšli dol k pokolu,« govori Kralj, katerega ime **je** Gospod nad bojevniki. <sup>16</sup> Blizu **je** Moábova katastrofa, da pride in njegova stiska silno hiti. <sup>17</sup> Vsi vi, ki ste okoli njega, žalujte za njim; in vsi vi, ki poznate njegovo ime, recite; »Kako je močna opora zlomljena **in** krasna palica!« <sup>18</sup> Ti hči, ki poseljuješ Dibón, pridi dol iz *svoje* slave in sedi v žeji; kajti plenilec Moába bo prišel nadte **in** ta bo uničil twoja oporišča. <sup>19</sup> O prebivalec Aroérja, stoj ob poti in oprežaj; in vprašaj tistega, ki beži in tisto, ki pobegne **ter** reci: »Kaj se je zgodilo?« <sup>20</sup> Moáb je zbegnan, kajti zlomljen je. Tulite in vpijte. Povejte v Arnónu, da je Moáb oplenjen. <sup>21</sup> Sodba je prišla nad ravno deželo; nad Holón, nad Jahac, nad Mefáat, <sup>22</sup> nad Dibón, nad Nebó, nad Bet Diblatájim, <sup>23</sup> nad Kirjatájim, nad Bet Gamúl, nad Bet Meón, <sup>24</sup> nad Kerijót, nad Bocro in nad vsa mesta moábske dežele, daljna ali bližnja. <sup>25</sup> Moábov rog je odsekhan in njegov laket je zlomljen,« govori Gospod.

<sup>26</sup> ,Opijanite ga, kajti poveličal **se** je zoper Gospoda. Tudi Moáb se bo valjal v svojem izbljuvkju in tudi on bo v posmeh. <sup>27</sup> § Mar vam ni bil Izrael v posmeh? Je bil najden med tatovi? Kajti odkar govoris o njem, poskakuješ od veselja. <sup>28</sup> O vi, ki prebivatev Moábu, zapustite mesta in prebivajte na skali in bodite podobni golobici, **ki** dela svoje gnezdo na straneh ustja luknje. <sup>29</sup> Slišali smo ponos Moába (on je silno ponosen), njegovo nadutost, njegovo arroganco, njegov ponos in oholost njegovega srca. <sup>30</sup> Poznam njegov bes,« govori Gospod; »toda **to ne bo** tako; njegove laži na **to** ne bodo tako vplivale. <sup>31</sup> Zato bom tulil zaradi Moába in vpil zaradi vsega Moába; **moje srce** bo žalovalo zaradi mož iz Kir Héresa. <sup>32</sup> O sibmanska trta, jokal bom za teboj z jokanjem Jázérja. Tvoje rastline so odšle prek morja, segle so **celó** k jázérskemu morju. Plenilec je padel na tvoje poletne sadove in na tvojo trgatve. <sup>33</sup> Radost in veselje sta vzeta iz obilnega polja moábske dežele. Trti sem vevel, da odpove pred vinskimi stiskalnicami. Nihče ne bo mendral z vriskanjem; **njihovo** vriskanje ne **bo** vriskanje. <sup>34</sup> § Od krika Hešbóna, **celó** do Elaléja **in celó** do Jahaca so izgovarjali svoj glas, od Coarja **celó** do Horonájima, kakor triletna telica, kajti tudi nimrímske vode bodo zapušcene. <sup>35</sup> Poleg tega bom povzročil, da odneha v Moábu,« govori Gospod, »kdar daruje na visokih krajinah in kdr zažiga kadilo svojim bogovom. <sup>36</sup> Zato bo moje srce ihtelo kakor piščali za Moábom in moje srce bo ihtelo kakor piščali za možni Kir Héresa, ker so bogastva, **ki** jih je pridobil, izginila. <sup>37</sup> Kajti vsaka glava **bo** plešasta in vsaka brada pristržena. Na vseh rokah **bodo** vrezni in na ledjih vrečevina. <sup>38</sup> **Tam bo** splošno žalovanje na vseh hišnih strehah Moába in na njegovih ulicah, kajti zlomil sem Moáb kakor posodo, v kateri ni zadovoljstva,« govori Gospod. <sup>39</sup> Tulili bodo, **rekoč:** »Kako je ta zlomljen! Kako je Moáb s sramoto obrnil hrbet! Tako bo Moáb v posmeh in zaprepadenost vsem okoli njega.« <sup>40</sup> Kajti tako govoris Gospod: »Glej, letel bo kot orel in svoje peruti bo širil nad Moábom. <sup>41</sup> Kerijót je zavzet, oporišča so presenečena in srca mogočnih mož v Moábu bodo na ta dan kakor srce ženske v njenih ostrih bolečinah. <sup>42</sup> Moáb bo uničen pred tem, da **bi bil** ljudstvo, ker **se je** poveličeval zoper Gospoda. <sup>43</sup> Strah, jama in zanka **bodo** nad teboj, o prebivalec Moába,« govori Gospod. <sup>44</sup> Kdar beži pred strahom, bo padel v jamo, in kdr vstaja iz lame, bo zajet v zanko, kajti jaz bom to privedel nadenj, **celó** nad Moáb, leto njihovega obiskanja,« govori Gospod. <sup>45</sup> Tisti, ki so zbežali, so stali pod hešbónsko senco zaradi sile. Toda ogenj bo izšel iz Hešbóna, plamen iz srede Sihóna in použil bo Moábov kot in téme upornih. <sup>46</sup> Gorje tebi, o Moáb! Ljudstvo Kemoša se pogublja, kajti tvoji sinovi so zajeti **[kot]** ujetniki in tvoje hčere **[kot]** ujetnice.

<sup>47</sup> Vendar bom v zadnjih dneh ponovno privedel Moábovo ujetništvo,« govori Gospod. »Tako daleč **je** sodba od Moába.««

**49** Glede Amóncev tako govoris Gospod: »Mar Izrael nima sinov? Mar nima dediča? Zakaj **potem** njihovi kralji podedujejo Gad in njegovo ljudstvo prebiva v njegovih mestih. <sup>2</sup> Zatorej, glejte, pridejo dnevi,« govori Gospod, »ko bom povzročil alarm vojne, da se bo slišal v Rabi Amóncev in ta bo zapatušen kup in njene hčere bodo požgane z ognjem. Potem bo Izrael dedič tistim, ki so bili njegovi dediči,« govori Gospod. <sup>3</sup> Tuli, o Hešbón, kajti Aj je oplenjen. Jokajte ve Rabine hčere, opašite se z vrečevino; objokujte in tecite sem ter tja pri ograjah; kajti njihov kralj bo šel v ujetništvo **in** skupaj z njegovimi duhovniki in njegovimi princi. <sup>4</sup> Zakaj se ponašaš v dolinah, tvoji tekoči dolini, o odpadla hči, ki si zaupala v svoje zaklade, **rekoč:** »Kdo bo prišel k meni?« <sup>5</sup> Glej, nadte bom privedel strah,« govori Gospod Bog nad bojevniki, »od vseh teh, ki bodo okoli tebe. Izgnani boste, vsak človek naravnost naprej in nihče ne bo zbral tistega, ki tava. <sup>6</sup> Potem bom ponovno privedel ujetništvo Amónovih otrok,« govori Gospod.

<sup>7</sup> Glede Edóma tako govoris Gospod nad bojevniki: »Mar v Temánu ni več modrosti? Je nasvet izginil pred razsodnim? Je njihova modrost izginila? <sup>8</sup> Pobegnite, obrnite se nazaj, prebivajte globoko, o prebivalci Dedána; kajti nadenj bom privedel Ezavovo katastrofo, čas, **ko** ga bom obiskal. <sup>9</sup> Če pridejo k tebi obiralci grozdfa, ali ne bodo pustili **nekaj**

paberkovalnih grozdov? Če tatoi ponoči, bodo uničevali, dokler ne bodo imeli dovolj.<sup>10</sup> Toda jaz sem naredil Ezava razgaljenega, jaz sem odkril njegove skrite kraje in se ne bo mogel skriti. Njegovo seme je oplenjeno in njegovih bratov, njegovih sosedov in njega ni.<sup>11</sup> Pusti svoje osirotele otroke, jaz **jih** bom ohranil žive; in twoje vdoje naj zaupajo vame.<sup>12</sup> Kajti tako govorí Gospod: »Glej, tisti, katerih sodba ni **bila**, da pijejo iz čase, so zagotovo pijani; in ali **si ti tisti, ki** naj bi odšel čisto nekaznovan? Ne boš odšel nekaznovan, temveč boš zagotovo pil **od tega**.<sup>13</sup> Kajti prisegel sem sam pri sebi,« govorí Gospod, »da bo Bocra postala opustošenje, graja, opustošenost in prekletstvo, in vsa njena mesta bodo neprestane opustošenosti.«<sup>14</sup> Slišal sem govorico od Gospoda in predstavnik je poslan k pogonom, **rekoč**: »Zberite se skupaj in pridite zoper njo in se vzdignite k bitki.«<sup>15</sup> Kajti glej, naredil te bom majhnega med pogani **in** preziranega med ljudmi.<sup>16</sup> Tvoja strašnost te je zavedla **in** ponos tvojega srca, o ti, ki prebivaš v skalnih razpokah, ki držiš višino hriba. Čeprav bi si svoje gnezdo naredil tako visoko kakor orel, te bom od tam privedel dol,« govorí Gospod.<sup>17</sup> »Tudi Edóm bo opustošenje. Vsak, kdor gre mimo, bo osupal in sikal bo nad vsemi njegovimi nadlogami.<sup>18</sup> Kakor v razdejanju Sódome in Gomóre in njunih sosednjih **mest**,« govorí Gospod, »noben človek ne bo vzdržal tam niti človeški sin ne bo prebival v tem.<sup>19</sup> Glej, vzpel se bo kakor lev iz naraščanja Jordana zoper prebivališče močnega. Toda naredil bom, da bo nenadoma pobegnil pred njo. In kdo **je** izbran **mož, da** bi ga lahko določil nad njo? Kajti kdo **je** podoben meni? In kdo mi bo določil čas? In kdo **je** tisti pastir, ki bo stal pred menoju?<sup>20</sup> Zato prisluhnite Gospodovemu nasvetu, katerega je svetoval zoper Edóm; in njegove namene, ki jih je namenil zoper prebivalce Temána: »Zagotovo jih bo najmanjši iz tropa izvlekel ven. Zagotovo bo naredil njihova prebivališča opustela z njimi **[vred]**.<sup>21</sup> Zemlja je stresena ob hrupu njihovega padca, ob hrupu njihovega krika, ki ga je bilo slišati na Rdečem morju.<sup>22</sup> Glej, prišel bo gor in letel kakor orel in svoji peruti razširil nad Bocro in na ta dan bo srce mogočnih mož iz Edóma kakov srce ženske v njenih ostrih bolečinah.

<sup>23</sup> Glede Damaska. Hamát je zbegan in Arpád, kajti slišala sta zle novice. Boječa sta. **Tam je** bridkost na morju; ta ne more biti utišana.<sup>24</sup> Damask je postal slaboten **in** se obrača, da pobegne in strah se **ga** je polastil. Tesnoba in bridkosti so ga prevzele, kakor žensko v porodnih mukah.<sup>25</sup> Kako mesto hvale ni zapuščeno, mesto moje radosti!<sup>26</sup> Zato bodo njegovi mladeniči padli na njegovih ulicah in vsi bojevniki bodo iztrebljeni na ta dan,<sup>27</sup> govorí Gospod nad bojevniki. <sup>27</sup> Zanetil bom ogenj v zidu Damaska in ta bo použil palače Ben Hadáda.«

<sup>28</sup> § Glede Kédárja in glede Hacórjevih kraljestev, katere bo babilonski kralj Nebukadnezar udaril, tako govorí Gospod: »Vstanite, pojrite gor v Kédár in oplenite može vzhoda.<sup>29</sup> Njihove šotore in njihove trope bodo odvzeli. K sebi bodo vzeli njihove zavese in vse njihove posode in njihove kamele; in vpili jim bodo: »Strah **je** na vsaki strani.«

<sup>30</sup> Pobegnite, odpravite se daleč proč, prebivajte globoko, ovi prebivalci Hacórja,« govorí Gospod; »kajti babilonski kralj Nebukadnezar je zoper vas sprejel nasvet in je zoper vas spočel namen.<sup>31</sup> Vstani, spravi se gor k premožnemu narodu, ki prebiva brez skrbi,« govorí Gospod, »ki nima niti velikih vrat niti zapahov, **ki** prebiva sam.<sup>32</sup> In njihove kamele bodo plen in množica njihove živine plen, in razkropil jih bom na vse vetrove, tiste, **ki so** na skrajnih vogalih; in jaz bom privedel njihovo katastrofo od vseh njihovih strani,<sup>33</sup> govorí Gospod. <sup>33</sup> Hacór bo prebivališče za zmaje **in** opustošenje na veke. Tam ne bo prebival noben človek niti **noben** človeški sin ne prebiva v njem.«<sup>34</sup>

<sup>34</sup> Beseda od Gospoda, ki je prišla preroku Jeremiju zoper Elám v začetku kraljevanja Judovega kralja Sedekija, **rekoč**:<sup>35</sup> »Tako govorí Gospod nad bojevniki: »Glej, jaz bom zlomil Elámov lok, njihovo glavno moč.<sup>36</sup> Nad Elám bom privedel štiri vetrove iz štirih četrtn in neba in razkropil jih bom proti vsem tem vetrovom; in tam ne bo nobenega naroda kamor ne bi prišli pregnanci Eláma.<sup>37</sup> Kajti Elámu bom povzročil, da bo zaprepadan pred svojimi sovražniki in pred tistimi, ki jim strežejo po življenu, in nanje bom privedel zlo, **celo** svojo kruto jezo,« govorí Gospod: »in za njimi bom poslal meč, dokler jih ne bom použil.<sup>38</sup> Svoj prestol bom postavil v Elámu in od tam bom uničil kralja in prince,« govorí Gospod.

<sup>39</sup> Toda to se bo zgodilo v zadnjih dneh, **da** bom ponovno privedel ujetništvo Eláma,« govorí Gospod.«

**50** Beseda, ki jo je Gospod govoril zoper Babilon **in** zoper deželo Kaldejev po preroku Jeremiju.<sup>2</sup> Razglašajte med narodi in objavite in postavite prapor; objavite **in** ne prikrivajte. Recite: »Babilon je zajet, Bel je zbegan, Merodáh je zlomljen na koščke; njegovi maliki so zbegani, njegove podobe so zlomljene na koščke.<sup>3</sup> Kajti iz severa prihaja narod zoper njega, ki bo njegovo deželo naredil zapuščeno in nihče ne bo prebival tam. Odstranjeni bodo, odšli bodo, tako človek kakor žival.

<sup>4</sup> V tistih dneh in v tistem času,« govorí Gospod, »bodo prišli Izraelovi otroci, oni in Judovi otroci skupaj, šli bodo in jokali. Šli bodo in iskali Gospoda, svojega Boga.<sup>5</sup> Povpraševali bodo o poti na Sion, s svojimi obrazi tja, **rekoč**: »Pridite, pridružimo se Gospodu z večno zavezo,

they will destroy till they have enough.<sup>10</sup> But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.<sup>11</sup> Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.<sup>12</sup> For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art thou he that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of *it*.<sup>13</sup> For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.<sup>14</sup> I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.<sup>15</sup> For, lo, I will make thee small among the heathen, *and despised* among men.<sup>16</sup> Thy terribleness hath deceived thee, *and the pride* of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.<sup>17</sup> Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.<sup>18</sup> As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.<sup>19</sup> Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?<sup>20</sup> Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.<sup>21</sup> The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.<sup>22</sup> Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

<sup>23</sup> ¶ Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; **there is** sorrow on the sea; it cannot be quiet.<sup>24</sup> Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: anguish and sorrows have taken her, as a woman in travail.<sup>25</sup> How is the city of praise not left, the city of my joy!<sup>26</sup> Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.<sup>27</sup> And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

<sup>28</sup> ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.<sup>29</sup> Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side.

<sup>30</sup> ¶ Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.<sup>31</sup> Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone.<sup>32</sup> And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.<sup>33</sup> And Hazor shall be a dwelling for dragons, *and a* desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

<sup>34</sup> ¶ The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,<sup>35</sup> Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.<sup>36</sup> And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.<sup>37</sup> For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, **even** my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:<sup>38</sup> And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

<sup>39</sup> ¶ But it shall come to pass in the latter days, **that** I will bring again the captivity of Elam, saith the LORD.

**50** The word that the LORD spake against Babylon **and** against the land of the Chaldeans by Jeremiah the prophet.<sup>2</sup> Declare ye among the nations, and publish, and set up a standard; publish, *and conceal not*: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.<sup>3</sup> For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

<sup>4</sup> ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.<sup>5</sup> They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD

in a perpetual covenant **that** shall not be forgotten. <sup>6</sup> My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away **on** the mountains: they have gone from mountain to hill, they have forgotten their restingplace. <sup>7</sup> All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers. <sup>8</sup> Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

<sup>9</sup> ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows **shall be** as of a mighty expert man; none shall return in vain. <sup>10</sup> And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. <sup>11</sup> Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; <sup>12</sup> Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations **shall be** a wilderness, a dry land, and a desert. <sup>13</sup> Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. <sup>14</sup> Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD. <sup>15</sup> Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her. <sup>16</sup> Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

<sup>17</sup> ¶ Israel **is** a scattered sheep; the lions have driven **him** away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. <sup>18</sup> Therefore thus saith the LORD of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. <sup>19</sup> And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. <sup>20</sup> In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and **there shall be** none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

<sup>21</sup> ¶ Go up against the land of Merathaim, **even** against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee. <sup>22</sup> A sound of battle **is** in the land, and of great destruction. <sup>23</sup> How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! <sup>24</sup> I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD. <sup>25</sup> The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this **is** the work of the Lord GOD of hosts in the land of the Chaldeans. <sup>26</sup> Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. <sup>27</sup> Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. <sup>28</sup> The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple. <sup>29</sup> Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel. <sup>30</sup> Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD. <sup>31</sup> Behold, I **am** against thee, O thou most proud, saith the Lord GOD of hosts: for thy day is come, the time that I will visit thee. <sup>32</sup> And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

<sup>33</sup> ¶ Thus saith the LORD of hosts: The children of Israel and the children of Judah **were** oppressed together: and all that took them captives held them fast; they refused to let them go. <sup>34</sup> Their Redeemer **is** strong; the LORD of hosts **is** his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

<sup>35</sup> ¶ A sword **is** upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise **men**. <sup>36</sup> A sword **is** upon the liars; and they shall dote: a sword **is** upon her mighty men; and they shall be dismayed. <sup>37</sup> A sword **is** upon their horses, and upon their chariots, and upon all the mingled people that **are** in the midst of her; and they shall become as women: a sword **is** upon her treasures; and they shall be robbed. <sup>38</sup> A drought **is** upon her waters; and they shall be dried up: for it **is** the land of graven images, and they are mad upon **their** idols. <sup>39</sup> Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell **there**, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. <sup>40</sup> As God overthrew Sodom and Gomorrah and the neighbour **cities** thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

**ki** ne bo pozabljena. <sup>6</sup> Moje ljudstvo so bile izgubljene ovce. Njihovi pastirji so jim povzročili, da zaidejo, obrnili so jih proč **na** gore. Tavali so od gore do hriba, pozabili so svoj kraj počitka. <sup>7</sup> Vsi, ki so jih našli, so jih požrli, in njihovi nasprotniki so rekli: »Ne delamo prestopka, ker so grešili zoper Gospoda, prebivališče pravice, celo Gospoda, upanje njinovih očetov. <sup>8</sup> Odstranite se iz srede Babilona in pojrite naprej, ven iz dežele Kaldejcev in bodite kakor kozli pred tropi.

<sup>9</sup> Kajti glejte, vzdignil se bom in povzročim, da pride proti Babilonu zbor velikih narodov iz severne dežele, in postrojili se bodo zoper njega; od tam bo zavzet. Njihove puščice **bodo** kakor od mogočnega, izkušenega človeka; nihče se ne bo vračal zaman. <sup>10</sup> In Kaldeja bo plen; vsi, ki jo plenijo, bodo nasičeni, **govori** Gospod. <sup>11</sup> § »Ker ste bili veseli, ker ste se razveseljevali, o vi uničevalci moje dediščine, ker ste postali debeli kakor telica ob travni in mukate kakor biki; <sup>12</sup> vaša mati bo silno zbegana; tista, ki vas je nosila, bo osramočena. Glejte, najbolj zadnji izmed narodov **bodo** divjina, suha dežela in puščava. <sup>13</sup> Zaradi Gospodovega besa ta ne bo naseljena, temveč bo v celoti zapuščena. Vsak, kdor gre mimo Babilona, bo osupel in sikal bo ob vseh njegovih nadlogah. <sup>14</sup> Postrojite se naokrog zoper Babilon. Vsi vi, ki upogibate lok, streljajte nanj. Ne varčujte puščic, kajti grešil je zoper Gospoda. <sup>15</sup> Vprijte zoper njega vsenaokrog. Dal je svojo roko. Njegovi temelji so padli, njegovi zdovi so zrušeni, kajti to **je** maščevanje od Gospoda. Maščujete se nad njim, kajti kakor je storil on, storite njemu. <sup>16</sup> Iztrebi sejalca iz Babilona in tistega, ki ravna s srpom ob času žetve. Zaradi strahu pred zatiralskim mečem se bodo obrnili vsakdo k svojemu ljudstvu in bežali bodo vsakdo k svoji lastni deželi.

<sup>17</sup> Izrael **je** razkropljenova ovca; levi so **jo** odgnali proč. Najprej jo je požrl kralj Asirije in nazadnje je ta babilonski kralj Nebukadnezar zlomil njene kosti. <sup>18</sup> Zato tako govori Gospod nad bojevniki, Izraelov Bog: »Glej, kazoval bom babilonskega kralja in njegovo deželo, kakor sem kazoval asirskega kralja. <sup>19</sup> Izrael bom ponovno privedel k njegovemu prebivališču in pasel se bo na Karmelu in Bašánu in njegova duša bo nasičena na gori Efrájim in Gileád. <sup>20</sup> V tistih dneh in v tistem času, **govori** Gospod, »bo iskana krivičnost Izraela, **tam** pa ne **bo** nobene; in Judovi grehi in le-ti ne bodo najdeni, kajti jaz bom oprostil tiste, katere sem prihranil.

<sup>21</sup> § Pojdite zoper deželo Meratájim, **celó** zoper njo in zoper prebivalce Pekóda. Pustoši in popolnoma uniči za njimi, **govori** Gospod, »in stori glede na vse, kar sem ti zapovedal. <sup>22</sup> Žvok bitke in velikega uničenja **je** v deželi. <sup>23</sup> Kako je kladivo celotne zemlje razklano in zlomljeno! Kako je Babilon postal opustošenje med narodi! <sup>24</sup> Zate sem položil zanko in ti si prav tako zajet, o Babilon in se nisi zavedal. Najden si in prav tako ujet, ker si se preprial zoper Gospoda. <sup>25</sup> Gospod je odpril svojo orožarno in privedel orožja svojega ogorčenja, kajti to **je** delo od Gospoda Boga nad bojevniki v deželi Kaldejcev. <sup>26</sup> Pridite zoper njega od skrajne meje, odprite njegova skladišča. Nagradite ga kakor kupe in ga popolnoma uničite. Nič naj ne ostane od njega. <sup>27</sup> Zakoljite vse njegove bikce; naj gredo dol k zakolu. Gorje jim! Kajti prišel je njihov dan, čas njihovega obiskanja. <sup>28</sup> Glas tistih, ki bežijo in pobegnejo iz babilonske dežele, da razglasijo na Sionu maščevanje Gospoda, našega Boga, maščevanje njegovega templja. <sup>29</sup> Sklči skupaj lokostrrelce zoper Babilon, in vse, ki upogibajo lok, utabori se zoper njega vsenaokrog; naj nihče od njega ne pobegne. Poplačajte mu glede na njegovo delo; glede na vse, kar je storil, storite vi njemu; kajti ponosen je bil zoper Gospoda, zoper Svetega Izraelovega. <sup>30</sup> Zato bodo njegovi mladeniči padli na ulicah in vsi njegovi bojevniki bodo na tisti dan odrezani, **govori** Gospod. <sup>31</sup> »Glej, jaz **sem** zoper tebe, **oh ti**, najponosnejši, **govori** Gospod Bog nad bojevniki, kajti tvoj dan je prišel, čas **da** te obiščem. <sup>32</sup> Najponosnejši se bo spotaknil in padel in nihče ga ne bo dvignil. Prižgal bom ogenj v njegovih mestih in ta bo požrl vse naokoli njega.«

<sup>33</sup> Tako govori Gospod nad bojevniki: »Izraelovi otroci in Judovi otroci **so bili** skupaj zatirani, in vsi, ki so jih vzeli [*za*] ujetnike, so jih trdn držali; odklonili so, da jih izpustijo. <sup>34</sup> Njihov Odkupitelj **je** močan; Gospod nad bojevniki **je** njegovo ime. Temeljito bo zagovarjal njihovo pravdo, da bi lahko dal počitek deželi in vznemiril babilonske prebivalce.

<sup>35</sup> Meč **je** nad Kaldejci, **govori** Gospod, »in nad prebivalci Babilona in nad njegovimi princi in nad njegovimi modrimi **možmi**. <sup>36</sup> Meč **je** na lažnivcih; in oni bodo nori. Meč **je** nad njegovimi mogočnimi možmi; in oni bodo zaprepadi. <sup>37</sup> Meč **je** nad njihovimi konji in nad njihovimi bojnimi vozovi in nad vsemi pomešanimi ljudstvi, ki **so** v njegovi sredi; in postali bodo kakor ženske. Meč **je** nad njegovimi zakladi; in oni bodo oropani. <sup>38</sup> Suša **je** nad njegovimi vodami; in posušene bodo, kajti to **je** dežela rezanih podob in oni so usekanii na **svoje** malike. <sup>39</sup> Zato bodo **tam** živele divje živali iz puščave z divjimi živlmi iz otokov in sove bodo prebivalce tam, in ta ne bo več naseljen na veke; niti ne bo od roda do roda naseljen. <sup>40</sup> Kakor je Bog razdejal Sódomo in Gomóró in njuna sosednja **mesta**, **govori** Gospod; »**tako** noben človek ne bo ostajal tam niti človeški sin ne bo prebival tam. <sup>41</sup> Glej, ljudstvo bo prišlo iz

severa in velik narod in številni kralji bodo vzdignjeni od obal zemlje. <sup>41</sup> Držali bodo lok in sulico. Kruti so in ne bodo pokazali usmiljenja. Njihov glas bo rjovel kakor morje in jahali bodo na konjih, *vsakdo* postrojen, kakor mož k bitki, zoper tebe, o babilonska hči. <sup>42</sup> Babilonski kralj je slišal poročilo o njih in njegovi roki sta oslabeli. Tesnoba se ga je polastila in ostre bolečine, kakor žensko v porodnih mukah. <sup>43</sup> Glej, prišel bo gor kakor lev iz naraščanja Jordana k prebivališču močnega, toda storil bom, da bodo nenadoma pobegnili proč pred njim. In kdo je izbran mož, da bi ga lahko določil čezenj? Kajti kdo je podoben meni? In kdo mi bo določil čas? In kdo je tisti pastir, ki bo stal pred menoj? <sup>44</sup> Zato prisluhnite Gospodovemu nasvetu, ki ga je sprejel zoper Babilon; in njegovim namenom, ki jih je namenil zoper deželo Kaldejev: »Zagotovo bodo najmanjše izmed tropa potegnili ven. Zagotovo bo njihovo prebivališče naredil zapuščeno. <sup>45</sup> Ob hrupu zajetja Babilona je zemlja stresena in krik je slišati med narodi.«

**51** Tako govori Gospod: »Glej, vzdignil se bom zoper Babilon in zoper tiste, ki prebivajo v njihovi sredi, ki se vzdigujejo zoper mene, rušilni veter. <sup>2</sup> V Babilon bom poslal prepihovale, ki ga bodo prevezjali in izpraznili bodo njegovo deželo, kajti v dnevu stiske bodo zoper njega naokoli. <sup>3</sup> Zoper *tistega, ki napenja, naj lokostrelec napne svoj lok in zoper tistega, ki se dviguje v svojem oklepnu* in ne prizanašajte njegovim mladeničem. Popolnoma uničite vso njegovo vojsko. <sup>4</sup> Tako bodo umorjeni padli v deželi Kaldejev in *tisti, ki so* preboden, na njegovih ulicah. <sup>5</sup> Kajti Izrael ni *bil* pozabljen niti Juda od svojega Boga, od Gospoda nad bojevniki; čeprav je bila njihova dežela napolnjena z grehom zoper Svetega Izraelovega. <sup>6</sup> Bežite iz srede Babilona in osvobodite vsakdo svojo dušo. Ne bodite odrezani v njegovi krivičnosti, kajti to je čas Gospodovega maščevanja; on mu bo povrnil povračilo. <sup>7</sup> Babilon je *bil* zlata čaša v Gospodovi roki, ki je vso zemljo opijanil. Narodi so pili od njegovega vina; zato so narodi besni. <sup>8</sup> Babilon je nenadoma padel in bil uničen. Tulite za njim; vzemite balzam za njegovo bolečino, če bo tako, da bi bil lahko ozdravljen. <sup>9</sup> Ozdravili bi Babilon, toda ta ni ozdravljen. Zapustite ga in naj gremo vsak v svojo lastno deželo, kajti njegova sodba sega do nebes in povzdignjen je gor, *celo* do neba. <sup>10</sup> Gospod je privedel našo pravičnost. Pridite, razglasimo na Sionu delo Gospoda, našega Boga. <sup>11</sup> Puščice naredi svete; zberi šcite. Gospod je vzdignil duha medijskih kraljev, kajti njegov naklep je zoper Babilon, da ga uniči, kajti to je to maščevanje od Gospoda, maščevanje od njegovega templja. <sup>12</sup> Postavi prapor na zidove Babilona, okrepi stražo, postavi stražarje, pripravi zasede, kajti Gospod je tako zasnovał in storil to, kar je govoril, zoper prebivalce Babilona. <sup>13</sup> O ti, ki prebivaš nad mnogimi vodami, obilen v zakladih, tvoj konec je prišel in mera tvoje pohlepnosti. <sup>14</sup> Gospod nad bojevniki je prisegel pri samem sebi, *rekoč*: »Zagotovo te bom napolnil z ljudmi, kakor z gosenicami; in vzdignili bodo krik zoper tebe. <sup>15</sup> Zemljo je naredil s svojo močjo, zemeljski *[krog]* je utrdil s svojo modrostjo in nebesa razprostrl s svojo razumnostjo. <sup>16</sup> Kadar on izusti svoj glas, je v nebu množica vodá; in on povzroča meglicam, da se vzdignejo od koncev zemlje. On dela bliske dežjem in prinaša veter iz svojih zakladnic. <sup>17</sup> Vsak mož je s *svojim* spoznanjem brutalen, vsak livar je osramočen z rezano podobo, kajti njegova ulita podoba je neresnica in ni diha v njih. <sup>18</sup> Te so ničevosti, delo zmot. V času njihovega obiskanja bodo izginile. <sup>19</sup> Jakobov delež ni enak njihovemu; kajti on je tvorec vseh stvari, in *Israel je* palica njegove dediščine. Gospod nad bojevniki je njegovo ime. <sup>20</sup> Ti si moja bojna sekira in bojna orožja, kajti s teboj bom narode razbil na koščke in s teboj bom uničil kraljestva; <sup>21</sup> in s teboj bom razbil na koščke konja in njegovega jezdeca; in s teboj bom razbil na koščke bojni voz in njegovega voznika; <sup>22</sup> s teboj bom razbil na koščke moškega in žensko; in s teboj bom razbil na koščke starega in mladega; in s teboj bom razbil na koščke mladeniča in deklo; <sup>23</sup> prav tako bom s teboj razbil na koščke pastirja in njegov trop; in s teboj bom razbil na koščke poljedelca in njegov jarem volov; in s teboj bom razbil na koščke poveljnike in vladarje. <sup>24</sup> In povrnil bom Babilonu in vsem prebivalcem Kaldeje vso njihovo zlo, ki so ga storili na Sionu v vašem pogledu,« govori Gospod. <sup>25</sup> Glej, jaz sem zoper tebe, o uničujoča gora,« govori Gospod, »ki uničuješ vso zemljo. Svojo roko bom iztegnil nadte in te zvalil dol iz skal in te naredil požgano goro. <sup>26</sup> In ne bodo vzeli od tebe kamna za temeljni kamen niti kamna za temelje; temveč boš zapuščena na veke,« govori Gospod. <sup>27</sup> Postavite prapor v deželi, zatrobite na šofar med narodi, pripravite narode zoper njega, skličite skupaj zoper njega kraljestva Ararat, Miní in Aškenáz; določite poveljnike zoper njega; naredite konjem, da pridejo gor kakor dlakave gosenice. <sup>28</sup> Pripravite zoper njega narode s kralji iz Medije, njihove poveljnike, vse njihove vladarje in vso deželo njegovega gospodstva. <sup>29</sup> In dežela bo trepetala in tarnala, kajti vsak Gospodov namen zoper Babilon se bo izpolnil, da stori babilonsko deželo opustošenje brez prebivalca. <sup>30</sup> Mogočni babilonski može so se prenehali bojevati, ostali so v *svojih* utrdbah. Njihova moč je odpovedala; postali so kakor ženske. Požgali so njegova bivališča; njegovi zapahi so zlomljeni. <sup>31</sup> En tekač bo tekel, da sreča drugega in

<sup>41</sup> Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. <sup>42</sup> They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon. <sup>43</sup> The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail. <sup>44</sup> Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? <sup>45</sup> Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them. <sup>46</sup> At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

**51** Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; <sup>2</sup> And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. <sup>3</sup> Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host. <sup>4</sup> Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets. <sup>5</sup> For Israel *hath not been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel. <sup>6</sup> Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompence. <sup>7</sup> Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. <sup>8</sup> Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. <sup>9</sup> We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. <sup>10</sup> The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. <sup>11</sup> Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple. <sup>12</sup> Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon. <sup>13</sup> O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. <sup>14</sup> The LORD of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee. <sup>15</sup> He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. <sup>16</sup> When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. <sup>17</sup> Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. <sup>18</sup> They are vanity, the work of errors: in the time of their visitation they shall perish. <sup>19</sup> The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the LORD of hosts is his name. <sup>20</sup> Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; <sup>21</sup> And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; <sup>22</sup> With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; <sup>23</sup> I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. <sup>24</sup> And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. <sup>25</sup> Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. <sup>26</sup> And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD. <sup>27</sup> Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers. <sup>28</sup> Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. <sup>29</sup> And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. <sup>30</sup> The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken. <sup>31</sup> One post shall run to meet another, and one messenger

to meet another, to shew the king of Babylon that his city is taken at *one end*,<sup>32</sup> And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.<sup>33</sup> For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come.<sup>34</sup> Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.<sup>35</sup> The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.<sup>36</sup> Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.<sup>37</sup> And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.<sup>38</sup> They shall roar together like lions: they shall yell as lions' whelps.<sup>39</sup> In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.<sup>40</sup> I will bring them down like lambs to the slaughter, like rams with he goats.<sup>41</sup> How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!<sup>42</sup> The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.<sup>43</sup> Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.<sup>44</sup> And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.<sup>45</sup> My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.<sup>46</sup> And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come *one year*, and after that in *another year shall come* a rumour, and violence in the land, ruler against ruler.<sup>47</sup> Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.<sup>48</sup> Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.<sup>49</sup> As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.<sup>50</sup> Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.<sup>51</sup> We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.<sup>52</sup> Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.<sup>53</sup> Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, *even upon* Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.<sup>54</sup> And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.<sup>55</sup> Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

<sup>59</sup> ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah was a quiet prince.<sup>60</sup> So Jeremiah wrote in a book all the evil that should come upon Babylon, *even all* these words that are written against Babylon.<sup>61</sup> And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;<sup>62</sup> Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.<sup>63</sup> And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:<sup>64</sup> And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

**52** Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.<sup>2</sup> And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.<sup>3</sup> For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

<sup>4</sup> ¶ And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.<sup>5</sup> So the city was besieged unto the eleventh year of king Zedekiah.<sup>6</sup> And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the

en poslanec, da sreča drugega, da pokaže babilonskemu kralju, da je njegovo mesto zavzeto na *enem* koncu<sup>32</sup> in da so prehodi osvojeni in trstje so požgali z ognjem in bojevniki so zgroženi.<sup>33</sup> Kajti tako govori Gospod nad bojevniki, Izraelov Bog: »Babilonska hči je podobna mlatišču, čas je, da jo mlatijo, vendar še malo in čas njene žetve bo prišel.<sup>34</sup> Babilonski kralj Nebukadnezar me je požrli, zdrobil me je, naredil me je za prazno posodo, požrli me je kakor zmaj, svoj trebuh je napolnil z mojimi posladki, vrgel me je ven.<sup>35</sup> »Nasilje, storjeno meni in mojemu mesu, naj *bo* nad Babilonom;<sup>36</sup> bo rekel prebivalec Siona in moja kri nad prebivalci Kaldeje, bo rekla [*prestolnica*] Jeruzalem.<sup>36</sup> Zato tako govori Gospod: »Glej, jaz bom zagovarjal tvojo pravdo in se zate maščeval; posušil bom njegovo morje in posušil njegove izvire.<sup>37</sup> In Babilon bo spremenjen v razvaline, bivališče za zmaje, osuplost in posmeh, brez prebivalca.<sup>38</sup> Skupaj bodo rjoveli kakor levi. Kričali bodo kakor levji mladiči.<sup>39</sup> V njihovi vročini bom naredil njihove praznike in jaz jih bom opijanil, da se bodo lahko veselili in zaspali nenehno spanje in se ne bodo zbudili,<sup>40</sup> govori Gospod.<sup>40</sup> Privedel jih bom dol kakor jagneta h klanju, kakor ovne s kozli.<sup>41</sup> Kako je Šešáh zajet! In kako je hvala celotne zemlje presenečena! Kako je Babilon postal osuplost med narodi!<sup>42</sup> Morje se je vzdignilo nad Babilon. Pokrit je z množico njegovih valov.<sup>43</sup> Njegova mesta so opustošenje, suha dežela in divjina, dežela, v kateri noben človek ne prebiva niti *katerikoli* človeški sin tam ne gre skozi.<sup>44</sup> V Babilonu bom kazoval Bela in iz njegovih ust bom osvobodil to, kar je požrli. Narodi se ne bodo več stekali k njemu. Da, babilonsko obzidje bo padlo.<sup>45</sup> Moje ljudstvo, pojrite ven iz njegove srede in osvobodite vsak človek svojo dušo pred kruto Gospodovo jezo.<sup>46</sup> In da ne bi vaše srce oslabeledo in se boste bali zaradi gorovice, katero bo slišati v deželi; gorovica, bo tako prišla v *enem* letu in potem bo v *drugem* letu *prišla* gorovica in nasilje v deželi, vladar zoper vladarja.<sup>47</sup> Zatorej glejte, prihajajo dnevi, ko bom naredil sodbo nad rezanimi podobami Babilona in njegova celotna dežela bo zbgana in vsi njegovi umorjeni bodo padli v njegovi sredi.<sup>48</sup> Potem bodo nebo in zemlja in vse, kar je na njej, peli zaradi Babilona, kajti plenilci bodo prišli k njemu iz severa,<sup>49</sup> govori Gospod. Kakor je Babilon *storil* umorjenim iz Izraela, da padejo, tako bodo pri Babilonu padli umorjeni iz vse zemlje.<sup>50</sup> Vi, ki ste pobegnili meču, pojrite proč, ne stojeti pri miru. Spomnите se Gospoda od daleč in Jeruzalem naj pride v vaše misli.<sup>51</sup> Zbegani smo, ker smo slišali grajo. Sramota je pokrila naše obrale, kajti tujci so prišli v svetišča Gospodove hiše.<sup>52</sup> Zato, glejte, prihajajo dnevi,<sup>53</sup> govori Gospod, da bom naredil sodbo nad njegovimi rezanimi podobami, in po vsej njegovi deželi bodo ranjeni stokali.<sup>53</sup> Čeprav bi se Babilon povzpel do neba in četudi bi utrdil višino svoje moči, *vendar* bodo od mene prišli k njemu plenitelji,<sup>54</sup> govori Gospod. Zvok krika *prihaja* iz Babilona in velika poguba od dežele Kaldejev,<sup>55</sup> ker je Gospod oplenil Babilon in iz njega uničil močan glas; ko njegovi valovi rjovijo kakor velike vode, je izosten hrup njihovega glasu,<sup>56</sup> ker je plenilec prišel nadenj, *celo* nad Babilon in so njegovi mogočni možje zajeti, vsak izmed njihovih lokov je zlomljen, kajti Gospod Bog povračil bo zagotovo poplačal.<sup>57</sup> Opijanil bom njegove prince, njegove modre *može*, njegoveoveljnice, njegove vladarje ter njegove mogočne može in spali bodo neprestano spanje in ne bodo se zbudili,<sup>58</sup> govori kralj, katerega ime je Gospod nad bojevniki. Tako govori Gospod nad bojevniki: »Široki zidovi Babilona bodo popolnoma porušeni in njegova visoka velika vrata bodo sežgana z ognjem; in ljudstvo se bo zaman trudilo in narod v ognju in izmučeni bodo.«

<sup>59</sup> § Beseda, ki jo je prerok Jeremija zapovedal Serajáju, Nerijájevemu sinu, Maasejájevemu sinu, ko je s Sedekijem, Judovim kraljem, odšel v Babilon, v četrtem letu njegovega kraljevanja. In *ta* Serajá *je bil* tih princ.<sup>60</sup> Tako je Jeremija zapisal in knjigo vse zlo, ki naj bi prišlo nad Babilon, *celo* vse te besede, ki so zapisane zoper Babilon.<sup>61</sup> Jeremija je rekel Serajáju: »Ko prideš v Babilon in boš videl in boš bral vse te besede;<sup>62</sup> potem boš rekel: »O Gospod, ti si govoril zoper ta kraj, da ga odrežeš, da nihče ne bo ostal v njem niti človek niti žival, temveč da bo ta zapuščen na veke.<sup>63</sup> In zgodilo se bo, ko narediš konec branju te knjige, *da* boš k njej privezal kamen in jo vrgel v sredo Evfrata<sup>64</sup> in rekel boš: »Tako bo Babilon potonil in ne bo se vzdignil od zla, ki ga bom privedel nadenj in izmučeni bodo.« Do tu *so* Jeremijeve besede.

**52** Sedekija *je bil* star enaindvajset let, ko je pričel kraljevati in v Jeruzalemu je kraljeval enajst let. Ime njegove matere *je bilo* Hamutála, hči Jeremija iz Libne.<sup>2</sup> Počel je *to, kar je bilo* zlo v Gospodovih očeh, glede na vse, kar je storil Jojakím.<sup>3</sup> Kajti zaradi Gospodove jeze se je to zgodilo v Jeruzalemu in v Judu, dokler jih ni zavrgel izpred svoje prisotnosti, da se je Sedekija uprl zoper babilonskega kralja.

<sup>4</sup> Priprtilo se je v devetem letu njegovega kraljevanja, v desetem mesecu, na deseti *dan* meseca, *da* je prišel babilonski kralj Nebukadnezar, on in vsa njegova vojska, zoper [*prestolnico*] Jeruzalem in se utaboril zoper njo in zoper njo naokoli zgradil trdnjave.<sup>5</sup> Tako je bilo mesto oblegano do enajstega leta kralja Sedekija.<sup>6</sup> In v četrtem mesecu, na deveti *dan* meseca, je bila huda lakota v mestu, takoj da

ni bilo kruha za ljudstvo dežele.<sup>7</sup> Potem je bilo mesto predrto in vsi bojevnikи so pobegnili in ponoči odšli ven iz mesta, po poti velikih vrat med dvema zidovoma, kar **je bilo** poleg kraljevega vrta; (torej Kaldejci so bili pri mestu naokoli) in odšli so po poti ravnine.

<sup>8</sup> Toda vojska Kaldejcev je zasledovala kralja in Sedekija dohitela na ravninah Jerihe; in vsa njegova vojska je bila razkropljena od njega.<sup>9</sup> Potem so prijeli kralja in ga odvedli gor k babilonskemu kralju v Riblo, v deželo Hamát; kjer je izrekel sodbo nad njim.<sup>10</sup> Babilonski kralj je Sedekijeve sinove usmrtil pred njegovimi očmi. Usmrtil je tudi vse Judove prince v Ribli.<sup>11</sup> Potem je iztaknil Sedekijeve oči; in babilonski kralj ga je zvezal v verige in ga odvedel v Babilon in ga vtaknil v ječo do dneva njegove smrti.

<sup>12</sup> Torej v petem mesecu, na deseti **dan** meseca, kar **je bilo** devetnajsto leto babilonskega kralja Nebukadnezarja je prišel Nebuzaradán, povelnjik straže, ki je služil babilonskemu kralju, v Jeruzalem.<sup>13</sup> Požgal je Gospodovo hišo, kraljevo hišo, vse jeruzalemske hiše in vse hiše velikih **mož** je požgal z ognjem.<sup>14</sup> Vsa vojska Kaldejcev, ki **je bila** s povelnjnikom straže, je porušila vse zidove naokoli Jeruzalema.<sup>15</sup> Potem je Nebuzaradán, povelnjik straže, odvedel proč ujetništvo, **nekatere** izmed revnega ljudstva in preostanek ljudstva, ki je ostalo v mestu in tiste, ki so pobegnili proč, ki so pobegnili k babilonskemu kralju in preostanek množice.<sup>16</sup> Toda Nebuzaradán, povelnjik straže, je pustil **nekatere** izmed revnih dežele za obrezovalce trte in za poljedelce.<sup>17</sup> Tudi stebre iz brona, ki **so** bili v Gospodovi hiši in podnožja in bronasto morje, ki **je bilo** v Gospodovi hiši, so Kaldejci zlomili in ves bron od tega odnesli v Babilon.<sup>18</sup> Tudi kotle in lopate in utrinjala in skledice in žlice in vse posode iz brona, s katerimi so služili, so vzeli proč.<sup>19</sup> In umivalnike in ponve za žerjavico in skledice in kotle in svečnike in žlice in čaše; **to**, kar **je bilo** iz zlata, **v** zlatu in **to**, kar **je bilo** iz srebra, **v** srebru, je vzel proč povelnjik straže.<sup>20</sup> Dva stebra, eno morje in dvanajst bronastih bikov, ki **so bili** pod podnožji, katere je kralj Salomon naredil v Gospodovi hiši: brona vseh teh posod je bilo brez teže.<sup>21</sup> In **glede** stebrov, višina enega stebra **je bila** osemnajst komolcev; in obdajal ga je okrasni trak dvanajstih komolcev; in njegova debelina **je bila** štiri prste; **bil je** votel.<sup>22</sup> Na njem **je bil** kapitel iz brona; in višina enega kapitela **je bila** pet komolcev, z mrežo in granatnimi jabolki naokoli na kapitelih, vsi **iz** brona. Tudi drugi steber in granatna jabolka **so bili** podobni tem.<sup>23</sup> In tam je bilo šestindevetdeset granatnih jabolk na eni strani; **in** vseh granatnih jabolk na mreži **je bilo** sto naokoli.

<sup>24</sup> In povelnjik straže je vzel vélikega duhovnika Serajája in drugega duhovnika Cefanjája in tri čuvaje vrat.<sup>25</sup> Iz mesta je vzel tudi evnuha, ki je bil zadolžen za bojevниke in sedem mož izmed njih, ki so bili blizu kraljevi osebi, ki so bili najdeni v mestu; in glavnega pisarja vojske, ki je nabiral ljudstvo dežele; in šestdeset mož izmed ljudstva dežele, ki so bili najdeni v sredi mesta.<sup>26</sup> Tako jih je Nebuzaradán, povelnjik straže, vzel in jih privedel k babilonskemu kralju v Riblo.<sup>27</sup> Babilonski kralj jih je udaril in jih usmrtil v Ribli, v deželi Hamát. Tako je bil Juda ujet odveden proč iz svoje lastne dežele.<sup>28</sup> To **je** ljudstvo, katerega je Nebukadnezar odvedel proč ujete: v sedmem letu tri tisoč triindvajset Judov;<sup>29</sup> v osemnajstem letu Nebukadnezarja je iz Jeruzalema odvedel zajetih osemsto dvaintrideset oseb;<sup>30</sup> v triindvajsetem letu Nebukadnezarja je Nebuzaradán, povelnjik straže, odvedel proč judovske ujetnike, sedemsto petinštirideset oseb. Vseh oseb **je bilo** štiri tisoč šeststo.

<sup>31</sup> Pripetilo se je v sedemintridesetem letu ujetništva Judovega kralja Jojahína, v dvanajstem mesecu, na petindvajseti **dan** meseca, **da** je babilonski kralj Evíl Merodáh v prvem letu svojega kraljevanja povzdignil glavo Judovega kralja Jojahína in ga privedel iz ječe.<sup>32</sup> Prijazno je govoril z njim in njegov prestol postavil nad prestole kraljev, ki **so bili** z njim v Babilonu.<sup>33</sup> Spremenil je njegove jetniške obleke in nenehno je jedel kruh pred njim, vse dni svojega življenja.<sup>34</sup> **Glede** njegove prehrane, mu je bil od babilonskega kralja dan nenehen delež hrane, vsak dan obrok do dneva njegove smrti, vse dni njegovega življenja.

land.<sup>7</sup> Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which **was** by the king's garden; (now the Chaldeans **were** by the city round about:) and they went by the way of the plain.

<sup>8</sup> ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.<sup>9</sup> Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.<sup>10</sup> And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.<sup>11</sup> Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

<sup>12</sup> ¶ Now in the fifth month, in the tenth **day** of the month, which **was** the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, **which** served the king of Babylon, into Jerusalem,<sup>13</sup> And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great **men**, burned he with fire:<sup>14</sup> And all the army of the Chaldeans, that **were** with the captain of the guard, brake down all the walls of Jerusalem round about.<sup>15</sup> Then Nebuzar-adan the captain of the guard carried away captive **certain** of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.<sup>16</sup> But Nebuzar-adan the captain of the guard left **certain** of the poor of the land for vinedressers and for husbandmen.<sup>17</sup> Also the pillars of brass that **were** in the house of the LORD, and the bases, and the brasen sea that **was** in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.<sup>18</sup> The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.<sup>19</sup> And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; **that** which **was** of gold **in** gold, and **that** which **was** of silver **in** silver, took the captain of the guard away.<sup>20</sup> The two pillars, one sea, and twelve brasen bulls that **were** under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.<sup>21</sup> And concerning the pillars, the height of one pillar **was** eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof **was** four fingers: **it was** hollow.<sup>22</sup> And a chapter of brass **was** upon it; and the height of one chapter **was** five cubits, with network and pomegranates upon the chapters round about, all **of** brass. The second pillar also and the pomegranates **were** like unto these.<sup>23</sup> And there were ninety and six pomegranates on a side; **and** all the pomegranates upon the network **were** an hundred round about.

<sup>24</sup> ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:<sup>25</sup> He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.<sup>26</sup> So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.<sup>27</sup> And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.<sup>28</sup> This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:<sup>29</sup> In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:<sup>30</sup> In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons **were** four thousand and six hundred.

<sup>31</sup> ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth **day** of the month, **that** Evil-merodach king of Babylon in the **first** year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,<sup>32</sup> And spake kindly unto him, and set his throne above the throne of the kings that **were** with him in Babylon,<sup>33</sup> And changed his prison garments: and he did continually eat bread before him all the days of his life.<sup>34</sup> And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

# The Lamentations of Jeremiah

**1** How doth the city sit solitary, *that was* full of people! **how** is she become as a widow! she *that was* great among the nations, **and** princess among the provinces, **how** is she become tributary! <sup>2</sup> She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort **her**: all her friends have dealt treacherously with her, they are become her enemies. <sup>3</sup> Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. <sup>4</sup> The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness. <sup>5</sup> Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. <sup>6</sup> And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer. <sup>7</sup> Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths. <sup>8</sup> Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. <sup>9</sup> Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself*. <sup>10</sup> The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation. <sup>11</sup> All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

<sup>12</sup> ¶ Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted **me** in the day of his fierce anger. <sup>13</sup> From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day. <sup>14</sup> The yoke of my transgressions is bound by his hand: they are wretched, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to rise up. <sup>15</sup> The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as in a winepress*. <sup>16</sup> For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. <sup>17</sup> Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that his* adversaries *should be* round about him: Jerusalem is as a menstrual woman among them.

<sup>18</sup> ¶ The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. <sup>19</sup> I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. <sup>20</sup> Behold, O LORD; for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death. <sup>21</sup> They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring the day *that* thou hast called, and they shall be like unto me. <sup>22</sup> Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

**2** How hath the Lord covered the daughter of Zion with a cloud in his anger, **and** cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! <sup>2</sup> The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought **them** down to the ground: he hath polluted the kingdom and the princes thereof. <sup>3</sup> He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about. <sup>4</sup> He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. <sup>5</sup> The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. <sup>6</sup> And he hath violently taken away his tabernacle, as *if it were* of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. <sup>7</sup> The Lord hath cast off his

# Jeremijeve žalostinke

**1** Kako mesto sedi osamljeno, *ki je bilo* polno ljudstva! **Kako** je ona postala kakor vdova! Ona, *ki je bila* velika med narodi **in** princesa med provincami, **kako** je postala podvržena davku! <sup>2</sup> Bridko joka ponoči in njene solze *so* na njenih licih. Med vsemi svojimi ljubimci nima nikogar, da *jo* potolaži. Vsi njeni prijatelji so zahrbitno postopali z njo, postali so njeni sovražniki. <sup>3</sup> Juda je odšel v ujetništvo zaradi stiske in zaradi velikega hlápcvstva. Prebiva med pogani, ne najde nobenega počitka. Vsi njegovi preganjalci so ga dohiteli med ožinami. <sup>4</sup> Poti *[na]* Sion žalujejo, ker ni nihče prišel k slovensim praznikom. Vsa njena velika vrata so zapuščena. Njeni duhovniki vdihujejo, njene device so užaloščene in sama *je* v grenkobi. <sup>5</sup> Njeni nasprotniki so vodilni, njeni sovražniki uspevajo; kajti Gospod jo je prizadel zaradi množice njenih prestopkov. Njeni otroci so odšli v ujetništvo pred sovražnikom. <sup>6</sup> Od sionske hčere je odšla vsa njena lepota. Njeni princi so postali podobni jelenom, *ki* ne najdejo pašnika in odšli so brez moči pred zasledovalcem. <sup>7</sup> V dneh svoje stiske in svojih bed se je *[prestolnica]* Jeruzalem spomnila vseh svojih prijetnih stvari, ki jih je imela v dneh davnine, ko je njeno ljudstvo padlo v roko sovražnika in ji nihče ni pomagal. Nasprotniki so jo videli **in** jo zasmehovali pri njenih šabatih. <sup>8</sup> *[Prestolnica]* Jeruzalem je bridko grešila, zato je odstranjena. Vsi, ki so jo častili, jo prezirajo, ker so videli njeno nagoto. Da, ona vdihuje in se obrača nazaj. <sup>9</sup> Njena umazanost *je* v krajih njenih oblačil; ne spominja se svojega zadnjega konca, zato se je čudovito spustila. Nobenega tolažnika ni imela. O Gospod, glej mojo stisko, kajti sovražnik *se* je poveličal. <sup>10</sup> Nasprotnik je svojo roko razprostrl nad vse njene prijetne stvari, kajti videla je, *da* so pogani vstopili v njeno svetišče, katerim si zapovedal, *da* naj ne vstopijo v tvojo skupnost. <sup>11</sup> Vse njeno ljudstvo vdihuje, iščejo kruh; svoje prijetne stvari so dali za hrano, da podprejo dušo. Glej, o Gospod in preudari, kajti postala sem ničvredna.

<sup>12</sup> Ali vam je to nič, vsi vi, ki greste mimo? Glejte in vidite, če je tam kakršnaki briški podobna moji briškosti, ki mi je storjena, s katero **me** je Gospod prizadel na dan svoje krute jeze. <sup>13</sup> Od zgoraj je poslal ogenj v moje kosti in ta je prevladal zoper njih. Razprostrl je mrežo za moja stopala, obrnil me je nazaj. Naredil me je zapuščeno **in** ves dan slabim. <sup>14</sup> Jarem mojih prestopkov je zvezan z njegovo roko. Ovit si **in** prišli so gor nad moj vrat. Moji moči je storil, da odpove, Gospod me je izročil v *njihove* roke, pred katerimi se nisem zmožen dvigniti. <sup>15</sup> Gospod je pod stopalom pomendral vse moje mogočne **može** v moji sredi. Zoper mene je sklical zbor, da zdrobi moje mladeniče. Gospod je pomendral devico, Judovo hčer, **kakor** v vinski stiskalnici. <sup>16</sup> Zaradi teh *stvari* jokam. Moje oko, moje oko teče dol z vodo, ker je tolažnik, ki naj bi razbremenil mojo dušo, daleč od mene. Moji otroci so zapuščeni, ker je sovražnik prevladal. <sup>17</sup> Sion razširja svoje roke **in tam** ni nikogar, da jo potolaži. Gospod je zapovedal glede Jakoba, *da naj bi bili* njegovi nasprotniki naokoli njega. *[Prestolnica]* Jeruzalem je med njimi kakor ženska, ki ima menstruacijo.

<sup>18</sup> Gospod je pravičen, kajti uprla sem se zoper njegovo zapoved. Poslušajte, prosim vas, vsa ljudstva in glejte mojo briškost. Moje device in moji mladeniči so odšli v ujetništvo. <sup>19</sup> Poklicala sem svoje ljubimce, *toda* oni so me zavedli. Moji duhovniki in moje starešine so v mestu izročili duha, medtem ko so iskali svojo hrano, da podprejo svoje duše. <sup>20</sup> Glej, o Gospod, kajti v tegobi **sem**. Moja notranjost je nemirna; moje srce je obrnjeno znotraj mene; kajti neposlušno sem se uprla. Zunaj ropa meč, doma *je* kakor smrt. <sup>21</sup> Slišali so, da sem zavzdihnila. *Tam* ni nikogar, da me potolaži. Vsi moji sovražniki so slišali o moji stiski; veseli so, da si **to** storil. Privedel boš dan, *ki* si ga poklical in oni bodo podobni meni. <sup>22</sup> Naj vsa njihova zlobnost pride predte, in stori jim, kakor si storil meni, zaradi vseh mojih prestopkov, kajti mojih vdihov *je* mnogo in moje srce *je* oslabelo.

**2** Kako je Gospod v svoji jezi pokril sionsko hčer z oblakom **in** vrgel dol z neba na zemljo Izraelovo lepoto in se ni spominjal svoje pručke na dan svoje jeze! <sup>2</sup> Gospod je pozrl vsa Jakobova prebivališča in se ni usmilil. V svojem besu je zrušil oporišča Judove hčere; privedel *jih* je dol do tal. Oskrnul je kraljestvo in njegove princ. <sup>3</sup> V *svoji* kruti jezi je odrezal ves Izraelov rog. Svojo desnico je umaknil izpred sovražnika in zoper Jakoba je gorel plameneč ogenj, *ki* požira vsenaokrog. <sup>4</sup> Svoj lok je upognil kakor sovražnik. S svojo desnico je stal kakor nasprotnik in usmrtil vse, *ki so bili* prijetni za oko v šotorskem svetišču sionske hčere. Svojo razjarjenost je izlil kakor ogenj. <sup>5</sup> Gospod je bil kakor sovražnik. Pozrl je Izraela, pozrl je vse njegove palače. Uničil je vse njegova oporišča in v Judovi hčeri je povečal žalovanje in objokovanje. <sup>6</sup> Nasilno je odvzel svoje šotorsko svetišče, kakor *če bi bil ta od* vrtva. Uničil je njegove kraje zborovanja. Gospod je storil, da se slovenski prazniki in šabate pozabijo v Sionu in v ogorčenju svoje jeze je preziral kralja in duhovnika. <sup>7</sup> Gospod je zavrgel svoj oltar, preziral svoje svetišče, zidove svoje palače je predal v roko sovražnika; v Gospodovi hiši so vzdignili hrup, kakor na dan slovenskega praznika. <sup>8</sup> Gospod se

je namenil, da uniči obzidje sionske hčere. Iztegnil je vrvico, svoje roke ni umaknil pred uničevanjem. Zato je naredil obrambni zid in obzidje za žalovanje; skupaj so slabeli.<sup>9</sup> Njena velika vrata so se pogrenzila v tla; uničeni in zlomljeni so njeni zapahi. Njen kralj in njeni princi so med pogani. Postave ni več, tudi njeni preroki ne najdejo viðenja od Gospoda.

<sup>10</sup> Starešine hčere sionske sedijo na tleh *in* molčijo. Na svoje glave so metali prah. Opasali so se z vrečevino. Device [*prestolnice*] Jeruzalem svoje glave povešajo k tlotu.<sup>11</sup> Moje oči pešajo s solzami, moja notranjost je vznemirjena, moja jetra so izlita na zemljo zaradi uničenja hčere mojega ljudstva; ker so otroci in dojenčki omedlevali na ulicah mesta.<sup>12</sup> Svojim materam pravijo: »Kje *sta* žito in vino?« ko so omedlevali kakor ranjeni na ulicah mesta, ko so bile njihove duše izlite v naročje njihovih mater.<sup>13</sup> Kakšno stvar bom vzel, da pričuje zate? S kakšno stvarjo te bom primerjal, o hči [*prestolnice*] Jeruzalem? Kaj bom enačil s teboj, da bi te lahko potolažil, o devica, hči sionska, kajti tvora vrzel *je* velika kakor morje. Kdo te lahko ozdravi?<sup>14</sup> Tvoji preroki so zate videli prazne in bedaste stvari in niso odkrili tvoje krivičnosti, da odvrnejo tvoje ujetništvo, temveč so zate videli napačna bremena in razloge izgnanstva.<sup>15</sup> Vsi, ki gredo mimo, s svojimi rokami ploskajo nad teboj, sikajo in s svojimi glavami zmajujojo ob jeruzalemski hčeri, *rekoči*: »Ali je to mesto, katerega *ljudje* imenujejo Popolnost lepote, Radost celotne zemlje?<sup>16</sup> Vsi tvoji sovražniki so odprli svoja usta zoper tebe. Sikajo in škrpajo z zobmi. Pravijo: »Požrli smo *jo*. Zagotovo, to *je* dan, ki smo se ga veselili; našli smo, videli smo *to*.<sup>17</sup> Gospod je storil *to*, kar je načrtoval. Izpolnil je svojo besedo, ki jo je zapovedal od dni davnine. Zrušil je in se ni usmilil in tvojemu sovražniku je dal, da se veseli nad teboj, vzdignil je rog tvojih nasprotnikov.<sup>18</sup> Njihovo srce je klicalo h Gospodu, oh obzidje hčere sionske, naj solze tečejo kakor reka, podnevi in ponoči. Ne daj si počitka, naj punčica tvojega očesa ne preneha.<sup>19</sup> Vstani, zavpjiv ponoc. Ob začetku straž izlij svoje srce kakor vodo pred Gospodovim obrazom. Dvigni svoje roke proti njemu zaradi življenja tvojih mladih otrok, ki slabijo zaradi lakote na vrhu vsake ulice.

<sup>20</sup> Glej, o Gospod in preudari komu si to storil. Mar bodo ženske jedle svoj sad, *otroke* pedenj dolge? Mar bosta duhovnik in prerok umorjena v Gospodovem svetišču?<sup>21</sup> Mladi in stari ležijo po tleh na ulicah. Moje device in moji mladeniči so padli pod mečem; umoril si *jih* na dan svoje jeze, pobil si jih *in* se nisi usmilil.<sup>22</sup> Poklical si kakor na slovesen dan moje strahote naokoli, tako da na dan Gospodove jeze nihče ni pobegnil niti preostal. Tiste, ki sem jih povil in vzgojil, je použil moj sovražnik.

**3** Jaz *sem* človek, *ki* je videl stisko s palico njegovega besa.<sup>2</sup> Vodil me **3** je in *me* privedel v temo, toda ne v svetlubo.<sup>3</sup> Zagotovo je obrnjen zoper mene; svojo roko je obračal *zoper mene* ves dan.<sup>4</sup> Postaral je moje meso in mojo kožo, zlomil je moje kosti.<sup>5</sup> Zidal je zoper mene *in me* obdal z žolcem in muko.<sup>6</sup> Postavil me je v temne kraje, kakor *tiste, ki so* mrtvi od davnine.<sup>7</sup> Ogradol me je naokoli, da ne morem priti ven. Mojo verigo je naredil težko.<sup>8</sup> Tudi ko jokam in vpijem, on ustavlja mojo molitev.<sup>9</sup> Moje steze je obdal s klesanim kamnom, moje poti je storil sprijene.<sup>10</sup> *Bil* mi je *kakor* medved, ki preži v zasedi *in kakor* lev na skrivnih krajih.<sup>11</sup> Moje poti je obrnil vstran in me raztrgal. Naredil me je zapuščenega.<sup>12</sup> Upognil je svoj lok in me postavil kakor tarčo za puščico.<sup>13</sup> Puščicam svojega tula je storil, da vstopijo v moje notranjost.<sup>14</sup> Bil sem v posmeh vsemu svojemu ljudstvu *in* ves dan njihova pesem.<sup>15</sup> Nasičeval me je z grenkobo, opijanal me je s pelinom.<sup>16</sup> Prav tako je moje zobe zlomil z ostrimi kamni, pokril me je s pepelom.<sup>17</sup> Mojo dušo si odstranil daleč stran od miru. Pozabil sem uspevanje.<sup>18</sup> Rekel sem: »Moja moč in moje upanje je izginilo od Gospoda,<sup>19</sup> spominjajoč se moje stiske in moje bede, pelina in žolča.<sup>20</sup> Moja duša *jih* ima še vedno v spominu in je ponizana v meni.

<sup>21</sup> To si ponovno kličem v svoj um, zato imam upanje.

<sup>22</sup> *To je od* Gospodovih milosti, da nismo použiti, ker njegova sočutja ne odnehajo.<sup>23</sup> *Ta so* nova vsako jutro. Velika *je* tvoja zvestoba.<sup>24</sup> Gospod *je* moj delež, pravi moja duša, zato bom upal vanj.<sup>25</sup> Gospod *je* dober vsem tistim, ki čakajo nanj; duši, *ki* ga išče.<sup>26</sup> Dobro *je*, da bi *človek* upal in tiho čakal na Gospodovo rešitev duše.<sup>27</sup> Dobro *je* za človeka, da nosi jarem v svoji mladosti.<sup>28</sup> Sedi sam in molči, ker *ga* je nosil na sebi.<sup>29</sup> Svoja usta polaga v prah, morda bi bilo lahko še upanje.<sup>30</sup> Svoje lice daje tistem, ki ga udarja, napolnjen je z grajo.<sup>31</sup> Kajti Gospod ne bo zavrgel na veke,<sup>32</sup> toda čeprav je povzročil žalost, bo vendar imel sočutje glede na množico svojih usmiljenj.<sup>33</sup> Kajti on ni voljan prizadeti niti užalostiti človeških otrok.<sup>34</sup> Da bi pod svojimi stopali zdobil vse jetnike zemlje,<sup>35</sup> da bi odvrnil človekovo pravico pred obrazom Najvišjega,<sup>36</sup> da človeka spodkoplje v njegovi pravdi, [tega] Gospod ne odobrava.

altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.<sup>8</sup> The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.<sup>9</sup> Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.

<sup>10</sup> The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

<sup>11</sup> Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.<sup>12</sup> They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.<sup>13</sup> What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?<sup>14</sup> Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.<sup>15</sup> All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call The perfection of beauty, The joy of the whole earth?<sup>16</sup> All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen it.<sup>17</sup> The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.<sup>18</sup> Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.<sup>19</sup> Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

<sup>20</sup> ¶ Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, *and* children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?<sup>21</sup> The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.<sup>22</sup> Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

**3** I am the man *that* hath seen affliction by the rod of his wrath.<sup>2</sup> He hath led me, and brought *me into* darkness, but not *into* light.<sup>3</sup> Surely against me is he turned; he turneth his hand *against me* all the day.<sup>4</sup> My flesh and my skin hath he made old; he hath broken my bones.<sup>5</sup> He hath builded against me, and compassed *me* with gall and travail.<sup>6</sup> He hath set me in dark places, as *they that be* dead of old.<sup>7</sup> He hath hedged me about, that I cannot get out: he hath made my chain heavy.<sup>8</sup> Also when I cry and shout, he shutteth out my prayer.<sup>9</sup> He hath inclosed my ways with hewn stone, he hath made my paths crooked.<sup>10</sup> He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.<sup>11</sup> He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.<sup>12</sup> He hath bent his bow, and set me as a mark for the arrow.<sup>13</sup> He hath caused the arrows of his quiver to enter into my reins.<sup>14</sup> I was a derision to all my people; *and* their song all the day.<sup>15</sup> He hath filled me with bitterness, he hath made me drunken with wormwood.<sup>16</sup> He hath also broken my teeth with gravel stones, he hath covered me with ashes.<sup>17</sup> And thou hast removed my soul far off from peace: I forgat prosperity.<sup>18</sup> And I said, My strength and my hope is perished from the LORD:<sup>19</sup> Remembering mine affliction and my misery, the wormwood and the gall.<sup>20</sup> My soul hath *them* still in remembrance, and is humbled in me.

<sup>21</sup> This I recall to my mind, therefore have I hope.

<sup>22</sup> ¶ It is of the LORD's mercies that we are not consumed, because his compassions fail not.<sup>23</sup> They are new every morning; great *is* thy faithfulness.

<sup>24</sup> The LORD *is* my portion, saith my soul; therefore will I hope in him.<sup>25</sup> The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.<sup>26</sup> It is good that *a man* should both hope and quietly wait for the salvation of the LORD.<sup>27</sup> It is good for a man that he bear the yoke in his youth.<sup>28</sup> He sitteth alone and keepeth silence, because he hath borne *it* upon him.<sup>29</sup> He putteth his mouth in the dust; if so be there may be hope.

<sup>30</sup> He giveth *his* cheek to him that smiteth him: he is filled full with reproach.<sup>31</sup> For the Lord will not cast off for ever.<sup>32</sup> But though he cause grief, yet will he have compassion according to the multitude of his mercies.<sup>33</sup> For he doth not afflict willingly nor grieve the children of men.<sup>34</sup> To crush under his feet all the prisoners of the earth,<sup>35</sup> To turn aside the right of a man before the face of the most High,<sup>36</sup> To subvert a man in his cause, the Lord approveth not.

<sup>37</sup> ¶ Who is he **that** saith, and it cometh to pass, **when** the Lord commandeth **it** not? <sup>38</sup> Out of the mouth of the most High proceedeth not evil and good? <sup>39</sup> Wherefore doth a living man complain, a man for the punishment of his sins? <sup>40</sup> Let us search and try our ways, and turn again to the LORD. <sup>41</sup> Let us lift up our heart with **our** hands unto God in the heavens.

<sup>42</sup> We have transgressed and have rebelled: thou hast not pardoned. <sup>43</sup> Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. <sup>44</sup> Thou hast covered thyself with a cloud, that **our** prayer should not pass through. <sup>45</sup> Thou hast made us **as** the offscouring and refuse in the midst of the people. <sup>46</sup> All our enemies have opened their mouths against us. <sup>47</sup> Fear and a snare is come upon us, desolation and destruction. <sup>48</sup> Mine eye runneth down with rivers of water for the destruction of the daughter of my people. <sup>49</sup> Mine eye trickleth down, and ceaseth not, without any intermission, <sup>50</sup> Till the LORD look down, and behold from heaven. <sup>51</sup> Mine eye affecteth mine heart because of all the daughters of my city. <sup>52</sup> Mine enemies chased me sore, like a bird, without cause. <sup>53</sup> They have cut off my life in the dungeon, and cast a stone upon me. <sup>54</sup> Waters flowed over mine head; *then I said, I am cut off.*

<sup>55</sup> ¶ I called upon thy name, O LORD, out of the low dungeon. <sup>56</sup> Thou hast heard my voice: hide not thine ear at my breathing, at my cry. <sup>57</sup> Thou drewest near in the day **that** I called upon thee: thou saidst, Fear not. <sup>58</sup> O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life. <sup>59</sup> O LORD, thou hast seen my wrong: judge thou my cause. <sup>60</sup> Thou hast seen all their vengeance **and** all their imaginations against me. <sup>61</sup> Thou hast heard their reproach, O LORD, **and** all their imaginations against me; <sup>62</sup> The lips of those that rose up against me, and their device against me all the day. <sup>63</sup> Behold their sitting down, and their rising up; *I am* their musick.

<sup>64</sup> ¶ Render unto them a recompence, O LORD, according to the work of their hands. <sup>65</sup> Give them sorrow of heart, thy curse unto them. <sup>66</sup> Persecute and destroy them in anger from under the heavens of the LORD.

**4** How is the gold become dim! **how** is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. <sup>2</sup> The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! <sup>3</sup> Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people **is become** cruel, like the ostriches in the wilderness. <sup>4</sup> The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, **and** no man breaketh *it* unto them. <sup>5</sup> They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills. <sup>6</sup> For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. <sup>7</sup> Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing **was** of sapphire: <sup>8</sup> Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick. <sup>9</sup> *They that be* slain with the sword are better than *they that be* slain with hunger: for these pine away, stricken through for want of the fruits of the field. <sup>10</sup> The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people. <sup>11</sup> The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. <sup>12</sup> The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

<sup>13</sup> ¶ For the sins of her prophets, **and** the iniquities of her priests, that have shed the blood of the just in the midst of her, <sup>14</sup> They have wandered **as** blind **men** in the streets, they have polluted themselves with blood, so that men could not touch their garments. <sup>15</sup> They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*. <sup>16</sup> The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders. <sup>17</sup> As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation **that** could not save us. <sup>18</sup> They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. <sup>19</sup> Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. <sup>20</sup> The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

<sup>21</sup> ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

<sup>22</sup> ¶ The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

**5** Remember, O LORD, what is come upon us: consider, and behold our reproach. <sup>2</sup> Our inheritance is turned to strangers, our houses to aliens. <sup>3</sup> We are orphans and fatherless, our mothers **are** as widows. <sup>4</sup> We have drunken our water for money; our wood is sold unto us. <sup>5</sup> Our necks **are** under

<sup>37</sup> Kdo je tisti, ki pravi in se to zgodi, **ko** Gospod **tega** ne zapove? <sup>38</sup> Iz ust Najvišjega ne izhaja zlo in dobro? <sup>39</sup> Zakaj se živeči človek pritožuje, človek zaradi kaznovanja njegovih grehov? <sup>40</sup> Preiščimo in preizkusimo naše poti in se ponovno obrnimo h Gospodu. <sup>41</sup> Vzdignimo naša srca z **našimi** rokami k Bogu v nebesih.

<sup>42</sup> Pregršili smo se in upri. Ti nisi oprostil. <sup>43</sup> Pokril si [*nas*] svojo jezo in nas preganjal. Umoril si, nisi se usmilil. <sup>44</sup> Pokril si se z oblakom, da **naša** molitev ne bi šla skozi. <sup>45</sup> Naredil si nas **kakor** izvržek in zavrnitev v sredi ljudstev. <sup>46</sup> Vsi naši sovražniki so odprli svoja usta zoper nas. <sup>47</sup> Strah in zanka sta prišla nad nas, opustošenie in uničenje. <sup>48</sup> Moje oko teče navzdol z rekami voda, zaradi uničenja hčere mojega ljudstva. <sup>49</sup> Moje oko se izliva in ne preneha, brez kakršnegakoli predaha, <sup>50</sup> dokler Gospod ne pogleda dol in ne pogleda iz nebes. <sup>51</sup> Moje oko prizadeva moje srce, zaradi vseh hčera mojega mesta. <sup>52</sup> Moji sovražniki so me boleče preganjali, kakor ptico, brez vzroka. <sup>53</sup> Moje življenje so odsekali v grajski ječi in name vrgli kamen. <sup>54</sup> Vode so mi tekle čez glavo; **potem** sem rekel: »Odsekan sem.«

<sup>55</sup> Klical sem k twojemu imenu, o Gospod, iz globine grajske ječe. <sup>56</sup> Slišal si moj glas. Ne skrivaj svojega ušesa ob mojem dihanju, ob mojem klicu. <sup>57</sup> Priteguješ me na dan, **ko** sem klical k tebi. Ti praviš: »Ne boj se.« <sup>58</sup> O Gospod, zagovarjal si pravde moje duše, odkupil si moje življenje. <sup>59</sup> O Gospod, videl si mojo krivico. Ti sodi mojo pravdo. <sup>60</sup> Videl si vso njihovo maščevanje **in** vse njihove zamisl zoper mene. <sup>61</sup> Slišal si njihovo grajo, o Gospod **in** vse njihove zamisl zoper mene; <sup>62</sup> ustnice tistih, ki se vzdigajo zoper mene in njihovo premišljevanje zoper mene ves dan. <sup>63</sup> Glej, njihovo usedanje in njihovo vzdiganje; jaz **sem** njihova glasba.

<sup>64</sup> Vrni jim povračilo, o Gospod, glede na delo njihovih rok. <sup>65</sup> Daj jim bridkost srca, tvoje prekletstvo nad njimi. <sup>66</sup> Preganjaj jih in jih uniči v jezi izpod Gospodovih nebes.

**4** Kako je zlato postalozatemnjeno! **Kako** se je najbolj čisto zlato spremeniло! Kamni svetišča so izliti na vrhu vsake ulice. <sup>2</sup> Dragoceni sionski sinovi, primerljivi čistemu zlatu, kako so cenjeni, kakor lončeni vrči, delo lončarjevih rok! <sup>3</sup> Celo morske pošasti iztegnejo prsi, dajejo piti svojim mladičem. Hči mojega ljudstva **je postala** kruta, podobna nojem v divjini. <sup>4</sup> Jezik doječega otroka se zaradi žeje lepi na nebo njegovih ust. Mladi otroci prosijo kruha, **pa** jim **ga** noben človek ne nalomi. <sup>5</sup> Tisti, ki so se prefijeno hranili, so zapanščeni na ulicah. Tisti, ki so bili vzojeni v škratlu, objemajo gnojšča. <sup>6</sup> Kajti kazen krivičnosti hčere mojega ljudstva je večja kakor kazen za greh Sódome, ki je bila v hipu zrušena in nobene roke se je niso dotaknile. <sup>7</sup> Njeni nazirci so bili čistejši kakor sneg, bili so bolj beli kakor mleko, po telesu so bili bolj rdečasti kakor rubini, njihovo zglajenje **je** bilo iz safirja. <sup>8</sup> Njihov videz je bolj črn kakor oglje; na ulicah niso prepoznavni. Njihova koža se lepi na njihove kosti; izsušena je, postala je kakor palica. <sup>9</sup> **Tisti, ki so** umorjeni z mečem, so boljši kakor **tisti, ki so** umorjeni z lakoto, kajti ti hirajo, zadeti zaradi **potrebe po** poljskem sadu. <sup>10</sup> Roke sočutnih žensk so kuhalo svoje lastne otroke. Bili so njihova hrana v uničenju hčere mojega ljudstva. <sup>11</sup> Gospod je dovršil svojo razjarjenost; izlil je svojo kruto jezo in prižgal ogenj na Sionu in ta je požrl njegove temelje. <sup>12</sup> Kralji zemelje in vsi prebivalci zemeljskega [*krogala*] niso hoteli verjeti, da bosta nasprotnik in sovražnik vstopila v velika vrata Jeruzalema.

<sup>13</sup> Zaradi grehov njenih prerokov **in** krivičnosti njenih duhovnikov, ki so prelivali kri pravičnih v njeni sredi, <sup>14</sup> klatili so se **kakor** slepi **možje** po ulicah, oskrunili so se s krvjo, tako da se možje niso mogli dotakniti njihovih oblek. <sup>15</sup> Klicali so jim: »Odidite; **to je** nečisto; odidite, odidite, ne dotikajte se.« Ko so pobegnili in se potikali so med pogani gorovili: »Nič več ne bodo začasno prebivali tam. <sup>16</sup> Gospodova jeza jih je razdelila; ne bo se več oziral nanje. Niso spoštovali oseb duhovnikov, niso bili naklonjeni starešinam. <sup>17</sup> Kar se tice nas, so naše oči doslej odpovedovalo zaradi naše prazne pomoči. V našem oprezanju smo oprezali za narodom, **ki nas** ni mogel rešiti. <sup>18</sup> Lovijo naše korake, da ne moremo iti na naše ulice. Naš konec je blizu, naši dnevi so izpolnjeni, kajti naš konec je prišel. <sup>19</sup> Naši preganjalci so hitrejši kakor orli neba. Zasledovali so nas po gorah, na nas so prežali v divjini. <sup>20</sup> Dih naših nosnic, Gospodov maziljenec, je bil odveden v njihove jame, o katerem smo rekli: »Pod njegovo senco bomo živel med pogani.«

<sup>21</sup> Razveseljuj se in bodi vesela, o edómska hči, ki prebivaš v deželi Uc; prav tako bo čaša prešla k tebi. Oprijanjeni boš in razgalila se boš.

<sup>22</sup> Kazen tvoje krivičnosti je dovršena, o hči sionska; nič več te ne bo odvedel v ujetništvo. Obiskal bo tvojo krivičnost, o hči edómska; odkril bo tvoje grehe.

**5** Spomni se, o Gospod, kaj je prišlo nad nas. Preudari in poglej našo grajo. <sup>2</sup> Naša dedičina je obrnjena k tujcem, naše hiše k neznancem. <sup>3</sup> Sirote smo in brez očeta, naše matere **so** kakor vdove. <sup>4</sup> Našo vodo smo pili za denar; naš les nam je prodan. <sup>5</sup> Naši vratovi **so** pod preganjanjem.

Trudimo se, *pa* nimamo počitka.<sup>6</sup> Roko smo izročili *k* Egipčanom *in k* Asircem, da bi bili nasičeni s kruhom.<sup>7</sup> Naši očetje so grešili *in jih* ni in mi smo nosili njihove krivičnosti.<sup>8</sup> Služabniki so vladali nad nami. Nikogar ni, da bi *nas* osvobodil iz njihove roke.<sup>9</sup> Svoj kruh smo prinašali z *nevarnostjo za* naša življenja, zaradi meča iz divjine.<sup>10</sup> Naša koža je bila črna kakor peč zaradi strašne lakote.<sup>11</sup> Posiljevali so ženske na Sionu *in* device v Judovih mestih.<sup>12</sup> Z njihovo roko so obesili prince. Obrazi starešin niso bili spoštovani.<sup>13</sup> Zajeli so mladencič, da meljejo in otroci so padali pod lesom.<sup>14</sup> Starešine so odšli od velikih vrat, mladenciči od svoje glasbe.<sup>15</sup> Veselje našega srca je prenehalo, naš ples je obrnjen v žalovanje.<sup>16</sup> Krona je padla iz *naše* glave. Gorje nam, da smo grešili!

<sup>17</sup> Zaradi tega peša naše srce, zaradi teh *stvari* so zatemnjene naše oči.<sup>18</sup> Zaradi gore Sion, ki je zapuščena, lisice hodijo po njej.<sup>19</sup> Ti, o Gospod, ostajaš na veke, tvoj prestol od roda do roda.<sup>20</sup> Zakaj nas pozabljaš na veke *in* nas zapuščaš za tako dolgo?<sup>21</sup> Obrni nas k sebi, o Gospod in mi bomo obrnjeni; obnovi naše dni kakor od davnine.<sup>22</sup> Toda popolnoma si nas zavrgel. Zelo si ogorčen zoper nas.

persecution: we labour, *and* have no rest.<sup>6</sup> We have given the hand *to the* Egyptians, *and to the* Assyrians, to be satisfied with bread.<sup>7</sup> Our fathers have sinned, *and are* not; and we have borne their iniquities.<sup>8</sup> Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.<sup>9</sup> We gat our bread with *the peril* of our lives because of the sword of the wilderness.<sup>10</sup> Our skin was black like an oven because of the terrible famine.<sup>11</sup> They ravished the women in Zion, *and* the maids in the cities of Judah.<sup>12</sup> Princes are hanged up by their hand: the faces of elders were not honoured.<sup>13</sup> They took the young men to grind, and the children fell under the wood.<sup>14</sup> The elders have ceased from the gate, the young men from their musick.<sup>15</sup> The joy of our heart is ceased; our dance is turned into mourning.<sup>16</sup> The crown is fallen *from* our head: woe unto us, that we have sinned!

<sup>17</sup> For this our heart is faint; for these *things* our eyes are dim.<sup>18</sup> Because of the mountain of Zion, which is desolate, the foxes walk upon it.<sup>19</sup> Thou, O LORD, remainest for ever; thy throne from generation to generation.<sup>20</sup> Wherefore dost thou forget us for ever, *and* forsake us so long time?<sup>21</sup> Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.<sup>22</sup> But thou hast utterly rejected us; thou art very wroth against us.

# The Book of the Prophet Ezekiel

**1** Now it came to pass in the thirtieth year, in the fourth **month**, in the fifth **day** of the month, as I **was** among the captives by the river of Chebar, **that** the heavens were opened, and I saw visions of God. **2** In the fifth **day** of the month, which **was** the fifth year of king Jehoiachin's captivity, **3** The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

**4** ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness **was** about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. **5** Also out of the midst thereof **came** the likeness of four living creatures. And this **was** their appearance; they had the likeness of a man. **6** And every one had four faces, and every one had four wings. **7** And their feet **were** straight feet; and the sole of their feet **was** like the sole of a calf's foot: and they sparkled like the colour of burnished brass. **8** And **they had** the hands of a man under their wings on their four sides; and they four had their faces and their wings. **9** Their wings **were** joined one to another; they turned not when they went; they went every one straight forward. **10** As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. **11** Thus **were** their faces: and their wings **were** stretched upward; two wings of every one **were** joined one to another, and two covered their bodies. **12** And they went every one straight forward: whither the spirit was to go, they went; **and** they turned not when they went. **13** As for the likeness of the living creatures, their appearance **was** like burning coals of fire, **and** like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. **14** And the living creatures ran and returned as the appearance of a flash of lightning.

**15** ¶ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. **16** The appearance of the wheels and their work **was** like unto the colour of a beryl: and they four had one likeness: and their appearance and their work **was** as it were a wheel in the middle of a wheel. **17** When they went, they went upon their four sides: **and** they turned not when they went. **18** As for their rings, they were so high that they were dreadful; and their rings **were** full of eyes round about them four. **19** And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. **20** Whithersoever the spirit was to go, they went, thither **was** their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature **was** in the wheels. **21** When those went, **these** went; and when those stood, **these** stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature **was** in the wheels. **22** And the likeness of the firmament upon the heads of the living creature **was** as the colour of the terrible crystal, stretched forth over their heads above. **23** And under the firmament **were** their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. **24** And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. **25** And there was a voice from the firmament that **was** over their heads, when they stood, **and** had let down their wings.

**26** ¶ And above the firmament that **was** over their heads **was** the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne **was** the likeness as the appearance of a man above upon it. **27** And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. **28** As the appearance of the bow that is in the cloud in the day of rain, so **was** the appearance of the brightness round about. This **was** the appearance of the likeness of the glory of the LORD. And when I saw **it**, I fell upon my face, and I heard a voice of one that spake.

**2** And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. **2** And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. **3** And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, **even** unto this very day. **4** For **they are** impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. **5** And they, whether they will hear, or whether they will forbear, (for they **are** a rebellious house,) yet shall know that there hath been a prophet among them.

**6** ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns **be** with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they **be** a rebellious house. **7** And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they **are** most

# Knjiga preroka Ezekiela

**1** Prijetilo se je torej v tridesetem letu, v četrtem **meseču**, na peti **dan** meseca, ko sem **bil** med ujetniki pri reki Kebár, **da** so se odprla nebesa in zagledal sem Božja videnja. **2** Na peti **dan** meseca, kar **je bilo** peto leto ujetništva kralja Jojahína, **3** je prišla Gospodova beseda izrecno k duhovniku Ezekielu, Buzijevemu sinu, v deželi Kaldejev, pri reki Kebár, in tam je bila nad njim Gospodova roka.

**4** Pogledal sem in glej, vrtinčast veter je prišel iz severa, velik oblak in ogenj ga je obsegal in okoli njega **je bil** sijaj in iz njegove srede kakor jantarjeva barva ven iz srede ognja. **5** Prav tako je iz njegove srede **prišla** podobnost štirih živih ustvarjenih bitij. In to **je bil** njihov videz; imela so podobnost človeka. **6** Vsako je imelo štiri obraze in vsako je imelo štiri peruti. **7** Njihova stopala **so bila** ravna stopala in podplat njihovih stopal **je bil** podoben telečemu kopitu, in lesketala so se podobno barvi zloščenega brona. **8** Pod svojimi perutmi, na svojih štirih straneh, **so imela** človeške roke in ta štiri so imela svoje obraze in svoje peruti. **9** Njihove peruti **so bile** pridružene druga k drugi; niso se obračala, ko so hodila; šla so vsaka naravnost naprej. **10** Kar zadeva podobnost njihovih obrazov, ta štiri so imela človeški obraz in obraz leva na desni strani in ta štiri so imela obraz vola na lev strani; ta štiri so imela tudi obraz orla. **11** Takišni **so bili** njihovi obrazi. Njihove peruti **so bile** iztegnjene navzgor; dve **peruti** vsakega **sta bili** pridruženi druga k drugi, dve pa sta pokrivali njihova telesa. **12** Hodila so vsako naravnost naprej. Kamor naj bi šel duh, [**tja**] so šla, **in** niso se obračala, ko so hodila. **13** Kar se tiče podobnosti živih ustvarjenih bitij, **je bil** njihov videz podoben gorečemu ognjenemu oglju **in** podoben videzu svetilk. Ta je šel gor in dol med živimi ustvarjenimi bitji in ogenj je bil svetel in iz ognja se je dvigovalo bliskanje. **14** Živa ustvarjena bitja so tekala in se vračala kakor videz bliska strele.

**15** Medtem ko sem gledal živa ustvarjena bitja, sem na zemlji zagledal eno kolo poleg živih ustvarjenih bitij, z njegovimi štirimi obrazi. **16** § Videz koles in njihovo delo **je bilo** podobno barvi berila. Ta štiri so imela eno podobnost, in njihov videz in njihovo delo **je bilo** kakor bi bilo kolo v sredi kolesa. **17** Ko so hodila, so hodila na svoje štiri strani, **in** ko so hodila, se niso obračala. **18** Kar se tiče njihovih platišč, so bila takoj visoka, da so bila grozna, in njihova platišča **so bila** polna oči naokoli teh štirih. **19** Ko so živa ustvarjena bitja hodila, so poleg njih šla kolesa. In ko so bila živa ustvarjena bitja dvignjena z zemlje, so bila dvignjena kolesa. **20** Kamor naj bi šel duh, so šla, tja naj **bi** šel **njihov** duh, in kolesa so bila dvignjena nasproti njih, kajti v kolesih **je bil** duh živega ustvarjenega bitja. **21** Ko so tista šla, so šla **ta**; in ko so tista stala, so stala **ta**; in ko so bila tista dvignjena z zemlje, so bila kolesa dvignjena nasproti njih, kajti v kolesih **je bil** duh živega ustvarjenega bitja. **22** Podobnost nebesnega svoda nad glavami živega ustvarjenega bitja **je bila** kakor barva strašnega kristala, razprostrtega zgoraj, nad njihovimi glavami. **23** § Pod nebesnim svodom **so bile** njihove peruti ravne druga proti drugi. Vsako je imelo dve, ki sta pokrili na tej strani in vsako je imelo dve, ki sta pokrili na oni strani njihovih teles. **24** In ko so hodila, sem slišal šum njihovih peruti, podoben hrumenju velikih vod, kakor glas Vsemogočnega, glas govora kakor hrup vojske. Ko so stala, so svoje peruti povesila. **25** § Bil je glas izpod nebesnega svoda, ki **je bil** nad njihovimi glavami, ko so stala **in** spustila svoje peruti.

**26** Nad nebesnim svodom, ki **je bil** nad njihovimi glavami, **je bila** podobnost prestola, kakor videz kamna safira. Na podobnosti prestola **je bila** podobnost kakor videz človeka nad njim. **27** Videl sem kakor barvo jantarja, kakor videz ognja okrog in okrog znotraj njega, od videza njegovih ledij navzgor in celo od videza njegovih ledij navzdol sem videl kakor bi bil videz ognja in ta je imel sijaj vse naokrog. **28** Kakor videz mavrice, ki je na oblaku na deževen dan, takšen **je bil** videz sijaja naokoli. To **je bil** videz podobnosti Gospodove slave. Ko sem **to** zagledal, sem padel na svoj obraz in slišal glas nekoga, ki je spregovoril.

**2** Rekel mi je: »Človeški sin, vstani na svoja stopala in spregovoril **ti** bom.« **2** Ko mi je spregovoril, je vame vstopil duh in me postavil na moja stopala, da sem slišal tistega, ki mi je spregovoril. **3** Rekel mi je: »Človeški sin, pošiljam te k Izraelovim otrokom, k upornemu narodu, ki se je uprl zoper mene. Oni in njihovi očetje se se pregrešili zoper mene, **celo** do točno tega dne. **4** Kajti predrnzi otroci **so** in trdega srca in jaz te pošljem k njim, ti pa jim boš rekel: ›Tako govori Gospod Bog.‹ **5** In oni, bodisi bodo slišali, bodisi se bodo zadržali (kajti uporna hiša **so**), bodo vendar vedeli, da je bil med njimi prerok.

**6** Ti pa, človeški sin, se jih ne boj niti se ne boj njihovih besed, čeprav **bodo** s teboj osat in trnje in prebivaš med škorpijoni. Ne boj se njihovih besed niti ne bodi zaprepaden ob njihovih pogledih, čeprav **so** uporna hiša. **7** Govoril jim boš moje besede, bodisi bodo slišali, bodisi se bodo zadržali, kajti najbolj uporni **so**. **8** Toda ti, človeški sin, poslušaj kaj

ti povem: »Ne bodi uporen kakor ta uporna hiša. Odpri svoja usta in pojej, kar ti dajem.««

<sup>9</sup> Ko sem pogledal, glej, **je bila** k meni poslana roka, in glej, zvitek knjige **je bil** v njej<sup>10</sup> in razprostrl ga je pred meno. Popisan **je bil** znotraj in zunaj in na njem **so bile** zapisane žalostinke, žalovanja in gorje.

**3** Poleg tega mi je rekel: »Človeški sin, dej kar najdeš. Pojet ta zvitek **in** pojdi, govori Izraelovi hiši.«<sup>2</sup> Tako sem odprl svoja usta in dal mi je, da sem pojedel ta zvitek.<sup>3</sup> Rekel mi je: »Človeški sin, stôri svojemu trebuhu, da jé in svojo notranjost napolni s tem zvitkom, ki ti ga dajem.« Potem sem **to** pojedel in v mojih ustih je bil zaradi sladkosti kakor med.

<sup>4</sup> Rekel mi je: »Človeški sin, pojdi, stopi k Izraelovi hiši in jim govori z mojimi besedami.<sup>5</sup> Kajti nisi poslan k ljudstvu tujega govora in trdga jezika, **temveč** k Izraelovi hiši,<sup>6</sup> ne k mnogim ljudstvom tujega govora in trdga jezika, katerih besed ne moreš razumeti. Zagotovo, če bi te poslal k njim, bi ti prisluhnili.<sup>7</sup> Toda Izraelova hiša ti ne bo hotela prisluhniti, kajti nočejo mi prisluhniti, kajti vsa Izraelova hiša **je** predhrna in trdoscra. <sup>8</sup> Glej, tvoj obraz sem otrdil zoper njihove obraze in tvoje celo zoper njihova cela.<sup>9</sup> Kakor je diamant trši kakor kremen, **[tako]** sem naredil twoje celo. Ne boj se jih niti ne bodi zaprepaden ob njihovih pogledih, kajti uporna hiša **so**.«<sup>10</sup> Poleg tega mi je rekel: »Človeški sin, vse moje besede, ki ti jih bom govoril, sprejmi v svoje srce in poslušaj s svojimi ušesi.<sup>11</sup> Pojdi, stopi k tistim iz ujetništva, k otrokom svojega ljudstva in jim govorji ter jim povej: »Tako govorji Gospod Bog, bodisi bodo poslušali ali bodisi se bodo zadržali.«<sup>12</sup> Potem me je duh vzel gor in za seboj sem zaslišal glas velikega hitenja, **rekoč**: »Blagoslovljena **bodi** Gospodova slava iz njegovega kraja.«<sup>13</sup> **Slišal** sem tudi šum peruti živilih ustvarjenih bitij, ki so se dotikala druga druge in hrup koles nasproti njih in šum velikega hitenja.<sup>14</sup> Tako me je duh dvignil in me odnesel in šel sem v grenkobi, v vročici svojega duha, toda Gospodova roka je bila močna nad meno.

<sup>15</sup> Potem sem prišel k tistim iz ujetništva pri Tel Abibu, ki prebivajo pri reki Kebár in se usedel, kjer so sedeli in osupel ostal tam med njimi sedem dni.

<sup>16</sup> Pripretilo se je ob koncu sedmih dni, da je k meni prišla Gospodova beseda, rekoč:<sup>17</sup> »Človeški sin, naredil sem te stražarja Izraelovi hiši, zato poslušaj besedo pri mojih ustih in jim daj svarilo od mene.<sup>18</sup> Ko rečem zlobnemu: »Gotovo boš umrl, pa mu ne daješ svarila niti ne govoris, da zlobnega posvariš pred njegovo zlobno potjo, da bi rešil njegovo življenje, bo ta isti zlobni **človek** umrl v svoji krivičnosti, toda njegovo kri bom zahteval iz twoje roke.<sup>19</sup> § Vendar, če posvariš zlobnega, pa se ta ne odvrne od svoje zlobnosti niti od svoje zlobne poti, bo umrl v svoji krivičnosti, toda ti si osvobodil svojo dušo.«<sup>20</sup> Ponovno: »Kadar se pravičen **človek** odvrne od svoje pravičnosti in zatrepi krivičnost in preden položim kamen spotike, bo umrl; ker mu nisi dal svarila, bo umrl v svojem grehu in njegove pravičnosti, ki jo je storil, se ne bo spominjalo, teveč bom njegovo kri zahteval iz twoje roke.<sup>21</sup> Vendar če posvariš pravičnega **človeka**, da pravični ne greši in ta ne greši, bo zagotovo živel, ker je posvarjen; tudi ti si osvobodil svojo dušo.«

<sup>22</sup> Tam je bila nad meno Gospodova roka in rekел mi je: »Vstani, pojdi naprej na ravnino in tam bom govoril s teboj.«<sup>23</sup> Potem sem vstal in odšel naprej na ravnino. Glej, tam je stala Gospodova slava, kakor slava, ki sem jo videl pri reki Kebár, in padel sem na svoj obraz.<sup>24</sup> Potem je vame vstopil duh in me postavil na moja stopala in spregovoril z meno ter mi rekel: »Pojdi, zapri se znotraj svoje hiše.<sup>25</sup> Toda ti, o človeški sin, glej, nate bodo dali vezi in te zvezali z njimi in ne boš šel ven mednje,<sup>26</sup> jaz pa bom twoj jezik prilepil k nebnu twojih ust, da boš nem in jim ne boš grajavec, kajti uporna hiša **so**.<sup>27</sup> Toda ko jaz spregovorim s teboj, bom odprl twoja usta in ti jim boš rekel: »Tako govorji Gospod Bog: »Kdor posluša, naj sliši, in kdor se zadrži, naj se zadržuje, kajti uporna hiša **so**.««

**4** »Tudi ti, človeški sin, si vzemi opoko in jo položi pred seboj in na njej upodobi mesto, **celo [prestonico]Jeruzalem**,<sup>2</sup> in postavi obleganje zoper njo in zgradi utrdbo zoper njo in nasuj nasip zoper njo. Postavi tudi tabor zoper njo in naokoli zoper njo razpostavi **oblegovalne** ovne.<sup>3</sup> Poleg tega si vzemi želesno ponev in jo postavi **za želesen** zid med seboj in mestom, in naravnaj svoj obraz zoper njo in ta bo oblegana, ti pa boš postavil oblegovanje zoper njo. To **bo** znamenje Izraelovi hiše.<sup>4</sup> Lezi tudi na svojo levo stran in nanjo položi krivičnost Izraelove hiše. **Glede** na število dni, ko boš ležal na tej, boš nosil njihovo krivičnost.<sup>5</sup> Kajti nate sem položil leta njihove krivičnosti, glede na število dni, tristo devetdeset dni. Tako boš nosil krivičnost Izraelove hiše.<sup>6</sup> Ko jih dopolniš, ponovno lezi na svojo desno stran in štirideset dni boš nosil krivičnost Judove hiše. Določil sem ti vsak dan za leto.<sup>7</sup> Zato boš svoj obraz naravnal proti obleganju **[prestonice]Jeruzalem** in tvoj laket bo **odkrit** in prerokoval boš zoper njo.<sup>8</sup> Glej, nate bom položil vezi in

rebellious.<sup>8</sup> But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

**9** ¶ And when I looked, behold, an hand **was** sent unto me; and, lo, a roll of a book **was** therein;<sup>10</sup> And he spread it before me; and it **was** written within and without: and **there was** written therein lamentations, and mourning, and woe.

**3** Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.<sup>2</sup> So I opened my mouth, and he caused me to eat that roll.<sup>3</sup> And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat **it**; and it was in my mouth as honey for sweetness.

**4** ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.<sup>5</sup> For thou **art** not sent to a people of a strange speech and of an hard language, **but** to the house of Israel;<sup>6</sup> Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.<sup>7</sup> But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel **are** impudent and hardhearted.<sup>8</sup> Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.<sup>9</sup> As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they **be** a rebellious house.<sup>10</sup> Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.<sup>11</sup> And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.<sup>12</sup> Then the spirit took me up, and I heard behind me a voice of a great rushing, **saying**, Blessed **be** the glory of the LORD from his place.<sup>13</sup> I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.<sup>14</sup> So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

**15** ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

**16** And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,<sup>17</sup> Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.<sup>18</sup> When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked **man** shall die in his iniquity; but his blood will I require at thine hand.<sup>19</sup> Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.<sup>20</sup> Again, When a righteous **man** doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.<sup>21</sup> Nevertheless if thou warn the righteous **man**, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

**22** ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.<sup>23</sup> Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.<sup>24</sup> Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.<sup>25</sup> But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:<sup>26</sup> And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they **are** a rebellious house.<sup>27</sup> But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they **are** a rebellious house.

**4** Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, **even** Jerusalem:<sup>2</sup> And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set **battering** rams against it round about.<sup>3</sup> Moreover take thou unto thee an iron pan, and set it **for** a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This **shall be** a sign to the house of Israel.<sup>4</sup> Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.<sup>5</sup> For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.<sup>6</sup> And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.<sup>7</sup> Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm **shall be** uncovered, and thou shalt prophesy against it.<sup>8</sup> And, behold, I will lay bands upon thee,

and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

**9 ¶** Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. **10** And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. **11** Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. **12** And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. **13** And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. **14** Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. **15** Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. **16** Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: **17** That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

**5** And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take the balances to weigh, and divide the hair. **2** Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. **3** Thou shalt also take thereof a few in number, and bind them in thy skirts. **4** Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

**5 ¶** Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. **6** And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them. **7** Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; **8** Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. **9** And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. **10** Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. **11** Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

**12 ¶** A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. **13** Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them. **14** Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. **15** So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it. **16** When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread: **17** So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it.

**6** And the word of the LORD came unto me, saying, **2** Son of man, set thy face toward the mountains of Israel, and prophesy against them, **3** And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places. **4** And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols. **5** And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars. **6** In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. **7** And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

**8 ¶** Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. **9** And they that escape of you shall remember me among the nations whither

ne boš se obrnil iz ene strani na drugo, dokler ne dokončaš dni svojega obleganja.

**9** K sebi vzemi tudi pšenico, ječmen, fižol, lečo, proso in piro ter jih stresi v eno posodo in iz tega zamesi kruh; glede na število dni, ki jih boš preležal na svoji strani, tristo devetdeset dni boš jedel od tega. **10** Tvoja hrana, ki jo boš jedel, bo po teži, dvajset šeklov na dan. Od časa do časa jo boš jedel. **11** Tudi vodo boš pil po meri, šesti del vrča. Od časa do časa [jo] boš pil. **12** § To boš jedel kakor ječmenove kolače, in to boš spekel z iztrebkom, ki prihaja iz cloveka, v njihovem pogledu. **13** Gospod je rekel: »Celo tako bodo Izraelovi otroci jedli svoj omadeževan kruh med pogani, kamor jih bom pognal.« **14** Potem sem rekel: »Ah, Gospod Bog! Glej, moja duša ni bila oskrunjena, kajti od svoje mladosti, celo do sedaj, nisem jedel od tega, kar samo umre ali je raztrgano na koščke; niti v moja usta ni prišlo gnušno meso.« **15** Potem mi je rekel: »Glej! Dajem ti kravji iztrebek za cloveški iztrebek in svoj kruh boš pripravil s tem.« **16** Poleg tega mi je rekel: »Cloveški sin, glej, zlomil bom oporo kruha v [prestolnici] Jeruzalem. Kruh bodo jedli po teži in s skrbnostjo, in vodo bodo pili po meri in z osuplostjo, **17** da jim bo lahko primanjkovalo kruha in vode in bodo osupli eden z drugim in shirali zaradi svoje krivičnosti.«

**5** »Ti pa, cloveški sin, si vzemi oster nož, vzemi si brivčeve britev in **ji** povzroči, da gre čez twojo glavo in po twoji bradi. Potem si vzemi tehtnico, da stehtaš in razdeliš lase. **2** Z ognjem boš sežgal tretjino v sredi mesta, ko se dopolnijo dnevi obleganja. Vzel boš tretjino in okoli nje udarjal z nožem. Tretjino boš raztrošil v vetru, jaz pa bom za njimi izvlekel meč. **3** Od teh boš vzel malo po številu in jih povezal v kraje svojega oblačila. **4** Potem ponovno vzemi od teh in jih vrzi v sredo ognja in jih sežgi v ognju, **kajti** od teh bo prišel ogenj v vso Izraelovo hišo.«

**5** Tako govori Gospod Bog: »To je [prestolnica] Jeruzalem. Postavil sem jo v sredo narodov in dežel, **ki so** naokoli nje. **6** Moje sodbe je spremeniла v zlobnost bolj kakor narodi in moje zakone bolj kakor dežele, ki so okoli nje, kajti zavrnili so moje sodbe in moje zakone; niso hodili v njih.« **7** § Zato tako govori Gospod Bog: »Ker ste se pomnožili bolj kakor narodi, ki so okoli vas in niste hodili po mojih zakonih niti se niste držali mojih sodb niti niste delali glede na sodbe narodov, ki so naokoli vas,« **8** zato tako govori Gospod Bog: »Glej jaz, celo jaz, sem zoper tebe in v twoji sredi bom izvršil sodbe pred očmi narodov. **9** V tebi bom storil to, česar nisem storil in ne bom več storil temu podobnega, zaradi vseh twojih ogabnosti. **10** Zato bodo v twoji sredi očetje jedli sinove in sinovi bodo jedli svoje očete. Izvršil bom sodbe v tebi in twoj celoten preostanek bom razkropil na vse vetrove. **11** Zato, kakor jaz živim,« govori Gospod Bog, »zagotovo, ker si moje svetišče omadeževala z vsemi svojimi ostudnimi stvarmi in z vsemi svojimi ogabnostmi, zato bom tudi jaz tebe zmanjšal; niti moje oko ne bo prizaneslo, niti ne bom imel nobenega usmiljenja.

**12** Tvoja tretjina bo umrla s kužno boleznjijo in z lakoto bodo použiti v twoji sredi. Tretjina bo padla pod mečem naokoli tebe, tretjino pa bom razkropil na vse vetrove in za njimi bom izvlekel meč. **13** Tako bo moja jeza dovršena in svoji razjarjenosti bom povzročil, da počiva nad njimi, jaz pa bom potolažen. Oni pa bodo vedeli, da sem jaz, Gospod, to gorovil v svoji gorečnosti, ko sem svojo razjarjenost dovršil v njih.

**14** Poleg tega te bom naredil opustošenje in grajo med narodi, ki so naokoli tebe, pred očmi vseh, ki hodijo mimo. **15** Tako bo to graja in zbadljivka, poučevanje in osuplost narodom, ki so naokoli tebe, ko bom v tebi izvršil sodbe v jezi, v razjarjenosti in v besnih ukorih. Jaz, Gospod, sem to gorovil. **16** Ko bom nanje poslal zle puščice lakote, ki bodo za njihovo uničenje in katere bom poslal, da vas uničijo, in jaz bom razširil lakoto nad vami in zlomil vašo oporo kruha. **17** § Tako bom nad vas poslal lakoto in zle živali in te te bodo oropale in kužne bolezni in kri bosta šla skozte in nadte bom privedel meč. Jaz, Gospod, sem to gorovil.«

**6** K meni je prišla Gospodova beseda, rekoč: **2** »Cloveški sin, naravnaj svoj obraz proti Izraelovim goram in prerokuj zoper njih<sup>3</sup> in reci: »Ve Izraelove gore, poslušajte besedo Gospoda Boga: Tako govori Gospod Bog goram in hribom, rekam in dolinam: »Glejte jaz, celo jaz, bom nad vas privedel meč in uničil bom vaše visoke kraje. **4** Vaši oltarji bodo zapusčeni in vaši kipi bodo razbiti, in jaz bom vrgel dol vaše umorjene ljudi pred vaše malike. **5** Mrtva trupla Izraelovih otrok bom položil pred njihove malike, in vaše kosti bom raztrošil okoli vaših oltarjev. **6** V vseh vaših bivališčih bodo mesta opustošena in visoki kraji bodo zapusčeni, da bodo vaši oltarji lahko opustošeni in zapusčeni in bodo vaši maliki lahko razbiti in prenehali [obstajati] in bodo vaše podobe lahko posekane in bodo vaša dela lahko odpravljena. **7** Umorjeni bodo padli v vaši sredi in spoznali boste, da jaz sem Gospod.

**8** Vendar bom pustil ostanek, da boste lahko imeli nekatere, ki bodo pobegnili meču med narodi, ko boste razkropljeni po deželah. **9** § Tisti izmed vas, ki pobegnejo, se me bodo spomnili med narodi, kamor

bodo odvedeni ujetniki, kajti zlomljen sem z njihovim vlačugarskim srcem, ki je odšlo od mene in z njihovimi očmi, ki se gredo vlačugat za njihovimi maliki in gnušili se bodo samim sebi zaradi zla, ki so ga zatrešili pri vseh svojih ogabnostih.<sup>10</sup> In spoznali bodo, da jaz **sem** Gospod **in da** nisem zaman rekel, da jim bom storil to zlo.«<sup>11</sup>

<sup>11</sup> Tako govori Gospod Bog: »Udari s svojo roko in zatopotaj s svojim stopalom ob tla ter reci: ›Ojoj za vse zle ogabnosti Izraelove hiše! Kajti padli bodo pod mečem, od laktote in kužne bolezni.<sup>12</sup> § Kdor je daleč, bo umrl od kužne bolezni, in kdor je blizu, bo padel pod mečem, in kdor preostaja in je oblegan, bo umrl od laktote. Tako bom nad njimi dovršil svojo razjarjenost.<sup>13</sup> Potem boste vedeli, da jaz **sem** Gospod, ko bodo njihovi pobiti **Ijudje [ležali]** med njihovimi maliki, naokoli njihovih oltarjev, na vsakem visokem hribu, po vseh vrhovih gora in pod vsakim zelenim drevesom in pod vsakim debelim hrastom, **[na]** kraju, kjer so vsem svojim malikom darovali prijeteno dišavo.<sup>14</sup> § Tako bom svojo roko iztegnil nadnje in njihovo deželo naredil zapuščeno, da, bolj zapuščeno kakor divjino proti Dibli, v vseh njihovih prebivališčih, in spoznali bodo, da jaz **sem** Gospod.«<sup>15</sup>

**7** Poleg tega je prišla k meni Gospodova beseda, rekoč:<sup>2</sup> § »Tudi ti, človeški sin, tako govori Gospod Bog Izraelovi deželi: ›Konec, konec je prišel nad štiri vogale dežele.<sup>3</sup> Sedaj je nadte **prišel** konec in nadte bom poslat svojo jezo in sodil te bom glede na twoje poti in na tebi bom poplačal vse twoje ogabnosti.<sup>4</sup> Moje oko ti ne bo prizaneslo niti ne bom imel usmiljenja, temveč bom na tebi poplačal twoje poti in twoje ogabnosti bodo v tvoji sredi in spoznali boste, da jaz **sem** Gospod.<sup>5</sup> § Tako govori Gospod Bog: ›Zlo, samo zlo, glej, je prišlo.<sup>6</sup> § Konec je prišel, prišel je konec. Ta opreza za teboj, glej, ta je prišel.<sup>7</sup> § Jutro je prišlo k tebi, o ti, ki prebivaš v deželi. Čas je prišel dan stiske **je** blizu, ne pa ponovno oglašanje gora.<sup>8</sup> Nate bom sedaj v kratkem izlil svojo razjarjenost in dovršil svojo jezo nad teboj. Sodil te bom glede na twoje poti in poplačal ti bom za vse twoje ogabnosti.<sup>9</sup> § Moje oko ne bo prizaneslo niti ne bom imel usmiljenja. Poplačal ti bom glede na twoje poti in twoje ogabnosti, **ki** so sredi tebe in spoznali boste, da jaz **sem** Gospod, ki udarja.<sup>10</sup> § Glej dan, glej, prišel je. Jutro je prešlo, palica je zacetela, ponos je vzbrstel.<sup>11</sup> Nasilje se vzdiguje v palico zlobnosti. Nihče izmed njih ne **bo preostal**, niti od njihove množice, niti od ničesar, kar je njihovega; niti za njimi ne **bo** tarnanja.<sup>12</sup> Čas je prišel, dan se približuje. Naj se kupec ne veseli niti naj prodajalec ne žaluje, kajti bes **je** nad vso njegovo množico.<sup>13</sup> § Kajti prodajalec se ne bo vrnil k temu, kar je prodano, čeprav bi bili še živi, kajti videnje **je** glede vse njegove množice, **ki** se ne bo vrnila; niti se ne bo kdorkoli okreplil v krivčnosti svojega življenja.<sup>14</sup> Zatrobili so na trobento, celo da bi se vsi pripravili, toda nihče ne gre v bitko, kajti moj bes **je** nad vso njihovo množico.<sup>15</sup> Meč **je** zunaj, znotraj pa kužna bolezen in laktota. Kdor **je** na polju, bo umrl z mečem, kdor pa **je** v mestu, ga bosta požrila laktota in kužna bolezen.

<sup>16</sup> Toda tisti izmed njih, ki pobegnejo, bodo pobegnili in bodo na gorah kakor dolinske golobice, vsi izmed njih žalujoci, vsakdo zaradi svoje krivičnosti.<sup>17</sup> Vse roke bodo slabotne in vsa kolena bodo šibka **kakor** voda.<sup>18</sup> Prav tako **se** bodo opasali z vrečevino in groza jih bo pokrila. Sramota **bo** na vseh obrazih in plešavost na vseh njihovih glavah.<sup>19</sup> § Svoje srebro bodo vrgli na ulice in njihovo zlato bo odstranjeno. Njihovo srebro in njihovo zlato jih ne bo moglo rešiti na dan Gospodovega besa. Ne bodo zadovoljili svojih duš niti napolnili svojih notranjosti, ker je le-to kamen spotike njihovi krivičnosti.

<sup>20</sup> § Kar se tice lepote njegovega ornamenta, ga je postavil v veličanstvu, toda v njem so oni naredili podobe svojih ogabnosti **in** svojih ostudnih stvari, zatorej sem ga postavil daleč od njih.<sup>21</sup> In dal ga v roke tujcem za plen in zlobnežem zemlje za ukradeno blago in oni ga bodo oskrnuli.<sup>22</sup> Tudi svoj obraz bom obrnil proč od njih in oskrnuli bodo moj skriveni **kraj**, kajti roparji bodo vstopili vanj in ga omadeževali.

<sup>23</sup> § Naredi verigo, kajti dežela je polna krvoljčnih zločinov in mesto je polno nasilja.<sup>24</sup> Zatorej bom privedel najslabše izmed poganov in njihove hiše bodo vzelci v last. Prav tako bom storil, da bo pomp močnega prenehal in njihovi sveti kraji bodo omadeževani.<sup>25</sup> Prihaja uničenje in iskali bodo miru, pa ga ne **bo**.<sup>26</sup> § Vragolija bo prišla na vragolijo in gonorico na gonorico, potem bodo iskali videnje od preroka, toda postava bo izginila od duhovnika in nasvet od starcev.<sup>27</sup> Kralj bo žaloval in princ bo oblečen z opustošenjem in roke ljudstva dežele bodo trepetale. Jaz jim bom storil po njihovi poti in glede na njihove zasluge jih bom sodil, in spoznali bodo, da jaz **sem** Gospod.«<sup>28</sup>

**8** Pripetilo se je v šestem letu, v šestem **meseču**, na peti **dan** meseca, **ko** sem sedel v svoji hiši in so starešine Juda sedeli pred menoij, da je tam name padla roka Gospoda Boga.<sup>2</sup> § Potem sem pogledal in glej, podoba kakor videz ognja. Od videza njenih ledij, celo navzdol, ogenj, in od njenih ledij, celo navzgor, kakor videz sijaja, kot barva jantarja.<sup>3</sup> Iztegnil je obliko roke in me prijel za koder moje glave, in duh me je dvignil med zemljo in nebo in me v Božjih videnjih privedel k Jeruzalemu, k durim notranjih velikih vrat, ki gledajo proti severu,

they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.<sup>10</sup> And they shall know that I **am** the LORD, **and that** I have not said in vain that I would do this evil unto them.

<sup>11</sup> ¶ Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.<sup>12</sup> He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.<sup>13</sup> Then shall ye know that I **am** the LORD, when their slain **men** shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.<sup>14</sup> So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblah, in all their habitations: and they shall know that I **am** the LORD.

**7** Moreover the word of the LORD came unto me, saying,<sup>2</sup> Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.<sup>3</sup> Now **is** the end **come** upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.<sup>4</sup> And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I **am** the LORD.<sup>5</sup> Thus saith the Lord GOD; An evil, an only evil, behold, is come.<sup>6</sup> An end is come, the end is come: it watcheth for thee; behold, it is come.<sup>7</sup> The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble **is** near, and not the sounding again of the mountains.<sup>8</sup> Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.<sup>9</sup> And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations **that** are in the midst of thee; and ye shall know that I **am** the LORD that smiteth.<sup>10</sup> Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.<sup>11</sup> Violence is risen up into a rod of wickedness: none of them **shall remain**, nor of their multitude, nor of any of theirs: neither **shall there be** wailing for them.<sup>12</sup> The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath **is** upon all the multitude thereof.<sup>13</sup> For the seller shall not return to that which is sold, although they were yet alive: for the vision **is** touching the whole multitude thereof, **which** shall not return; neither shall any strengthen himself in the iniquity of his life.<sup>14</sup> They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath **is** upon all the multitude thereof.<sup>15</sup> The sword **is** without, and the pestilence and the famine within: he that **is** in the field shall die with the sword; and he that **is** in the city, famine and pestilence shall devour him.

<sup>16</sup> ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.<sup>17</sup> All hands shall be feeble, and all knees shall be weak **as** water.<sup>18</sup> They shall also gird **themselves** with sackcloth, and horror shall cover them; and shame **shall be** upon all faces, and baldness upon all their heads.<sup>19</sup> They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

<sup>20</sup> ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations **and** of their detestable things therein: therefore have I set it far from them.<sup>21</sup> And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.<sup>22</sup> My face will I turn also from them, and they shall pollute my secret **place**: for the robbers shall enter into it, and defile it.

<sup>23</sup> ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.<sup>24</sup> Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.<sup>25</sup> Destruction cometh; and they shall seek peace, and **there shall be** none.<sup>26</sup> Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.<sup>27</sup> The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I **am** the LORD.

**8** And it came to pass in the sixth year, in the sixth **month**, in the fifth **day** of the month, **as** I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.<sup>2</sup> Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.<sup>3</sup> And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem,

to the door of the inner gate that looketh toward the north; where **was** the seat of the image of jealousy, which provoketh to jealousy. <sup>4</sup> And, behold, the glory of the God of Israel **was** there, according to the vision that I saw in the plain.

<sup>5</sup> ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. <sup>6</sup> He said furthermore unto me, Son of man, seest thou what they do? **even** the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, **and** thou shalt see greater abominations.

<sup>7</sup> ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall. <sup>8</sup> Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. <sup>9</sup> And he said unto me, Go in, and behold the wicked abominations that they do here. <sup>10</sup> So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. <sup>11</sup> And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

<sup>12</sup> Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

<sup>13</sup> ¶ He said also unto me, Turn thee yet again, **and** thou shalt see greater abominations than these. <sup>14</sup> Then he brought me to the door of the gate of the LORD's house which **was** toward the north; and, behold, there sat women weeping for Tammuz.

<sup>15</sup> ¶ Then said he unto me, Hast thou seen **this**, O son of man? turn thee yet again, **and** thou shalt see greater abominations than these. <sup>16</sup> And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, **were** about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

<sup>17</sup> ¶ Then he said unto me, Hast thou seen **this**, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. <sup>18</sup> Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, **yet** will I not hear them.

**9** He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man **with** his destroying weapon in his hand. <sup>2</sup> And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them **was** clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. <sup>3</sup> And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which **had** the writer's inkhorn by his side; <sup>4</sup> And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

<sup>5</sup> ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: <sup>6</sup> Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom **is** the mark; and begin at my sanctuary. Then they began at the ancient men which **were** before the house. <sup>7</sup> And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

<sup>8</sup> ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? <sup>9</sup> Then said he unto me, The iniquity of the house of Israel and Judah **is** exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not. <sup>10</sup> And as for me also, mine eye shall not spare, neither will I have pity, **but** I will recompense their way upon their head. <sup>11</sup> And, behold, the man clothed with linen, which **had** the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

**10** Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. <sup>2</sup> And he spake unto the man clothed with linen, and said, Go in between the wheels, **even** under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter **them** over the city. And he went in in my sight. <sup>3</sup> Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. <sup>4</sup> Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory. <sup>5</sup> And the sound of the cherubims' wings was heard **even** to the outer court, as the voice of

kjer **je bil** sedež podobe ljubosumnosti, ki izziva k ljubosumnosti. <sup>4</sup> Glej, tam **je bila** slava Izraelovega Boga, glede na videnje, ki sem ga videl na ravnini.

<sup>5</sup> Potem mi je rekel: »Človeški sin, povzdigni sedaj svoje oči proti severu.« Tako sem povzdignil svoje oči proti severu in glej proti severu, pri velikih vratih oltarja, ta podoba ljubosumnosti na vhodu. <sup>6</sup> § Nadalje mi je rekel: »Človeški sin, ali vidiš kaj počno? **Celó** velike ogabnosti, ki jih Izraelova hiša grešno počenja tukaj, da bi jaz moral oditi daleč proč od svojega svetišča? Toda ponovno se obrni **in** videl boš večje ogabnosti.«

<sup>7</sup> Privedel me je k dvornim vratom in ko sem pogledal, glej, luknja v zidu. <sup>8</sup> Potem mi je rekel: »Človeški sin, kopljji sedaj v steno.« In ko sem kopál v steno, sem zagledal vrata. <sup>9</sup> In rekel mi je: »Vstopi in poglej zlobne ogabnosti, ki jih tukaj počno.« <sup>10</sup> Tako sem vstopil in videl; in glej, vsakršne oblike plazečih stvari in gnušnih zveri in vseh malikov Izraelove hiše, upodobljenih po steni naokoli. <sup>11</sup> In tam je pred njimi stalo sedemdeset mož, izmed starcev Izraelove hiše in v njihovi sredi je stal Jaazanjá, sin Šafána. Z vsakim moškim je bila v njegovi roki njegova kadilnica; in gost oblak kadila se je dvigal. <sup>12</sup> Potem mi je rekel: »Človeški sin, ali si videl kaj starci Izraelove hiše počno v temi, vsak mož v sobah svojih podob? Kajti pravijo: »Gospod nas ne vidi; Gospod je zapustil zemljo.«

<sup>13</sup> § Prav tako mi je rekel: »Ponovno se obrni **in** videl boš večje ogabnosti, ki jih počno.« <sup>14</sup> Potem me je privedel k durim velikih vrat Gospodove hiše, ki so **bila** proti severu; in glej, tam so sedeče ženske, jokajoče za Tamúzom.

<sup>15</sup> § Potem mi je rekel: »Ali si videl **to**, o človeški sin? Ponovno se obrni **in** videl boš večje ogabnosti, kot so te.« <sup>16</sup> In privedel me je v notranji dvor Gospodove hiše in glej, pri vratih Gospodovega templja, med preddverjem in oltarjem, **je bilo** okoli petindvajset mož, s svojimi hrbiti proti Gospodovemu templju in svojimi obrazi proti vzhodu; in oboževali so once proti vzhodu.

<sup>17</sup> § Potem mi je rekel: »Si videl **to**, o človeški sin? Ali je lahka stvar za Judovo hišo, da zagrešijo ogabnosti, ki jih tukaj zgrešujejo? Kajti deželo so napolnili z nasiljem in vrnili so se, da me izzivajo k jezi. In glej, vejico dajejo pod svoj nos. <sup>18</sup> Zatorej bom tudi jaz postopal v razjarjenosti. Moje oko ne bo prizanašalo niti ne bom imel usmiljenja, in četudi jokajo z močnim glasom v moja ušesa, jih **vendar** ne bom slišal.«

**9** Zaklical je tudi z močnim glasom v moja ušesa, rekoč: »Povzročite tistim, ki imajo zadolžitev nad mestom, da se približajo, celo vsak človek s svojim uničevalnim orožjem v svoji roki.« <sup>2</sup> In glej, šest mož je prišlo po poti višjih velikih vrat, ki ležijo proti severu in vsak mož s pokončevalnim orožjem v svoji roki; in en mož izmed njih **je bil** oblečen z lanenim platnom, s pisarskim rogom, s črnilom ob njegovi strani in vstopili so in obstali poleg bronastega oltarja. <sup>3</sup> In slava Izraelovega Boga je odšla gor od keruba, nad katerim je bila, k hišnemu pragu. In zaklical je k možu, oblečenim z lanenim platnom, ki **je imel** pisarski rog s črnilom ob njegovi strani; <sup>4</sup> § in Gospod mu je rekel: »Pojdi skozi sredino mesta, skozi sredo [*prestolnice*] Jeruzalem in postavi znamenje na čela ljudi, ki vzduhujejo in ki jokajo zaradi vseh ogabnosti, ki se počno v njeni sredi.«

<sup>5</sup> Drugim pa je rekel v mojem slišanju: »Pojdite za njim skozi mesto in udarite. Naj vaše oko ne prizanaša niti ne imeje usmiljenja. <sup>6</sup> § Popolnoma pobijte stare **in** mlade, tako device kakor majhne otroke in ženske, toda ne pridite blizu nobenemu človeku, na katerem **je** znamenje; in pričnite pri mojem svetišču.« Potem so začeli pri starodavnih možeh, ki **so bili** pred hišo. <sup>7</sup> Rekel jim je: »Omadežujte hišo in napolnite dvore z umorjenimi. Pojdite naprej.« In odšli so naprej in morili v mestu.

<sup>8</sup> In pripetilo se je, medtem ko so jih pobijali in sem ostal sam, da sem padel na svoj obraz in jokal ter rekel: »Ah, Gospod Bog! Ali boš ves Izraelov preostanek uničil v izlivjanju svoje razjarjenosti nad [*prestolnico*] Jeruzalem?« <sup>9</sup> Potem mi je rekel: »Kričnost Izraelove in Judove hiše **je** silno velika in dežela je polna krvi in mesto polno pverzrnosti, kajti pravijo: »Gospod je zapustil zemljo in Gospod ne vidi.« <sup>10</sup> In tudi kar se mene tiče, moje oko ne bo prizaneslo niti ne bom imel usmiljenja, **temveč** bom njihovo pot poplačal na njihovi glavi.« <sup>11</sup> In glej, mož, oblečen z lanenim platnom, ki **je imel** ob svoji strani pisarski rog s črnilom, je poročal zadevo, rekoč: »Storil sem, kakor si mi zapovedal.«

**10** Potem sem pogledal in glej, na nebesnem svodu, ki je bil nad glavo kerubov, tam se je nad njimi prikazal kakor kamen safir, kakor videz podobnosti prestola. <sup>2</sup> In spregovoril je človeku, oblečenemu z lanenim platnom in rekел: »Vstopi med kolesa, **celó** pod keruba in svojo roko napolni z ognjenim ogljem izmed kerubov in **jih** raztresi nad mestom.« In vstopil je pred mojim pogledom. <sup>3</sup> Torej kerubi so stali na desni strani hiše, ko je mož vstopil; in oblak je napolnil notranji dvor. <sup>4</sup> § Potem se je Gospodova slava vzdignila od keruba **in stala** nad hišnim pragom hiše; in hiša je bila napolnjena z oblakom in dvor je bil poln sijaja Gospodove slave. <sup>5</sup> In zvok kerubovih peruti je bilo slišati **celó** k zunanjemu dvoru, kakor glas Vsemogočnega Boga, ko

spregovori.<sup>6</sup> In prietilo se je, **da** ko je zapovedal možu, oblečenemu z lanenim platnom, rekoč: »Vzemi ogenj izmed koles, izmed kerubov;« potem je ta vstopil in stal poleg koles. <sup>7</sup> In **en** kerub je svojo roko iztegnil izmed kerubov kognju, ki **je bil** med kerubi in vzel **od njega** in **to** položil v roke **tistega**, **ki je bil** oblečen z lanenim platnom; ki je **to** vzel in odsel ven.

<sup>8</sup> In pri kerubih se je prikazala oblika človeške roke pod njihovimi perutmi. <sup>9</sup> § In ko sem pogledal, glej, štiri kolesa ob kerubih, eno kolo pri nem kerubu in drugo kolo pri drugem kerubu in videz koles **je bil** kakor barva kamna berila. <sup>10</sup> In **glede** njihovih videzov, so ti štirje imeli eno podobnost, kakor če bi bilo kolo v sredi kolesa. <sup>11</sup> § Ko so odšla, so odšla na svoje štiri strani; ko so odšla se niso obračala, toda sledila so h kraju, kamor je pogledala glava; ko so odšla, se niso obračala. <sup>12</sup> In njihovo celotno telo in njihovi hrbiti in njihove roke in njihove peruti in kolesa **so bili** naokoli polni oči, **celo** kolesa, ki so jih ta štiri imela. <sup>13</sup> Glede koles, jim je bilo klicano v mojem slišanju: »O kolo.« <sup>14</sup> § In vsako je imelo štiri obrazje: prvi obraz **je bil** obraz keruba, drugi obraz **je bil** obraz človeka, tretji obraz leva in četrti obraz orla. <sup>15</sup> In kerubi so bili dvignjeni. To **je** živo ustvarjeno bitje, ki sem ga videl pri reki Kebár. <sup>16</sup> In ko so hodili kerubi, so ob njih šla kolesa, in ko so kerubi dvignili svoje peruti, da se povzpnejo z zemlje, se tudi ista kolesa niso odvrnila od njihove bližine. <sup>17</sup> Ko so se ustavila, so se **ta** ustavila; in ko so se dvignili, so se **tudi ta** sama dvignila, kajti duh živega ustvarjenega bitja **je bil** v njih. <sup>18</sup> Potem je Gospodova slava odšla od hišnega praga in obstala nad kerubi. <sup>19</sup> In kerubi so dvignili svoje peruti in se v mojem pogledu vzpeli z zemlje; ko so odšli, **so bila** tudi kolesa poleg njih in **vsako** je stalo pri vratih vzhodnih velikih vrat Gospodove hiše in slava Izraelovega Boga **je bila** zgoraj nad njimi. <sup>20</sup> To **je** živo ustvarjeno bitje, ki sem ga videl pod Izraelovim Bogom, poleg reke Kebár; in vedel sem, da **so bili** to kerubi. <sup>21</sup> Vsak je imel po štiri obrazje in vsak štiri peruti; in podobnost človeških rok **je bila** pod njihovimi perutmi. <sup>22</sup> In podobnost njihovih obrazov **so bili** isti obrazi, ki sem jih videl poleg reke Kebár, njihovi videzi in oni sami. Vsak je hodil naravnost naprej.

**11** Poleg tega me je duh dvignil navzgor in me privedel k vzhodnim velikim vratom Gospodove hiše, ki so gledala proti vzhodu. Glej, pri vratih velikih vrat sem zagledal petindvajset mož; med njimi sem videl Jaazanjá, Azúrjevega sina in Pelatjája, Benajájevega sina, princa ljudstva. <sup>2</sup> Potem mi je rekel: »Človeški sin, to **so** možje, ki snujejo vragolijo in dajejo zloben nasvet v tem mestu, <sup>3</sup> ki pravijo: »To ni blizu; dajmo, gradimo hiše; to **mesto je** kotel in mi **sno** meso.«

<sup>4</sup> Zato prerokuj zoper njih, prerokuj, o človeški sin.« <sup>5</sup> In Gospodov Duh je padel name ter mi rekel: »Govori: ›Tako govori Gospod: ›Tako ste rekli, o Izraelova hiša; kajti poznam besede, ki pridejo v vaš um, **vsako izmed** njih. <sup>6</sup> Pomnožili ste svoje umorjene v tem mestu in njegove ulice ste napolnili z umorjenimi.« <sup>7</sup> Zato tako govori Gospod Bog: ›Vaši umorjeni, katere ste položili v njegovih sredih, oni **so** meso in to **mesto je** kotel, toda jaz vas bom privedel iz njegove srede. <sup>8</sup> Bala ste se meča; pa bom nad vas privedel meč,« govori Gospod Bog. <sup>9</sup> Privedel vas bom iz njegove srede in vas izročil v roke tujcem in med vami bom izvršil sodbe. <sup>10</sup> Pod mečem boste padli; sodil vas bom na Izraelovi meji, in spoznali boste, da jaz **sem** Gospod. <sup>11</sup> To **mesto** ne bo vaš kotel niti ne boste meso v njegovi sredi; **temveč** vas bom jaz sodil na Izraelovi meji <sup>12</sup> in spoznali boste, da jaz **sem** Gospod, kajti niste živeli po mojih zakonih niti izvrševali mojih sodb, temveč ste počeli po navadah poganov, ki **so** naokoli vas.«

<sup>13</sup> In prietilo se je, ko sem prerokoval, da je Benajájev sin Pelatjája umrl. Potem sem padel na svoj obraz in jokal z močnim glasom ter rekel: »Ah, Gospod Bog! Ali hočeš narediti popoln konec Izraelovemu preostanku?«

<sup>14</sup> Ponovno je prišla k meni Gospodova beseda, rekoč: <sup>15</sup> »Človeški sin, tvoji bratje, **celo** tvoji bratje, možje tvojega sorodstva in vsa celotna Izraelova hiša, ali **so** oni tisti, katerim so prebivalci **[prestolnice]** Jeruzalem rekti: ›Spravite se daleč od Gospoda. Nam je dana ta dežela v posest.« <sup>16</sup> Zato reci: ›Tako govori Gospod Bog: ›Čeprav sem jih vrgel daleč proč med pogane in čeprav sem jih razkropil med dežele, vendar jim bom kakor majhno svetišče v deželah, v katere bodo prišli.« <sup>17</sup> Zato reci: ›Tako govori Gospod Bog: ›Jaz vas bom celo zbral izmed ljudstev in vas zbral izmed dežel, kamor ste bili razkropljeni in jaz vam bom dal Izraelovo deželo. <sup>18</sup> In prišli bodo tja in od tam bodo odvzeli vse njene ostudne stvari in vse njene ogabnosti. <sup>19</sup> Dal jim bom eno srce in znotraj vas bom položil novega duha; in odvzel bom kamnito srce iz njihovega mesa in jim dal meseno srce, <sup>20</sup> da se bodo lahko ravnali po mojih zakonih in se držali mojih odredb in jih izvajali in bodo moje ljudstvo in jaz bom njihov Bog. <sup>21</sup> Toda **glede tistih**, čigar srce hodi za srcem njihovih ostudnih stvari in njihovih ogabnosti, bom njihovo pot poplačal na njihovih lastnih glavah,« govori Gospod Bog.«

the Almighty God when he speaketh. <sup>6</sup> And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. <sup>7</sup> And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

<sup>8</sup> ¶ And there appeared in the cherubims the form of a man's hand under their wings. <sup>9</sup> And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone. <sup>10</sup> And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. <sup>11</sup> When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. <sup>12</sup> And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had. <sup>13</sup> As for the wheels, it was cried unto them in my hearing, O wheel. <sup>14</sup> And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle. <sup>15</sup> And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar. <sup>16</sup> And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. <sup>17</sup> When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature *was* in them. <sup>18</sup> Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. <sup>19</sup> And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above. <sup>20</sup> This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims. <sup>21</sup> Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings. <sup>22</sup> And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straightforward.

**11** Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. <sup>2</sup> Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city: <sup>3</sup> Which say, *It is* not near; let us build houses: this **city** is the caldron, and we **be** the flesh.

<sup>4</sup> ¶ Therefore prophesy against them, prophesy, O son of man. <sup>5</sup> And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them. <sup>6</sup> Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. <sup>7</sup> Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this **city is** the caldron: but I will bring you forth out of the midst of it. <sup>8</sup> Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD. <sup>9</sup> And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. <sup>10</sup> Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the LORD. <sup>11</sup> This **city** shall not be your caldron, neither shall ye be the flesh in the midst thereof; **but** I will judge you in the border of Israel: <sup>12</sup> And ye shall know that I *am* the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

<sup>13</sup> ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

<sup>14</sup> Again the word of the LORD came unto me, saying, <sup>15</sup> Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession. <sup>16</sup> Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. <sup>17</sup> Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. <sup>18</sup> And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. <sup>19</sup> And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. <sup>20</sup> That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. <sup>21</sup> But *as for them* whose heart walketh after the heart of their

detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

<sup>22</sup> ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel **was** over them above. <sup>23</sup> And the glory of the LORD went up from the midst of the city, and stood upon the mountain which **is** on the east side of the city.

<sup>24</sup> ¶ Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. <sup>25</sup> Then I spake unto them of the captivity all the things that the LORD had shewed me.

**12** The word of the LORD also came unto me, saying, <sup>2</sup>Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they **are** a rebellious house. <sup>3</sup> Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they **be** a rebellious house. <sup>4</sup> Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. <sup>5</sup> Dig thou through the wall in their sight, and carry out thereby. <sup>6</sup> In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel. <sup>7</sup> And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

<sup>8</sup> ¶ And in the morning came the word of the LORD unto me, saying, <sup>9</sup>Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? <sup>10</sup> Say thou unto them, Thus saith the Lord GOD; This burden **concerneth** the prince in Jerusalem, and all the house of Israel that **are** among them. <sup>11</sup> Say, I **am** your sign: like as I have done, so shall it be done unto them: they shall remove **and** go into captivity. <sup>12</sup> And the prince that **is** among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes. <sup>13</sup> My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there. <sup>14</sup> And I will scatter toward every wind all that **are** about him to help him, and all his bands; and I will draw out the sword after them. <sup>15</sup> And they shall know that I **am** the LORD, when I shall scatter them among the nations, and disperse them in the countries. <sup>16</sup> But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I **am** the LORD.

<sup>17</sup> ¶ Moreover the word of the LORD came to me, saying, <sup>18</sup>Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; <sup>19</sup> And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, **and** of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. <sup>20</sup> And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I **am** the LORD.

<sup>21</sup> ¶ And the word of the LORD came unto me, saying, <sup>22</sup>Son of man, what **is** that proverb **that** ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? <sup>23</sup> Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. <sup>24</sup> For there shall be no more any vain vision nor flattering divination within the house of Israel. <sup>25</sup> For I **am** the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

<sup>26</sup> ¶ Again the word of the LORD came to me, saying, <sup>27</sup>Son of man, behold, **they of** the house of Israel say, The vision that he seeth **is** for many days **to come**, and he prophesieth of the times **that are** far off. <sup>28</sup> Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

**13** And the word of the LORD came unto me, saying, <sup>2</sup>Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; <sup>3</sup> Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! <sup>4</sup> O Israel, thy prophets are like the foxes in the deserts. <sup>5</sup> Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. <sup>6</sup> They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word. <sup>7</sup> Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken? <sup>8</sup> Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I **am** against you, saith the Lord GOD.

<sup>22</sup> Potem so kerubi dvignili svoje peruti in kolesa poleg njih; in slava Izraelovega Boga **je bila** zgoraj nad njimi. <sup>23</sup> In Gospodova slava se je vzdignila iz srede mesta in se ustavila nad goro, ki **je** na vzhodni strani mesta.

<sup>24</sup> Potem me je duh vzel gor in me v videnju, po Božjem Duhu, privedel in Kaldejo, k tem iz ujetništva. Tako se je videnje, ki sem ga videl, dvignilo od mene. <sup>25</sup> Potem sem tistim iz ujetništva, spregovoril vse stvari, ki mi jih je Gospod pokazal.

**12** Prav tako je prišla k meni Gospodova beseda, rekoč: <sup>2</sup> »Človeški

**sin**, prebivaš v sredi uporne hiše, ki imajo oči, da vidijo, pa ne vidijo; imajo ušesa, da slišijo, pa ne slišijo, kajti uporna hiša **so**.

<sup>3</sup> Zato, človeški sin, si pripravi stvari za selitev in se preseli podnevi, v njihovem pogledu; in preselil se boš iz svojega kraja na drug kraj, v njihovem pogledu. Morda bodo to preudarili, kajti uporna hiša **so**.

<sup>4</sup> Potem boš podnevi prinesel svoje stvari, v njihovem pogledu, kakor stvari za selitev, in zvečer boš šel naprej, v njihovem pogledu, kakor tisti, ki gredo naprej v ujetništvo. <sup>5</sup> Prekopljil se skozi steno, v njihovem pogledu in tam odnesi ven. <sup>6</sup> V njihovem pogledu boš **to** nosil na *svojih* ramenih **in to** boš prenašal naprej v mraku. Pokril si boš svoj obraz, da ne vidiš tal, kajti postavil sem te **za** znamenje Izraelovi hiši.« <sup>7</sup> In storil sem tako, kakor mi je bilo zapovedano. Podnevi sem prinesel svoje stvari, kakor stvari za v ujetništvo, zvečer pa sem se s svojo roko prekopál skozi zid; **to** sem prinesel naprej v mraku **in to** sem nosil na *svojem* ramenu, v njihovem pogledu.

<sup>8</sup> In zjutraj mi je prišla beseda od Gospoda, rekoč: <sup>9</sup> »Človeški sin, ali ti ni Izraelova hiša, uporna hiša, rekla: >Kaj delaš?< <sup>10</sup> § Povej jim: >Tako govori Gospod Bog: >To breme **zadeva** princa v **[prestonici]** Jeruzalem in vso Izraelovo hišo, ki **so** med njimi.< <sup>11</sup> Reci: >Jaz **sem** vaše znamenje. Kakor sem jaz storil, tako bo storjeno njim. Odselili se bodo **in** odšli v ujetništvo. <sup>12</sup> § In princ, ki **je** med njimi, bo v mraku nosil na *svojem* ramenu in bo šel naprej. Prekopali bodo skozi zid, da bi tamkaj nosili ven skozi steno. Pokril si bo svoj obraz, da s *svojimi* očmi ne bo videl tal. <sup>13</sup> Tudi svojo mrežo bom razširil nad njim in zajet bo v mojo zanko, in privedel ga bom v Babilon, v deželo Kaldejev; vendar je ne bo videl, čeprav bo tam umrl. <sup>14</sup> In vse, ki **so** okoli njega, da mu pomagajo, bom razkropil proti vsakemu vetru in vse njegove čete; in za njimi bom izvlekel meč. <sup>15</sup> In spoznali bodo, da jaz **sem** Gospod, ko jih bom razkropil med narode in jih razpršil v dežele. <sup>16</sup> Toda izločil bom peščico ljudi izmed njih pred mečem, pred lakoto in kužno bolezniijo; da bodo med pogani, kamor pridejo, lahko razglasili vse svoje ogabnosti; in spoznali bodo, da jaz **sem** Gospod.«

<sup>17</sup> Poleg tega je prišla k meni Gospodova beseda, rekoč: <sup>18</sup> »Človeški sin, svoj kruh jež dgrjetanjem in svojo vodo pij s trepetanjem in previdnostjo; <sup>19</sup> in povej ljudstvu dežele: >Tako govori Gospod Bog o prebivalcih **[prestolnice]** Jeruzalem **in o** Izraelovi deželi: >Svoj kruh bodo jedli s previdnostjo in svojo vodo pili z osuplostjo, da bo njihova dežela lahko zapatušena od vseh, ki so v njej, zaradi nasilja vseh tistih, ki prebivajo v njej. <sup>20</sup> In mesta, ki so naseljena, bodo opustošena in dežela bo zapatušena; in spoznali boste, da jaz **sem** Gospod.«

<sup>21</sup> In k meni je prišla Gospodova beseda, rekoč: <sup>22</sup> »Človeški sin, kakšen **je** ta pregovor, **ki** ga imate v Izraelovi deželi, rekoč: >Dnevi so podaljšani in vsako videnje odpove?< <sup>23</sup> § Povej jim torej: >Tako govori Gospod Bog: >Temu pregovoru bom storil, da preneha in ne bodo ga več uporabljali kot pregovor v Izraelu; temveč jih jim reci: >Blizu so dnevi in učinek vsakega videnja. <sup>24</sup> Kajti nobenih praznih videnj ne bo več niti laskajočih vedeževanj znotraj Izraelove hiše. <sup>25</sup> Kajti jaz **sem** Gospod. Jaz bom govoril in beseda, ki jo bom govoril, se bo izpolnila; ta se ne bo več odlagala, kajti v vaših dneh, o uporna hiša, bom rekel besedo in jo izpolnil, govoril Gospod Bog.«

<sup>26</sup> Ponovno je prišla k meni Gospodova beseda, rekoč: <sup>27</sup> »Človeški sin, glej, **tisti iz** Izraelove hiše pravijo: >Videnje, ki ga on vidi, **je** za mnoge dni, **ki pridejo** in prerokuje o časih, **ki so** še daleč.« <sup>28</sup> Zato jim reci: >Tako govori Gospod Bog: >Nobena izmed mojih besed se ne bo več odlagala, temveč se bo beseda, ki sem jo govoril, izpolnila, govoril Gospod Bog.«

**13** In k meni je prišla Gospodova beseda, rekoč: <sup>2</sup> »Človeški sin, prerokuj zoper Izraelove preroke, ki prerokujejo in reci tem, ki prerokujejo iz svojih lastnih srce: >Poslušajte Gospodovo besedo: <sup>3</sup> >Tako govori Gospod Bog: >Gorje nespametnim prerokom, ki sledijo svojemu lastnemu duhu in ničesar niso videli!< <sup>4</sup> O Izrael, tvoji preroki so podobni lisicam v puščavah. <sup>5</sup> Vi niste odšli gor in razpoke niti niste postavili ograje za Izraelovo hišo, da obstane v bitki na Gospodov dan. <sup>6</sup> Videli so ničnost in lažniva vedeževanja, rekoč: >Gospod govoril, pa jih Gospod ni poslal. In **druge** so pripravili, da upajo, da bi potrdili besedo. <sup>7</sup> Mar niste videli praznega videnja in ali niste govorili lažnivega vedeževanja, medtem ko govorite: >To govoril Gospod;< čeprav nisem govoril? <sup>8</sup> Zato tako govoril Gospod Bog: >Ker ste govorili prazne reči in videli laži, zato, glejte, jaz **sem** zoper vas, govoril Gospod Bog. <sup>9</sup> §

>In moja roka bo na prerokih, ki vidijo prazne reči in ki vedežujejo laži. Ne bodo v zboru mojega ljudstva niti ne bodo zapisani v zapisu Izraelove hiše niti ne bodo vstopili v Izraelovo deželo, in spoznali boste, da jaz **sem** Gospod Bog.

<sup>10</sup> Zato, celo zato so zapeljali moje ljudstvo, rekoč: >Mir; pa **tam** ni bilo miru; in nekdo je zgradil zid in, glej, drugi so ga ometali z neutrjeno **malto**. <sup>11</sup> § Recite tistim, ki **ga** ometujejo z neutrjeno **malto**, da bo ta padel. Preplavlajoč naliv bo; oh, velika zrna toče bodo padala; in viharni veter **ga** bo razklal. <sup>12</sup> Glejte, ko pade zid, ali vam ne bo rečeno: >Kje **je** zmazek, s katerim ste **ga** namazali? <sup>13</sup> § Zato tako govorí Gospod Bog: >V svoji razjarjenosti ga bom celo razklal z viharnim vetrom; in tam bo preplavlajoč naliv v moji jezi in velika zrna toče v **moji** razjarjenosti, da **ga** použijejo. <sup>14</sup> Tako bom porušil zid, katerega ste ometali z neutrjeno **malto** in ga porušim do tal, tako da bodo odkriti njegovi temelji in ta bo padel, vi pa boste použiti v njegovi sredi, in spoznali boste, da jaz **sem** Gospod. <sup>15</sup> Tako bom dovršil svoj bes nad zidom in nad temi, ki so ga ometali z neutrjeno **malto** in vam bom rekel: >Zidu ni **več** niti tistih, ki so ga ometali; <sup>16</sup> **namreč** Izraelovih prerokov, ki prerokujejo glede [*prestolnice*] Jeruzalem in ki zanje vidijo videnja miru, pa **tam** ni miru, goroví Gospod Bog.

<sup>17</sup> >Prav tako ti, človeški sin, naravnaj svoj obraz zoper hčere svojega ljudstva, ki prerokujejo iz svojih lastnih src; in prerokuj zoper njih <sup>18</sup> § ter reci: >Tako govorí Gospod Bog: >Gorje **ženskam**, ki šivajo blazine k vsem odprtinam za rokave in izdelujejo naglavne rute na glavi vsake postave, da bi lovile duše! Hočete loviti duše mojega ljudstva in ali boste duše, **ki prihajajo** k vam, rešile žive? <sup>19</sup> § In ali me hočete oskruniti med mojim ljudstvom za prgišča ječmena in za koščke kruha, da ubijate duše, ki naj ne bi umrle in da rešujete duše žive, ki naj ne bi živele, z vašim laganjem mojem ljudstvu, ki posluša **vaše** laži? <sup>20</sup> Zato tako govorí Gospod Bog: >Glejte, jaz **sem** zoper vaše blazine, s katerimi ste tam lovile duše, da **jih** pripravite leteti in iztrgal jih bom iz vaših rok in jaz bom pustil dušam oditi, **celo** dušam, ki jih vi lovite, da jih **pripravite** leteti. <sup>21</sup> Tudi vse naglavne rute bom raztrgal in osvobodil svoje ljudstvo iz vaše roke in nič več ne bodo v vaši roki, da bi jih lovile; in spoznali boste, da jaz **sem** Gospod. <sup>22</sup> § Ker ste z lažmi užalostile srce pravičnega, katerega nisem užalostil; in okrepile roke zlobnega, da se ta ne bi vrnil iz svoje zlobne poti, [*Is tem*] da ste mu obljudljale življenje, <sup>23</sup> § zato ne boste več videle praznih reči niti božanskih vedeževanj, kajti jaz bom osvobodil svoje ljudstvo iz vaše roke, in spoznale boste, da jaz **sem** Gospod.«

**14** Potem so prišli k meni nekateri izmed Izraelovih starešin in se usedli pred meno. <sup>2</sup> In k meni je prišla Gospodova beseda, rekoč: <sup>3</sup> § »Človeški sin, ti možeš so si v svojih srcih postavljal malike in so si pred svoj obraz postavljal kamen spotike svoje krivičnosti; ali naj bi me oni potem sploh spraševali?« <sup>4</sup> Zato jim govorí in jim povej: »Tako govorí Gospod Bog: >Vsak mož iz Izraelove hiše, ki si v svojem srcu postavlja malike in pred svoj obraz polaga kamen spotike svoje krivičnosti in prihaja k preroku; jaz, Gospod, bom odgovoril tistem, ki prihaja, glede na množico njegovih malikov, <sup>5</sup> da bi Izraelovo hišo lahko ujel v njihovem lastnem srcu, ker so se zaradi svojih malikov vsi odturnili od mene.«

<sup>6</sup> Zato reci Izraelovi hiši: >Tako govorí Gospod Bog: >Pokesajte se in odvrnite **se** od svojih malikov; odvrnite svoje obraze od vseh svojih ogabnosti. <sup>7</sup> Kajti vsakomur izmed Izraelove hiše ali izmed tujca, ki začasno biva v Izraelu, ki se ločuje od mene in si v svojem srcu postavlja svoje malike in polaga kamen spotike svoje krivičnosti pred svoj obraz in prihaja k preroku, da bi od njega povprašal glede mene, mu bom jaz, Gospod, sam odgovoril. <sup>8</sup> Svoj obraz bom naravnal zoper tega moža in naredil ga bom za znamenje in pregovor in odrezal ga bom iz srede svojega ljudstva; in spoznali boste, da jaz **sem** Gospod. <sup>9</sup> Če pa je prerok zaveden, ko je govoril besedo, sem jaz, Gospod, zavedel tega preroka in jaz bom iztegnil svojo roko nanj in ga uničim iz srede svojega ljudstva Izraela. <sup>10</sup> Nosila bosta kazen svoje krivičnosti. Kazen preroka bo celo kakor kazen tistega, ki poizveduje **k njemu**; <sup>11</sup> da Izraelova hiša ne bo več zašla od mene niti ne bo več oskrunjena z vsemi svojimi prestopki; temveč da bodo lahko moje ljudstvo in bom jaz lahko njihov Bog, govorí Gospod Bog.«

<sup>12</sup> Gospodova beseda je prišla ponovno k meni, rekoč: <sup>13</sup> »Človeški sin, kadar dežela greši zoper mene z mučnimi prekrštvami, takrat bom nadnjo iztegnil svojo roko in zlomil bom njeno oporo kruha in nadnjo bom poslal lakoto in iz nje bom iztrebil človeka in žival. <sup>14</sup> § Čeprav bi bili v njej ti trije možje: Noe, Daniel in Job, bi s svojo pravičnostjo rešili zgolj svoje lastne duše, goroví Gospod Bog.

<sup>15</sup> § >Ce povzročim ogabnim živalim, da gredo skozi deželo, jo oplenijo tako, da je ta zapuščena, da zaradi živali noben človek ne bo mogel iti skoznjo; <sup>16</sup> **čeprav bi bili** ti trije možje v njej, **kakor** jaz živim, goroví Gospod Bog, >ne bodo osvobodili niti sinov niti hčera; samo oni sami bodo osvobojeni, toda dežela bo zapuščena.

<sup>17</sup> Ali **če** privedem meč nad to deželo in rečem: >Meč, pojdi skozi to deželo; tako, da iz nje iztrebim ljudi in živali; <sup>18</sup> § **čeprav bi bili** ti trije

<sup>9</sup> And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.

<sup>10</sup> ¶ Because, even because they have seduced my people, saying, Peace; and **there was** no peace; and one built up a wall, and, lo, others daubed it with untempered **morter**: <sup>11</sup> Say unto them which daub *it* with untempered **morter**, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. <sup>12</sup> Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed *it*? <sup>13</sup> Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume *it*. <sup>14</sup> So will I break down the wall that ye have daubed with untempered **morter**, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD. <sup>15</sup> Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered **morter**, and will say unto you, The wall is no more, neither they that daubed it; <sup>16</sup> To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and **there is** no peace, saith the Lord GOD.

<sup>17</sup> ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, <sup>18</sup> And say, Thus saith the Lord GOD; Woe to the **women** that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive **that come** unto you? <sup>19</sup> And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies? <sup>20</sup> Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make *them* fly. <sup>21</sup> Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD. <sup>22</sup> Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: <sup>23</sup> Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

**14** Then came certain of the elders of Israel unto me, and sat before me. <sup>1</sup> And the word of the LORD came unto me, saying, <sup>2</sup> Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? <sup>3</sup> Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols; <sup>5</sup> That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

<sup>6</sup> ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn **yourselves** from your idols; and turn away your faces from all your abominations. <sup>7</sup> For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself: <sup>8</sup> And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD. <sup>9</sup> And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. <sup>10</sup> And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*; <sup>11</sup> That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

<sup>12</sup> ¶ The word of the LORD came again to me, saying, <sup>13</sup> Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: <sup>14</sup> Though these three men, Noah, Daniel, and Job, were in it, they should deliver **but** their own souls by their righteousness, saith the Lord GOD.

<sup>15</sup> ¶ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: <sup>16</sup> Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

<sup>17</sup> ¶ Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: <sup>18</sup> Though these three men

**were** in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

<sup>19</sup> ¶ Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: <sup>20</sup> Though Noah, Daniel, and Job, **were** in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall **but** deliver their own souls by their righteousness. <sup>21</sup> For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

<sup>22</sup> ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, **both** sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. <sup>23</sup> And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

**15** And the word of the LORD came unto me, saying, <sup>2</sup> Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? <sup>3</sup> Shall wood be taken thereof to do any work? or will **men** take a pin of it to hang any vessel thereon? <sup>4</sup> Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for **any** work? <sup>5</sup> Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for **any** work, when the fire hath devoured it, and it is burned?

<sup>6</sup> ¶ Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. <sup>7</sup> And I will set my face against them; they shall go out from **one** fire, and **another** fire shall devour them; and ye shall know that I **am** the LORD, when I set my face against them. <sup>8</sup> And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

**16** Again the word of the LORD came unto me, saying, <sup>2</sup> Son of man, cause Jerusalem to know her abominations, <sup>3</sup> And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father **was** an Amorite, and thy mother an Hittite. <sup>4</sup> And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple **thee**; thou wast not salted at all, nor swaddled at all. <sup>5</sup> None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

<sup>6</sup> ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee **when thou wast** in thy blood, Live; yea, I said unto thee **when thou wast** in thy blood, Live. <sup>7</sup> I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: **thy** breasts are fashioned, and thine hair is grown, whereas thou **wast** naked and bare. <sup>8</sup> Now when I passed by thee, and looked upon thee, behold, thy time **was** the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. <sup>9</sup> Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil. <sup>10</sup> I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. <sup>11</sup> I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. <sup>12</sup> And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. <sup>13</sup> Thus wast thou decked with gold and silver; and thy raiment **was** of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. <sup>14</sup> And thy renown went forth among the heathen for thy beauty: for it **was** perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

<sup>15</sup> ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. <sup>16</sup> And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: **the like things** shall not come, neither shall it be **so**. <sup>17</sup> Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, <sup>18</sup> And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. <sup>19</sup> My meat also which I gave thee, fine flour, and oil, and honey, **wherewith** I fed thee, thou hast even set it before them for a sweet savour: and **thus** it was, saith the Lord GOD. <sup>20</sup> Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. **Is this** of thy whoredoms a small matter, <sup>21</sup> That thou hast slain my children, and delivered them to cause them to pass through **the fire** for them? <sup>22</sup> And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. <sup>23</sup> And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;) <sup>24</sup> That thou hast also built unto thee an eminent place, and hast made thee an high

možje v njej, **kakor** jaz živim, govori Gospod Bog, ne bi osvobodili nisi sinov niti hčera; samo oni sami bi bili osvobojeni.

<sup>19</sup> Ali če pošljem v to deželo kužno bolezen in če nanjo v krvi izlijem svojo razjarjenost, da iztrebim iz nje človeka in žival; <sup>20</sup> § čeprav **bi bili** v njej Noe, Daniel in Job, **kakor** jaz živim, govori Gospod Bog, ne bi osvobodili nisi sinov niti hčera, **temveč** bodo po svoji pravicnosti osvobodili zgolj svoje lastne duše. <sup>21</sup> Kajti tako govori Gospod Bog: Koliko bolj, ko pošljem svoje štiri boleče sodbe nad Jeruzalem: meč, lakoto in ogabno zver in kužno bolezen, da iztrebim iz nje ljudi in živali?

<sup>22</sup> § In vendar, glejte, bo tam ostal ostanek, ki bo izpeljan, **tako** sinov kakor hčera. Glejte, prišli bodo k vam in videli boste njihovo pot in njihova dejanja, in potolaženi boste glede zla, ki sem ga privedel nad Jeruzalem, **celo** glede vsega, kar sem privedel nadenj. <sup>23</sup> In potolažili vas bodo, ko boste videli njihove poti in njihova dejanja, in spoznali boste, da nisem brez vzroka storil vsega, kar sem storil v njem, govori Gospod Bog.«

**15** In k meni je prišla Gospodova beseda, rekoč: <sup>2</sup> »Človeški sin: Kaj je trta boljša kakor katerokoli drevo, **ali kakor** mladika, ki je med gozdnimi drevesi? <sup>3</sup> Mar bo vzet njen les, da bi opravljjal katerokoli delo? Ali bodo **možje** od nje vzeli klin, da bi nanj obesili katerokoli posodo? <sup>4</sup> Glej, vržena je v ogenj za gorivo. Ogenj pogoltne oba njena konca in njena sreda je ožgana. Ali je primerna za **kakršnokoli** delo? <sup>5</sup> Glej, ko je bila cela, ni bila primerna za nobeno delo. Kako veliko manj bo vendar ta primerna za **kakršnokoli** delo, ko jo je požrl ogenj in je ožgana?«

<sup>6</sup> Zato tako govori Gospod Bog: »Kakor je trta med gozdnimi drevesi, ki sem jo izročil ognju za gorivo, tako bom izročil prebivalce Jeruzalema. <sup>7</sup> Svoj obraz bom naravnal zoper njih. Šli bodo iz **enega** ognja, pa jih bo pogolnil **drug** ogenj. In spoznali boste, da jaz **sem** Gospod, ko svoj obraz naravnam zoper njih. <sup>8</sup> Deželo bom naredil zapuščeno, ker so zatrešili prekršek, govori Gospod Bog.«

**16** Ponovno je prišla k meni Gospodova beseda, rekoč: <sup>2</sup> »Človeški sin, povzroči **[prestolnici]** Jeruzalem, da spozna svoje ogabnosti <sup>3</sup> in reci: Tako govori Gospod Bog **[prestolnici]** Jeruzalem: Tvoj rod in twoje rojstvo **je** iz kánaanske dežele; tvoj oče **je bil** Amoréjec, tvoja mati pa Hetejka. <sup>4</sup> Glede tvojega rojstva, na dan, ko si bila rojena, tvoj popek ni bil odrezan niti nisi bila umita v vodi, da **ti** omehča **[kožo]**; sploh nisi bila odrgnjena s soljo niti povita. <sup>5</sup> Niti se te nobeno oklo ni usmililo, da bi ti storilo karkoli od tega, da bi imelo do tebe sočutje; temveč si bila vržena na odprtlo polje, do gnusenja glede twoje osebe, na dan, ko si bila rojena.

<sup>6</sup> In ko sem šel mimo tebe in te videl oskrunjeno v svoji lastni krvi, sem ti rekel, **ko si bila** v svoji krvi: Živi; da, rekel sem ti, **ko si bila** v svoji krvi: Živi. <sup>7</sup> § Dal sem ti, da si se namnožila kakor brstje polja in povečala si se in postala velika in prišla k odličnim ornamentom. **Tvoje** prsi so se oblikovali in tvoji lasje so zrasli, medtem ko si **bila** naga in gola. <sup>8</sup> Torej, ko sem šel mimo tebe in pogledal nate, glej, tvoj čas **je bil** čas ljubezni. Razširil sem krajec svojega oblačila nad teboj in pokril tvojo nagoto. Da, prisegel sem ti in vstopil v zavezo s teboj, govori Gospod Bog, in postala si moja. <sup>9</sup> Potem sem te umil z vodo; da, temeljito sem izmil tvojo kri iz tebe in te maiil z oljem. <sup>10</sup> Oblekel sem te tudi z izvezenim delom in ti obul jazbečevo kožo in te naokoli opasal s tankim lanenim platnom in te ognril s svilo. <sup>11</sup> Odel sem te tudi z ornamenti in na twoje roke sem nataknil zapestnice in verižico na tvoj vrat. <sup>12</sup> § Položil sem dragulj na twoje čelo in uhane v twoja ušesa in krasno krono na twojo glavo. <sup>13</sup> Tako si bila odeta z zlatom in srebrrom, in twoje oblačilo **je bilo iz** tankega lanenega platna, svile in izvezenega dela. Jedla si fino moko, med in olje. Bila si silno krasna in uspevala si v kraljestvu. <sup>14</sup> Tvoj ugled je zaradi twoje lepote odšel naprej med pogane, kajti ta **je bila** popolna zaradi moje ljubnosti, ki sem jo položil nadte, govori Gospod Bog.

<sup>15</sup> Toda zaupala si v svojo lastno lepoto in igrala pocestnico zaradi svojega ugleda in svoje prešuštvovanje si izlila na vsakega, ki je šel mimo; njegovo je bilo. <sup>16</sup> Vzela si od svojih oblek in svoje visoke kraje si odela s številnimi barvami in na njih igrala pocestnico. **Podobne stvari** ne bodo prišle niti to ne bo **tako**. <sup>17</sup> Vzela si tudi svoje lepe dragocenosti od mojega zlata in od mojega srebra, katere sem ti dal in si si naredila moške podobe in z njimi zagrešila vlačugarstvo <sup>18</sup> in jemala si svoje izvezene obleke in jih pokrivala, in prednje si postavlja moje olje in moje kadilo. <sup>19</sup> Tudi moja hrana, ki sem ti jo dal, fina moka, olje in med, s **katero** sem te hranil, celo to si postavlja prednje v prijeten vonj. In **tako** je to bilo, govori Gospod Bog. <sup>20</sup> Poleg tega si jemala svoje sinove in svoje hčere, katere si mi rodila in te si jim žrtvovala, da bi bili požrti. **Je to** izmed tvojih vlačugarstev majhna zadeva, <sup>21</sup> da si morila moje otroke in jim jih izročala, da gredo zanje skozi **ogenj**? <sup>22</sup> In v vseh svojih ogabnostih in svojih vlačugarstvih se nisi spomnila dni svoje mladosti, ko si bila naga in gola **in** si bila oskrunjena v svoji krvi. <sup>23</sup> In pripetilo se je po vseh tvojih zlobnostih (gorje, gorje tebi!) govori Gospod Bog, <sup>24</sup> **da** si si zgradila tudi eminenten kraj in si si naredila visok kraj na vsaki ulici. <sup>25</sup> Visok kraj si si zgradila na vsakem začetku poti in

storila si, da je bila twoja lepota prezirana in svoja stopala si razprla vsakemu, ki je šel mimo in pomnožila si svoja vlačugarstva. <sup>26</sup> Prav tako si zagrešila prešuštvovanje z Egipčani, svojimi sosedi velikega uda in svoja vlačugarstva si povečala, da bi me dražila do jeze. <sup>27</sup> Glej, zato sem nad teboj iztegnil svojo roko in zmanjšal twoju vsakdanjo **hrano** in te izročil volji tistih, ki te sovražijo, hčeram Filistejev, ki se sramujejo svojih nespodobnih poti. <sup>28</sup> Vlačugo si igrala tudi z Asirci, ker si bila nenasitna; da, z njimi si igrala pocestnico, pa vendar nisi mogla biti potešena. <sup>29</sup> Poleg tega si pomnožila svoje prešuštvovanje v káanaanski deželi do Kaldeje; in vendar nisi bila potešena s tem. <sup>30</sup> Kako šibko je tvoje srce, govori Gospod Bog, »glede na to, da počneš vse te **stvari**, delo gospodovalne vlačgarske ženske; <sup>31</sup> v tem, da si gradiš svoje eminentne kraje na začetku vsake poti in si delaš svoje visoke kraje na vsaki ulici; in nisi bila kot pocestnica, v tem, da preziraš plačilo, <sup>32</sup> **temveč kakor** žena, ki zatrepi zakonolomstvo, **ki** jemlje tuje namesto svojega soproga! <sup>33</sup> Oni dajejo darila vsem vlačugam, toda ti daješ svoja darila vsem svojim ljubimcem in jih najemaš, da lahko pridejo k tebi na vsaki strani zaradi twojega vlačugarstva. <sup>34</sup> In v tvojem vlačugarstvu je v tebi nasprotje od **družih** žensk, da zatrepi vlačugarstva, medtem ko ti nihče ne sledi, in pri tem ti daješ nagrado, tebi pa ni dana nobena nagrada, zato si nasprotje.«

<sup>35</sup> Zatorej, o pocestnica, poslušaj besedo od Gospoda: <sup>36</sup> Tako govori Gospod Bog: »Ker je bila twoja umazanost izlita in twoja nagota odkrita zaradi twojega vlačugarstva s svojimi ljubimci in z vsemi maliki svojih ogabnosti in s krvjo svojih otrok, katere si jim dala; <sup>37</sup> glej, zato bom zbral vse twoje ljubimce, s katerimi si uživala in vse **tiste**, ki si jih ljubila, z vsemi **tistimi**, ki si jih sovražila; jaz jih bom celo zbral naokoli tebe zoper tebe in jim odkril twojo nagoto, da bodo lahko videli vso twojo nagoto. <sup>38</sup> Sodil te bom kakor so sojene ženske, ki prelomijo zakonsko zvezo in prelijelo kri; in dal ti bom kri v razjarjenosti in ljubosumnosti. <sup>39</sup> Prav tako te bom izročil v njihovo roko in zrušili bodo twoj eminenten kraj in zlomili twoje visoke kraje. Slekli te bodo tudi iz tvojih oblačil in vzeli twoje lepe dragocenosti in te pustili nago in golo. <sup>40</sup> Prav tako bodo zoper tebe privedli skupino in te bodo kamnali s kamni in te preboldi s svojimi meči. <sup>41</sup> Twoje hiše bodo požgali z ognjem in izvršili sodbe nad teboj in očeh mnogih žensk. Povzročil ti bom, da prenehaš z igranjem pocestnice in tudi nobenega plačila ne boš več dajala. <sup>42</sup> Tako bom svoji razjarjenosti zoper tebe naredil, da počiva in moja ljubosumnost bo odšla od tebe in bom miren in ne bom več jezen. <sup>43</sup> Ker se nisi spomnila dni svoje mladosti, temveč si me razburjala v vseh teh **stvareh**; glej, zato bom tudi jaz poplačal twojo pot na **twoji** glavi,« govori Gospod Bog: »in ne boš zatreplila te nespodobnosti nad vsemi svojimi ogabnostmi.«

<sup>44</sup> Glej, vsak, kdor uporablja pregovore, bo **ta** pregovor uporabil zoper tebe, govoreč: »Kakršna je mati, **takšna je** njena hči.« <sup>45</sup> § Ti si hči svoje matere, ki prezira svojega soproga in svoje otroke; in ti si sestra svojih sestr, ki so prezirale svoje soproge in svoje otroke. Twoja mati je **bila** Hetejka in tvoj oče Amorejec. <sup>46</sup> § Twoja starejša sestra je Samaria, ona in njene hčere, ki prebivajo na twoji levici. Twoja mlajša sestra, ki prebiva pri twoji desnici, je Sódoma in njene hčere. <sup>47</sup> Vendar nisi hodila po njihovih poteh niti storila po njihovih ogabnostih. Temveč kot **bi bila to** malenkost, si bila bolj izprijena kakor one na vseh svojih poteh. <sup>48</sup> **Kakor** jaz živim,« govori Gospod Bog, »niti twoja sestra Sódoma, niti njene hčere niso počele kakor si storila ti in twoje hčere. <sup>49</sup> Glej, to je bila krivičnost twoje sestre Sódome, ponos, polnost kruha,obilje brezdelja in njej in v njenih hčerah, niti ni krepila roke ubogega in pomoči potrebnega. <sup>50</sup> Bile so ošabne in zatreplile ogabnost pred menoj, zato sem jih vzel proč, kakor se mi je videlo **dobro**. <sup>51</sup> Niti ni Samaria zatreplila polovice svojih grehov, temveč si pomnožila svoje ogabnosti bolj kakor oni [**dve**] in opravičila si svoji sestri v vseh svojih ogabnostih, ki si jih storila. <sup>52</sup> Tudi ti, ki si sodila svoji sestri, nosi svojo lastno sramoto za svoje grehe, ki si jih zatreplila bolj gnušno kakor oni [**dve**]. Oni sta pravičnejši kakor ti. Da, tudi ti bodi zbegana in nosi svojo sramoto in tem, da si opravičila svoji sestri. <sup>53</sup> § Ko bom ponovno privedel njihovo ujetništvo, ujetništvo Sódome in njenih hčera in ujetništvo Samarije in njenih hčera, takrat **bom ponovno privedel** ujetništvo twojih ujetnikov v njihovi sredi, <sup>54</sup> da boš lahko nosila svojo lastno sramoto in boš lahko zbegana v vsem, kar si storila, v tem, da si jima tolažba. <sup>55</sup> Ko se bodo twoje sestre, Sódoma in njene hčere, vrnilo k svojemu prejšnjemu stanju in se bodo Samaria in njene hčere vrnilo k svojemu prejšnjemu stanju, takrat se boste ti in twoje hčere vrnilo k svojemu prejšnjemu stanju. <sup>56</sup> Kajti twoja sestra Sódoma ni bila omenjena s twojimi ustimi na dan twojega ponosa, <sup>57</sup> preden je bila odkrita twoja zlobnost, kakor ob času, ko so **te** grajale sirske hčere in vsi **tisti**, **ki so** okrog nje, hčere Filistejev, ki te prezirajo vse naokrog. <sup>58</sup> Nosila si svojo nespodobnost in svoje ogabnosti,« govori Gospod. <sup>59</sup> § Kajti tako govori Gospod Bog: »S teboj bom postopal celo kakor si ti storila, ki si prezirala prisego v prelamljanju zaveze.

place in every street. <sup>25</sup> Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. <sup>26</sup> Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. <sup>27</sup> Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. <sup>28</sup> Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. <sup>29</sup> Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. <sup>30</sup> How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman; <sup>31</sup> In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; <sup>32</sup> But as a wife that committeth adultery, *which taketh strangers instead of her husband!* <sup>33</sup> They give gifts to all whores: but thou givest thy gifts to all thy lovers, and horest them, that they may come unto thee on every side for thy whoredom. <sup>34</sup> And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

<sup>35</sup> ¶ Wherefore, O harlot, hear the word of the LORD: <sup>36</sup> Thus saith the Lord GOD: Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; <sup>37</sup> Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all **them** that thou hast loved, with all **them** that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. <sup>38</sup> And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. <sup>39</sup> And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. <sup>40</sup> They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. <sup>41</sup> And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. <sup>42</sup> So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. <sup>43</sup> Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

<sup>44</sup> ¶ Behold, every one that useth proverbs shall use **this** proverb against thee, saying, *As is the mother, so is her daughter.* <sup>45</sup> Thou **art** thy mother's daughter, that loatheth her husband and her children; and thou **art** the sister of thy sisters, which loathed their husbands and their children: your mother **was** an Hittite, and your father an Amorite. <sup>46</sup> And thine elder sister **is** Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, **is** Sodom and her daughters. <sup>47</sup> Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little *thing*, thou wast corrupted more than they in all thy ways. <sup>48</sup> As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. <sup>49</sup> Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. <sup>50</sup> And they were haughty, and committed abomination before me: therefore I took them away as I saw good. <sup>51</sup> Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. <sup>52</sup> Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. <sup>53</sup> When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them: <sup>54</sup> That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. <sup>55</sup> When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. <sup>56</sup> For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, <sup>57</sup> Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about. <sup>58</sup> Thou hast borne thy lewdness and thine abominations, saith the LORD. <sup>59</sup> For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

<sup>60</sup> ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. <sup>61</sup> Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. <sup>62</sup> And I will establish my covenant with thee; and thou shalt know that I **am** the LORD: <sup>63</sup> That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

**17** And the word of the LORD came unto me, saying, <sup>2</sup> Son of man, put forth a riddle, and speak a parable unto the house of Israel; <sup>3</sup> And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: <sup>4</sup> He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. <sup>5</sup> He took also of the seed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and set it as* a willow tree. <sup>6</sup> And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. <sup>7</sup> There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. <sup>8</sup> It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. <sup>9</sup> Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. <sup>10</sup> Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

<sup>11</sup> ¶ Moreover the word of the LORD came unto me, saying, <sup>12</sup> Say now to the rebellious house, Know ye not what these *things mean?* tell **them**, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; <sup>13</sup> And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: <sup>14</sup> That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand. <sup>15</sup> But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered? <sup>16</sup> As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die. <sup>17</sup> Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: <sup>18</sup> Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape. <sup>19</sup> Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. <sup>20</sup> And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. <sup>21</sup> And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it*.

<sup>22</sup> ¶ Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent: <sup>23</sup> In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. <sup>24</sup> And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

**18** The word of the LORD came unto me again, saying, <sup>2</sup> What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? <sup>3</sup> As I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel. <sup>4</sup> Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

<sup>5</sup> ¶ But if a man be just, and do that which is lawful and right, <sup>6</sup> And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstrual woman, <sup>7</sup> And hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; <sup>8</sup> He that hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, <sup>9</sup> Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

<sup>60</sup> Kljub temu se bom spomnil svoje zaveze s teboj v dneh tvoje mladosti in osnoval ti bom večno zavezo. <sup>61</sup> § Potem se boš spomnila svojih poti in boš osramočena, ko boš sprejela svoje sestre, tvoje starejše in twoje mlajše, in dal ti jih bom za hčere, toda ne s twojo zavezo. <sup>62</sup> S teboj bom utrdil svojo zavezo in vedela boš, da jaz **sem** Gospod, <sup>63</sup> da se lahko spomniš in boš zbegana in zaradi svoje sramote nikoli več ne boš odprla svojih ust, ko bom pomirjen proti tebi za vse, kar si storila,« govori Gospod Bog.«

**17** K meni je prišla Gospodova beseda, rekoč: <sup>2</sup> »Človeški sin, zastavi uganko in Izraelovi hiši spregovori prispodobo <sup>3</sup> in reci: ›Tako govori Gospod Bog: ›Velik orel, z velikimi perutmi, z dolgimi krili, polnimi peres, ki ima različne barve, je prišel k Libanonu in vzel najvišjo cedrovo mladiko. <sup>4</sup> Odstrigel je vrh njenih mladih vej in ga prenesel v deželo preprodajanja; postavil ga je v mestu trgovcev. <sup>5</sup> Prav tako je vzel od semena dežele in ga zasadil na rodovitno polje. Namestil *ga* je ob velikih vodah *in* ga postavil **kakor** drevo vrbe. <sup>6</sup> To je raslo in postal razraščajoča se trta nizke rasti, katere mladike so se obrnile proti njemu in njene korenine so bile pod njim. Tako je postala trta in obrodila mladike in poganjala vejice. <sup>7</sup> § Tam je bil tudi drug velik orel, z velikimi perutmi in mnogimi peresi. In, glej, ta trta je svoje korenine upognila proti njemu in svoje mladike poganjala proti njemu, da bi jo ta lahko zalival pri brazdah njene nasada. <sup>8</sup> Zasajena je bila v dobrini zemlji, ob velikih vodah, da bi lahko pognala mladike in da bi lahko obrodila sad, da bi bila lahko čedna trta.« <sup>9</sup> Reci: ›Tako govori Gospod Bog: ›Ali bo ta uspevala? Ali ji ne bo izruval njenih korenin in odrezal njen sad, da ovene? Ovenela bo pri vseh listih njenega izvira, celo brez velike moči ali mnogih ljudstev, da bi jo izruvali pri njenih koreninah. <sup>10</sup> Da, glej, **ko je** vsajena, ali bo uspevala? Ali ne bo popolnoma ovenela, ko se jo dotakne vzhodnik? Ovenela bo na brazdah, kjer je zrasla.«

<sup>11</sup> Poleg tega je prišla k meni Gospodova beseda, rekoč: <sup>12</sup> »Reci torek uporni hiši: ›Mar ne veste kaj **pomenijo te stvari**? Povej **jim**: ›Glejte, babilonski kralj je prišel v [prestolnico] Jeruzalem in zajel njenega kralja in njene prince in jih s seboj odvedel v Babilon <sup>13</sup> in zajel od kraljevega semena in z njim sklenil zavezo in od njega vzel prisego. Prav tako je zajel mogočneže dežele, <sup>14</sup> da bi bilo kraljestvo lahko ponizano, da se ne bi povzdigovalo, **temveč** da bi z ohranjanjem njegove zaveze lahko obstalo. <sup>15</sup> Toda ta se je uprl zoper njega s pošiljanjem svojih predstavnikov v Egipt, da bi mu lahko dali konje in veliko ljudstva. Ali bo uspel? Ali bo pobegnil ta, ki dela takšne **stvari**? Mar bo prelomil zavezo in bo osvobojen? <sup>16</sup> **Kakor** jaz živim,« govori Gospod Bog, »zagotovo bo na kraju, **kjer prebiva** kralj, ki ga je postavil [za]kralja, čigar prisego je preziral in čigar zavezo je prelomil, **celo** pri njem bo umrl v sredi Babilona. <sup>17</sup> Niti ne bo faraon s *svojo* mogočno vojsko in svojim velikim spremstvom delal zanj v vojni, s postavljanjem okopov in gradnjo trdnjav, da iztrebi mnogo oseb, <sup>18</sup> ker je preziral prisego s prelamljanjem zaveze, ko je, glej, dal svojo roko in [vendar] storil vse te **stvari**; ne bo pobegnil.« <sup>19</sup> Zato tako govori Gospod Bog: ›Kakor jaz živim, zagotovo bo meni dano prisego, ki jo je preziral in mojo zavezo, ki jo je prelomil, celo to bom poplačal na njegovi lastni glavi. <sup>20</sup> Svojo mrežo bom razširil nad njim in ujet bo v mojo zanko in privedel ga bom v Babilon in tam se bom z njim pravdal zaradi njegovega prekrška, ki ga je prekršil zoper mene. <sup>21</sup> Vsi njegovi ubežniki, z vsemi njegovimi četami, bodo padli pod močem, tisti pa, ki preostanejo, bodo razkropljeni proti vsem vetrovom. In vedeli boste, da sem jaz, Gospod, **to** govoril.«

<sup>22</sup> Tako govori Gospod Bog: ›Prav tako bom vzel od najvišje mladike na visoki cedri in *jo* bom posadil; od vrha njenih mladih vejc bom odstrigel eno nežno in *jo* zasadil na visoki in eminentni gori. <sup>23</sup> Na gori Izraelove višine jo bom zasadil in pognala bo veje in obrodila sad in postane čedna cedra. Pod njo bo prebivala vsa perjad od vsakega krila; v senci njenih mladih bodo prebivale. <sup>24</sup> § Vsa drevesa polja bodo vedela, da sem jaz, Gospod, ponižal visoko drevo, povišal nizko drevo, posušil zeleno drevo in suhemu drevesu storil, da cveti. Jaz, Gospod, sem govoril in sem **to** storil.«

**18** Ponovno je prišla k meni Gospodova beseda, rekoč: <sup>2</sup> »Kaj mislite, da uporabljate ta pregovor glede Izraelove dežele, rekoč: ›Očetje so jedli kislo grozdje, zobje otrok pa so skominasti?« <sup>3</sup> **Kakor** jaz živim,« govori Gospod Bog, »nič več ne boste imeli **priložnosti**, da v Izraelu uporabljate ta pregovor. <sup>4</sup> Glejte, vse duše so moje; kakor očetova duša, tako je tudi sinova duša moja. Duša, ki greši, ta bo umrla.

<sup>5</sup> Toda če je človek pravičen in dela to, kar je zakonito in pravilno <sup>6</sup> *in* ni jedel po gorah, niti ni svojih oči povzdigoval k malikom Izraelove hiše, niti ni omadeževal žene svojega soseda, niti ni prišel blizu ženski, ki ima menstruacijo, <sup>7</sup> in ni nikogar zatiral, **temveč** je dolžniku povrnil njegovo jamstvo, ni nikogar oplenil z nasišjem, svoj kruh dajal lačnemu in nagega pokrival zobleko; <sup>8</sup> ta, **ki** ni dajal za obresti, niti ni jemal nobenega dobička, **ki** je svojo roko umikal pred krivičnostjo, izvrševal pošteno sodbo med možem in možem, <sup>9</sup> hodil po mojih zakonih in se držal mojih sodb, da pravilno postopa; ta **je** pravičen, zagotovo bo živel,« govori Gospod Bog.

<sup>10</sup> »Če zaplodi sina ta, *ki je* ropar, prelivalec krvi in *ki* dela podobno *katerikoli* izmed teh *stvari*<sup>11</sup> in ki ne dela katerokoli izmed teh *dolžnosti*, temveč je celo jedel po gorah in omadeževal ženo svojega soseda,<sup>12</sup> zatiral revnega in pomoči potrebnega, plenil z nasiljem, ni povračal jamstva in svoje oči povzdigoval k malikom, zagrešil ogabnost,<sup>13</sup> § dajal za obresti in jemal donos. Ali bo potem živel? Ta ne bo živel. Počenjal je vse te ogabnosti; zagotovo bo umrl; njegova kri bo na njem.

<sup>14</sup> Torej glej, *če* zaplodi sina, ki vidi vse grehe svojega očeta, ki jih je storil in preudarja in ne dela temu podobno,<sup>15</sup> *da* ni jedel po gorah niti svojih oči ni povzdigoval k malikom Izraelove hiše, ni omadeževal žene svojega soseda,<sup>16</sup> niti nobenega ni zatiral, ni zadreževal jamstva niti ni plenil z nasiljem, *temveč* je svoj kruh dajal lačnemu in nagega pokrival z obleko,<sup>17</sup> *ki* je zadreževal svoje roke pred [zatiranjem] revnega, *ki* ni prejemal obresti niti donosa, *[ki je]* izvrševal moje sodbe, hodil po mojih zakonih; ta ne bo umrl zaradi krivičnosti svojega očeta; zagotovo bo živel.<sup>18</sup> *Kar se tiče* njegovega očeta, ker je kruto zatiral, svojega brata plenil z nasiljem in med svojim ljudstvom počel to kar ni dobro, glej, celo ta bo umrl v svoji krivičnosti.

<sup>19</sup> Vendar vi pravite: »Zakaj? Ali sin ne nosi očetove krivičnosti? Kadar je sin storil, kar je zakonito in pravilno *in* se je držal vseh mojih zakonov in jih izvršil, bo zagotovo živel.<sup>20</sup> Duša, ki greši, ta bo umrla. Sin ne bo nosil očetove krivičnosti niti ne bo oče nosil sinove krivičnosti. Pravičnost pravičnega bo na njem in zlobnost zlobnega bo na njem.

<sup>21</sup> Toda, če se bo zlobni obrnil od vseh svojih grehov, ki jih je zagrešil in se držal vseh mojih zakonov in storil to, kar je zakonito in pravilno, bo zagotovo živel, ne bo umrl.<sup>22</sup> § Vsi njegovi prestopki, ki jih je zagrešil, mu ne bodo omenjeni. V svoji pravičnosti, ki jo je storil, bo živel.<sup>23</sup> Ali imam sploh kakšno zadovoljstvo, da bi zlobni umrl? *<* govori Gospod Bog: *>in* ne, da bi se vrnil iz svojih poti in živel?

<sup>24</sup> § Toda, ko se pravični obrne proč od svoje pravičnosti in zgreši krivičnost *in* počne glede na vse ogabnosti, ki jih počne zloben *človek*, ali bo živel? Vsa njegova pravičnost, ki jo je storil, ne bo omenjena. V svojem prekršku, ki ga je prekršil in v svojem grehu, ki ga je zagrešil, v njima bo umrl.

<sup>25</sup> Vendar vi pravite: »Gospodova pot ni primerna.« Poslušaj sedaj, o Izraelova hiša; mar moja pot ni primerna? Ali niso vaše poti neprimerne?<sup>26</sup> Ko se pravičen *človek* obrne proč od svoje pravičnosti in zgreši krivičnost in umira v njiju; zaradi svoje krivičnosti, ki jo je storil, bo umrl.<sup>27</sup> § Ponovno, kadar se zloben *človek* obrne proč od svoje zlobnosti, ki jo je zagrešil in dela to, kar je zakonito in pravilno, bo svojo dušo rešil živo.<sup>28</sup> Ker preudarja in se odvrača proč od vseh svojih prestopkov, ki jih je zagrešil, bo zagotovo živel, ne bo umrl.<sup>29</sup> § Vendar Izraelova hiša pravi: »Gospodova pot ni primerna.« O Izraelova hiša, mar moje poti niso primerne? Ali niso vaše poti neprimerne?

<sup>30</sup> § Zatorej vas bom sodil, o Izraelova hiša, vsakogar glede na njegove poti, *<* govori Gospod Bog. Pokesajte se in *se* obrnite od vseh svojih prestopkov; tako krivičnost ne bo vaš propad.

<sup>31</sup> Od sebe odvrzite vse svoje prestopke, s katerimi ste se pregrešili in si naredite novo srce in novega duha, kajti zakaj hočete umreti, o hiša Izraelova?<sup>32</sup> § Kajti jaz nimam nobenega zadovoljstva v smrti tistega, ki umira, *<* govori Gospod Bog: »zatorej *se* obrnite in živite.«

**19** »Poleg tega vzdigni žalostinko za Izraelovimi princi<sup>2</sup> in reci: »Kaj *je* twoja mati? Levinja. Ulegla se je med levi, svoje mladiče je hranila med mladimi levi.<sup>3</sup> Vzgojila je enega izmed svojih mladičev. Ta je postal mlad lev in se naučil loviti plen; ta je žrlj ljudi.<sup>4</sup> Tudi narodi so slišali o njem; ujel se je v njihovo jamo in z verigami so ga odvedli v egiptovsko deželo.<sup>5</sup> § Torej ko je videla, da je čakala *in* je bilo njen upanje izgubljeno, potem je vzela še enega izmed svojih mladičev *in* ga naredila za mladega leva.<sup>6</sup> In hodil je gor in dol med levi in postal mlad lev in se naučil loviti plen *in* žreti ljudi.<sup>7</sup> § In poznal je njihove zapuščene palace in pustošil njihova mesta; in dežela je bila zapuščena in njena polnost s hrupom njegovega rjobena.<sup>8</sup> Potem so se narodi od provinc na vsaki strani naravnali zoper njega in nad njim razprostrili svojo mrežo. Ujet je bil v njihovo jamo.<sup>9</sup> In dal si ga pod stražo, v verige in ga privedli k babilonskemu kralju. Privedli so ga v utrdbe, da njegovega glasu ne bi bilo več slišati na Izraelovih gorah.

<sup>10</sup> Tvoja mati *je* podobna trti v tvoji krvi, zasajena pri vodah. Bila je rodovitna in polna mladičev zaradi razloga mnogih vodá.<sup>11</sup> Imela je močne palice za žežla tistih, ki so vladali in njena postava je bila povišana med debelimi mladičami in v svoji višini se je pojavila z množico svojih mladičev.<sup>12</sup> Toda izruvana je bila v razjarjenosti, vržena je bila na tla in vzhodnik je posušil njen sad. Njene močne palice so bile polomljene in so ovenele, ogenj jih je použil.<sup>13</sup> In sedaj *je* zasajena v divjini, v suhih in žežnih tleh.<sup>14</sup> In ogenj je izsel iz palice njenih mladičev, *ki* je požrl njen sad, tako da ni imela nobene močne palice, ki *bi bila* žežlo za vladanje. To *je* žalostinka in bo za žalostinko.«

**20** In pripetilo se je v sedmeh letu, v petem *meseču*, deseti *dan* meseca, da so določeni izmed Izraelovih starešin prišli, da bi povpraševali od Gospoda in se usedli pred menoj.<sup>2</sup> Potem je prišla

<sup>10</sup> ¶ If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,<sup>11</sup> And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,<sup>12</sup> Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,<sup>13</sup> Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

<sup>14</sup> ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,<sup>15</sup> *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,<sup>16</sup> Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, **but** hath given his bread to the hungry, and hath covered the naked with a garment,<sup>17</sup> *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.<sup>18</sup> As for his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which is not good among his people, lo, even he shall die in his iniquity.

<sup>19</sup> ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, **and** hath kept all my statutes, and hath done them, he shall surely live.<sup>20</sup> The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

<sup>21</sup> But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.<sup>22</sup> All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done shall live.<sup>23</sup> Have I any pleasure at all that the wicked should die? saith the Lord GOD: **and** not that he should return from his ways, and live?

<sup>24</sup> ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, **and** doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

<sup>25</sup> ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?<sup>26</sup> When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.<sup>27</sup> Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.<sup>28</sup> Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.<sup>29</sup> Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

<sup>30</sup> Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselfs* from all your transgressions; so iniquity shall not be your ruin.

<sup>31</sup> ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?<sup>32</sup> For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselfs*, and live ye.

**19** Moreover take thou up a lamentation for the princes of Israel,<sup>2</sup> And say, *What is thy mother?* A lioness: she lay down among lions, she nourished her whelps among young lions.<sup>3</sup> And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.<sup>4</sup> The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.<sup>5</sup> Now when she saw that she had waited, **and** her hope was lost, then she took another of her whelps, **and** made him a young lion.<sup>6</sup> And he went up and down among the lions, he became a young lion, and learned to catch the prey, **and** devoured men.<sup>7</sup> And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.<sup>8</sup> Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.<sup>9</sup> And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

<sup>10</sup> ¶ Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.<sup>11</sup> And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.<sup>12</sup> But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.<sup>13</sup> And now she *is* planted in the wilderness, in a dry and thirsty ground.<sup>14</sup> And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

**20** And it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me.<sup>2</sup> Then came the word of the LORD unto

me, saying,<sup>3</sup> Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? As I live, saith the Lord GOD, I will not be enquired of by you. <sup>4</sup> Wilt thou judge them, son of man, wilt thou judge **them?** cause them to know the abominations of their fathers:

<sup>5</sup> ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I **am** the LORD your God; <sup>6</sup> In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: <sup>7</sup> Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I **am** the LORD your God. <sup>8</sup> But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. <sup>9</sup> But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

<sup>10</sup> ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. <sup>11</sup> And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them. <sup>12</sup> Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I **am** the LORD that sanctify them. <sup>13</sup> But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. <sup>14</sup> But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. <sup>15</sup> Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given **them**, flowing with milk and honey, which is the glory of all lands: <sup>16</sup> Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. <sup>17</sup> Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. <sup>18</sup> But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: <sup>19</sup> I **am** the LORD your God; walk in my statutes, and keep my judgments, and do them; <sup>20</sup> And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I **am** the LORD your God. <sup>21</sup> Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. <sup>22</sup> Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. <sup>23</sup> I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; <sup>24</sup> Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. <sup>25</sup> Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; <sup>26</sup> And I polluted them in their own gifts, in that they caused to pass through **the fire** all that openeth the womb, that I might make them desolate, to the end that they might know that I **am** the LORD.

<sup>27</sup> ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. <sup>28</sup> For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings. <sup>29</sup> Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day. <sup>30</sup> Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? <sup>31</sup> For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you. <sup>32</sup> And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

<sup>33</sup> ¶ As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: <sup>34</sup> And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. <sup>35</sup> And I will bring you into the wilderness of the people, and there will I plead with you face to face. <sup>36</sup> Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you,

k meni Gospodova beseda, rekoč: <sup>3</sup> »Človeški sin, govori Izraelovim starešinam in jim reci: ›Tako govori Gospod Bog: ›Ali ste prišli, da povprašujete od mene? **Kakor** jaz živim,‹ govori Gospod Bog, ›nočem biti povpraševan od vas. <sup>4</sup> Ali jih hočeš soditi, človeški sin, ali **jih** hočeš soditi? Povzroči jim, da spoznajo ogabnosti njihovih očetov

<sup>5</sup> in jim reci: Tako govori Gospod Bog: ›Na dan, ko sem izbral Izraela in dvignil svojo roko k semenu Jakobove hiše in se jim dal spoznati v egiptovski deželi, ko sem vzdignil svojo roko k njim, rekoč: ›Jaz **sem** Gospod, vaš Bog;‹ <sup>6</sup> na dan, ko sem vzdignil svojo roko k njim, da jih privedem iz egiptovske dežele v deželo, ki sem jo odkril zanje, tekočo z mlekom in medom, ki **je** slava vseh dežel. <sup>7</sup> Potem sem jim rekel: ›Vsak mož naj odvrže ogabnosti svojih oči in ne omadežuje se z egiptovskimi maliki.‹ Jaz **sem** Gospod, vaš Bog.‹ <sup>8</sup> Toda uprli se se zoper mene in me niso hoteli poslušati. Noben mož ni odvrgel ogabnosti svojih oči niti niso zapustili egiptovskih malikov. Tedaj sem rekel: ›Nanje bom izlil svojo razjarjenost, da dovršim svojo jezo zoper njih v sredi egiptovske dežele. <sup>9</sup> Toda ravnal sem zaradi svojega imena, da to ne bi bilo oskrunjeno pred pogani, med katerimi so **bili**, v čigar pogledu sem se jim dal spoznati v tem, da sem jih privedel iz egiptovske dežele.

<sup>10</sup> Zatorej sem jim velel, da gredo iz egiptovske dežele in jih privedel v divjino. <sup>11</sup> In dal sem jim svoje zakone in jim pokazal svoje sodbe, katere, **če** jih človek izpolnjuje, bo torej živel v njih. <sup>12</sup> Poleg tega sem jim dal tudi svoje šabate, da bodo znamenje med menoj in njimi, da bodo lahko vedeli, da jaz **sem** Gospod, ki jih posvečujem. <sup>13</sup> Toda Izraelova hiša se je uprla zoper mene v divjini. Niso hodili po mojih zakonih in prezirali so moje sodbe, katere, **če** jih človek izpolnjuje, bo torej živel v njih; in moje šabate so silno oskrunili. Potem sem rekel: ›V divjini bom nadnje izlil svojo razjarjenost, da jih použije. <sup>14</sup> Toda ravnal sem zaradi svojega imena, da le-to ne bi bilo oskrunjeno pred pogani, v katerem pogledu sem jih privedel ven. <sup>15</sup> Vendar sem prav tako vzdignil svojo roko k njim v divjini, da jih ne bom privedel v deželo, ki sem **jem** jo dal, tekočo z mlekom in medom, katera **je** slava vseh dežel; <sup>16</sup> zato ker so prezirali moje sodbe in niso hodili po mojih zakonih, temveč so oskrunili moje šabate, kajti njihovo srce je šlo za njihovimi maliki. <sup>17</sup> Kljub temu jim je moje oko prizaneslo pred tem, da bi jih uničil niti jim v divjini nisem storil konca. <sup>18</sup> Temveč sem njihovim otrokom v divjini rekel: ›Ne hodite po zakonih svojih očetov niti ne obeležujte njihovih sodb niti se ne omadežujte z njihovimi maliki. <sup>19</sup> Jaz **sem** Gospod, vaš Bog; ravnajte se po mojih zakonih in držite se mojih sodb in jih izvršujte; <sup>20</sup> in posvečujte moje šabate; in te bodo znamenje med menoj in vami, da boste lahko vedeli, da jaz **sem** Gospod, vaš Bog.‹ <sup>21</sup> Vendar so se otroci uprli zoper mene. Niso se ravnali po mojih zakonih niti se niso ravnali po mojih sodbah, da bi jih izpolnjevali, katere, **če** človek izpolnjuje, bo torej živel po njih; oskrunjali so moje šabate. Potem sem rekel: ›Nadnje bom izlil svojo razjarjenost, da dovršim svojo jezo zoper njih v divjini.‹ <sup>22</sup> Kljub temu sem umaknil svojo roko in zaradi svojega imena storil, da le-to ne bi bilo oskrunjeno pred očmi poganov, v čigar očeh sem jih izpeljal. <sup>23</sup> V divjini sem prav tako svojo roko vzdignil k njim, da bi jih razkropil med pogane in jih razpršil skozi dežele; <sup>24</sup> ker niso izvrševali mojih sodb, temveč so prezirali moje zakone in skrunili moje šabate in njihove oči so bile za maliki njihovih očetov. <sup>25</sup> § Zatorej sem jim prav tako izročil zakone, **ki** niso **bili** dobri in sodbe, po katerih naj ne bi živel; <sup>26</sup> in oskrunil sem jih v njihovih lastnih darovih, s tem, da so počeli, da gre skozi **ogenj** vse, kar odpre maternico, da bi jih lahko naredil zapušcene, z namenom, da bi lahko vedeli, da jaz **sem** Gospod.«

<sup>27</sup> Zatorej, človeški sin, govori Izraelovi hiši in jim reci: ›Tako govori Gospod Bog: ›Vendar so vaši očetje proti meni izrekali bogokletje v tem, da so zagrešili prekršek zoper mene. <sup>28</sup> **Kajti** ko sem jih privedel v deželo, **za** katero sem vzdignil svojo roko, da jim jo dam, takrat so videli vsak visok hrib in vsa debela drevesa in tam so darovali svoje klavne daritve in tam so predstavljeni izzivanje svojega daru. Tam so tudi naredili svoje prijetne dišave in tam so izlivali svoje pitne daritve.‹ <sup>29</sup> Potem sem jim rekel: ›Kaj **je** visok kraj, kamor greste?‹ In njegovo ime je imenovan Bama do današnjega dne. <sup>30</sup> Zato reci Izraelovi hiši: ›Tako govori Gospod Bog: ›Ali ste oskrunjeni po načinu svojih očetov? In grešite vlačugarstvo po njihovih ogabnostih? <sup>31</sup> Kajti ko darujete svoje darove, ko svojim sinovom povzročate, da gredo skozi ogenj, same sebe oskrunjate z vsemi svojimi maliki, celo do današnjega dne. In ali naj bom povpraševan od vas, o Izraelova hiša? **Kakor** jaz živim,‹ govori Gospod Bog, ›nočem biti povpraševan od vas. <sup>32</sup> In to, kar prihaja v vaše misli, sploh ne bo, da pravite: ›Mi bomo kakor pogani, kakor družine dežel, da služimo lesu in kamnu.‹

<sup>33</sup> **Kakor** jaz živim,‹ govori Gospod Bog, ›zagotovo bom z mogočno roko in iztegnjenim laktom in z izlito razjarjensto vladal nad vami <sup>34</sup> in vas izpeljem izmed ljudstva in vas zberem iz dežel, po katerih ste razkropjeni, z mogočno roko, z iztegnjenim laktom in z izlito razjarjensto. <sup>35</sup> In jaz vas bom privedel v divjino ljudstev in tam se bom pravdal z vami iz obličja. <sup>36</sup> Podobno kakor sem se pravdal z vašimi očeti v divjini egiptovske dežele, tako se bom pravdal

z vami,« govori Gospod Bog. <sup>37</sup> »In povzročil vam bom, da boste šli pod palico in privedel vas bom v vez zaveze <sup>38</sup> in izmed vas bom očistili upornike in tiste, ki so odpadli zoper mene. Izpeljal jih bom iz dežele, kjer začasno prebivajo in ne bodo vstopili v Izraelovo deželo in spoznali boste, da jaz **sem** Gospod. <sup>39</sup> § Glede vas, o Izraelova hiša,« tako govori Gospod Bog: »Pojdite, služite vsak svojim malikom in *tudi* v bodoče, če mi nočete prisluhniti. Toda ne skrunite več mojega svetega imena s svojimi darovi in svojimi maliki. <sup>40</sup> Kajti na moji sveti gori, na gori Izraelove višine,« govori Gospod Bog, »tam mi bo **[služila]** vsa Izraelova hiša, vsi izmed njih v deželi mi **[bodo]** služili. Tam jih bom sprejel in tam bom zahteval vaše daritve in prve sadove vaših daritev, z vsemi vašimi svetimi stvarmi. <sup>41</sup> Sprejel vas bom z vašim prijetnim vonjem, ko vas odvedem izmed ljudstev in vas zberem iz dežel, kamor ste bili razkropljeni; in jaz bom posvečen v vas pred pogani. <sup>42</sup> In vedeli boste, da jaz **sem** Gospod, ko vas bom privedel v Izraelovo deželo, v deželo, **za** katero sem vzdignil svojo roko, da jo dam vašim očetom. <sup>43</sup> In tam se boste spomnili svojih poti in vseh svojih dejanj, s katerimi ste bili omadeževani; in gnušili se boste samim sebi, v svojem lastnem pogledu, zaradi vseh vaših hudobij, ki ste jih storili. <sup>44</sup> In spoznali boste, da jaz **sem** Gospod, ko z vami postopam zaradi svojega imena, ne glede na vaše zlobne poti niti ne glede na vaša izprijena početja, o vi, hiša Izraelova,« govori Gospod Bog.«

<sup>45</sup> Poleg tega je prišla k meni Gospodova beseda, rekoč: <sup>46</sup> »Človeški sin, naravnaj svoj obraz proti jugu in **svojo besedo** spusti proti jugu in prerokuj zoper gozd južnega polja; <sup>47</sup> in reci južnemu gozdu: »Poslušaj Gospodovo besedo: »Tako govori Gospod Bog: »Glej, v tebi bom zanetil ogenj in ta bo v tebi pogoltnil vsako zeleno drevo in vsako suho drevo. Plameneč ogenj ne bo pogašen in vsi obrazi, od juga do severa, bodo v njem ožgani. <sup>48</sup> In vse meso bo videlo, da sem ga zanetil jaz, Gospod. Ta ne bo pogašen.« <sup>49</sup> Potem sem rekel: »Ah, Gospod Bog! O meni pravijo: »Mar on ne govori prispodob!««

**21** In k meni je prišla Gospodova beseda, rekoč: <sup>2</sup> »Človeški sin, naravnaj svoj obraz proti Jeruzalemu in spusti **svojo besedo** proti svetim krajem in prerokuj zoper Izraelovo deželo <sup>3</sup> in reci Izraelovi deželi: »Tako govori Gospod: »Glej, jaz **sem** zoper tebe in izvlekel bom svoj meč iz nožnice in iz tebe bom iztrebil pravičnega in zlobnega. <sup>4</sup> Ker bom iz tebe iztrebil pravičnega in zlobnega, bo zato moj meč šel iz nožnice zoper vse meso od juga do severa, <sup>5</sup> da bo lahko vse meso vedelo, da sem jaz, Gospod, izvlekel svoj meč iz nožnice. Ta se ne bo več vrnil. <sup>6</sup> Zdihuj torej, ti, človeški sin, s trganjem **svojih** ledij; in z grenkim vzdihom pred njihovimi očmi. <sup>7</sup> In zgodilo se bo, ko ti bodo rekli: »Zakaj vzdihuješ?« da boš odgovoril: »Zaradi novic, ker le-te prihajajo.« In vsako srce se bo stopilo in vse roke bodo slabotne in vsak duh bo medlel in vsa kolena bodo šibka **kakor** voda. Glej, to prihaja in se bo zgodilo,« govori Gospod Bog.«

<sup>8</sup> Ponovno je prišla k meni Gospodova beseda, rekoč: <sup>9</sup> »Človeški sin, prerokuj in reci: »Tako govori Gospod: »Reci: »Meč, meč je nabrušen in tudi zglajen. <sup>10</sup> Nabrušen je, da naredi boleč pokol; zglajen je, da se lahko lesketa. Naj bi se mi potem razveseljevali? Ta zaničuje palico mojega sina, **kakor** vsako drevo. <sup>11</sup> In on ga je dal zgladiti, da bi lahko z njim rokovat. Ta meč je nabrušen in zglajen, da ga da v roko ubijalca. <sup>12</sup> Jokaj in tuli, človeški sin, kajti ta bo nad mojim ljudstvom, ta **bo** nad Izraelovimi princi. Strahote zaradi meča bodo nad mojim ljudstvom. Udari torej na **svoje** stegno. <sup>13</sup> Ker **je to** preizkušnja in kaj če **meč** zaničuje celo palico? To ne bo več,« govori Gospod Bog. <sup>14</sup> »Ti torej, človeški sin, prerokuj in zaploskaj s **svojima** rokama in naj bo meč tretjič podvojen, meč umorjenih. To **je** meč velikih **Ijudi**, **ki so** umorjeni, ki vstopa v njihove skrivne sobe. <sup>15</sup> Konico meča sem naravnal zoper vsa njihova velika vrata, da bo **njihovo** srce lahko slabelo in **[bodo] njihovi** propadi pomnoženi. Ah! Narejen **je [da se]** lesketa, zavit je za pokol. <sup>16</sup> Pojni eno pot ali drugo, **ali** na desno **ali** na levo, kamor **je** naravnana tvor obraz. <sup>17</sup> Tudi jaz bom plosknil s svojima rokama in bom umiril svojo razjarjenost. Jaz, Gospod, sem **to** gorovil.««

<sup>18</sup> Ponovno je prišla k meni Gospodova beseda, rekoč: <sup>19</sup> »Tudi ti, človeški sin, si določi dve poti, da bo lahko prišel meč babilonskega kralja. Obe bosta izšli iz ene dežele in izberi kraj, izberi **ga** ob začetku poti v mesto. <sup>20</sup> Določi pot, da lahko pride meč v Rabo Amóncev in v Juda in zaščiteno **[prestolnico]** Jeruzalem. <sup>21</sup> Kajti babilonski kralj je stal pri razpotju poti, ob začetku dveh poti, da uporabi vedeževanje. **Svoje** puščice je posvetil, posvetoval se je z družinskimi maliki, gledal je v jetra. <sup>22</sup> Pri njegovih desni roki je bilo vedeževanje za **[prestolnico]** Jeruzalem, da določi častnike, da odpre usta v pokol, da povzdigne glas s kričanjem, da določi **oblegovalne** ovne proti velikim vratom, da nasuje nasip **in** da zgradi utrdbo. <sup>23</sup> In to jim bo kakor napačno vedeževanje v njihovem pogledu, tistim, ki so prisegli prisege, toda v spomin bo prikljikal krivičnost, da bodo lahko zajeti. <sup>24</sup> Zato tako govori Gospod Bog: »Ker ste storili, da se bo spominjalo vaše krivičnosti v tem, da so vaši prestopki odkriti, tako da se pri vseh vaših dejanjih pojavitjo vaši grehi; ker **jaz pravim**, da ste prišli v spomin, boste zajeti z roko.

saith the Lord GOD. <sup>37</sup> And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: <sup>38</sup> And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD. <sup>39</sup> As for you, O house of Israel, thus saith the Lord GOD: Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. <sup>40</sup> For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. <sup>41</sup> I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. <sup>42</sup> And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. <sup>43</sup> And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. <sup>44</sup> And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

<sup>45</sup> ¶ Moreover the word of the LORD came unto me, saying, <sup>46</sup> Son of man, set thy face toward the south, and drop **thy word** toward the south, and prophesy against the forest of the south field; <sup>47</sup> And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. <sup>48</sup> And all flesh shall see that I the LORD have kindled it: it shall not be quenched. <sup>49</sup> Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

**21** And the word of the LORD came unto me, saying, <sup>2</sup> Son of man, set thy face toward Jerusalem, and drop **thy word** toward the holy places, and prophesy against the land of Israel, <sup>3</sup> And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. <sup>4</sup> Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north: <sup>5</sup> That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more. <sup>6</sup> Sigh therefore, thou son of man, with the breaking of **thy** loins; and with bitterness sigh before their eyes. <sup>7</sup> And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak **as** water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

<sup>8</sup> ¶ Again the word of the LORD came unto me, saying, <sup>9</sup> Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished: <sup>10</sup> It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, **as** every tree. <sup>11</sup> And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer. <sup>12</sup> Cry and howl, son of man: for it shall be upon my people, it **shall be** upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon **thy** thigh. <sup>13</sup> Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD. <sup>14</sup> Thou therefore, son of man, prophesy, and smite **thine** hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers. <sup>15</sup> I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the slaughter. <sup>16</sup> Go thee one way or other, *either* on the right hand, *or* on the left, whithersoever thy face *is* set. <sup>17</sup> I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it.

<sup>18</sup> ¶ The word of the LORD came unto me again, saying, <sup>19</sup> Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose **it** at the head of the way to the city. <sup>20</sup> Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced. <sup>21</sup> For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made **his** arrows bright, he consulted with images, he looked in the liver. <sup>22</sup> At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering rams* against the gates, to cast a mount, *and to build a fort*. <sup>23</sup> And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. <sup>24</sup> Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins

do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

<sup>25</sup> ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity **shall have** an end. <sup>26</sup> Thus saith the Lord GOD; Remove the diadem, and take off the crown: this **shall not be** the same: exalt **him that is** low, and abase **him that is** high. <sup>27</sup> I will overturn, overturn, overturn, it: and it shall be no **more**, until he come whose right it is; and I will give it **him**.

<sup>28</sup> ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword **is** drawn: for the slaughter **it is** furbished, to consume because of the glittering: <sup>29</sup> Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of **them that are** slain, of the wicked, whose day is come, when their iniquity **shall have** an end. <sup>30</sup> Shall I cause **it** to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. <sup>31</sup> And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy. <sup>32</sup> Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no **more** remembered: for I the LORD have spoken *it*.

**22** Moreover the word of the LORD came unto me, saying, <sup>2</sup> Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. <sup>3</sup> Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. <sup>4</sup> Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. <sup>5</sup> Those that **be** near, and those that **be** far from thee, shall mock thee, *which art* infamous *and* much vexed. <sup>6</sup> Behold, the princes of Israel, every one were in thee to their power to shed blood. <sup>7</sup> In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. <sup>8</sup> Thou hast despised mine holy things, and hast profaned my sabbaths. <sup>9</sup> In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. <sup>10</sup> In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution. <sup>11</sup> And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter. <sup>12</sup> In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

<sup>13</sup> ¶ Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. <sup>14</sup> Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*. <sup>15</sup> And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. <sup>16</sup> And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I **am** the LORD.

<sup>17</sup> And the word of the LORD came unto me, saying, <sup>18</sup> Son of man, the house of Israel is to me become dross: all they **are** brass, and tin, and iron, and lead, in the midst of the furnace; they are **even** the dross of silver. <sup>19</sup> Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. <sup>20</sup> As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you. <sup>21</sup> Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. <sup>22</sup> As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

<sup>23</sup> ¶ And the word of the LORD came unto me, saying, <sup>24</sup> Son of man, say unto her, Thou **art** the land that is not cleansed, nor rained upon in the day of indignation. <sup>25</sup> **There is** a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. <sup>26</sup> Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed **difference** between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. <sup>27</sup> Her princes in the midst thereof **are** like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. <sup>28</sup> And her prophets have daubed them with untempered **morter**, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. <sup>29</sup> The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. <sup>30</sup> And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. <sup>31</sup> Therefore have I poured out mine indignation upon them; I have consumed

<sup>25</sup> In ti, oskrunjen, zloben Izraelov princ, katerega dan je prišel, ko se krivičnosti **naredi** konec, <sup>26</sup> tako govori Gospod Bog: »Odstrani diadem in snemi krono. To ne bo **več** isto. Povišaj **tistega, ki je** nizek in ponižaj **tistega, ki je** visok. <sup>27</sup> Jaz bom to preobrnil, preobrnil, preobrnil in tega ne bo nič **več**, dokler ne pride tisti, katerega pravica je to in **nemu** jo bom izročil.«

<sup>28</sup> Ti pa, človeški sin, prerokuj in reci: »Tako govori Gospod Bog glede Amóncev in glede njihove graje; celo reci: »Meč, meč **je** izvlečen. Za pokol **je** zglajen, da použiva zaradi lesketanja. <sup>29</sup> Medtem ko zate vidijo ničnost, medtem ko ti vedežujejo laž, da te privedejo nad vratove **tistih, ki so** umorjeni izmed zlobnih, katerih dan je prišel, ko bo njihova krivičnost končana. <sup>30</sup> Ali **mu** bom povzročil, da se vrne v svojo nožnico? Sodil te bom na kraju, kjer si bil ustvarjen, v deželi twojega rojstva. <sup>31</sup> In nate bom izlil svoje ogorčenje in zoper tebe bom pihal v ognju svojega besa in te izročil v roko brutalnežev **in** večih, da uničujejo. <sup>32</sup> Ti boš za gorivo ognju; tvoga kri bo v sredi dežele; ne bo se te **več** spominjalo, kajti jaz, Gospod, sem **to** govoril.«

**22** Poleg tega je prišla k meni Gospodova beseda, rekoč: <sup>2</sup> »Torej, človeški sin, ali boš sodil, ali boš sodil krvolčno mesto? Da, pokazal mu boš vse njegove ogabnosti. <sup>3</sup> Potem reci: »Tako govori Gospod Bog: »Mesto v svoji sredi preliva kri, da lahko pride njegov čas in zoper sebe izdeluje malike, da se omadežuje. <sup>4</sup> Postalo si krivo v svoji krvi, ki si jo prelilo; in omadeževalo si se s svojimi maliki, ki si jih naredilo; in svojim dnevom si povzročilo, da so se približali in prišlo si **celo** k svojim letom. Zato sem te naredil za grajo poganom in zasmeh vsem deželam. <sup>5</sup> **Tisti, ki so** blizu in **tisti, ki so** daleč od tebe, te bodo zasmehovali, **ki so** neslavni **in** precej nadležni. <sup>6</sup> Glej, Izraelovi princi, vsak je bil v tebi k njihovi moći, da preliva kri. <sup>7</sup> V tebi so prezirali očeta in mater. V tvoji sredi so z zatiranjem postopali s tujcem. V tebi so nadlegovali osirotelega in vdovo. <sup>8</sup> Preziralo si moje svete stvari in oskrunilo moje šabate. <sup>9</sup> V tebi so ljudje, ki prenašajo govorce, da prelijejo kri; in v tebi jedo po gorah. V tvoji sredi zagrešujejo nespodbobnost. <sup>10</sup> V tebi so odkrili nagoto svojih očetov. <sup>11</sup> V tebi so ponizali tisto, ki je bila oddvojena zaradi oskrunitve. <sup>12</sup> In nekdo je zagrešil ogabnost z ženo svojega soseda; in drugi je opolzko omadeževal svojo snaho; in drugi je v tebi ponizal svojo sestro, hčer svojega očeta. <sup>13</sup> V tebi so jemali darila, da prelijejo kri. Jemalo si obresti in donos in z izsiljevanjem si lakomno pridobivalo od svojih sosedov in si me pozabilo,« govori Gospod Bog.

<sup>13</sup> Glej, zato sem udaril svojo roko ob tvoj nepošten dobiček, katerega si naredilo in pri tvoji krvi, ki je bila v tvoji sredi. <sup>14</sup> Ali tvoje srce lahko prenese, ali so tvoje roke lahko močne v dneh, ko bom obračunal s teboj? Jaz, Gospod sem **to** govoril in bom **to** storil. <sup>15</sup> In razkropil te bom med pogane in te razpršil v dežele in iz tebe použil twojo umazanost. <sup>16</sup> In vzel boš svojo dedičino v sebi, pred očmi poganov in vedelo boš, da jaz **sem** Gospod.«

<sup>17</sup> In k meni je prišla Gospodova beseda, rekoč: <sup>18</sup> »Človeški sin, Izraelova hiša mi je postala žlindra. Vsi **so** bron, kositer, želeso in svinec v sredi talilne peči; so **celo** srebrova žlindra. <sup>19</sup> Zato tako govori Gospod Bog: »Ker ste vsi postali žlindra, glejte, zato vas bom zbral v sredi **[prestonice]** Jeruzalem. <sup>20</sup> Kakor oni zbirajo srebro in bron in želeso in svinec in kositer v sredi talilne peči, da nanjo pihajo ogenj, da **to** raztalijo; tako **vas** bom jaz zbral v svoji jezi in svoji razjarjenosti in **vas** bom pustil **tam** in vas raztalil. <sup>21</sup> Da, zbral vas bom in pihal nad vas in ognju svojega besa in vi boste raztaljeni v njeni sredi. <sup>22</sup> Kakor je srebro raztaljeno v sredi talilne peči, tako boste raztaljeni v njeni sredi, in spoznali boste, da sem jaz, Gospod, nad vas izlil svojo razjarjenost.«

<sup>23</sup> In k meni je prišla Gospodova beseda, rekoč: <sup>24</sup> »Človeški sin, reci ji: »Ti si dežela, ki ni očiščena niti ni nanjo deževalo na dan ogorčenja. <sup>25</sup> **Tam je** zarota njenih prerokov v njeni sredi, podobna rjovenju leva, želnega plena. Požrli so duše, vzeli so zaklad in dragocene stvari; v njeni sredi so naredili mnogo vdov. <sup>26</sup> Njeni duhovniki so prekršili mojo postavo in oskrunili moje svete stvari. Niso pokazali nobene razlike med svetim in oskrunjanim niti niso pokazali **razlike** med nečistim in čistim in svoje oči so skrili pred mojimi šabati in jaz sem med njimi oskrunjen. <sup>27</sup> Njeni princi v njeni sredi **so** podobni volkovom, želnim plena, da prelijejo kri **in** da uničijo duše, da pridobijo nepošten dobiček. <sup>28</sup> In njeni preroki so jih ometali z neutrjeno **malto**, gledoč ničnost in vedeževali so jim laži, rekoč: »Tako govori Gospod Bog,« ko Gospod ni govoril. <sup>29</sup> Ljudstvo dežele je uporabljalo zatiranje in izvajalo rop in jezilo revne in pomoči potrebne; da, krivično so zatirali tuja. <sup>30</sup> In iskal sem človeka med njimi, ki bi naredil ograjo in stal v razpoki pred menoj za deželo, da je ne bi uničil, toda nikogar nisem našel. <sup>31</sup> Zato sem nadnjе izlil svoje ogorčenje; použil sem jih z ognjem svojega besa. Njihovo lastno pot sem poplačal na njihovih glavah,« govori Gospod Bog.«

**23** Beseda Gospodova je ponovno prišla k meni, rekoč: <sup>2</sup> »Človeški sin, bili sta dve ženski, hčeri ene matere. <sup>3</sup> § Zagrešili sta vlačugarstva v Egiptu, v svoji mladosti sta zagrešili vlačugarstva. Tam so bile njune prsti stiskane, tam so poškodovali seske njunega devištva. <sup>4</sup> Njuni imeni **sta bili**: Ohóla, starejša in njena sestra Oholiba. Bili sta moji in rodili sta sinove in hčere. Taki **sta bili** njuni imeni: Samarija **je** Ohóla, **[prestolnica]** Jeruzalem pa Oholiba. <sup>5</sup> Ohóla je igrala pocestnico, ko je bila moja in nora je bila na svoje ljubimce, na Asirce, **svoje** sosede, <sup>6</sup> **ki so bili** oblečeni z modro, častnike in vladarje, vse izmed njih privlačne mladeniče, konjenike, jahajoče na konjih. <sup>7</sup> Tako je z njimi zagrešila svoja vlačugarstva, z vsemi tistimi, **ki so bili** izbrani možje Asirijske in z vsemi, na katere je bila nora, z vsemi njihovimi maliki, s katerimi se je omadeževala. <sup>8</sup> Niti ni zapustila svojih vlačugarstev, **prinešenih** iz Egipta, kajti v njeni mladosti so ležali z njo in poškodovali prsi njenega devištva in nanjo izlili svoja vlačugarstva. <sup>9</sup> Zatorej sem jo izročil v roko njenih ljubimcev, v roko Asircev, na katere je bila nora. <sup>10</sup> Ti so odkrili njeno nagoto. Vzeli so njene sinove in njene hčere in jo usmrtili z mečem in postala je slavna med ženskami, kajti izvršili so sodbo nad njo.

<sup>11</sup> In ko je njena sestra Oholiba **to** videla, je bila bolj izprijetna v svoji neobrzdanljubezni kakor ona in v svojih vlačugarstvih bolj kakor njena sestra v **njenih** vlačugarstvih. <sup>12</sup> Nora je bila na Asirce, **svoje** sosede, častnike in vladarje, najbolj krasno oblečene, konjenike, jahajoče na konjih, vse izmed njih privlačne mladeniče. <sup>13</sup> Potem sem videl, da je bila omadeževana, **da sta obe šli** eno pot <sup>14</sup> in **da** je povečala svoja vlačugarstva, kajti ko je zagledala može, upodobljene na zidu, podobe Kaldejcev, upodobljene z živo rdečo, <sup>15</sup> opasane s pasovi na svojih ledjih, z izjemnim okrasom na svojih glavah, vse izmed njih prince za pogledati, po načinu Babiloncev iz Kaldeje, dežele njihovega rojstva. <sup>16</sup> Tako ko jih je s svojimi očmi zagledala, je bila nora nanje in k njim poslala poslance v Kaldejo. <sup>17</sup> In Babilonci so prišli k njej v posteljo ljubezni in jo omadeževali s svojim vlačugarstvom in bila je onesnažena z njimi in njen um se je odtujil od njih. <sup>18</sup> Tako je odkrila svoja vlačugarstva in odkrila svojo nagoto. Potem se je moj um odtujil od nje, podobno kakor je bil moj um odtujen od njene sestre. <sup>19</sup> Vendar je svoja vlačugarstva pomnožila s spominjanjem na dni svoje mladosti, v katerih je igrala pocestnico v egiptovski deželi. <sup>20</sup> Kajti nora je bila na svoje nezakonite ljubimce, katerih meso **je kakor** meso oslov in katerih izliv **je podoben** izlivu konjev. <sup>21</sup> Tako si klicala v spomin nespodobnosti svoje mladosti, po poškodovanju tvojih seskov s strani Egipčanov, zaradi tvojih mladostnih prsi.

<sup>22</sup> Zato, o Oholiba, tako govoril Gospod Bog: »Glej, zoper tebe bom obudil tvoje ljubimce, od katerih se je odtujil tvoj um in na vsaki strani jih bom privedel zoper tebe; <sup>23</sup> Babilonce in vse Kaldejce, Pekód in Šoo in Koo **in** vse Asirce z njimi, vse izmed njih privlačne mladeniče, častnike in vladarje, velike gospode in ugledne, vse izmed njih jahajoče na konjih. <sup>24</sup> In prišli bodo zoper tebe z bojnimi vozovi, vozovi in kolesi in z zborom ljudstva, **ki** bo naokoli nastavilo zoper tebe majhen ščit in ščit in čelado. Prednje bom postavil sodbo in sodili te bodo glede na svoje sodbe. <sup>25</sup> In zoper tebe bom naravnal svojo ljubosumnost in besno bodo postopali s teboj. Odvzeli ti bodo tvoj nos in tvoja ušesa; in tvoj preostanek bo padel pod mečem. Odvzeli bodo tvoje sinove in tvoje hčere; in tvoj preostanek bo požrt z ognjem. <sup>26</sup> Tudi slekli te bodo iz tvojih oblačil in ti odvzeli tvoje lepe dragocenosti. <sup>27</sup> Tako bom tvoji nespodobnosti storil, da izgine od tebe in tvojemu vlačugarstvu, **privedenemu** iz egiptovske dežele, da svojih oči ne boš dvignila k njim niti se ne boš več spominjala Egipta. <sup>28</sup> Kajti tako govoril Gospod Bog: »Glej, izročil te bom v roko **tistih**, katere sovražiš, v roko **tistih**, od katerih se je tvoj um odtujil. <sup>29</sup> S teboj bodo postopali sovražno in ves tvoj trud bodo odvedli in pustili te bodo nago in boso. Odkrita bo nagota tvojih vlačugarstev, tako tvoja nespodobnost kot tvoja vlačugarstva. <sup>30</sup> Jaz ti bom storil te **stvari**, ker si vlačugarsko odšla za pogani **in** ker si oskrunjena z njihovimi maliki. <sup>31</sup> Hodila si po poti svoje sestre; zato bom njeno čašo dal v tvojo roko. <sup>32</sup> Tako govoril Gospod Bog: »Pila boš iz čaše svoje sestre, globoke in velike. Zasmehovana boš do norčevanja in v posmeh; ta mnogo drži. <sup>33</sup> Napolnjena boš s prianostjo in bridkostjo, s čašo osuplosti in opustošenja, s čašo tvoje sestre Samarije. <sup>34</sup> To boš celo pila in **to** izsesala in zlomila boš njene črepinje in iztrgala svoje lastne prsi, kajti jaz sem **to** govoril,« govoril Gospod Bog. <sup>35</sup> Zato tako govoril Gospod Bog: »Ker si me pozabila in me vrgla za svoj hrbet, zatorej tudi ti nosi svoje nespodobnosti in svoja vlačugarstva.«

<sup>36</sup> Gospod mi je poleg tega reklo: »Človeški sin, hočeš soditi Ohólo in Oholibo? Da, razglasil jima njune ogabnosti; <sup>37</sup> da sta zagrešili zakonolomstvo in **je** kri na njunih rokah in s svojimi maliki sta zagrešili zakonolomstvo in tudi svojim sinovom, katere sta mi rodili, sta storili, da so zanju prešli skozi **ogenj**, da **jih** je požrl. <sup>38</sup> Poleg tega sta mi storili še to: v istem dnevu sta omadeževali moje svetišče

them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

**23** The word of the LORD came again unto me, saying, <sup>2</sup> Son of man, there were two women, the daughters of one mother: <sup>3</sup> And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. <sup>4</sup> And the names of them **were** Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus **were** their names; Samaria **is** Aholah, and Jerusalem Aholibah. <sup>5</sup> And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians **her** neighbours, <sup>6</sup> *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. <sup>7</sup> Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. <sup>8</sup> Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. <sup>9</sup> Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. <sup>10</sup> These discovered her nakedness: they took her sons and her daughters, and slew her with the sword; and she became famous among women; for they had executed judgment upon her.

<sup>11</sup> And when her sister Aholibah saw **this**, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in **her** whoredoms. <sup>12</sup> She doted upon the Assyrians **her** neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. <sup>13</sup> Then I saw that she was defiled, *that they took* both one way, <sup>14</sup> And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion, <sup>15</sup> Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: <sup>16</sup> And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. <sup>17</sup> And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. <sup>18</sup> So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. <sup>19</sup> Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. <sup>20</sup> For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses. <sup>21</sup> Thus thou callest to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

<sup>22</sup> ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; <sup>23</sup> The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, **and** all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. <sup>24</sup> And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, **which** shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments. <sup>25</sup> And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. <sup>26</sup> They shall also strip thee out of thy clothes, and take away thy fair jewels. <sup>27</sup> Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. <sup>28</sup> For thus saith the Lord GOD; Behold, I will deliver thee into the hand of *them* whom thou hatest, into the hand of *them* from whom thy mind is alienated: <sup>29</sup> And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. <sup>30</sup> I will do these *things* unto thee, because thou hast gone a whoring after the heathen, **and** because thou art polluted with their idols. <sup>31</sup> Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. <sup>32</sup> Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. <sup>33</sup> Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. <sup>34</sup> Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD. <sup>35</sup> Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

<sup>36</sup> ¶ The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; <sup>37</sup> That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*. <sup>38</sup> Moreover this they have done unto me: they have defiled my sanctuary in the same day,

and have profaned my sabbaths.<sup>39</sup> For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.<sup>40</sup> And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,<sup>41</sup> And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.<sup>42</sup> And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.<sup>43</sup> Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?<sup>44</sup> Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

**45 ¶** And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.<sup>46</sup> For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled.<sup>47</sup> And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.<sup>48</sup> Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.<sup>49</sup> And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord GOD.

**24** Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,<sup>2</sup> Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.<sup>3</sup> And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set it on, and also pour water into it:<sup>4</sup> Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.<sup>5</sup> Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

**6 ¶** Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.<sup>7</sup> For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;<sup>8</sup> That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.<sup>9</sup> Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great.<sup>10</sup> Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.<sup>11</sup> Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.<sup>12</sup> She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.<sup>13</sup> In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.<sup>14</sup> I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

**15 ¶** Also the word of the LORD came unto me, saying,<sup>16</sup> Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.<sup>17</sup> Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.<sup>18</sup> So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

**19 ¶** And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?<sup>20</sup> Then I answered them, The word of the LORD came unto me, saying,<sup>21</sup> Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieh; and your sons and your daughters whom ye have left shall fall by the sword.<sup>22</sup> And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.<sup>23</sup> And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.<sup>24</sup> Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD.<sup>25</sup> Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,<sup>26</sup> That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?<sup>27</sup> In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.

**25** The word of the LORD came again unto me, saying,<sup>2</sup> Son of man, set thy face against the Ammonites, and prophesy against them;<sup>3</sup> And say

in oskrunili moje šabate.<sup>39</sup> Kajti ko sta svoje otroke morili svojim malikom, potem sta istega dne prišli v moje svetišče, da ga oskrunita; in glej, tako sta počeli v sredi moje hiše.<sup>40</sup> In nadalje, da sta poslali po može, da pridejo od daleč, h katerim je bil poslan poslanec; in glej, prišli so, za katere si se umivala in lčila svoje oči in se odevala z ornamenti.<sup>41</sup> Sedela si na imenitni postelji in miza je pripravljena pred njo, na katero si postavljal moje kadilo in moje olje.<sup>42</sup> § In glas brezskrbne množice je bil z njo, in z običajnimi možmi so bili privedeni Sabejci iz divjine, ki si na svoje roke natikajo zapestnice in krasne krone na svoje glave.<sup>43</sup> Potem sem rekel njej, ki je bila starata v zakonolomstvih: »Ali bodo sedaj zagrešili vlačugarstva z njo in ona z njimi?«<sup>44</sup> Vendar so odšli noter k njej, kakor gredo v žensko, ki igra pocestnico, tako so šli noter v Ohólo in v Oholíbo, nespodobni ženski.

**45** Pravični možje pa ju bodo sodili po načinu zakonolomk in po načinu žensk, ki prelivajo kri, ker sta zakonolomki in je kri na njunih rokah.<sup>46</sup> Kajti tako govori Gospod Bog: »Nadnju bom privadel skupino in izročil ju bom, da bosta odstranjeni in oplenjeni.<sup>47</sup> In skupina ju bo kamnala s kamini in razmesarila s svojimi meči; ubili bodo njune sinove in njune hčere, njune hiše pa bodo požgali z ognjem.<sup>48</sup> Tako bom nespodobnosti storil, da izgine iz dežele, da bodo lahko vse ženske poucene, da ne počnejo po vajini nespodobnosti.<sup>49</sup> § In vajino nespodobnost bodo poplačali na vama in nosili bosta grehe svojih malikov, in spoznali bosta, da jaz sem Gospod Bog.«

**24** V devetem letu, v desetem mesecu, na deseti dan meseca je ponovno prišla k meni Gospodova beseda, rekoč:<sup>2</sup> »Človeški sin, zapiši si ime dneva, celo tega istega dne. Babilonski kralj se je ta isti dan nameril zoper [prestolnico] Jeruzalem.<sup>3</sup> In izreci prispodobo uporni hiši ter jim reci: »Tako govori Gospod Bog: »Pristavi lonec, pristavi ga in prav tako vanj nalij vodo.<sup>4</sup> Zberi vanj kose, celo vsak dober kos, stegno in pleče; napolni ga z izbranimi kostmi.<sup>5</sup> Vzemi izbrano od tropa in pod njim prav tako sežgi kosti in naredi, da bo dobro vrelo in v njem naj prevrejo njegove kosti.«

**6** Zato tako govori Gospod Bog: »Gorje krvolčnemu mestu, loncu, čigar plast umazanje je v njem in katerega plast umazanje ni odšla od njega! Prinesi to ven, kos za kosom; naj noben žreb ne pade na to.<sup>7</sup> Kajti njena kri je v njeni sredi; postavljal jo je na vrh skale; ni je izlivala na tla, da jo pokrije s prahom;<sup>8</sup> da bi lahko povzročila razjarjenosti, da pride gor, da se maščuje; njeno kri sem postavil na vrh skale, da ne bi bila pokrita.<sup>9</sup> Zato tako govori Gospod Bog: »Gorje krvolčnemu mestu! Naredil bom celo grmado za velik ogenj.<sup>10</sup> Nakopite les, zanetite ogenj, použijte meso in ga dobro začinite in naj bodo kosti sežgane.<sup>11</sup> Potem ga praznega postavite na ognjeno oglje, da njegov bron lahko razbeli in lahko zagori in da bo njegova umazanost lahko v njem stopljena, da bo plast umazanje v njem lahko použita.<sup>12</sup> Samo sebe je izmučila z lažmi in njena velika plast umazanje ni šla ven iz nje. Njena plast umazanje bo v ognju.<sup>13</sup> V tvoji umazanosti je nespodobnost. Ker sem te očistil, ti pa nisi bila očiščena, ne boš več očiščena svoje umazanosti, dokler svoji razjarjenosti ne storim, da počiva na tebi.<sup>14</sup> § Jaz, Gospod, sem to govoril. To se bo zgodilo in jaz bom to storil; ne bom šel nazaj niti ne bom prizanašal niti se ne bom kesal; glede na twoje poti in glede na twoja početja te bodo sodili, govorji Gospod Bog.«

**15** Prav tako je prišla k meni Gospodova beseda, rekoč:<sup>16</sup> »Človeški sin, glej, z udarcem vzarem od tebe željo twojih oči. Vendar ne božaloval niti jokal niti twoje solze ne bodo tekle.<sup>17</sup> Zadrži se jokanja, nobenega žalovanja za mrtvimi ne opravljam, nad svojo glavo si zaveži ruto in nadeni si svoje čevlje na svoja stopala in ne pokrivaj svojih ustnic in ne jej kruha od ljudi.<sup>18</sup> Tako sem ljudstvu govoril zjutraj, zvečer pa je moja žena umrla; in zjutraj sem storil, kakor mi je bilo ukazano.

**19** In ljudstvo mi je reklo: »Ali nam ne boš povedal kaj so nam te stvari, da jih tako počneš?«<sup>20</sup> Potem sem jim odgovoril: »K meni je prišla Gospodova beseda, rekoč:<sup>21</sup> »Govori Izraelovi hiši: Tako govori Gospod Bog: »Glejte, oskrunil bom svoje svetišče, odličnost vaše mož, željo vaših oči in to, kar vaša duša pomiluje; in vaši sinovi in vaše hčere, katere ste pustili, bodo padli pod mečem.<sup>22</sup> In storili boste kakor sem jaz storil: ne boste pokrili svojih ustnic niti jedli kruha od ljudi.<sup>23</sup> In vaše rute bodo na vaših glavah in vaši čevlji na vaših stopalih. Ne boste niti žalovali niti jokali; temveč boste hirali zaradi svojih krivičnosti in žalovali drug proti drugemu.<sup>24</sup> Tako vam je Ezekiel znamenje: glede na vse, kar je storil, boste vi storili. In ko to pride, boste spoznali, da jaz sem Gospod Bog.<sup>25</sup> Tudi ti, človeški sin, ali ne bo to na dan, ko jim odvzamem njihovo moč, radost njihove slave, željo njihovih oči in to, na kar so naravnali svoje ume, njihove sinove in njihove hčere,<sup>26</sup> da bo tisti, ki pobegne na ta dan, prišel k tebi, da ti povzroči, da to sliši s svojimi lastnimi ušesi?<sup>27</sup> Na tisti dan se bodo twoja usta odprla k tistem, ki je pobegnil in govoril boš in ne boš več nem. Ti jim boš znamenje. In spoznali bodo, da jaz sem Gospod.«

**25** Beseda Gospodova je ponovno prišla k meni, rekoč:<sup>2</sup> »Človeški sin, naravnaj svoj obraz proti Amóncem in prerokuj zoper njih;

<sup>3</sup>in reci Amóncem: »Poslušajte besedo Gospoda Boga. Tako govorí Gospod Bog, ker praviš: »Aha, zoper moje svetišče, ko je bilo oskrunjeno; in zoper Izraelovo deželo, ko je bila zapuščena; in zoper Judovo hišo, ko so odšli v ujetništvo; <sup>4</sup>glej, zatorej te bom izročil možem vzhoda za posest in v tebi si bodo postavili svoje palače in svoja prebivališča bodo naredili v tebi. Jedli bodo twoj sad in pilu bodo twoje mleko. <sup>5</sup>In jaz bom Rabo naredil hlev za kamele in Amónce kraj ležišča za trope, in spoznali boste, da jaz **sem** Gospod.« <sup>6</sup>Kajti tako govorí Gospod Bog: »Ker si ploskal s **svojima** rokama in topotal s stopali in se razveseljaval v srcu z vsem svojim prezirom zoper Izraelovo deželo; <sup>7</sup>glej, zato bom nadte iztegnil svojo roko in te izročil v plen pogonam; in jaz te bom odrezal izmed ljudstev in ti povzročil, da izgineš iz dežel. Uničil te bom, in vedel boš, da jaz **sem** Gospod.«

<sup>8</sup>Tako govorí Gospod Bog: »Zato ker Moáb in Seír govorita: »Glej, Judova hiša **je** podobna vsem pogonam; <sup>9</sup>zatorej, glej, odprl bom Moábov bok od mest, od njegovih mest, **ki so** na njegovih mejah, slavo dežele: Bet Ješimót, Báal Meón in Kirjatájim, <sup>10</sup>do mož vzhoda z Amónci [**vred**] in jih dal v posest, da se Amóncev ne bo spominjalo med narodi. <sup>11</sup>In izvršil bom sodbe nad Moábom; in spoznali bodo, da jaz **sem** Gospod.«

<sup>12</sup>Tako govorí Gospod Bog: »Zato ker je Edóm zoper Judovo hišo ravnal z maščevanjem in [**jih**] silno užalil in se maščeval nad njimi; <sup>13</sup>zato tako govorí Gospod Bog: »Tudi jaz bom svojo roko iztegnil nad Edóm in iz njega bom iztrebil moža in žival; in opustošil ga bom od Temána; in tisti iz Dedána bodo padli pod mečem. <sup>14</sup>In svoje maščevanje bom položil nad Edóm po roki svojega ljudstva Izraela, in v Edómu bodo storili glede na mojo jezo in glede na mojo razjarjenost; in spoznali bodo moje maščevanje,« govorí Gospod Bog.

<sup>15</sup>Tako govorí Gospod Bog: »Ker so Filistejci postopali z maščevanjem in so se maščevali s krutim srcem, da **ga** uničijo zaradi starega sovraštva; <sup>16</sup>zato tako govorí Gospod Bog: »Glej, svojo roko bom iztegnil nad Filistejce in iztrebil bom Keretéjce in uničil bom preostanek morske obale. <sup>17</sup>In nad njimi bom izvršil veliko maščevanje z besnimi grajam; in spoznali bodo, da jaz **sem** Gospod, ko bom nanje položil svoje maščevanje.«

**26** In prijetilo se je v enajstem letu, na prvi **dan** meseca, **da je** prišla k meni Gospodova beseda, rekoč: <sup>2</sup>»Človeški sin, zato ker je Tir zoper [**prestolnico**] Jeruzalem rekel: »Aha, zlomljena je **tista**, **ki je bila** velika vrata ljudstvom, obrnjena je k meni: »Na novo bom napolnjena,« **sedaj** je opustošena.« <sup>3</sup>Zato tako govorí Gospod Bog: »Glej, jaz **sem** zoper tebe, o Tir in povzročil bom, da bodo zoper tebe prišli številni narodi, kakor morje povzroči svojim valovom, da se vzdignejo gor. <sup>4</sup>In uničili bodo zidove Tira in porušili njegove stolpe. Prav tako bom iz njega postrgal prah in ga naredil podobnega vrhu skale. <sup>5</sup>To bo **kraj za razprostiranje** mrež sredi morja, kajti jaz **sem to** govoril,« govorí Gospod Bog: »in bo postal plen narodom. <sup>6</sup>§ In njegove hčere, ki **so** na polju, bodo umorzene z mečem; in spoznali bodo, da jaz **sem** Gospod.«

<sup>7</sup>Kajti tako govorí Gospod Bog: »Poglej, nad Tir bom privedel babilonskega kralja Nebukadnezarja, kralja kraljev, iz severa, s konji in bojnimi vozovi in s konjeniki in skupinami in mnogo ljudstva. <sup>8</sup>Na polju bo z mečem ubil twoje hčere in naredil bo utrdbo zoper tebe in zoper tebe nasul nasip in zoper tebe vzdignil majhen štit. <sup>9</sup>Svoje vojne stroje bo uperil zoper twoje zidove in s svojimi sekirami bo porušil twoje stolpe. <sup>10</sup>Zaradi obilja njegovih konj te bo pokril njihov prah. Tvoji zidovi se bodo tresli ob hrupu konjenikov, koles in bojnih vozov, ko bo vstopil v twoja velika vrata, kakor možje vstopijo v mesto, v katerem je narejena vrzel. <sup>11</sup>S kopiti svojih konj bo pomendral vse twoje ulice. Twoje ljudstvo bo pobil z mečem in twoje močne posadke bodo popadale na tla. <sup>12</sup>Iz twojih bogastev bodo naredili plen in zaplenili bodo twoje trgovanje in porušili bodo twoje zidove in uničili twoje prijetne hiše in twoje kamne, twoj les in twoj prah bodo pometali v sredo voda. <sup>13</sup>In povzročil bom, da bo hrup twojih pesmi prenehal, in zvoka twojih harf ne bo več slišali. <sup>14</sup>In naredil te bom kakor vrh skale. Ti boš **kraj**, na katerem se razprostirajo mreže; ne boš veš pozidan, kajti jaz, Gospod, sem to govoril,« govorí Gospod Bog.

<sup>15</sup>Tako govorí Gospod Bog Tiru: »Mar se ne bodo otoki stresli ob zvoku twojega padca, ko bodo ranjeni jokali, ko bo v twoji sredi narejen pokol? <sup>16</sup>Potem bodo vsi morski princi stopili dol iz svojih prestolov in odložili svoja svečana oblačila in sleklji svoje izvezene obleke. Oblekli se bodo s trepetanjem. Sedeli bodo na tleh in trepetali bodo **vsak** trenutek in osupli bodo nad teboj. <sup>17</sup>In zate bodo povzdignili žalostinko in ti rekli: »Kako si uničen, **ki si bil** naseljen s pomorščaki, ugledno mesto, ki je bilo močno na morju, ono in njegovi prebivalci, ki so svoji strahoti povzročili, **da je bila** na vseh, ki so ga strašili! <sup>18</sup>Sedaj bodo otoki trepetali na dan twojega padca; da, otoki, ki **so** na morju, bodo vznemirjeni ob twojem odhodu.« <sup>19</sup>Kajti tako govorí Gospod Bog: »Ko te bom naredil [**za**] zapuščeno mesto, podobno mestom, ki niso naseljena; ko bom nadte privedel globino in te bodo pokrile velike vode,

unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; <sup>4</sup>Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. <sup>5</sup>And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I *am* the LORD. <sup>6</sup>For thus saith the Lord GOD; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; <sup>7</sup>Behold, therefore I will stretch out mine hand upon thee, and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

<sup>8</sup>¶ Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah **is** like unto all the heathen; <sup>9</sup>Therefore, behold, I will open the side of Moab from the cities, from his cities **which are** on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, <sup>10</sup>Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. <sup>11</sup>And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

<sup>12</sup>¶ Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; <sup>13</sup>Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. <sup>14</sup>And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

<sup>15</sup>¶ Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiseful heart, to destroy **it** for the old hatred; <sup>16</sup>Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. <sup>17</sup>And I will execute great vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

**26** And it came to pass in the eleventh year, in the first **day** of the month, **that** the word of the Lord came unto me, saying, <sup>2</sup>Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken **that was** the gates of the people: she is turned unto me: I shall be replenished, **now** she is laid waste: <sup>3</sup>Therefore thus saith the Lord GOD; Behold, I **am** against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. <sup>4</sup>And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. <sup>5</sup>It shall be **a place for** the spreading of nets in the midst of the sea: for I have spoken **it**, saith the Lord GOD: and it shall become a spoil to the nations. <sup>6</sup>And her daughters which **are** in the field shall be slain by the sword; and they shall know that I *am* the LORD.

<sup>7</sup>¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. <sup>8</sup>He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. <sup>9</sup>And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. <sup>10</sup>By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. <sup>11</sup>With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. <sup>12</sup>And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. <sup>13</sup>And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. <sup>14</sup>And I will make thee like the top of a rock: thou shalt be **a place** to spread nets upon; thou shalt be built no more: for I the Lord have spoken **it**, saith the Lord GOD.

<sup>15</sup>¶ Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? <sup>16</sup>Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at **every** moment, and be astonished at thee. <sup>17</sup>And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, **that wast** inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it! <sup>18</sup>Now shall the isles tremble in the day of thy fall; yea, the isles that **are** in the sea shall be troubled at thy departure. <sup>19</sup>For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

<sup>20</sup> When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; <sup>21</sup> I will make thee a terror, and thou *shalt be no more*: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

**27** The word of the LORD came again unto me, saying, <sup>2</sup> Now, thou son of man, take up a lamentation for Tyrus; <sup>3</sup> And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty. <sup>4</sup> Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty. <sup>5</sup> They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. <sup>6</sup> Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, *brought* out of the isles of Chittim. <sup>7</sup> Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. <sup>8</sup> The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that were* in thee, were thy pilots. <sup>9</sup> The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. <sup>10</sup> They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. <sup>11</sup> The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. <sup>12</sup> Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs. <sup>13</sup> Javan, Tubal, and Meshech, *they were* thy merchants: they traded the persons of men and vessels of brass in thy market. <sup>14</sup> They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. <sup>15</sup> The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for a present* horns of ivory and ebony. <sup>16</sup> Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. <sup>17</sup> Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. <sup>18</sup> Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. <sup>19</sup> Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, *were* in thy market. <sup>20</sup> Dedan *was* thy merchant in precious clothes for chariots. <sup>21</sup> Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants. <sup>22</sup> The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. <sup>23</sup> Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants. <sup>24</sup> These *were* thy merchants in all sorts of *things*, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. <sup>25</sup> The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

<sup>26</sup> ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. <sup>27</sup> Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. <sup>28</sup> The suburbs shall shake at the sound of the cry of thy pilots. <sup>29</sup> And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land; <sup>30</sup> And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: <sup>31</sup> And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing. <sup>32</sup> And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city* *is* like Tyrus, like the destroyed in the midst of the sea? <sup>33</sup> When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. <sup>34</sup> In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. <sup>35</sup> All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance. <sup>36</sup> The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.

**28** The word of the LORD came again unto me, saying, <sup>2</sup> Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God: <sup>3</sup> Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee: <sup>4</sup> With thy wisdom and with thine understanding thou

<sup>20</sup> ko te bom privedel dol s tistimi, ki se spuščajo v jamo, z ljudstvom iz starih časov in te bodo postavili v spodnje kraje zemlje, na kraje, ki so zapuščeni od davnine, s tistimi, ki gredo dol do Jame, da ne boš naseljen, in jaz bom postavil slavo v deželi živih; <sup>21</sup> naredil te bom strahoto in tebe ne **bo več**. Čeprav te bodo iskali, vendar nikoli več ne boš najden,« govori Gospod Bog.«

**27** Beseda Gospodova je ponovno prišla k meni, rekoč: <sup>2</sup> »Torej ti, cloveški sin, vzdigni žalostinko za Tirom; <sup>3</sup> in reci Tiru: »O ti, ki si postavljen na vhodu morja, *ki si* trgovec ljudstvom na številnih otokih: «Tako govori Gospod Bog: »O Tir, rekel si: »Jaz **sem** popolne lepote.« <sup>4</sup> Tvoje meje *so* v sredi morij, tvoji graditelji so dovršili tvojo lepoto. <sup>5</sup> Vse tvoje *ladiske* deske so naredili iz cipresovega lesa iz Senírja. Vzeli so libanonske cedre, da bi zate naredili jambore. <sup>6</sup> § Iz bašánskih hrastov so naredili tvoja vesla; skupina Ašhúrcev je naredila tvoje klopi *iz* slonovine, *pripeljane* iz kitéjskih otokov. <sup>7</sup> Tanko laneno platno z izvezenim delom iz Egipta je bilo to, kar si razširjala, da bi bilo tvoje jadro; modro in vijolično iz otokov Elišaja, je bilo to, kar te je pokrivalo. <sup>8</sup> Prebivalci Sidóna in Arváda so bili tvoji mornarji. Tvoji modri *možje*, o Tir, *ki* so bili v tebi, so bili tvoji krmari. <sup>9</sup> Gebálski starci in njegovi modri *možje* so bili v tebi tvoji popravljavci razpok. Vse morske ladje s svojimi mornarji so bile v tebi, da so prekupečevali tvoje trgovsko blago. <sup>10</sup> Tisti iz Perzije in iz Luda in iz Puta so bili v tvoji vojski, tvoji bojevniki. V tebi so obešali ščit in čelado; oni kažejo tvojo ljubkost. <sup>11</sup> Možje Arváda, s tvojo vojsko, *so bili* na tvojih zidovih naokoli in Gamádci so bili v tvojih stolpih. Svoje ščite so obešali naokoli po tvojih zidovih; tvojo lepoto so naredili popolno. <sup>12</sup> Taršíš *je bil* tvoj trgovec zaradi razloga množice vseh *vrst* bogastev; s srebrom, žezealom, kositrom in svincem so trgovali na tvojih sejmih. <sup>13</sup> Javán, Tubál in Mešeh so *bili* tvoji trgovci. Trgovali so s cloveškimi osebami in posodami iz brona na tvojem trgu. <sup>14</sup> Tisti iz hiše Togarmá so na tvojih sejmih trgovali s konji, konjeniki in mulami. <sup>15</sup> Možje iz Dedána *so bili* tvoji trgovci, številni otoki *so bili* trgovsko blago tvoje roke, *za* darilo so ti prinašali robove iz slonovine in ebenovino. <sup>16</sup> § Sirija *je bila* tvoj trgovski partner zaradi razloga množičnosti stvari tvoje izdelave. Na tvojih sejmih so se zaposlovali s smaragdi, vijoličnim in izvezenim delom in tankim lanenim plathnom in koraldo in ahatom. <sup>17</sup> Juda in Izraelova dežela *so bili* tvoji trgovci. Trgovali so na tvojem trgu s pšenico iz Miníta in Pannago in medom, oljem in balzamom. <sup>18</sup> Damask *je bil* tvoj trgovski partner v množici stvari tvoje izdelave zaradi množice vseh bogastev; z vinom iz Helbóna in belo volno. <sup>19</sup> Tudi Dán in Javán, ki sta šla sem ter tja, sta se zaposlovala na tvojih sejmih. Svetlo žezealo, kasija in kolmež so bili na tvojem trgu. <sup>20</sup> Dedán *je bil* tvoj trgovec v dragocenih oblačilih za bojne vozove. <sup>21</sup> Arabija in vsi princi Kedárja so se zaposlovali s teboj z jagnjeti, ovni in kozli; v teh *so bili oni* tvoji trgovci. <sup>22</sup> Trgovci iz Sabe in Ramája, oni so *bili* tvoji trgovci. Zaposlovali so se na tvojih sejmih z glavnino izmed vseh dišav in z vsemi dragocenimi kamni in z zlatom. <sup>23</sup> Harán in Kané in Eden, trgovci iz Sabe, Asúrja *in* Kilmáda *so bili* tvoji trgovci. <sup>24</sup> § To *so bili* tvoji trgovci v vseh vrstah *stvari*, v modrih oblačilih in izvezenem delu in v skrinjah bogatega videza, povezanih z vrvicami in narejenimi iz cedre, med tvojim trgovanjem. <sup>25</sup> Ladje iz Taršíša so pele o tebi na tvojem trgu in ti si bil na novo napolnjen in zelo veličastno narejen v sredi morij.

<sup>26</sup> Tvoji veslači so te privedli v velike vode. Vzhodni veter te je zlomil v sredi morij. <sup>27</sup> Tvoja bogastva, tvoji sejmi, tvoji trgovci, tvoji mornarji in tvoji krmari, tvoji popravljavci razpok, zaposlovalci tvojega trgovanja in vsi tvoji bojevniki, ki *so* v tebi in v vsej tvoji skupini, ki *je* v tvoji sredi, bodo padli v sredo morij na dan tvojega propada. <sup>28</sup> Predmestja se bodo tresla ob zvoku krika tvojih krmarjev. <sup>29</sup> In vsi, ki prijemajo veslo, mornarji *in* vsi krmarji morja, bodo prišli dol iz svojih ladij, stali bodo na kopnem; <sup>30</sup> in svojemu glasu bodo povzročili, da bo slišan zoper tebe in grenko bodo jokali in metalni prah na svoje glave in se valjali v pepelu, <sup>31</sup> in zate se bodo naredili popolnoma plešaste in se prepasali z vrečevino in jokali bodo zaradi tebe s srčno grenkovo in *grenko* tarnali. <sup>32</sup> In v svojem tarnanju bodo vzdignili žalostinko za teboj in žalovali nad teboj, rekoč: »Katero *mesto je* podobno Tiru, podobno uničenemu v sredi morja? <sup>33</sup> Ko so tvoje stvari šle naprej iz morij, si sitil mnoga ljudstva, kralje zemlje si obogatil z množico svojih bogastev in od svojega trgovanja. <sup>34</sup> § V času, *ko* boš zlomljen z morji, v globinah voda, bo tvoje trgovsko blago in vsa tvoja druščina padla v tvoji sredi. <sup>35</sup> Vsi prebivalci otokov bodo osupli nad teboj in njihovi kralji bodobole prestrašeni, vznemirjeni bodo na *svojem* obliju. <sup>36</sup> Trgovci med ljudstvom bodo sikali nad teboj; strahota boš in nikoli *več* te ne *bo*.«

**28** Beseda Gospodova je ponovno prišla k meni, rekoč: <sup>2</sup> »Cloveški sin, povej princu Tira: «Tako govori Gospod Bog: »Ker *je* tvoje srce povzdignjeno in si rekel: »Jaz **sem** Bog, sedim *na* Božjem sedežu v sredi morij,« vendar si clovec in ne Bog, čeprav si svoje srce postavljal kakor srce Boga. <sup>3</sup> Glej, modrejši *si* kakor Daniel; ni skrivnosti, ki jo lahko skrijejo pred teboj. <sup>4</sup> S svojo modrostjo in s svojim razumevanjem

si si pridobil bogastva in v svojih zakladnicah si si pridobil zlato in srebro.<sup>5</sup> S svojo veliko modrostjo *in* s svojim preprodajanjem si povečal svoja bogastva in tvoje srce je povzdignjeno zaradi tvojih bogastev.<sup>6</sup> Zato tako govori Gospod Bog: »Ker si svoje srce postavil kakor srce Boga; <sup>7</sup> glej, zato bom nadte privedel tuje, strašne izmed narodov. Svoje meče bodo izvlekti zoper lepoto tvoje modrosti in omadeževali bodo tvoj sijaj.<sup>8</sup> Privedli te bodo dol do jame in umrl boš *[s]* smrtmi *tistih*, *ki so* umorjeni v sredi morij.<sup>9</sup> Ali boš še govoril pred tistim, ki te ubija: »Jaz *sem* Bog?<sup>10</sup> Toda ti *boš* mož in ne Bog, v roki tistega, ki te ubija.<sup>10</sup> Umrl boš s smrtmi neobrezancev, po roki tujev, kajti jaz sem *to* govoril,<sup>11</sup> govori Gospod Bog.«

<sup>11</sup> Poleg tega je prišla k meni Gospodova beseda, rekoč:<sup>12</sup> »Človeški sin, vzdigni žalostinko nad kraljem Tira in mu reci: »Tako govori Gospod Bog: »Ti pečatiš vsoto, poln si modrosti in popoln v lepoti.<sup>13</sup> Bil si v Razu, Božjem vrtu; vsak dragocen kamen *je bil* tvoje pokrivalo: sardij, topaz in diamant, beril, oniks in jaspis, safir, smaragd, granat in zlato. Izdelava tvojih bobničev in tvojih piščali je bila pripravljena v tebi na dan, ko si bil ustvarjen.<sup>14</sup> Ti *si* maziljen kerub, ki zasljanja; in jaz sem te *tako* postavil. Bil si na sveti gori Boga; hodil si gor in dol v sredi ognjenih kamnov.<sup>15</sup> *Bil si* popoln na svojih poteh, od dneva, ko si bil ustvarjen, dokler ni bila v tebi najdena krivičnost.<sup>16</sup> Z množico tvojih trgovanj so tvojo sredo napolnili z nasiljem in si grešil, zato te bom pahnil kot oskrunjenega iz Božje gore in te bom uničil, o zaslanjajoči kerub, iz srede ognjenih kamnov.<sup>17</sup> Tvoje srce se je povzdignilo zaradi tvoje lepote, svojo modrost si izpridel zaradi svojega sijaja. Jaz te bom vrgel na tla, jaz te bom položil pred kralje, da te bodo lahko gledali.<sup>18</sup> Svoja svetisa si omadeževal z množico svojih krivičnosti, s krivičnostjo svojega preprodajanja; zato bom privedel ogenj iz tvoje srede; ta te bo požrl, jaz pa te bom spremenil v pepel na zemlji, pred očmi vseh tistih, ki te gledajo.<sup>19</sup> In tisti, ki te med ljudstvom poznaajo, bodo osupli nad teboj. Strahota boš in nikoli te ne *bo* več.«<sup>20</sup>

<sup>20</sup> Ponovno je prišla k meni Gospodova beseda, rekoč:<sup>21</sup> »Človeški sin, naravnaj svoj obraz proti Sidónu in prerokuj zoper njega<sup>22</sup> ter reci: »Tako govori Gospod Bog: »Glej, zoper tebe *sem*, o Sidón; in proslavljen bom v tvoji sredi in vedeli bodo, da jaz *sem* Gospod, ko bom izvršil sodbe v njem in bom posvečen v njem.<sup>23</sup> Kajti vanj bom poslal kužno bolezen in kri na njegove ulice; in ranjeni bodo sojeni v njegovi sredi z mečem na njem, na vsaki strani; in spoznali bodo, da jaz *sem* Gospod.

<sup>24</sup> In ne bo več bodečega osata nad Izraelovo hišo niti *kakrsnegakoli* bolečega trna od vseh, *ki so* okoli njih, ki so jih prezirali; in spoznali bodo, da jaz *sem* Gospod Bog.<sup>25</sup> Tako govori Gospod Bog: »Ko bom Izraelovo hišo zbral izmed ljudstev, med katere so razkropljeni in bom posvečen v njih v očeh pogonov, potem bodo prebivali v svoji deželi, ki sem jo dal svojemu služabniku Jakobu.<sup>26</sup> In v njej bodo varno prebivali in gradili bodo hiše in sadili vinograde; da, prebivali bodo zaupanjem, ko izvršim sodbe nad vsemi tistimi, ki jih prezirajo naokoli njih; in spoznali bodo, da jaz *sem* Gospod, njihov Bog.«<sup>27</sup>

**29** V desetem letu, v desetem *mesecu*, na dvanaštji *dan* meseca je prišla k meni Gospodova beseda, rekoč:<sup>2</sup> »Človeški sin, naravnaj svoj obraz proti faraonu, egiptovskemu kralju in prerokuj zoper njega in zoper ves Egipt.<sup>3</sup> Govori in reci: »Tako govori Gospod Bog: »Glej, jaz *sem* zoper tebe, faraon, egiptovski kralj, veliki zmaj, ki ležiš v sredi svojih rek, ki praviš: »Moja reka *je* moja lastna in naredil sem *jo* zase.«<sup>4</sup> Toda dal ti bom kavkle v tvoje čeljusti in ribam tvojih rek bom povzročil, da se prilepijo na tvoje luskine in izvlekel te bom iz srede tvojih rek in vse ribe tvojih rek se bodo prilepile na tvoje luskine.<sup>5</sup> In pustil te bom *vreci* v divjino, tebe in vse ribe tvojih rek. Padel boš na odprtja polja; ne boš zbljžan niti ne zbran. Dal sem te za hrano poljskim živalim in perjadi neba.<sup>6</sup> In vsi prebivalci Egipta bodo spoznali, da jaz *sem* Gospod, ker so bili trstična palica za Izraelovo hišo.<sup>7</sup> Kadar so te prijeli za tvojo roko, si se zlomil in raztrgal vso njihovo ramo, in ko so se oprli nate, si se zlomil in storil, da vsa njihova ledja odrevenijo.«<sup>8</sup>

<sup>8</sup> Zato tako govori Gospod Bog: »Glej, nadte bom privedel meč in iz tebi iztrebil človeka in žival.<sup>9</sup> In egiptovska dežela bo zapusčena in opustošena; in spoznali bodo, da jaz *sem* Gospod, ker je rekel: »Reka *je* moja in jaz *sem* jo naredil.<sup>10</sup> Glej, zato *sem* zoper tebe in zoper tvoje reke in egiptovska dežela bom naredil popolnoma opustošeno *in* zapusčeno od Siénskega stolpa celo do meje Etiopije.<sup>11</sup> Skoznjo ne bo šlo nobeno človeško stopalo niti ne bo šlo skozi živalsko stopalo niti širideset let ne bo naseljena.<sup>12</sup> In egiptovska dežela bom naredil zapusčeno v sredi pokrajin, *ki so* zapusčene in njena mesta, med mestni, *ki so* opustošena, bodo zapusčena širideset let in Egiptčane bom razkropil med narode in jih razpodil po pokrajinah.«

hast gotten thee riches, and hast gotten gold and silver into thy treasures:<sup>5</sup> By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:<sup>6</sup> Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;<sup>7</sup> Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.<sup>8</sup> They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.<sup>9</sup> Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that slayeth thee.<sup>10</sup> Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

<sup>11</sup> ¶ Moreover the word of the LORD came unto me, saying,<sup>12</sup> Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.<sup>13</sup> Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.<sup>14</sup> Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.<sup>15</sup> Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.<sup>16</sup> By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.<sup>17</sup> Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.<sup>18</sup> Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.<sup>19</sup> All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt thou be* any more.

<sup>20</sup> ¶ Again the word of the LORD came unto me, saying,<sup>21</sup> Son of man, set thy face against Zidon, and prophesy against it,<sup>22</sup> And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.<sup>23</sup> For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

<sup>24</sup> ¶ And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.<sup>25</sup> Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.<sup>26</sup> And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their God.

**29** In the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,<sup>2</sup> Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:<sup>3</sup> Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.<sup>4</sup> But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.<sup>5</sup> And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.<sup>6</sup> And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of reed to the house of Israel.<sup>7</sup> When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

<sup>8</sup> ¶ Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.<sup>9</sup> And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.<sup>10</sup> Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.<sup>11</sup> No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.<sup>12</sup> And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

<sup>13</sup> ¶ Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered: <sup>14</sup> And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. <sup>15</sup> It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. <sup>16</sup> And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

<sup>17</sup> ¶ And it came to pass in the seven and twentieth year, in the first **month**, in the first **day** of the month, the word of the LORD came unto me, saying, <sup>18</sup> Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head **was** made bald, and every shoulder **was** peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: <sup>19</sup> Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. <sup>20</sup> I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

<sup>21</sup> ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

**30** The word of the LORD came again unto me, saying, <sup>2</sup> Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day! <sup>3</sup> For the day **is** near, even the day of the LORD **is** near, a cloudy day; it shall be the time of the heathen. <sup>4</sup> And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. <sup>5</sup> Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. <sup>6</sup> Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD. <sup>7</sup> And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted. <sup>8</sup> And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed. <sup>9</sup> In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. <sup>10</sup> Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. <sup>11</sup> He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. <sup>12</sup> And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken *it*. <sup>13</sup> Thus saith the Lord GOD; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. <sup>14</sup> And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. <sup>15</sup> And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. <sup>16</sup> And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily. <sup>17</sup> The young men of Aven and of Pi-beseth shall fall by the sword: and these *cities* shall go into captivity. <sup>18</sup> At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. <sup>19</sup> Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

<sup>20</sup> ¶ And it came to pass in the eleventh year, in the first **month**, in the seventh **day** of the month, **that** the word of the LORD came unto me, saying, <sup>21</sup> Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. <sup>22</sup> Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. <sup>23</sup> And I will scatter the Egyptians among the nations, and will disperse them through the countries. <sup>24</sup> And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded **man**. <sup>25</sup> But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. <sup>26</sup> And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

**31** And it came to pass in the eleventh year, in the third **month**, in the first **day** of the month, **that** the word of the LORD came unto me, saying, <sup>2</sup> Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

<sup>3</sup> ¶ Behold, the Assyrian **was** a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. <sup>4</sup> The waters made him great, the deep set him up on high

<sup>13</sup> Vendat tako govori Gospod Bog: »Ob koncu širidesetih let bom zbral Egipčane izmed ljudstev, kamor so bili razkropljeni, <sup>14</sup> in ponovno bom privedel ujetništvo Egipta in povzročil jim bom, da se vrnejo v deželo Patrós, v deželo svojega prebivališča; in tam bodo nizko kraljestvo. <sup>15</sup> To bo najnižje izmed kraljestev niti se ne bo več povzdigovalo nad narodi, kajti jaz jih bom zmanjšal, da ne bodo več vladali nad narodi. <sup>16</sup> In le-to ne bo več zaupanje Izraelove hiše, ki v spomin prinaša **njihovo** krivičnost, ko bodo gledali za njimi, toda spoznali bodo, da jaz **sem** Gospod Bog.«

<sup>17</sup> Pripetilo se je v sedemindvajsetem letu, v prvem **meseču**, na prvi **dan** meseca, **[da]** je prišla k meni Gospodova beseda, rekoč: <sup>18</sup> »Človeški sin, babilonski kralj Nebukadnezar je svoji vojski storil, da služi sijajno službo zoper Tir. Vsaka glava **je bila** narejena plešasto in vsaka rama **je bila** oluščena, vendat ni imel nobenih placič niti njegova vojska za Tir, za službo, ki jo je opravil zoper njega. <sup>19</sup> Zato tako govori Gospod Bog: »Glej, egyptovsko deželo bom dal Nebukadnezaru, babilonskemu kralju; in on bo zajel njeno množico in vzel njeno ukradeno blago in vzel njen plen; in to bodo plačila za njegovo vojsko. <sup>20</sup> Izročil sem mu egyptovsko deželo **za** njegov trud, s katerim je služil zoper njo, ker so delati zame,« govori Gospod Bog.

<sup>21</sup> »Na tisti dan bom rogu Izraelove hiše povzročil, da vzbrsti in jaz ti bom dal odprtje ust v njihovi sredi, in spoznali bodo, da jaz **sem** Gospod.«

**30** Beseda Gospodova je ponovno prišla k meni, rekoč: <sup>2</sup> »Človeški sin, prerokuj in reci: »Tako govori Gospod Bog: »Tulite: »Dan, vreden gorja!« <sup>3</sup> Kajti dan **je** blizu, celo Gospodov dan **je** blizu, oblačen dan; to bo čas pogonov. <sup>4</sup> Meč bo prišel nad Egipt in velika bolečina bo v Etiopiji, ko bodo umorjeni padli v Egiptu in bodo proč odpeljali njegovo množico in njegovi temelji bodo zrušeni. <sup>5</sup> § Etiopija, Libija in Ludéja in vsa pomešana ljudstva in Kub in možje dežele, ki je v zavezi, bodo z njimi padli pod mečem. <sup>6</sup> Tako govori Gospod: »Tudi tisti, ki podpirajo Egipt, bodo padli; in ponos njegove oblasti se bo zrušil. Od sienskega stolpa bodo v njem padli pod mečem,« govori Gospod Bog. <sup>7</sup> »In opustošeni bodo v sredi dežel, **ki so** opustošene in njegova mesta bodo v sredi mest, **ki so** opustošena. <sup>8</sup> In spoznali bodo, da jaz **sem** Gospod, ko sem dal ogenj v Egipt in **ko** bodo vsi njegovi pomočniki uničeni. <sup>9</sup> Na tisti dan bodo poslanci šli pred meno na ladjah, da prestrašijo brezskrbne Etiopce in velika bolečina bo prisla nadnje, kakor na dan Egipta, kajti, glej, ta prihaja. <sup>10</sup> Tako govori Gospod Bog: »Tudi egyptovski množici bom storil, da odneha po roki babilonskega kralja Nebukadnezara. <sup>11</sup> On in njegovo ljudstvo z njim, strašni izmed narodov, bodo privedeni, da uničijo deželo in svoje meče bodo izvlekli zoper Egipt in deželo napolnili z umorjenimi. <sup>12</sup> § Posušil bom reke in deželo prodal v roko zlobnega, in deželo in vse kar je v njej bom naredil opustošenje po roki tujcev. Jaz, Gospod sem **to** govoril.« <sup>13</sup> Tako govori Gospod Bog: »Prav tako bom uničil malike in **njihovim** podobam bom povzročil, da bodo izginile iz Nofa; in tam ne bo nič več princa iz egyptovske dežele, in na egyptovsko deželo bom položil strah. <sup>14</sup> Patrós bom naredil zapuščen in prižgal bom ogenj na Coanu in izvršil bom sodbe v Noju. <sup>15</sup> In svojo razjarjenost bom izlil nad Sin, moč Egipta; in iztrebil bom množico iz Noja. <sup>16</sup> Zanetil bom ogenj v Egiptu. Sin bo imel veliko bolečino in No bo raztrgan in Nof **bo imel** dnevne tegobe. <sup>17</sup> Mladenci iz Avena in iz Pi Beseta bodo padli pod mečem, in ta **mesta** bodo šla v ujetništvo. <sup>18</sup> Tudi v Tahpanhésu bo dan otemnel, ko bom tam zlomil egyptovske jarme, in pomp njegove moči bo prenehal v njem. Kar se tiče njega, oblak ga bo pokril in njegove hčere bodo šle v ujetništvo. <sup>19</sup> Tako bom izvršil sodbe v Egiptu, in spoznali bodo, da jaz **sem** Gospod.«

<sup>20</sup> In pripetilo se je v enajstem letu, v prvem **meseču**, na sedmi **dan** meseca, **[da]** je prišla k meni Gospodova beseda, rekoč: <sup>21</sup> »Človeški sin zlomil sem laket faraonu, egyptovskemu kralju; in glej, ta ne bo obvezan, da bil ozdravljen, da položi povoj, da ga poveže, da ga naredi močnega za držanje meča. <sup>22</sup> Zato tako govori Gospod Bog: »Glej jaz **sem** zoper faraona, egyptovskega kralja in zlomil bom njegova lakta, zdravega in tistega, ki je bil zlomljen; in storil bom, da iz njegove roke pade meč. <sup>23</sup> Egipčane bom razkropil med narode in jih razpolil po deželah. <sup>24</sup> Okrepil pa bom lakte babilonskega kralja in njegovo roko položim svoj meč. Toda faraonova lakta bom zlomil in pred njim bo stokal s stokanjem smrtno ranjenega **moža**. <sup>25</sup> Toda okrepil bom lakta babilonskega kralja, faraonova lakta pa bosta upadla in spoznali bodo, da jaz **sem** Gospod, ko bom svoj meč položil v roko babilonskega kralja in iztegnil ga bo nad egyptovsko deželo. <sup>26</sup> In Egipčane bom razkropil med narode in jih razpolil med dežele; in spoznali bodo, da jaz **sem** Gospod.«

**31** In pripetilo se je v enajstem letu, v tretjem **meseču**, na prvi **dan** meseca, **[da]** je prišla k meni Gospodova beseda, rekoč: <sup>2</sup> »Človeški sin, spregovori faraonu, egyptovskemu kralju in njegovi množici: »Komu si podoben v svoji veličini?«

<sup>3</sup> Glej, Asirec **je bil** cedra na Libanonu, z lepimi mladikami in s senčnato kopreno in visoke rasti; in njegov vrh je bil med debelimi vejami. <sup>4</sup> Vode so ga naredile velikega, globina ga je s svojimi rekami,

ki tečejo naokoli njegovih rastlin, postavila gor na višavo in pošiljala ven svoje majhne reke do vseh poljskih dreves. <sup>5</sup> Zatorej je bila njegova višina povišana nad vsa poljska drevesa in njegove veje so bile pomnožene in njegove mladike so postale dolge zaradi obilice voda, ko je poganjal. <sup>6</sup> Vsa perjad neba je naredila svoja gnezda v njegovih vejah in pod njegovimi mladikami so vse živali polja kotile svoje mlade in pod njegovo senco so prebivali vsi veliki narodi. <sup>7</sup> Tako je bil lep v svoji veličini, v dolžini svojih mladik, kajti njegova korenina je bila ob velikih vodah. <sup>8</sup> Cedre in Božjem vrtu ga niso mogle skriti. Ciprese niso bile podobne njegovim vejam in kostanjeva drevesa niso bila podobna njegovim mladikam; niti katerokoli drevo v Božjem vrtu ni bilo podobno njemu v njegovi lepoti. <sup>9</sup> Naredil sem ga lepega z množico njegovih mladik, tako da so mu vsa edenska drevesa, ki so **bila** v Božjem vrtu, zavidala.«

<sup>10</sup> Zato tako govori Gospod Bog: »Ker si se povzdigoval na višino in je svoj vrh poganjal med debelimi vejami in je njegovo srce povzdignjeno na njegovo višino; <sup>11</sup> zato sem ga izročil v roko mogočnega izmed poganov; zagotovo bo obračunal z njim. Ven sem ga izgnal zaradi njegove zlobnosti. <sup>12</sup> In tujci, strašni izmed narodov, so ga odrezali in ga zapustili. Po gorah in po vseh dolinah so padle njegove mladike in njegove veje so zlomljene ob vseh rekah dežele; in vsa ljudstva zemlje so šla dol iz njegove sence in ga zapustila. <sup>13</sup> Na njegovem uničenju bo ostala vsa perjad neba in vse živali polja bodo na njegovih mladikah, <sup>14</sup> z namenom, da se nobeno izmed vseh dreves ob vodah ne bo povzdigovalo zaradi svoje višine niti svojega vrha poganjalo med debele veje niti ne bodo njihova drevesa stala na njihovi višini, vsa, ki piyejo vodo, kajti vsa so izročena smrți, k spodnjim delom zemlje, v sredo človeških otrok, s tistimi, ki gredo dol k jami.« <sup>15</sup> Tako govori Gospod Bog: »Na dan, ko je šel dol do groba, sem povzročil žalovanje. Zanj sem pokril globino in omejil njegove tokove in velike vode so bile ustavljenе. Libanon sem storil, da je žaloval za njim in vsa poljska drevesa so medlela zaradi njega. <sup>16</sup> Narodom sem storil, da se tresejo ob zvoku njegovega padca, ko sem ga vrgel dol do pekla, s tistimi, ki se spuščajo v jamo, in vsa edenska drevesa, izbrana in najboljša iz Libanona, vsa, ki piyejo vodo, bodo potolažena v spodnjih delih zemlje. <sup>17</sup> Tudi oni so z njim odšli dol v pekel, k **tistim, ki so** umorjeni z mečem; in **tisti, ki so bili** njegov laket, **ki so** prebivali pod njegovom senco v sredi narodov.

<sup>18</sup> Komu si ti tako podoben v slavi in v veličini med edenskimi drevesi? Vendar boš z edenskimi drevesi priveden dol v spodnje dele zemlje. Ležal boš v sredi neobrezancev, s **tistimi, ki so** umorjeni z mečem. To je faraon in vsa njegova množica,« govori Gospod Bog.«

**32** In pripetilo se je v dvanajstem letu, v dvanajstem mesecu, na <sup>2</sup> prvi **dan** meseca, **da** je prišla k meni Gospodova beseda, rekoč: »Človeški sin, vzdigni žalostinko za faraonom, egiptovskim kraljem in mu reci: »Podoben si mlademu levu izmed narodov in ti **si** kakor kit v morjih, in prihajaš naprej s svojimi rekami in s svojimi stopali burkaš vode in usmrjavaš njihove reke.« <sup>3</sup> Tako govori Gospod Bog: »Zato bom nad teboj razprostrl svojo mrežo s spremstvom mnogih ljudstev; in privedli te bodo gor v mojo mrežo. <sup>4</sup> Potem te bom pustil na deželi, vrgel te bom naprej na odprto polje in vsej perjadi neba bom povzročil, da ostanejo na tebi in s teboj bom nasilil živali celotne zemlje. <sup>5</sup> In twoje meso bom položil na gore in s twojo višino napolnil doline. <sup>6</sup> Tudi s twojo krvjo bom namočil deželo, v kateri plavaš, **celo** do gora; in reke te bodo polne. <sup>7</sup> Ko te bom ugasnili, bom pokril nebo in zatemnil zvezde; sonce bom pokril z oblakom in luna ne bo dajala svoje svetlobe. <sup>8</sup> Vse svetle luči neba nad teboj bom otemnil in postavil temo nad twojo deželo,« govori Gospod Bog. <sup>9</sup> Prav tako bom dražil srca mnogih ljudi, ko bom med narode privedel twoje uničenje, v deželi, ki jih nisi poznal. <sup>10</sup> Da, naredil bom, da bodo mnoga ljudstva osupla nad teboj in njihovi kralji bodo strašno prestrašeni zaradi tebe, ko bom pred njimi vihtel svoj meč; in trepetali bodo ob **vsakem** trenutku, vsak človek za svoje lastno življenje, na dan twojega padca.«

<sup>11</sup> Kajti tako govori Gospod Bog: »Meč babilonskega kralja bo prišel nadte. <sup>12</sup> Z meči mogočnega bom twoji množici povzročil, da pade, strašni izmed narodov, vsi izmed njih, in oplenili bodo pomp Egipta in vsa njegova množica bo uničena. <sup>13</sup> Prav tako bom uničil tudi vse njegove živali, ki so poleg velikih vodá. Niti jih ne bo več vznemirjalo človeško stopalo niti jih ne bodo vznemirjala kopita živine. <sup>14</sup> Potem bom njihove vode naredil globoke in njihovim rekam povzročil, da tečejo kakor olje,« govori Gospod Bog. <sup>15</sup> Ko bom egiptovsko deželo naredil zapuščeno in bo dežela oropana tega, česar je bila polna, ko bom udaril vse tiste, ki prebivajo tam, takrat bodo vedeli, da jaz **sem** Gospod. <sup>16</sup> To **je** žalostinka, s katero ga bodo objokovali. Hčere narodov ga bodo objokovale. Žalovali bodo za njim, **celo** za Egiptom in za vso njegovo množico,« govori Gospod Bog.«

<sup>17</sup> In prav tako se je pripetilo v dvanajstem letu, na petnajsti **dan** meseca, **da** je k meni prišla Gospodova beseda, rekoč: <sup>18</sup> »Človeški sin, tarnaj za egiptovsko množico in vrzi jo dol, **celo** njo in hčere

with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. <sup>5</sup> Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. <sup>6</sup> All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. <sup>7</sup> Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. <sup>8</sup> The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. <sup>9</sup> I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

<sup>10</sup> ¶ Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; <sup>11</sup> I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. <sup>12</sup> And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. <sup>13</sup> Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: <sup>14</sup> To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. <sup>15</sup> Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. <sup>16</sup> I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. <sup>17</sup> They also went down into hell with him unto *them that be* slain by the sword; and *they that were* his arm, *that dwelt* under his shadow in the midst of the heathen.

<sup>18</sup> ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

**32** And it came to pass in the twelfth year, in the twelfth month, in the first <sup>2</sup> day of the month, **that** the word of the LORD came unto me, saying, <sup>2</sup> Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou **art** as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. <sup>3</sup> Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. <sup>4</sup> Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. <sup>5</sup> And I will lay thy flesh upon the mountains, and fill the valleys with thy height. <sup>6</sup> I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee. <sup>7</sup> And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. <sup>8</sup> All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD. <sup>9</sup> I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. <sup>10</sup> Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

<sup>11</sup> ¶ For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee. <sup>12</sup> By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. <sup>13</sup> I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. <sup>14</sup> Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD. <sup>15</sup> When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I **am** the LORD. <sup>16</sup> This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord GOD.

<sup>17</sup> ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, **that** the word of the LORD came unto me, saying, <sup>18</sup> Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the

famous nations, unto the nether parts of the earth, with them that go down into the pit.<sup>19</sup> Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.<sup>20</sup> They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword: draw her and all her multitudes.<sup>21</sup> The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.<sup>22</sup> Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:<sup>23</sup> Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.<sup>24</sup> There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.<sup>25</sup> They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.<sup>26</sup> There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.<sup>27</sup> And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.<sup>28</sup> Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.<sup>29</sup> There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.<sup>30</sup> There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.<sup>31</sup> Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord GOD.<sup>32</sup> For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD.

**33** Again the word of the LORD came unto me, saying,<sup>2</sup> Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: <sup>3</sup> If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;<sup>4</sup> Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.<sup>5</sup> He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.<sup>6</sup> But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

<sup>7</sup> ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.<sup>8</sup> When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.<sup>9</sup> Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

<sup>10</sup> Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?<sup>11</sup> Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?<sup>12</sup> Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.<sup>13</sup> When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.<sup>14</sup> Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;<sup>15</sup> If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.<sup>16</sup> None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

<sup>17</sup> ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.<sup>18</sup> When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.<sup>19</sup> But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

slavnih narodov, v spodnje dele zemlje, s tistimi, ki gredo dol v jamo.

<sup>19</sup> Koga prekaša v lepoti? Pojni dol in bodi položen z neobrezanimi.<sup>20</sup> Padli bodo v sredo *tistih, ki so* umorjeni z mečem. Izročen je meču. Potegni njega in vse njegove množice.<sup>21</sup> Močni izmed mogočnih mu bodo govorili iz srede pekla s tistimi, ki mu pomagajo. Odšli so dol, ležijo neobrezani, umorjeni z mečem.<sup>22</sup> Tam *je* Asúr in vse njegovo spremstvo. Njegovi grobovi *so* okoli njega, vsi izmed njih umorjeni, padli pod mečem,<sup>23</sup> katerih grobovi so postavljeni ob straneh jame in njegovo spremstvo je naokoli njegovega groba; vsi izmed njih umorjeni, padli pod mečem, ki so povzročili strahoto v deželi živih.

<sup>24</sup> Tam *je* Elám in vsa njegova množica naokoli njegovega groba, vsi izmed njih umorjeni, padli pod mečem, ki so neobrezani odšli dol, v spodnje dele zemlje, ki so povzročili njihovo strahoto v deželi živih; vendar so nosili svojo sramoto s tistimi, ki gredo dol v jamo.

<sup>25</sup> Pripravili so mu posteljo v sredi umorjenih, z vso njegovo množico. Njegovi grobovi *so* okoli njega; vsi izmed njih neobrezani, umorjeni z mečem. Čeprav je bila njihova strahota storjena v deželi živih, so vendar nosili svojo sramoto s tistimi, ki gredo dol v jamo. Položen je v sredo tistih, *ki so* umorjeni.<sup>26</sup> Tam *je* Meše, Tubál in vsa njegova množica. Njegovi grobovi *so* okoli njega; vsi izmed njih neobrezani, umorjeni z mečem, četudi so svojo strahoto povzročali v deželi živih.

<sup>27</sup> Ne bodo ležali z mogočnimi, *ki so* padli od neobrezancev, ki so odšli dol k peklu z njihovimi bojnimi orožji. Njihove meče so položili pod njihove glave, toda njihove krivičnosti bodo na njihovih kosteh, čeprav *so bili* strahota mogočnih v deželi živih.<sup>28</sup> Da, zlomljen boš v sredi neobrezancev in ležal boš s *tistimi, ki so* umorjeni z mečem.<sup>29</sup> Tam *je* Edóm, njegovi kralji in vsi njegovi princi, ki so s svojo močjo položeni od tistih, ki so bili umorjeni z mečem. Ležali bodo z neobrezanimi in s tistimi, ki gredo dol v jamo.<sup>30</sup> Tam *bodo* princi iz severa, vsi izmed njih in vsi Sidónci, ki so odšli dol z umorjenimi; s svojo strahoto se sramujejo svoje moči; in ležijo neobrezani, s *tistimi, ki so* umorjeni z mečem in svojo sramoto nosijo s tistimi, ki gredo dol v jamo.<sup>31</sup> Faraon jih bo videl in potolažen bo nad vso njegovo množico, *celó* farao in vsa njegova vojska, umorjena z mečem, govori Gospod Bog.<sup>32</sup> Kajti povzročil sem svojo strahoto v deželi živih in položen bo v sredi neobrezancev, s *tistimi, ki so* umorjeni z mečem, *celó* farao in vsa njegova množica, govori Gospod Bog.<sup>33</sup>

Ponovno je prišla k meni Gospodova beseda, rekoč:<sup>2</sup> »Človeški sin, spregovori otrokom svojega ljudstva in jim reci: ›Ko privедem meč nad deželo, če ljudstvo dežele vzame človeka iz svojih obal in ga postavi za svojega stražarja. <sup>3</sup> Če ta zatrobi na šofar in posvari ljudstvo, kadar vidi nad deželo prihajati meč; <sup>4</sup> potem kdorkoli sliši zvok šofarja in ne sprejme svarila; če pride meč in ga vzame, bo njegova kri na njegovi lastni glavi. <sup>5</sup> Slišal je zvok šofarja in ni sprejel svarila; njegova kri bo nad njim. Toda kdor sprejme svarilo, bo rešil svojo dušo. <sup>6</sup> Toda če stražar vidi prihajati meč, pa ne zatrobi na šofar in ljudstvo ni posvarjeno, če pride meč in vzame *kateregakoli* človeka izmed njih, je ta odvzet v svoji krivičnosti; toda njegovo kri bom zahteval iz stražarjeve roke.

<sup>7</sup> Tako sem tebe, o človeški sin, postavil [*za*] stražarja Izraelovi hiši; zato boš slišal besedo pri mojih ustih in jih posvaril v mojem imenu.

<sup>8</sup> Ko rečem zlobnemu: ›O zlobni človek, zagotovo boš umrl; če ne spregovoriš, da zlobnega posvariš pred njegovo potjo, bo ta zloben človek umrl v svoji krivičnosti, toda njegovo kri bom zahteval pri twoji roki. <sup>9</sup> Vendar, če posvariš zlobnega o njegovi poti, da se odvrne od nje; če se ta ne odvrne iz svoje poti, bo umrl v svoji krivičnosti; toda ti si rešil svojo dušo.

<sup>10</sup> Zato, o ti, človeški sin, spregovori Izraelovi hiši: ›Tako gorovite,

rekoč: ›Če so naši prestopki in naši grehi nad nami in v njih hiramo, kako bi potem živel?‹ <sup>11</sup> Reci jim: ›Kakor jaz živim,‹ govori Gospod Bog, ›nobenega zadovoljstva nimam v smrti zlobnega; temveč, da se zlobni odvrne od svoje poti in živi. Obrnite se, obrnite se od svojih zlih poti; kajti zakaj hočete umreti, o hiša Izraelova?‹ <sup>12</sup> Zato ti, človeški sin, reci otrokom svojega ljudstva: ›Pravičnost pravičnega ga ne bo resila na dan njegovega prestopka. Glede zlobnosti zlobnega, on s tem ne bo padel na dan, ko se je obrne od svoje zlobnosti; niti pravični ne bo zmožen živeti po svoji pravičnosti na dan, ko greši. <sup>13</sup> Ko bom rekel pravičnemu, da bo zagotovo živel; če ta zaupa svoji lastni pravičnosti in zgreši krivičnost, se vse njegove pravičnosti ne bo spominjalo; toda zaradi svoje krivičnosti, ki jo je zgrešil, bo zaradi nje umrl. <sup>14</sup> Ponovno, kadar rečem zlobnemu: ›Ti boš zagotovo umrl; če se ta obrne od svojega greha in dela to, kar je zakonito in pravilno; <sup>15</sup> če zlobni povrne jamstvo, ponovno da, kar je naropal, se ravna po zakonih življenja, brez da bi zgrešil krivičnost; zagotovo bo živel, ne bo umrl. <sup>16</sup> Nobeden izmed njegovih grehov, ki jih je zgrešil, mu ne bo omenjen. Storil je to, kar je zakonito in pravilno; zagotovo bo živel. <sup>17</sup> Vendar otroci tvojega ljudstva pravijo: ›Gospodova pot ni enakovredna.‹ Toda kar se tiče njih, njihova pot ni enakovredna.

<sup>18</sup> Ko se pravični obrne od svoje pravičnosti in grešno zgreši krivičnost, bo s tem torej umrl. <sup>19</sup> Toda če se zlobni odvrne od svoje zlobnosti in počne to, kar je zakonito in pravilno, bo s tem živel.

<sup>20</sup> Vendar vi pravite: »Gospodova pot ni enakovredna. O vi, hiša Izraelova, vsakogar bom sodil po njegovih poteh.«<sup>21</sup>

<sup>21</sup> In pripetilo se je v dvanajstem letu našega ujetništva, v desetem mesecu, na peti dan meseca, da je tisti, ki je pobegnil iz [prestolnice] Jeruzalem, prišel k meni, rekoč: »Mesto je udarjeno.« <sup>22</sup> Torej Gospodova roka je bila nad menoj zvečer, prej, preden je prišel ta, ki je pobegnil. Odpril je moja usta, dokler ni oni zjutraj prišeli k meni; in moja usta so bila odprtja in nisem bil več nem. <sup>23</sup> Potem je prišla k meni Gospodova beseda, rekoč: <sup>24</sup> »Človeški sin, tisti, ki poseljujejo opustošenosti dežele Izrael, govorijo, rekoč: »Abraham je bil eden in on je podedoval deželo, toda nas je mnogo. Dežela nam je dana v dedičino.« <sup>25</sup> Zato jim reci: »Tako govoriti Gospod Bog: »Kakor jaz živim, zagotovo bodo tisti, ki so v opustošenostih, padli pod mečem in kdor je na odprttem polju, ga bom izročil živalim, da bo požrt in tisti, ki so v utrbah in votlinah, bodo umrli od kužne bolezni. <sup>28</sup> Kajti jaz bom deželo naredil najbolj zapuščeno in pomp njene moči bo prenehala; in gore Izraelove bodo zapuščene, da nihče ne bo šel čeznje. <sup>29</sup> Potem bodo vedeli, da jaz sem Gospod, ko sem deželo naredil najbolj zapuščeno zaradi vseh njihovih ogabnosti, ki so jih zagneti.«

<sup>30</sup> Tudi ti, človeški sin, otroci twojega ljudstva še vedno govorijo zoper tebe pri zidovih in vratih hiš drugemu govorijo, vsak svojemu bratu, rekoč: »Pridi, prosim te in poslušaj kakšna je beseda, ki prihaja od Gospoda.« <sup>31</sup> In k tebi pridejo kakor prihajo ljudje in sedijo pred teboj kakor moje ljudstvo in slišijo twoje besede, toda nočejo jih izpolnjevati, kajti s svojimi ustmi so pokazali mnogo ljubezni, toda njihovo srce gre za njihovo pohlepnostjo. <sup>32</sup> In, glej, ti si jim kakor zelo očarljiva pesem nekoga, ki ima prijeten glas in lahko dobro igra na glasbilo, kajti slišijo twoje besede, toda po njih se ne ravnajo. <sup>33</sup> In ko se to zgodi (glej, to bo prišlo), potem bodo vedeli, da je bil med njimi prerok.«

**34** In k meni je prišla Gospodova beseda, rekoč: <sup>2</sup> »Človeški sin preročuj proti Izraelovim pastirjem, preročuj in jim reci: »Tako govoriti Gospod Bog pastirjem: »Gorje bodi Izraelovim pastirjem, ki pasejo same sebe! Ali naj ne bi pastirji pasli trop? <sup>3</sup> Jeste tolčo in se oblačite z volno, koljete tiste, ki so rejeni, toda tropa ne pasete. <sup>4</sup> Bolnih niste krepili, niti niste zdravili to, kar je bilo bolno, niti niste povezali to, kar je bilo zlomljeno, niti niste ponovno privedli tega, kar je bilo odpeljano, niti niste iskali tega, kar je bilo izgubljeno; temveč ste jim vladali s silo in s krutostjo. <sup>5</sup> In bili so razkropljeni, ker tam ni pastirja. In ko so bili razkropljeni, so postali hrana vsem živalim polja. <sup>6</sup> Moje ovce so tavale po vseh gorah in na vsakem visokem hribu; da, moj trop je bil razkropljen po vsem obličju zemlje in nihče ni preiskoval ali iskal za njimi.«

<sup>7</sup> Zato, vi pastirji, poslušajte Gospodovo besedo: <sup>8</sup> »Kakor jaz živim, govoriti Gospod Bog, »zagotovo, ker je moj trop postal plen in je moj trop postal hrana vsaki divji živali polja, ker tam ni bilo pastirja niti moji pastirji niso iskali za mojim tropom, temveč so pastirji pasli same sebe in niso pasli mojega tropa; <sup>9</sup> zato, o vi pastirji, poslušajte Gospodovo besedo. <sup>10</sup> Tako govoriti Gospod Bog: »Glejte, jaz sem proti pastirjem; in svoj trop bom zahteval iz njihove roke in jim povzročil, da prenehajo pasti trop; niti pastirji ne bodo več pasli same sebe; kajti svoj trop bom osvobodil iz njihovih ust, da ne bodo več hrana zanje.«

<sup>11</sup> Kajti tako govoriti Gospod Bog: »Glejte, jaz, celo jaz, bom tako iskal svoje ovce, kot jih poiskal. <sup>12</sup> Kakor pastir išče svoj trop na dan, ko je med svojimi ovcam, ki so razkropljene; tako bom poiskal svoje ovce in osvobodil jih bom iz vseh krajev, kamor so bile razkropljene na oblačen in temaćen dan. <sup>13</sup> In jaz jih bom privedel izmed ljudstva in jih zbral izmed dežel in jih privedel k njihovi lastni deželi in jih pasel na Izraelovih gorah, poleg rek in po vseh naseljenih krajih dežele. <sup>14</sup> Pasel jih bom na dobrem pašniku in na visokih Izraelovih gorah bo njihova staja. Tam bodo ležale v dobrini staji in pasle se bodo na obilnem pašniku na Izraelovih gorah. <sup>15</sup> Jaz bom pasel svoj trop in povzročil jim bom, da se uležejo,« govoriti Gospod Bog. <sup>16</sup> Iskal bom tisto, kar je bilo izgubljeno in ponovno privedel to, kar je bilo odvedeno stran in povezal bom to, kar je bilo zlomljeno in okrepil to, kar je bilo bolno. Toda uničil bom debelo in močno; jaz jih bom pasel s sodbo.

<sup>17</sup> Glede vas pa, o moj trop, tako govoriti Gospod Bog: »Glejte, jaz sodim med živino in živino, med ovni in kozli. <sup>18</sup> Ali se vam zdi majhna stvar, da ste pojedli dobro pašo, toda s svojimi stopali morate pomendrati preostanek vaših pašnikov? In da ste pili od globokih vodá, toda preostanek morate zapacati s svojimi stopali? <sup>19</sup> In glede mojega tropa, jedo to, kar ste potepitali s svojimi stopali; in pijejo to, kar ste zapacali s svojimi stopali.«

<sup>20</sup> Zato jim tako govoriti Gospod Bog: »Glejte, jaz, celo jaz, bom sodil med debelo živino in med suho živino. <sup>21</sup> Ker ste odrivali s stranjo in z ramo in vse bolne porivali s svojimi rogovimi, dokler jih niste razkropili

<sup>20</sup> ¶ Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

<sup>21</sup> ¶ And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. <sup>22</sup> Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. <sup>23</sup> Then the word of the LORD came unto me, saying, <sup>24</sup> Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. <sup>25</sup> Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? <sup>26</sup> Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? <sup>27</sup> Say thou thus unto them, Thus saith the Lord GOD; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. <sup>28</sup> For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. <sup>29</sup> Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

<sup>30</sup> ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. <sup>31</sup> And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. <sup>32</sup> And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. <sup>33</sup> And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

**34** And the word of the LORD came unto me, saying, <sup>2</sup> Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? <sup>3</sup> Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. <sup>4</sup> The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. <sup>5</sup> And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. <sup>6</sup> My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

<sup>7</sup> ¶ Therefore, ye shepherds, hear the word of the LORD; <sup>8</sup> As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; <sup>9</sup> Therefore, O ye shepherds, hear the word of the LORD; <sup>10</sup> Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

<sup>11</sup> ¶ For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. <sup>12</sup> As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. <sup>13</sup> And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. <sup>14</sup> I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. <sup>15</sup> I will feed my flock, and I will cause them to lie down, saith the Lord GOD. <sup>16</sup> I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

<sup>17</sup> And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. <sup>18</sup> Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? <sup>19</sup> And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

<sup>20</sup> ¶ Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. <sup>21</sup> Because ye have thrust with side and with shoulder, and pushed all the diseased with your

horns, till ye have scattered them abroad; <sup>22</sup> Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. <sup>23</sup> And I will set up one shepherd over them, and he shall feed them, **even** my servant David; he shall feed them, and he shall be their shepherd. <sup>24</sup> And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. <sup>25</sup> And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. <sup>26</sup> And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. <sup>27</sup> And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I **am** the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. <sup>28</sup> And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make **them** afraid. <sup>29</sup> And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. <sup>30</sup> Thus shall they know that I the LORD their God **am** with them, and **that** they, even the house of Israel, **are** my people, saith the Lord GOD. <sup>31</sup> And ye my flock, the flock of my pasture, **are** men, and I **am** your God, saith the Lord GOD.

**35** Moreover the word of the LORD came unto me, saying, <sup>2</sup> Son of man, set thy face against mount Seir, and prophesy against it. <sup>3</sup> And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I **am** against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. <sup>4</sup> I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I **am** the LORD. <sup>5</sup> Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time **that** their iniquity **had** an end: <sup>6</sup> Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. <sup>7</sup> Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth. <sup>8</sup> And I will fill his mountains with his slain **men**: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. <sup>9</sup> I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I **am** the LORD.

<sup>10</sup> Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there: <sup>11</sup> Therefore, as I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. <sup>12</sup> And thou shalt know that I **am** the LORD, **and that** I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. <sup>13</sup> Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard **them**. <sup>14</sup> Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate. <sup>15</sup> As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, **even** all of it: and they shall know that I **am** the LORD.

**36** Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: <sup>2</sup> Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: <sup>3</sup> Therefore prophesy and say, Thus saith the Lord GOD; Because they have made **you** desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and **are** an infamy of the people: <sup>4</sup> Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that **are** round about; <sup>5</sup> Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all **their** heart, with despotic minds, to cast it out for a prey. <sup>6</sup> Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: <sup>7</sup> Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that **are** about you, they shall bear their shame.

<sup>8</sup> ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. <sup>9</sup> For, behold, I **am** for you, and I will turn unto you, and ye shall be tilled and sown: <sup>10</sup> And I will multiply men upon you, all the house of Israel, **even** all of it: and the cities shall be inhabited, and the wastes shall be builded: <sup>11</sup> And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better **unto** you than at your beginnings: and ye shall know that I **am** the LORD. <sup>12</sup> Yea, I will cause men to walk upon you, **even** my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them **of men**. <sup>13</sup> Thus saith the Lord GOD; Because they

na tuje; <sup>22</sup> zatorej bom rešil svoj trop in nič več ne bodo plen; in sodil bom med živino in živino. <sup>23</sup> In nadnje bom postavil enega pastirja in ta jih bo pasel, **celó** svojega služabnika Davida; pasel jih bo in on bo njihov pastir. <sup>24</sup> In jaz, Gospod, bom njihov Bog in moj služabnik David princ med njimi; jaz, Gospod, sem **to** govoril. <sup>25</sup> § »In z njimi bom sklenil zavezo miru in zlem zivalim bom povzročil, da izginejo iz dežele; in tam bodo varno prebivali v divjini in spali in gozdovih. <sup>26</sup> In jaz bom naredil njih in kraje naokoli mojega hriba blagoslov; in nalivu bom povzročil, da pride dol v svojem obdobju; tam bodo nalivi blagoslova. <sup>27</sup> § In drevo polja bo obrodilo svoj sad in zemlja bo obrodila svoj donos in oni bodo varni v svoji deželi in spoznali bodo, da jaz **sem** Gospod, ko zlomim vezi njihovega jarma in jih osvobodim iz roke tistih, ki so si od njih dali streči. <sup>28</sup> In nič več ne bodo plen poganom niti jih ne bodo pozrle kopenske živali; temveč bodo varno prebivali in nihče **jih** ne bo prestrašil. <sup>29</sup> In jaz bom zanje vzdignil ugleden nasad in ne bodo več použiti z lakoto v deželi niti ne bodo več nosili sramote poganov. <sup>30</sup> Tako bodo vedeli, da **sem** jaz, Gospod, njihov Bog, z njimi in **da so** oni, **celó** Izraelova hiša, moje ljudstvo, govoril Gospod Bog. <sup>31</sup> »Vi pa, moj trop, trop mojega pašnika, **ste** ljudje in jaz **sem** vaš Bog,« govoril Gospod Bog.««

**35** Poleg tega je prišla k meni Gospodova beseda, rekoč: <sup>2</sup> »Človeški sin, naravnaj svoj obraz proti gori Seir in prerokuj zoper njo <sup>3</sup> ter ji reci: »Tako govoril Gospod Bog: »Glej, o gora Seir, jaz **sem** zoper tebe in zoper tebe bom iztegnil svojo roko in naredil te bom najbolj zapuščeno. <sup>4</sup> Tvoja mesta bom opustošil in zapuščena boš in vedela boš, da jaz **sem** Gospod. <sup>5</sup> Ker si imela neprestano sovraštvo in si s silo meča prelila **kri** Izraelovih otrok v času njihove katastrofe, v času, **ko je njihova** krivičnost **imela** konec. <sup>6</sup> Zato **kakor** jaz živim,« govoril Gospod Bog, »te bom pripravil za kri in kri te bo zasledovala. Ker nisi sovražila krvi, te bo celo kri zasledovala. <sup>7</sup> Tako bom goro Seir naredil najbolj zapuščeno in iz nje iztrebil tistega, ki gre skozi in tistega, ki se vrača. <sup>8</sup> Njene gore bom napolnil z njenimi umorjenimi **možni**. Na tvojih hribih in v tvojih dolinah in v vseh tvojih rekah bodo padli, ki so umorjeni z mečem. <sup>9</sup> Naredil te bom za neprestana opustošenja in tvoja mesta se ne bodo vrnila. In spoznali boste, da jaz **sem** Gospod.« <sup>10</sup> Ker si rekla: »Ta dva naroda in ti dve deželi bosta moji in mi bomo to vzeli v last; medtem ko je bil tam Gospod. <sup>11</sup> Zatorej, **kakor** jaz živim,« govoril Gospod Bog, »storil bom celo glede na twojo jezo in glede na twojo zavist, ki si jo uporabila iz svojega sovraštva zoper njih; in jaz se bom med njimi dal spoznati, ko sem te sodil. <sup>12</sup> Vedela boš, da jaz **sem** Gospod **in da** sem slišal vsa tvoja bogokletja, ki si jih govorila zoper Izraelove gore, rekoč: »Zapuščene so, dane so nam, da jih použijemo.« <sup>13</sup> Tako ste se s svojimi usti bahali zoper mene in pomnožili svoje besede zoper mene. Jaz sem jih **slišal**. <sup>14</sup> Tako govoril Gospod Bog: »Ko se vsa zemlja razveseljuje, bom jaz tebe naredil zapuščeno. <sup>15</sup> Kakor si se ti razveseljeval ob dediščini Izraelove hiše, ker je bila zapuščena, tako bom jaz storil tebi. Zapuščena boš, o gora Seir in ves Edóm, **celó** ves. In spoznali bodo, da jaz **sem** Gospod.««

**36** »Tudi ti, človeški sin, prerokuj Izraelovim goram in reci: »Ve Izraelove gore, poslušajte Gospodovo besedo: <sup>2</sup> Tako govoril Gospod Bog: »Ker je sovražnik rekel proti vam: »Aha, celo starodavni visoki kraji so naša posest;« <sup>3</sup> zato prerokuj in reci: »Tako govoril Gospod Bog: »Ker so **vas** naredili opustošene in vas požrli na vsaki strani, da bi lahko bile posest preostanku poganov in ste vzete na ustnice jezičnikov in **ste** razvilitost ljudstva. <sup>4</sup> Zato ve gore Izraelove, poslušajte besedo Gospoda Boga: »Tako govoril Gospod Bog goram in hribom, rekom in dolinam, pustim opustošenostim in mestom, ki so zapuščena, ki so postala plen in posmeh preostanku poganov, ki so naokoli; <sup>5</sup> zato tako govoril Gospod Bog: »Zagotovo sem govoril v ognju svoje ljubosumnosti zoper preostaneči poganov in zoper ves Edóm, ki so mojo deželo določili v svojo posest z radostjo vsega **svojega** srca, s krutimi umi, da bi ga vrgli ven za plen.« <sup>6</sup> Zato prerokuj glede dežele Izrael in reci goram in gričem, rekom in dolinam: »Tako govoril Gospod Bog: »Glejte, govoril sem v svoji ljubosumnosti in v svoji razjarjenosti, ker ste nosili sramoto poganov.« <sup>7</sup> Zato tako govoril Gospod Bog: »Povzdrigil sem svojo roko: »Zagotovo bodo pogani, ki so okoli vas, nosili svojo sramoto.«

<sup>8</sup> Toda ve, Izraelove gore, boste pognale svoje mladike in obrodile svoj sad mojemu ljudstvu Izraelu; kajti pri roki so, da pridejo. <sup>9</sup> Kajti, glejte, jaz **sem** za vas in obrnil se bom k vam in ve boste preorane in posejane, <sup>10</sup> in jaz bom pomnožil ljudi na vas, vso Izraelovo hišo, **celó** vse izmed njih, in mesta bodo naseljena in opustošenosti bodo pozidane, <sup>11</sup> in jaz bom na vas pomnožil človeka in žival; in narasli bodo in prinasali sad. In jaz vas bom naselil po vaših prejšnjih posestvih in **vam** bom storil boljše kakor ob vaših začetkih: in spoznale boste, da jaz **sem** Gospod. <sup>12</sup> Da, ljudem bom povzročil, da hodijo po vas, **celó** moje ljudstvo Izrael; in vzeli te bodo v last in boš njihova dediščina in odslej jih ne boš več oropala **Ijudi**. <sup>13</sup> Tako govoril Gospod Bog: »Ker ti

pravijo: »Ti **dežela**, požiraš ljudi in si oropala svoje narode;«<sup>14</sup> zatorej ne boš več požirala ljudi niti ne boš več oropala svojih narodov,« govori Gospod Bog. <sup>15</sup> »Niti ne bom več povzročal **ljudem**, da v tebi slišijo sramoto poganov niti ne boš več nosila graje ljudstev niti ne boš več povzročala padca svojim narodom,« govori Gospod Bog.««

<sup>16</sup> Poleg tega je prišla k meni Gospodova beseda, rekoč: <sup>17</sup> »Človeški sin, ko je Izraelova hiša prebivala v svoji lastni deželi, so jo omadeževali s svojo lastno potjo in svojimi lastnimi početji. Njihova pot je bila pred menoj kakor nečistost odstranjene ženske. <sup>18</sup> Zatorej sem nanje izlil svojo razjarjenost zaradi krvi, ki so jo prelili nad deželo in zaradi njihovih malikov, s **katerimi** so jo oskrnili <sup>19</sup> in razgnal sem jih med pogane in razpršeni so bili med dežele; glede na njihovo pot in glede na njihova dejanja sem jih sodil. <sup>20</sup> In ko so vstopili k paganom, kamorkoli so odšli, so oskrnili moje sveto ime, ko so jim rekli: »Ti so Gospodovo ljudstvo, pa so odšli ven iz njegove dežele.«

<sup>21</sup> Toda imel sem usmiljenje zaradi svojega svetega imena, katerega je Izraelova hiša oskrnila med paganji, kamor so odšli.« <sup>22</sup> Zato reci Izraelovi hiši: »Tako govori Gospod Bog: »**Tega** ne delam zaradi tebe, o hiša Izraelova, temveč zaradi svojega svetega imena, katerega ste oskrnili med paganji, kamor ste odšli. <sup>23</sup> In jaz bom svoje veliko ime, ki je bilo oskrnjeno med paganji, ki ste ga oskrnili v njihovi sredi, posvetil; in pogani bodo spoznali, da jaz **sem** Gospod, govori Gospod Bog, »ko bom v vas posvečen, pred njihovimi očmi. <sup>24</sup> Kajti jaz vas bom vzel izmed paganov in vas zbral iz vseh dežel in vas privedel v vašo lastno deželo.

<sup>25</sup> Potem bom na vas poškropil čisto vodo in boste čisti. Pred vso vašo umazanostjo in pred vsemi vašimi maliki vas bom očistil. <sup>26</sup> Prav tako vam bom dal novo srce in novega duha bom položil znotraj vas, in iz vašega mesa bom odvzel kamnito srce in vam dal meseno srce. <sup>27</sup> Svojega duha bom položil znotraj vas in povzročim vam, da se boste ravnali po mojih zakonih in boste ohranjali moje sodbe in **jih** izvajali. <sup>28</sup> In prebivali boste v deželi, ki sem jo dal vašim očetom; in vi boste moje ljudstvo in jaz bom vaš Bog. <sup>29</sup> Prav tako vas bom rešil pred vašo nečistostjo, in jaz bom poklical zito in ga povečal, na vas pa ne bom položil nobene lakote. <sup>30</sup> In pomnožil bom sad od drevesa in donos od polja, da ne boste več prejeli graje zaradi lakote med paganji. <sup>31</sup> Potem se boste spomnili svojih lastnih zlih poti in svojih početij, ki niso **bila** dobra in gnušili se boste v svojih lastnih očeh zaradi svojih krivičnosti in zaradi svojih ogabnosti. <sup>32</sup> **Tega** ne storim zaradi vas,« govori Gospod Bog, »to naj vam bo znano: bodite osramočeni in zbegani zaradi vaših lastnih poti, o hiša Izraelova.« <sup>33</sup> Tako govori Gospod Bog: »Na dan, ko vas bom očistil pred vsemi vašimi krivičnostmi, **vam** bom prav tako povzročil, da prebivate v mestih in opustošenosti bodo pozidane. <sup>34</sup> In zapuščena dežela bo preorana, kakor ta leži zapuščena pred očmi vseh, ki so hodili mimo. <sup>35</sup> In rekli bodo: »Ta dežela, ki je bila zapuščena, je postala podobna edenskemu vrtu; in opustošena in zapuščena in porušena mesta so **postala** ograjena in naseljena.« <sup>36</sup> Potem bodo paganji, ki so ostali okoli vas, vedeli, da sem jaz, Gospod, zgradil porušene **kraje** in zasadil to, kar je bilo zapuščeno. Jaz, Gospod, sem **to** govoril in jaz bom **to** storil.« <sup>37</sup> Tako govori Gospod Bog: »Vendar bom **zaradi** tega povpraševan od Izraelove hiše, da **to** storim zanje; povečal jih bom z možmi kakor trop. <sup>38</sup> Kakor svet trop, kakor trop **[prestonice]** Jeruzalem ob njenih slovenskih praznikih, tako bodo opustošena mesta napolnjena s tropi ljudi, in spoznali bodo, da jaz **sem** Gospod.««

**37** Gospodova roka je bila nad menoj in me odvedla ven v Gospodovem duhu in me postavila dol v sredo doline, ki je **bila** polna kosti<sup>2</sup> in dal mi je, da sem šel okoli njih. In glej, **tam jih je bilo** zelo veliko v odprtih dolini. In glej, **bile so** zelo suhe. <sup>3</sup> Rekel mi je: »Človeški sin, ali lahko te kosti živijo?« Odgovoril sem: »O Gospod Bog, ti veš.« <sup>4</sup> Ponovno mi je rekel: »Prerokuj nad temi kostmi in jim reci: »O ve, suhe kosti, poslušajte Gospodovo besedo.« <sup>5</sup> Tako govori Gospod Bog tem kostem: »Glejte, povzročil bom, da v vas vstopi dih in boste živele. <sup>6</sup> Na vas bom položil kite in privedel meso na vas in vas pokril s kožo in položil dih v vas in ve boste živele in spoznale boste, da jaz **sem** Gospod.«« <sup>7</sup> Tako sem prerokoval, kakor mi je bilo zapovedano. Ko sem prerokoval, je bil tam hrup in glej tresenje in kosti so prišle skupaj, kost k svoji kosti. <sup>8</sup> In ko sem gledal, glej, kite in meso so prišli nanje in zgoraj jih je pokrila koža, toda v njih ni **bilo** diha. <sup>9</sup> Potem mi je rekel: »Prerokuj vetru, prerokuj, človeški sin in reci vetru: »Tako govori Gospod Bog: »Pridi iz štirih vetrov, o dih in dihni na te umorjene, da bodo lahko živel.«« <sup>10</sup> Tako sem prerokoval, kakor mi je zapovedal in dih je prišel vanje in oživel so in vstali na svoja stopala, silno velika vojska.

<sup>11</sup> § Potem mi je rekel: »Človeški sin, te kosti so celotna Izraelova hiša. Glej, govorio: »Naše kosti so suhe in naše upanje je izgubljeno. Odrezani smo iz naše dežele.« <sup>12</sup> Zato prerokuj in jim reci: »Tako govori Gospod Bog: »Glej, o moje ljudstvo, odpri bom vaše grobove in povzročim vam, da pridete iz vaših grobov in vas privedem v Izraelovo deželo. <sup>13</sup> In vi boste spoznali, da jaz **sem** Gospod, ko odprem vaše

say unto you, Thou **land** devourest up men, and hast bereaved thy nations; <sup>14</sup> Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD. <sup>15</sup> Neither will I cause **men** to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

<sup>16</sup> ¶ Moreover the word of the LORD came unto me, saying, <sup>17</sup> Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. <sup>18</sup> Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols **wherewith** they had polluted it: <sup>19</sup> And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. <sup>20</sup> And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These **are** the people of the LORD, and are gone forth out of his land.

<sup>21</sup> ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. <sup>22</sup> Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not **this** for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. <sup>23</sup> And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I **am** the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. <sup>24</sup> For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

<sup>25</sup> ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do **them**. <sup>28</sup> And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. <sup>29</sup> I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. <sup>30</sup> And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. <sup>31</sup> Then shall ye remember your own evil ways, and your doings that **were** not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. <sup>32</sup> Not for your sakes do I **this**, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. <sup>33</sup> Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause **you** to dwell in the cities, and the wastes shall be builded. <sup>34</sup> And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. <sup>35</sup> And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities **are become** fenced, **and** are inhabited. <sup>36</sup> Then the heathen that are left round about you shall know that I the LORD build the ruined **places**, **and** plant that that was desolate: I the LORD have spoken **it**, and I will do **it**. <sup>37</sup> Thus saith the Lord GOD; I will yet **for** this be enquired of by the house of Israel, to do **it** for them; I will increase them with men like a flock. <sup>38</sup> As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I **am** the LORD.

**37** The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which **was** full of bones, <sup>2</sup> And caused me to pass by them round about: and, behold, **there were** very many in the open valley; and, lo, **they were** very dry. <sup>3</sup> And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. <sup>4</sup> Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. <sup>5</sup> Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: <sup>6</sup> And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I **am** the LORD. <sup>7</sup> So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. <sup>8</sup> And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but **there was** no breath in them. <sup>9</sup> Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. <sup>10</sup> So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

<sup>11</sup> ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. <sup>12</sup> Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. <sup>13</sup> And ye shall know that I **am** the LORD, when I have opened your graves, O my

people, and brought you up out of your graves,<sup>14</sup> And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

<sup>15</sup> ¶ The word of the LORD came again unto me, saying,<sup>16</sup> Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and **for** all the house of Israel his companions:<sup>17</sup> And join them one to another into one stick; and they shall become one in thine hand.

<sup>18</sup> ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou **meanest** by these?<sup>19</sup> Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, **even** with the stick of Judah, and make them one stick, and they shall be one in mine hand.

<sup>20</sup> ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.<sup>21</sup> And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:<sup>22</sup> And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:<sup>23</sup> Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.<sup>24</sup> And David my servant **shall be** king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.<sup>25</sup> And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, **even** they, and their children, and their children's children for ever: and my servant David **shall be** their prince for ever.<sup>26</sup> Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.<sup>27</sup> My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.<sup>28</sup> And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

**38** And the word of the LORD came unto me, saying,<sup>2</sup> Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,<sup>3</sup> And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:<sup>4</sup> And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, even a great company *with* bucklers and shields, all of them handling swords:<sup>5</sup> Persia, Ethiopia, and Libya with them; all of them with shield and helmet:<sup>6</sup> Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.<sup>7</sup> Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

<sup>8</sup> ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land **that is** brought back from the sword, **and is** gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.<sup>9</sup> Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.<sup>10</sup> Thus saith the Lord GOD; It shall also come to pass, **that** at the same time shall things come into thy mind, and thou shalt think an evil thought:<sup>11</sup> And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,<sup>12</sup> To take a spoil, and to take a prey; to turn thine hand upon the desolate places **that are now** inhabited, and upon the people **that are** gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.<sup>13</sup> Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

<sup>14</sup> ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it*?<sup>15</sup> And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:<sup>16</sup> And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.<sup>17</sup> Thus saith the Lord GOD; **Art** thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days **many** years that I would bring thee against them?<sup>18</sup> And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, **that** my fury shall come up in my face.<sup>19</sup> For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;<sup>20</sup> So that

grobove, o moje ljudstvo in vas privedel gor, ven iz vaših grobov.<sup>14</sup> Svojega duha bom položil v vas in boste živel in namestil vas bom v vašo lastno deželo. Potem boste vedeli, da sem jaz, Gospod, **to** govoril in **to** izvēdel, govoril Gospod.<sup>15</sup>

<sup>15</sup> Beseda Gospodova je ponovno prišla k meni, rekoč:<sup>16</sup> »Poleg tega si ti, človeški sin, vzemi eno palico in nano napiši: ›Za Juda in za Izraelove otroke, njegove družabnike.‹ Potem vzemi drugo palico in nano napiši: ›Za Jožefo, Efrájimovo palico in **za** vso Izraelovo hišo njegovih družabnikov.‹<sup>17</sup> Pridruži ju eno k drugi, v eno palico; in postali bosta eno v tvoji roki.

<sup>18</sup> In ko ti bodo otroci twojega ljudstva govorili, rekoč: ›Ali nam ne boš pokazal kaj **misliš** s tem?‹<sup>19</sup> jim reci: ›Tako govoril Gospod Bog: ›Glejte, vzel bom Jožefovo palico, ki **je** v Efrájimovi roki in Izraelove rodove, njegove rojake in jih položil z njim, **celó** z Judovo palico in jih naredil eno palico in oni bodo eno v moji roki.

<sup>20</sup> In palici, na kateri pišeš, bosta v tvoji roki pred njihovimi očmi.«

<sup>21</sup> In reci jim: ›Tako govoril Gospod Bog: ›Glej vzel bom Izraelove otroke izmed poganov, kamor so odšli in zbral jih bom na vsaki strani in jih privedel v njihovo lastno deželo.‹<sup>22</sup> In naredil jih bom en narod v deželi, na Izraelovih gorah; in en kralj bo kralj nad njimi vsemi, in ne bodo več dva naroda niti sploh ne bodo več razdeljeni v dve kraljestvi.<sup>23</sup> Niti se ne bodo več omadeževali s svojimi maliki niti s svojimi ostudnimi stvarmi niti s katerimikoli izmed njihovih prestopkov, temveč jih bom rešil iz vseh njihovih bivališč, v katerih so grešili in jih bom očistil. Tako bodo moje ljudstvo in jaz bom njihov Bog.<sup>24</sup> Moj služabnik David **bo** kralj nad njimi; in vsi bodo imeli enega pastirja. Prav tako se bodo ravnali po mojih sodbah in obeleževali moje zakone in jih izvajali.<sup>25</sup> In prebivali bodo v deželi, ki sem jo dal Jakobu, svojemu služabniku, v kateri so prebivali vaši očetje; in prebivali bodo tam, **celó** oni, njihovi otroci in otroci njihovih otrok na veke, in moj služabnik David **bo** njihov princ na veke.<sup>26</sup> Poleg tega bom z njimi sklenil zavezo miru. To bo večna zaveza z njimi in jaz jih bom namestil in jih pomnožil in svoje svetišče bom postavil v njihovi sredi na vékomaj.<sup>27</sup> Prav tako bo z njimi moje šotorsko svetišče. Da, jaz bom njihov Bog in oni bodo moje ljudstvo.<sup>28</sup> In pogani bodo spoznali, da jaz, Gospod, posvečujem Izraela, ko bo moje svetišče v njihovi sredi na vékomaj.«

**38** In k meni je prišla Gospodova beseda, rekoč:<sup>2</sup> »Človeški sin, naravnaj svoj obraz zoper Gog, deželo Magógo, glavnega princa Mešeha in Tubála in prerokuj zoper njega<sup>3</sup> in reci: ›Tako govoril Gospod Bog: ›Glej, jaz **sem** zoper tebe, o Gog, glavni princ Mešeha in Tubála.‹<sup>4</sup> Obrnil te bom nazaj in vtaknil kavljе v tvoje čeljusti in te privedel naprej in vso twojo vojsko, konje in konjenike, vse izmed njih oblečene z vsemi vrstami **bojne opreme**, **celo** veliko družbo z majhnimi ščiti in ščiti; vsi izmed njih rokujejo z meči:<sup>5</sup> Perzija, Etiopijska in Libija z njimi; vsi izmed njih s ščitom in čelado:<sup>6</sup> Gomer in vse njegove čete; hiša Togarmá od severnih četrti in vse njegove čete, **in** mnogo ljudstva s teboj.<sup>7</sup> Bodи pripravljen in pripravil zase, ti in vsa tvoja skupina, ki so zbrani k tebi in ti jim bodi stražar.

<sup>8</sup> Po mnogih dneh boš obiskan. V zadnjih letih boš prišel v deželo, **ki je** privedena nazaj pred mečem **in je** zbrana izmed številnih ljudstev zoper Izraelove gore, ki so bile vedno opustošene, toda ta je privedena izmed narodov in vsi izmed njih bodo varno prebivali.<sup>9</sup> Povzpel se boš in prišel kakor vihar, podoben boš oblaku, da pokriješ deželo, ti in vse twoje čete in mnogo ljudstev s teboj.<sup>10</sup> Tako govoril Gospod Bog: ›Zgodilo se bo tudi to, **da** bodo ob istem času v tvoj um prisile stvari, ti pa boš mislil zlo misel.‹<sup>11</sup> Rekel boš: ›Šel bom gor k deželi neobvizdanih vasi; šel bom k tem, ki so v miru, ki varno prebivajo, vsi izmed njih prebivajo zunaj zidov in nimajo niti zapahov niti velikih vrat,<sup>12</sup> da vzamem ukradeno blago in da vzamem plen; da svojo roko obrnem nad zapušcene kraje, **ki so sedaj** naseljeni in nad ljudstva, **ki so** zbrana izmed narodov, ki so pridobili živino in dobrine, ki prebivajo v sredi dežele.<sup>13</sup> Saba in Dedán in trgovci iz Taršisa, z vsemi njihovimi mladimi levi, ti bodo govorili: ›Ali si prišel, da vzameš plen? Ali si zbral svojo družbo, da vzameš plen? Da odneses srebro in zlato, da odneses govedo in dobrine, da vzameš velik plen?«

<sup>14</sup> Zatorej, človeški sin, prerokuj in reci Gogu: ›Tako govoril Gospod Bog: ›Na tisti dan, ko bo moje ljudstvo Izrael varno prebivalo, mar **tega** ne boš vedel?‹<sup>15</sup> In prišel boš iz svojega kraja, iz severnih delov, ti in številna ljudstva s teboj, vsi izmed njih bodo jahali na konjih, velika družba in mogična vojska<sup>16</sup> in prišel boš gor zoper moje ljudstvo Izraela kakor oblak, da pokriješ deželo; to bo v zadnjih dneh in privedel te bom zoper mojo deželo, da me bodo pogani lahko spoznali, ko bom posvečen v tebi, o Gog, pred njihovimi očmi.‹<sup>17</sup> Tako govoril Gospod Bog: ›Ali si ti tisti, o katerem sem govoril v starih časih po mojih služabnikih, Izraelovih prerokih, ki so prerokovali v tistih dneh **mnoga** leta, da te bom privedel zoper njih?‹<sup>18</sup> In zgodilo se bo ob istem času, ko bo proti Izraelovi deželi prišel Gog, govoril Gospod Bog, ›da bo na moj obraz prišla moja razjarjenost.‹<sup>19</sup> Kajti v svojem ljubosumju **in** ognju svojega besa sem govoril: ›Zagotovo bo na ta dan v Izraelovi deželi

veliko tresenje;<sup>20</sup> tako da bodo ribe morja in perjad neba in poljske živali in vse plazeče stvari, ki se plazijo po zemlji in vsi ljudje, ki so na obličju zemlje, trepetali ob moji prisotnosti in gore bodo zrušene in strmi kraji bodo padli in vsak zid bo padel na tla.<sup>21</sup> In proti njemu bom prek vseh svojih gora poklical meč,<sup>22</sup> govori Gospod Bog. »Vsakogar meč bo zoper svojega brata.<sup>23</sup> In jaz bom navajal dokaze zoper njega s kužno boleznijo in s krvjo, in deževal bom nanj in na njegove čete in na mnoga ljudstva, ki so z njim, preplavlajoč dež in velika zrna toče, ogenj in žvepolo.<sup>23</sup> Tako se bom poveličil in se posvetil; in znan bom v očeh mnogih narodov in spoznali bodo, da jaz sem Gospod.«

**39** »Zato, ti, človeški sin, prerokuj zoper Gog in reci: »Tako govori Gospod Bog: »Glej, jaz sem zoper tebe, o Gog, glavni princ Mešeha in Tubála,<sup>2</sup> in obrnil te bom nazaj in pustil samo šesti del tebe in ti povzročil, da prideš gor iz severnih krajev in privedel te bom na Izraelove gore<sup>3</sup> in izbil ti bom twoj lok iz twoje leve roke in tvojim puščicam povzročil, da izpadajo iz twoje desnice.<sup>4</sup> Padel boš na Izraelovih gorah, ti in vse twoje čete in ljudstvo, ki je s teboj. Izročil te bom pticam roparicam vsake vrste in k živalim polja, da boš požrt.<sup>5</sup> Padel boš na odprttem polju, kajti jaz sem togovoril,<sup>6</sup> govori Gospod Bog. »In poslal bom ogenj na Magog in med tiste, ki brezskrbno prebivajo na otokih. In spoznali bodo, da jaz sem Gospod.<sup>7</sup> Tako bom svoje sveto ime naredil znano v sredi mojega ljudstva Izraela; in ne bom jim več dopustil, da oskrunijo moje sveto ime. In pogani bodo spoznali, da jaz sem Gospod, Sveti v Izraelu.

»Glej, prišel je in narejeno je,<sup>8</sup> govori Gospod Bog; »to je dan, o katerem sem govoril.<sup>9</sup> Tisti, ki prebivajo v Izraelovih mestih, bodo šli naprej in bodo zakurili ogenj, sežgali orožje, tako ščite in majhne ščite, loke, puščice, krepelca ter sulice in sedem let jih bodo sežigali z ognjem,<sup>10</sup> tako da ne bodo vzeli nobenega lesa iz polja niti posekali nobenega iz gozdov; kajti orožje bodo sežigali z ognjem in plenili bodo tiste, ki so jih plenili in ropali bodo tiste, ki so jih ropali,<sup>11</sup> govori Gospod Bog.

»In na tisti dan se bo zgodilo, da bom Gogu dal kraj za grobove v Izraelu, dolino popotnikov na vzhodu morja, in ta bo zamašila nosove popotnikom, in tam bodo sežgali Goga in vso njegovo množico in imenovali jo bodo Dolina Gogove množice.<sup>12</sup> In sedem mesecev jih bo Izraelova hiša pokopavala, da bodo lahko očistili deželo.<sup>13</sup> Da, vse ljudstvo dežele jih bo pokopavalo; in to jim bo ugled na dan, ko bom proslavljen,<sup>14</sup> govori Gospod Bog. »In oddvojili bodo može z nenehno zaposlitvijo, ki bodo hodili skozi deželo, da bi s potniki pokopavali tiste, ki ostajajo na obličju zemlje, da jo očistijo; po koncu sedmih mesecev bodo iskali.<sup>15</sup> In potniki, ki gredo skozi deželo, ko kdorkoli zagleda človeško kost, potem bo ob njej postavil znamenje, dokler je grobarji ne pokopljejo v dolini Gogove množice.<sup>16</sup> In ime mesta bo prav tako Hamóna. Tako bodo očistili deželo.

»In ti, človeški sin,<sup>17</sup> tako govori Gospod Bog: »Govori vsaki operjeni perjadi in vsaki živali polja: »Zberite se in pridite; zberite se na vsaki strani k moji klavni daritvi, ki jo darujem za vas, torej veliki klavni daritvi na Izraelovih gorah, da boste lahko jedle meso in pile kri.<sup>18</sup> Jedle boste meso mogočnih in pile kri zemeljskih princev, ovnov, jagnjet in koz, bikcev, vsi izmed njih bašanski pitanci.<sup>19</sup> In jedle boste tolščo, dokler ne boste nasičene in pile kri, dokler ne boste pijane od moje klavne daritve, ki sem jo žrtvoval za vas.<sup>20</sup> Tako boste nasičene pri moji mizi s konji in bojnimi vozovi in z mogočnimi možmi in z vsemi bojevniki,<sup>21</sup> govori Gospod Bog. »In svojo slavo bom postavil med pogane in vsi pogani bodo videli mojo sodbo, ki sem jo izvršil in mojo roko, ki sem jo položil nanje.<sup>22</sup> Tako bo Izraelova hiša spoznala, da jaz sem Gospod, njihov Bog, od tega dne naprej.

»In pogani bodo vedeli, da je hiša Izraelova odsila v ujetništvo zaradi svojih krivičnosti, ker so kršili zoper mene, zato sem svoj obraz skril pred njimi in jih izročil v roko njihovih sovražnikov; tako so vsi padli pod mečem.<sup>23</sup> Glede na njihovo nečistost in glede na njihove prestopke sem jim storil in svoj obraz sem skril pred njimi.<sup>24</sup> Zato tako govori Gospod Bog: »Sedaj bom ponovno privedel Jakobovo ujetništvo in usmiljenje bom imel nad celotno Izraelovo hišo in ljubosumen bom zaradi svojega svetega imena;<sup>25</sup> po tem, ko so nosili svojo sramoto in vse svoje prestopke, s katerimi so kršili zoper mene, ko so varno prebivali v svoji deželi in jih nihče ni strašil.<sup>26</sup> Ko sem jih ponovno privedel izmed ljudstva in jih zbral iz dežel njihovih sovražnikov in sem posvečen v njih pred očmi mnogih narodov;<sup>27</sup> potem bodo spoznali, da jaz sem Gospod, njihov Bog, ki jim je storil, da so bili odvedeni v ujetništvo med pogane, toda zbral sem jih k njihovi lastni deželi in nikogar izmed njih nisem več pustil tam.<sup>28</sup> Niti svojega obraza ne bom več skrival pred njimi, kajti svojega duha sem izlil na Izraelovo hišo,<sup>29</sup> govori Gospod Bog.«

**40** V petindvajsetem letu našega ujetništva, v začetku leta, na deseti dan meseca, v štirinajstem letu, potem ko je bilo mesto udarjeno, na prav isti dan, je bila nad meno Gospodova roka in me privedla tja.<sup>2</sup> V Božjih videnjih me je privedel v deželo Izrael in me postavil na zelo

the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.<sup>21</sup> And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.<sup>22</sup> And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.<sup>23</sup> Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

**39** Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:<sup>2</sup> And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:<sup>3</sup> And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.<sup>4</sup> Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.<sup>5</sup> Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.<sup>6</sup> And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.<sup>7</sup> So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

¶ Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.<sup>9</sup> And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:<sup>10</sup> So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

¶ And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.<sup>12</sup> And seven months shall the house of Israel be burying of them, that they may cleanse the land.<sup>13</sup> Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.<sup>14</sup> And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.<sup>15</sup> And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.<sup>16</sup> And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

¶ And thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.<sup>18</sup> Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.<sup>19</sup> And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.<sup>20</sup> Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.<sup>21</sup> And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.<sup>22</sup> So the house of Israel shall know that I am the LORD their God from that day and forward.

¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.<sup>24</sup> According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.<sup>25</sup> Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;<sup>26</sup> After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.<sup>27</sup> When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;<sup>28</sup> Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.<sup>29</sup> Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

**40** In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.<sup>2</sup> In the visions of God brought he me into the

land of Israel, and set me upon a very high mountain, by which **was** as the frame of a city on the south.<sup>3</sup> And he brought me thither, and, behold, **there was** a man, whose appearance **was** like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.<sup>4</sup> And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew **them** unto thee **art thou brought hither:** declare all that thou seest to the house of Israel.

<sup>5</sup> And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits **long** by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

<sup>6</sup> ¶ Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, **which was** one reed broad; and the other threshold **of the gate, which was** one reed broad.<sup>7</sup> And **every** little chamber **was** one reed long, and one reed broad; and between the little chambers **were** five cubits; and the threshold of the gate by the porch of the gate within **was** one reed.<sup>8</sup> He measured also the porch of the gate within, one reed.<sup>9</sup> Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate **was** inward.<sup>10</sup> And the little chambers of the gate eastward **were** three on this side, and three on that side; they three **were** of one measure: and the posts had one measure on this side and on that side.<sup>11</sup> And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.<sup>12</sup> The space also before the little chambers **was** one cubit **on this side**, and the space **was** one cubit **on that side:** and the little chambers **were** six cubits **on this side**, and six cubits **on that side.**<sup>13</sup> He measured then the gate from the roof of **one** little chamber to the roof of another: the breadth **was** five and twenty cubits, door against door.<sup>14</sup> He made also posts of threescore cubits, even unto the post of the court round about the gate.<sup>15</sup> And from the face of the gate of the entrance unto the face of the porch of the inner gate **were** fifty cubits.<sup>16</sup> And **there were** narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows **were** round about inward: and upon **each** post **were** palm trees.<sup>17</sup> Then brought he me into the outward court, and, lo, **there were** chambers, and a pavement made for the court round about: thirty chambers **were** upon the pavement.<sup>18</sup> And the pavement by the side of the gates over against the length of the gates **was** the lower pavement.<sup>19</sup> Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

<sup>20</sup> ¶ And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.<sup>21</sup> And the little chambers thereof **were** three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof **was** fifty cubits, and the breadth five and twenty cubits.<sup>22</sup> And their windows, and their arches, and their palm trees, **were** after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof **were** before them.<sup>23</sup> And the gate of the inner court **was** over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

<sup>24</sup> ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.<sup>25</sup> And **there were** windows in it and in the arches thereof round about, like those windows: the length **was** fifty cubits, and the breadth five and twenty cubits.<sup>26</sup> And **there were** seven steps to go up to it, and the arches thereof **were** before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

<sup>27</sup> And **there was** a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.<sup>28</sup> And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;<sup>29</sup> And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and **there were** windows in it and in the arches thereof round about: **it was** fifty cubits long, and five and twenty cubits broad.<sup>30</sup> And the arches round about **were** five and twenty cubits long, and five cubits broad.<sup>31</sup> And the arches thereof **were** toward the outer court; and palm trees **were** upon the posts thereof: and the going up to it **had** eight steps.

<sup>32</sup> ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.<sup>33</sup> And the little chambers thereof, and the posts thereof, and the arches thereof, **were** according to these measures: and **there were** windows therein and in the arches thereof round about: **it was** fifty cubits long, and five and twenty cubits broad.<sup>34</sup> And the arches thereof **were** toward the outward court; and palm trees **were** upon the posts thereof, on this side, and on that side: and the going up to it **had** eight steps.

<sup>35</sup> ¶ And he brought me to the north gate, and measured **it** according to these measures;<sup>36</sup> The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length **was** fifty cubits, and the breadth five and twenty cubits.<sup>37</sup> And the posts thereof **were** toward the outer court; and palm trees **were** upon the posts thereof, on this side, and on

visoko goro, pri kateri **je bil** kakor okvir mesta na jugu.<sup>3</sup> In privedel me je tja in glej, **tam je bil** mož, katerega videz **je bil** podoben videzu bronu, z laneno vrvico v svoji roki in merilno trstiko; in stal je v velikih vratih.<sup>4</sup> In mož mi je rekel: »Človeški sin, glej s svojimi očmi in poslušaj s svojimi ušesi in svoje srce naravnaj na vse to, kar ti bom pokazal; kajti z namenom, da ti **jih** lahko pokažem, **si bil** priveden sem. Vse to, kar vidiš, oznani Izraelovi hiši.«

<sup>5</sup> Glej obzidje zunaj, naokoli hiše in v človeški roki merilna trstika, šest komolcev **dolga**, po komolec in širino roke, tako je izmeril širino zgradbe, ena trstika; in višino, ena trstika.

<sup>6</sup> Potem je prišel k velikim vratom, ki gledajo proti vzhodu in odšel gor po njegovih stopnicah in izmeril prag velikih vrat, **ki je bil** širok eno trstiko; in drugi prag **velikih vrat, ki je bil** širok eno trstiko.<sup>7</sup> In **vsaka** majhna soba **je bila** eno trstiko dolga in eno trstiko široka; in med majhnimi sobami **je bilo** pet komolcev; in prag velikih vrat, znotraj, pri preddverju velikih vrat, **je bil** eno trstiko [**širok**].

<sup>8</sup> Izmeril je tudi preddverje znotraj velikih vrat, ena trstika.<sup>9</sup> Potem je izmeril preddverje velikih vrat, osem komolcev; in njegovi podboji, dva komolca; in preddverje velikih vrat **je bilo** znotraj.<sup>10</sup> In majhne sobe velikih vrat proti vzhodu **so bile** tri na tej strani in tri na oni strani; te tri **so bile** ene mere; in podboji so imeli eno mero na tej strani in na oni strani.<sup>11</sup> In izmeril je širino vhoda velikih vrat, deset komolcev; **in** dolžino velikih vrat, trinajst komolcev.<sup>12</sup> Tudi prostora pred majhnimi sobami **je bilo** en komolec **na tej strani** in en komolec prostora **je bilo** na oni strani; in majhne sobe **so bile** šest komolcev na tej strani in šest komolcev na oni strani.<sup>13</sup> Potem je izmeril velika vrata od strehe **ene** majhne sobe do strehe druge: širina **je bila** petindvajset komolcev, vrata nasproti vratom.<sup>14</sup> Naredil je tudi podboje šestdesetih komolcev, celo podboj dvora naokoli velikih vrat.<sup>15</sup> In od pročelja velikih vrat vhoda do pročelja preddverja notranjih velikih vrat **je bilo** petdeset komolcev.<sup>16</sup> In **tam so bila** ozka okna k majhnim sobam in k njihovim podbojem znotraj, naokoli velikih vrat in podobno k obokom, in okna **so bila** naokoli navznoter sobe, in na **vsakem** podboju **so bila** palmova drevesa.<sup>17</sup> Potem me je privedel in zunanjini dvor in glej, **tam so bile** sobe in tlak, narejen za dvor naokoli. Trideset sob **je bilo** na tlak.<sup>18</sup> In tlak, ki je bil pri strani velikih vrat, nasproti dolžine velikih vrat, **je bil** nižji tlak.<sup>19</sup> Potem je izmeril širino od sprednjega dela spodnjih velikih vrat do sprednjega dela notranjega dvora zunaj; sto komolcev proti vzhodu in proti severu.

<sup>20</sup> In velika vrata zunanjega dvora, ki so gledala proti severu, izmeril je njihovo dolžino in njihovo širino.<sup>21</sup> In njihove majhne sobe **so bile** tri na tej strani in tri na oni strani; in njihovi podboji in njihovi oboki so bili po meri prvih vrat. Njihova dolžina **je bila** petdeset komolcev in širina petindvajset komolcev.<sup>22</sup> In njihova okna in njihovi oboki in njihova palmova drevesa **so bila** po meri velikih vrat, ki gledajo proti vzhodu; in k tem so se vzpelci po sedmih stopnicah; in njihovi oboki **so bili** pred njimi.<sup>23</sup> In velika vrata notranjega dvora **so bila** nasproti velikih vrat proti severu in proti vzhodu; in od velikih vrat do velikih vrat je izmeril sto komolcev.

<sup>24</sup> Po tem me je privedel proti jugu in glej, velika vrata proti jugu. Izmeril je njene podboje in njene oboke, glede na te mere.<sup>25</sup> In v **njej so bila** okna in njihovi oboki naokoli, podobni tistim oknom. Dolžina **je bila** petdeset komolcev in širina petindvajset komolcev.<sup>26</sup> In **tam je bilo** sedem stopnic, da se gre gor do njih in njeni oboki **so bili** pred njimi. Ta so imela palmovi drevesi, eno na tej strani in drugo na oni strani, na njenih podbojih.

<sup>27</sup> In v notranjem dvoru, proti jugu, **so bila** velika vrata, in od velikih vrat do velikih vrat je proti jugu izmeril sto komolcev.<sup>28</sup> In privedel me je v notranji dvor pri južnih velikih vratih: in južna velika vrata je izmeril glede na te mere;<sup>29</sup> in njene majhne sobe in njeni podboji in njeni oboki, glede na te mere: in **tam so bila** okna v njej in njeni oboki naokoli: in **ta so bila** petdeset komolcev dolgo in petindvajset komolcev široka.<sup>30</sup> Oboki naokoli **so bili** petindvajset komolcev dolgi in pet komolcev široki.<sup>31</sup> Njegovi oboki **so bili** proti skrajnemu dvoru; palmova drevesa **so bila** na njihovih podbojih, na tej strani in na oni strani in gor do njih **je vodilo** osem stopnic.

<sup>32</sup> Privedel me je v notranji dvor proti vzhodu in izmeril velika vrata glede na te mere.<sup>33</sup> Njegove majhne sobe, njegovi podboji in njegovi oboki **so bili** glede na te mere. **Tam so bila** okna v njihovih obokih naokoli. **To je bilo** petdeset komolcev dolgo in petindvajset komolcev široko.<sup>34</sup> Njihovi oboki **so bili** proti zunanjemu dvoru; in palmova drevesa **so bila** na njihovih podbojih, na tej strani in na oni strani in gor do njih **je vodilo** osem stopnic.

<sup>35</sup> Privedel me je k severnim velikim vratom in **jih** izmeril glede na te mere;<sup>36</sup> njihove majhne sobe, njihovi podboji in njihovi oboki in okna k tem naokoli; dolžina **je bila** petdeset komolcev in širina petindvajset komolcev.<sup>37</sup> Njihovi podboji **so bili** proti skrajnemu dvoru; in palmova drevesa **so bila** na njihovih podbojih, na tej strani in na oni strani in

gor do njih **je vodilo** osem stopnic.<sup>38</sup> Sobe in njihovi vhodi **so bili** ob podbojih velikih vrat, kjer so prali žgalno daritev.

<sup>39</sup> V preddverju velikih vrat **sta bili** dve mizi na tej strani in dve mizi na oni strani, da na njih zakoljejo žgalno daritev in daritev za greh in daritev za prestopek.<sup>40</sup> Zunaj ob strani, kakor gre kdo gor k vhodu severnih velikih vrat, **sta bili** dve mizi; in na drugi strani, ki **je bila** pri preddverju velikih vrat, **sta bili** dve mizi.<sup>41</sup> Štiri mize **so bile** na tej strani in štiri mize na oni strani, pri straneh velikih vrat; osem miz, na katerih so klali **svoje daritve**.<sup>42</sup> Štiri mize **so bile** iz klesanega kamna za žgalno daritev, komolec in pol dolge in komolec in pol široke in en komolec visoke, na katere so prav tako položili orodje, s katerim so zklali žgalno daritev in klavno daritev.<sup>43</sup> Znotraj **so bili** kavlji, dlan široki, pritrjeni naokoli in na mizah **je bilo** meso daritve.

<sup>44</sup> Zunaj notranjih velikih vrat, **so bile** sobe pvcv notranjega dvora, ki **je bil** ob strani severnih velikih vrat in njihova pročelja **so bila** proti jugu. Ena je bila ob strani vzhodnih velikih vrat **in imela** pročelje proti severu.<sup>45</sup> In rekel mi je: »Ta soba, katere pročelje **je** proti jugu, **je** za duhovnike, čuvanje oskrbe hiše.<sup>46</sup> Soba, katere pročelje **je** proti severu, **je** za duhovnike, čuvanje oskrbe oltarja: to **so** Cadókovi sinovi med Léijevimi sinovi, ki so prišli blizu h Gospodu, da mu služijo.<sup>47</sup> Tako je izmeril dvor, sto komolcev dolg in sto komolcev širok, štiroglat; in oltar, **ki je bil** pred hišo.

<sup>48</sup> Privedel me je k preddverju hiše in izmeril **vsak** podboj preddverja, pet komolcev na tej strani in pet komolcev na oni strani in širina velikih vrat **je bila** tri komolce na tej strani in tri komolce na oni strani.<sup>49</sup> § Dolžina preddverja **je bila** dvajset komolcev in širina enajst komolcev; in **privadel me je** poleg stopnic, po katerih so se dvignili do njega. **Tam so bili** stebri ob podbojih, eden na tej strani, drugi pa na oni strani.

**41** Potem me je privadel k templju in izmeril podboje, šest komolcev široke na eni strani in šest komolcev široke na drugi strani, **kar je bila** širina šotorskega svetišča.<sup>2</sup> Širina vrat **je bila** deset komolcev; in strani vrat na eni strani **je bilo** pet komolcev in pet komolcev na drugi strani: in izmeril je njihovo dolžino, štrideset komolcev; in širino: dvajset komolcev.<sup>3</sup> Potem je odšel noter in izmeril podboj vrat: dva komolca; in vrata: šest komolcev; in širino vrat: sedem komolcev.<sup>4</sup> Tako je izmeril njegovo dolžino: dvajset komolcev; in širino: dvajset komolcev, pred templjem. Rekel mi je: »To **je** najsvejejsi **prostor**.<sup>5</sup> Potem je izmeril zid hiše: šest komolcev; in širino **vsake** stranske sobe: štiri komolce naokoli hiše na vsaki strani.<sup>6</sup> Stranske sobe **so bile** tri, ena nad drugo in trideset v vrsti; in vstopale so v zid, ki **je bil** iz hiše za stranske sobe naokoli, da bi lahko imele oporo, toda te se niso držale v zidu hiše.<sup>7</sup> In **tam je bila** razširitev in okljuke naokrog strmo navzgor k stranskim sobam, kajti okljuke naokrog hiše so šle strmo navzgor naokrog hiše. Zato **je bila** širina hiše **strmo** navzgor in se tako povečevala **od** najnižjih **sob** do najvišjih ob sredini.<sup>8</sup> Prav tako sem videl višino hiše naokrog. Temelji stranskih sob **so bili** cela trstika iz šestih velikih komolcev.<sup>9</sup> Debelina zidu, ki **je bil** znotraj, za stransko sobo, **je bila** pet komolcev. In **to, kar je preostalo, je bil** prostor stranskih sob, ki **so bile** znotraj.<sup>10</sup> Med sobami **je bila** širina dvajsetih komolcev naokoli hiše na vsaki strani.<sup>11</sup> Vrata stranskih sob **so bila** proti **kraju, ki je preostal**, ena vrata proti severu in druga vrata proti jugu. Širina prostora, ki **je preostal, je bila** pet komolcev naokoli.

<sup>12</sup> Torej zgradba, ki **je bila** pred ločenim krajem na koncu proti zahodu, **je bila** sedemdeset komolcev široka; in zid zgradbe **je bil** naokoli debel pet komolcev in njegova dolžina devetdeset komolcev.<sup>13</sup> Tako je izmeril hišo, sto komolcev dolga; in ločen kraj in zgradbo, z njenimi zidovi, sto komolcev dolgo;<sup>14</sup> tudi širino pročelja hiše in ločenega kraja proti vzhodu: sto komolcev.<sup>15</sup> Izmeril je dolžino zgradbe nasproti ločenemu kraju, ki **je bil** za njo in njene galerije na eni strani in na drugi strani: sto komolcev, z notranjim templjem in preddverji dvora;<sup>16</sup> podboje vrat in ozka okna in galerije naokoli na svojih treh nadstropjih, nasproti vratom, naokrog obloženi z lesom in od tal gor do oken in okna **so bila** pokrita;<sup>17</sup> k tem nad vrtati, celo do notranje hiše in zunaj in pri vsemi zidu naokoli, znotraj in zunaj, po meri.<sup>18</sup> To **je bilo** narejeno s kerubi in palmovimi drevesi, tako da **je bilo** palmovo drevo med kerubom in kerubom; in **vsak** kerub je imel dva obraza;<sup>19</sup> tako da **je bilo** obliče človeka proti palmovemu drevesu na tej strani in obliče mladega leva proti palmovemu drevesu na oni strani. To **je bilo** narejeno po vsej hiši naokoli.<sup>20</sup> Od tal do nad vrtati **so bili** narejeni kerubi in palmova drevesa in **na** zidu templja.<sup>21</sup> Podboji templja **so bili** pravokotni **in** pročelje svetišča; videz **enega** kakor videz **drugega**.<sup>22</sup> Oltar iz lesa **je bil** tri komolce visok in njegova dolžina dva komolca; in njegovi vogali in njegova dolžina in njegove stene **so bile** iz lesa. Rekel mi je: »To **je** miza, ki **je** pred Gospodom.<sup>23</sup> Tempelj in svetišče sta imela dvoje vrat. **24** Vsaka vrata so imela dvoje kril, dvoje obračajočih se kril; dve **krili** za ena vrata in dve krili

that side: and the going up to it **had** eight steps.<sup>38</sup> And the chambers and the entries thereof **were** by the posts of the gates, where they washed the burnt offering.

<sup>39</sup> ¶ And in the porch of the gate **were** two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.<sup>40</sup> And at the side without, as one goeth up to the entry of the north gate, **were** two tables; and on the other side, which **was** at the porch of the gate, **were** two tables.<sup>41</sup> Four tables **were** on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew **their sacrifices**.<sup>42</sup> And the four tables **were** of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.<sup>43</sup> And within **were** hooks, an hand broad, fastened round about: and upon the tables **was** the flesh of the offering.

<sup>44</sup> ¶ And without the inner gate **were** the chambers of the singers in the inner court, which **was** at the side of the north gate; and their prospect **was** toward the south: one at the side of the east gate **having** the prospect toward the north.<sup>45</sup> And he said unto me, This chamber, whose prospect **is** toward the south, **is** for the priests, the keepers of the charge of the house.<sup>46</sup> And the chamber whose prospect **is** toward the north **is** for the priests, the keepers of the charge of the altar: these **are** the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.<sup>47</sup> So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar **that was** before the house.

<sup>48</sup> ¶ And he brought me to the porch of the house, and measured **each** post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate **was** three cubits on this side, and three cubits on that side.<sup>49</sup> The length of the porch **was** twenty cubits, and the breadth eleven cubits; and **he brought me** by the steps whereby they went up to it: and **there were** pillars by the posts, one on this side, and another on that side.

**41** Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, **which was** the breadth of the tabernacle.<sup>2</sup> And the breadth of the door **was** ten cubits; and the sides of the door **were** five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.<sup>3</sup> Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.<sup>4</sup> So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This **is** the most holy **place**.<sup>5</sup> After he measured the wall of the house, six cubits; and the breadth of **every** side chamber, four cubits, round about the house on every side.<sup>6</sup> And the side chambers **were** three, one over another, and thirty in order; and they entered into the wall which **was** of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.<sup>7</sup> And **there was** an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house **was still** upward, and so increased **from** the lowest **chamber** to the highest by the midst.<sup>8</sup> I saw also the height of the house round about: the foundations of the side chambers **were** a full reed of six great cubits.<sup>9</sup> The thickness of the wall, which **was** for the side chamber without, was five cubits: and **that** which **was left** **was** the place of the side chambers that **were** within.<sup>10</sup> And between the chambers **was** the wideness of twenty cubits round about the house on every side.<sup>11</sup> And the doors of the side chambers **were** toward **the place that was left**, one door toward the north, and another door toward the south: and the breadth of the place that was left **was** five cubits round about.

<sup>12</sup> Now the building that **was** before the separate place at the end toward the west **was** seventy cubits broad; and the wall of the building **was** five cubits thick round about, and the length thereof ninety cubits.<sup>13</sup> So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;<sup>14</sup> Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.<sup>15</sup> And he measured the length of the building over against the separate place which **was** behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;<sup>16</sup> The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows **were** covered;<sup>17</sup> To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.<sup>18</sup> And **it was** made with cherubims and palm trees, so that a palm tree **was** between a cherub and a cherub; and **every** cherub had two faces;<sup>19</sup> So that the face of a man **was** toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: **it was** made through all the house round about.<sup>20</sup> From the ground unto above the door **were** cherubims and palm trees made, and **on** the wall of the temple.<sup>21</sup> The posts of the temple **were** squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.<sup>22</sup> The altar of wood **was** three cubits high, and the length thereof of two cubits; and the corners thereof, and the length thereof, and the walls thereof, **were** of wood: and he said unto me, This **is** the table that **is** before the LORD.

<sup>23</sup> And the temple and the sanctuary had two doors. <sup>24</sup> And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*. <sup>25</sup> And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without. <sup>26</sup> And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

**42** Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north. <sup>2</sup> Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits. <sup>3</sup> Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories*. <sup>4</sup> And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. <sup>5</sup> Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. <sup>6</sup> For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground. <sup>7</sup> And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits. <sup>8</sup> For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits. <sup>9</sup> And from under these chambers *was* the entry on the east side, as one goeth into them from the utter court. <sup>10</sup> The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. <sup>11</sup> And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors. <sup>12</sup> And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

<sup>13</sup> ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place *is* holy. <sup>14</sup> When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

<sup>15</sup> Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about. <sup>16</sup> He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. <sup>17</sup> He measured the north side, five hundred reeds, with the measuring reed round about. <sup>18</sup> He measured the south side, five hundred reeds, with the measuring reed.

<sup>19</sup> ¶ He turned about to the west side, *and* measured five hundred reeds with the measuring reed. <sup>20</sup> He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

**43** Afterward he brought me to the gate, *even* the gate that looketh toward the east: <sup>2</sup> And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory. <sup>3</sup> And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face. <sup>4</sup> And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east. <sup>5</sup> So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house. <sup>6</sup> And I heard *him* speaking unto me out of the house; and the man stood by me.

<sup>7</sup> ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places. <sup>8</sup> In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. <sup>9</sup> Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

<sup>10</sup> ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. <sup>11</sup> And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the coming in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. <sup>12</sup> This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

za druga *vrata*. <sup>25</sup> Na njih *so bili* narejeni, na vratih templja, kerubi in palmova drevesa, podobna kakor *so bila* narejena na stenah; in *tam so bile* debele deske na pročelju zunaj preddverja. <sup>26</sup> In *bila so* ozka okna in palmova drevesa na eni strani in na drugi strani, na straneh preddverja in *na* stranskih sobah hiše na debelih deskah.

**42** Potem me je odvedel naprej na skrajni dvor, ob poti proti severu in me privadel v sobo, ki *je bila* nasproti ločenemu kraju in ki *je bila* pred zgradbo proti severu. <sup>2</sup> Pred dolžino stotih komolcev *so bila* severna vrata in širina *je bila* petdeset komolcev. <sup>3</sup> Nasproti dvajsetim *komolcem*, ki *so bili* za notranji dvor in nasproti tlaku, ki *je bil* za skrajni dvor, *je bila* galerija nasproti galeriji, v treh *nadstropjih*. <sup>4</sup> Pred sobami *je bil* hodnik desetih komolcev širine znotraj, pot enega komolca; in njihova vrata proti severu. <sup>5</sup> Torej zgornje sobe *so bile* krajše, kajti galerije so bile višje kakor te, kakor spodnje in kakor tiste, ki so bile v sredini zgradbe. <sup>6</sup> Kajti *bile so* v treh *nadstropjih*, toda niso imele stebrov kakor stebri dvora, zato je bila *zgradba* ožja, bolj kakor nižje in srednje od tal. <sup>7</sup> Zid, ki *je bil* zunaj, nasproti sobam, proti skrajnemu dvoru, na sprednjem delu sob, njegova dolžina *je bila* petdeset komolcev. <sup>8</sup> Kajti dolžina sob, ki *so bile* na skrajnem dvoru, *je bila* petdeset komolcev, in glej, pred templjem *je bilo* sto komolcev. <sup>9</sup> Izpod teh sob *je bil* vhod na vzhodni strani, kakor gre nekdo vanje od skrajnega dvora. <sup>10</sup> Sobe *so bile* v debelini zidu dvora proti vzhodu, nasproti ločenemu kraju in nasproti zgradbi. <sup>11</sup> Pot pred njimi *je bila* podobna videzu sob, ki *so bile* proti severu, tako dolga kakor one *in* tako široka kakor one, in vsi njihovi izhodi *so bili* tako glede na njihove oblike, kakor glede na njihova vrata. <sup>12</sup> Glede na vrata sob, ki *so bila* proti jugu, *so bila* vrata na začetku poti, *celo* na poti neposredno pred zidom proti vzhodu, kakor nekdo vstopa vanje.

<sup>13</sup> Potem mi je reklo: »Severne sobe *in* južne sobe, ki *so* pred ločenim krajem, te *so* svete sobe, kjer bodo duhovniki, ki pristopajo h Gospodu, jedli najsvetejše stvari. Tam bodo polagali najsvetejše stvari in jedilno daritev in daritev za greh in daritev za prestopek; kajti kraj *je svet*. <sup>14</sup> Ko duhovniki vstopijo vanj, potem ne bodo šli ven iz svetega *kraja* na skrajni dvor, temveč bodo tam odložili oblačila, v katerih so služili, kajti ta so sveta in nadeli si bodo druga oblačila in pristopili bodo k *tistem stvarem*, ki *so* za ljudstvo.«

<sup>15</sup> Torej ko je končal merjenje notranje hiše, me je privadel naprej proti velikim vratom, katerih pročelje *je* proti vzhodu in ga izmeril naokrog. <sup>16</sup> Izmeril je vzhodno stran z merilno trstiko, petsto trstik, z merilno trstiko naokrog. <sup>17</sup> Izmeril je severno stran, petsto trstik, z merilno trstiko naokrog. <sup>18</sup> Izmeril je južno stran, petsto trstik, z merilno trstiko.

<sup>19</sup> Obrnil se je k zahodni strani *in* izmeril petsto trstik z merilno trstiko. <sup>20</sup> Izmeril jo je ob štirih straneh. Naokrog je imela obzidje, petsto *trstik* dolgo in petsto široko, da bi naredil oddvojitev med svetiščem in oskrunj enim krajem.

**43** Zatem me je privadel k velikim vratom, *celo* velikim vratom, ki *glej* proti vzhodu. <sup>2</sup> In, glej, slava Izraelovega Boga je prišla po poti od vzhoda, in njegov glas *je bil* podoben hrupu mnogih vodá, in zemlja je zasijala z njegovim slavo. <sup>3</sup> In *to je bilo* glede na videz videnja, ki sem ga videl, *celo* glede na videnje, ki sem ga videl, ko sem prišel, da uničim mesto; in videnja *so bila* podobna videnju, ki sem ga videl pri reki Kebár; in padel sem na svoj obraz. <sup>4</sup> Gospodova slava je prišla v hišo po poti velikih vrat, katerih pročelje *je* proti vzhodu. <sup>5</sup> Tako me je duh vzel gor in me privadel v notranji dvor; in, glej, Gospodova slava je napolnila hišo. <sup>6</sup> Slišal sem *ga* kako mi govoril iz hiše; in poleg mene je stal mož.

<sup>7</sup> Rekel mi je: »Človeški sin, prostor mojega prestola in kraj za podplate mojih stopal, kjer bom na veke prebival v sredi Izraelovih otrok in moje sveto ime Izraelova hiša ne bo več omadeževala, *niti* oni niti njihovi kralji s svojim vlačugarstvom niti s trupli svojih kraljev na svojih visokih krajih. <sup>8</sup> V njihovi postaviti njihovega praga ob mojih pragovih in njihovega podboja ob mojih podbojih in zidom med menoj in njimi, so celo omadeževali moje sveto ime s svojimi ogabnostmi, ki so jih zagrešili. Zatorej sem jih použil v svoji jezi. <sup>9</sup> Torej naj odstranijo svoje vlačugarstvo in trupla svojih kraljev daleč od mene in jaz bom prebival v njihovi sredi na veke.

<sup>10</sup> Ti, človeški sin, pokaži Izraelovi hiši, da jih bo lahko sram njihovih krivičnosti in naj izmerijo vzorec. <sup>11</sup> Če se bodo sramovali vsega, kar so storili, jim pokaži obliko hiše, njen slog, njene izhode, njene vhode, vse njene oblike, vse njene odredbe, vse njene oblike in vse njene postave, in zapiši *jih* v njihovem pogledu, da se bodo lahko držali njene celotne oblike in vseh njenih odredb in jih izpolnjevali.« <sup>12</sup> To *je* postava hiše: »Na vrhu gore *bo* njena celotna meja naokrog najsvetejšega.« Glej, to *je* postava hiše.«

<sup>13</sup> In to so mere oltarja po komolcih: »Komolec je komolec in širina roke; celo dno bo komolec in širina komolca in njena meja ob njenem robu naokrog bo pedenj in to bo višji kraj oltarja. <sup>14</sup> Od dna na tleh, celo do spodnjega podzidka, bo dva komolca in širina en komolec; in od manjšega podzidka celo do večjega podzidka, bo štiri komolce in širina en komolec. <sup>15</sup> Tako bo oltar štiri komolce; in od oltarja in navzgor bodo štirje rogovci. <sup>16</sup> § Oltar bo dvanaest komolcev dolg, dvanajst širok, kvadraten v svojih štirih oglih. <sup>17</sup> Podzidek bo štirinajst komolcev dolg in štirinajst širok v svojih štirih oglih; in rob okoli njega bo pol komolca; in njegovo dno bo komolec naokrog; in njegove stopnice bodo gledale proti vzhodu.

<sup>18</sup> Rekel mi je: »Človeški sin, tako govori Gospod Bog: To so odredbe oltarja na dan, ko ga bodo naredili, da bodo na njem darovali žgalne daritve in da bodo na njem škropili kri. <sup>19</sup> Duhovnikom Lévijevcem, ki bodo od Cadókovega semena, ki pristopajo k meni, da bi mi služili, govori Gospod Bog, »boš dal mladega bikca za daritev za greh. <sup>20</sup> Vzel boš od njegove krvi in jo nanesel na štiri njegove robove in na štiri vogle podzidka in na rob naokoli. Tako ga boš očistil in prečistil. <sup>21</sup> Vzel boš tudi bikca daritve za greh in začgal ga bo na določenem prostoru hiše, zunaj svetišča. <sup>22</sup> Na drugi dan boš daroval kozlička od koz, brez pomanjkljivosti, za daritev za greh; in očistili bodo oltar, kakor so ga očistili z bikcem. <sup>23</sup> Ko narediš konec njegovemu očiščevanju, boš daroval mladega bikca, brez pomanjkljivosti in ovna iz tropa, brez pomanjkljivosti. <sup>24</sup> Daroval ju boš pred Gospodom in duhovniki bodo nanje vrgli sol in darovali jih bodo za žgalno daritev Gospodu. <sup>25</sup> Sedem dni boš vsak dan pripravljali kozla za daritev za greh. Pripravljali bodo tudi mladega bikca in ovna iz tropa, brez pomanjkljivosti. <sup>26</sup> Sedem dni bodo očiščevali oltar in ga prečiščevali, in se uměščali. <sup>27</sup> Ko se ti dnevi iztečejo, bo tako, da bodo na osmi dan in tako naprej, duhovniki pripravljali vaše žgalne daritve na oltarju in vaše mirovne daritve; in jaz vas bom sprejel,« govori Gospod Bog.«

**44** Potem me je privedel nazaj po poti velikih vrat zunanjega svetišča, ki gledajo proti vzhodu; in ta so bila zaprta.<sup>2</sup> Potem mi je Gospod rekel: »Ta velika vrata bodo zaprta, ne bodo odprtia in noben človek ne bo vstopil skoznje; ker je Gospod, Izraelov Bog, vstopil skoznje, zato bodo zaprta. <sup>3</sup> Ta so za princa; princ bo sedel v njih, da je kruh pred Gospodom; vstopil bo po poti preddverja teh velikih vrat in ven bo šel po isti poti.«

<sup>4</sup> Potem me je privedel po poti severnih velikih vrat pred hišo. Pogledal sem in glej, Gospodova slava je napolnila Gospodovo hišo in padel sem na svoj obraz. <sup>5</sup> Gospod mi je rekel: »Človeški sin, dobro zaznamuj in glej s svojimi očmi in poslušaj s svojimi ušesi vse, kar ti rečem glede vseh odredb Gospodove hiše in vse njegove postave; in dobro zaznamuj vhod hiše, z vsakim vstopanjem v svetišče. <sup>6</sup> Upornim boš rekel, celo Izraelovi hiši: »Tako govori Gospod Bog: O vi, Izraelova hiša, naj vam bo dovolj vseh vaših ogabnosti<sup>7</sup> v tem, da ste v moje svetišče privedli tujce, neobrezane v srcu in neobrezane v mesu, da bi bili v mojem svetišču, da ga oskrunijo, celo mojo hišo, ko darujete mojo kruh, tolščo in kri in zaradi vseh vaših ogabnosti so prelamljali mojo zavezo. <sup>8</sup> Vi niste skrbeli za moje svete stvari, temveč ste si zase postavili čuvanje moje zadolžitve v mojem svetišču.«

<sup>9</sup> Tako govori Gospod Bog: »Noben tujec, neobrezan v srcu niti neobrezan v mesu, izmed kateregakoli tujca, ki je med Izraelovimi otroci, ne bo vstopil v moje svetišče.

<sup>10</sup> Lévijevci, ki so šli daleč proč od mene, ko je Izrael zašel, ki so zašli proč od mene, za svojimi maliki; oni bodo torej nosili svojo krivdvo. <sup>11</sup> Vendar bodo služabniki v mojem svetišču in imeli bodo zadolžitev pri velikih vratih hiše in služili bodo hiši. Klali bodo žgalno daritev in klavno daritev za ljudstvo in stali bodo pred njimi, da jim služijo. <sup>12</sup> Ker so jim služili pred njihovimi maliki in Izraelovi hiši povzročili, da pade v krivičnost; zatorej sem proti njim vzdignil svojo roko,« govori Gospod Bog, »in nosili bodo svojo krivičnost. <sup>13</sup> In ne bodo mi prišli blizu, da bi mi opravljali duhovniško službo niti da bi se približali katerikoli izmed mojih svetih stvari na najsvetjejsem kraju, temveč bodo nosili svojo sramoto in svoje ogabnosti, ki so jih zagrešili. <sup>14</sup> Toda naredil jih bom čuvanje oskrbe hiše, za vso njeno službo in za vse, kar bo v njej storjeno.

<sup>15</sup> Toda duhovniki Lévijevcev, Cadókovi sinovi, ki so skrbeli za moje svetišče, ko so Izraelovi otroci zašli od mene, mi bodo prišli blizu, da bi mi služili in stali bodo pred menoj, da mi darujejo tolščo in kri,« govori Gospod Bog: <sup>16</sup> »Vstopali bodo v moje svetišče in se približali moji mizi, da bi mi služili in skrbeli za mojo zadolžitev.

<sup>17</sup> In zgodilo se bo, ko vstopajo pri velikih vratih notranjega dvora, da bodo oblečeni s platnenimi oblačili; in nobena volna ne bo prišla nanje, medtem ko služijo pri velikih vratih notranjega dvora in znotraj.

<sup>18</sup> Na svojih glavah bodo imeli platnene klobučke in na svojih ledjih

<sup>13</sup> ¶ And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar. <sup>14</sup> And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. <sup>15</sup> So the altar shall be four cubits; and from the altar and upward shall be four horns. <sup>16</sup> And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. <sup>17</sup> And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

<sup>18</sup> ¶ And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon. <sup>19</sup> And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering. <sup>20</sup> And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. <sup>21</sup> Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. <sup>22</sup> And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. <sup>23</sup> When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. <sup>24</sup> And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD. <sup>25</sup> Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. <sup>26</sup> Seven days shall they purge the altar and purify it; and they shall consecrate themselves. <sup>27</sup> And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

**44** Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. <sup>2</sup> Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. <sup>3</sup> It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

<sup>4</sup> ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face. <sup>5</sup> And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. <sup>6</sup> And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations, <sup>7</sup> In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. <sup>8</sup> And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

<sup>9</sup> ¶ Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

<sup>10</sup> And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. <sup>11</sup> Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. <sup>12</sup> Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity. <sup>13</sup> And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. <sup>14</sup> But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

<sup>15</sup> ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: <sup>16</sup> They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

<sup>17</sup> ¶ And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. <sup>18</sup> They shall have linen bonnets upon their heads, and shall have

linen breeches upon their loins; they shall not gird **themselves** with any thing that causeth sweat.<sup>19</sup> And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.<sup>20</sup> Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.<sup>21</sup> Neither shall any priest drink wine, when they enter into the inner court.<sup>22</sup> Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.<sup>23</sup> And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.<sup>24</sup> And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.<sup>25</sup> And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.<sup>26</sup> And after he is cleansed, they shall reckon unto him seven days.<sup>27</sup> And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.<sup>28</sup> And it shall be unto them for an inheritance: *I am* their inheritance: and ye shall give them no possession in Israel: *I am* their possession.<sup>29</sup> They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.<sup>30</sup> And the first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.<sup>31</sup> The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

**45** Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length **shall be** the length of five and twenty thousand *reeds*, and the breadth **shall be** ten thousand. This **shall be** holy in all the borders thereof round about.<sup>2</sup> Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof.<sup>3</sup> And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy place.<sup>4</sup> The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.<sup>5</sup> And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

**6 ¶** And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

**7 ¶** And a *portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length **shall be** over against one of the portions, from the west border unto the east border.<sup>8</sup> In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

**9 ¶** Thus saith the Lord GOD: Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.<sup>10</sup> Ye shall have just balances, and a just ephah, and a just bath.<sup>11</sup> The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.<sup>12</sup> And the shekel **shall be** twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

**13** This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:<sup>14</sup> Concerning the ordinance of oil, the bath of oil, **ye shall offer** the tenth part of a bath out of the cor, **which is** an homer of ten baths; for ten baths **are** an homer:<sup>15</sup> And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.<sup>16</sup> All the people of the land shall give this oblation for the prince in Israel.<sup>17</sup> And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.<sup>18</sup> Thus saith the Lord GOD: In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:<sup>19</sup> And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.<sup>20</sup> And so thou shalt do the seventh day of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.<sup>21</sup> In the first month, in the fourteenth day of the month, ye shall have the

bodo imeli kratke platnene hlače; ne bodo **se** opasovali s čimerkoli, kar povzroča znojenje.<sup>19</sup> Ko gredo naprej, na skrajni dvor, **celo** na skrajni dvor ljudstva, bodo odložili svoja oblačila, v katerih so služili in jih položili v svete sobe in nadeli si bodo druga oblačila in ljudstva ne bodo posvetili s svojimi oblačili.<sup>20</sup> Niti si ne bodo brili svojih glav niti ne bodo pustili pramenom, da zrastejo dolgi. Svoje glave si bodo zgolj strigli.<sup>21</sup> Niti ne bo katerikoli duhovnik pil vina, ko vstopa v notranji dvor.<sup>22</sup> Niti si za svoje žene ne bodo jemali vdove, niti tisto, ki je odslovljena, temveč si bodo jemali device od semena Izraelove hiše ali vdovo, ki je imela poprej duhovnika.<sup>23</sup> Moje ljudstvo bodo učili **razliko** med svetim in oskrunjениm in jim povzročili, da razpoznavajo med nečistim in čistim.<sup>24</sup> V polemiki bodo razsojali **in** sodili jo bodo glede na moje sodbe in držali se bodo mojih postav in mojih zakonov in vseh mojih pravil, v vseh mojih zborih; in posvečevali bodo moje šabate.<sup>25</sup> Ne bodo prišli k nobeni mrtvi osebi, da se omadežejo, razen za očeta ali za mater ali za sina, ali za hčer, za brata ali za sestro, ki nima soproga, se lahko omadežejo.<sup>26</sup> Potem, ko je očiščen, mu bodo prišeli sedem dni.<sup>27</sup> Na dan, ko gre v svetišče, v notranji dvor, da služi v svetišču, bo daroval svojo daritev za greh,<sup>c</sup> govori Gospod Bog.<sup>28</sup> To jim bo za dedičino: *jaz sem* njihova dedičina. Ne boste jim dali posesti in Izraelu. *Jaz sem* njihova posest.<sup>29</sup> Jedli bodo jedilno daritev in daritev za greh in daritev za prestopek in vsaka posvečena stvar v Izraelu bo njihova.<sup>30</sup> Prvo izmed vseh prvih sadov od vseh **stvari** in vsaka daritev od vsega, od vsake **vrste** izmed vaših daritev, bo duhovnikova. Prav tako boste dali duhovniku prvo od vašega testa, da bo lahko povzročil, da v tvoji hiši počiva blagoslov.<sup>31</sup> Duhovniki ne bodo jedli od česarkoli, kar je umrlo samo od sebe ali je bilo raztrgano, naj bo to perjad ali žival.

**45** Poleg tega, ko boste deželo z žrebom razdeljevali v dedičino, boste darovali daritev Gospodu, sveti delež dežele: dolžina **bo** petindvajset tisoč **trstik** in širina **bo** deset tisoč **trstik**. To **bo** sveto na vseh njihovih mejah naokoli.<sup>2</sup> Od tega bo tam za svetišče petsto **v dolžino**, s petsto **v širino**, kvadratno naokoli; in petdeset komolcev naokoli za njegova predmestja.<sup>3</sup> Od te mere boš izmeril dolžino petindvajset tisoč in širino deset tisoč, in na njem bo svetišče **in** najsvetjeji **prostor**.<sup>4</sup> Sveti **delež** dežele bo za duhovnike, služabnike svetišča, ki se bodo približali, da bi služili Gospodu in to bo prostor za njihove hiše in sveti prostor za svetišče.<sup>5</sup> § Petindvajset tisoč dolžine in deset tisoč širine bodo prav tako imeli Lévijevci, služabniki hiše, zase, za posest, za dvajset sob.

**6** Določili boste posest mesta, pet tisoč široko in petindvajset tisoč dolgo, nasproti daritve svetega **deleža**. Ta bo za celotno Izraelovo hišo.

**7** **Delež bo** za princa na eni strani in na drugi strani daritve svetega **deleža** in od mestne posesti, pred daritvo svetega **deleža** in pred mestno posestjo od zahodne strani proti zahodu in od vzhodne strani proti vzhodu, in dolžina **bo** nasproti enemu izmed deležev od zahodne meje do vzhodne meje.<sup>8</sup> V deželi bo njegova posest v Izraelu in moji princi ne bodo več zatirali mojega ljudstva, in **preostanek** dežele bodo dali Izraelovi hiši, glede na njihove rodone.

**9** Tako govori Gospod Bog: »Naj vam to zadostuje, o Izraelovi princi: odstranite nasilje in rop, izvršujte sodbo in pravico, odstranite vaše razlastitive od mojega ljudstva,<sup>c</sup> govori Gospod Bog.<sup>10</sup> Imeli boste pravične tehnice in pravičen škaf in pravičen čeber.<sup>11</sup> Škaf in čeber bosta ene mere, da bo čeber lahko vseboval deseti del tovora in škaf deseti del tovora; njegova mera bo po tovoru.<sup>12</sup> Šekel **bo** dvajset ger. Dvajset šeklov, petindvajset šeklov, petnajst šeklov bo vaša mina.

**13** To **je** daritev, ki jo boste darovali: šesti del škafa od tovora pšenice in dali boste šesti del škafa od tovora ječmena.<sup>14</sup> Glede odredbe olja, čeber olja; **darovali boste** deseti del čebara iz kadi, **kar je** tovor desetih čebrov, kajti deset čebrov **je** tovor.<sup>15</sup> Eno jagnje iz tropa, izmed dvesto, iz obilnih Izraelovih pašnikov; za jedilno daritev in za žgalno daritev in za mirovne daritve, da zanje opravijo pobotanje,<sup>c</sup> govori Gospod Bog.<sup>16</sup> Vse ljudstvo dežele bo dalo to daritev za princa v Izraelu.<sup>17</sup> To bo delež princa, da da žgalne daritve in jedilne daritve in pitne daritve ob praznikih, ob mlajih, ob šabatih, ob vseh slovesnostih Izraelove hiše. Pripravil bo daritev za greh, jedilno daritev, žgalno daritev in mirovne daritve, da opravi pobotanje za Izraelovo hišo.<sup>c</sup> **18** Tako govori Gospod Bog: »V prvem **mesecu**, na prvi **dan** meseca, boš vzel mladega bikca brez pomanjkljivosti in očistil svetišče.<sup>19</sup> Duhovnik bo vzel od krvi daritve za greh in **jo** pomazal na podboje hiše in na štiri vogale oltarnega podzidka in na podboje velikih vrat notranjega dvora.<sup>20</sup> Tako boš delal sedmi **dan** meseca, za vsakega, ki se moti in za **tistega, ki je** preprost. Tako boš pobotal hišo.<sup>21</sup> V prvem **mesecu**, na štirinajst dan meseca, boste imeli pasho, sedemdnevni praznik; jedel se bo nekväšeni kruh.<sup>22</sup> Na tisti dan bo princ zase in za vse ljudstvo dežele pripravil bikca **za** daritev za greh.<sup>23</sup> Sedem dni praznika bo pripravljal žgalno

daritev Gospodu, sedem bikcev in sedem ovnov brez pomanjkljivosti, vsak dan, sedem dni; in vsak dan kozlička od koz za daritev za greh.<sup>24</sup> Pripravil bo jedilno daritev: škaf za bikca, škaf za ovna in vrč olja za škaf.<sup>25</sup> V sedmem mesecu, na petnajsti dan meseca, bo podobno storil ob prazniku sedmih dni, glede na daritev za greh, glede na žgalno daritev in glede na jedilno daritev in glede na olje.«

**46** Tako govori Gospod Bog: »Velika vrata notranjega dvora, ki gledajo proti vzhodu, bodo zaprta šest delovnih dni; toda na šabat bodo ta odprta in na mlaj bodo ta odprta. <sup>2</sup> Princ bo vstopil po poti preddverja teh velikih vrat od zunaj in stal bo pri podboju velikih vrat in duhovniki bodo pripravili njegovo žgalno daritev in njegove mirovne daritve in oboževal bo na pragu velikih vrat in potem bo šel naprej; toda velika vrata ne bodo zaprta do večera. <sup>3</sup> Podobno bo ljudstvo dežele oboževalo ob vratih teh velikih vrat pred Gospodom na šabat in na mlaje. <sup>4</sup> Žgalna daritev, ki jo bo princ daroval Gospodu na šabatni dan, bo šest jagnjet brez pomanjkljivosti in oven brez pomanjkljivosti. <sup>5</sup> Jedilna daritev bo škaf za ovna in jedilna daritev za jagnjeta, kakor bo ta zmožen dati in vrč olja k škafu. <sup>6</sup> Na dan mlaja bo mlad bikec brez pomanjkljivosti in šest jagnjet in oven; ti bodo brez pomanjkljivosti. <sup>7</sup> Pripravil bo jedilno daritev, škaf za bikca, škaf za ovna, za jagnjeta pa glede na to, kolikor bo njegova roka dosegla in vrč olja k škafu. <sup>8</sup> Ko bo princ vstopil, bo vstopil po poti preddverja tistih velikih vrat in naprej bo šel po tisti poti.

<sup>9</sup> Toda, ko bo ljudstvo dežele ob slovenskih praznikih prišlo pred Gospoda, bo tisti, ki vstopa po poti severnih velikih vrat, da bi oboževal, šel ven po poti južnih velikih vrat; in tisti, ki vstopa po poti južnih velikih vrat, bo šel naprej po poti severnih velikih vrat. Ne bo se vrnil po poti velikih vrat, pri katerih je vstopil, temveč bo šel naprej proti nasprotnim. <sup>10</sup> Princ v njihovi sredi bo vstopil, ko bodo oni vstopili; in ko bodo šli naprej, bo šel naprej. <sup>11</sup> Ob praznikih in ob slovesnostih bo jedilna daritev škaf k bikcu in škaf k ovnu, za jagnjeta pa kolikor je zmožen dati in vrč olja k škafu. <sup>12</sup> Torej ko bo princ pripravil prostovoljno žgalno daritev ali mirovne daritve prostovoljno Gospodu, mu bo takrat nekdo odprl velika vrata, ki gledajo proti vzhodu in pripravil bo svojo žgalno daritev in svoje mirovne daritve, kot je to storil na šabatni dan. Takrat bo šel naprej in potem ko bo šel naprej, bo nekdo zaprl vrata. <sup>13</sup> Dnevno boš pripravljal žgalno daritev Gospodu od jagnjeta prvega leta brez pomanjkljivosti. To boš pripravljal vsako jutro. <sup>14</sup> Zanj boš vsako jutro pripravil jedilno daritev, šesti del škafa in tretji del vrča olja, da to umešaš s fino moko; nenehna jedilna daritev po večni odredbi Gospodu. <sup>15</sup> Tako bodo pripravili jagnje in jedilno daritev in olje, vsako jutro za nenehno žgalno daritev.«

<sup>16</sup> Tako govori Gospod Bog: »Če da princ darilo kateremukoli izmed svojih sinov, bo ta dedičina od njegovih sinov; to bo njihova posest po dedičini. <sup>17</sup> Toda če da darilo svoje dedičine enemu izmed svojih služabnikov, potem bo to njegovo do leta osvoboditve; po tem se bo vrnilo princu, toda njegova dedičina bo za njegove sinove. <sup>18</sup> Še več, princ ne bo vzel od dedičine ljudstva z zatiranjem, da bi jih sunil iz njihove posesti, temveč bo dal dedičino svojim sinovom od svoje lastne posesti, da moje ljudstvo ne bo razpršeno, vsak mož iz svoje posesti.«

<sup>19</sup> Potem me je privedel skozi vhod, ki je bil ob strani velikih vrat, v svete sobe duhovnikov, ki so gledale proti severu, in glej, tam je bil kraj, na dveh straneh proti zahodu. <sup>20</sup> Potem mi je rekel: »To je kraj, kjer bodo duhovniki vreli daritev za prestopek in daritev za greh in kjer bodo pekli jedilno daritev; da jih ne bodo nosili ven na skrajni dvor, da bi posvetili ljudstvo.« <sup>21</sup> Potem me je privedel v skrajni dvor in mi storil, da grem mimo štirih vogalov dvora; in glej, na vsakem vogalu dvora je bil dvor. <sup>22</sup> Na štirih vogalih dvora so bili dvori združeni iz štiridesetih komolcev dolžine in tridesetih širine. Ti štirje vogali so bili ene mere. <sup>23</sup> Tam je bila okoli njih vrsta zgradb, okrog vseh štirih in narejena je bila s kraji za vretje pod vrstami naokrog. <sup>24</sup> Potem mi je rekел: »To so kraji tistih, ki vrejo, kjer bodo služabniki hiše vreli klavno daritev ljudstva.«

**47** Potem me je ponovno privedel k vratom hiše; in glej, vode so izhajale ven izpod praga hiše proti vzhodu, kajti pročelje hiše je stalo proti vzhodu in vode so prihajale dol izpod desne strani hiše pri južni strani oltarja. <sup>2</sup> Potem me je privedel ven, po poti velikih vrat proti severu in me vodil naokrog po zunanji poti, k skrajnim velikim vratom, po poti, ki gleda proti vzhodu in glej, tam so vode iztekale na desni strani. <sup>3</sup> Ko je človek, ki je imel v svoji roki vrvico, šel proti vzhodu, je izmeril tisoč komolcev in me privedel skozi vode; vode so bile do gležnjev. <sup>4</sup> Ponovno je izmeril tisoč in me privedel skozi vode;

passover, a feast of seven days; unleavened bread shall be eaten.<sup>22</sup> And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.<sup>23</sup> And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.<sup>24</sup> And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.<sup>25</sup> In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

**46** Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.<sup>2</sup> And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.<sup>3</sup> Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.<sup>4</sup> And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.<sup>5</sup> And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.<sup>6</sup> And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.<sup>7</sup> And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.<sup>8</sup> And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

<sup>9</sup> ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

<sup>10</sup> And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.<sup>11</sup> And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.<sup>12</sup> Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.<sup>13</sup> Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

<sup>14</sup> And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.<sup>15</sup> Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

<sup>16</sup> ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.<sup>17</sup> But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.<sup>18</sup> Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

<sup>19</sup> ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.<sup>20</sup> Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.<sup>21</sup> Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court.<sup>22</sup> In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure.<sup>23</sup> And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.<sup>24</sup> Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

**47** Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.<sup>2</sup> Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.<sup>3</sup> And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.<sup>4</sup> Again he

measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. <sup>5</sup> Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

<sup>6</sup> ¶ And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river. <sup>7</sup> Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other. <sup>8</sup> Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. <sup>9</sup> And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. <sup>10</sup> And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. <sup>11</sup> But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. <sup>12</sup> And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

<sup>13</sup> ¶ Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two portions*. <sup>14</sup> And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. <sup>15</sup> And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; <sup>16</sup> Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the coast of Hauran. <sup>17</sup> And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side. <sup>18</sup> And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side. <sup>19</sup> And the south side southward, from Tamar *even* to the waters of strife in Kadesh, the river to the great sea. And *this is* the south side southward. <sup>20</sup> The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

<sup>21</sup> So shall ye divide this land unto you according to the tribes of Israel.

<sup>22</sup> ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. <sup>23</sup> And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

**48** Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a *portion for* Dan. <sup>2</sup> And by the border of Dan, from the east side unto the west side, a *portion for* Asher. <sup>3</sup> And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali. <sup>4</sup> And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh. <sup>5</sup> And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim. <sup>6</sup> And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben. <sup>7</sup> And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

<sup>8</sup> ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. <sup>9</sup> The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth. <sup>10</sup> And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. <sup>11</sup> *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. <sup>12</sup> And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. <sup>13</sup> And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand. <sup>14</sup> And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

<sup>15</sup> ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. <sup>16</sup> And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four

vode *so bile* do kolen. Ponovno je izmeril tisoč in me privedel skozi; vode *so bile* do ledij. <sup>5</sup> Potem je izmeril tisoč; *in to je bila* reka, ki je nisem mogel prebresti, kajti vode so narasle, vode za plavanje v njih, reka, ki ne more biti prebredena.

<sup>6</sup> Rekel mi je: »Človeški sin, ali si videl *tole*?« Potem me je privedel in mi storil, da se vrnem k bregu reke. <sup>7</sup> Torej, ko sem se vrnil, glej, na bregu reke *je bilo* zelo veliko dreves na tej strani in na drugi. <sup>8</sup> Potem mi je rekel: »Te vode iztekajo proti vzhodni deželi in gredo dol v puščavo in gredo v morje; *katerega* vode, ko bodo privedene v morje, bodo ozdravljene. <sup>9</sup> In zgodilo se bo, *da* vsaka stvar, ki živi, ki se giblje, kamor koli bodo prišle reke, bo živila, in tam bo zelo velika množica rib, ker bodo te vode prišle tja, kajti ozdravljene bodo; in vsaka stvar bo živila, kamor prihaja reka. <sup>10</sup> In zgodilo se bo, *da* bodo na njej stali ribiči, od En Gedija celo do En Eglájima; one bodo *kraj* za razširjanje mrež; njihovih rib bo glede na njihove vrste, kakor rib vélakega morja, izjemno veliko. <sup>11</sup> Toda njeni blatni kraji in njena močvirja ne bodo ozdravljena; izročena bodo soli. <sup>12</sup> Ob reki, na njenem bregu, na tej strani in na tisti strani, bodo rasla vsa drevesa za hrano, katerih listje ne bo ovenelo niti njihov sad ne bo použit. Rodila bodo nov sad, glede na njegove mesece, ker so njihove vode izvirale iz svetišča in njihov sad bo za hrano in njihovo listje bo za zdravilo.«

<sup>13</sup> Tako govori Gospod Bog: »To *bo* meja, po kateri boste podedovali deželo glede na dvanajst Izraelovih rodov. Jožef bo imel dva deleža.

<sup>14</sup> To boste podedovali, tako eden kakor drugi; *glede* katere sem dvignil svojo roko, da jo izročim vašim očetom, in ta dežela bo padla vam v dedičino. <sup>15</sup> To *bo* meja dežele proti severni strani, od vélakega morja, pot Hetlóna, kakor gredo ljudje in Cedád; <sup>16</sup> Hamát, Beróte, Sibrájim, ki *je* med mejo Damaska in mejo Hamáta; Hacár Atikon, ki *je* ob obali Havrána. <sup>17</sup> Meja od morja bo Hacár Enán, meja Damaska in severno proti severu in meja Hamáta. *To je* severna stran. <sup>18</sup> Vzhodno stran boš meril od Havrána in od Damaska in od Gileáda in od dežele Izrael *ob* Jordanu, od meje k vzhodnemu morju. *To je* vzhodna stran. <sup>19</sup> Južna stran proti jugu, od Tamára *celó* k vodam prepira v Kadeš, reka k vélakemu morju. *To je* južna stran proti jugu. <sup>20</sup> Tudi zahodna stran *bo* véliko morje od meje, dokler človek ne pride nasproti Hamátu. *To je* zahodna stran. <sup>21</sup> Tako si boste razdelili to deželo glede na Izraelove rodove.

<sup>22</sup> Zgodilo se bo, *da* jo boste razdelili z žrebom v dedičino vam in tujcem, ki začasno prebivajo med vami, ki bodo med vami zaplodili otroke in oni vam bodo kakor rojeni v deželi med Izraelovimi otroci; imeli bodo dedičino z vami med Izraelovimi rodovi. <sup>23</sup> In zgodilo se bo, *da* pri rodu, v katerem začasno prebiva tujec, tam *mu* boste dali njegovo dedičino,« govori Gospod Bog.

**48** Torej to *so* imena rodov. Od severnega konca do obale, po poti v Hetlón, kot gre nekdo do Hamáta, Hacár Enána, meje Damaska proti severu, do obale Hamáta; kajti to so njegove strani vzhodno *in* zahodno; delež za Dan. <sup>2</sup> Ob meji Dana, od vzhodne strani do zahodne strani, *delež za* Aserja. <sup>3</sup> Ob meji Aserja, od vzhodne strani, celo do zahodne strani, *delež za* Neftálja. <sup>4</sup> Ob meji Neftálja, od vzhodne strani do zahodne strani, *delež za* Manáseja. <sup>5</sup> Ob meji Manáseja, od vzhodne strani do zahodne strani, *delež za* Efrájim. <sup>6</sup> Ob meji Efrájima, od vzhodne strani, celo do zahodne strani, *delež za* Rubena. <sup>7</sup> Ob meji Rubena, od vzhodne strani do zahodne strani, *delež za* Juda.

<sup>8</sup> Ob meji Juda, od vzhodne strani do zahodne strani, bo daritev, ki jo boste darovali petindvajset tisoč *trstik po širini* in *po dolžini* kakor enega izmed *drugih* deležev, od vzhodne strani do zahodne strani, in svetišče bo v njegovi sredi. <sup>9</sup> Daritev, ki jo boste darovali Gospodu, *bo* petindvajset tisoč po dolžini in deset tisoč po širini. <sup>10</sup> Zanje, *celó* za duhovnike, bo *to* sveta daritev; proti severu petindvajset tisoč po dolžini in proti zahodni deseti tisoč *po širini* in proti vzhodni deseti tisoč po širini in proti jugu petindvajset tisoč po dolžini; in Gospodovo svetišče bo v njegovi sredi. <sup>11</sup> *To bo* za duhovnike, ki so posvečeni izmed Cadókovih sinov; ki se držali moje zadolžitve, ki niso zašli, ko so Izraelovi otroci zašli, kakor so zašli Lévijevci. <sup>12</sup> *Ta* daritev dežele, ki je darovana, jim bo najsvetejša stvar ob meji Lévijevcev. <sup>13</sup> Nasproti meji duhovnikov *bodo* Lévijevci *imeli* petindvajset tisoč po dolžini in deset tisoč po širini; vsa dolžina *bo* petindvajset tisoč in širina deseti tisoč. <sup>14</sup> In od tega ne bodo prodali niti zamenjali niti odtujili prvih sadov dežele, kajti *to je* sveto Gospodu.

<sup>15</sup> Pet tisoč, ki preostanejo po širini, nasproti petindvajset tisočem, bo oskrunjén *kraj* za mesto, za prebivanje in za predmestja; in mesto bo v njegovi sredi. <sup>16</sup> To *bodo* njegove mere: severna stran štiri tisoč petsto, južna stran štiri tisoč petsto, na vzhodni strani štiri tisoč petsto in zahodna stran štiri tisoč petsto. <sup>17</sup> Predmestja mesta bodo

proti severu dvesto petdeset, proti jugu dvesto petdeset, proti vzhodu dvesto petdeset in proti zahodu dvesto petdeset.<sup>18</sup> Preostanek v dolžini nasproti daritve svetega **deleža bo** deset tisoč proti vzhodu in deset tisoč proti zahodu, in to bo nasproti daritve svetega **deleža**; njegov donos bo za hrano tistim, ki služijo mestu, mu bodo služili izmed vseh Izraelovih rodov.<sup>20</sup> Vseh daritev **bo** petindvajset tisoč krat petindvajset tisoč. Darovali boste štirioglatno sveto daritev z mestno posetjo.

<sup>21</sup> Preostanek pa **bo** za princa na eni strani in na drugi od svete daritve in od mestne posesti nasproti petindvajset tisočim od daritve proti vzhodni meji in zahodno, nasproti petindvajset tisočim proti zahodni meji, nasproti deležem za princa. To bo sveta daritev in svetišče hiše **bo** v njegovi sredi.<sup>22</sup> Poleg tega bo za princa od posesti Léijevcev in od mestne posesti, **ki je** v sredi tega, **kar** pripada princu, med Judovo mejo in Benjaminovo mejo.<sup>23</sup> Glede preostanka rodov od vzhodne strani do zahodne strani **bo imel delež** Benjamin.<sup>24</sup> Ob Benjaminovi meji, od vzhodne strani do zahodne strani, **bo imel delež** Simeon.<sup>25</sup> Ob Simeonovi meji, od vzhodne strani do zahodne strani, Isašárjev **delež**.<sup>26</sup> Ob Isašárjevi meji, od vzhodne strani do zahodne strani, Zábulonov **delež**.<sup>27</sup> Ob Zábulonovi meji, od vzhodne strani do zahodne strani, Gadov **delež**.<sup>28</sup> Ob Gadovi meji, pri južni strani proti jugu, bo meja celo od Tamára **do** vodá prepira v Kadešu **in** do reke proti vélkemu morju.<sup>29</sup> To **je** dežela, ki jo boste razdelili z žrebom Izraelovim rodovom za dedičino in to **so** njihovi deleži,« govori Gospod Bog.

<sup>30</sup> To **so** izhodi iz mesta na severni strani, štiri tisoč petsto mer.

<sup>31</sup> Velika vrata mesta bodo po imenih Izraelovih rodov; troje velikih vrat proti severu: ena Rubenova velika vrata, ena Judova velika vrata, ena Léijeva velika vrata.<sup>32</sup> Pri vzhodni strani štiri tisoč petsto; in troje velikih vrat: in ena Jožefova velika vrata, ena Benjaminova velika vrata, ena Danova velika vrata.<sup>33</sup> Pri južni strani štiri tisoč petsto mer; in troje velikih vrat: ena Simeonova velika vrata, ena Isašárjeva velika vrata, ena Zábulonova velika vrata.<sup>34</sup> Pri zahodni strani štiri tisoč petsto, z njihovimi tremi velikimi vrat: ena Gadova velika vrata, ena Aserjeva velika vrata, ena Neftálijeva velika vrata.<sup>35</sup> Naokoli **je bilo** osemnajst tisoč **mer**. Ime mesta **bo** od **tega** dne: Gospod **je tam**.

thousand and five hundred, and the west side four thousand and five hundred.<sup>17</sup> And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.<sup>18</sup> And the residue in length over against the oblation of the holy **portion shall be** ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy **portion**; and the increase thereof shall be for food unto them that serve the city.<sup>19</sup> And they that serve the city shall serve it out of all the tribes of Israel.<sup>20</sup> All the oblation **shall be** five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

<sup>21</sup> ¶ And the residue **shall be** for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house **shall be** in the midst thereof.<sup>22</sup> Moreover from the possession of the Levites, and from the possession of the city, **being in the midst of that** which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.<sup>23</sup> As for the rest of the tribes, from the east side unto the west side, Benjamin **shall have a portion**.<sup>24</sup> And by the border of Benjamin, from the east side unto the west side, Simeon **shall have a portion**.<sup>25</sup> And by the border of Simeon, from the east side unto the west side, Issachar a **portion**.<sup>26</sup> And by the border of Issachar, from the east side unto the west side, Zebulun a **portion**.<sup>27</sup> And by the border of Zebulun, from the east side unto the west side, Gad a **portion**.<sup>28</sup> And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of strife *in* Kadesh, *and to* the river toward the great sea.<sup>29</sup> This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these **are** their portions, saith the Lord GOD.

<sup>30</sup> ¶ And these **are** the goings out of the city on the north side, four thousand and five hundred measures.

<sup>31</sup> And the gates of the city **shall be** after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.<sup>32</sup> And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.<sup>33</sup> And at the south side four thousand and five hundred measures: and three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulun.<sup>34</sup> At the west side four thousand and five hundred, **with** their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.<sup>35</sup> **It was** round about eighteen thousand **measures**: and the name of the city from **that day shall be**, The LORD **is** there.

# The Book of Daniel

**1** In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.<sup>2</sup> And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

**3** ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes: <sup>4</sup> Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. <sup>5</sup> And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. <sup>6</sup> Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: <sup>7</sup> Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

**8** ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. <sup>9</sup> Now God had brought Daniel into favour and tender love with the prince of the eunuchs. <sup>10</sup> And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king. <sup>11</sup> Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, <sup>12</sup> Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. <sup>13</sup> Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. <sup>14</sup> So he consented to them in this matter, and proved them ten days. <sup>15</sup> And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. <sup>16</sup> Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

**17** ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. <sup>18</sup> Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. <sup>19</sup> And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. <sup>20</sup> And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm. <sup>21</sup> And Daniel continued *even* unto the first year of king Cyrus.

**2** And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. <sup>2</sup> Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. <sup>3</sup> And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. <sup>4</sup> Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. <sup>5</sup> The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. <sup>6</sup> But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. <sup>7</sup> They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. <sup>8</sup> The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. <sup>9</sup> But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

<sup>10</sup> ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. <sup>11</sup> And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. <sup>12</sup> For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. <sup>13</sup> And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

<sup>14</sup> ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: <sup>15</sup> He answered and said to Arioch the king's captain, Why is the decree so

# Danielova knjiga

**1** V tretjem letu kraljevanja Judovega kralja Jojakíma, je prišel babilonski kralj Nebukadnezar iz Babilona do Jeruzalema in ga oblegal. <sup>2</sup> Gospod je Judovega kralja Jojakíma izročil v njegovo roko, z delom posod iz Božje hiše, ki jih je odnesel v deželo Šinár, k hiši svojega Boga in posode je prinesel v zakladno hišo svojega boga.

<sup>3</sup> Kralj je spregovoril Ašpenazu, gospodaru svojih evnuhov, da naj privede *nekater* izmed Izraelovih otrok, izmed kraljevega potomstva in izmed princev, <sup>4</sup> stroke na katerih ni *bilo* madeža, temveč lepega videza in spretne v vsej modrosti in bistroumne v spoznaju in razumevanju znanosti in takšne, ki *imajo* v sebi zmožnost stati v kraljevi palači in katere bi lahko učili znanja in jezika Kaldejcev. <sup>5</sup> Kralj jim je določil dnevno preskrbo kraljeve hrane in od vina, ki ga je pil. Tako jih je hranil tri leta, da bi ob njihovem izteku lahko stali pred kraljem. <sup>6</sup> Torej med temi so bili od Judovih otrok Daniel, Hananája, Mišaél in Azarjá, <sup>7</sup> katerim je princ evnuhov dal imena, kajti Danielu je dal *ime* Beltsacár, Hananáju Šadráh, Mišaélu Mešáh in Azarjáju Abéd Negó.

<sup>8</sup> Toda Daniel se je v svojem srcu namenil, da se ne bi omadeževal z deležem kraljeve hrane niti z vinom, katerega je ta pil, zatorej je od princa evnuhov prosil, da se mu ne bi bilo treba omadeževati. <sup>9</sup> Torej Bog je Daniela privedel v naklonjenost in nežno prijaznost s princem evnuhov. <sup>10</sup> Princ evnuhov je Danielu rekel: »Bojim se svojega gospoda kralja, ki vam je določil vašo hrano in vašo pijačo, kajti zakaj bi videl vaša obličja videti slabša kakor od otrok, ki *so* iz vaše vrste? Potem bi *mene* prisilili ogrožati mojo glavo kralju.« <sup>11</sup> § Potem je Daniel rekel Melzarju, katerega je princ evnuhov postavil nad Daniela, Hananája, Mišaéla in Azarjája: <sup>12</sup> »Potrdi svojim služabnikom, rotim te, deset dni, in naj nam dajo za jesti rastlinsko hrano in vodo za pitje. <sup>13</sup> Potem naj bodo naša obličja ogledana pred teboj in obliče otrok, ki jedo od deleža kraljeve hrane, in kakor vidiš *[tako]* postopaj s svojimi služabniki.« <sup>14</sup> Tako se je ta strinjal z njimi v tej zadevi in jim potrdil deset dni. <sup>15</sup> Ob koncu desetih dni so bila njihova obličja videti svetlejša in obilnejša v mesu kakor od vseh otrok, ki so jedli od deleža kraljeve hrane. <sup>16</sup> § Potem je Melzar odvezel delež njihove hrane in vino, ki naj bi ga pili in jim dajal rastlinsko hrano.

<sup>17</sup> Glede teh štirih otrok, jim je Bog dal znanje in spremnost v vsem učenju in modrosti. Daniel je imel razumevanje o vseh videnjih in sanjah. <sup>18</sup> Torej ob koncu dni, o katerih je kralj rekel, da naj jih privede, jih je potem princ evnuhov privedel pred Nebukadnezarja. <sup>19</sup> Kralj se je z njimi pogovarjal in med njimi vsemi ni našel nikogar podobnega Danielu, Hananáju, Mišaélu in Azarjáju. Zato so stali pred kraljem. <sup>20</sup> V vseh vrstah modrosti *in* razumevanja, ki jih je kralj poizvedel od njih, jih je našel desetkrat boljše od vseh čarovnikov *in* astrologov, ki so *bili* v vsem njegovem območju. <sup>21</sup> Daniel je ostal *celo* do prvegaleta kralja Kira.

**2** V drugem letu kraljevanja Nebukadnezarja je Nebukadnezar sanjal sanje, s čimer je bil njegov duh vznemirjen in njegovo spanje se je ločilo od njega. <sup>2</sup> Potem je kralj zapovedal, da pokličejo čarovnike, astrologe, čarodeje in Kaldejce, da kralju razodenejo njegove sanje. Tako so prišli in stali pred kraljem. <sup>3</sup> Kralj jim je rekel: »Sanjal sem sanje in moj duh je bil vznemirjen, da bi razumel sanje.« <sup>4</sup> Potem so Kaldejci spregovorili kralju po sirsko: »O kralj, živi na veke. Povej svojim služabnikom sanje, mi pa bomo pokazali pomen.« <sup>5</sup> Kralj je odgovoril in Kaldejcem rekel: »Ta stvar je odšla od mene. Če mi ne boste razložili sanj, z njihovo razlagom, boste razrezani na koščke, vaše hiše pa bodo narejene za gnojišče. <sup>6</sup> Toda če mi boste pokazali sanje in njihov pomen, boste od mene prejeli darila in nagrade in veliko čast. Zatorej mi razodenite sanje in njihov pomen.« <sup>7</sup> Ponovno so odgovorili in rekli: »Naj kralj pove svojim služabnikom sanje, mi pa bomo pokazali njihov pomen.« <sup>8</sup> Kralj je odgovoril in rekel: »Zagotovo vem, da hočete pridobiti čas, ker ste videli, da je stvar odšla od mene. <sup>9</sup> Toda če mi ne boste pokazali sanj, *je* za vas *samo* en odlok, kajti pripravili ste lažnive in izprijetne besede, da jih govorite pred menoj, dokler čas ne bo spremenjen. Zato mi povejte sanje in vedel bom, da mi lahko pokažete njihovo razlagom.«

<sup>10</sup> Kaldejci so pred kraljem odgovorili in rekli: »Na zemlji ni človeka, ki lahko pokaže kraljevo zadevo. Zato *tam* ni kralja, gospodarja niti vladarja, *ki* bi zahteval takšne besede pri kateremkoli čarovniku ali astrologu ali Kaldejcu. <sup>11</sup> To je redka stvar, ki jo kralj zahteva in nikogar drugega ni, ki lahko to razodene pred kraljem, razen bogov, katerih prebivališče ni z mesom.« <sup>12</sup> Zaradi tega razloga je bil kralj jezen in zelo besen in ukazal, da uničijo vse modre babilonske *može*. <sup>13</sup> Odlok je odšel naprej, da bodo modri *može* umorjeni, in iskali so Daniela in njegove tovariše, da bi bili umorjeni.

<sup>14</sup> Potem je Daniel z nasvetom in preudarnostjo odgovoril Arjóhu, poveljniku kraljeve straže, ki je odšel, da umori modre babilonske *može*. <sup>15</sup> Odgovoril je in kraljevemu poveljniku Arjóhu rekel: »Zakaj

je kraljevi odlok **tako** nagel?« Potem je Arjóh stvar razložil Danielu. <sup>16</sup> Potem je Daniel vstopil in želel od kralja, da naj mu da čas in da bo on kralju pokazal razlago. <sup>17</sup> Potem je Daniel odšel k svoji hiši in dal stvar spoznati Hananjáju, Mišaélu in Azarjáju, svojim družabnikom, <sup>18</sup> da bi glede te skrivnosti žeeli milosti od Boga nebes; da se Daniel in njegovi tovariši ne bi pogubili z ostalimi modrimi babilonskimi **možmi**.

<sup>19</sup> Potem je bila Danielu skrivnost razodela v nočnem videnju. Potem je Daniel blagoslovil Boga nebes. <sup>20</sup> Daniel je odgovoril in rekel: »Blagoslovjeno bodi ime Boga na veke vekov, kajti modrost in moč sta njegovi <sup>21</sup> in on spreminja čase ter obdobja. Odstranja kralje in postavlja kralje. Daje modrost modrim in spoznanje tistim, ki poznajo razumevanje. <sup>22</sup> Razodeva globoke in skrite stvari. Ve kaj **je** v temi in razsvetljenje prebiva z njim. <sup>23</sup> Zahvaljujem se ti in te hvalim, o ti Bog mojih očetov, ki si mi dal modrost in moč in si mi sedaj razodel kar smo žeeli od tebe, kajti **sedaj** si nam pokazal kraljevo zadevo.«

<sup>24</sup> Zato je Daniel vstopil k Arjóhu, kateremu je kralj odredil, da uniči modre babilonske **može**. Odsel je in mu takole rekel: »Ne uniči modrih babilonskih **mož**, privedi me pred kralja in kralju bom pokazal razlago.« <sup>25</sup> Potem je Arjóh Daniela v naglici privedel pred kralja in mu takole rekel: »Našel sem moža izmed Judovih ujetnikov, ki bo kralju dal spoznati razlago.« <sup>26</sup> Kralj je odgovoril in rekel Danielu, čigar ime **je bilo** Beltsácar: »Ali si mi zmožen pokazati sanje, ki sem jih videl in nihovo razlago?« <sup>27</sup> Daniel je v prisotnosti kralja odgovoril in rekel: »Skrivnosti, ki jo je kralj zahteval, modri **može**, astrologi, čarovniki [**in**] napovedovalci usode kralju ne morejo pokazati, <sup>28</sup> toda Bog je v nebesih, ki razodeva skrivnosti in daje spoznati kralju Nebukadnezarju kaj bo v zadnjih dneh. Tvoje sanje in videnja tvoje glave na tvoji postelji so ta. <sup>29</sup> Kar se tebe tiče, o kralj, tvoje misli so prišle **v tvoj um** na tvoji postelji, kaj se bo odslej zgodilo, in on, ki razodeva skrivnosti, ti daje spoznati kaj se bo zgodilo. <sup>30</sup> Toda kar se mene tiče, mi ta skrivnost ni bila razodela zaradi **kakršnekoli** modrosti, ki bi jo imel več kakor katerikoli živeči, temveč zaradi **tistihi**, ki bodo dali spoznati razlago kralju in da boš lahko poznal misli svojega srca.

<sup>31</sup> Ti, o kralj, si videl in ogledoval veliko podobo. Ta velika podoba, katere sijaj **je bil** odličen, je stala pred teboj in njena oblika **je bila** strašna. <sup>32</sup> Glava te podobe **je bila** iz čistega zlata, njene prsi in njeni lakti iz srebra, njen trebuh in njena stegna iz brona, <sup>33</sup> njene noge iz železa, njena stopala deloma iz železa, deloma pa izila. <sup>34</sup> Gledal si dokler ni bil brez rok izklesan kamen, ki je zadel podobo v njena stopala, **ki so bila** iz železa in ila in jih zlomil na koščke. <sup>35</sup> Potem so bili železo, il, bron, srebro in zlato skupaj zlomljeni na koščke in postali kakor pleve na poletnem mlatišču, in veter jih je odnesel, da zanje ni bilo najti nobenega prostora. Kamen, ki je zadel podobo, pa je postal velika gora in napolnil celotno zemljo.

<sup>36</sup> To **so** sanje in nihovo razlago bomo povedali pred kraljem. <sup>37</sup> Ti, o kralj, **si** kralj kraljev, kajti Bog nebes ti je dal kraljestvo, oblast, moč in slavo. <sup>38</sup> Kjerkoli prebivajo človeški otroci, je v tvojo roko dal živali polja in perjad neba in te naredil vladarja nad njimi vsemi. Ti **si** ta glava iz zlata. <sup>39</sup> Za teboj pa bo vstalo drugo kraljestvo, slabše od tvojega in še eno, tretje kraljestvo iz brona, ki bo vladalo nad celotno zemljo. <sup>40</sup> Četrto kraljestvo bo čvrsto kakor železo. Kakor železo zlomi na koščke in podjarmi vse **stvari**, in kakor železo, ki zlomi vse te, [**tako**] bo to razbilo na koščke in poškodovalo. <sup>41</sup> Kakor si videl stopala in prste, delno iz lončarjevega ila in delno iz železa, bo kraljestvo razdeljeno, toda v njem bo moč železa, ker si videl železo pomešano z blatnim ilom. <sup>42</sup> In **kakor so bili** prsti stopal deloma iz železa in deloma izila, **tako** bo kraljestvo delno močno in delno zlomljeno. <sup>43</sup> Kakor si videl železo, pomešano z blatnim ilom, tako se bodo mešali med seboj s človeškim semenom, toda ne bodo se držali drug drugega, celo kakor železo ni pomešano z ilom. <sup>44</sup> V dneh teh kraljev bo Bog nebes vzpostavil kraljestvo, ki ne bo nikoli uničeno. In kraljestvo ne bo ostalo drugemu ljudstvu, **temveč** bo zlomilo na koščke in požrlo vsa ta kraljestva, samo pa bo obstalo na veke. <sup>45</sup> Ker si videl, da je bil kamen brez rok izklesan iz gore in da je ta zlomil na koščke železo, bron, ilo, srebro in zlato; veliki Bog je dal spoznati kralju kaj se bo odslej zgodilo. Sanje **so** zanesljive in nihova razлага nedvoumna.«

<sup>46</sup> Potem je kralj Nebukadnezar padel na svoj obraz, oboževal Daniela in zapovedal, da mu morajo darovati daritev in prijetne dišave. <sup>47</sup> Kralj je Danielu odgovoril in rekel: »Resnično **je to**, da **je** vaš Bog Bog bogov in gospod kraljev in [**ta**], ki razodeva skrivnosti, glede na to, da si lahko razodel to skrivnost.« <sup>48</sup> Potem je kralj Daniela naredil za velikega moža in mu dal mnoga sijajna darila in ga naredil vladarja nad celotno provinco Babilon in glavnega izmed voditeljev nad vsemi modrimi **možmi** Babilona. <sup>49</sup> Potem je Daniel prosil kralja in ta je postavil Sadráha, Mešáha in Abéd Negója nad zadeve babilonske province, toda Daniel **je sedel** pri kraljevih velikih vratih.

hasty from the king? Then Arioch made the thing known to Daniel. <sup>16</sup> Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. <sup>17</sup> Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: <sup>18</sup> That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

<sup>19</sup> ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. <sup>20</sup> Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: <sup>21</sup> And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: <sup>22</sup> He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him. <sup>23</sup> I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast **now** made known unto us the king's matter.

<sup>24</sup> ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation. <sup>25</sup> Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. <sup>26</sup> The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? <sup>27</sup> Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king: <sup>28</sup> But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; <sup>29</sup> As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. <sup>30</sup> But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

<sup>31</sup> ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible. <sup>32</sup> This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, <sup>33</sup> His legs of iron, his feet part of iron and part of clay. <sup>34</sup> Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. <sup>35</sup> Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

<sup>36</sup> ¶ This *is* the dream; and we will tell the interpretation thereof before the king. <sup>37</sup> Thou, O king, **art** a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. <sup>38</sup> And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou **art** this head of gold. <sup>39</sup> And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. <sup>40</sup> And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all **things**: and as iron that breaketh all these, shall it break in pieces and bruise. <sup>41</sup> And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. <sup>42</sup> And **as** the toes of the feet *were* part of iron, and part of clay, **so** the kingdom shall be partly strong, and partly broken. <sup>43</sup> And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. <sup>44</sup> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. <sup>45</sup> Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

<sup>46</sup> ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. <sup>47</sup> The king answered unto Daniel, and said, Of a truth **it is**, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. <sup>48</sup> Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. <sup>49</sup> Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nege, over the affairs of the province of Babylon: but Daniel **sat** in the gate of the king.

**3** Nebuchadnezzar the king made an image of gold, whose height *was* three score cubits, **and** the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. **2** Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. **3** Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. **4** Then an herald cried aloud, To you it is commanded, O people, nations, and languages, **5** That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: **6** And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. **7** Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

**8** ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews. **9** They spake and said to the king Nebuchadnezzar, O king, live for ever. **10** Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: **11** And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. **12** There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

**13** ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. **14** Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? **15** Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands? **16** Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we *are not* careful to answer thee in this matter. **17** If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. **18** But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

**19** ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: **therefore** he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. **20** And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abednego, **and** to cast *them* into the burning fiery furnace. **21** Then these men were bound in their coats, their hoses, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. **22** Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. **23** And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. **24** Then Nebuchadnezzar the king was astonished, and rose up in haste, **and** spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. **25** He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

**26** ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, **and** spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come **hither**. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. **27** And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

**28** Then Nebuchadnezzar spake, and said, Blessed **be** the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. **29** Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dung hill: because there is no other God that can deliver after this sort. **30** Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

**3** Kralj Nebukadnezar je naredil podobo iz zlata, katere višina **je bila** šestdeset komolcev, njena širina **pa** šest komolcev. Postavil jo je na ravnini Dura v provinci Babilon. **2** Potem je kralj Nebukadnezar poslal, da zbere skupaj prince, voditelje in poveljnike, sodnike, zakladnike, svetovalce, šerife in vse vladarje provinc, da pridejo k posvetitvi podobe, ki jo je postavil kralj Nebukadnezar. **3** Potem so bili princi, voditelji in poveljniki, sodniki, zakladniki, svetovalci, šerifi in vse vladarje provinc zbrani skupaj k posvetitvi podobe, ki jo je postavil kralj Nebukadnezar. **4** Potem je glasnik naglas zavplil: »Vam je to zapovedano, o ljudstvo, narodi in jeziki, **da** kadar zaslišite zvok kornéta, flavte, harfe, pozavne, plunke, citer in vseh vrst glasbe, padite dol in obožujte zlato podobo, ki jo je postavil kralj Nebukadnezar. **6** Kdorkoli ne pade dol in ne obožuje, bo isto uro vržen v sredo goreče ognjene talilne peči.« **7** Zatorej ob tistem času, ko je vse ljudstvo zaslišalo zvok kornéta, flavte, harfe, pozavne, plunke in vseh vrst glasbe, so vsa ljudstva, narodi in jeziki padli dol **in** oboževali zlato podobo, ki jo je postavil kralj Nebukadnezar.

**8** Zaradi česar so se ob tistem času približali neki Kaldejci in obtožili Jude. **9** Spregovorili so in rekli kralju Nebukadnezarju: »O kralj, živi na veke. **10** Ti, o kralj, si izdal odlok, da naj vsak človek, ki bo zaslišal zvok kornéta, flavte, harfe, pozavne, plunke in citer in vseh vrst glasbe, pade dol in obožuje zlato podobo. **11** Kdorkoli pa ne pade dol in je ne obožuje, **ta** bo vržen v sredo goreče ognjene talilne peči. **12** Tam so nekateri Judje, ki si jih postavil nad zadeve babilonske province: Šadráh, Mešáh in Abéd Negó. Ti možje, o kralj, te niso upoštevali. Ne služijo tvojim bogovom niti ne obožujejo zlate podobe, ki si jo ti postavil.«

**13** Potem je Nebukadnezar v *svoji* besnosti in razjarjenosti zapovedal, da privedejo Šadráha, Mešáha in Abéd Negója. Potem so te može privedli pred kralja. **14** Nebukadnezar je spregovoril in jim rekel: »**Je to** res, o Šadráh, Mešáh in Abéd Negój, **[da]** ne služite mojim bogovom niti ne obožujete zlate podobe, ki sem jo postavil? **15** Torej če ste pripravljeni, da kadar zaslišite zvok kornéta, flavte, harfe, pozavne, plunke in citer in vse vrste glasbe, padete dol in obožujete podobo, ki sem jo naredil: **dobro**. Toda če je ne obožujete, boste isto uro vrženi v sredo goreče ognjene talilne peči, in kdo **je** tisti Bog, ki vas bo osvobodil iz mojih rok?« **16** Šadráh, Mešáh in Abéd Negó so odgovorili in kralju rekli: »O Nebukadnezar, mi nismo zaskrbljeni, da ti odgovorimo in tej zadevi. **17** Če bo temu **tako**, naš Bog, kateremu služimo, nas je zmogen osvoboditi pred goreče ognjeno talilno pečjo in on **nas** bo osvobodil iz tvoje roke, o kralj. **18** Toda če ne, bodi to znano tebi, o kralj, da ne bomo služili tvojim bogovom niti oboževali zlate podobe, ki si jo postavil.«

**19** Potem je bil Nebukadnezar poln razjarjenosti in videz njegovega obličja je bil spremenjen napram Šadráhu, Mešáhu in Abéd Negój. **Zatorej** je spregovoril in zapovedal, da naj talilno peč sedemkrat bolj segrejejo, kot je bila običajno segreta. **20** Zapovedal je najmočnejšim možem, ki **so bili** v njegovi vojski, da zvezijo Šadráha, Mešáha in Abéd Negója ter, da **jih** vržejo v goreče ognjeno talilno peč. **21** Potem so bili ti možje zvezani v njihovih plaščih, njihovih hlačah in njihovih klobukih in **drugih** njihovih oblačilih in vrženi so bili v sredo goreče ognjene talilne peči. **22** Torej, ker je bila kraljeva zapoved nujna in talilna peč izjemno vroča, je plamen ognja usmrtil tiste možje, ki so vzdignili Šadráha, Mešáha in Abéd Negója. **23** Ti trije možje, Šadráh, Mešáh in Abéd Negó so zvezani padli dol v sredo goreče ognjene talilne peči. **24** Potem je bil kralj Nebukadnezar osupel, v naglici vstal **in** spregovoril ter svojim svetovalcem rekel: »Mar nismo v sredo ognja vrgli tri zvezane možje?« Odgovorili so in rekli kralju: »Resnica, o kralj.« **25** § Ta je odgovoril in rekel: »Glejte, vidim štiri razvezane možje, ki hodijo v sredi ognja in nimajo nobene poškodbe, oblika četrtega pa je podobna Božjemu Sinu.«

**26** Potem se je Nebukadnezar približal odprtini goreče ognjene talilne peči **in** spregovoril ter rekel: »Šadráh, Mešáh in Abéd Negó, vi služabniki najvišjega Boga, pojrite ven in pridite **sem**.« Potem so Šadráh, Mešáh in Abéd Negó prišli naprej iz srede ognja. **27** Princi, voditelji, poveljniki in kraljevi svetovalci, ki so bili zbrani skupaj, so videli te može nad čigari telesi ogenj ni imel nobene oblasti, niti las njihove glave ni bil osmojen, niti njihovi plašči niso bili spremenjeni, niti nanje ni prešel vonj ognja.

**28** Potem je Nebukadnezar spregovoril in rekel: »Blagoslovjen bodi Bog Šadráha, Mešáha in Abéd Negója, ki je poslal svojega angela in rešil svoje služabnike, ki so zaupali vanj in spremenili kraljevo besedo in predali svoja telesa, da ne bi služili niti oboževali kateregakoli boga, razen svojega lastnega Boga. **29** Zato izdajam odlok: »Da bo vsako ljudstvo, narod in jezik, ki spregovori karkoli neprimerenega zoper Boga Šadráha, Mešáha in Abéd Negója, razrezano na koščke in njihove hiše bodo narejene za gnojišče, zato ker ni drugega Boga, ki lahko reši na ta način.« **30** Potem je kralj povisal Šadráha, Mešáha in Abéd Negója v provinci Babilon.

**4** Kralj Nebukadnezar vsem ljudstvom, narodom in jezikom, ki prebivajo po vsej zemlji: »Mir naj se vam pomnoži.<sup>2</sup> Zdeleni se mi je dobro pokazati [*preroška*] znamenja in čudeži, ki jih je vzvišeni Bog izvršil napram meni.<sup>3</sup> Kako velika so njegova [*preroška*] znamenja! In kako mogočni so njegovi čudeži! Njegovo kraljestvo je večno kraljestvo in njegovo gospodstvo je od roda do roda.

<sup>4</sup>Jaz, Nebukadnezar, sem bil pri počitku v svoji hiši in uspešen v svoji palači.<sup>5</sup> Videl sem sanje, ki so me prestrašile in misli na moji postelji in videnja moje glave so me vznemirile.<sup>6</sup> Zatorej sem izdal odlok, da privedejo predme vse modre *može* Babilona, da bi mi lahko dali spoznati razlago sanj.<sup>7</sup> Potem so vstopili čarovniki, astrologi, Kaldejci in napovedovalci usode, in pred njimi sem jim povedal sanje, toda niso mi dali spoznati njihove razlage.

<sup>8</sup>Toda na koncu je prišel predme Daniel, katerega ime je *bilo* Beltšacár, glede na ime mojega boga in v katerem je duh svetih bogov. Pred njim sem povedal sanje, *rekoč*:<sup>9</sup> O Beltšacár, gospodar čarovnikov, ker vem, da je v tebi duh svetih bogov in da te nobena skrivnost ne vznemirja, mi povej videnja mojih sanj, ki sem jih videl in njihovo razlago.<sup>10</sup> Taksna so *bila* videnja moje glave na moji postelji. Videl sem in glej drevo [*je bilo*] sredi zemlje in njegova višina je *bila* velika.<sup>11</sup> Drevo je raslo in bilo močno in njegova višina je segala do neba in njegovo vidno polje do konca vse zemlje.<sup>12</sup> Njegovo listje *je bilo* lepo in njegovega sadu obilo in na njem *je bilo* hrane za vse. Živali polja so pod njim imele senco in perjad neba je prebivala v njegovih vejah in vse meso je bilo od njega nahranjeno.<sup>13</sup> Videl sem v videnjih svoje glave na svoji postelji in glej, stražar in sveti je prišel dol z neba.<sup>14</sup> Glasno je zavpil in rekel takole: »Posekajte drevo in odrezite njegove veje, otresite listje in raztresite njegov sad. Naj gredo živali proč izpod njega in perjad od njegovih mladič, <sup>15</sup>kljub temu pa pustite štor njegovih korenin v zemlji, celo v okovu iz žeze in brona, v nežni travi polja in ta naj bo omočen z roso neba in njegov delež *naj bo* z živalmi na zemeljski travi.<sup>16</sup> Naj bo njegovo srce spremenjeno od človeškega in naj mu bo dano živalsko srce, in nad njim naj mine sedem dob.<sup>17</sup> Ta stvar je po odloku stražarjev in zahteva po besedi svetih, z namenom, da bodo živi lahko spoznali, da Najvišji vlada v kraljestvu ljudi in ga daje komur hoče in postavi nadjen najnižjega izmed ljudi.<sup>18</sup> Te sanje sem jaz, kralj Nebukadnezar, videl. Torej ti, o Beltšacár, razglasil njihovo razlago, ker vsi modri *Ijudje* mojega kraljestva niso zmožni, da bi mi dali spoznati razlago, toda ti si zmožen, kajti duh svetih bogov je v tebi.«

<sup>19</sup>Potem je bil Daniel, katerega ime *je bilo* Beltšacár, za eno uro osupel in njegove misli so ga vznemirile. Kralj je spregovoril in rekel: »Beltšacár, ne pusti, da bi te sanje ali njihova razlaga vznemirile.« Beltšacár je odgovoril in rekel: »Moj gospod, sanje naj *bodo* njim, ki te sovražijo in njihova razlaga tvojim sovražnikom.<sup>20</sup> Drevo, ki si ga videl, ki je raslo in je bilo močno, katerega višina je segala do neba in katerega vidno polje je po vsej zemlji,<sup>21</sup>katerega listje *je bilo* lepo in njegov sad obilen in *je bilo* na njem hrane za vse, pod katerim so prebivale živali polja in na čigar vejah je imela perjad neba svoje prebivališče.<sup>22</sup> To si ti, o kralj, ki si zrasel in postal močan, kajti tvoja veličina je zrasla in sega do neba in twoje gospodstvo do konca zemlje.<sup>23</sup> Medtem ko je kralj videl stražarja v svetega prihajati dol z neba in reči: »Posekajte drevo in ga uničite, vendar od njega pustite v zemlji štor s koreninami, celo z okovom iz žeze in brona, v nežni travi polja; in naj bo ta omočen z roso neba in njegov delež *naj bo* z živalmi polja, dokler nad njim ne mine sedem dob.<sup>24</sup> To je razlaga, o kralj in to je odlok Najvišjega, ki je prišel nad mojega gospoda kralja,<sup>25</sup> da te bodo pregnali od ljudi in twoje prebivališče bo z živalmi polja in pripravili te bodo, da boš jedel travo kakor voli in močili te bodo z roso neba in sedem dob bo prešlo nad teboj, dokler ne spoznaš, da Najvišji vlada v kraljestvu ljudi in ga daje komurkoli on hoče.<sup>26</sup> Zapovedali so, da pustijo štor od drevesnih korenin; twoje kraljestvo bo zagotovo pripadlo tebi, potem ko boš spoznal, da nebesa vladajo.<sup>27</sup> § Zatorej, o kralj, naj ti bo moj nasvet sprejemljiv in svoje grehe zlomi s pravičnostjo in svoje krivičnosti z izkazovanjem usmiljenja revnim; če bi to lahko bilo podaljšanje twoje umirjenosti.«

<sup>28</sup>Vse to je prišlo nad kralja Nebukadnezarja.<sup>29</sup> Ob koncu dvanaestih mesecev je hodil v palači babilonskega kraljestva.<sup>30</sup> Kralj je spregovoril in rekel: »Ali ni to veliki Babilon, ki sem ga jaz zgradil za hišo kraljestva po moči svoje oblasti in za čast svojega veličanstva?«<sup>31</sup> Medtem ko *je bila* beseda v kraljevih ustih je padel glas z neba, *rekoč*: »O kralj Nebukadnezar, tebi je govorjeno: »Kraljestvo je odšlo od tebe.<sup>32</sup> Pregnali te bodo od ljudi in twoje prebivališče *bo* z živalmi polja. Prisili te bodo, da boš jedel travo kakor voli in sedem dob bo prešlo nad teboj, dokler ne spoznaš, da Najvišji vlada v kraljestvu ljudi in ga daje komurkoli on hoče.«<sup>33</sup> To isto uro je bila stvar nad Nebukadnezarjem izpolnjena. Pregnan je bil od ljudi, jedel travo kakor voli in njegovo telo je bilo omočeno z roso z neba, dokler njegovi lasje niso zrasli kakor orlovo *perje* in njegovi nohti kakor ptičji *kremplji*.

**4** Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.<sup>2</sup> I thought it good to shew the signs and wonders that the high God hath wrought toward me.<sup>3</sup> How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

<sup>4</sup>¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:<sup>5</sup> I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.<sup>6</sup> Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.<sup>7</sup> Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

<sup>8</sup>¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,<sup>9</sup> O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.<sup>10</sup> Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.<sup>11</sup> The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:<sup>12</sup> The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.<sup>13</sup> I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;<sup>14</sup> He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:<sup>15</sup> Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:<sup>16</sup> Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.<sup>17</sup> This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.<sup>18</sup> This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

<sup>19</sup>¶ Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.<sup>20</sup> The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;<sup>21</sup> Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:<sup>22</sup> It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.<sup>23</sup> And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;<sup>24</sup> This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:<sup>25</sup> That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.<sup>26</sup> And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.<sup>27</sup> Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

<sup>28</sup>¶ All this came upon the king Nebuchadnezzar.<sup>29</sup> At the end of twelve months he walked in the palace of the kingdom of Babylon.<sup>30</sup> The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?<sup>31</sup> While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.<sup>32</sup> And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.<sup>33</sup> The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

<sup>34</sup> And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: <sup>35</sup> And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? <sup>36</sup> At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. <sup>37</sup> Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

**5** Belshazzar the king made a great feast to a thousand of his lords, and <sup>2</sup> drank wine before the thousand. <sup>2</sup> Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. <sup>3</sup> Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. <sup>4</sup> They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

<sup>5</sup> ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. <sup>6</sup> Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. <sup>7</sup> The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. <sup>8</sup> Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. <sup>9</sup> Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

<sup>10</sup> ¶ Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: <sup>11</sup> There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; <sup>12</sup> Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. <sup>13</sup> Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? <sup>14</sup> I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. <sup>15</sup> And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: <sup>16</sup> And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

<sup>17</sup> ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. <sup>18</sup> O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: <sup>19</sup> And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. <sup>20</sup> But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: <sup>21</sup> And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. <sup>22</sup> And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; <sup>23</sup> But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: <sup>24</sup> Then was the part of the hand sent from him; and this writing was written.

<sup>34</sup> »In ob koncu dni sem jaz, Nebukadnezar, povzdignil svoje oči k nebu in moje razumevanje se je vrnilo k meni in blagoslovil sem Najvišjega in hvalil in častil njega, ki živi na veke, katerega gospostvo je večno gospostvo in njegovo kraljestvo je od roda do roda. <sup>35</sup> Vsi prebivalci zemlje so smatrani kakor nič in on dela glede na svojo voljo in vojski nebes in med prebivalci zemlje, in nihče ne more zadržati njegove roke ali mu reči: »Kaj počneš?« <sup>36</sup> Ob istem času se je moj razum vrnil k meni in zaradi slave mojega kraljestva sta se moja čast in moj sijaj vrnila k meni in moji svetovalci in moji velikaši so me poiskali, jaz pa sem bil utren v svojem kraljestvu in dodano mi je bilo odlično veličanstvo. <sup>37</sup> Sedaj jaz, Nebukadnezar, hvalim, povzdigujem in častim Kralja nebes. Vsa njegova dela so resnica in njegove poti sodba, tiste pa, ki hodijo v ponosu, je zmožen ponižati.«

**5** Kralj Belšacár je priredil veliko zabavo svojim tisoč velikašem in pil vino pred tisočimi. <sup>2</sup> Medtem ko je Belšacár okušal vino, je zapovedal, da prinesejo zlate in srebrne posode, ki jih je njegov oče Nebukadnezar odnesel iz templja, ki je bil v Jeruzalemu, da bi kralj in njegovi princi, njegove žene in njegove priležnice lahko pili iz njih. <sup>3</sup> Potem so prinesli zlate posode, ki so bile odnešene iz templja Božje hiše, ki je bila v Jeruzalemu; in kralj, njegovi princi, njegove žene in njegove priležnice so pili iz njih. <sup>4</sup> Pili so vino in hvalili bogove iz zlata in iz srebra, iz žezele, iz lesa in iz kamna.

<sup>5</sup> V isti uri so prišli prsti človeške roke in pisali nasproti svečniku na zdinom ometu kraljeve palače, in kralj je zagledal del roke, ki je pisala. <sup>6</sup> Potem je bilo kraljevo obliče spremenjeno in njegove misli so ga vznemirile, tako da so bili sklepi njegovih ledij mlahavi in njegova kolena so udarjala druga ob drugo. <sup>7</sup> Kralj je glasno zaklical, da pripeljejo astrologe, Kaldejce in napovedovalce usode. **In** kralj je spregovoril in rekel modrim **možem** iz Babilona: »Kdorkoli bo prebral to pisanje in mi pokazal njegovo razlago, bo oblečen v škrlat in okoli svojega vrata bo imel verižico iz zlata in bo tretji vladar v kraljestvu.« <sup>8</sup> Potem so vstopili vsi kraljevi modri **možje**, toda niso mogli prebrati pisanja niti kralju razglasiti njegove razlage. <sup>9</sup> Potem je bil kralj Belšacár silno vznemirjen in njegovo obliče na njem je bilo spremenjeno in njegovi velikaši so bili osupljeni.

<sup>10</sup> **Torej** kraljica je zaradi razloga besed kralja in njegovih velikašev prišla v hišo gostije **in** kraljica je spregovorila ter rekla: »O kralj, živi na veke. Naj te tvoje misli ne vznemirjajo niti naj tvoje obliče ne bo spremenjeno. <sup>11</sup> V tvojem kraljestvu je mož, v katerem je duh svetih bogov in v dneh tvojega oceta je bilo v njem najti razsvetljenje, razumevanje in modrost, podobno modrosti bogov; katerega je kralj Nebukadnezar, tvoj oče, kralj, **pravim**, tvoj oče, postavlja za gospodarja čarovnikov, astrologov, Kaldejev in napovedovalcev usode; <sup>12</sup> ker se je v tem istem Danielu, katerega je kralj poimenoval Beltšacár, našel odličen duh, spoznanje, razumevanje sanj, naznjanje težkih razsodb in razreševanje dvomov. Naj bo torej Daniel poklican in pokazal bo razlago.« <sup>13</sup> Potem je bil Daniel priveden pred kralja. **In** kralj je spregovoril ter Danielu rekel: »Ali si ti tisti Daniel, ki si izmed otrok Judovega ujetništva, katere je kralj, moj oče, privedel iz Judeje? <sup>14</sup> O tebi sem slišal celo, da je v tebi duh bogov in **da je** v tebi najti razsvetljenje, razumevanje in odlično modrost. <sup>15</sup> Sedaj so bili predme privedeni modri **možje**, astrologi, da bi prebrali to pisanje in mi dali spoznati njegovo razlago, toda niso mogli pokazati razlage stvari. <sup>16</sup> O tebi pa sem slišal, da lahko daješ razlage in razrešuješ dvome. Torej če lahko preberes pisanje in mi razglasиш njegov pomen, potem boš oblečen s škrlatom in okoli svojega vrata boš **imel** zlato verižico in boš tretji vladar v kraljestvu.«

<sup>17</sup> Potem je Daniel odgovoril in pred kraljem rekel: »Naj tvoja darila [ostanejo] tebi in svoje nagrade daj drugemu; kljub temu bom kralju prebral pisanje in mu dal spoznati razlago. <sup>18</sup> Ti, o kralj. Najvišji Bog je dal tvojemu ocetu Nebukadnezaru kraljestvo, veličanstvo, slavo in čast. <sup>19</sup> Zaradi veličanstva, ki mu ga je on dal, so vsa ljudstva, narodi in jeziki trepetali in se bali pred njim. Kogar je žezel, je usmrtil; in kogar je žezel, je odstavil. <sup>20</sup> Toda ko je bilo njegovo srce povišano in je njegov um zakrnil v ponosu, je bil odstavljen od svojega kraljevskega prestola in njegovo slavo so odvzeli od njega. <sup>21</sup> Pregnan je bil izmed človeških sinov in njegovo srce je bilo narejeno kakor živalsko in njegovo prebivališče **je bilo** z divjimi osli. Hranili so ga s travo kakor vole in njegovo telo je bilo omočeno z roso neba, dokler ni vedel, da najvišji Bog vlada v kraljestvu ljudi in **da** on postavlja čezenj kogarkoli on želi. <sup>22</sup> Ti, njegov sin, o Belšacár, nisi ponižal svojega srca, čeprav si vse to vedel, <sup>23</sup> temveč si se povzdignil zoper Gospoda nebes in predte so priveli posode njegove hiše in ti in tvoji velikaši, tvoje žene in tvoje priležnice so iz njih pili vino, in hvalil si bogove iz srebra, zlata, brona, žezele, lesa in kamna, ki ne vidijo niti ne slišijo niti ne vedo. Boga pa, v cigar roki **je** tvoj dih in katerega so vse tvoje poti, ti nisi slavil. <sup>24</sup> Torej je bil od njega poslan del roke, in zapisano je bilo to pisane.

<sup>25</sup> To je pisanje, ki je bilo zapisano: MENE, MENE, TEKEL, UPHARSIN.

<sup>26</sup> To je razlaga stvari: MENE: »Bog je preštel twoje kraljestvo in ga končal.« <sup>27</sup> TEKEL: »Stehtan si bil na tehtnici in si najden pomanjkljiv.«

<sup>28</sup> PERES: »Twoje kraljestvo je razdeljeno in dano Medijcem in Perzijcem.« <sup>29</sup> Potem je Belšacár zapovedal in Daniela so oblekli s škrlatom in okoli njegovega vratu **obesili** veržico iz zlata in glede njega naredili razglas, da naj bi bil tretji vladar v kraljestvu.

<sup>30</sup> V tej noči je bil Belšacár, kralj Kaldejcev, umorjen. <sup>31</sup> Medijec Darej je dobil kraljestvo; **bil je** star okoli dvainšestdeset let.

**6** Dareju je ugajalo, da postavi nad kraljestvo sto dvajset princev, ki naj bi bili nad celotnim kraljestvom, <sup>2</sup> in nad temi tri predstojnike, od katerih **je bil** Daniel prvi, da bi jim princi lahko dajali obračun in kralj ne bi trpel nobene škode. <sup>3</sup> Potem je bil ta Daniel povisan nad predstojnike in prince, ker **je bil** v njem odličen duh, in kralj ga je mislil postaviti nad celotno območje.

<sup>4</sup> Potem so predstojniki in princi iskali, da najdejo povod zoper Daniela glede kraljestva, toda niso mogli najti nobenega povoda niti krivde, ker **je bil** zvest niti ni bilo na njem najti nobene napake ali krivde. <sup>5</sup> Potem so ti možje rekli: »Nobenega razloga ne bomo našli zoper tega Daniela, razen če zoper njega najdemo **to**, kar se tice postave njegovega Boga.«

<sup>6</sup> Potem so se ti predstojniki in princi zbrali skupaj h kralju in mu rekli takole: »Kralj Darej, živi na veke. <sup>7</sup> Vsi predstojniki kraljestva, voditelji in princi, svetovalci in poveljniki, smo se skupaj posvetovali, da bi osnovali kraljevo pravilo in da bi naredili trden odlok, da kdorkoli bi prosil prošnjo od kateregakoli Boga ali človeka v tridesetih dneh, razen od tebe, o kralj, bo vržen v levji brlog. <sup>8</sup> Torej, o kralj, uveljavi odlok in podpiši pisanje, da to ne more biti spremenjeno, glede na postavo Medijcev in Perzijcev, ki se ne predrugači.« <sup>9</sup> Zatorej je kralj Darej podpisal pisanje in odlok.

<sup>10</sup> Torej ko je Daniel izvedel, da je bilo pisanje podpisano, je odšel v svojo hišo. Pri svojih oknih v svoji sobi, odprtih proti Jeruzalemu, je trikrat na dan pokleknil na svoja kolena in molil ter se zahvaljeval pred svojim Bogom, kot je to delal poprej.

<sup>11</sup> Potem so se ti možje zbrali in našli Daniela kako moli in dela ponizne prošnje pred svojim Bogom. <sup>12</sup> Potem so prišli blizu in pred kraljem spregovorili glede kraljevega odloka: »Mar nisi podpisal odloka, da katerikoli človek, ki bo prosil **prošnjo** od kateregakoli Boga ali človeka, znotraj tridesetih dni, razen od tebe, o kralj, bo vržen v levji brlog?« Kralj je odgovoril in rekel: »Stvar **je** resnična glede na postavo Medijcev in Perzijcev, ki se ne predrugači.« <sup>13</sup> Potem so odgovorili in pred kraljem rekli: »Tisti Daniel, ki **je** od otrok Judovega ujetništva, te ne upošteva, o kralj, niti odloka, ki si ga podpisal, temveč trikrat na dan opravlja svojo prošnjo.« <sup>14</sup> Potem je bil kralj, ko je slišal **te** besede, sam pri sebiboleče nejevoljen in je **svoje** srce naravnal na Daniela, da ga osvobodi, in do sončnega zahoda se je trudil, da ga osvobodi. <sup>15</sup> Potem so se tisti možje zbrali h kralju in kralju rekli: »Vedi, o kralj, da **je** postava Medijcev in Perzijcev: »Da noben odlok niti nobeno pravilo, ki ga je osnoval kralj, ne more biti spremenjeno.« <sup>16</sup> § Potem je kralj ukazal in privedli so Daniela ter **ga** vrgli v levji brlog. Kralj je **torej** spregovoril in Danielu rekel: »Tvoj Bog, ki mu nenehno služiš, on te bo osvobodil.« <sup>17</sup> Prinešen je bil kamen in položen na odprtino brloga in kralj ga je zapečatil s svojim lastnim pečatom in s pečati svojih gospodov, da se namen glede Daniela ne bi mogel spremeniti.

<sup>18</sup> § Potem je kralj odšel v svojo palačo in noč prebil v postu, niti preden niso bili prinešeni glasbeni instrumenti in njegovo spanje je odšlo od njega. <sup>19</sup> Potem je kralj zelo zgodaj zjutraj vstal in v naglici odšel k levjem brlogu. <sup>20</sup> Ko je prišel k brlogu, je z žalostnim glasom zaklical k Danielu, **in** kralj je spregovoril ter Danielu rekel: »O Daniel, služabnik živega Boga, ali te je tvoj Bog, kateremu nenehno služiš, mogel osvoboditi pred levi?« <sup>21</sup> Potem je Daniel rekel kralju: »O kralj, živi na veke. <sup>22</sup> Moj Bog je poslal svojega angela in zapr levom usta, da me niso poškodovali, ker je bila v meni najdena nedolžnost pred njim in tudi pred teboj, o kralj, nisem storil nobene škode.« <sup>23</sup> Potem je bil kralj zaradi njega silno vesel in zapovedal, da naj Daniela izvlecjo iz brloga. Tako je bil Daniel vzet gor iz brloga in nobena vrsta poškodbe ni bila najdena na njem, ker je veroval v svojega Boga.

<sup>24</sup> In kralj je zapovedal in privedli so tiste može, ki so Daniela obtožili in **jih** vrgli v levji brlog, njih, njihove otroke in njihove žene. Levi so imeli oblast nad njimi in vse njihove kosti so zlomili na koščke, še preden so prileteli na dno brloga.

<sup>25</sup> Potem je kralj Darej napisal vsemu ljudstvu, narodom in jezikom, ki prebivajo na vsej zemljiji: »Mir naj se vam pomnoži. <sup>26</sup> Naredim odlok: »Da v vsakem gospodstvu mojega kraljestva ljudje trepetajo in se bojijo pred Danielovim Bogom, kajti on **je** živi Bog in neomajen na veke in njegovo kraljestvo **tisto**, ki ne bo uničeno in njegovo gospodstvo **bo celo** do konca. <sup>27</sup> On osvobaja in rešuje, dela **[preroška]** znamenja in čudežev nebesih in na zemlji, ki je Daniela osvobodil pred oblastjo

<sup>25</sup> ¶ And this **is** the writing that was written, MENE, MENE, TEKEL, UPHARSIN. <sup>26</sup> This **is** the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. <sup>27</sup> TEKEL; Thou art weighed in the balances, and art found wanting. <sup>28</sup> PERES; Thy kingdom is divided, and given to the Medes and Persians. <sup>29</sup> Then commanded Belshazzar, and they clothed Daniel with scarlet, and **put** a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

<sup>30</sup> ¶ In that night was Belshazzar the king of the Chaldeans slain. <sup>31</sup> And Darius the Median took the kingdom, **being** about threescore and two years old.

**6** It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; <sup>2</sup> And over these three presidents; of whom Daniel **was** first: that the princes might give accounts unto them, and the king should have no damage. <sup>3</sup> Then this Daniel was preferred above the presidents and princes, because an excellent spirit **was** in him; and the king thought to set him over the whole realm.

<sup>4</sup> ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he **was** faithful, neither was there any error or fault found in him. <sup>5</sup> Then said these men, We shall not find any occasion against this Daniel, except we find **it** against him concerning the law of his God.

<sup>6</sup> Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. <sup>7</sup> All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. <sup>8</sup> Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. <sup>9</sup> Wherefore king Darius signed the writing and the decree.

<sup>10</sup> ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

<sup>11</sup> Then these men assembled, and found Daniel praying and making supplication before his God. <sup>12</sup> Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask **a petition** of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing **is** true, according to the law of the Medes and Persians, which altereth not. <sup>13</sup> Then answered they and said before the king, That Daniel, which **is** of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. <sup>14</sup> Then the king, when he heard **these** words, was sore displeased with himself, and set **his** heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. <sup>15</sup> Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians **is**, That no decree nor statute which the king establisheth may be changed. <sup>16</sup> Then the king commanded, and they brought Daniel, and cast **him** into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. <sup>17</sup> And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

<sup>18</sup> ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. <sup>19</sup> Then the king arose very early in the morning, and went in haste unto the den of lions. <sup>20</sup> And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? <sup>21</sup> Then said Daniel unto the king, O king, live for ever. <sup>22</sup> My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. <sup>23</sup> Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

<sup>24</sup> ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast **them** into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

<sup>25</sup> ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. <sup>26</sup> I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he **is** the living God, and stedfast for ever, and his kingdom **that** which shall not be destroyed, and his dominion **shall be even** unto the end. <sup>27</sup> He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. <sup>28</sup> So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

levov.«<sup>28</sup> Tako je ta Daniel uspeval v Darejevem kraljevanju in v kraljevanju Perzijca Kira.

**7** In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters. <sup>2</sup>Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. <sup>3</sup>And four great beasts came up from the sea, diverse one from another. <sup>4</sup>The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. <sup>5</sup>And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. <sup>6</sup>After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. <sup>7</sup>After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and *it was* diverse from all the beasts that *were* before it; and it had ten horns. <sup>8</sup>I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

<sup>9</sup>¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. <sup>10</sup>A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. <sup>11</sup>I beheld then because of the voice of the great words which the horn spake: I beheld **even** till the beast was slain, and his body destroyed, and given to the burning flame. <sup>12</sup>As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. <sup>13</sup>I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. <sup>14</sup>And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

<sup>15</sup>¶ I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. <sup>16</sup>I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. <sup>17</sup>These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. <sup>18</sup>But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. <sup>19</sup>Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet; <sup>20</sup>And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. <sup>21</sup>I beheld, and the same horn made war with the saints, and prevailed against them; <sup>22</sup>Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. <sup>23</sup>Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. <sup>24</sup>And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. <sup>25</sup>And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. <sup>26</sup>But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. <sup>27</sup>And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him. <sup>28</sup>Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

**8** In the third year of the reign of king Belshazzar a vision appeared unto **me**, **even unto** me Daniel, after that which appeared unto me at the first. <sup>2</sup>And I saw in a vision; and it came to pass, when I saw, that *I was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai. <sup>3</sup>Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. <sup>4</sup>I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great. <sup>5</sup>And as I was considering, behold, an he goat came from the west on the face of the

V prvem letu babilonskega kralja Belšacárja je imel Daniel sanje videnja svoje glave na svoji postelji. Potem je sanje zapisal *in* povedal povzetek stvari. <sup>2</sup>Daniel je spregovoril in rekel: »Videl sem v svojem videnju ponoči in glej, širje vetrovi neba so se borili nad velikim morjem. <sup>3</sup>Širje veliki zvernikti so prišli iz morja, različni drug od drugega. <sup>4</sup>Prvi *je bil* podoben levu in imel je orlove peruti. Gledal sem dokler niso bile njegove peruti izpuljene in dvignjen je bil z zemlje in primoran stati na stopali kakor človek, in temu je bilo dano človeško srce. <sup>5</sup>Glej še en zvernik, drug, podoben medvedu in ta se je dvignil na eno stran in ustih, med svojimi zobmi, *je imel* tri rebra. Rekli so mu takole: »Vzdigni se, požri veliko mesa.« <sup>6</sup>Potem sem zagledal in glej drug, podoben leopardu, ki je imel na svojem hrbtnu širi krila perjadi. Zvernik je imel tudi širi glave in dano mu je bilo gospodstvo. <sup>7</sup>Potem sem v nočnih videnjih zagledal in glej četrtega zvernika, groznega, strašnega in silno močnega. Ta je imel velike železne zobe. Požiral je in lomil na koščke in preostanek potepal s svojimi stopali. Ta *je bil* različen od vseh zvernikov, ki *so bili* pred njim, in ta je imel deset rogov. <sup>8</sup>Opazoval sem rogove in glej, tam se je med njimi vzdignil drug, majhen rog, pred katerim so bili trije izmed prvih rogov izruvani s koreninami. Glej na tem rogu *so bile* oči, podobne očem človeka in usta, ki so govorila velike stvari.

Gledal sem, dokler niso bili prestoli zrušeni in se je Starodavni usedel, katerega obleka *je bila* bela kakor sneg in lasje njegove glave podobni čisti volni. Njegov prestol *je bil podoben* ognjenemu plamenu *in* njegova kolesa *kakor* goreč ogenj. <sup>10</sup>Goreč tok je izviral in prihajal izpred njega. Tisoči tisočev so mu služili in desettisočkrat deset tisoči so stali pred njim. Sodba je bila odrejena in knjige so bile odprte. <sup>11</sup>Takrat sem gledal zaradi glasu velikih besed, ki jih je rog spregovoril. Gledal sem *celó* dokler ni bil zvernik pokončan, njegovo telo uničeno in izročeno gorečemu plamenu. <sup>12</sup>Glede ostalih zvernikov, njihovo gospodstvo jim je bilo odvzeto. Vendar so bila njihova življenga podaljšana za obdobje in čas. <sup>13</sup>Videl sem v nočnih videnjih in glej, *nekdo*, podoben Sinu človekovemu, je prišel z oblaki neba in prišel k Starodavnemu in priveldi so ga blizu predenj. <sup>14</sup>Dano mu je bilo gospodstvo, slava in kraljestvo, da bi mu služila vsa ljudstva, narodi in jeziki. Njegovo gospodstvo *je* večno gospodstvo, ki ne bo preminilo in njegovo kraljestvo *tisto*, ki ne bo uničeno.

<sup>15</sup>Jaz, Daniel, sem bil užaloščen v svojem duhu v sredi *svojega* telesa in videnja moje glave so me vznemirila. <sup>16</sup>Približal sem se k tistem izmed njih, ki je stal poleg in ga vprašal resnico o vsem tem. Tako mi je povedal in mi dal spoznati razlagi o stvareh. <sup>17</sup>Ti veliki zvernikti, ki so širje, *so* širje kralji, *ki* se bodo vzdignili iz zemlje. <sup>18</sup>Toda Sveti Najvišjega bodo prejeli kraljestvo in kraljestvo bodo obdržali v lasti na veki, celo na veki vekov. <sup>19</sup>Potem sem želel vedeti resnico o četrtem zverniku, ki je bil različen od vseh ostalih, silno grozen, katerega zobje *so bili* iz železa in njegovi kremlji iz brona, *ki* je ūrl, lomil na koščke in preostanek potepal s svojimi stopali, <sup>20</sup>in o desetih rogovih, ki *so bili* na njegovi glavi in *o* drugem, ki se je dvignil in pred katerim so trije padli. Celo *o* tistem rogu, ki je imel oči in usta, ki so govorila zelo velike stvari, katerega pogled *je bil* aragonantnejši kakor od njegovih tovarišev. <sup>21</sup>Pogledal sem in isti rog je začel vojno s svetimi in prevladal zoper njih, <sup>22</sup>dokler ni prišel Starodavni in je bila sodba dana svetim Najvišjega in je prišel čas, da so sveti vzeli v last kraljestvo. <sup>23</sup>Tako je rekel: »Četrtri zvernik bo četrto kraljestvo na zemlji, ki bo različno od vseh kraljestev in požrlo bo celotno zemljo in jo pomendralo ter jo zlomilo na koščke. <sup>24</sup>Deset rogov iz tega kraljestva *je* deset kraljev, *ki* bodo vstali in drug bo vstal za njimi. Ta bo različen od prvega in podvrgel bo tri kralje. <sup>25</sup>Govoril bo *velike* besede zoper Najvišjega in izmučil bo svete Najvišjega in mislil, da spremeni čase in postave, oni pa bodo dani v njegovo roko do časa in *[dveh]* časov in polovice časa. <sup>26</sup>Toda sodba se bo usedla in odvzeli bodo njegovo gospodstvo, da použije in da *ga* uniči do konca. <sup>27</sup>Kraljestvo, gospodstvo in veličina kraljestva pod celotnim nebom bo dano ljudstvu svetih Najvišjega, katerega kraljestvo *je* večno kraljestvo in vsa njegova gospodstva mu bodo služila in ga ubogala.« <sup>28</sup>Do zdaj *je* konec zadeve. Kar se tiče mene, Daniela, me je moje poglobljeno razmišljanje zelo vznemirilo in moje obliče na meni je bilo spremenjeno, toda zadevo sem obdržal v svojem srcu.«

V tretjem letu kraljevanja kralja Belšacárja se mi je prikazalo videnje, **8** *celo* meni, Danielu, po tistem, ki se mi je prikazalo najprej. <sup>2</sup>Videl sem v videnju in pripetilo se je, ko sem gledal, da *sem bil* v *[mestu]* Suze, v palači, ki *je* v provinci Elám, in videl sem v videnju in bil sem pri reki Uláj. <sup>3</sup>Potem sem povzdignil svoje oči, videl in glej, tam pred reko je stal oven, ki je imel *dva* rogov in *dva* rogov *sta bila* visoka. Toda eden *je bil* višji kakor drug in višji je prišel zadnji. <sup>4</sup>Videl sem ovna besti proti zahodu in proti severu in proti jugu, tako, da noben zvernik ni mogel stati pred njim niti *tam ni bilo nikogar*, ki bi ga lahko osvobodil iz njegove roke, temveč je počel glede na svojo voljo in postal velik. <sup>5</sup>Ko sem preudarjal, glej, je od zahoda prišel kozel na

obliče celotne zemlje, tal pa se ni dotaknil, in kozel *je imel* med svojimi očmi opazen rog.<sup>6</sup> Ta je prišel k ovnu, ki je imel *dva* rogova, katerega sem videl stati pred reko in stekel k njemu v razjarjenosti svoje moći.<sup>7</sup> Videl sem ga približevati se ovnu in prevzet je bil z gnevom zoper njega in udaril ovna ter zlomil dva njegova rogova. V ovnu pa ni bilo moci, da stoji pred njim, temveč ga je vrgel dol k tlom in ga potepal, in nikogar ni bilo, ki bi mogel ovna osvoboditi iz njegove roke.<sup>8</sup> Zato je kozel postal zelo velik, in ko je bil močan, je bil veliki rog zlomljen in za tem so prišli gor širje opazni, *[razdeljeni]* proti štirim vetrovom neba.<sup>9</sup> Iz enega izmed njih je prišel majhen rog, ki je postal silno velik, proti jugu in proti vzhodu in proti prijetni *deželi*.<sup>10</sup> Ta je postal velik, *celo* do nebeske vojske, in ta je vrgel dol *nekaterem* izmed vojske in od zvezd k tlom in potepal nad njimi.<sup>11</sup> Da, poveličeval je *samega sebe*, celo do princa vojske in z njim je bilo odvzeto dnevno *žrtvovanje* in prostor njegovega svetišča je bil vržen dol.<sup>12</sup> In *dana mu* je bila vojska zoper dnevno *žrtvovanje* zaradi razloga prestopka in ta je vrgel resnico dol k tlom, in to izvedel in uspel.

<sup>13</sup> Potem sem zaslila nekoga svetega govoriti in drugi sveti je rekel temu nekemu *svetemu*, ki je govoril: »Doklej *bo* videnje *glede* dnevnega *žrtvovanja* in prestopka zapanjenosti, da bosta tako svetišče kakor vojska pogažena pod stopalom?«<sup>14</sup> Rekel mi je: »Do dva tisoč tristo dni, potem bo svetišče očiščeno.«

<sup>15</sup> Pripetilo se je, ko sem jaz, *celo* jaz, Daniel, videl videnje in si prizadeval najti pomen, potem, glej, je tam pred menojo stal kakor videz moža.<sup>16</sup> Zaslila sem človeški glas med *bregovoma* Ulaja, ki je zaklical in rekel: »Gabriel, stori temu *človeku*, da razume videnje.«<sup>17</sup> Tako se je približal, kjer sem stal. Ko je prišel, sem bil prestrašen in padel na svoj obraz, toda rekel mi je: »Razumi, o človeški sin, kajti videnje *bo* ob času konca.«<sup>18</sup> Torej, ko je govoril z menojo, sem bil v globokem spanju, s svojim obrazom proti tlom, toda dotaknil se me je in me postavil pokonci.<sup>19</sup> Rekel je: »Glej, dal ti bom spoznati kaj bo v zadnjem koncu ogorčenja, kajti ob določenem času *bo* konec.<sup>20</sup> Oven, katerega si videl, ki je imel *dva* rogova, *sta* kraljestva Medije in Perzije.<sup>21</sup> Razmršen kozel *je* kralj Grčije, in velik rog, ki *je* med njegovimi očmi, *je* prvi kralj.<sup>22</sup> Torej ta je bil zlomljen, medtem ko so širje vstali namesto tega; štiri kraljestva bodo vstala iz naroda, toda ne v njegovi moći.<sup>23</sup> V zadnjem času njihovega kraljestva, ko pridejo prestopniki v polni meri, bo vstal kralj krutega obličja in razumevanja temnih razsodb.<sup>24</sup> Njegova moč bo mogočna, toda ne z njegovo lastno močjo. Ta bo izvrstno uničeval in uspeval bo in izvedel in uničil bo mogočnega in sveto ljudstvo.<sup>25</sup> Zaradi svoje strategije bo tudi povzročil, da bo prebrisanost uspevala v njegovi roki, in poveličeval *se* bo v svojem srcu in z mirom bo uničil mnoge. Stal bo tudi zoper Princa princev, toda zlomljen bo brez roke.<sup>26</sup> Videnje večera in jutra, ki je bilo povedano, *je* resnično. Zato zastrili videnje, kajti to *bo* za mnoge dni.<sup>27</sup> Jaz, Daniel, sem bil *nekaj* dni slaboten in bolan. Potem sem se dvignil in opravljal kraljeva opravila, bil pa sem osupel nad videnjem, toda nihče *ga* ni razumel.

**9** V prvem letu Dareja, sina Ahasverja, iz rodu Medijcev, ki je bil postavljen za kralja nad območjem Kaldejcev,<sup>2</sup> v prvem letu njegovega kraljevanja sem jaz, Daniel, po knjigah razumel število let, o čemer je Gospodova beseda prišla preroku Jeremiju, da bo dovršil sedemdeset let v opustošenjih Jeruzalema.

<sup>3</sup> Svoj obraz sem naravnal h Gospodu Bogu, da *[ga]* iščem z molitvijo, poniznimi prošnjami, postom, vrečevino in pepelom.

<sup>4</sup> Molil sem h Gospodu, svojemu Bogu in naredil svoje priznanje ter rekел: »O Gospod, velik in grozen Bog, ki ohranja zavezo in usmiljenje tistim, ki ga ljubijo in tistim, ki se držijo njegovih zapovedi.<sup>5</sup> Grešili smo in zagrešili krivičnost, počeli zlobno in se uprli, celo z odhajanjem od twojih predpisov in od twojih sodb.<sup>6</sup> Niti nismo prisluhnili twojim služabnikom prerokom, ki so v twojem imenu govorili našim kraljem, našim princem in našim ocetom in vsemu ljudstvu dežele.<sup>7</sup> O Gospod, pravičnost *pripada* tebi, toda nam zmešjava obrazov, kakor na ta dan; možem iz Juda in prebivalcem Jeruzalema in vsemu Izraelu, *ki so* blizu in *ki so*daleč, po vseh deželah, kamor si jih pognal zaradi njihovega prekrška, ki so ga zagrešili zoper tebe.<sup>8</sup> O Gospod, nam *pripada* osramotitev obrazov, našim kraljem, našim princem in našim ocetom, ker smo grešili zoper tebe.<sup>9</sup> Gospodu našemu Bogu, *pripadajo* usmiljenja in odpuščanja, čeprav smo grešili zoper njega,<sup>10</sup> niti se nismo pokoravali glasu Gospoda, našega Boga, da se ravnamo po njegovih postavah, katere je postavil pred nami po svojih služabnikih prerokih.<sup>11</sup> Da, ves Izrael je prekršil pravila twoje postave, celo z odhajanjem, da ne bi ubogali twojega glasu. Zato je nad nas izlito preklestvo in prisia, ki *je* zapisana v postavi Božjega služabnika Mojsesa, ker smo grešili zoper njega.<sup>12</sup> In on je potrdil svoje besede, ki jih je govoril zoper nas in zoper naše sodnike, ki so nas sodili, s tem, da je nad nas privredel veliko zlo, kajti pod celotnim nebom se ni zgodilo kakor se je zgodilo nad Jeruzalemom.<sup>13</sup> Kakor *je to* zapisano v Mojzesovi postavi, je vse to zlo prišlo nad nas, vendar nismo opravili naše molitve pred Gospodom, našim Bogom, da bi se lahko obrnili od svojih krivičnosti in

whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.<sup>6</sup> And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.<sup>7</sup> And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.<sup>8</sup> Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.<sup>9</sup> And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.<sup>10</sup> And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.<sup>11</sup> Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.<sup>12</sup> And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

<sup>13</sup> ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?<sup>14</sup> And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

<sup>15</sup> ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.<sup>16</sup> And I heard a man's voice between *the banks* of Ulai, which called, and said, Gabriel, make this *man* to understand the vision.<sup>17</sup> So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.<sup>18</sup> Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.<sup>19</sup> And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.<sup>20</sup> The ram which thou sawest having *two* horns *are* the kings of Media and Persia.<sup>21</sup> And the rough goat *is* the king of Grecia: and the great horn *is* between his eyes the first king.<sup>22</sup> Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.<sup>23</sup> And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.<sup>24</sup> And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.<sup>25</sup> And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.<sup>26</sup> And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.<sup>27</sup> And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

**9** In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;<sup>2</sup> In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

<sup>3</sup> ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

<sup>4</sup> And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;<sup>5</sup> We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:<sup>6</sup> Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.<sup>7</sup> O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.<sup>8</sup> O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.<sup>9</sup> To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;<sup>10</sup> Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.<sup>11</sup> Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.<sup>12</sup> And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.<sup>13</sup> As *it* is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.<sup>14</sup> Therefore hath the LORD watched upon the evil,

and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. <sup>15</sup> And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

<sup>16</sup> ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people **are become** a reproach to all **that are** about us. <sup>17</sup> Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. <sup>18</sup> O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. <sup>19</sup> O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

<sup>20</sup> ¶ And whiles I **was** speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; <sup>21</sup> Yea, whiles I **was** speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. <sup>22</sup> And he informed **me**, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. <sup>23</sup> At the beginning of thy supplications the commandment came forth, and I am come to shew **thee**; for thou **art** greatly beloved: therefore understand the matter, and consider the vision. <sup>24</sup> Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. <sup>25</sup> Know therefore and understand, **that** from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince **shall be** seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. <sup>26</sup> And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof **shall be** with a flood, and unto the end of the war desolations are determined. <sup>27</sup> And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make **it** desolate, even until the consummation, and that determined shall be poured upon the desolate.

**10** In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing **was** true, but the time appointed **was** long: and he understood the thing, and had understanding of the vision. <sup>2</sup> In those days I Daniel was mourning three full weeks. <sup>3</sup> I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. <sup>4</sup> And in the four and twentieth day of the first month, as I was by the side of the great river, which **is** Hiddekel; <sup>5</sup> Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins **were** girded with fine gold of Uphaz: <sup>6</sup> His body also **was** like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. <sup>7</sup> And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. <sup>8</sup> Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. <sup>9</sup> Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

<sup>10</sup> ¶ And, behold, an hand touched me, which set me upon my knees and **upon** the palms of my hands. <sup>11</sup> And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. <sup>12</sup> Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. <sup>13</sup> But the prince of the kingdom of Persia withheld me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. <sup>14</sup> Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision **is** for **many** days. <sup>15</sup> And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. <sup>16</sup> And, behold, **one** like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. <sup>17</sup> For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. <sup>18</sup> Then there came again and touched

razumeli tvojo resnico. <sup>14</sup> Zato je Gospod bedel nad zlom in ga privedel nad nas, kajti Gospod, naš Bog, **je** pravičen v vseh svojih delih, ki jih počne, kajti nismo ubogali njegovega glasu. <sup>15</sup> Sedaj, o Gospod, naš Bog, ki si svoje ljudstvo z mogočno roko privedel iz egiptovske dežele in si si pridobil ugled, kakor na ta dan; grešili smo, počeli smo zlobno.

<sup>16</sup> O Gospod, glede na vso tvojo pravičnost te rotim, naj bo tvoja jeza in tvoja razjarjenost obrnjena proč od twojega mesta, Jeruzalema, tvoje svete gore, ker so zaradi naših grehov in zaradi krivičnosti naših očetov Jeruzalem in twoje ljudstvo **postali** graja vsem, **ki so** okoli nas. <sup>17</sup> Zdaj torej, o naš Bog, prisluhni molitvi svojega služabnika in njegovim ponižnim prošnjam in povzroči svojemu obrazu, da zasije nad twojim svetiščem, ki je zapuščeno zaradi Gospoda. <sup>18</sup> O moj Bog, nagni svoje uho in prisluhni. Odprti svoje oči in glej naša opustošenja in mesto, ki je imenovano s twojim imenom, kajti ne predstavljam naših ponižnih prošenj pred teboj zaradi naše pravičnosti, temveč zaradi twojih velikih usmiljenj. <sup>19</sup> O Gospod, prisluhni; o Gospod, odpusti; o Gospod, prisluhni in stori. Ne odlašaj, zaradi sebe, o moj Bog, kajti twoje mesto in twoje ljudstvo se imenuje po twojem imenu.«

<sup>20</sup> Medtem ko **sem** govoril in molil ter priznaval svoj greh in greh svojega ljudstva Izraela in predstavljal svojo ponižno prošnjo pred Gospodom, svojim Bogom, za sveto goro svojega Boga; <sup>21</sup> da, medtem ko **sem** govoril in molitvi, je celo mož Gabriel, katerega sem videl v videnju na začetku, naglo priletel in se me dotaknil ob času večerne daritve. <sup>22</sup> Poučil **me** je, govoril z menoj in rekel: »O Daniel, sedaj sem prišel, da ti dam znanje in razumevanje. <sup>23</sup> Na začetku tvoje ponižne prošnje je prišla zapoved in prišel sem, da se **ti** pokažem, kajti **ti** si silno ljubljen, zato razumi zadevo in preudari videnje. <sup>24</sup> Sedemdeset tednov je določenih nad twojim ljudstvom in nad twojim svetim mestom, da preneha prestopek in se naredi konec grehom in se naredi pobotanje za krivičnost in da se vpelje večna pravičnost in se zapečati videnje in prerokovanje in da se mazili Najsvetješje. <sup>25</sup> Vedi torej in razumi, **da bo** od izida zapovedi, da se obnovi in zgradi Jeruzalem, do Mesija, Princa, sedem tednov in dvainšestdeset tednov. Ulica bo ponovno zgrajena in obzidje, celo v težkih časih. <sup>26</sup> § Po dvainšestdesetih tednih bo Mesija usmrčen, toda ne zaradi sebe; in ljudstvo princa, ki bo prišlo, bo uničilo mesto in svetišče. Njegov konec **bo** s poplavlo in do konca so določena vojna opustošenja. <sup>27</sup> § Potrdil bo to zavezo z mnogimi za en teden. In v sredi tedna bo povzročil, da bo klavna daritev in jedilna daritev prenehala in zaradi razširjanja ogabnosti bo on **to** opustošil, celo do použitja in to določeno bo izlito na opustošenje.«

**10** § V tretjem letu perzijskega kralja Kira je bila stvar razodeta Danielu, katerega ime je bilo imenovano Beltšacár. Stvar **je bila** resnična, toda določeni čas **je bil** dolg, in razumel je stvar in imel je razumevanje videnja. <sup>2</sup> V tistih dneh sem jaz, Daniel, žaloval tri polne tedne. <sup>3</sup> Nisem jedel nobenega prijetnega kruha, niti ni prišlo v moja usta meso, niti vino, niti se sploh nisem mazil, dokler niso bili izpolnjeni dnevi treh tednov. <sup>4</sup> § Na štiriindvajseti dan prvega meseca, medtem ko sem bil ob bregu velike reke, ki **je** Hidekel, <sup>5</sup> takrat sem povzdignil svoje oči in pogledal in glej, neki mož, oblečen v platno, čigari ledja **so bila** opasana s finim zlatom iz Ufaza. <sup>6</sup> Tudi njegovo telo **je bilo** podobno berilu in njegov obraz kakor videz bliskanja in njegove oči kakor ognjene svetilke in njegovi lakti in njegova stopala podobna barvi zloščenega brona in glas njegovih besed podoben glasu množice. <sup>7</sup> Samo jaz, Daniel, sem videl videnje, kajti ljudje, ki so bili z menoj, videnja niso videli, toda nanje je padlo veliko drgetanje, tako da so zbežali, da se poskrijo. <sup>8</sup> § Torej sem ostal sam in gledal to veliko videnje in v meni ni ostalo nobene moči, kajti moja ljubkost je bila v meni spremenjena v pokvarjenost in nobene moči nisem ohranil. <sup>9</sup> Vendar sem zaslišal glas njegovih besed. Ko sem poslušal glas njegovih besed, sem bil potem v globokem spanju na svojem obrazu in s svojim obrazom proti tlom.

<sup>10</sup> Glej, dotaknila se me je roka, ki me je postavila na moja kolena in **na** dlani mojih rok. <sup>11</sup> Rekel mi je: »O Daniel, silno ljubljen mož, razumi besede, ki ti jih govorim in stojo pokončno, kajti sedaj sem poslan k tebi.« In ko mi je govoril to besedo, sem trepetajoč stal. <sup>12</sup> Potem mi je rekel: »Ne boj se, Daniel, kajti od prvega dne, ko si pripravil svoje srce k razumevanju in da se ponižaš pred svojim Bogom, so bile twoje besede uslušane in prišel sem zaradi twojih besed. <sup>13</sup> § Toda princ perzijskega kraljestva se mi je zoperstavljal enaindvajset dni. Toda glej, prišel je Mihael, eden izmed glavnih princev, da mi pomaga, in ostal sem tam s perzijskimi kralji. <sup>14</sup> Sedaj sem prišel, da ti dam razumevanje, kaj bo doletelo twoje ljudstvo v zadnjih dneh, kajti videnje **je še za mnoge** dni.« <sup>15</sup> Ko mi je govoril takšne besede, sem pobesil svoj obraz proti tlom in postal nem. <sup>16</sup> Glej, **nekdo** podoben človeškim sinovom, se je dotaknil mojih ustnic. Potem sem odpril svoja usta in spregovoril ter rekel temu, ki je stal pred menoj: »O moj gospod, po videnju so se moje bridkosti obrnile k meni in nisem ohranil nobene moči. <sup>17</sup> Kajti kako lahko služabnik tega mojega gospoda govori s tem mojim gospodom? Kajti kar se mene tiče, nemudoma v meni ni ostalo

nobene moči niti v meni ni ostalo diha.«<sup>18</sup> Potem je ponovno prišel in se me dotaknil **nekdo**, podoben videzu človeka, me okrepil<sup>19</sup> in rekel: »O silno ljubljeni mož, ne boj se. Mir ti **bodi**, budi močan, da, budi močan.« Ko mi je govoril, sem bil okrepljen in rekel [**sem**]: »Naj moj gospod govorji, kajti okreplil si me.«<sup>20</sup> Potem je rekel: »Ali veš zakaj sem prišel k тебi? Sedaj se bom vrnil, da se borim s princem Perzije. Ko odidem, glej, bo prišel princ Grčije.<sup>21</sup> Toda pokazal ti bom to, kar je zabeleženo v pismu resnice, in **tam** ni nikogar, ki drži z menoj v teh stvareh, razen Mihaela, vašega princa.«

**11** Tudi jaz sem v prvem letu Medija Dareja, **celó** jaz, stal, da ga potrdim in okreprim.<sup>2</sup> § Sedaj ti bom pokazal resnico: »Glej, v Perziji bodo vstali še trije kralji, četrtri pa bo mnogo bogatejši kakor **oni** vsi. S svojo močjo bo po svojih bogastvih vse razvnel zoper področje Grčije.<sup>3</sup> Vstal bo mogočen kralj, ki bo vladal z velikim gospostvom in počel glede na svojo voljo.<sup>4</sup> Ko bo vstal, bo njegovo kraljestvo zlomljeno in razdeljeno bo proti štirim vetrovom neba, in ne k njegovemu potomstvu niti glede na njegovo gospostvo, kateremu je vladal, kajti njegovo kraljestvo bo izpuljeno, celo za druge poleg teh.

<sup>5</sup> Južni kralj bo močan in **eden** izmed njegovih princev, in on bo močan nad njim in imel bo gospostvo; njegovo gospostvo **bo** veliko gospostvo.<sup>6</sup> § Ob koncu let se bosta združila skupaj, kajti kraljeva hči iz juga bo prišla k severnemu kralju, da sklene dogovor. Toda ona ne bo obdržala moči lakta niti on ne bo obstal niti njegov laket, temveč bo izdana in tisti, ki so jo privedli in tisti, ki jo je zaplodil in ktor jo je okreplil v **teh** časih.<sup>7</sup> Toda iz mladike njenih korenin bo vstal **nekdo** v svoji lastnini, ki bo prišel z vojsko in vstopil v trdnjavu severnega kralja in se bo spoprijel zoper njih in bo prevladal.<sup>8</sup> § Prav tako bo ujetje odvedel v Egipt njihove bogove z njihovimi princi **in** z njihovimi dragocenimi posodami iz srebra in zlata, in nadaljeval bo **več** let kakor kralj iz severa.<sup>9</sup> Tako bo južni kralj prišel v **svoje** kraljestvo in se bo vrnil v svojo lastno deželo.<sup>10</sup> Toda njegova sinova bosta razvneta in bosta zbrala množico velikih sil, in **nekdo** bo zagotovo prišel, preplavil in šel skozi. Potem se bo vrnil in bo razvnet, **celó** do svoje trdnjave.<sup>11</sup> Južni kralj bo prevzet z gnevom in prišel bo in se boril z njim, **celó** s severnim kraljem, in postavil bo veliko množico, toda množica bo dana v njegovo roko.<sup>12</sup> **In** ko bo odvedel množico, bo njegovo srce povzdignjeno in podrl bo **mnogo** deset tisočev, toda s **tem** ne bo okrepljen.<sup>13</sup> Kajti severni kralj se bo vrnil in vzpostavil množico, večjo kakor prejšnja in zagotovo bo prišel čez določena leta z veliko vojsko in z mnogimi bogastvi.<sup>14</sup> V tistih časih bodo mnogi vstali zoper južnega kralja. Tudi roparji twojega ljudstva se bodo povisali, da vzpostavijo videnje; vendar bodo padli.<sup>15</sup> Tako bo prišel severni kralj in nasul nasip in zavzel najbolj utrjena mesta, in orožje iz juga se ne bo zoperstavilo niti njegovo izvoljeno ljudstvo niti **ne bo nobene** moči, da se zoperstavi.<sup>16</sup> Toda tisti, ki prihaja zoper njega, bo storil glede na svojo lastno voljo in nihče ne bo obstal pred njim. Ta pa bo stal v veličastni deželi, ki bo z njegovo roko použita.<sup>17</sup> § Svoj obraz bo tudi naravnal, da vstopi z močjo svojega celotnega kraljestva in pokončni z njim. Tako bo storil. Dal mu bo hčer izmed žensk, kvarecjo, toda ona ne bo obstala **na njegovi strani** niti ne bo zanj.<sup>18</sup> Potem bo svoj obraz obrnil k otokom in bo mnoge zavzel, toda princ bo zaradi svoje koristi povzročil, da bo zasramovanje, ki ga je ta dajal, prenehalo. Brez njegovega lastnega zasramovanja **mu** bo povzročil, da se **to** obrne nadenj.<sup>19</sup> Potem bo svoj obraz obrnil proti utrdbi svoje lastne dežele, toda spotaknil se bo, padel in ne bo najden.<sup>20</sup> Potem bo v svoji lastnini vstal prenašalec davkov v slavi kraljestva, toda v nekaj dneh bo uničen, niti z jezo niti v bitki.

<sup>21</sup> V njegovi lastnini bo vstala podla oseba, kateri ne bodo dali časti kraljestva, toda vstopil bo miroljubno in kraljestvo dosegel z laskanji.<sup>22</sup> § S silami poplave bodo odplavljeni izpred njega in bodo zlomljeni; da, tudi prince zavez. <sup>23</sup> Potem, ko z njim **sklene** sodelovanje, bo postopal varljivo, kajti prišel bo gor in postal močan z majhnim ljudstvom.<sup>24</sup> Vstopil bo miroljubno, celo na najrodotivnejše kraje province. Počel bo **to**, kar njegovi očetje niso storili niti očetje njihovih očetov. Medenje bo razkropil plen, oplenjeno in bogastvo. **Da**, napovedal bo svoje naklepe zoper oporišča, celo za nekaj časa.<sup>25</sup> Z veliko vojsko bo razvnel svojo moč in svoj pogum zoper južnega kralja, in južni kralj bo razvnet v bitko z veliko in mogočno vojsko, toda ne bo obstal, kajti zoper njega bodo napovedali naklepe.<sup>26</sup> Da, tisti, ki se hranijo od deleža njegove hrane, ga bodo uničili in njegova vojska se bo razkropila. Mnogi bodo popadali umorjeni.<sup>27</sup> Srci obeh teh kraljev **bosta** počeli vragolijo in pri eni mizi bosta govorila laži. Toda to ne bo uspelo, kajti vendar **bo** konec ob določenemu času.<sup>28</sup> Potem se bo vrnil v svojo deželo z velikimi bogastvi, in njegovo srce **bo** zoper sveto zavezo. Počel bo **junaška dejanja** in se vrnil v svojo lastno deželo.<sup>29</sup> Ob določenem času se bo vrnil in prišel proti jugu, toda ta ne bo kakor prejšnji ali kakor zadnji.

<sup>30</sup> Kajti ladje Kitéjcev bodo prišle zoper njega. Zato bo užaloščen, se vrnil in bo ogorčen zoper sveto zavezo. Tako bo storil; torej vrnil se bo

me **one** like the appearance of a man, and he strengthened me,<sup>19</sup> And said, O man greatly beloved, fear not: peace **be** unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.<sup>20</sup> Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.<sup>21</sup> But I will shew thee that which is noted in the scripture of truth: and **there** is none that holdeth with me in these things, but Michael your prince.

**11** Also I in the first year of Darius the Mede, **even I**, stood to confirm and to strengthen him.<sup>2</sup> And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than **they** all: and by his strength through his riches he shall stir up all against the realm of Grecia.<sup>3</sup> And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.<sup>4</sup> And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

<sup>5</sup> ¶ And the king of the south shall be strong, and **one** of his princes; and he shall be strong above him, and have dominion; his dominion **shall be** a great dominion.<sup>6</sup> And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in **these** times.<sup>7</sup> But out of a branch of her roots shall **one** stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:<sup>8</sup> And shall also carry captives into Egypt their gods, with their princes, **and** with their precious vessels of silver and of gold; and he shall continue **more** years than the king of the north.<sup>9</sup> So the king of the south shall come into **his** kingdom, and shall return into his own land.<sup>10</sup> But his sons shall be stirred up, and shall assemble a multitude of great forces: and **one** shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, **even to** his fortress.<sup>11</sup> And the king of the south shall be moved with choler, and shall come forth and fight with him, **even** with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.<sup>12</sup> And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down **many** ten thousands: but he shall not be strengthened **by it**.<sup>13</sup> For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.<sup>14</sup> And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.<sup>15</sup> So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither **shall there be any** strength to withstand.<sup>16</sup> But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.<sup>17</sup> He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand **on his side**, neither be for him.<sup>18</sup> After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach, he shall cause **it** to turn upon him.<sup>19</sup> Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.<sup>20</sup> Then shall stand up in his estate a raiser of taxes **in the glory** of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

<sup>21</sup> And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.<sup>22</sup> And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.<sup>23</sup> And after the league **made** with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.<sup>24</sup> He shall enter peaceably even upon the fattest places of the province; and he shall do **that** which his fathers have not done, nor his fathers' fathers: he shall scatter among them the prey, and spoil, and riches: **yea**, and he shall forecast his devices against the strong holds, even for a time.<sup>25</sup> And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.<sup>26</sup> Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.<sup>27</sup> And both these kings' hearts **shall be** to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end **shall be** at the time appointed.<sup>28</sup> Then shall he return into his land with great riches; and his heart **shall be** against the holy covenant; and he shall do **exploits**, and return to his own land.<sup>29</sup> At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

<sup>30</sup> ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant:

so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.<sup>31</sup> And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.<sup>32</sup> And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.<sup>33</sup> And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.<sup>34</sup> Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.<sup>35</sup> And some of them of understanding shall fall, to try them, and to purge, and to make *them* white, even to the time of the end: because it is yet for a time appointed.<sup>36</sup> And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.<sup>37</sup> Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.<sup>38</sup> But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.<sup>39</sup> Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.<sup>40</sup> And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.<sup>41</sup> He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.<sup>42</sup> He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.<sup>43</sup> But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.<sup>44</sup> But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.<sup>45</sup> And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

**12** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.<sup>2</sup> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.<sup>3</sup> And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.<sup>4</sup> But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

**5** ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.<sup>6</sup> And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?<sup>7</sup> And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.<sup>8</sup> And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?<sup>9</sup> And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.<sup>10</sup> Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.<sup>11</sup> And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.<sup>12</sup> Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.<sup>13</sup> But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

in imel posvet s tistimi, ki so zapustili sveto zavezo.<sup>31</sup> § Sile bodo stopile na njegovo stran in oskrnili bodo svetišče moči in odpravili bodo dnevno *daritev* in postavili ogabnost, ki dela opustošenje.<sup>32</sup> Tiste, ki zlobno ravnajo zoper zavezo, bo pokvaril z laskanji, toda ljudstvo, ki pozna svojega Boga, bo močno in delalo bo *junaška dela*.<sup>33</sup> Tisti med ljudstvom, ki razumejo, bodo poučevali mnoge, vendar bodo padali pod mečem in plamenu, v ujetništvu in po pljenjenju, *mnogo* dni.<sup>34</sup> Torej kdo bodo padali, jim bo pomagano z majhno pomočjo, toda mnogi se jih bodo oklenili z laskanji.<sup>35</sup> *Nekateri* izmed tistih z razumevanjem bodo padli, da se jih preizkusi in prečisti in se *jih* naredi bele, celo do časa konca, ker je to še za določeni čas.<sup>36</sup> Kralj pa bo počel glede na svojo voljo, in poviševal se bo in se poveličeval nad vsakega boga in govoril bo osupljive stvari zoper Boga bogov in uspeval bo dokler ne bo dovršeno ogorčenje, kajti to, kar je določeno, bo storjeno.<sup>37</sup> Niti se ne bo oziral na Boga svojih očetov, niti na željo žensk, niti na kateregakoli boga, kajti poveličeval se bo nad vse.<sup>38</sup> Toda v svoji lastnini bo spoštoval boga sil, in boga, katerega njegovi očetje niso poznali, bo častil z zlatom, srebrom, dragocenimi kamni in prijetnimi stvarmi.<sup>39</sup> § Tako bo storil v najmočnejših oporiščih s tujim bogom, katerega bo priznal in narastel s slavo. Povzročil jim bo, da vladajo nad mnogimi in deželo bo razdelil zaradi dobička.<sup>40</sup> Ob času konca bo južni kralj pritisnil nanj in severni kralj bo prišel proti njemu kot vrtinčast veter, z bojnimi vozovi in s konjeniki in z mnogimi ladjami, in vstopil bo v dežele, jih preplavil in prešel.<sup>41</sup> Vstopil bo tudi v veličastno deželo in mnoge *dežele* bodo premagane, toda te bodo pobegnile iz njegove roke, celo Edóm, Moáb in vodja Amónovih sinov.<sup>42</sup> Svojo roko bo iztegnil tudi nad dežele in egiptovska dežela ne bo ubežala.<sup>43</sup> Toda imel bo oblast nad zakladi iz zlata, srebra in nad vsemi dragocenimi egiptovskimi stvarmi in Libijci in Etiopci bodo pri njegovih korakih.<sup>44</sup> Toda novice iz vzhoda in iz severa ga bodo vzinemirile, zato bo šel naprej z veliko razjarjenostjo, da uniči in popolnoma odpravi mnoge.<sup>45</sup> Zasadil bo šotrska svetišča svoje palače med morjem in veličastno sveto goro, vendar bo prišel do svojega konca in nihče mu ne bo pomagal.

**12** Ob tistem času bo vstal Mihael, veliki princ, ki stoji za otroke tvojega ljudstva, in tam bo čas stiske, tak, kakršnega ni bilo odkar je bil tam narod, celo do tega istega časa, in ob tistem času bo tvoje ljudstvo osvobojeno, vsak, kdor bo najden zapisan v knjigi.<sup>2</sup> Mnogi izmed teh, ki spijo v prahu zemlje, se bodo zbudili, nekateri za večno življenje, nekateri pa za sramoto in večno zaničevanje.<sup>3</sup> Tisti, ki so modri, bodo svetili kakor sijaj nebesnega svoda, in tisti, ki mnoge obračajo k pravičnosti, [bodo] kakor zvezde na veke vekov.<sup>4</sup> § Toda ti, o Daniel, zakleni besede in zapečati knjigo, celo do časa konca. Mnogi bodo tekali sem ter tja in spoznanje se bo povečalo.«

**5** Potem sem jaz, Daniel, pogledal in glej tam sta stala druga dva, eden na tej strani rečnega brega, drugi pa na drugi strani rečnega brega.<sup>6</sup> In eden je rekel možu, oblečenemu v lan, ki je bil na vodah reke: »Doklej bo to do konca teh čudežev?«<sup>7</sup> Slišal sem moža, oblečenega v lan, ki je bil na vodah reke, ko je držal svojo desno roko in svojo levo roko k nebui prisegel pri njem, ki živi na veke, da bo to za čas, [dva] časa in polovico, in ko bo dovršil, da razkropi moč svetega ljudstva, se bodo vse te stvari končale.<sup>8</sup> Slišal sem, toda nisem razumel. Potem sem rekel: »O moj Gospod, kakšen bo konec teh stvari?«<sup>9</sup> Rekel je: »Pojdi svojo pot, Daniel, kajti besede so zaklenjene in zapečatene do časa konca.<sup>10</sup> Mnogi bodo očiščeni, pobeljeni in preizkušeni, toda zlobni bodo delali zlobno in nihče izmed zlobnih ne bo razumel, toda modri bodo razumeli.<sup>11</sup> Od časa, ko bo dnevno žrtvovanje odvzeto in postavljena ogabnost, ki dela opustošenje, bo tisoč dvesto devetdeset dni.<sup>12</sup> Blagoslovljen je kdor čaka in prihaja k tisoč tristo petintridesetim dnem.<sup>13</sup> Toda ti pojdi svojo pot, dokler ne bo konec, kajti pocival boš in stal v svojem deležu ob koncu dni.«

## Ozej

1 Gospodova beseda, ki je prišla Beeríjevemu sinu Ozeju v dneh Uzijaha, Jotáma, Aháza **in** Ezejí, Judovih kraljev in v dneh Joáševega sina Jerobeáma, Izraelovega kralja.

2 Začetek Gospodove besede po Ozeju. Gospod je Ozeju rekel: »Pojdi, vzemi si ženo vlačugarstev in otroke vlačugarstev, kajti dežela je zarešila veliko vlačugarstvo, **odhajajoč** od Gospoda.« <sup>3</sup> Torej je odšel in vzel Diblájimovo hčer Gómero, katera je spočela in mu rodila sina.

<sup>4</sup> Gospod mu je rekel: »Njegovo ime kliči Jezréél, kajti le še malo in jaz bom maščeval kri Jezréela na Jehújevi hiši in povzročil bom, da bo prenehalo kraljestvo Izraelove hiše. <sup>5</sup> Na ta dan se bo zgodilo, da bom Izraelov lok zlomil v dolini Jezréél.«

<sup>6</sup> § Ponovno je spočela in rodila hčer. **Bog** mu je rekel: »Njeno ime kliči Nepomiloščena, kajti ne bom več imel milosti nad Izraelovo hišo, temveč jih bom popolnoma odvedel stran. <sup>7</sup> Toda imel bom usmiljenje nad Judovo hišo in rešil jih bom po Gospodu, njihovemu Bogu in ne bom jih rešil z lokom, niti z mečem, niti z bitko, **[niti]** s konji, niti s konjeniki.«

<sup>8</sup> Torej, ko je odstavila Nepomiloščeno, je spočela in rodila sina.

<sup>9</sup> Potem je **Bog** rekel: »Njegovo ime kliči Ne-moje-ljudstvo, kajti vi niste moje ljudstvo in jaz ne bom vaš **Bog**.«

<sup>10</sup> Vendar bo število Izraelovih otrok kakor morskega peska, ki ne more biti izmerjen niti preštet in zgodilo se bo, **da** jim bo na kraju, kjer jim je bilo rečeno: »Vi niste moje ljudstvo,« **tam** jim bo rečeno: »Vi ste sinovi živega Boga.« <sup>11</sup> Potem bodo Judovi otroci in Izraelovi otroci zbrani skupaj in določili si bodo eno glavo in prišli bodo gor iz dežele, kajti velik **bo** Jezréelov dan.«

**2** Svojim bratom recite: »Moje ljudstvo in svojim sestram: **Pomiloščena.**« <sup>2</sup> Pravdajte se s svojo materjo, pravdajte, kajti ona ni moja žena niti jaz nisem njen soprog. Naj torej odloži svoja vlačugarstva iz svojega pogleda in svoja zakonolomstva izmed svojih prsi, <sup>3</sup> da je ne bom slekel do golega in jo postavil kakor na dan, ko je bila rojena in jo naredil kakor divjino in jo postavil kakor suho deželo in jo pogubil z žejo. <sup>4</sup> Ne bom se usmilil njenih otrok, kajti oni so otroci vlačugarstev. <sup>5</sup> Kajti njihova mati je igrala pocestnico. Ta, ki jih je spočela, je storila sramotno, kajti rekla je: »Hodila bom za svojimi ljubimci, ki **mi** dajejo moj kruh in mojo vodo, mojo volno in moj lan, moje olje in mojo pijačo.«

<sup>6</sup> Zatorej glej, twojo pot bom ogradil s trnjem in naredil zid, da ne bo našla svojih steza. <sup>7</sup> Sledila bo za svojimi ljubimci, toda ne bo jih dohitela in iskala jih bo, toda ne bo **jih** našla. Tedaj bo rekla: »Šla bom in se vrnila k svojemu prvemu soprogu, kajti takrat **je bilo** z menoj bolje kakor sedaj.« <sup>8</sup> Kajti ni vedela, da sem ji jaz dajal njeno žito, vino, in olje in množil njeno srebro in zlato, **ki** so ga pripravili za Báala. <sup>9</sup> Zatorej se bom vrnil in odvzel svoje žito ob njegovem času in svoje vino v njegovem obdobju in nazaj bom dobil svojo volno in svoj lan, **izročen**, da pokrije njen nagoto. <sup>10</sup> Sedaj bom odkril njeni nespodobnosti pred očmi njenih ljubimcev in nihče je ne bo rešil iz moje roke. <sup>11</sup> Prav tako bom vsemu njenemu veselju povzročil, da bo prenehalo, njenim prazničnim dnevom, njenim mlajem, njenim šabatam in vsem njenim slovesnim praznikom. <sup>12</sup> Uničil bom njene trte in njena figova drevesa, o katerih je rekla: »To **so** moje nagrade, ki so mi jih dajali moji ljubimci.« Jaz pa jih bom naredil za gozd in živali polja jih bodo jedle. <sup>13</sup> Na njej bom obiskal dneve Báalov, na katere jim je zažigala kadilo in se krasila s svojimi uhani in svojimi dragocenostmi in hodila za svojimi ljubimci, mene pa pozabila,« govori Gospod.

<sup>14</sup> Zatorej glej, jaz jo bom privabil in jo pripeljal v divjino in ji tolaičilno prigovalj. <sup>15</sup> Jaz ji bom od tam dal njene vinograde in dolino Ahór za vrata upanja in ona bo tam prepevala kakor v dneh svoje mladosti in kakor na dan, ko je prišla gor iz egiptovske dežele. <sup>16</sup> In zgodilo se bo tisti dan, «govori Gospod, »**da** me boš klicala: »Ishi in ne boš me več klicala: »Bááeli.« <sup>17</sup> Kajti odstranil bom imena Báalov iz njenih ust in po njihovem imenu se jih ne bodo več spominjali. <sup>18</sup> § Na ta dan bom zanje sklenil zavezo s poljskimi živalmi, s perjadjo neba in s plazečimi stvarmi zemlje. Prelomil bom lok, meč in bitko z zemlje, in storil jim bom, da se varno zleknejo. <sup>19</sup> In zaročil te bom k sebi za vedno. Da, zaročil te bom k sebi v pravičnosti, v sodbi, v ljubeči skrbnosti in v milostih. <sup>20</sup> Zaročil te bom k sebi, celo v zvestobi in spoznala boš Gospoda. <sup>21</sup> Zgodilo se bo na tisti dan; uslišal bom, »govori Gospod, »uslišal bom nebo in to bo uslišalo zemljo <sup>22</sup> in zemlja bo uslišala žito in vino in olje in ti bodo uslišali Jezréela. <sup>23</sup> Posejal si jo bom na zemljini usmilil se bom nje, ki ni dosegla usmiljenja in rekel bom **tistim, ki niso bili** moje ljudstvo: »Vi **ste** moje ljudstvo.« In oni bodo rekli: »Ti **si** moj Bog.««

**3** Potem mi je Gospod rekel: »Pojdi že, ljubi žensko, ljubljeno od **njenega** prijatelja, vendar zakonolomko, glede na Gospodovo

## Hosea

1 The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, **and** Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, **departing** from the LORD. <sup>3</sup> So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. <sup>4</sup> And the LORD said unto him, Call his name Jezreel; for yet a little **while**, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. <sup>5</sup> And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

<sup>6</sup> ¶ And she conceived again, and bare a daughter. And **God** said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. <sup>7</sup> But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

<sup>8</sup> ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

<sup>9</sup> Then said **God**, Call his name Lo-ammi: for ye **are** not my people, and I will not be your **God**.

<sup>10</sup> ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, **that** in the place where it was said unto them, Ye **are** not my people, **there** it shall be said unto them, Ye **are** the sons of the living God. <sup>11</sup> Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great **shall be** the day of Jezreel.

**2** Say ye unto your brethren, Ammi; and to your sisters, Ru-hamah. <sup>2</sup> Plead with your mother, plead: for she *is* not my wife, neither *am I* her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; <sup>3</sup> Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. <sup>4</sup> And I will not have mercy upon her children; for they *be* the children of whoredoms. <sup>5</sup> For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

<sup>6</sup> ¶ Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. <sup>7</sup> And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was *it* better with me than now. <sup>8</sup> For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal. <sup>9</sup> Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. <sup>10</sup> And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. <sup>11</sup> I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. <sup>12</sup> And I will destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. <sup>13</sup> And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

<sup>14</sup> ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. <sup>15</sup> And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. <sup>16</sup> And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali. <sup>17</sup> For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. <sup>18</sup> And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. <sup>19</sup> And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. <sup>20</sup> I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. <sup>21</sup> And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; <sup>22</sup> And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. <sup>23</sup> And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them* which were not my people, Thou *art* my people; and they shall say, Thou *art* my God.

**3** Then said the LORD unto me, Go yet, love a woman beloved of **her** friend, yet an adulteress, according to the love of the LORD toward the children

of Israel, who look to other gods, and love flagons of wine. <sup>2</sup> So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley: <sup>3</sup> And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. <sup>4</sup> For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: <sup>5</sup> Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

**4** Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because **there is** no truth, nor mercy, nor knowledge of God in the land. <sup>2</sup> By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. <sup>3</sup> Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. <sup>4</sup> Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest. <sup>5</sup> Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

**¶** My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. <sup>7</sup> As they were increased, so they sinned against me: therefore will I change their glory into shame. <sup>8</sup> They eat up the sin of my people, and they set their heart on their iniquity. <sup>9</sup> And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. <sup>10</sup> For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD. <sup>11</sup> Whoredom and wine and new wine take away the heart.

**¶** My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused **them** to err, and they have gone a whoring from under their God. <sup>13</sup> They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. <sup>14</sup> I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people **that** doth not understand shall fall.

<sup>15</sup> **¶** Though thou, Israel, play the harlot, **yet** let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth. <sup>16</sup> For Israel slideth back as a backsiding heifer: now the LORD will feed them as a lamb in a large place. <sup>17</sup> Ephraim *is* joined to idols: let him alone. <sup>18</sup> Their drink is sour: they have committed whoredom continually: her rulers **with** shame do love, Give ye. <sup>19</sup> The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

**5** Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. <sup>2</sup> And the revolters are profound to make slaughter, though I **have been** a rebuker of them all. <sup>3</sup> I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled. <sup>4</sup> They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD. <sup>5</sup> And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. <sup>6</sup> They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him*; he hath withdrawn himself from them. <sup>7</sup> They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

<sup>8</sup> Blow ye the cornet in Gibeah, **and** the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin. <sup>9</sup> Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. <sup>10</sup> The princes of Judah were like them that remove the bound: **therefore** I will pour out my wrath upon them like water. <sup>11</sup> Ephraim *is* oppressed **and** broken in judgment, because he willingly walked after the commandment. <sup>12</sup> Therefore **will I be** unto Ephraim as a moth, and to the house of Judah as rottenness. <sup>13</sup> When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. <sup>14</sup> For I **will be** unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even I*, will tear and go away; I will take away, and none shall rescue *him*.

**15** **¶** I will go **and** return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

**6** Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. <sup>2</sup> After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. <sup>3</sup> Then shall we know, **if** we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter **and** former rain unto the earth.

ljubezen napram Izraelovim otrokom, ki gledajo k drugim bogovom in ljubijo flaškone vina. <sup>2</sup> Tako sem si jo kupil za petnajst **koščkov** srebra in **za** tovor ječmena in pol tovora ječmena. <sup>3</sup> Rekel sem ji: »Mnogo dni boš čakala name. Ne boš igrala pocestnice in ne boš za **drugega** moškega; tako **bom** tudi jaz nate.« <sup>4</sup> § Kajti Izraelovi otroci bodo mnogo dni ostali brez kralja, brez princa, brez klavne daritve, brez podobe, brez efoda in **brez** družinskega malika. <sup>5</sup> § Potem se bodo Izraelovi otroci vrnili in iskali Gospoda, svojega Boga in Davida, svojega kralja in bali se bodo Gospoda in njegove dobrote v zadnjih dneh.

**4** Poslušajte Gospodovo besedo, vi Izraelovi otroci, kajti Gospod ima polemiko s prebivalci dežele, zato ker **tam** ni resnice niti usmiljenja niti spoznanja Boga v deželi. <sup>2</sup> S priseganjem, laganjem, ubijanjem, krajo in zagrešitvami zakonolomstva so izbruhnili in kri se dotika krvi. <sup>3</sup> Zato bo dežela žalovala in kdor v njej prebiva bo opešal, z živalmi polja in s perjadjo neba. Da, tudi ribe morja bodo odvzete. <sup>4</sup> Vendarle naj se noben človek ne prepira niti naj ne graja drugega, kajti twoje ljudstvo **je** kakor tisti, ki se prepirajo z duhovnikom. <sup>5</sup> »Zato boš padel podnevi in tudi prerok bo padel s teboj ponoči in jaz bom uničil twojo mater.

<sup>6</sup> Moje ljudstvo je uničeno zaradi pomanjkanja spoznanja. Ker si zavrnil spoznanje, bom tudi jaz zavrnil tebe, da mi ne boš duhovnik. Ker si pozabil postavo svojega Boga, bom tudi jaz pozabil twoje otroke. <sup>7</sup> Kakor so bili pomnoženi, tako so grešili zoper mene, **zato** bom njihovo slavo spremenil v sramoto. <sup>8</sup> § Jedo greh mojega ljudstva in svoja srca naravnava na svojo krivičnost. <sup>9</sup> In tam bo kakršno ljudstvo, takšen duhovnik, in jaz jih bom kaznoval za njihove poti in jim nagradil njihova početja. <sup>10</sup> Kajti jedli bodo, pa ne bodo imeli dovolj, zgrešili bodo vlačugarstvo, pa se ne bodo pomnožili, ker so opustili, da bi bili pozorni na Gospoda. <sup>11</sup> Vlačugarstvo, vino in novo vino jemljejo srce.

<sup>12</sup> Moje ljudstvo sprašuje za nasvet pri svojih kladah in njihova palica jim napoveduje, kajti duh vlačugarstev **jim** je povzročil, da blodijo in odšli so se vlačugat proč izpred svojega Boga. <sup>13</sup> Žrtvujejo na vrhovih gora in kadilo zažigajo na hribih, pod hrasti, topoli in bresti, ker **je** njihova senca dobra. Zatorej bodo vaše hčere zgrešile vlačugarstvo in vaše snahe bodo zgrešile zakonolomstvo. <sup>14</sup> Ne bom kaznoval vaših hčera, ko bodo zgrešile vlačuganje niti vaših snah kadar bodo zgrešile zakonolomstvo, kajti oni sami so oddvojeni z vlačugami in žrtvujejo se pomestnicami. Zatorej bo ljudstvo, **ki** ne razume, padlo.

<sup>15</sup> Čeprav ti, Izrael, igraš pomestnico, naj **vendar** Juda ne greši. Ne prihajajte v Gilgál niti ne hodite gor v Bet Aven niti ne prisegajte: »Gospod živi.« <sup>16</sup> Kajti Izrael drsi nazaj kakor nazaj zdrknjena telica. Sedaj jih bo Gospod pasel kakor jagnje na velikem kraju. <sup>17</sup> Efrájim **je** pridružen malikom, pusti ga samega. <sup>18</sup> § Njihova piča je kisl. Spet in spet zgrešujejo vlačugarstvo. Njegovi vladarji ljubijo s sramoto: »Dajajte.« <sup>19</sup> Veter je **[Izraela]** zvezal v svoje peruti in osramočeni bodo zaradi svojih **[klavnih]** daritev.

**5** Poslušajte to, o duhovniki in pazljivo prisluhnite, vi, Izraelova hiša in nagnite uho, o kraljeva hiša, kajti sodba **je** zoper vas, ker ste bili zanka na Micpi in mreža, razpeta na **[gori]** Tabor. <sup>2</sup> § Puntarji so prodorni, da naredijo pokol, čeprav sem **bil** jaz oštěvalec njih vseh. <sup>3</sup> Poznam Efrájima in Izrael ni skrit pred menoj, kajti sedaj, o Efrájim, zgrešuješ vlačugarstvo **in** Izrael je omadeževan. <sup>4</sup> Svojih ravnajn ne bodo snovali, da bi se obrnili k svojem Bogu, kajti duh vlačugarstev **je** v njihovi sredi in niso spoznali Gospoda. <sup>5</sup> Izraelov ponos pričuje v njegov obraz, zatorej bosta Izrael in Efrájim padla v svoji krivičnosti. Tudi Juda bo padel z njima. <sup>6</sup> Sli bodo s svojimi tropi in s svojimi credami, da bi iskali Gospoda, toda ne bodo **ga** našli. On se je oddalil od njih. <sup>7</sup> Zahrbtno so ravnali zoper Gospoda, kajti zaplodili so tuje otroke. Sedaj jih bo požrl mesec z njihovimi deleži.

<sup>8</sup> Zatrobite na kornét v Gíbei **in** na trobento v Rami, kričite glasno **pri** Bet Avenu, za teboj, o Benjamin. <sup>9</sup> Efrájim bo zapuščen na dan oštěvanja. Med Izraelovimi rodovi sem dal spoznati tisto, kar zagotovo bo. <sup>10</sup> Judovi princi so bili kakor tisti, ki odstranjujejo mojo, **zatorej** bom nanje izlil svoj bes kakor vodo. <sup>11</sup> Efrájim **je** zatiran **in** razklan na sodbi, zato ker je voljan hodil za **[človeško]** zapovedjo. <sup>12</sup> »Zato **bom** Efrájimu kakor molj, Judovi hiši pa kakor gniloba. <sup>13</sup> Ko je Efrájim videl svojo slabost in Juda **videl** svojo rano, takrat je šel Efrájim k Asircu in poslal h kralju Jarebu in vendar vas on ni mogel ozdraviti niti ozdraviti vaše rane. <sup>14</sup> Kajti jaz **bom** Efrájimu kakor lev in kakor mlad lev Judovi hiši. Jaz, **celo** jaz, bom raztrgal in odšel proč, jaz bom odnesel in nihče **ga** ne bo rešil.

<sup>15</sup> Šel bom **in** se vrnil na svoj kraj dokler ne bodo priznali svojega prestopka in iskali mojega obraza. V svoji stiski me bodo zgodaj iskali.«

**6** Pridite in vrnimo se h Gospodu, kajti on je raztrgal in on nas bo ozdravil. Udaril je in nas bo obvezal. <sup>2</sup> Po dveh dneh nas bo oživil, v tretjem dnevu nas bo dvignil in živel bomo v njegovem pogledu. <sup>3</sup> Takrat bomo vedeli, **če** še naprej sledimo, da bi spoznali Gospoda; njegov izhod je pripravljen kakor jutro in prišel bo k nam kakor dež, kakor pozni **in** prvi dež na zemljo.

<sup>4</sup> »O Efrájim, kaj naj ti storim? O Juda, kaj naj ti storim? Kajti vaša dobrota **je** kakor jutranji oblak in kakor zgodnja rosa odide proč. <sup>5</sup> Zatorej sem **jih** obtesaval po prerokih, moril sem jih z besedami iz svojih ust. Tvoje sodbe so **kakor** svetloba, **ki** gre naprej. <sup>6</sup> Kajti želel sem usmiljenja in ne klavne daritve, in spoznanja Boga bolj kakor žgalne daritve. <sup>7</sup> Toda podobni so ljudem, ki so prestopili zavezo. Tam so zoper mene ravnali zahrbtno. <sup>8</sup> Gileád **je** mesto tistih, ki počno krivičnost **in je** oskrunjeno s kryjo. <sup>9</sup> Kakor krdle roparjev prezijo na človeka, **tako** skupina duhovnikov mori po poti z odobravanjem, kajti zatrešujejo nespodobnost. <sup>10</sup> Videl sem strašno stvar v Izraelovi hiši. Tam **je** vlačugarstvo Efrájima, Izrael je omadeževan. <sup>11</sup> Prav tako, o Juda, on je zate pripravil žetev, ko vrnem ujetništvo svojega ljudstva.

**7** Ko sem hotel ozdraviti Izraela, takrat je bila odkrita krivičnost Efrájima in zlobnost Samarije, kajti zatrešili so neresnico. In tat vstopa **in** krdelo roparjev pleni zunaj. <sup>2</sup> V svojih srcih pa ne preudarijo, **da** se spominjam vse njihove zlobnosti. Sedaj so jih njihova lastna dejanja obkrožila; pred mojim obrazom so. <sup>3</sup> Kralja razveselujojo s svojo zlobnostjo in prince s svojimi lažmi. <sup>4</sup> Vsi so zakonolomci, kakor peč, ki jo segreje pek, **ki** preneha kuriti, potem ko je prenetel testo, dokler to ni vzhajano. <sup>5</sup> § Na dan našega kralja so **ga** princi naredili bolnega z vinski mehovi; svojo roko podaja s posmehljivci. <sup>6</sup> § Kajti svoje srce so pripravili kakor peč, medtem ko prezijo v zasedi. Njihov pek spi vso noč; zjutraj ta gori kakor plameneč ogenj. <sup>7</sup> Vsi so vroči kakor peč in požrli so svoje sodnike; vsi njihovi kralji so padli; **tam** ni nobenega izmed njih, ki kliče k meni.

<sup>8</sup> Efrájim se je pomešal med ljudstvo, Efrájim je neobrnjen kolač. <sup>9</sup> Tuji so požrli njegovo moč, on pa **tega** ne spoznava. Da, sivi lasje so tu in tam na njem, vendar ne spoznava. <sup>10</sup> Izraelov ponos pričuje v njegov obraz, oni pa se ne vrnejo h Gospodu, svojemu Bogu niti ga zaradi vsega tega ne iščejo.

<sup>11</sup> Tudi Efrájim je podoben neumni golobici brez srca; kličejo k Egiptu, hodijo v Asirijo. <sup>12</sup> Ko bodo šli, bom nadnje razširil svojo mrežo. Sklatal jih bom dol kakor perjad neba, kaznoval jih bom kakor je slišala njihova skupnost. <sup>13</sup> Gorie jim! Kajti zbežali so od mene. Naj jim bo namenjeno uničenje! Ker so se prekršili zoper mene. Čeprav sem jih odkupil, so oni kljub temu zoper mene govorili laži. <sup>14</sup> In niso klicali k meni s svojim srcem, ko so tulili na svojih posteljah; zbrali so se zaradi žita in vina **in** se uprli zoper mene. <sup>15</sup> Čeprav sem utrdil **in** okreplil njihove lakte, so zoper mene še vedno domišljali vragoljico. <sup>16</sup> Vračajo se, **toda** ne k Najvišnjemu; so kot varljiv lok; njihovi princi bodo padli pod mečem zaradi besa njihovega jezika. To **bo** v njihov posmeh v egiptovski deželi.

**8** Nastavi šofar k svojim ustom. **Prišel bo** kakor orel zoper Gospodovo hišo, zato ker so prekršili mojo zavezo in se prekršili zoper mojo postavo. <sup>2</sup> Izrael bo klical k meni: »Moj Bog, mi te poznamo.« <sup>3</sup> Izrael je zavrgel **stvar**, **ki je** dobra; sovražnik ga bo zasledoval. <sup>4</sup> Nastavljal si so si kralje, toda ne po meni. Nameščali so si prince, jaz pa **tega** nisem vedel. Iz svojega srebra in svojega zlata so si delali malike, da bi bili lahko iztrebljeni.

<sup>5</sup> Tvoje tele, o Samaria, **te** je zavrglo. Moja jeza se je vnela zoper njih. Kako dolgo **bo** preden se bodo dokopali do nedolžnosti? <sup>6</sup> Kajti tudi to **je bilo** iz Izraela; delavec ga je naredil, zato **to** ni Bog, temveč bo tele iz Samarije zlomljeno na koščke. <sup>7</sup> Kajti sejali so veter, želi bodo pa vihar. Ta nima stebla, brst ne obrodi moke. Če bo tako, da obrodi, ga bodo pogoltnili tujci.

<sup>8</sup> Izrael je požrt; sedaj bodo med pogani kakor posoda, v kateri ni zadovoljstva. <sup>9</sup> Kajti šli so gor v Asirijo, osamljen divji osel sam zase. Efrájim si je najel ljubimce. <sup>10</sup> Da, čeprav so najemali med narodi, jih bom sedaj zbral in bodo malce žalovali zaradi bremena kralja princev. <sup>11</sup> Ker je Efrájim naredil mnogo oltarjev za greh, bodo oltarji njemu v greh. <sup>12</sup> Njemu sem napisal velike stvari iz svoje postave, **vendar** so bile štete kakor čudna stvar. <sup>13</sup> Žrtvujejo meso **za** klavno daritev mojih daritev in **ga** jedo, toda Gospod jih ne sprejema. Sedaj se bo spomnil njihove krivičnosti in obiskal njihove grehe; vrnili se bodo v Egipt. <sup>14</sup> »Kajti Izrael je pozabil svojega Stavnika in zgradil templje in Juda je pomnožil utrjena mesta, toda na njegova mesta bom poslal ogenj in ta bo požrl njegove palače.

**9** Ne veseli se, o Izrael, zaradi radosti kakor **drugo** ljudstvo, kajti šel si vlačgarsko od svojega Boga, ljubil si nagrado na vsakem žitnem mlatišču. <sup>2</sup> Mlatišče in vinska stiskalnica jih ne bosta hraniila in novo vino se bo pokvarilo v njej. <sup>3</sup> Ne bodo prebivali v Gospodovi deželi, temveč se bo Efrájim vrnil v Egipt in v Asiriji bodo jedli nečiste **stvari**. <sup>4</sup> Ne bodo več darovali vinskih **daritev** Gospodu niti mu ne bodo ugajale. Njihove klavne daritev jim **bodo** kakor kruh žalovalcev. Vsi, ki bodo jedli od njih, bodo oskrunjeni, kajti njihov kruh, za njihovo dušo, ne bo prišel v Gospodovo hišo. <sup>5</sup> Kaj boste storili na slovesen dan in na dan Gospodovega praznika? <sup>6</sup> Kajti glej, odšli so zaradi uničenja. Egipt jih bo zbral, Memfis jih bo pokopal. Prijetne **kraje** za njihovo srebro bodo imele koprive v lasti, trnje bo v njihovih šotorskih svetiščih.

**4** ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness **is** as a morning cloud, and as the early dew it goeth away. <sup>5</sup> Therefore have I hewed **them** by the prophets; I have slain them by the words of my mouth: and thy judgments **are as** the light **that** goeth forth. <sup>6</sup> For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. <sup>7</sup> But they like men have transgressed the covenant: there have they dealt treacherously against me. <sup>8</sup> Gilead **is** a city of them that work iniquity, and **is** polluted with blood. <sup>9</sup> And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness. <sup>10</sup> I have seen an horrible thing in the house of Israel: there **is** the whoredom of Ephraim, Israel is defiled. <sup>11</sup> Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

**7** When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, **and** the troop of robbers spoileth without. <sup>2</sup> And they consider not in their hearts **that** I remember all their wickedness: now their own doings have beset them about; they are before my face. <sup>3</sup> They make the king glad with their wickedness, and the princes with their lies. <sup>4</sup> They **are** all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened. <sup>5</sup> In the day of our king the princes have made **him** sick with bottles of wine; he stretched out his hand with scorners. <sup>6</sup> For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. <sup>7</sup> They are all hot as an oven, and have devoured their judges; all their kings are fallen: **there is** none among them that calleth unto me.

**8** Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. <sup>9</sup> Strangers have devoured his strength, and he knoweth **it** not: yea, gray hairs are here and there upon him, yet he knoweth not. <sup>10</sup> And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

**11** ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria. <sup>12</sup> When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard. <sup>13</sup> Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. <sup>14</sup> And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me. <sup>15</sup> Though I have bound **and** strengthened their arms, yet do they imagine mischief against me. <sup>16</sup> They return, **but not to the most High**: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

**8** Set the trumpet to thy mouth. **He shall come** as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law. <sup>2</sup> Israel shall cry unto me, My God, we know thee. <sup>3</sup> Israel hath cast off the thing that is good: the enemy shall pursue him. <sup>4</sup> They have set up kings, but not by me: they have made princes, and I knew **it** not: of their silver and their gold have they made them idols, that they may be cut off.

**5** ¶ Thy calf, O Samaria, hath cast **thee** off; mine anger is kindled against them: how long **will it be** ere they attain to innocence? <sup>6</sup> For from Israel **was** it also: the workman made it; therefore it **is** not God: but the calf of Samaria shall be broken in pieces. <sup>7</sup> For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

**8** Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein **is** no pleasure. <sup>9</sup> For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. <sup>10</sup> Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes. <sup>11</sup> Because Ephraim hath made many altars to sin, altars shall be unto him to sin. <sup>12</sup> I have written to him the great things of my law, **but** they were counted as a strange thing. <sup>13</sup> They sacrifice flesh for the sacrifices of mine offerings, and eat **it**; **but** the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt. <sup>14</sup> For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

**9** Rejoice not, O Israel, for joy, as **other** people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor. <sup>2</sup> The floor and the winepress shall not feed them, and the new wine shall fail in her. <sup>3</sup> They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria. <sup>4</sup> They shall not offer wine **offerings** to the LORD, neither shall they be pleasing unto him: their sacrifices **shall be** unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD. <sup>5</sup> What will ye do in the solemn day, and in the day of the feast of the LORD? <sup>6</sup> For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns **shall be** in their tabernacles.

<sup>7</sup> The days of visitation are come, the days of recompence are come; Israel shall know *it*: the prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred. <sup>8</sup> The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God. <sup>9</sup> They have deeply corrupted *themselves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins. <sup>10</sup> I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.

<sup>11</sup> As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. <sup>12</sup> Though they bring up their children, yet will I bereave them, *that there shall not be* a man *left*: yea, woe also to them when I depart from them! <sup>13</sup> Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer. <sup>14</sup> Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts. <sup>15</sup> All their wickedness *is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters. <sup>16</sup> Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb. <sup>17</sup> My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

**10** Israel *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. <sup>2</sup> Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images. <sup>3</sup> For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us? <sup>4</sup> They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field. <sup>5</sup> The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it. <sup>6</sup> It shall be also carried unto Assyria *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. <sup>7</sup> As for Samaria, her king is cut off as the foam upon the water. <sup>8</sup> The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

<sup>9</sup> O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them. <sup>10</sup> It *is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. <sup>11</sup> And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods. <sup>12</sup> Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you. <sup>13</sup> Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. <sup>14</sup> Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children. <sup>15</sup> So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

**11** When Israel *was* a child, then I loved him, and called my son out of Egypt. <sup>2</sup> As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. <sup>3</sup> I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. <sup>4</sup> I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

<sup>5</sup> ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. <sup>6</sup> And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels. <sup>7</sup> And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*.

<sup>8</sup> How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. <sup>9</sup> I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city. <sup>10</sup> They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. <sup>11</sup> They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD. <sup>12</sup> Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

**12** Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt. <sup>2</sup> The LORD hath also a controversy

<sup>7</sup> Prišli so dnevi obiskanja, prišli so dnevi povračila, Izrael bo *to* vedel. Prerok *je* bedak, duhoven človek *je* zmešan zaradi množice tvoje krivičnosti in velikega sovraštva. <sup>8</sup> Efrájimov stražar *je bil* z mojim Bogom, *toda* prerok *je* ptičarjeva zanka na vseh njegovih potek *in* sovraščvo v hiši njegovega Boga. <sup>9</sup> Globoko *so* se izpridili, kakor v dneh Gíbee, *zato* se bo spomnil njihove krivičnosti, obiskal bo njihove grehe. <sup>10</sup> »Izraela sem našel podobnega trtam v divjini. Vaše očete sem videl kakor prvi sad na figovem drevesu ob njegovem prvem času, *toda* odšli so k Bálu Peórju in se oddvojili v *to* sramoto in *njihove* ogabnosti so bile glede na to, kar so ljubili.

<sup>11</sup> *Glede* Efrájima, njihova slava bo odletela proč kakor ptica, od poroda in od maternice in od spočetja. <sup>12</sup> Čeprav bodo vzredili svoje otroke, jih bom vendar oropal, *da tam* noben človek ne *bo ostal*. Da, gorje tudi tistim, ko odidem od njih! <sup>13</sup> Efrájim *je*, kakor sem videl Tir, zasajen na prijetnem kraju, *toda* Efrájim bo svoje otroke privadel k morilcu. <sup>14</sup> Daj jim, o Gospod. Kaj hočeš dati? Daj jim maternico, ki splavlja in suhe prsi. <sup>15</sup> »Vsa njihova zlobnost *je* v Gilgálu, kajti tam sem jih zasovražil. Zaradi zlobnosti njihovih početij jih bom pognal iz svoje hiše. Ne bom jih več ljubil. Vsi njihovi princi *so* puntarji. <sup>16</sup> Efrájim je udarjen, njihova korenina je posušena, nobenega sadu ne bodo obrodili. Da, čeprav bodo obrodili, bom vendar ubil *celo* ljubljeni *sad* njihove maternice. <sup>17</sup> Moj Bog jih bo zavrgel, ker mu niso prisluhnili in oni bodo postopači med narodi.

**10** Izrael *je* prazna trta, sebi prinaša sad. Glede na množico svojega sadu je množil oltarje. Glede na dobroto njegove dežele so naredili čedne podobe. <sup>2</sup> Njihovo srce je razdeljeno, sedaj bodo najdeni pomanjkljivi. Žrušil bo njihove oltarje, oplenil njihove podobe. <sup>3</sup> Kajti sedaj bodo rekli: »Nimamo kralja, ker se nismo bali Gospoda. Kaj naj bi nam torej storil kralj?« <sup>4</sup> Govorili so besede, lažno prisegali pri sklepanju zaveze. Tako sodba poganja kakor pikasti mišjak na brazdah polja. <sup>5</sup> Prebivalci Samarije bodo trepetali zaradi telet Bet Avena, kajti ljudstvo le-teh bo nad tem žalovalo in duhovniki le-teh, *ki* so se ob tem veselili, *[bodo trepetali]* zaradi slave *[bogov zlatih telet]*, zato ker je ta odšla od njih. <sup>6</sup> Prav tako bo le-to odnešeno v Asirijo *za* darilo kralju Jarebu. Efrájim bo prejal sramoto in Izrael se bo sramoval svojega lastnega nasveta. <sup>7</sup> § *Glede* Samarije, njen kralj je odsekán kakor pena na vodi. <sup>8</sup> Prav tako bodo uničeni visoki kraji Avena, Izraelov greh. Trnje in osat bosta pognala na njihovih oltarjih in goram bodo rekli: »Pokrijte nas« in hribom: »Padite na nas.«

<sup>9</sup> O Izrael, grešil si od dni Gíbee. Tam so stali, bitka v Gíbei zoper otroke krivičnosti jih ni doseglj. <sup>10</sup> Po moji želji *je*, da naj jih kaznjujem, in ljudstvo se bo zbral zoper njih, ko se bodo zvezali v svojih dveh brazdah. <sup>11</sup> Efrájim *je kakor* telica, *ki je* poučena *in* rada mendra *žito*, *toda* jaz sem šel čez njen lep vrat. Efrájima bom pripravil, da jaha, Juda bo oral, Jakob *pa* bo branjal. <sup>12</sup> Sejte si v pravičnosti, žanjite v usmiljenju, pobranajte svoja neposejana tla, kajti čas *je*, da iščete Gospoda, dokler ne pride in na vas dežuje pravičnost. <sup>13</sup> Oral sti zlobnost, želi ste krivičnost, jedli ste sad laži, ker ste zaupali v svojo pot in v množico svojih mogočnih mož. <sup>14</sup> Zato bo med tvojim ljudstvom vstal nemir in vse tvoje trdnjave bodo oplenjene kakor je na dan bitke Šalmán oplenil Bet Arbeél. Mati je bila raztreščena na koščke na *svojih* otroch. <sup>15</sup> Tako vam bo storil Betel zaradi vaše velike zlobnosti. Zjutraj bo Izraelov kralj popolnoma iztrebljen.

**11** Ko *je bil* Izrael otrok, takrat sem ga ljubil in svojega sina poklical iz Egipta. <sup>2</sup> *Kakor* so jih *[preroki]* klali, tako so odhajali od njih. Žrtvovali so Báalom in rezanim podobam zažigali kadilo. <sup>3</sup> § Tudi Efrájima sem učil hoditi in jih držal za njihove lakte, *toda* niso spoznali, da sem jih jaz ozdravil. <sup>4</sup> § Pritegoval sem jih s človeškimi vrvicami, z vezmi ljubezni in bil sem jim kakor tisti, ki snamejo jarem z njihovih celjusti in jaz sem jim dajal hrano.

<sup>5</sup> Ne bo se vrnil v egiptovsko deželo, temveč bo Asirec njegov kralj, ker so zavrnili, da bi se vrnil. <sup>6</sup> § Meč bo ostajal na njegovih mestih in použije njegove mladike in *jih* požre zaradi njihovih lastnih nasvetov. <sup>7</sup> § Moje ljudstvo je nagnjeno k odpadu od mene. Čeprav so jih klicali k Najvišemu, *ga* sploh nihče ni hotel povisiati.

<sup>8</sup> Kako naj bi se te odrekel, Efrájim? *Kako* naj bi te izročil, Izrael? Kako naj bi te naredil kakor Admo? *Kako* naj bi te postavil kakor Cebojím? Moje srce je spremenjeno znotraj mene, poleg tega so se moja kesanja razvnela. <sup>9</sup> Ne bom izvršil okrutnosti svoje jeze, ne bom se vrnil, da uničim Efrájima, kajti jaz *sem* Bog in ne človek, Sveti v tvoji sredi in ne bom vstopil v mesto. <sup>10</sup> § Hodili bodo za Gospodom, rjovel bo kakor lev. Ko bo zarjovel, potem bodo otroci pritrepelati od zahoda. <sup>11</sup> Pritrepelati bodo kakor ptica iz Egipta in kakor golobica iz asirske dežele in postavil jih bom v njihove hiše,« govori Gospod. <sup>12</sup> »Efrájim me obdaja z lažmi in Izraelova hiša s prevaro, *toda* Juda še vlada z Bogom in je zvest s svetimi.

**12** Efrájim se hrani z vetrom in sledi vzhodnemu vetrui, dnevno povečuje laži in opustošenje, sklepa zavezo z Asirci in olje nosi v Egipt. <sup>2</sup> Prav tako ima Gospod polemiko z Judom in kaznoval bo Jakoba glede na njegove poti; poplačal mu bo glede na njegova dejanja.

with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

<sup>3</sup> ¶ He took his brother by the heel in the womb, and by his strength he had power with God: <sup>4</sup> Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us; <sup>5</sup> Even the LORD God of hosts; the LORD is his memorial. <sup>6</sup> Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

<sup>7</sup> ¶ **He** is a merchant, the balances of deceit **are** in his hand: he loveth to oppress. <sup>8</sup> And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin. <sup>9</sup> And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast. <sup>10</sup> I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. <sup>11</sup> Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars **are** as heaps in the furrows of the fields. <sup>12</sup> And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept **sheep**. <sup>13</sup> And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved. <sup>14</sup> Ephraim provoked **him** to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

**13** When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. <sup>2</sup> And now they sin more and more, and have made them molten images of their silver, **and** idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. <sup>3</sup> Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff **that** is driven with the whirlwind out of the floor, and as the smoke out of the chimney. <sup>4</sup> Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for **there** is no saviour beside me.

<sup>5</sup> ¶ I did know thee in the wilderness, in the land of great drought. <sup>6</sup> According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. <sup>7</sup> Therefore I will be unto them as a lion: as a leopard by the way will I observe **them**: <sup>8</sup> I will meet them as a bear **that** is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

<sup>9</sup> ¶ O Israel, thou hast destroyed thyself; but in me **is** thine help. <sup>10</sup> I will be thy king: where **is** any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? <sup>11</sup> I gave thee a king in mine anger, and took **him** away in my wrath. <sup>12</sup> The iniquity of Ephraim is bound up; his sin **is** hid. <sup>13</sup> The sorrows of a travailing woman shall come upon him: he **is** an unwise son; for he should not stay long in **the place of** the breaking forth of children. <sup>14</sup> I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

<sup>15</sup> ¶ Though he be fruitful among **his** brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. <sup>16</sup> Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

**14** O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. <sup>2</sup> Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive **us** graciously: so will we render the calves of our lips. <sup>3</sup> Assur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, **Ye are** our gods: for in thee the fatherless findest mercy.

<sup>4</sup> ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him. <sup>5</sup> I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. <sup>6</sup> His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. <sup>7</sup> They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof **shall be** as the wine of Lebanon.

<sup>8</sup> Ephraim **shall say**, What have I to do any more with idols? I have heard **him**, and observed him: I **am** like a green fir tree. From me is thy fruit found.

<sup>9</sup> Who **is** wise, and he shall understand these **things**? prudent, and he shall know them? for the ways of the LORD **are** right, and the just shall walk in them: but the transgressors shall fall therein.

<sup>3</sup> V maternici je svojega brata prijel za peto in s svojo močjo je imel moč z Bogom. <sup>4</sup> Da, imel je moč nad angelom in je prevladal. Jokal je in ponižno prosil k njemu. Našel ga je v Betelu in tam je [Bog] govoril z nami; <sup>5</sup> celo Gospod Bog nad bojevnikimi; Gospod **je** njegov spomenik. <sup>6</sup> Zatorej se obrni k svojemu Bogu, ohranjam usmiljenje in sodbo in nenehno čakaj na svojega Boga.

<sup>7</sup> **On je** trgovec, v njegovi roki **so** tehtnice prevare, rad zatira. <sup>8</sup> Efrájim je rekel: »Vendar sem postal bogat, pridobil sem si imetje, v vseh mojih naporih ne bodo našli v meni nobene krivičnosti, da **bila** greh.« <sup>9</sup> »Jaz pa, **ki sem** Gospod, tvoj Bog, od egiptovske dežele, te bom vendarle prisilil, da prebivaš v šotorih, kakor v dneh slovesnega praznika. <sup>10</sup> Prav tako sem govoril po prerokih in množil videnja ter po služenju prerokov uporabljal prilike. <sup>11</sup> **Ali je** v Gileádu krivičnost? Oni so zagotovo ničevost. V Gilgálu žrtvujejo bikce. Da, njihovi oltarji **so** kakor kUPI na brazdah polj. <sup>12</sup> § Jakob je zbežal v sirsko deželo in Izrael je služil za ženo in za ženo je varoval **ovce**. <sup>13</sup> In po preroku je Gospod Izraela privadel iz Egipta in po preroku je bil obvarovan. <sup>14</sup> Efrájim **ga** je silno grenko izzival k jezi, zatorej bo njegovo kri pustil nad njim in njegovo grajo bo njegov Gospod povrnil k njemu.

**13** Ko je Efrájim trepetajoč govoril, se je povíšal v Izraelu, toda, ko se je poihušal z Báalom, je umrl. <sup>2</sup> § In sedaj bolj in bolj grešijo in iz svojega srebra so si naredili ulite podobe **in** malike, glede na svoje lastno razumevanje. Vsi ti so delo rokodelcev, o njih pravijo: »Naj možje, ki žrtvujejo, poljubijo teleta.« <sup>3</sup> Zatorej bodo kakor jutranji oblak in kakor zgodnjega rosa, ki izginja, kakor pleve, **ki je** v vrtinčastim vetrom odpihnjeno iz mlatišča in kakor dim iz dimnika. <sup>4</sup> In vendar jaz **sem** Gospod, tvoj Bog, od egiptovske dežele in razen mene ne boš poznal nobenega boga, kajti poleg mene ni rešitelja.

<sup>5</sup> Poznal sem te v divjini, v deželi velike suše. <sup>6</sup> Glede na njihov pašnik, tako so bili nasičeni; nasičeni so bili in njihovo srce je bilo povzdignjeno, zato so me pozabili. <sup>7</sup> Zatorej jim bom kakor lev, kakor leopard ob poti **jih** bom opazoval. <sup>8</sup> Srečal jih bom kakor medvedka, **ki je** oropana **svojih mladičev** in raztrgal bom opno njihovega srca in tam jih bom požrkl kakor lev. Divja žival jih bo trgala.

<sup>9</sup> § O Izrael, uničeval si samega sebe, toda v meni **je** tvoja pomoč. <sup>10</sup> § Jaz bom tvoj kralj. Kje **je** katerikoli **drug**, ki te lahko reši v vseh tvojih mestih? In tvoji sodniki, o katerih praviš: »Daj mi kralja in prince?« <sup>11</sup> V svoji jezi sem ti dal kralja in v svojem besu sem **ga** vzel proč. <sup>12</sup> Krivičnost Efrájima **je** zvezana, njegov greh **je** skrit. <sup>13</sup> Bridkosti ženske v porodnih mukah bodo prišle nadenj. On **je** nespameten sin, kajti ne bi smel dolgo ostati v **odprtini** rojevanja otrok. <sup>14</sup> § Odkupil jih bom pred oblastjo groba; odkupil jih bom pred smrtno. »O smrt, jaz bom tvoje kuge; « O grob, jaz bom tvoje uničenje.« Kesanje bo skrito mojim očem.

<sup>15</sup> Čeprav bi bil rodoviten med **svojimi** brati, bo prišel vzhodni veter, veter od Gospoda bo prišel gor iz divjine in njegov izvir se bo posušil in njegov studenc bo osušen. Oplenil bo zaklad vseh prijetnih posod. <sup>16</sup> Samarija bo postala zapuščena, kajti uprla se je zoper svojega Boga. Padli bodo pod mečem, njihovi otročiči bodo razbiti na koščke in njihove nosečnice bodo razparane.

**14** O Izrael, vrni se h Gospodu, svojemu Bogu, kajti padel si zaradi svoje krivičnosti. <sup>2</sup> Seboj vzemite besede in se obrnite h Gospodu. Recite mu: »Odvzemi proč vso krivičnost in **nas** milostljivo sprejmi, tako bomo povrnili teleta naših ustnic.« <sup>3</sup> Asúr nas ne bo rešil, ne bomo jahali na konjih, niti delu naših rok ne bomo več rekli: »Vi **ste** naši bogovi,« kajti v tebi osirotelji najde usmiljenje.

<sup>4</sup> Jaz bom ozdravil njihov odpad, velikodušno jih bom ljubil, kajti moja jeza se je odvrnila od njega. <sup>5</sup> Izraelu bom kakor rosa. Rasel bo kakor lilija in svoje korenine poganjal kakor Libanon. <sup>6</sup> Njegove mladike se bodo razširile in njegova lepota bo kakor oljka in njegov vonj kakor Libanon. <sup>7</sup> Tisti, ki prebivajo pod njegovo senco, se bodo vrnili; oživelji bodo **kakor** žito in rastli kakor trta. Njegova vonjava **bo** kakor libanonsko vino.

<sup>8</sup> Efrájim **bo rekel**: »Kaj imam še opraviti z maliki?« Slišal sem **ga** in ga opazil. Podoben **sem** zeleni cipresi. Od mene je najti tvoj sad. <sup>9</sup> Kdo **je** moder in bo razumel te **stvari**? Razsoden in jih bo spoznal? Kajti Gospodove poti **so** pravilne in pravični se bo ravnal po njih. Toda prestopníki bodo padli na njih.«

# Joel

**1** The word of the LORD that came to Joel the son of Pethuel. **2** Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? **3** Tell ye your children of it, and let your children tell their children, and their children another generation. **4** That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiller eaten. **5** Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. **6** For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. **7** He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

**8** ¶ Lament like a virgin girded with sackcloth for the husband of her youth. **9** The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn. **10** The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. **11** Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. **12** The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. **13** Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

**14** ¶ Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD, **15** Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come. **16** Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? **17** The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. **18** How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. **19** O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. **20** The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

**2** Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; **2** A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. **3** A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. **4** The appearance of them is as the appearance of horses; and as horsemen, so shall they run. **5** Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. **6** Before their face the people shall be much pained: all faces shall gather blackness. **7** They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: **8** Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. **9** They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. **10** The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: **11** And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

**12** ¶ Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: **13** And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repented him of the evil. **14** Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

**15** ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: **16** Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. **17** Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare the people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

**18** ¶ Then will the LORD be jealous for his land, and pity his people. **19** Yea, the LORD will answer and say unto his people, Behold, I will send you corn,

# Joel

**1** Gospodova beseda, ki je prišla Joélu, Petuélovemu sinu. **2** Poslušajte to, vi starci in pazljivo prisluhnite, vsi vi prebivalci dežele. Ali je bilo to v vaših dneh ali celo v dneh vaših očetov? **3** Priopovedujte svojim otrokom o tem in naj vaši otroci **priopovedujejo** svojim otrokom in njihovi otroci naslednjemu rodu. **4** To, kar je kosmata gosenica pustila, je pojedla leteča kobilica; in to, kar je leteča kobilica pustila, je pojedla škodljiva gosenica; in to, kar je pustila škodljiva gosenica, je pojedla gosenica. **5** Prebudite se, vi pijanci in jokajte, tulite vsi vi vinski pivci zaradi novega vina, kajti odrezan je od vaših ust. **6** Kajti narod je prišel nad mojo deželo, močan in brezstiven, katerih zobje so zobje leva in ima kočnike velikega leva. **7** Opustošil je mojo trto in olupil moje figovo drevo. Naredil ga je razgaljenega in ga vrgel proč; njegove mladike so pobeljene.

**8** Žalujte kakor devica, opasana z vrečevino za soprogom svoje mladosti. **9** Jedilna daritev in pitna daritev je odrezana od Gospodove hiše. Duhovniki, Gospodovi služabniki, žalujejo. **10** Polje je opustošeno, zemlja žaluje, kajti žito je opustošeno. Novo vino je posušeno, olje peša. **11** Bodite osramočeni, o vi poljedelci. Tulite, o vi obrezovalci trte, zaradi pšenice in zaradi ječmena, ker je žetev polja propadla. **12** Trta je posušena in figovo drevo peša. Granatovec, tudi palmovo drevo in jablana, celó vsa poljska drevesa so ovenela, ker je veselje zamrlo pred človeškimi sinovi. **13** Opašite se in objokujte, vi duhovniki; tulite, služabniki oltarja, pridite, vso noč ležite v vrečevini, vi služabniki mojega Boga, kajti jedilna daritev in pitna daritev je zadržana pred hišo vašega Boga.

**14** Posvetite post, skličite slovesen zbor, zberite starešine in vse prebivalce dežele v hišo Gospoda, vašega Boga in kličite h Gospodu: **15** »Gorje zaradi dneva!« Kajti dan Gospodov je pri roki in to bo prišlo kakor uničenje od Vsemogočnega. **16** Mar ni hrana odrezana izpred naših oči, da, radost in veselje od hiše našega Boga? **17** Seme je razpadlo pod njihovimi grudami, kašče ležijo zapuščene, skednji so razpadli, kajti žito je ovenelo. **18** Kako stokajo živali! Živine črede so zmedene, ker nimajo pašnika; da, tropi ovac so zapuščeni. **19** O Gospod, k tebi bom klical, kajti ogenj je požrl pašnike divjine in plamen je požgal vsa poljska drevesa. **20** Tudi poljske živali kličajo k tebi, kajti reke voda so posušene in ogenj je pogolnil pašnike divjine.

**2** Zatrobite na šofar na Sionu in razglasite alarm na moji sveti gori. **1** Naj vsi prebivalci dežele trepetajo, kajti dan Gospodov prihaja, kajti ta je blizu, pri roki; **2** dan teme in mračnosti, dan oblakov in goste teme se kot jutro razširja nad gorami. Veliko ljudstvo in močno, nikoli ni bilo podobnega niti ga ne bo več za tem, celó do let mnogih rodov. **3** Ogenj požira pred njimi in za njimi gori plamen. Dežela je pred njimi kakor edenski vrt in za njimi zapuščena divjina; da, in nič jim ne bo pobegnilo. **4** Njihov videz je kakor videz konjev in kakor konjenik, tako bodo tekli. **5** Poskakovali bodo kakor hrup bojnih vozov na vrhovih gora, kakor hrup ognjenega plamena, ki požira strnišče, kakor močno ljudstvo, postavljeni v bojno razvrstitev. **6** Pred njihovim obrazom bo ljudstvo močno zaskrbljeno. Vsi obrazi bodo zbirali črmino. **7** Tekli bodo kakor mogočni možje, obzidje bodo preplezali kakor bojevniki in korakali bodo vsak po svojih poteh in svojih vrst ne bodo pretrgali. **8** Niti eden ne bo sunil drugega. Hodili bodo vsak po svoji stezi in ko padejo na meč, ne bodo ranjeni. **9** Tekali bodo sem ter tja po mestu, tekli bodo na obzidje, splezali bodo na hiše, vstopili bodo pri oknih kakor tat. **10** Zemlja se bo tresla pred njimi, nebo bo trepetalo, sonce in luna bosta otremnela in zvezde bodo umaknile svoje svetlikanje. **11** Gospod bo izstil svoj glas pred svojo vojsko, kajti njegov tabor je zelo velik, kajti on je močan, ki izvršuje svojo besedo, kajti dan Gospodov je velik in zelo strašen in kdo ga lahko prenese?

**12** »Zato se tudi sedaj,« govori Gospod, »obrnite celó k meni z vsem svojim srcem in s postom in z jokom in z žalovanjem in pretrgajte svoje srce, ne pa svojih oblačil in obrnite se h Gospodu, svojemu Bogu, kajti on je milostljiv in usmiljen, počasen za jezo in velike prijaznosti in se kesa zla.« **14** Kdo ve če se bo vrnil in pokesal in pustil blagoslov za seboj, celó jedilno daritev in pitno daritev Gospodu, vašemu Bogu?

**15** Zatrobite na šofar na Sionu, posvetite post, skličite slovesen zbor, **16** zberite ljudstvo, posvetite skupnost, zberite starešine, naberite otroke in tiste, ki sesajo pri prsih. Naj pride ženin iz svoje sobe in nevesta iz svoje sobice. **17** Naj duhovniki, Gospodovi služabniki, jokajo med preddverjem in oltarjem in naj gorovijo: »Prizanesi svojemu ljudstvu, o Gospod in svoje dedičine ne izroči v zasmeh, da bi nad njimi vladali pogani. Zakaj bi med ljudstvom rekli: »Kje je njihov Bog?««

**18** Potem bo Gospod ljubosumen nad svojo deželo in se usmilil svojega ljudstva. **19** Da, Gospod bo odgovoril in rekel svojemu ljudstvu: »Glejte,

poslal vam bom žito, vino in olje in nasičeni boste s tem in ne bom vas več naredil v zasmeh med pogani,<sup>20</sup> toda daleč od vas bom odstranil severno **vojsko** in pregnal jih bom v jalovo in zapuščeno deželo, s svojim obrazom proti vzhodnemu morju in s svojim zadnjim delom proti skrajnemu morju in njegov smrad se bo vzdignil in njegovo zaudarjanje se bo vzdignilo, ker je storil velike stvari.«

<sup>21</sup> Ne boj se, o dežela, bodi vesela in se raduj, kajti Gospod bo storil velike stvari. <sup>22</sup> Ne bodite prestrašene, ve poljske živali, kajti pašniki divjine poganjajo, kajti drevo rodi svoj sad, figovo drevo in trta predajata svojo moč. <sup>23</sup> Bodite torej veseli, vi sionski otroci in veselite se v Gospodu, svojem Bogu, kajti dal vam je zmerno prvi dež in povzročil bo, da vam bo prišel dež, prvi dež in pozni dež v prvem **meseču**. <sup>24</sup> Tla bodo polna pšenice in kadi bodo prekipevale od vina in olja. <sup>25</sup> »Povrnili vam bom leta, ki jih je požrila leteča kobilica, škodljiva gosenica, gosenica in kosmata gosenica, moja velika vojska, ki sem jo poslal med vas. <sup>26</sup> Jedli boste v obilju in boste nasičeni in slavili ime Gospoda, svojega Boga, ki je z vami čudovito ravnal in moje ljudstvo nikoli ne bo osramočeno. <sup>27</sup> Vedeli boste, da **sem** jaz v Izraelovi sredi in **da sem** jaz Gospod, vaš Bog in nihče drug, in moje ljudstvo nikoli ne bo osramočeno.

<sup>28</sup> Potem se bo zgodilo, **da** bom svojega duha izlil na vse meso. Vaši sinovi in vaše hčere bodo prerokovali, vaši starci bodo sanjali sanje, vaši mladeniči bodo videli videnja. <sup>29</sup> Tudi na služabnike in na pomočnice bom v tistih dneh izlil svojega Duha. <sup>30</sup> Pokazal bom čudeže na nebuh in na zemlji, kri in ogenj in stebre dima. <sup>31</sup> Sonce se bo spremenilo v temo in luna v kri pred velikim in strašnim dnevom Gospodovega prihoda.« <sup>32</sup> In zgodilo se bo, **da** kdorkoli bo klical h Gospodovemu imenu, bo osvobojen, kajti osvoboditev bo na gori Sion in v Jeruzalemu, kakor je rekel Gospod in v ostanku, katerega bo Gospod poklical.

**3** »Kajti glej, v tistih dneh in v tistem času, ko bom ponovno privedel **3** ujetništvo Juda in Jeruzalema, <sup>2</sup> bom prav tako zbral vse narode in jih privedel dol v dolino Józafat in tam se bom pravdal z njimi zaradi mojega ljudstva in **zaradi** moje dediščine Izraela, katere so razkropili med narode in razdelili mojo deželo. <sup>3</sup> Za moje ljudstvo so metali žrebe in dajali fanta za pocestrimo in puncu prodajali za vino, da bi lahko pili. <sup>4</sup> Da, in kaj imate vi z menoj, o Tir in Sidón in vse obale Palestine? Ali mi boste vrnili povračilo? In če mi povrnete, bom brez odlašanja **in** hitro vaše povračilo povrnil na vašo lastno glavo, <sup>5</sup> zato ker ste jemali moje srebro in moje zlato in ste v svoje templje odnesli čudovite, prijetne stvari. <sup>6</sup> Prav tako ste Grkom prodajali Judeove otroke in jeruzalemske otroke, da bi jih lahko spravili daleč proč od njihove meje. <sup>7</sup> Glej, dvignil jih bom iz kraja, kamor ste jih prodali in povrnil vam bom vaše povračilo na vašo lastno glavo. <sup>8</sup> Vaše sinove in vaše hčere bom prodal v roko Judovih otrok in prodali jih bodo Sabejcem, ljudstvu, ki je daleč proč,« kajti Gospod je **to** govoril.

<sup>9</sup> Razglasite to med pogani: »Pripravite vojno, prebudite mogočne može, naj se vsi bojevniki približajo, naj pridejo gor. <sup>10</sup> Prekuje svoje lemeže v meče in svoje obrezovalne kavlje v sulice. Naj slabotni reče: »Močan **sem**.« <sup>11</sup> Zberite se in pridite vsi vi pogani in zberite se skupaj naokrog. Tamkaj primoraj svoje mogočne, da pridejo dol, o Gospod. <sup>12</sup> Naj bodo pogani prebujeni in pridejo gor v dolino Józafat, kajti tam bom sedel, da sodim vsem paganom naokoli. <sup>13</sup> Nastavite srp, kajti žetev je zrela. Pridite, spustite se, kajti stiskalnica je polna, maščoba preplavlja, kajti njihova zlobnost **je** velika. <sup>14</sup> Množice, množice v dolini odločitve; kajti dan Gospodov **je** blizu v dolini odločitve. <sup>15</sup> Sonce in luna bosta otemnela in zvezde bodo umaknile svoje svetlikanje. <sup>16</sup> Gospod bo tudi rjovel iz Siona in izustil svoj glas iz Jeruzalema, in nebo in zemlja se bosta tresla, toda Gospod **bo** upanje svojemu ljudstvu in moč Izraelovim otrokom. <sup>17</sup> Tako boste vedeli, da jaz **sem** Gospod, vaš Bog, ki prebivam na Sionu, moji sveti gori. Potem bo Jeruzalem svet in nikakršni tujci ne bodo več hodili skozenj.

<sup>18</sup> Na tisti dan se bo zgodilo, **da** bodo gore kapljale novo vino in z gričev se bo cedilo mleko in v vseh Judovih rekah bodo tekle vode in studenec bo izviral iz Gospodove hiše in namakal dolino Šítim. <sup>19</sup> Egipt bo opustošenje in Edóm bo zapuščena divjina zaradi nasilja **zoper** Judeve otroke, ker so v njihovi deželi prelivali nedolžno kri. <sup>20</sup> Toda Juda bo prebival na veke in Jeruzalem od roda do roda. <sup>21</sup> Kajti jaz bom očistil njihovo kri, **katere** nisem očistil, kajti Gospod prebiva na Sionu.

and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: <sup>20</sup> But I will remove far off from you the northern **army**, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

<sup>21</sup> ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things. <sup>22</sup> Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. <sup>23</sup> Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. <sup>24</sup> And the floors shall be full of wheat, and the fats shall overflow with wine and oil. <sup>25</sup> And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. <sup>26</sup> And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. <sup>27</sup> And ye shall know that I *am* in the midst of Israel, and *that I am* the LORD your God, and none else: and my people shall never be ashamed.

<sup>28</sup> ¶ And it shall come to pass afterward, **that** I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit. <sup>30</sup> And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. <sup>31</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. <sup>32</sup> And it shall come to pass, **that** whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

**3** For, behold, in those days, and in that time, when I shall bring again the **3** captivity of Judah and Jerusalem, <sup>2</sup> I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and **for** my heritage Israel, whom they have scattered among the nations, and parted my land. <sup>3</sup> And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. <sup>4</sup> Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly **and** speedily will I return your recompence upon your own head; <sup>5</sup> Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: <sup>6</sup> The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. <sup>7</sup> Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: <sup>8</sup> And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

<sup>9</sup> ¶ Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: <sup>10</sup> Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. <sup>11</sup> Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. <sup>12</sup> Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. <sup>13</sup> Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great. <sup>14</sup> Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision. <sup>15</sup> The sun and the moon shall be darkened, and the stars shall withdraw their shining. <sup>16</sup> The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. <sup>17</sup> So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

<sup>18</sup> ¶ And it shall come to pass in that day, **that** the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. <sup>19</sup> Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. <sup>20</sup> But Judah shall dwell for ever, and Jerusalem from generation to generation. <sup>21</sup> For I will cleanse their blood **that** I have not cleansed: for the LORD dwelleth in Zion.

## Amos

**1** The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. **2** And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

**3** Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away **the punishment** thereof; because they have threshed Gilead with threshing instruments of iron: **4** But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad. **5** I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

**6** ¶ Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away **the punishment** thereof; because they carried away captive the whole captivity, to deliver **them** up to Edom: **7** But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: **8** And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.

**9** ¶ Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away **the punishment** thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: **10** But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

**11** ¶ Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away **the punishment** thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: **12** But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

**13** ¶ Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away **the punishment** thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: **14** But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: **15** And their king shall go into captivity, he and his princes together, saith the LORD.

**2** Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away **the punishment** thereof; because he burned the bones of the king of Edom into lime: **2** But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, **and** with the sound of the trumpet: **3** And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

**4** ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away **the punishment** thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked: **5** But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

**6** ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away **the punishment** thereof; because they sold the righteous for silver, and the poor for a pair of shoes: **7** That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the **same** maid, to profane my holy name: **8** And they lay **themselves** down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in the house of their god*.

**9** ¶ Yet destroyed I the Amorite before them, whose height **was** like the height of the cedars, and he **was** strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. **10** Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. **11** And I raised up of your sons for prophets, and of your young men for Nazarites. **Is it** not even thus, O ye children of Israel? saith the LORD. **12** But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not. **13** Behold, I am pressed under you, as a cart is pressed **that is** full of sheaves. **14** Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: **15** Neither shall he stand that handleth the bow; and **he that** is swift of foot shall not deliver **himself**: neither shall he that rideth the horse deliver himself. **16** And **he that is** courageous among the mighty shall flee away naked in that day, saith the LORD.

**3** Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, **2** You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. **3** Can two walk together, except they be agreed? **4** Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? **5** Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all? **6** Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath

## Amos

**1** Besede Amosa, ki je bil med čredniki iz Tekóe, ki jih je videl glede Izraela v dneh Uzíjaha, Judovega kralja in v dneh Jerobeáma, Joáševega sina, Izraelovega kralja, dve leti pred potresom. **2** Rekel je: »Gospod bo rjovel iz Siona in izustil svoj glas iz Jeruzalema in prebivalšča pastirjev bodo žalovala in vrh Karmela se bo posušil.«

**3** Tako govori Gospod: »Zaradi treh prestopkov Damaska in zaradi štirih ne bom odvrnil njegove **kazni**, ker so Gileád mlatili z mlatilnimi orodji iz žezeva. **4** Temveč bom poslal ogenj v Hazaélovo hišo, ki bo použil Ben Hadádove palače. **5** Zlomil bom tudi zapah Damaska in iztrebil prebivalca iz ravnine Aven in tistega, ki drži žezevo, iz edenske hiše in ljudstvo iz Sirije bo šlo v ujetništvo v Kir,« govori Gospod.

**6** Tako govori Gospod: »Zaradi treh prestopkov Gaze in zaradi štirih ne bom odvrnil njene **kazni**, ker so odvedli proč ujetne, celotno ujetništvo, da **jih** izročijo Edómu; **7** temveč bom poslal ogenj na obzidje Gaze, ki bo pogolnil njene palače **8** in iztrebil bom prebivalca iz Ašdóda in tistega, ki drži žezevo iz Aškelóna. Svojo roko bom obrnil zoper Ekrón in preostanek Filistejcev bo izginil,« govori Gospod Bog.

**9** Tako govori Gospod: »Zaradi treh prestopkov Tira in zaradi štirih ne bom odvrnil njegove **kazni**, ker so celotno ujetništvo izročili Edómu in se niso spomnili bratske zaveze. **10** Toda jaz bom na obzidje Tira poslal ogenj, ki bo požrl njegove palače.«

**11** Tako govori Gospod: »Zaradi treh prestopkov Edóma in zaradi štirih ne bom odvrnil njegove **kazni**, ker je svojega brata zasledoval z mečem in zavrgel vse usmiljenje in je njegova jeza neprestano trgala in je svoj bes ohranjal na veke; **12** temveč bom poslal ogenj nad Temán, ki bo požrl palače v Bocri.«

**13** Tako govori Gospod: »Zaradi treh prestopkov Amónovih otrok in zaradi štirih ne bom odvrnil njegove **kazni**, ker so razparali nosečnice iz Gileáda, da bi lahko razširili svojo mojo. **14** Toda jaz bom zanetil ogenj na obzidju Rabe in ta bo požrl njene palače z vpitjem na dan bitke, z viharjem na dan vrtinčastega vetra. **15** Njihov kralj bo šel v ujetništvo, on in njegovi princi skupaj,« govori Gospod.

**2** Tako govori Gospod: »Zaradi treh prestopkov Moába in zaradi štirih ne bom odvrnil njegove **kazni**, ker je kosti edómskega kralja sežgal v žganem apnu. **2** Toda jaz bom poslal ogenj nad Moáb in ta bo požrl palače Kerijota, in Moáb bo umrl s hrupom, z vpitjem **in** z zvokom šofarja. **3** Iztrebil bom sodnika iz njegove srede in z njim bom ubil vse njegove prince,« govori Gospod.

**4** Tako govori Gospod: »Zaradi treh prestopkov Juda in zaradi štirih ne bom odvrnil njegove **kazni**, ker so prezirali Gospodovo postavo in se niso držali njegovih zapovedi in njihove laži so jim povzročile, da se motijo, za katerimi so hodili njihovi ocetje. **5** Toda jaz bom poslal ogenj nad Juda in ta bo požrl jeruzalemske palače.«

**6** Tako govori Gospod: »Zaradi treh prestopkov Izraela in zaradi štirih ne bom odvrnil njegove **kazni**, ker so pravičnega prodajali za srebro in revnega za par čevljev, **7** ki koprnijo po zemeljskem prahu na glavi revnega in zavijajo pot krotkega. Moški in njegov oče bosta šla noter k **isti** deklici, da oskrunita moje sveto ime. **8** Ob vsakem oltarju legajo na oblačila, položena za jamstvo in pijejo vino obsojenih **v hiši** svojega boga.

**9** Čeprav sem pred njimi uničil Amoréjca, katerega višina **je bila** podobna višini ceder in **je bil** močan kakor hrasti, vendar sem uničil njegov sad od zgoraj in njegove korenine od spodaj. **10** Privedel sem vas tudi iz egiptovske dežele in vas štirideset let vodil skozi divjino, da vzamete v last deželo Amoréjca. **11** Izmed vaših sinov sem dvignil preroko in izmed vaših mladeničev nazirce. **Mar ni to** celo tako, o vi Izraelovi otroci?« govori Gospod. **12** »Toda nazircem ste dajali piti vino in prerokom zapovedovali, rekoč: »Ne prerokujte.« **13** Glejte, stlačen sem pod vami, kakor je stlačen voz, **ki je** poln snopov. **14** Zato bo pred naglim izginil umik in močni ne bo okrepil svoje moči niti mogični sebe ne bo osvobodil **15** niti ne bo stal tisti, ki prijema lok in **kdror je** naglih stopal **sebe** ne bo osvobodil niti kdror jaha konja sebe ne bo osvobodil. **16** In **kdror je** pogumen med mogičnimi, bo na ta dan nag pobegnil proč,« govori Gospod.

**3** Poslušajte to besedo, ki jo je Gospod govoril zoper vas, o Izraelovi otroci, zoper celotno družino, ki sem jo privedel iz egiptovske dežele, rekoč: **2** »Samo vas sem poznal izmed vseh zemeljskih družin, zato vas bom kaznoval zaradi vseh vaših krivičnosti. **3** Mar lahko dva hodita skupaj, razen če se strnjata? **4** Ali bo lev vplil v gozdu, kadar nima plena? Ali bo mlad lev vplil iz svojega brloga, če ni ničesar dobil? **5** Ali lahko ptica pada v zanko na tla, kjer zanj ni nobene pasti? Mar **nekdo** pobere zanko s tal in ni sploh ničesar ujel? **6** Mar bo šofar zatobil v mestu in ljudstvo ne bo prestrašeno? Mar bo zlo v mestu

in Gospod **tega** ni storil? <sup>7</sup> Zagotovo Gospod Bog ne bo storil ničesar, da ne bi svojo skrivnost razodeval svojim služabnikom prerokom. <sup>8</sup> Lev je zarjovel, kdo se ne bo bal? Gospod Bog je spregovoril, kdo ne bi prerokoval?

<sup>9</sup> Razglasil v palačah pri Ašdodu in v palačah egiptovske dežele in reci: »Zberite se na gorah Samarije in glejte velike nemire v njeni sredi in zatirane v njeni sredi.« <sup>10</sup> Kajti ne znajo delati pravilno,« govori Gospod, »tisti ki kopijočjo nasilje in rop v svojih palačah.« <sup>11</sup> Zato tako govori Gospod Bog: »Nasprotnik **bo** celo naokoli dežele in twojo moč bo privedel dol od tebe in twoje palače bodo oplenjeni.« <sup>12</sup> Tako govori Gospod: »Kakor pastir iz levijh ust izvleče dve nogi ali košček ušesa, tako bodo izvlečeni Izraelovi otroci, ki prebivajo v Samariji, v kotu postelje in **na** ležišču v Damasku. <sup>13</sup> Prisluhnите in pričujte v Jakobovi hiši,« govori Gospod Bog, Bog nad bojevniki, <sup>14</sup>»da na dan, ko bom na njem obiskal Izraelove prestopke, bom obiskal tudi oltarje Betela in oltarni rogovci bodo odsekani in padli na tla. <sup>15</sup> Zimsko hišo bom udaril s poletno hišo [**vred**] in slonokoščene hiše bodo izginile in velike hiše bodo uničene,« govori Gospod.

**4** »Poslušajte to besedo, ve bašanske krave, ki **ste** na samarijski gori, ki stiskate uboge, ki drobite pomoči potrebne, ki svojim gospodarjem pravite: »Prinesite in naj pijemo.« <sup>2</sup> Gospod Bog je prizegel pri svoji svetosti, da, glejte, nad vas bodo prišli dnevi, ko vas bo odvedel proč s kavljji in vaše potomstvo s trnki. <sup>3</sup> Sle boste ven pri vrzelih, vsaka **krava pri tisti, ki je** pred njo, in vrgle **jih** boste v palačo,« govori Gospod.

<sup>4</sup> § »Prihajate v Betel in grešite, pri Gilgálu množite prestopek in vsako jutro prinašajte svoje klavne daritve **in** svoje desetine po treh letih <sup>5</sup> in darujte žirtev zahvaljevanja s kvasom in razglasajte **in** objavljalje prostovoljne daritve, kajti to vam je všeč, o vi, Izraelovi otroci,« govori Gospod Bog.

<sup>6</sup> »In tudi jaz sem vam dal čistost zob po vseh vaših mestih in pomanjkanje kruha po vseh vaših krajinah. Vendar se niste vrnili k meni,« govori Gospod. <sup>7</sup> »In tudi jaz sem zadral dež pred vami, ko **je bilo** še tri mesece do žetve in mu dal, da dežuje nad enim mestom in dal, da ne dežuje nad drugim mestom. Na en kos je bilo deževano, kos pa, na katerega ni deževalo, se je posušil. <sup>8</sup> Tako so dva **ali** tri mesta tavala k enemu mestu, da pijejo vodo, toda niso bila nasičena. Vendar se niste vrnili k meni,« govori Gospod. <sup>9</sup> »Udaril sem vas s kvarjenjem in plesnijo. Ko so se množili vaši vrtovi in vaši vinogradi in vaša figova drevesa in vaše oljke, **jih** je požrila kosmata gosenica. Vendar se niste vrnili k meni,« govori Gospod. <sup>10</sup> »Med vas sem poslal kužno bolezen po načinu iz Egipta. Vaše mladeniče sem umoril z mečem in vaše konje odvedel proč in storil sem, da se smrad vaših taborov vzdigne do vaših nosnic, vendar se niste vrnili k meni,« govori Gospod. <sup>11</sup> »Uničil sem **nekaterе** izmed vas, kakor je Bog razdejal Sódomo in Gomóró in ste bili kakor kos tlečega lesa, izvlečenega iz gorenja, vendar se niste vrnili k meni,« govori Gospod. <sup>12</sup> »Zato ti bom tako storil, o Izrael **in** ker ti bom to storil, se pripravi, da srečaš svojega Boga, o Izrael. <sup>13</sup> Kajti, glej, tisti ki oblikuje gore in ustvarja veter in razglasja človeku, kaj **je** njegova misel, ki dela juntrano temo in mendra na visokih krajinah zemlje. Gospod, Bog nad bojevniki, **je** njegovo ime.«

**5** Poslušajte to besedo, ki jo vzdigujem zoper vas, **celó** žalostinko, o Izraelova hiša. <sup>2</sup> Devica Izrael je padla, ne bo več vstala, zapuščena je na svoji zemlji, **tam ni** nikogar, ki bi jo vzdignil. <sup>3</sup> Kajti tako govori Gospod Bog: »Mestu, ki je šlo ven **po** tisoč, jih preostane sto in tistem, ki je šlo naprej **po** sto, jih preostane deset, Izraelovi hiši.«

<sup>4</sup> Kajti tako govori Gospod Izraelovi hiši: »Iščite me in boste živel, <sup>5</sup> toda ne iščite Betela niti ne vstopajte v Gilgál in ne prečkajte v Beeršébo, kajti Gilgál bo zagotovo šel v ujetništvo in Betel bo prišel v nič. <sup>6</sup> Iščite Gospoda in boste živel, da ne izbruhne kakor ogenj v Jožefovi hiši in **jo** použije in **tam** ne bo nikogar, da bi **jo** gasil v Betelu. <sup>7</sup> Vi, ki prevratačate sodbo v grenkobo in opuščate pravičnost na zemlji, <sup>8</sup> **iščite njega**, ki določa sedem zvezd v Orion in obrača senco smrti v jutru in dan mrači z nočjo, ki kliče po vodah morja in jih izliva na obliče zemlje, Gospod **je** njegovo ime, <sup>9</sup>ki jača oplenjenega zoper močnega, tako da bo oplenjeni prisel zoper trdnjava. <sup>10</sup> Sovražijo tistega, ki graja v velikih vratih in prezirajo tistega, ki govori iskreno. <sup>11</sup> Ker kakor **je** torej vaše mendranje nad revnim in vi od njega jemljete bremena žita; zgradili ste hiše iz klesanega kamna, toda ne boste prebivali v njih; sadili ste prijetne vinograde, toda ne boste pili vina od njih. <sup>12</sup> Kajti jaz poznam vaše mnogotere prestopke in vaše mogočne grehe; stiskajo pravičnega, jemljejo podkupnino in v velikih vratih revne odvračajo **od njihove pravice**. <sup>13</sup> Zato bo v tem času razsoden molčal, kajti to **je** hud čas. <sup>14</sup> Iščite dobro in ne zla, da boste lahko živel in tako bo Gospod, Bog nad bojevniki, z vami, kakor ste govorili. <sup>15</sup> Sovražite zlo in ljubite dobro in vzpostavite sodbo v velikih vratih. Morda bo Gospod, Bog nad bojevniki, milostljiv Jožefovemu preostanku.«

<sup>16</sup> Zato Gospod, Bog nad bojevniki, Gospod, tako govori: »Tarnanje **bo** na vseh ulicah in na vseh glavnih cestah bodo govorili: »Ojoj! ojoj!«

not done *it*? <sup>7</sup> Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. <sup>8</sup> The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

<sup>9</sup> ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. <sup>10</sup> For they know not to do right, saith the LORD, who store up violence and robbery in their palaces. <sup>11</sup> Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. <sup>12</sup> Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch. <sup>13</sup> Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts, <sup>14</sup> That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground. <sup>15</sup> And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

**4** Hear this word, ye kine of Bashan, that **are** in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. <sup>2</sup> The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks. <sup>3</sup> And ye shall go out at the breaches, every **cow at that which is** before her; and ye shall cast **them** into the palace, saith the LORD.

<sup>4</sup> ¶ Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, **and** your tithes after three years: <sup>5</sup> And offer a sacrifice of thanksgiving with leaven, and proclaim **and** publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.

<sup>6</sup> ¶ And I also have given you cleanliness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD. <sup>7</sup> And also I have withholden the rain from you, when **there were** yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. <sup>8</sup> So two **or** three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD. <sup>9</sup> I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured **them**: yet have ye not returned unto me, saith the LORD. <sup>10</sup> I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD. <sup>11</sup> I have overthrown *some of* you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD. <sup>12</sup> Therefore thus will I do unto thee, O Israel: **and** because I will do this unto thee, prepare to meet thy God, O Israel. <sup>13</sup> For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name.

**5** Hear ye this word which I take up against you, **even** a lamentation, O house of Israel. <sup>2</sup> The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; **there is** none to raise her up. <sup>3</sup> For thus saith the Lord GOD; The city that went out **by** a thousand shall leave an hundred, and that which went forth **by** an hundred shall leave ten, to the house of Israel.

<sup>4</sup> ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live: <sup>5</sup> But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. <sup>6</sup> Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour **it**, and **there be** none to quench **it** in Beth-el. <sup>7</sup> Ye who turn judgment to wormwood, and leave off righteousness in the earth, <sup>8</sup> **Seek him** that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name: <sup>9</sup> That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. <sup>10</sup> They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. <sup>11</sup> Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. <sup>12</sup> For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*. <sup>13</sup> Therefore the prudent shall keep silence in that time; for it *is* an evil time. <sup>14</sup> Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken. <sup>15</sup> Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

<sup>16</sup> Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing **shall be** in all streets; and they shall say in all the highways, Alas! alas! and they

shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. <sup>17</sup> And in all vineyards **shall be** wailing: for I will pass through thee, saith the LORD. <sup>18</sup> Woe unto you that desire the day of the LORD! to what end **is it** for you? the day of the LORD **is** darkness, and not light. <sup>19</sup> As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. <sup>20</sup> **Shall** not the day of the LORD **be** darkness, and not light? even very dark, and no brightness in it?

<sup>21</sup> ¶ I hate, I despise your feast days, and I will not smell in your solemn assemblies. <sup>22</sup> Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts. <sup>23</sup> Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. <sup>24</sup> But let judgment run down as waters, and righteousness as a mighty stream. <sup>25</sup> Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? <sup>26</sup> But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. <sup>27</sup> Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

**6** Woe to them **that are** at ease in Zion, and trust in the mountain of Samaria, **which are** named chief of the nations, to whom the house of Israel came! <sup>2</sup> Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: **be they** better than these kingdoms? or their border greater than your border? <sup>3</sup> Ye that put far away the evil day, and cause the seat of violence to come near; <sup>4</sup> That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; <sup>5</sup> That chant to the sound of the viol, *and* invent to themselves instruments of musick, like David; <sup>6</sup> That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

<sup>7</sup> ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

<sup>8</sup> The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. <sup>9</sup> And it shall come to pass, if there remain ten men in one house, that they shall die. <sup>10</sup> And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there yet any* with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD. <sup>11</sup> For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

<sup>12</sup> ¶ Shall horses run upon the rock? will **one** plow **there** with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: <sup>13</sup> Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength? <sup>14</sup> But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

**7** Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, **it was** the latter growth after the king's mowings. <sup>2</sup> And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small. <sup>3</sup> The LORD repented for this: It shall not be, saith the LORD.

<sup>4</sup> ¶ Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part. <sup>5</sup> Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small. <sup>6</sup> The LORD repented for this: This also shall not be, saith the Lord GOD.

<sup>7</sup> ¶ Thus he shewed me: and, behold, the Lord stood upon a wall **made** by a plumbline, with a plumbline in his hand. <sup>8</sup> And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more: <sup>9</sup> And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

<sup>10</sup> ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. <sup>11</sup> For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. <sup>12</sup> Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: <sup>13</sup> But prophesy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court.

<sup>14</sup> ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycomore fruit: <sup>15</sup> And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

<sup>16</sup> ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not **thy word** against the house of Isaac. <sup>17</sup> Therefore thus saith the LORD; Thy wife shall be an harlot in the city,

in poklicali bodo poljedelca, da žaluje in tiste, ki so vešči objokovanja, da tarnajo. <sup>17</sup> In v vseh vinogradih **bo** tarnanje, kajti jaz pojdem skozę,« govori Gospod. <sup>18</sup> »Gorje vam, ki si želite Gospodovega dneva! Čemu vam bo to? Dan Gospodov **je** tema in ne svetloba. <sup>19</sup> Kakor če je človek pobegnil pred levom in ga je srečal medved; ali odšel v hišo in svojo roko naslonil na zid in ga je picila kača. <sup>20</sup> **Mar** ne **bo** Gospodov dan tema in ne svetloba? Celo zelo temen in nobenega svetlikanja v njem?

<sup>21</sup> Sovražim, preziram vaše praznične dni in nočem povonjati vaših slovensih zborov. <sup>22</sup> Čeprav mi darujete žgalne daritve in vaše jedilne daritve, **jih** ne bom sprejel, niti se ne bom oziral na vaše mirovne daritve vaših debelih živali. <sup>23</sup> Šum svojih pesmi vzemi proč od mene, kajti ne bom poslušal melodije tvojih lir. <sup>24</sup> Temveč naj sodba teče dol kakor vode in pravičnost kakor mogočen vodotok. <sup>25</sup> Mar ste mi darovali klavne daritve in jedilne daritve štirideset let v divjini, o hiša Izraelova? <sup>26</sup> § Toda nosili ste šotor svojega Moloha in Kijuna, svojih podob, zvezdo svojega boga, kar ste si naredili zase. <sup>27</sup> Zatorej vam bom povzročil, da greste v ujetništvo onkrat Damaska,« govori Gospod, cigar ime **je** Bog nad bojevniki.

»Gorje tistim, **ki so** v udobju na Sionu in zaupajo v samarijsko goro, **6** **ki se** imenujejo vodje narodov, h katerim je prihajala Izraelova hiša! <sup>2</sup> Prečkajte v Kalne in poglejte in od tam pojde v veliki Hamát. Potem pojde dol v Gat Filistecev. **Mar so** boljši kakor ta kraljestva? Je njihova meja večja kakor vaša meja? <sup>3</sup> Vi, ki zli dan polagate daleč stran in sedežu nasilja naredite, da pride blizu, <sup>4</sup> ki ležite na posteljah iz slonovine in se iztegujete na svojih ležiščih in jeste jagnjeta iz tropa in teleta iz srede hleva, <sup>5</sup> ki monotono pojete na zvok lire **in** si izmišljate glasbene instrumente, podobno kakor David; <sup>6</sup> ki pijete vino v skledicah in se mazilite z vodilnimi mazili. Toda niso užaloščeni zaradi Jožefove stiske.

<sup>7</sup> Zato bodo sedaj šli ujeti s prvimi, ki gredo ujeti in gostija tistih, ki so se iztegovali, bo odstranjena.

<sup>8</sup> Gospod Bog je prisegel pri samem sebi,« govori Gospod, Bog nad bojevniki, »preziram odličnost Jakoba in sovražim njegove palače, zato bom izročil mesto, z vsem, kar je v njem. <sup>9</sup> In zgodilo se bo, če tam ostane deset ljudi eni hiši, da bodo umrli. <sup>10</sup> In njegov stric ga bo vzdignil in tisti, ki ga sežiga, da odnese kosti iz hiše in rekel bo tistem, ki **je** pri straneh hiše: **Je tam** še **kdo** s teboj?« Ta pa bo rekel: »Ne.« Potem bo rekel: »Molči, kajti ne smemo omenjati Gospodovega imena.« <sup>11</sup> Kajti glej, Gospod zapoveduje in veliko hišo bo udaril z vrzelmi in majhno hišo z razpokami.

<sup>12</sup> Mar bodo konji tekli po skali? Ali bo **tam kdo** oral z voli? Kajti sodbo ste obrnili v žolč in sad pravičnosti v pikasti mišjak. <sup>13</sup> Vi, ki se veselite v ničevi stvari, ki pravite: »Mar nismo s svojo lastno močjo k sebi vzeli rogov?« <sup>14</sup> Toda glejte, zoper vas bom dvignil narod, o Izraelova hiša,« govori Gospod, Bog nad bojevniki, »in stiskali vas bodo ob vstopanja v Hamát, do reke iz divjine.«

**7** Tako mi je Gospod Bog pokazal in glej, oblikoval je kobilice v začetku poganjanja otave in glej, **to je bila** otava po kraljevih koňjanjih. <sup>2</sup> Pripetilo se je, ko so koncale z objedanjem trave dežele, **da** sem nato rekel: »O Gospod Bog, odpusti, rotim te. Po kom bo Jakob vstal? Kajti majhen **je**.« <sup>3</sup> Gospod se je zaradi tega pokesal: »To ne bo,« govori Gospod.

<sup>4</sup> Tako mi je Gospod Bog pokazal in glej, Gospod Bog je kljal k pričkanju z ognjem in ta je požrl veliko globino in pojedel del. <sup>5</sup> Potem sem rekel: »O Gospod Bog, odnehaj, rotim te. Po kom bo Jakob vstal? Kajti majhen **je**.« <sup>6</sup> Gospod se je zaradi tega pokesal: »Tudi to se ne bo zgodilo,« govori Gospod Bog.

<sup>7</sup> Zato mi je pokazal in glej, Gospod je stal na zidu, **narejenemu** s svinčnico, s svinčnico v svoji roki. <sup>8</sup> Gospod mi je rekel: »Amos, kaj vidis?« Rekel sem: »Svinčnico.« Potem je Gospod rekel: »Glej, postavil bom svinčnico v sredo svojega ljudstva Izraela. Ne bom več ponovno šel mimo njega <sup>9</sup> in Izakovi visoki kraji bodo zapuščeni in Izraelova svetišča bodo opustošena in z mečem se bom dvignil zoper Jerobeámovihišo.«

<sup>10</sup> Potem je Amacjá, duhovnik iz Betela, poslal k Jerobeámu, Izraelovemu kralju, rekoč: »Amos se je zarotil zoper tebe v sredi Izraelove hiše. Dežela ni zmožna prenesti vseh njegovih besed. <sup>11</sup> Kajti tako govori Amos: »Jerobeám bo umrl pod mečem in Izrael bo zagotovo iz svoje lastne dežele odveden v ujetništvo.« <sup>12</sup> Amacjá je prav tako rekel Amosu: »O ti videc, pojdi, pobegni proč v Judovo deželo in tam jej kruh in tam prerokuj, <sup>13</sup> toda ne prerokuj ponovno pri Betelu, kajti to **je** kraljeva kapela in to **je** kraljevi dvor.«

<sup>14</sup> Potem je Amos odgovoril in rekel Amacjáu: »Jaz nisem **bil** nikakršen prerok niti nisem **bil** prerok sin, temveč sem **bil** črednik in obiralec sadu egipčanske smokve <sup>15</sup> in Gospod me je vzel, medtem ko sem sledil troupu in Gospod mi je rekel: »Pojdi, prerokuj mojemu ljudstvu Izraelu.«

<sup>16</sup> Zdaj torej poslušaj Gospodovo besedo: »Praviš: »Ne prerokuj zoper Izrael in ne kapljaj **svoje besede** zoper Izakovo hišo.« <sup>17</sup> Zato tako govori Gospod: »Tvoja žena bo pocestnica v mestu in tvoji sinovi in

tvoje hčere bodo padli pod mečem in tvoja dežela bo razdeljena z vrvico, ti pa boš umrl v oskrunjeni deželi, in Izrael bo zagotovo odšel v ujetništvo, iz svoje dežele.«

**8** Tako mi je pokazal Gospod Bog in glej, košara poletnega sadja. **2** Rekel je: »Amos, kaj vidiš?« Rekel sem: »Košara poletnega sadja.« Potem mi je Gospod rekel: »Konec je prišel nad moje ljudstvo Izrael; ne bom ponovno šel mimo njih. **3** Tempeljske pesmi bodo vpitje na tadan,« govoril Gospod Bog. »Na vsakem kraju **bo** mnogo trupel; metali **jih** bodo v tišini.

**4** Poslušajte to, o vi, ki pogolnete pomoči potrebnega, celo da revnemu v deželi storite, da propade, **5** rekoč: »Kdaj bo minil mlaj, da bomo lahko prodajali žito? In šabat, da bomo lahko odpomili pšenico, naredili škaf majhen in šekel velik in s prevaro izkrivili tehtnice? **6** Da lahko ubogega kupimo za srebro in pomoči potrebnega za par čevljev, **da**, in prodamo pleve od pšenice?« **7** Gospod je prisegel pri Jakobovi odličnosti: »Zagotovo ne bom nikoli pozabil nobenega izmed njihovih del. **8** Mar ne bo zemlja zaradi tega trepetala in vsak človek žaloval, ki prebiva v njej? Vstala bo v celoti kakor poplava, vržena bo ven in potopljena, kakor z egiptovsko poplavlo. **9** Na tisti dan se bo zgodilo,« govoril Gospod Bog, »da bom soncu povzročil, da zaide opoldan in na jasen dan bom zatemnil zemljo. **10** Vaše praznike bom obrnil v žalovanje in vse vaše pesmi v žalostinko in privedel bom vrečevino na vsa ledja in plesavost na vsako glavo, in naredil jo bom kakor žalovanje za edinim **sinom** in njen konec kakor grenek dan.

**11** Glejte, pridejo dnevi,« govoril Gospod Bog, »da bom v deželo poslal lakoto, ne lakote kruha niti žeje za vodo, temveč **[lakoto]** po poslušanju Gospodovih besed. **12** Tavali bodo od morja do morja in od severa, celo do vzhoda, tekali bodo sem ter tja, da iščejo besedo od Gospoda, pa **je** ne bodo našli. **13** Na tisti dan bodo lepe device in mladeniči slabeli zaradi žeje. **14** Tisti, ki prisegajo pri grehu Samarije in pravijo: »Tvoj bog, o Dan, živi; in: »Način Beeršabe živi; celo padli bodo in nikoli več ne bodo ponovno vstali.«

**9** Videl sem Gospoda stati na oltarju in rekel je: »Udari vratno preklado, da se bodo podboji lahko tresli, in ureži jih v glavo, vse izmed njih in jaz bom zadnje izmed njih ubil z mečem in kdor izmed njih beži, ne bo pobegnil proč in kdor se izmed njih umika, ne bo osvobojen. **2** Čeprav kopljajo v pekel, jih bo moja roka vzela od tam. Čeprav plezajo gor do nebes, jih bom od tam privедel dol. **3** Čeprav se skrijejo na vrhu Karmela, jih poiščem in vzamem od tam. Čeprav so skriti pred mojim pogledom na dnu morja, bom tam zapovedal kači in ta jih bo pičila. **4** Čeprav gredo v ujetništvo pred svojimi sovražniki, bom tja poslal meč in ta jih bo ubil in svoje oči bom naravnal nanje za zlo in ne za dobro.« **5** Gospod Bog nad bojevniki **je** tisti, ki se dotika dežele in ta se bo stopila in vsi, ki prebivajo v njej, bodo žalovali. In ta se bo vzdignila v celoti kakor poplava in potopljena bo kakor z egiptovsko poplavlo. **6** On **je tisti**, ki gradi svoja nadstropja v nebesih in je utemeljil svoje krde na zemlji. On, ki kliče za morskimi vodami in jih izliva na obliče zemlje. Gospod **je** njegovo ime. **7** »**Ali** mi niste kakor otroci Etiopcev, o Izraelovi otroci?« govoril Gospod: »Mar nisem jaz Izraela privedel gor iz egiptovske dežele? In Filistejce iz Kaftorja in Sirce iz Kira? **8** Glejte, oči Gospoda Boga **so** nad grešnim kraljestvom in uničil ga bom izpred obličja zemlje; le, da ne bom popolnoma uničil Jakobove hiše,« govoril Gospod. **9** »Kajti glejte, zapovedal bom in Izraelovo hišo bom presejal med vse narode, kakor je **žito** presejanano na situ, vendar niti najmanjše zrno ne bo padlo na zemljo. **10** Vsi grešniki mojega ljudstva bodo umrli pod mečem, ki pravijo: »Zlo nas ne bo dohitelo niti nas ne bo srečalo.«

**11** Na tisti dan bom vzdignil Davidovo šotorsko svetišče, ki je padlo in zaprl njegove vrzeli. In vzdignil bom njegove ruševine in zgradil ga bom kakor v dneh davnine, **12** da bodo lahko vzeli v last preostanek Edoma in vseh poganov, ki so imenovani z mojim imenom,« govoril Gospod, ki to dela. **13** »Glejte, pridejo dnevi,« govoril Gospod, »ko bo orač prehitel žanca in tlačitelj grozdja tistega, ki seje seme, in gore bodo kapljale sladko vino in vsi hribi se bodo topili. **14** Ponovno bom privedel ujetništvo svojega ljudstva Izraela in zgradili bodo opustošena mesta in **jih** poselili, in sadili bodo vinograde in pili njihovo vino; prav tako bodo naredili vrtove in jedli njihov sad. **15** Jaz jih bom zasadil na njihovi deželi in ne bodo več potegnjeni iz svoje dežele, ki sem jim jodal,« govoril Gospod, tvoj Bog.

and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

**8** Thus hath the Lord GOD shewed unto me: and behold a basket of summer fruit. **2** And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more. **3** And the songs of the temple shall be howlings in that day, saith the Lord GOD: **there shall be** many dead bodies in every place; they shall cast **them** forth with silence.

**4** ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, **5** Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? **6** That we may buy the poor for silver, and the needy for a pair of shoes; **yea**, and sell the refuse of the wheat? **7** The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works. **8** Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt. **9** And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: **10** And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

**11** ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: **12** And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find **it**. **13** In that day shall the fair virgins and young men faint for thirst. **14** They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

**9** I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. **2** Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: **3** And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: **4** And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good. **5** And the Lord GOD of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt. **6** *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name. **7** Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? **8** Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. **9** For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth. **10** All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

**11** ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: **12** That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. **13** Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. **14** And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit **them**; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. **15** And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

## Obadiah

**1** The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. **2** Behold, I have made thee small among the heathen: thou art greatly despised.

**3** ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? **4** Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD. **5** If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? **6** How are the things of Esau searched out! how are his hidden things sought up! **7** All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him. **8** Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? **9** And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

**10** ¶ For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. **11** In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. **12** But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. **13** Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; **14** Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. **15** For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. **16** For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

**17** ¶ But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. **18** And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it. **19** And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. **20** And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. **21** And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

## Abdija

**1** Abdijevo videnje. Tako govori Gospod Bog glede Edóma: »Slišali smo govorico od Gospoda in predstavnik je poslan med pogane: ›Vstanite in vdignimo se v bitki zoper njega.‹ **2** Glej, naredil sem te majhnega med pogani, silno si preziran.

**3** Ponos twojega srca te je zavedel, ti, ki prebivaš v skalnih razpokah, katerega prebivališče je visoko, ki v svojem srcu praviš: ›Kdo me bo privedel dol na tla?‹ **4** Čeprav se povisuješ kakor orel in čeprav si svoje gnezdo postavil med zvezde, te bom od tam privedel dol,« govori Gospod. **5** ›Če pridejo k tebi tatovi, če roparji ponoči (kako si iztrebljen!), mar ne bodo kradli, dokler nimajo dovolj? Če pridejo k tebi obiralci grozdja, mar ne bodo pustili nekaj grozvod? **6** Kako so Ezavove stvari preiskane! **Kako** so njegove skrite stvari poiskane! **7** Vsi možje tvoje zaveze so te privedli, celo k meji. Možje, ki so bili v miru s teboj, so te zavedli in prevladali zoper tebe. **Tisti, ki jedo** tvoj kruh, so položili rano pod teboj. Nobenega razumevanja ni v njem. **8** Mar ne bom na ta dan,« govori Gospod, »celo uničil modre može iz Edóma in razumevanje iz Ezavove gore? **9** In tvoji mogočni ljudje, o Temán, bodo zaprepadieni do konca, z namenom, da bo vsakdo iz Ezavove gore iztrebljen s pokolom.

**10** Zaradi twojega nasilja zoper twojega brata Jakoba te bo pokrila sramota in iztrebljen boš na veke. **11** Na dan, ko stojiš na drugi strani, na dan, ko tujci odvedejo njegove sile ujetne in tuji ljudje vstopijo v njegova velika vrata in mečeo žrebe nad Jeruzalemom, si bil celo ti kakor eden izmed njih. **12** Toda ne bi smel gledati na dan svojega brata, na dan, ko je postal tujec, niti ne bi smel imeti veselja nad Judovimi otroci na dan njihovega uničenja, niti ne bi smel ponosno goroviti na dan tegobe. **13** Ne bi smel vstopiti v velika vrata mojega ljudstva na dan njihove katastrofe. Da, ne bi smel gledati na njihovo stisko na dan njihove katastrofe niti rok položiti na njihovo imetje na dan njihove katastrofe; **14** niti ne bi smel stati na razpotju, da bi iztrebil tiste izmed njegovih, ki so pobegnili; niti ne bi smel izročiti tistih izmed njegovih, ki so pobegnili na dan stiske. **15** Kajti dan Gospodov je blizu nad vsemi pogani. Kakor si ti storil, tako bo storjeno tebi. Tvoja nagrada se bo povrnila na twojo lastno glavo. **16** Kajti kakor ste pili na moji sveti gori, takò bodo vsi pogani nenehno pili, da, pili bodo in bodo požrli in bodo kot, da jih ni bilo.

**17** Toda na gori Sion bo osvoboditev in tam bo svetost, in Jakobova hiša bo v last vzela njihove posesti. **18** Jakobova hiša bo ogenj in Jožefova hiša plamen, Ezavova hiša pa strnišče in v njih se bodo vneli in jih pozrli, in tam ne bo nobenega ostanka Ezavove hiše, kajti Gospod je to gorovil. **19** *Tisti iz* juga bodo vzeli v last goro Ezav, in *tisti iz* ravnine Filisteje in vzeli bodo v last Efrájimova polja in polja Samarije, Benjamin pa **bo posedel** Gileád. **20** Ujetništvo te vojske Izraelovih otrok **bo vzel v last** to od Kánaancev, celo do Zarepte; in ujetništvo Jeruzalema, ki je v Sefarádu, bo posedlo južna mesta. **21** Rešitelji bodo prišli na goro Sion, da sodijo Ezavovo goro, in kraljestvo bo Gospodovo.«

## Jona

1 Torej Gospodova beseda je prišla k Jonu, Amitájevemu sinu, rekoč:  
2 »Vstani, pojdi v Ninive, to veliko mesto in klici zoper njega, kajti njihova zlobnost je prišla predme.« 3 Toda Jona se je dvignil, da pred Gospodovo prisotnostjo zbeži v Taršiš in je odšel dol v Jopo in našel ladjo, ki je šla v Taršiš. Tako je plačal njen voznino in odšel dol vanjo, da gre z njimi v Taršiš, proč od Gospodove prisotnosti.

4 Toda Gospod je na morje odposlal velik veter in tam na morju je bil mogočen vihar, tako da je ladjo hotel zlomiti. 5 Potem so bili mornarji prestrašeni in vsak je kljal k svojemu bogu in odvrgli *[so]* blago, ki je bilo na ladji, v morje, da jo olajšajo. Jona pa je odšel dol med ladijske boke in legel ter trdno zaspal. 6 Tako je kapitan prišel k njemu in mu rekel: »Kaj ti misliš, o zaspanec? Vstani, kliči k svojemu Bogu, če je tako, da bo Bog mislil na nas, da se ne pogubimo.« 7 In rekli so vsak svojemu tovarišu: »Pridimo in mečimo žrebe, da bomo lahko izvedeli zaradi cigavega vzroka je nad nami to zlo.« Tako so metalni žrebe in žreb je padel na Jona. 8 Potem so mu rekli: »Povej nam, prosimo te, zaradi cigavega vzroka je nad nami to zlo. Kakšen je tvoj poklic? In od kod prihajaš? Katera je tvoja dežela? In iz katerega ljudstva si?« 9 Rekel jim je: »Jaz sem Hebrejec in se bojim Gospoda, Boga nebes, ki je naredil morje in kopno *zemljo*.« 10 Potem so bili ljudje silno prestrašeni in mu rekli: »Zakaj si to storil?« Kajti ljudje so vedeli, da je pobegnil izpred Gospodovega obličja, ker jim je povedal.

11 Potem so mu rekli: »Kaj naj ti storimo, da se nam morje lahko umiri?« Kajti morje se je maščevalo in bilo viharno. 12 Rekel jim je: »Vzemite me in me vrzite v morje. Tako se vam bo morje umirilo, kajti vem, da je zaradi mene ta veliki vihar nad vami.« 13 Kljub temu so možje trdo veslali, da jo privedejo k obali, toda niso mogli, kajti morje se je maščevalo in bilo viharno proti njim. 14 Zato so kljicali h Gospodu in rekli: »Rotimo te, o Gospod, rotimo te, naj se ne pogubimo zaradi življenga tega moža in ne položi na nas nedolžne krv, kajti ti, o Gospod, si storil kakor ti je ugajalo.« 15 Tako so vzeli Jona in ga vrgli v morje in morje je odnehalo od svojega besnena. 16 Potem so se možje silno zbalji Gospoda in Gospodu darovali klavno daritev in naredili zaobljube.

17 Torej Gospod je pripravil veliko ribo, da je pogoltnila Jona. In Jona je bil v ribjem trebuhu tri dni in tri noči.

2 Potem je Jona iz ribjega trebuha molil h Gospodu, svojemu Bogu 2 § in reklo: »Zaradi razloga svoje stiske sem kljal h Gospodu in me je slišal. Ven iz trebuha pekla sem kljal *in* ti si slišal moj glas. 3 Kajti vrgel si me v globino, v sredo morij, in poplave so me obkrožile. Vsi tvoji veliki valovi in tvoji valovi so me preleteli.« 4 Potem sem reklo: »Vržen sem iz twojega pogleda, vendar bom ponovno gledal k tvojemu svetemu templju. 5 Vode so me obkrožile, celo do duše, globine so me zaprle naokoli, plevel je bil zavit okoli moje glave. 6 Odšel sem navzdol, k vznosnjem gora. Zemlja, s svojimi zapahi, je bila okoli mene na veke, vendar si ti moje življeno privedel gor iz trohnenja, o Gospod, moj Bog. 7 Ko je moja duša slabela znotraj mene, sem se spomnil Gospoda. Moja molitev je vstopila k tebi, v tvoj sveti tempelj. 8 Tisti, ki obeležujejo lažnive ničevosti, zapuščajo svoje lastno usmiljenje. 9 Toda jaz ti bom žrtvoval z glasom zahvaljevanja; plačal bom *to*, kar sem se zaobljubil. Rešitev duš je od Gospoda.«

10 In Gospod je spregovoril ribi in izbljuvala je Jona na kopno *zemljo*.

3 Gospodova beseda je drugič prišla Jonu, rekoč: 2 »Vstani, pojdi v Ninive, to veliko mesto in mu oznani pridigo, ki sem ti jo zapovedal.« 3 Tako je Jona vstal in odšel v Ninive, glede na Gospodovo besedo. Torej Ninive so bile silno veliko mesto treh dni potovanja. 4 Jona je pričel vstopati v mesto *[prvi]* dan potovanja ter vpil in govoril: »Se stirideset dni in Ninive bodo uničene.«

5 Tako je ljudstvo v Ninivah verovalo Bogu in razglasilo post in si nadelo vrečevino, od največjih izmed njih, celo do najmanjših izmed njih. 6 Kajti beseda je prišla h kralju Niniv in vstal je s svojega prestola in iz sebe odložil svoje svečano oblačilo in se pokril z vrečevino in sedel na pepel. 7 In storil je *to*, da se je razglasilo in oznanilo skozi Ninive, po odkolu kralja in njegovih plemičev, rekoč: »Naj niti človek niti žival, *[initi]* trop niti čreda ničesar ne pokusijo, naj se ne pasejo niti ne pijeo vode, 8 temveč naj bosta človek in žival pokrita z vrečevino in mogočno kličeta k Bogu, da naj se oni, vsakdo izmed njih, obrnejo od svoje zle poti in od nasilja, ki je v njihovih rokah. 9 Kdo lahko pove, če se bo Bog obrnil, pokesal in odvrnil proč od svoje krute jeze, da se ne pogubimo?«

10 In Bog je videl njihova dela, da so se odvrnili od svoje zle poti in Bog se je pokesal od zla, katerega je reklo, da jim bo storil in *tega* ni storil.

4 Toda to je Jona silno razčalilo in bil je zelo jezen. 2 Molil je h Gospodu ter reklo: »Prosim te, oh Gospod, ali ni *bila* to moja beseda, ko sem bil še v svoji deželi? Zatorej sem prej pobegnil v Taršiš, kajti vedel sem, da si milostljiv Bog in usmiljen, počasen za jezo in zelo prijazen in se

## Jonah

1 Now the word of the LORD came unto Jonah the son of Amitai, saying, 2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. 3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. 5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. 6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. 7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. 8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? 9 And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. 10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. 12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. 13 Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. 14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. 15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. 16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. 2 Then Jonah prayed unto the LORD his God out of the fish's belly, 2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. 3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. 4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. 5 The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. 6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God. 7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. 8 They that observe lying vanities forsake their own mercy. 9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that I have vowed. Salvation is of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

3 And the word of the LORD came unto Jonah the second time, saying, 2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. 3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. 4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. 6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. 7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: 8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. 9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

4 But it displeased Jonah exceedingly, and he was very angry. 2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and

of great kindness, and repenteſt thee of the evil. <sup>3</sup>Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

<sup>4</sup>¶ Then said the LORD, Doest thou well to be angry?

<sup>5</sup>So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. <sup>6</sup>And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. <sup>7</sup>But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. <sup>8</sup>And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live. <sup>9</sup>And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death. <sup>10</sup>Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: <sup>11</sup>And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

kesaš zlega. <sup>3</sup>Zatorej sedaj, o Gospod, vzemi, rotim te, moje življenje od mene, kajti zame *je* bolje, da umrem, kakor da živim.«

<sup>4</sup>Potem je Gospod rekel: »Delaš pravilno, da si jezen?«

<sup>5</sup>Tako je Jona odšel ven iz mesta in se usedel na vzhodni strani mesta in si tam postavil šotor in sedèl pod njim v senco, toliko časa, da lahko vidi kaj bo iz mesta nastalo. <sup>6</sup>Gospod Bog pa je pripravil bučo in *ji* storil, da vzklije nad Jona, da bi bila ta lahko senca nad njegovo glavo, da ga osvobodi pred njegovo žalostjo. Tako je bil Jona buče silno vesel. <sup>7</sup>Toda ko je naslednjega dne vstalo jutro, je Bog pripravil ličinko in ta je napadla bučo, da je ovenela. <sup>8</sup>Ko je sonce vstalo, se je pripetilo, da je Bog pripravil silovit vzhodnik. Sonce je udarjalo na Jonovo glavo, da je slabel in si v sebi žezel, da umre ter rekel: »Zame je boljše, da umrem, kakor da živim.« <sup>9</sup>Bog je Jonu rekel: »Delaš pravilno, da si jezen zaradi buče?« Ta je rekel: »Pravilno delam, da sem jezen, *celo* do smrti.« <sup>10</sup>Potem je Gospod rekel: »Usmiljenje imaš za bučo, za katero nisi delal niti ji storil, da zraste, ki je v *[eni]* noči vzklikala in v *[eni]* noči propadla, <sup>11</sup>jaz pa naj ne bi prizanesel Ninivam, temu velikemu mestu, v katerem je več kot sto dvajset tisoč oseb, ki ne morejo razlikovati med svojo desnico in svojo levico in *tudi* veliko živine?«

# Mihej

1 Beseda Gospodova, ki je prišla Miheju Moršečanu v dneh Jotáma, Aháza **in** Ezeķija, Judovih kraljev, katero je videl glede Samarije in Jeruzalema. 2 »Poslušajte, vsa ve ljudstva, prisluhni, o zemlja in vsi, ki so na njej, in naj bo Gospod Bog priča zoper vas, Gospod od svojega svetega templja. 3 Kajti glejte, Gospod prihaja iz svojega kraja in bo prišel dol in stopil na visoke kraje zemlje. 4 Gore bodo stopljene pod njim in doline bodo razklane kakor vosek pred ognjem **in** kakor vode, **ki so** izlite dol po strmini. 5 Zaradi Jakobovega prestopka **je** vse to in zaradi grehov Izraelove hiše. Kaj **je** Jakobov prestopek? **Mar** ni Samarija? In kaj **so** visoki Judovi kraji? **Ali** niso **oni** Jeruzalem? 6 Zato bom Samarijo naredil kakor kup polja **in** kakor zasajanje vinograda in njene kamne bom izlil dol v dolino in odkril bom njene temelje. 7 Vse njene rezane podobe bodo stolčene na koščke in vsa njena plačila bodo požgana z ognjem in vse njene malike bom pustil zapuščene, kajti **to** je zbirala od plačila pocestnice in vrnili se bodo k plačilu pocestnice.

8 Zato bom ternal in tulil, šel bom slečen in nag. Naredil bom tarnanje kakor zmaji in žalovanje kakor sove. 9 Kajti njena rana **je** nezacetljiva, kajti je to je prišla v Juda; prišla je v velika vrata mojega ljudstva, **celo** do Jeruzalema.

10 **Tega** ne razglasite pri Gatu, sploh ne jokajte. V Bet Leāfri se valjajte v prahu. 11 Odidi proč, ti prebivalec Šafirja, ki imas svojo sramoto golo. Prebivalec Caanána ne pridi naprej v žalovanju Bet Ecela; ta bo od vas prejel svojo postojanko. 12 Kajti prebivalec Maróta je skrbno čakal na dobro, toda zlo je prišlo dol od Gospoda k velikim vratom Jeruzalema. 13 O ti prebivalec Lahíša, naprezi bojni voz k hitri živali. Ta **je** začetek greha sionski hčeri, kajti prestopke Izraela je bilo najti v tebi. 14 Zato boš dal darila Moréšet Gatu. Ahzíbove hiše **bodo** laž Izraelovim kraljem. 15 Vendar bom k tebi privedel dediča, o prebivalec Marešá. Prišel bo k Adulámu, Izraelovi slavi. 16 Naredi se plešast in ostrizi se zaradi svojih prefijenih otrok. Svojo plešavost povečaj kakor orel, kajti od tebe so odšli v ujetništvo.«

2 »Gorje tistim, ki snujejo krivičnost in na svojih posteljah počnejo zlo! Ko je jutro svetlo, to izvajajo, ker je to v moči njihove roke. 2 Poželijo si polja in **jih** zavzamejo z nasiljem, hiše in si **jih** vzamejo. Tako zatirajo moža, njegovo hišo in njegovo dedičino, celo moža in njegovo dedičino.« 3 Žato tako govori Gospod: »Glej, zoper to družino snujem zlo, od katerega svojih vratov ne boste odstranili, niti ne boste hodili ošabno, kajti ta čas **je** hud.

4 Na tisti dan bo **nekdo** vzel prispodobo zoper vas in žaloval z otožnim žalovanjem **in** rekel: »Popolnoma bomo oplenjeni. Spremenil je delež mojega ljudstva. Kako **je** **to** odstranjeno od mene! Obracačoč se stran je razdelil naša polja.« 5 Zato ne boš imel nobenega, ki bi z žrebom vrgel vrvico v Gospodovi skupnosti.

6 »Ne prerokujte,« **pravijo tistim, ki** prerokujejo. Naj jim ne prerokujejo, **da** oni ne bi odvrnili sramote.

7 **O ti, ki si poimenovan** Jakobova hiša, mar je Gospodov duh omejen? Mar so to njegova dejanja? Ali moje besede ne delajo dobro tistem, ki hodi pošteno? 8 Celo od davnine je moje ljudstvo vstalo kakor sovražnik. Ogrinjal z oblačilom vlečete s tistih, ki varno hodijo mimo, kakor ljudje, ki so nasprotni vojni. 9 Ženske mojega ljudstva ste metali iz njihovih prijetnih hiš; njihovim otrokom ste mojo slavo vzeli na veke. 10 Vstanite in odidite, kajti to ni **vas** počitek. Ker je ta **[dežela]** omadeževana, **vas** bo uničila, celo z bolečim uničenjem. 11 Če človek, ki hodi v duhu in neresnici, laže, **rekoč**: »Prerokoval ti bom o vinu in o močni pičači,« bo ta torej prerok temu ljudstvu.

12 Zagotovo te bom vsega združil, o Jakob, zagotovo bom zbral Izraelov preostanek. Skupaj jih bom postavil kakor ovce iz Bocre, kakor trop v sredi njihove staje. Naredili bodo velik hrup zaradi razloga **množice** ljudi. 13 Lomilec je prišel gor prednje. Vlomili so in prešli skozi velika vrata in pri njih odšli ven, in njihov kralj bo šel pred njimi in Gospod jim bo na čelu.«

3 Rekel sem: »Poslušajte, prosim vas, o Jakobovi poglavariji in vi princi Izraelove hiše: »**Mar** ni **to** za vas, da pozname sodbo?« 2 Ki sovražite dobro in ljubite zlo, ki njihovo kožo trgate iz njih in njihovo meso iz njihovih kosti, 3 ki tudi jeste meso mojega ljudstva in odirate njihovo kožo iz njih; in lomijo njihove kosti in jih sekajo na koščke, kakor za lonec in kakor meso znotraj kotla. 4 Potem bodo klicali h Gospodu, toda ne bo jih slišal. Ob tistem času bo celo svoj obraz skril pred njimi, kakor so se oni slabno obnašali v svojih ravnanjih.

5 Tako govori Gospod glede prerokov, ki mojemu ljudstvu povzročajo, da se moti, ki grizejo s svojimi zobmi in kličejo: »Mir,« in kdor ne daje v njihova usta, pripravlja celo vojno zoper njega. 6 Zato **bo** nad vami noč, da ne boste imeli videnja; in ta vam bo temna, da ne boste vedeževali; in sonce bo zašlo nad preroki in dan bo temnel nad njimi. 7 Takrat bodo vidci osramočeni in vedeževalci zbegani. Da, vsi bodo pokrivali svoje ustnice, kajti **tam** ni odgovora od Boga.

# Micah

1 The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, **and** Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. 2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple. 3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. 4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters **that are** poured down a steep place. 5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What **is** the transgression of Jacob? **is it not** Samaria? and what **are** the high places of Judah? **are they** not Jerusalem? 6 Therefore I will make Samaria as an heap of the field, **and** as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. 7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered **it** of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls. 9 For her wound **is** incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

10 ¶ Declare ye **it** not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust. 11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing. 12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem. 13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she **is** the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. 14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib **shall be** a lie to the kings of Israel. 15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel. 16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

2 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. 2 And they covet fields, and take **them** by violence; and houses, and take **them** away: so they oppress a man and his house, even a man and his heritage. 3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time **is** evil.

4 ¶ In that day shall **one** take up a parable against you, and lament with a doleful lamentation, **and** say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed **it** from me! turning away he hath divided our fields. 5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 Prophesy ye not, **say they to them that** prophesy: they shall not prophesy to them, **that** they shall not take shame.

7 ¶ O **thou that art** named the house of Jacob, is the spirit of the LORD straitened? **are** these his doings? do not my words do good to him that walketh uprightly? 8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war. 9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever. 10 Arise ye, and depart; for this **is not** your rest: because it is polluted, it shall destroy **you**, even with a sore destruction. 11 If a man walking in the spirit and falsehood do lie, **saying**, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of **the multitude of** men. 13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

13 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; **Is it not** for you to know judgment? 2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; 3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. 4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. 6 Therefore night **shall be** unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. 7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for **there is** no answer of God.

<sup>8</sup> ¶ But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. <sup>9</sup> Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. <sup>10</sup> They build up Zion with blood, and Jerusalem with iniquity. <sup>11</sup> The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us. <sup>12</sup> Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

**4** But in the last days it shall come to pass, **that** the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. <sup>2</sup> And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

<sup>3</sup> ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. <sup>4</sup> But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken it. <sup>5</sup> For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. <sup>6</sup> In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; <sup>7</sup> And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

<sup>8</sup> ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. <sup>9</sup> Now why dost thou cry out aloud? **is there** no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. <sup>10</sup> Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go **even** to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

<sup>11</sup> ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. <sup>12</sup> But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. <sup>13</sup> Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

**5** Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. <sup>2</sup> But thou, Beth-lehem Ephratah, **though** thou be little among the thousands of Judah, **yet** out of thee shall he come forth unto me **that is** to be ruler in Israel; whose goings forth **have been** from of old, from everlasting. <sup>3</sup> Therefore will he give them up, until the time **that** she which travaleth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

<sup>4</sup> ¶ And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. <sup>5</sup> And this **man** shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. <sup>6</sup> And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver **us** from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

<sup>7</sup> And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

<sup>8</sup> ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. <sup>9</sup> Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. <sup>10</sup> And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: <sup>11</sup> And I will cut off the cities of thy land, and throw down all thy strong holds: <sup>12</sup> And I will cut off witchcrafts out of thine hand; and thou shalt have no **more** soothsayers: <sup>13</sup> Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. <sup>14</sup> And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. <sup>15</sup> And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

**6** Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice. <sup>2</sup> Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel. <sup>3</sup> O my

<sup>8</sup> Toda resnično, jaz sem po Gospodovem duhu poln oblasti, sodbe in moči, da Jakobu razglasim njegov prestopek in Izraelu njegov greh. <sup>9</sup> Poslušajte to, prosim vas, vi poglavarij Jakobove hiše in princi Izraelove hiše, ki se vam gnusi sodba in izkrivljate vso pravico. <sup>10</sup> Sion gradijo s krvjo in Jeruzalem s krivičnostjo. <sup>11</sup> Njihovi poglavarij sodijo zaradi nagrade in njihovi duhovniki učijo zaradi placila in preroči vedežujejo zaradi denarja. Vendar ali se bodo naslonili na Gospoda in rekli: »**Mar** ni Gospod med nami? Nobeno zlo ne more priti nad nas.« <sup>12</sup> Zato bo zaradi vas Sion preoran **kakor** polje in Jeruzalem bo spremenjen v razvaline in gore [*te*] hiše kakor visoki kraji gozda.«

**4** Toda v poslednjih dneh se bo zgodilo, **da** bo gora hiše Gospodove utrjena na vrhu gora in ta bo povisana nad hribe, in ljudstvo se bo stekalo k njej. <sup>2</sup> In številni narodi bodo prišli ter rekli: »Pridite, pojdimo gor do Gospodove gore in do hiše Jakobovega Boga in učil nas bo svojih poti in hodili bomo po njegovih stezah, kajti postava bo izšla iz Siona in Gospodova beseda iz Jeruzalema.«

<sup>3</sup> Sodil bo med mnogimi ljudstvi in oštel oddaljene močne narode in svoje meče bodo prekovali v lemeže in svoje sulice v obrezovalne kavlje. Narod ne bo vzdignil meča zoper narod niti se ne bodo več učili vojskovanja. <sup>4</sup> Temveč bodo sedeli, vsak pod svojo trto in pod svojim figovim drevesom in nihče **jih** ne bo strašil, kajti usta Gospoda nad bojevniki so **to** govorila. <sup>5</sup> Kajti vsa ljudstva bodo hodila, vsako v imenu svojega boga, mi pa bomo hodili v imenu Gospoda, našega Boga, na veke vekov. <sup>6</sup> Na ta dan,« govoril Gospod, »bom zbral tisto, kar ſepa in zbral tisto, kar je izgnano in tisto, kar sem prizadel. <sup>7</sup> Tisto, kar ſepa, bom naredil ostanek in tisto, ki je bilo vrženo daleč proč, močan narod, in Gospod bo kraljeval nad njimi na gori Sion od zdaj naprej, celo na veke.

<sup>8</sup> Ti pa, o stolp tropa, oporišče hčere sionske, k tebi bo prišlo, celo prvo gospodstvo, kraljestvo bo prišlo k jeruzalemski hčeri. <sup>9</sup> Zakaj torej kričiš na glas? **Mar** ni kralja v tebi? Je tvoj svetovalec izginil? Kajti ostre bolečine so te zgrabile kakor žensko v porodnih mukah. <sup>10</sup> Bodи v bolečini in trudi se, da rodiš, o hči sionska, kakor ženska v porodnih mukah, kajti sedaj boš ſla naprej iz mesta in prebivala boš na polju in ſla boš **celo** do Babilona. Tam boš osvobojena, tam te bo Gospod odkupil iz roke tvojih sovražnikov.

<sup>11</sup> Sedaj je tudi mnogo narodov zbranih zoper tebe, ki pravijo: »Naj bo omadeževana in naj naše oko gleda na Sion.« <sup>12</sup> Toda oni ne poznajo Gospodovih misli niti ne razumejo njegovega nasveta, kajti zbral jih bo kakor snope na mlatišču. <sup>13</sup> Vzdigni se in mlati, o hči sionska, kajti tvoj rog bom naredil žezezo in tvoja kopita bom naredil bron. Na koščke boš zdrobila številna ljudstva in njihov dobiček bom posvetil Gospodu in njihovo imetje Gospodu celotne zemlje.«

**5** Sedaj se zberi v krdeла, o hči krdeла. Zoper nas je položil obleganje. <sup>1</sup> Izraelovega sodnika bodo s palico udarjali na lice. <sup>2</sup> § Toda ti, Betlehem Efrata, **čeprav** si majhen med Judovimi tisočimi, **vendar** bo iz tebe prišel k meni tisti, **ki** bo vladar v Izraelu, katerega izhodi **so bili** od davnine, od večnosti. <sup>3</sup> Zato jih bo predal do časa, ko **tista**, ki je imela porodne muke, rodi. Potem se bo preostanek njegovih bratov vrnil k Izraelovim otrokom.

<sup>4</sup> In stal bo in pasel v Gospodovi moči, v veličastvu imena Gospoda, svojega Boga; in oni bodo prebivali, kajti sedaj bo velik do končev zemlje. <sup>5</sup> In ta **mož** bo mir, ko bo Asirec prišel v našo deželo, in ko bo teptal v naših palačah, takrat bomo zoper njega vzdignili sedem pastirjev in osem glavnih mož. <sup>6</sup> In z mečem bodo opustošili deželo Asirije in Nimródovo deželo na njenih vhodih. Tako **nas** bo osvobodil pred Asirci, ko pride v našo deželo in ko mendra znotraj naših meja.

<sup>7</sup> Jakobov preostanek bo v sredi številnih ljudstev, kakor rosa od Gospoda, kakor nalivi na travo, ki ne čakajo na človeka niti ne čakajo na človeške sinove.

<sup>8</sup> Jakobov preostanek bo med pogani v sredi številnega ljudstva kakor lev med gozdnimi živalmi, kakor mlad lev med tropi ovc. Če gre ta skozi, tako pomendra kakor raztrga na koščke in nihče ne more osvoboditi. <sup>9</sup> Tvoja roka bo vzdignjena nad twoje nasprotnike in vsi twoji sovražniki bodo iztrebljeni. <sup>10</sup> In zgodilo se bo na tisti dan,« govoril Gospod, »da bom iz twoje srede iztrebil twoje konje in uničil twoje bojne vozove <sup>11</sup> in iztrebil bom mesta twoje dežele in zrušil vsa twoja oporišča <sup>12</sup> in iztrebil bom čaranja iz twoje roke in ne boš **več** imel napovedovalcev usode. <sup>13</sup> Tudi twoje rezane podobe bom iztrebil in twoje stoječe podobe iz twoje srede in ne boš več oboževal dela svojih rok. <sup>14</sup> Izruval bom twoje ašere iz twoje srede. Tako bom uničil twoja mesta. <sup>15</sup> Nad pogani bom izvršil maščevanje v jezi in razjarjenosti, takšno, o kakršnem niso slišali.«

**6** Poslušajte sedaj kaj govoril Gospod: »Vstani, poteguj se pred gorami in naj hribi slišijo tvoj glas. <sup>2</sup> Prisluhnite, o gore, Gospodovo polemiko in vi močni temelji zemlje, kajti Gospod ima polemiko s svojim ljudstvom in pravdal se bo z Izraelom. <sup>3</sup> O moje ljudstvo, kaj sem

ti storil? In v čem sem te izmučil? Pričaj zoper mene. <sup>4</sup>Kajti privedel sem te gor iz egiptovske dežele in te odkupil iz hiše služabnikov in pred teboj sem poslal Mojzesa, Arona in Mirjam. <sup>5</sup>O moje ljudstvo, spomnite se sedaj kaj je svetoval moábski kralj Balák, in kaj mu je Beórjev sin Bileám odgovoril iz Šítima do Gilgála, da boste lahko spoznali Gospodovo pravičnost.

<sup>6</sup>S čim bom prišel pred Gospoda **in** se priklonil pred vzvišenim Bogom? Naj pridem predenj z žgalnimi daritvami, z enoletnimi teleti? <sup>7</sup>Mar bo Gospod zadovoljen s tisoči ovnov **ali** z deset tisočimi rekami olja? Naj dam svojega prvorjenca za svoj prestopek, sad mojega telesa **za** greh moje duše? <sup>8</sup>Pokazal ti je, o človek, kaj **je** dobro. Kaj zahteva Gospod od tebe, razen da ravnas pravično, da ljubiš usmiljenje in da ponizno hodiš s svojim Bogom?

<sup>9</sup>§ Gospodov glas kliče v mesto in **človek** modrosti bo videl twoje ime. Poslušaj palico in tistega, ki jo je določil.

<sup>10</sup>§ Ali so še zakladi zlobnosti v hiši zlobnega in skopa mera, **kar je** gnušno? <sup>11</sup>Mar **jih** bom štel za čiste z zlobnimi tehnicami in s torbo varljivih uteži? <sup>12</sup>Kajti njegov bogataši so polni nasilja in njegovi prebivalci so govorili laži in njihov jezik **je** varljiv v njihovih ustih. <sup>13</sup>Zato **te** bom tudi jaz naredil bolnega, ko te bom udarjal, ko **te** bom pustošil zaradi tvojih grehov. <sup>14</sup>Jedel boš, toda ne boš nasičen in tvoja sestranoš **bo** v tvoji sredi in prijet boš, toda ne boš rešil in **to**, kar rešiš, bom izročil meču. <sup>15</sup>Sejal boš, toda ne boš žel; tlačil olive, toda z oljem se ne boš mazilil; in sladko vino, toda vina ne boš pil.

<sup>16</sup>Kajti držijo se Omrijevih zakonov in vseh del Ahábove hiše in vi se ravnote po njihovih nasvetih, da bi te naredil za opustošenje in njegove prebivalce za posmeh. Zatorej boste nosili grajo mojega ljudstva.

**7** Gorje meni! Kajti sem kakor, ko so zbrali poletne sadove, kakor **7** paberkanje grozdne trgatve. **Tam** ni nobenega grozda, da bi ga jedel; moja duša si je želeta prvi sad. <sup>2</sup>Dober **človek** je izginil z zemlje in nobenega poštenega ni med ljudmi. Vsi v zasedi prezijo na kri, vsak svojega brata z mrežo lov.

<sup>3</sup>Da lahko počnejo zlo, iskreno, z obema rokama. Princ zahteva in sodnik **povprašuje** po nagradi. In velik **človek**, on izreka svojo pogubno željo. Tako to sprevračajo. <sup>4</sup>Najboljši izmed njih **je** kakor osat. Najpokončnejši **je ostrejši kakor** trnova ograja. Dan tvojih stražarjev **in** tvojega obiskanja prihaja; sedaj bo **[to]** njihova zmedenost.

<sup>5</sup>Ne zaupaj prijatelju, ne položi zaupanja v vodiča, varuj vrata svojih ust pred njo, ki leži v tvojem naročju. <sup>6</sup>Kajti sin ne spoštuje očeta, hči se vzdiguje zoper svojo mater, snaha zoper svojo taščo. Človeku **so** sovražniki ljudje iz njegove lastne hiše.

<sup>7</sup>Zatorej bom gledal h Gospodu, čakal bom na Boga rešitve moje duše. Moj Bog me bo slišal.

<sup>8</sup>Ne razveseljuj se zoper mene, o moja sovražnica. Ko padem, bom vstal; ko sedim v temi, mi bo Gospod svetloba. <sup>9</sup>Prenašal bom Gospodovo ogorčenje, ker sem grešil zoper njega, dokler ne brani mojega primera in ne izvrši sodbe zame. Privedel me bo k svetlobi **in** gledal bom njegovo pravičnost. <sup>10</sup>Potem bo **tista, ki je** moja sovražnica, **to** videla in sramota bo pokrila tisto, ki mi je rekla; »Kje je Gospod, tvoj Bog?« Moje oči jo bodo gledale. Sedaj bo pomendrana kakor ulično blato. <sup>11</sup>§ **Na** dan, ko naj bi bili zgrajeni tvoji zidovi, **na** tisti dan bo odlok odstranjen daleč. <sup>12</sup>**Na** ta dan bo **tudi** on prišel k tebi, celo iz Asirije in **od** utrjenih mest in od trdnjave, celo do reke in od morja do morja in **od** gore do gore. <sup>13</sup>Vendar bo dežela zapuščena zaradi tistih, ki prebivajo v njej, zaradi sadov njihovih početij.

<sup>14</sup>Pasi svoje ljudstvo s svojo palico, trop svoje dediščine, ki prebiva osamljeno v goščavi, v sredi Karmela. Naj se pasejo v Bašánu in Gileádu, kakor v dneh davnine. <sup>15</sup>Kakor v dneh tvojega prihoda iz egiptovske dežele, mu bom pokazal čudovite **stvari**.

<sup>16</sup>Narodi bodo videli in bodo zbegani ob vsej njihovi moči. **Svojo** roko bodo položili na **svoja** usta, njihova ušesa bodo gluha. <sup>17</sup>Prah bodo izlali kakor kača, iz svojih lukenj bodo prilezli kakor črvi zemlje. Bali se bodo Gospoda, našega Boga in bali se bodo zaradi tebe. <sup>18</sup>Kdo **je** Bog, podoben tebi, ki oprošča krivičnost in gre mimo prestopka, preostanka svoje dediščine? Svoje jeze ne ohranja na veke, ker se razveseluje v usmiljenju. <sup>19</sup>Ponovno se bo obrnil, nad nami bo imel sočutje, podjarmil bo naše krivičnosti in vse njihove grehe boš vrgel v globine morja. <sup>20</sup>Jakobu boš izvršil resnico **in** Abrahamu usmiljenje, ki si ga od dñi davnine prisegel našim očetom.

people, what have I done unto thee? and wherein have I wearied thee? testify against me. <sup>4</sup>For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. <sup>5</sup>O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

**6**¶ Wherewith shall I come before the LORD, **and** bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? <sup>7</sup>Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn **for** my transgression, the fruit of my body **for** the sin of my soul? <sup>8</sup>He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

**9**The LORD's voice crieth unto the city, and **the man of** wisdom shall see thy name: hear ye the rod, and who hath appointed it.

**10**¶ Are there yet the treasures of wickedness in the house of the wicked, and the scant measure **that is** abominable? <sup>11</sup>Shall I count **them** pure with the wicked balances, and with the bag of deceitful weights? <sup>12</sup>For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue **is** deceitful in their mouth. <sup>13</sup>Therefore also will I make **thee** sick in smiting thee, in making **thee** desolate because of thy sins. <sup>14</sup>Thou shalt eat, but not be satisfied; and thy casting down **shall be** in the midst of thee; and thou shalt take hold, but shalt not deliver; and **that** which thou deliverest will I give up to the sword. <sup>15</sup>Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

**16**¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

**7** Woe is me! for I am as when they have gathered the summer fruits, as the grapeleanings of the vintage: **there is** no cluster to eat: my soul desired the firstripe fruit. <sup>2</sup>The good **man** is perished out of the earth: and **there is** none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

**3**¶ That they may do evil with both hands earnestly, the prince asketh, and the judge **asketh** for a reward; and the great **man**, he uttereth his mischievous desire: so they wrap it up. <sup>4</sup>The best of them **is** as a briar: the most upright **is sharper than a thorn hedge**: the day of thy watchmen **and** thy visitation cometh; now shall be their perplexity.

**5**¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. <sup>6</sup>For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies **are** the men of his own house.

**7** Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

**8**¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD **shall be** a light unto me. <sup>9</sup>I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, **and** I shall behold his righteousness. <sup>10</sup>Then **she that is** mine enemy shall see **it**, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets. <sup>11</sup>In the day that thy walls are to be built, **in** that day shall the decree be far removed. <sup>12</sup>In that day **also** he shall come even to thee from Assyria, and **from** the fortified cities, and from the fortress even to the river, and from sea to sea, and **from** mountain to mountain. <sup>13</sup>Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

**14**¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily **in** the wood, in the midst of Carmel: let them feed **in** Bashan and Gilead, as in the days of old. <sup>15</sup>According to the days of thy coming out of the land of Egypt will I shew unto him marvellous **things**.

**16**¶ The nations shall see and be confounded at all their might: they shall lay **their** hand upon **their** mouth, their ears shall be deaf. <sup>17</sup>They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee. <sup>18</sup>Who **is** a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth **in** mercy. <sup>19</sup>He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. <sup>20</sup>Thou wilt perform the truth to Jacob, **and** the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

# Nahum

**1** The burden of Nineveh. The book of the vision of Nahum the Elkoshite. **2** God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth **wrath** for his enemies. **3** The LORD *is* slow to anger, and great in power, and will not at all acquit **the wicked**: the LORD hath his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet. **4** He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. **5** The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. **6** Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. **7** The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him. **8** But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

**9** What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time. **10** For while **they be** folded together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry. **11** There is **one** come out of thee, that imagineth evil against the LORD, a wicked counsellor. **12** Thus saith the LORD; Though **they be** quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. **13** For now will I break his yoke from off thee, and will burst thy bonds in sunder. **14** And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. **15** Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

**2** He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make **thy** loins strong, fortify **thy** power mightily. **2** For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. **3** The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. **4** The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. **5** He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. **6** The gates of the rivers shall be opened, and the palace shall be dissolved. **7** And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts. **8** But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry*; but none shall look back. **9** Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store *and* glory out of all the pleasant furniture. **10** She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

**11** Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, **even** the old lion, walked, **and** the lion's whelp, and none made **them** afraid? **12** The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. **13** Behold, I **am** against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

**3** Woe to the bloody city! it *is* all full of lies **and** robbery; the prey departeth not; **2** The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots. **3** The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses: **4** Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. **5** Behold, I **am** against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. **6** And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. **7** And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

**8** Art thou better than populous No, that was situate among the rivers, **that had** the waters round about it, whose rampart *was* the sea, **and** her wall *was* from the sea? **9** Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers. **10** Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains. **11** Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy. **12** All thy strong holds *shall*

# Nahum

**1** Breme Niniv. Knjiga videnja Nahuma Elkošána.

**1** **2** Bog je ljubosumen in Gospod maščuje; Gospod maščuje in *je* razjarjen; Gospod se bo maščeval na svojih nasprotnikih in on prihranja **bes** za svoje sovražnike. **3** Gospod je počasen za jezo in silen v moči in sploh ne bo oprostil tožbe **zlobni**. Gospod *ima* svojo pot v vrtinčastem vetrju in viharju in oblaki *so* prah njegovih stopal. **4** Ošteva morje in ga osušuje in suši vse reke. Bašan peša in Karmel in cvet Libanona peša. **5** Gore se tresejo ob njem in hribi se topijo in zemlja je sežgana ob njegovi prisotnosti, da, zemeljski **krog** in vsi, ki prebivajo na njem. **6** Kdo lahko obstane pred njegovim ogorčenjem? In kdo lahko prebiva v okrutnosti njegove jeze? Njegova razjarjenost je izlita kakor ogenj in skale so vržene dol po njem. **7** Gospod **je** dober, oporišče v dnevu stiske in pozna tiste, ki zaupajo vanj. **8** Toda s preplavljačo povodnijo bo naredil popoln konec njihovemu kraju in tema bo zasledovala njegove sovražnike.

**9** Kaj si domišljate zoper Gospoda? On bo naredil popoln konec. Stiska se drugič ne bo vzdignila. **10** Kajti medtem ko *so* zviti skupaj **kakor** trnje in medtem ko so pijani **kakor** pijanci, bodo požrti kakor popolnoma suho strnišče. **11** **Nekdo** je izšel iz tebe, ki si je zoper Gospoda domišljal hudobijo, zloben svetovalec. **12** Tako govorji Gospod: »Čeprav *so* ti in prav tako številni, vendar bodo tako posekani, ko bo šel skozi. Čeprav sem te prizadel, te ne bom več prizadel.« **13** Kajti sedaj bom zlomil njegov jarem iznad tebe in twoje vezi razpočil narazen. **14** Gospod je glede tebe dal zapoved, **da** se ne bo več sejalo iz twojega imena. Iz hiše twojih bogov bom iztrebil izrezljano podobo in ulito podobo. Pripravil ti bom grob; kajti hudoben si. **15** Poglej na gorah stopala tistega, ki prinaša dobre novice, ki razglaša mir! O Juda, ohranaj svoje slovesne praznike, izpolni svoje zaobljube, kajti zlobni ne bo šel več skozte; popolnoma je uničen.

**2** Kdor razbija na koščke je prišel gor, pred twoj obraz. Varuj oporišče,

**2** pazi na pot, naredi **svoja** ledja močna, mogočno utri **svojo** moč. **2** Kajti Gospod je odvrnil Jakovo odličnost kakor odličnost Izraela, kajti izpraznjevalci so jih izpraznili in skazili njihove trte mlađike.

**3** Ščit njegovih mogočnih mož je pordečel, hrabri možje **so** v škratu. Bojni vozovi **bodo** s plamenečimi baklami na dan njegove priprave in ciprese bodo strašno stresene. **4** Bojni vozovi bodo besneli po ulicah, zadevali se bodo drug ob drugega na širokih poteh, zdeli se bodo kakor bakle, tekli bodo kakor bliski. **5** Spomnil se bo svojih vrlih. Spotaknili se bodo v svoji hoji, podvizi se bodo k njegovemu obzidju in obramba bo pripravljen. **6** Velika vrata rek bodo odprta in palača se bo raztopila. **7** § Huzzab bo odvedena v ujetništvo, privedena bo gor in njene služabnice jo bodo vodile kakor z glasom golobic, ki se bijejo po svojih prsih. **8** Toda Ninive **so** od davnine podobne vodnemu zbiralniku, vendar bodo pobegnile. »Stojte, stojte;« **bodo kričali** toda nihče ne bo pogledal nazaj. **9** Vzemite plen srebra, vzemite plen zlata, kajti ni konca zaloge **in** slave vseh dragocenih stvari. **10** Pražna je, izpraznjena in opustošena. Srce se topi in kolena udarjajo skupaj in precej bolečine **je** v vseh ledjih in vsi njihovi obrazzi zbirajo črnino.

**11** Kje **je** prebivališče levov in kraj za hranjenje mladih levov, kjer je hodil lev, **celo** star lev **in** levji mladiči in nihče ju ni prestrašil? **12** Lev je raztrgal na koščke dovolj za svoje mladiče in zadavil za svoje levinje in svoje jame napolnil s plenom in svoje brloge z ropom. **13** »Glej, jaz **sem** zoper tebe,« govorji Gospod nad bojevniki, »in jaz bom sežgal njene bojne vozove v dimu in meč bo použil twoje mlade leve in iztrebil bom twoj plen z zemlje in glasu twojih poslancev ne bo več slišati.«

**3** Gorje krvoločnemu mestu! To **je** polno laži **in** ropa, plen ga ne zapusti. **2** Tlesk biča in hrup ropotanja koles in drvečnih konj in poskakujocih bojnih vozov. **3** Konjenik dviguje tako bleščec meč kakor lesketajočo sulico in **tam je** množica umorjenih in veliko število trupel in **tam** ni konca **njihovih** trupel; spotikajo se na njihovih trupilih. **4** Zaradi številnih vlačigarstev dobro favorizirane pocestnice, gospodarice čaranj, ki prodaja narode preko svojih vlačigarstev in družine preko svojih čaranj. **5** »Glej, jaz **sem** zoper tebe,« govorji Gospod nad bojevniki, »in odkril bom krajce twojega oblačila nad twojim obrazom in narodom bom pokazal twojo nagoto in kraljestvom twojo sramoto. **6** Nate bom vrgel gnušno umazanijo in te naredil ogabno in te postavil kakor predmet zaničevanja. **7** In zgodilo se bo, **da** bodo vsi, ki gledajo nate, pobegnili od tebe in rekli: »Ninive so opustošene, kdo jih bo objokoval? Od kod bom iskal tolažnike zate?«

**8** Mar si boljša kakor gosto naseljen No, ki je bil umeščen med reke, **ki je imel** okoli sebe vode, katerega obrambni zid **je bilo** morje **in je bil** njegov zid od morja? **9** Etiopija in Egipt **sta bila** njegova moč **in ta je bil** neskončna; Put in Libija sta bila twoja pomočnika. **10** Vendar **je bil** odveden proč, odšel je v ujetništvo. Tudi njegovi mladi otroci so bili raztreščeni na koščke na vrhu vseh ulic, in metalni so žrebe za njegove častitljive može in vsi njegovi veliki možje so bili zvezani v verigah. **11** Tudi ti boš pijana. Skrita boš, tudi ti boš iskala moč zaradi

sovražnika.<sup>12</sup> Vsa twoja oporišča **bodo podobna** figovemu drevesu s sadom prvih fig. Če bodo potresena, bodo torej padla v usta jedca.<sup>13</sup> Glej, twoje ljudstvo v tvoji sredi **so ženske**. Velika vrata twoje dežele bodo na široko odprta tvojim sovražnikom. Ogenj bo pogolnil tvoje zapahe.<sup>14</sup> Zajemi vode zaradi obleganja, utrdi svoja oporišča. Pojdi v ilo in tlaci malto, ojačaj opekarško peč.<sup>15</sup> Tam te bo požrl ogenj, odsekal te bo meč, pojedel te bo kakor škodljiva gosenica. Naredi se tako številna kakor škodljiva gosenica, naredi se tako številna kakor leteče kobilice.<sup>16</sup> Pomnožila si svoje trgovce nad **[številom]** zvezd neba. Škodljiva gosenica uničuje in odleti proč.<sup>17</sup> Tvoji kronani **so** kakor leteče kobilice in tvoji poveljniki kakor velike kobilice, ki taborijo na ograjah na mrzel dan, **toda** ko vstane sonce, odletijo proč in nihče ne ve za prostor kjer **so**.<sup>18</sup> Tvoji pastirji dremajo, o asirski kralj, tvoji plemeči bodo prebivali **v prahu**, twoje ljudstvo je razkropljeno po gorah in nihče **jih** ne zbira.<sup>19</sup> Ni ozdravljenja tvojega zloma, tvoja rana je boleča. Vsi, ki slišijo objavo o tebi, bodo z rokami ploskali nad teboj, kajti nad kom twoja zlobnost ni nenehno besnela?«

*be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.*<sup>13</sup> Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.<sup>14</sup> Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brickkiln.<sup>15</sup> There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.<sup>16</sup> Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away.<sup>17</sup> Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.<sup>18</sup> Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.<sup>19</sup> *There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?*

# Habakkuk

**1** The burden which Habakkuk the prophet did see. **2** O LORD, how long shall I cry, and thou wilt not hear! **even** cry out unto thee *of* violence, and thou wilt not save! **3** Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence **are** before me: and there are **that** raise up strife and contention. **4** Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

**5** ¶ Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, **which** ye will not believe, though it be told **you**. **6** For, lo, I raise up the Chaldeans, **that** bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces **that are** not theirs. **7** They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves. **8** Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle **that** hasteth to eat. **9** They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand. **10** And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. **11** Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

**12** ¶ **Art** thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. **13** *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he? **14** And makest men as the fishes of the sea, as the creeping things, **that have** no ruler over them? **15** They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. **16** Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous. **17** Shall they therefore empty their net, and not spare continually to slay the nations?

**2** I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. **2** And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. **3** For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. **4** Behold, his soul **which** is lifted up is not upright in him: but the just shall live by his faith.

**5** ¶ Yea also, because he transgresseth by wine, **he is** a proud man, neither keepeth at home, who enlargeth his desire as hell, and **is** as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: **6** Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth **that which** is not his! how long? and to him that ladeth himself with thick clay! **7** Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? **8** Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

**9** ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! **10** Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul. **11** For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

**12** ¶ Woe to him that buildeth a town with blood, and establisheth a city by iniquity! **13** Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? **14** For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

**15** ¶ Woe unto him that giveth his neighbour drink, that putteth thy bottle to **him**, and makest **him** drunken also, that thou mayest look on their nakedness! **16** Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing **shall be** on thy glory. **17** For the violence of Lebanon shall cover thee, and the spoil of beasts, **which** made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

**18** ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? **19** Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it. **20** But the LORD *is* in his holy temple: let all the earth keep silence before him.

# Habakuk

**1** Breme, ki ga je videl prorok Habakuk. **2** O Gospod, doklej bom klical in ne boš slišal! **Celō** klical k tebi *o* nasilju in ne boš rešil! **3** Zakaj mi kažeš krivičnost in **mi** povzročaš, da gledam gorje? Kajti pljenjenje in nasilje **sta** pred menoj in tam so takšni, **ki** vzdigujejo spor in prepir. **4** Zatorej je postava ohlapna in sodba nikoli ne gre naprej, kajti zlobni obdaja pravičnega, zato izhaja napačna sodba.

**5** Poglejte med pogane in preudarite in se silno čudite, kajti **jaz** bom naredil delo, delo v vaših dneh, **katerega** ne boste verjeli, čeprav bi **vam** bilo povedano. **6** Kajti glejte, vzdignil bom Kaldejce, **ki** so zagrenjen in nagel narod, ki bo korakal skozi širino dežele, da vzame v last prebivališča, **ki** niso njihova. **7** Strašni **so** in grozni. Njihova sodba in njihovo dostojanstvo bo izšlo iz njih samih. **8** § Tudi njihovi konji so hitrejši kakor leopardi in bolj kruti kakor večerni volkovi. Njihovi konjeniki se bodo razprostrli in njihovi konjeniki bodo prišli od daleč. Leteli bodo kakor orel, **ki** hiti, da žre. **9** § Vsi bodo prišli zaradi nasilja. Njihovi obrazi bodo izpiti **kakor** vzhodnik in ujetništva bodo zbrali kakor peska. **10** Norčevali se bodo iz kraljev in princi jim bodo prezir. Zasmehovali bodo vsako oporišče, kajti nagrmadili bodo prah in ga avzeli. **11** Potem se bo **njegov** um spremenil, šel bo mimo in se pojavil, **prištevajoč** to svojo moč svojemu bogu.

**12** **Mar** nisi ti od večnosti, o Gospod, moj Bog, moj Sveti? Ne bomo umrli. O Gospod, za sodbo si jih odredil. O mogočni Bog, utrdil si jih za grajanje. **13** **Tvoje** oči so preveč čiste, da bi gledal zlo in ne moreš gledati na krivičnost. Zakaj torej gledaš na tiste, ki postopajo zahrbtno **in** zadržuješ svoj jezik, ko zlobni pozira **človeka, ki je** pravičnejši kakor on? **14** In ljudi delaš kakor ribe morja, kakor plazeče stvari, **ki nimajo** nobenega vladarja nad seboj? **15** Vse izmed njih privlečejo s trnkom, lovijo jih v svojo mrežo in jih zbirajo v svojo vlako; zato se veselijo in so veseli. **16** Zato darujejo svoji mreži in svoji vlaki zažigajo kadilo, ker po njima **je** njihov delež obilen in njihova hrana obilna. **17** Ali bodo zato praznili svojo mrežo in ne bodo nenehno prizanašali pobijanje narodov?

**2** Stal bom na svoji straži in se postavil na stolp in stražil bom, da vidim kaj mi bo rekel in kaj bom odgovoril, ko bom pograjan. **2** Gospod mi je odgovoril in rekel: »Zapiši videnje in **ga** naredi razločnega na ploščah, da bo lahko tekel, kdor ga bo bral. **3** Kajti še **je** videnje za določeni čas, toda ob koncu bo govorilo in ne bo lagalo. Čeprav odlasa, čakaj nanj, kajti zagotovo bo prišlo, ne bo odlašalo. **4** Glej, njegova duša, **ki je** povzdignjena, ni iskrena v njem, toda pravični bo živel po svoji veri.

**5** Da, prav tako, ker greši z vinom, **je** ponosen človek niti se ne drži doma, ki svojo željo povečuje kakor pekel in **je** kakor smrt in ne more biti nasičen, temveč k sebi zbira vse narode in k sebi kopiči vsa ljudstva. **6** Mar ne bodo vsi ti vzdignili prispodobo zoper njega in zbadljiv pregovor zoper njega in rekli: »Gorje tistem, ki povečuje **to, kar** ni njegovo!« Doklej? In tistem, ki se oblagá z zastavljenimi dobrinami! **7** Mar se ne bodo nenadoma dvignili tisti, ki te bodo grizli in se prebudili tisti, ki te bodo mučili, ti pa jim boš v plen? **8** Ker si oplenil mnoge narode, bo ves preostanek ljudstva oplenil tebe, zaradi človeške krvi in **zaradi** nasilja deželi, mestu in vsem, ki prebivajo v njem.

**9** Gorje tistem, ki hlepi s hudobno pohlepnotjo za svojo hišo, da bi lahko postavil svoje gnezdo na visoko, da bi bil lahko osvobojen pred močjo zla! **10** Svetoval si sramoto svoji hiši, s tem, da si uničil mnoga ljudstva in si **grešil zoper** svojo dušo. **11** Kajti kamen bo vpil iz zidu in bruno iz lesa mu bo odgovarjalo.

**12** Gorje tistem, ki gradi mesto s krvjo in mesto utruje s krivičnostjo! **13** Glej, mar ni **to** od Gospoda nad bojevniki, da se bo ljudstvo trudilo v samem ognju in se bo ljudstvo izmučilo za samo ničnost? **14** Kajti zemlja bo napolnjena s spoznanjem Gospodove slave, kakor vode pokrivajo morje.

**15** Gorje mu, ki daje svojemu bližnjemu piti, ki svoje mehove polaga k **njemu** in **ga** dela tudi pijanega, da bi lahko gledal na njihovo nagoto! **16** Napoljen si s sramoto namesto s slavo. Pij tudi ti in naj bo tvoja prednja kožica odkrita. Čaša Gospodove desnice bo obrnjena k tebi in sramotno pljuvanje **bo** na tvoji slavi. **17** Kajti nasilje Libanona te bo pokrilo in plen živali, **ki** si jih prestrašil, zaradi človeške krvi in zaradi nasilja dežele, mesta in vseh, ki prebivajo v njem.

**18** Kaj koristi rezana podoba, ki jo je njen izdelovalec izrezal; ulta podoba in učiteljica laži, da izdelovalec svojega dela zaupa vanjo, da izdeluje neme malike? **19** Gorje tistem, ki govori lesu: »Zbudi se.« Nememu kamnu: »Vstani, ta bo učil!« Glej, ta **je** prevlečen z zlatom in srebrrom in **tam**, v njegovi sredi, sploh ni nobenega diha. **20** Toda Gospod **je** v svojem svetem templju. Naj vsa zemlja ohrani molk pred njim.

**3** Molitev preroka Habakúka na Šiginot. **2** O Gospod, slišal sem tvoj govor **in** bil sem prestrašen. O Gospod, oživi svoje delo v sredi let, v sredi let ga daj spoznati, v besu se spomni usmiljenja.

**3** Bog je prišel iz Temána in Sveti iz gore Parán. Sela. Njegova slava je pokrila nebo in zemlja je bila polna njegove hvale. **4** *Njegov* sijaj je bil kakor svetloba; imel je robove, *izhajajoče* iz njegove roke in tam **je bilo** skrivališče njegove moči. **5** Pred njim je odšla kužna bolezen in goreče oglje je šlo naprej ob njegovih stopalih. **6** Stal je in izmeril zemljo. Pogledal je in razgнал narode in večne gore so bile razkropljene, starodavni hribi so se upognili. Njegove poti **so** večne. **7** Videl sem kušanske štore v stiski **in** zavese midjanske dežele so trepetale. **8** Mar je bil Gospod nezadovoljen zoper reke? **Je bila** twoja jeza zoper reke? **Je bil** twoj bes zoper morje, da si jahal na svojih konjih **in** svojih bojnih vozovih rešitve duš? **9** Tvoj lok je bil razgaljen, **glede** na prisege rodov, **celo twojo** besedo. Sela. Zemljo si oklenil z rekami. **10** Gore so te videle **in** so trepetale, preplavljanjevodá je šlo mimo, globina je izustila svoj glas **in** svoje roke vzdignila na visoko. **11** Sonce **in** luna sta mirno stala v svojem prebivališču. Ob svetlobi svojih puščic sta šla **in** ob siju twoje lesketajoče sulice. **12** V ogorčenju si korakal skozi deželo, pogane si mlatil v jezi. **13** Sel si naprej zaradi rešitve duš svojega ljudstva, **celo** zaradi rešitve duš s svojim maziljenim. Ti raniš poglavarja hiše zlobnih z razkritjem temelja do vrata. Sela. **14** Z njegovimi kopji si prebodel poglavarja njegovih vasi. Ven so prišli kakor vrtinčast veter, da me razkropijo. Njihovo razveseljevanje **je bilo** kakor, da bi na skrivaj požrli ubogega. **15** Skozi morje si hodil s svojimi konji, **skozi** kup velikih vodá.

**16** Ko sem slišal, je moj trebuh trepetal, moje ustrnice so drgetale ob glasu. Gniloba je vstopila v moje kosti in v sebi sem trepetal, da bi lahko počival na dan stiske. Ko prihaja gor k ljudstvu, jih bo preplavil s svojimi krdeli.

**17** Čeprav figovo drevo ne bo cvetelo niti ne **bo** sadu na trtah, [**čeprav**] bo trud oljke odpovedal in polja ne bodo obrodila nobene hrane; [**čeprav**] bo trop odrezan od staje in v hlevih ne **bo** črede, **18** se bom vendar veselil v Gospodu, užival bom v Bogu rešitve moje duše. **19** Gospod Bog **je** moja moč in on bo moja stopala naredil podobna košutnim **stopalom** in dal mi bo, da hodim na svojih visokih krajih. Vodilnemu pevcu na moja glasbila na strune.

**3** A prayer of Habakkuk the prophet upon Shigionoth. **2** O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

**3** God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. **4** And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power. **5** Before him went the pestilence, and burning coals went forth at his feet. **6** He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting. **7** I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble. **8** Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation? **9** Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers. **10** The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high. **11** The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear. **12** Thou didst march through the land in indignation, thou didst thresh the heathen in anger. **13** Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. **14** Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly. **15** Thou didst walk through the sea with thine horses, *through* the heap of great waters.

**16** When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

**17** ¶ Although the fig tree shall not blossom, neither **shall** fruit **be** in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and **there shall be** no herd in the stalls: **18** Yet I will rejoice in the LORD, I will joy in the God of my salvation. **19** The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

# Zephaniah

**1** The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. **2** I will utterly consume all *things* from off the land, saith the LORD. **3** I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD. **4** I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and the name of the Chemarims with the priests;* **5** And them that worship the host of heaven upon the housetops; and them that worship *and* that swear by the LORD, and that swear by Malcham; **6** And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

**7** Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

**8** And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. **9** In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. **10** And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. **11** Howl, ye inhabitants of Mactesh, for all the merchant people are cut down; all they that bear silver are cut off. **12** And it shall come to pass at that time, *that I will search Jerusalem with candles,* and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil. **13** Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

**14** The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

**15** That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, **16** A day of the trumpet and alarm against the fenced cities, and against the high towers. **17** And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. **18** Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

**2** Gather yourselves together, yea, gather together, O nation not desired; **2** Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you. **3** Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

**4** ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up. **5** Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. **6** And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks. **7** And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

**8** ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border. **9** Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. **10** This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts. **11** The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

**12** ¶ Ye Ethiopians also, ye *shall be* slain by my sword. **13** And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness. **14** And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work. **15** This is the rejoicing city that dwelt carelessly, that said in her heart, *I am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

**3** Woe to her that is filthy and polluted, to the oppressing city! **2** She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God. **3** Her princes within her *are* roaring lions;

# Sofonija

**1** Gospodova beseda, ki je prišla Sofoniju, sinu Kušija, sinu Gedaljája, sinú Amarjá, sinú Hezekijá, v dneh Jošija, Amónovega sina, Judovega kralja. **2** »Popolnoma bom použil vse *stvari* iz dežele,« govori Gospod. **3** »Použil bom človeka in žival. Z zlobnimi bom použil perjad neba in ribe morja in kamne spotike in človeka bom iztrebil iz dežele,« govori Gospod. **4** Prav tako bom svojo roko iztegnil nad Juda in nad vse prebivalce Jeruzalema in iztrebil bom preostanek Báala iz tega mesta *in* ime Kemarimov z duhovniki; **5** in tiste, ki obožujejo vojsko neba na hišnih strehah; in tiste, ki obožujejo *in* ki prisegajo pri Gospodu in prisegajo pri Milkómu; **6** in tiste, ki so obrnjeni nazaj od Gospoda; in *tiste*, ki niso iskali Gospoda niti poizvedovali za njim.

**7** Mirujte ob prisotnosti Gospoda Boga, kajti dan Gospodov *je* pri roki, kajti Gospod je pripravil klavno daritev, povabil je svoje goste.

**8** In zgodilo se bo, na dan Gospodove klavne daritve, da bom kaznoval prince in kraljeve otroke in vse tiste, ki so oblečeni s tujo obleko.

**9** V istem dnevu bom kaznoval tudi vse tiste, ki poskakujejo na pragu, ki napolnjujejo hiše svojih gospodarjev z nasiljem in prevaro. **10** Na tisti dan se bo zgodilo,« govori Gospod, »**da bo** glas vpitja od Ribjih velikih vrat in tuljenja od drugih v veliko lomljene iz hrivbo. **11** Tulite, vi prebivalci Maltarke kajti vse trgovska ljudstvo je posekano. Vsi tisti, ki nosijo srebro, so iztrebljeni. **12** Ob tistem času se bo zgodilo, **da** bom Jeruzalem preiskal s svetilkami in kaznoval ljudi, ki so naseljeni na svojih usedlinah, ki v svojem srcu pravijo: »Gospod ne bo storil dobrega niti ne bo storil zlega.« **13** Zato bodo njihove dobrine postale plen in njihove hiše opustošenje. Prav tako bodo gradili hiše, toda ne bodo *jih* poselili in sadili bodo vinograde, toda od njihovega vina ne bodo plili.

**14** Gospodov véliki dan *je* blizu, *ta je* blizu in silno hiti, *celó* glas Gospodovega dneva. Mogičen človek bo tam grenko jokal. **15** Tisti dan *je* dan besa, dan stiske in tegobe, dan pustote in opustošenja in dan teme in mračnosti, dan oblakov in goste teme, **16** dan šofarja in alarma zoper utrjenja mesta in zoper visoke stolpe. **17** Na ljudi bom privadel tegobo, da bodo hodili kakor slepi ljudje, ker so grešili zoper Gospoda in njihova kri bo izlita kakor prah v njihovo meso kakor gnoj. **18** Niti jih njihovo srebro niti njihovo zlato ne bo moglo osvoboditi na dan Gospodovega besa, temveč bo celotna dežela použita z ognjem njegove ljubosumnosti, kajti celo zelo hitro se bo znebil vseh tistih, ki prebivajo v deželi.«

**2** Zberite se skupaj, da, zberite se skupaj, o narod, ki ni zaželen.

**2** Prede se rodi odlok, *preden* dan mine kakor pleve, preden pride nad vas kruta Gospodova jeza, preden pride nad vas dan Gospodove jeze. **3** Iščite Gospoda, vvi vi krotki na zemlji, ki ste vršili njegovo sodbo, iščite pravičnost, iščite krotkost. Morda bo, da boste skriti na dan Gospodove jeze.

**4** Kajti Gaza bo zapusčena in Aškelón opustošenje. Ašdód bodo izgnali opoldan in Ekrón bo izkorenjen. **5** Gorje prebivalcem morske obale, narodu Keretéjcev! Gospodova beseda je zoper tebe, o Káana, dežela Filistejcev, celo uničil te bom, da tam ne bo nobenega prebivalca.

**6** Morska obala bodo pašniki *in* koče za pastirje in staje za trope. **7** Obala bo za preostanek Judove hiše. Pasli se bodo na njej. V aškelónskih hišah bodo zvečer legli, kajti Gospod, njihov Bog, jih bo obiskal in odvrnil njihovo ujetništvo.

**8** Slišal sem grajo Moába in zasramovanja Amónovih otrok, s katerimi so grajali moje ljudstvo in *se* poveličevali zoper njihovo mejo. **9** Zato *kakor* jaz živim,« govori Gospod nad bojevniki, Izraelov Bog: »Zagotovo bo Moáb kakor Sódoma in Amónovi otroci kakor Gomóra, *celó* gojenje kopriv in solne lame in nenehno opustošenje. Preostanek mojega ljudstva jih bo oplenil in preostanek mojega ljudstva jih bo vzel v last. **10** To bodo imeli zaradi njihovega ponosa, ker so grajali in se poveličali zoper ljudstvo Gospoda nad bojevniki. **11** Gospod jim **bo** strašen, kajti izstradal bo vse bogove zemlje in *Ijudje* ga bodo oboževali, vsak iz svojega kraja, *celó* vsi otoki pogonov.

**12** Tudi vi Etiopci *boste* umorjeni z mojim mečem. **13** Svojo roko bo iztegnil zoper sever in uničil Asirijo in Ninive bo naredil opustošenje *in* suho kakor divjina. **14** Tropi se bodo ulegli v njegovi sredi, vse živali narodov, tako kormoran kot bobnarica bosta prenočevala v njegovih zgornjih prekladah. *Njihov* glas bo prepeval na oknih, opustošenje **bo** na pragih, kajti odkril bo cedrovo oblogo. **15** To *je* veselje se mesto, ki je brezskrbno prebivalo, ki je v svojem srcu govorilo: »Jaz *sem* in poleg mene ni nikogar.« Kako je postal opustošenje, kraj za živali, da se uležejo v njem! Vsak, kdor gre mimo njega, ga bo izvzvagal *in* zamahnil s svojo roko.«

**3** Gorje tej, ki je umazana in oskrunjena, zatiralskemu mestu **3** [prestolnici Jeruzalem].<sup>2</sup> Ni ubogala glasu, ni sprejela grajanja, ni zaupala v Gospoda, ni se približala k svojemu Bogu.<sup>3</sup> Njeni princi znotraj

nje **so** rjoveči levi; njeni sodniki **so** večerni volkovi; kosti ne zgrizejo do naslednjega dne. <sup>4</sup>Njeni preroki **so** nepomembni **in** zahrbtne osebe, njeni duhovniki so oskrunili svetišče, postavi so storili nasilje. <sup>5</sup>Pravičen Gospod **je** v njeni sredi. Ne bo storil krivičnosti, vsako jutro svojo sodbo prinaša na svetlo, ne odpove. Toda krivičnik ne pozna sramu. <sup>6</sup>»Iztrebil sem narode; njihovi stolpi so zapuščeni, njihove ulice sem naredil opustošene, da nihče ne hodi mimo. Njihova mesta so uničena, tako da tam ni nobenega človeka, da tam ni nobenega prebivalca. <sup>7</sup>Rekel sem: ›Zagotovo se me boš bala, prejela boš poučevanje.‹ Tako njihova prebivališča ne bi smela biti iztrebljena, vendar sem jih kaznoval; vendar so vstali zgodaj **in** izpridili vsa svoja pocetja.

<sup>8</sup>Zatorej čakajte name,« govori Gospod, »do dneva, ko se dvignem k plenu, kajti moja odločitev **je**, da zberem narode, da lahko zberem kraljestva, da nanje izlijem svoje ogorčenje, **celo** vso svojo kruto jezo, kajti vsa zemlja bo požrta z ognjem moje ljubosumnosti. <sup>9</sup>Kajti takrat se bom obrnil k ljudstvu čistega jezika, da bodo lahko vsi klicali h Gospodovemu imenu, da mu soglasno služijo. <sup>10</sup>Iz druge strani reke Etiopije mi bodo moji slavilci, **celo** hčer mojih razkopljencev, prinesli mojo daritev. <sup>11</sup>Na tisti dan ne boš osramočena zaradi vseh svojih pocetij, s katerimi si se prekršila zoper mene, kajti takrat bom iz tvoje srede odvedel vse tiste, ki se veselijo v tvojem ponosu in ne boš več ošabna zaradi moje svete gore. <sup>12</sup>Prav tako bom v tvoji sredi pustil trpeče in ubogo ljudstvo in ti bodo zaupali v Gospodovo ime. <sup>13</sup>Izraelov preostanek ne bo počel krivičnosti niti govoril laži niti v njihovih ustih ne bo najden varljiv jezik, kajti pasli se bodo in se zleknili in nihče **jih** ne bo strašil.

<sup>14</sup>Prepevaj, o hči sionska; vzklikaj, o Izrael; bodi vesela in razveseljuj se z vsem srcem, o hči jeruzalemska. <sup>15</sup>Gospod je odvzel tvoje obsodbe, pregnal tvojega sovražnika. Izraelov kralj, **celo** Gospod, **je** v tvoji sredi. Nobenega zla ne boš več videla. <sup>16</sup>Na tisti dan bo **[prestolnici]** Jeruzalem rečeno: ›Ne boj se.‹ **in** Sionu: ›Ne dopusti, da bi bile tvoje roke mlahave.‹ <sup>17</sup>Gospod, tvoj Bog, v tvoji sredi **je** mogočen. Rešil bo, z radostjo se bo veselil nad teboj, počival bo v svoji ljubezni, nad teboj se bo veselil s prepevanjem. <sup>18</sup>Zbral bom **tiste, ki** žalujejo po slovesnem zboru, **ki** so iz tebe, **katerim je bila** ta sramota breme. <sup>19</sup>Glej, ob tistem času bom odstranil vse tiste, ki te stiskajo in rešil bom tisto, kar šepa in zbral tisto, kar je bilo izgnano in dal jim bom hvalo in sloves v vsaki deželi, kjer so bili osramočeni. <sup>20</sup>Ob tistem času vas bom **ponovno** privedel, celo v času, ko vas zberem, kajti naredil vas bom za ime in hvalo med vsemi narodi zemlje, ko pred vašimi očmi obrnem vaše ujetništvo nazaj,« govori Gospod.«

her judges *are* evening wolves; they gnaw not the bones till the morrow.

<sup>4</sup>Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. <sup>5</sup>The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame. <sup>6</sup>I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. <sup>7</sup>I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

<sup>8</sup>¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, **even** all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

<sup>9</sup>For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. <sup>10</sup>From beyond the rivers of Ethiopia my suppliants, **even** the daughter of my dispersed, shall bring mine offering. <sup>11</sup>In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. <sup>12</sup>I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. <sup>13</sup>The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

<sup>14</sup>¶ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. <sup>15</sup>The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, **even** the LORD, *is* in the midst of thee: thou shalt not see evil any more. <sup>16</sup>In that day it shall be said to Jerusalem, Fear thou not: **and to** Zion, Let not thine hands be slack. <sup>17</sup>The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. <sup>18</sup>I will gather *them* that are sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden. <sup>19</sup>Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. <sup>20</sup>At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

# Haggai

**1** In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying.<sup>2</sup> Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.<sup>3</sup> Then came the word of the LORD by Haggai the prophet, saying,<sup>4</sup> Is it time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?<sup>5</sup> Now therefore thus saith the LORD of hosts; Consider your ways.<sup>6</sup> Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

<sup>7</sup> ¶ Thus saith the LORD of hosts; Consider your ways.<sup>8</sup> Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.<sup>9</sup> Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.<sup>10</sup> Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.<sup>11</sup> And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

<sup>12</sup> ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.<sup>13</sup> Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I *am* with you, saith the LORD.<sup>14</sup> And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,<sup>15</sup> In the four and twentieth day of the sixth month, in the second year of Darius the king.

**2** In the seventh **month**, in the one and twentieth **day** of the month, came the word of the LORD by the prophet Haggai, saying,<sup>1</sup> Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,<sup>2</sup> Who is left among you that saw this house in her first glory? and how do ye see it now? is *it* not in your eyes in comparison of it as nothing?<sup>3</sup> Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:<sup>4</sup> According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.<sup>5</sup> For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*;<sup>6</sup> And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.<sup>7</sup> The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.<sup>8</sup> The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

<sup>10</sup> ¶ In the four and twentieth **day** of the ninth **month**, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,<sup>11</sup> Thus saith the LORD of hosts; Ask now the priests **concerning** the law, saying,<sup>12</sup> If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.<sup>13</sup> Then said Haggai, If **one that is** unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.<sup>14</sup> Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.<sup>15</sup> And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:<sup>16</sup> Since those **days** were, when **one** came to an heap of twenty **measures**, there were **but** ten: when **one** came to the pressfat for to draw out fifty **vessels** out of the press, there were **but** twenty.<sup>17</sup> I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye **turned** not to me, saith the LORD.<sup>18</sup> Consider now from this day and upward, from the four and twentieth day of the ninth **month**, even from the day that the foundation of the LORD's temple was laid, consider **it**.<sup>19</sup> Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless **you**.

<sup>20</sup> ¶ And again the word of the LORD came unto Haggai in the four and twentieth **day** of the month, saying,<sup>21</sup> Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;<sup>22</sup> And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them;

# Agej

**1** V drugem letu kralja Dareja, v šestem mesecu, na prvi dan meseca, je prišla Gospodova beseda po preroku Ageju k Zerubabélu, Šealtiélovemu sinu, voditelju Juda in k Ješú, Jocadákovemu sinu, velikemu duhovniku, rekoč:<sup>2</sup> »Tako govori Gospod nad bojevniki, rekoč: ›To ljudstvo pravi: ›Čas ni prišel, čas, da bi bila zgrajena Gospodova hiša.‹<sup>3</sup> Potem je prišla Gospodova beseda po preroku Ageju, rekoč:<sup>4</sup> Ali je čas za vas, o vi, da prebivate v svojih obitih hišah, ta hiša pa leži zapuščena?<sup>5</sup> Zdaj torej tako govori Gospod nad bojevniki: ›Preudarite svoje poti.‹<sup>6</sup> Mnogo ste sejali, prinesli pa malo; jedli ste, toda nimate dovolj; pijete, toda niste nasičeni s pijačo; oblačite se, toda nihče ni ogret; in tisti, ki zasluži plačila, zasluži plačila, da **jih daje** v torbo z luknjami.«

<sup>7</sup> Tako govori Gospod nad bojevniki: ›Preudarite svoje poti.<sup>8</sup> Poidite gor na goro, pripeljite les, zgradite hišo in razveseljeval se bom v njej in jaz bom proslavljen,« govori Gospod.<sup>9</sup> Precej ste iskali in glejte, **postalo je** malo; in ko ste **to** prinesli domov, sem pihnil na to. Zakaj?<sup>10</sup> govori Gospod nad bojevniki, ›Zaradi moje hiše, ki **je** opustošena, vi pa tečete vsakdo za svojo lastno hišo.<sup>11</sup> Zatorej je nebo nad vami zadržano pred roso in zemlja je zadržana **pred** njenim sadom.<sup>12</sup> In jaz sem poklical sušo na deželo, na gore, na žito, na novo vino, na olje in na **to**, kar prinašajo tla, na ljudi, na živino in na ves trud rok.«

<sup>12</sup> Potem sta Zerubabél, Šealtiélov sin in Ješúa, Jocadákov sin, veliki duhovnik, z vsem preostankom ljudstva, ubogala glas Gospoda, svojega Boga in besede preroka Ageja, kakor mu jih je poslal Gospod, njihov Bog in ljudstvo se je balo pred Gospodom.<sup>13</sup> Potem je spregovoril Agej, Gospodov poslanec v Gospodovi poslanici ljudstvu, rekoč: ›Jaz **sem** z vami,« govori Gospod.<sup>14</sup> In Gospod je razynel duha Zerubabéla, Šealtiélovega sina, voditelja Judeje in duha Ješúa, Jocadákovega sina, velikega duhovnika in duha vsega preostanka ljudstva in prišli so in delali v hiši Gospoda nad bojevniki, svojega Boga,<sup>15</sup> v štiriindvajsetem dnevu šestega meseca, v drugem letu kralja Dareja.

**2** V sedmem **mesecu**, na enaindvajseti **dan** meseca, je prišla Gospodova beseda po preroku Ageju, rekoč:<sup>2</sup> »Govori sedaj Zerubabélu, Šealtiélovemu sinu, voditelju Judeje in Ješúa, Jocadákovemu sinu, velikemu duhovniku in preostanku ljudstva, rekoč:<sup>3</sup> ›Kdo **je** preostal med vami, ki je to hišo videl v njeni prvi slavi? In kakšno jo vidite sedaj? **Mar ni to** v vaših očeh v primerjavi z njo kakor nič?<sup>4</sup> Vendar bodi sedaj močan, o Zerubabél,« govori Gospod »in bodi močan, o Ješúa, Jocadákov sin, veliki duhovnik in bodi močno, vse ljudstvo dežele,« govori Gospod »in delajte, kajti jaz **sem** z vami,« govori Gospod nad bojevniki.<sup>5</sup> **Glede na** besedo, s katero sem se zavezal z vami, ko ste prišli iz Egipta, tako moj duh ostaja med vami. Ne bojte se.<sup>6</sup> Kajti tako govori Gospod nad bojevniki: ›Še enkrat, to **je** kratek čas in stresel bom nebo, zemljo, morje in kopno **zemljo**<sup>7</sup> in stresel bom vse narode in želja vseh narodov po prišla in to hišo bom napolnil s slavo,« govori Gospod nad bojevniki.<sup>8</sup> ›Moje **je** srebro in moje **je** zlato,« govori Gospod nad bojevniki.<sup>9</sup> Slava te poslednje hiše bo večja kakor prejšnje,« govori Gospod nad bojevniki, »in na tem kraju bom dal mir,« govori Gospod nad bojevniki.«

<sup>10</sup> Na štiriindvajseti **dan** devetega **meseca**, v drugem letu Dareja, je prišla Gospodova beseda po preroku Ageju, rekoč:<sup>11</sup> »Tako govori Gospod nad bojevniki: ›Vprašaj torej duhovnike **glede** postave, rekoč:<sup>12</sup> ›Ce nekdo nosi sveto meso v krajcu svoje obleke in se s krajcem svojega oblačila dotakne kruha ali juhe ali vina ali olja ali katerekoli hrane, ali bo ta postala sveta?« Duhovniki so odgovorili in rekli: »Ne.«<sup>13</sup> Potem je Agej rekel: »Če se **nekdo, ki je** nečist s truplom, dotakne karkoli od tega ali bo to nečisto?« Duhovniki so odgovorili in rekli: »To bo nečisto.«<sup>14</sup> Potem je Agej odgovoril in rekel: »Takšno **je** to ljudstvo in takšen **je** ta narod pred meno,« govori Gospod, »in takšno **je** vsako delo njihovih rok; in to, kar tam darujejo, **je** nečisto.<sup>15</sup> In sedaj, prosim vas, preudarite od tega dne in naprej, od preden je bil kamen položen na kamen v Gospodovem templju.<sup>16</sup> Odkar so bili tisti **dnevi**, ko je **nekdo** prišel h kupu dvajsetih **mer**, jih je bilo tam **samo** deset. Ko je **nekdo** prišel, da iz stiskalnice zajame petdeset **posod**, jih je bilo tam **samo** dvajset. <sup>17</sup> Udaril sem vas s kvarjenjem in s plesnijo in s točo v vseh naporih vaših rok, vendar se niste **obrnili** k meni,« govori Gospod.<sup>18</sup> Preudarite torej od tega dne in naprej, od štiriindvajsetega dne devetega **meseca**, **celo** od dneva, ko je bil položen temelj Gospodovega templja, preudarite **to**.<sup>19</sup> Je seme še v skedenju? Da, do tega trenutka trta, figovo drevo, granatno jabolko in oljka še niso obrodila. Od tega dne **vas** bom blagoslavljal.«

<sup>20</sup> Ponovno je prišla Gospodova beseda k Ageju, v štiriindvajsetem **dnevu** meseca, rekoč:<sup>21</sup> »Govori Zerubabélu, voditelju Juda, rekoč: ›Stresel bom nebo in zemljo<sup>22</sup> in prevrnil bom prestol kraljestev in uničil bom moč poganskih kraljestev in prevrnil bom bojne vozove in tiste, ki se peljejo na njih, in konji in njihovi jezdeci bodo padli,

vsak pod mečem svojega brata.<sup>23</sup> Na tisti dan,« govori Gospod nad bojevniki, »te bom vzel, o Zerubabél, moj služabnik, Šealtiélov sin,« govori Gospod »in te naredil kakor pečat, kajti tebe sem izbral,« govori Gospod nad bojevniki. and the horses and their riders shall come down, every one by the sword of his brother.<sup>23</sup> In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

# Zechariah

**1** In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, <sup>2</sup>The LORD hath been sore displeased with your fathers. <sup>3</sup>Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. <sup>4</sup>Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD. <sup>5</sup>Your fathers, where are they? and the prophets, do they live for ever? <sup>6</sup>But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

<sup>7</sup> ¶ Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, <sup>8</sup>I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. <sup>9</sup>Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. <sup>10</sup>And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth. <sup>11</sup>And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

<sup>12</sup> ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? <sup>13</sup>And the LORD answered the angel that talked with me with good words and comfortable words. <sup>14</sup>So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. <sup>15</sup>And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. <sup>16</sup>Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. <sup>17</sup>Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

<sup>18</sup> ¶ Then lifted I up mine eyes, and saw, and behold four horns. <sup>19</sup>And I said unto the angel that talked with me, What are these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. <sup>20</sup>And the LORD shewed me four carpenters. <sup>21</sup>Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

**2** I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. <sup>2</sup>Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. <sup>3</sup>And, behold, the angel that talked with me went forth, and another angel went out to meet him, <sup>4</sup>And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: <sup>5</sup>For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

<sup>6</sup> ¶ Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. <sup>7</sup>Deliver thyself, O Zion, that dwellest with the daughter of Babylon. <sup>8</sup>For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. <sup>9</sup>For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

<sup>10</sup> ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. <sup>11</sup>And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. <sup>12</sup>And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. <sup>13</sup>Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

**3** And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. <sup>2</sup>And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? <sup>3</sup>Now Joshua was clothed with filthy garments, and stood before the angel. <sup>4</sup>And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have

# Zaharija

**1** V osmem mesecu, v drugem letu Dareja, je prišla Gospodova beseda Zahariju, Berehjájevemu sinu, Idójevemu sinu, preroku, rekoč: <sup>2</sup> »Gospod je bil ogorčeno nezadovoljen z vašimi očeti. <sup>3</sup>Zato jim reci: ›Tako govori Gospod nad bojevniki: Obrnite se k meni,‹ govori Gospod nad bojevniki. <sup>4</sup>Ne bodite kakor vaši očetje, h katerim so kliali prejšnji preroki, rekoč: ›Tako govori Gospod nad bojevniki: Obrnite se sedaj iz svojih zlih poti in od svojih zlih početij, toda niso poslušali niti mi niso prisluhnili,‹ govori Gospod. <sup>5</sup>Vaši očetje, kje so? In preroki, mar večno živijo? <sup>6</sup>Toda mar se moje besede in moji zakoni, ki sem jih zapovedal svojim služabnikom prerokom niso prijeli vaših očetov? In pokesali so se ter rekli: ›Kakor nam je Gospod nad bojevniki misil storiti, glede na naše poti in glede na naša početja, tako je postopal z nami.«

<sup>7</sup> Na štiriindvajseti dan enajstega meseca, ki je mesec šebát, v drugem letu kralja Dareja, je prišla Gospodova beseda Zahariju, Berehjájevemu sinu, Idójevemu sinu, preroku, rekoč: <sup>8</sup> »Videl sem ponoči in glej moža, jahajočega na rdečem konju in stal je med mirtinimi drevesi, ki so bila na dnu in za njimi so bili rdeči konji, lisasti in beli.« <sup>9</sup>Potem sem rekel: »O moj gospod, kdo so ti?« Angel, ki je govoril z menoj, mi je rekel: »Pokazal ti bom kdo so ti.« <sup>10</sup>Mož, ki je stal med mirtinimi drevesi, je odgovoril in rekel: »To so tisti, katere je Gospod poslal, da hodijo sem ter tja po zemlji.« <sup>11</sup>Odgovorili so Gospodovemu angelu, ki je stal med mirtinimi drevesi in rekli: »Hodili smo sem ter tja po zemlji in glej, vsa zemlja mirno sedi in je pri počitku.«

<sup>12</sup> Potem je Gospodov angel odgovoril in rekel: »O Gospod nad bojevniki, doklej ne boš imel usmiljenja nad Jeruzalemom in nad Judovimi mesti, zoper katere si imel ogorčenje teh sedemdeset let?«

<sup>13</sup> Gospod je odgovoril angelu, ki je govoril z menoj, z dobrimi besedami in tolazilnimi besedami. <sup>14</sup>Tako mi je angel, ki je govoril z menoj, rekel: »Kliči, rekoč: ›Tako govori Gospod nad bojevniki: Ljubosumem sem zaradi Jeruzalema in zaradi Siona z velikim ljubosumjem. <sup>15</sup>Silno sem ogorčeno nezadovoljen s pogani, ki so oholi, kajti bil sem le malo nezadovoljen, oni pa so pomagali, da je stiska napredovala.« <sup>16</sup>Zato tako govori Gospod: »Z usmiljenji sem se vrnil k Jeruzalemu. Moja hiša bo zgrajena v njem,« govori Gospod nad bojevniki »in [Merilna] vrvica bo raztegnjena nad Jeruzalemom. <sup>17</sup>Še kliči, rekoč: ›Tako govori Gospod nad bojevniki: ›Moja mesta bodo prek blaginje še razširjena naokoli, in Gospod bo še potolažil Sion in bo še izbral Jeruzalem.«

<sup>18</sup> Potem sem povzdignil svoje oči in videl in glej, širje rogori. <sup>19</sup>Rekel sem angelu, ki je govoril z menoj: »Kaj so tile?« Odgovoril mi je: »Ti so rogori, ki so razkropili Juda, Izraela in Jeruzalem. <sup>20</sup>Gospod mi je pokazal štiri tesarje. <sup>21</sup>Potem sem rekel: »Kaj so ti prišli delat?« Spregovoril je, rekoč: »Ti so rogori, ki so razkropili Juda, tako da noben človek ni vzdignil svoje glave, toda prišli so, da jih prestrašijo, da odbitijo rogove poganov, ki so svoje rogove povzdignili nad Judovo deželo, da jo razkropijo.«

**2** Ponovno sem povzdignil svoje oči in pogledal in glej, mož z merilno vrvico v svoji roki. <sup>2</sup>Potem sem rekel: »Kam greš?« Rekel mi je: »Da izmerim Jeruzalem, da vidim kakšna je njegova širina in kakšna je njegova dolžina.« <sup>3</sup>Glej, angel, ki je govoril z menoj, je šel naprej in drug angel je odšel ven, da ga sreča <sup>4</sup>ter mu rekel: »Teci, govori temu mladeniču, rekoč: ›[Prestolnica]Jeruzalem bo naseljena kakor mesta brez zidov, zaradi množice ljudi in živine v njej.« <sup>5</sup>Kajti jaz,« govori Gospod, »ji bom ognjen zid vsenaokrog in bom slava v njeni sredi.

<sup>6</sup>Hej, hej, pridite in pobegnite iz severne dežele,« govori Gospod, »kajti razkropil sem vas naokrog kakor štiri vetrove neba,« govori Gospod. <sup>7</sup>»Osvobodi se, o Sion, ki prebivaš z babilonsko hčerjo.« <sup>8</sup>Kajti tako govori Gospod nad bojevniki: »Za slavo me je poslal k narodom, ki so vas plenili. Kajti kdor se dotakne vas, se dotakne punčice njegovega očesa. <sup>9</sup>Kajti glej, svojo roko bom stresel nad njimi in postali bodo plen svojim služabnikom in vedeli boste, da me je poslal Gospod nad bojevniki.

<sup>10</sup>Prepevaj in razveseljuj se, o hči sionska, kajti glej, prihajam in prebival bom v tvoji sredi,« govori Gospod. <sup>11</sup>»Na tisti dan bodo številni narodi pridruženi h Gospodu in bodo moje ljudstvo in jaz bom prebival v tvoji sredi in vedela boš, da me je Gospod nad bojevniki poslal k tebi. <sup>12</sup>Gospod bo podedoval Juda in njegov delež v sveti deželi in ponovno bo izbral Jeruzalem. <sup>13</sup>Molči, o vse meso, pred Gospodom, kajti vzdignjen je iz svojega svetega prebivališča.«

**3** Pokazal mi je Ješúa, velikega duhovnika, stati pred Gospodovim angelom in Satana, stojecega na njegovi desnici, da se mu upira. <sup>2</sup>Gospod je rekel Satanu: »Gospod te ošteti, o Satan. Celó Gospod, ki je izbral Jeruzalem, naj te ošteti. **Mar** ni to ogorek, potegnj iz ognja?« <sup>3</sup>Torej Ješúa je bil oblečen v umazane obleke in stal pred angelom. <sup>4</sup>Odgovoril je in spregovoril tistim, ki so stali pred njim, rekoč: »Odvzemite umazane obleke z njega.« Rekel mu je: »Glej, tvoji

krivičnosti sem velel, da gre od tebe in oblekel te bom z zamenjavo oblačil.«<sup>5</sup> Rekel sem: »Naj na njegovo glavo postavijo lep turban.« Tako so na njegovo glavo postavili lep turban in ga oblekli z oblekami. In Gospodov angel je stal poleg. <sup>6</sup> Gospodov angel je izpričal Ješū, rekoč: <sup>7</sup> »Tako govori Gospod nad bojevniki: «Ce se boš ravnal po mojih potekh in ce se boš držal moje zadolžitve, potem boš sodil tudi mojo hišo in se boš držal mojih dvorov in dal ti bom prostore za hojo med tistimi, ki stojijo poleg.

<sup>8</sup> Poslušaj sedaj, o Ješū, veliki duhovnik, ti in tvoji tovariši, ki sedijo pred teboj, kajti oni so ljudje čudjenja. Kajti, glej, privedel bom svojega služabnika MLADIKO. <sup>9</sup> Kajti poglej, kamen, ki sem ga položil pred Ješū. Na enem kamnu **bo** sedem oči. Glej, vrezal bom graviranje le-tega,« govori Gospod nad bojevniki »in krivičnost te dežele bom odstranil v enem dnevu. <sup>10</sup> Na ta dan,« govori Gospod nad bojevniki, »boste vabili vsakdo svojega soseda pod trto in pod figovo drevo.«

**4** Angel, ki je govoril z menoj, je ponovno prišel in me prebudil, kakor človeka, ki je prebujen iz svojega spanja <sup>2</sup> ter mi rekел: »Kaj vidiš?« Rekel sem: »Pogledal sem in glej, svečnik, ves iz zlata, s skledico na njegovem vrhu in njegovih sedem svetilk na njem in sedem cevki k sedmim svetilkam, ki so na njegovem vrhu. <sup>3</sup> In ob njem dve oljki, eno na desni **strani** skledice in drugo na njeni levi **strani**.« <sup>4</sup> Tako sem odgovoril in spregovoril angelu, ki je govoril z menoj, rekoč: »Kaj so ti, moj gospod?« <sup>5</sup> Potem je angel, ki je govoril z menoj, odgovoril in mi rekel: »Ali ne veš kaj so ti?« Rekel sem: »Ne, moj gospod.« <sup>6</sup> Potem je odgovoril in mi spregovoril, rekoč: »To je beseda od Gospoda Zerubabélu, rekoč: »Ne z močjo niti ne z oblastjo, temveč z mojim duhom,«<sup>7</sup> govori Gospod nad bojevniki. <sup>7</sup> Kdo si ti, o velika gora? Pred Zerubabéлом **boš postala** ravnina in on bo privedel **njen** zaključni kamen z vriskanjem, **klicoč**: »Milost, milost njemu.« <sup>8</sup> Poleg tega je prišla k meni Gospodova beseda, rekoč: <sup>9</sup> »Zerubabélove roke so položile temelj tej hiši. Njegove roke jo bodo tudi dokončale in vedel boš, da me je k vam poslal Gospod nad bojevniki. <sup>10</sup> Kajti kdo je preziral dan majhnih stvari? Kajti razveseljevali se bodo in videli grezilo v roki Zerubabéla s tistimi sedmimi. Te so Gospodove oči, ki tečejo sem ter tja po celotni zemlji.«

<sup>11</sup> Potem sem odgovoril in mu rekel: »Kaj sta ti dve oljki na desni **strani** svečnika in na njegovi levi **strani**?« <sup>12</sup> Ponovno sem odgovoril in mu rekel: »Kaj sta ti dve oljkini mladiki, ki skozi dve zlati cevki praznita zlato **olje** iz njiju.« <sup>13</sup> Odgovoril mi je in rekel: »Ne veš kaj sta le-ti? Rekel sem: »Ne, moj gospod.« <sup>14</sup> Potem je rekel: »To sta dva maziljenca, ki stojita pri Gospodu celotne zemlje.«

**5** Potem sem se obrnil, povzdignil svoje oči, pogledal in zagledal leteči zvitek. <sup>2</sup> Rekel mi je: »Kaj vidiš?« Odgovoril sem: »Vidim leteči zvitek. Njegova dolžina je dvajset komolcev in njegova širina deset komolcev.« <sup>3</sup> Potem mi je rekel: »To je preklestvo, ki gre naprej preko obličja celotne zemlje, kajti vsak, kdor krade, bo pokončan **kakor** na tej strani, glede na to; in vsak, kdor prisega, bo pokončan **kakor** na tisti strani, glede na to.« <sup>4</sup> Privedel ga bom naprej,« govori Gospod nad bojevniki »in ta bo vstopil v hišo tatu in v hišo tistega, ki krivo prisega pri mojem imenu. In ta bo ostal v sredi njegove hiše in použil jo bo z njenim lesom in njenimi kamni.«

<sup>5</sup> Potem je angel, ki je govoril z menoj, odšel naprej in mi rekel: »Dvigni sedaj svoje oči in poglej kaj je to, kar gre naprej.« <sup>6</sup> Rekel sem: »Kaj je to?« Rekel mi je: »To je šcaf, ki gre naprej.« Poleg tega je rekel: »To je njihov videz po vsej zemlji.« <sup>7</sup> Glej, tam je bil dvignjen talent iz svincina in to je ženska, ki sedi na sredi škafa. <sup>8</sup> Rekel mi je: »To je zlobnost.« In vrgel jo je na sredo škafa in svinčeno utež je vrgel na njegovo odprtino. <sup>9</sup> Potem sem povzdignil svoje oči in pogledal in glej, tam sta prišli ven dve ženski in veter **je bil** v njunih perutih, kajti peruti sta imeli podobni perutim štorklje in šcaf sta dvignili med zemljino in nebo. <sup>10</sup> Potem sem rekel angelu, ki je govoril z menoj: »Kam ti [dve] nosita šcaf?« <sup>11</sup> Rekel mi je: »Da mu zgradijo hišo v deželi Šinár. In ta bo utrjena in tam ga postavita na njegov lasten temelj.«

**6** Obrnil sem se, povzdignil svoje oči, pogledal in glej, prišli so štirje vozovi izmed dveh gora in gori **sta bili** gori iz brona. <sup>2</sup> Pri prvem vozu **so bili** rdeči konji, pri drugem vozu črni konji, <sup>3</sup> pri tretjem vozu beli konji in pri četrtem vozu osivelci in rjavci konji. <sup>4</sup> Potem sem odgovoril in rekel angelu, ki je govoril z menoj: »Kaj so ti, moj gospod?« <sup>5</sup> Angel je odgovoril in mi rekel: »To so štirje nebeski duhovi, ki gredo naprej, [**potem ko so stali**] pred Gospodom vse zemlje.« <sup>6</sup> Črni konji, ki so pri njem, gredo v severno deželo. Beli gredo za njimi in osivelci gredo proti južni deželi. <sup>7</sup> Rjavci pa so šli naprej in iskali, da bi lahko hodili sem ter tja po zemlji. Rekel mi je: »Pojdite od tod, hodite sem ter tja po zemlji.« Tako so hodili sem ter tja po zemlji. <sup>8</sup> Potem mi je zaklical in mi spregovoril, rekoč: »Poglej, ti, ki gredo proti severni deželi, so utišali mojega duha v severni deželi.«

caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. <sup>5</sup> And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. <sup>6</sup> And the angel of the LORD protested unto Joshua, saying, <sup>7</sup> Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

<sup>8</sup> Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they **are** men wondered at: for, behold, I will bring forth my servant the BRANCH. <sup>9</sup> For behold the stone that I have laid before Joshua; upon one stone **shall be** seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. <sup>10</sup> In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

**4** And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, <sup>2</sup> And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all **of** gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which **are** upon the top thereof: <sup>3</sup> And two olive trees by it, one upon the right **side** of the bowl, and the other upon the left **side** thereof. <sup>4</sup> So I answered and spake to the angel that talked with me, saying, What **are** these, my lord? <sup>5</sup> Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. <sup>6</sup> Then he answered and spake unto me, saying, This **is** the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. <sup>7</sup> Who **art** thou, O great mountain? before Zerubbabel **thou shalt become a plain**: and he shall bring forth the headstone **thereof with shoutings, crying, Grace, grace unto it.** <sup>8</sup> Moreover the word of the LORD came unto me, saying, <sup>9</sup> The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. <sup>10</sup> For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel **with those seven;** they **are** the eyes of the LORD, which run to and fro through the whole earth.

<sup>11</sup> ¶ Then answered I, and said unto him, What **are** these two olive trees upon the right **side** of the candlestick and upon the left **side** thereof? <sup>12</sup> And I answered again, and said unto him, What **be these** two olive branches which through the two golden pipes empty the golden **oil** out of themselves? <sup>13</sup> And he answered me and said, Knowest thou not what these **be**? And I said, No, my lord. <sup>14</sup> Then said he, These **are** the two anointed ones, that stand by the Lord of the whole earth.

**5** Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. <sup>2</sup> And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof **is** twenty cubits, and the breadth thereof ten cubits. <sup>3</sup> Then said he unto me, This **is** the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off **as** on this side according to it; and every one that sweareth shall be cut off **as** on that side according to it. <sup>4</sup> I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

<sup>5</sup> ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what **is** this that goeth forth. <sup>6</sup> And I said, What **is** it? And he said, This **is** an ephah that goeth forth. He said moreover, This **is** their resemblance through all the earth. <sup>7</sup> And, behold, there was lifted up a talent of lead: and this **is** a woman that sitteth in the midst of the ephah. <sup>8</sup> And he said, This **is** wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. <sup>9</sup> Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind **was** in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. <sup>10</sup> Then said I to the angel that talked with me, Whither do these bear the ephah? <sup>11</sup> And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

**6** And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains **were** mountains of brass. <sup>2</sup> In the first chariot **were** red horses; and in the second chariot black horses; <sup>3</sup> And in the third chariot white horses; and in the fourth chariot grisled and bay horses. <sup>4</sup> Then I answered and said unto the angel that talked with me, What **are** these, my lord? <sup>5</sup> And the angel answered and said unto me, These **are** the four spirits of the heavens, which go forth from standing before the Lord of all the earth. <sup>6</sup> The black horses which **are** therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. <sup>7</sup> And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. <sup>8</sup> Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

<sup>9</sup> ¶ And the word of the LORD came unto me, saying, <sup>10</sup> Take of **them of** the captivity, **even** of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; <sup>11</sup> Then take silver and gold, and make crowns, and set **them** upon the head of Joshua the son of Josedech, the high priest; <sup>12</sup> And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name **is** The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: <sup>13</sup> Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. <sup>14</sup> And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. <sup>15</sup> And they **that are** far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

**7** And it came to pass in the fourth year of king Darius, **that** the word of the LORD came unto Zechariah in the fourth **day** of the ninth month, **even** in Chisleu; <sup>2</sup> When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD, <sup>3</sup> And to speak unto the priests which **were** in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

<sup>4</sup> ¶ Then came the word of the LORD of hosts unto me, saying, <sup>5</sup> Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh **month**, even those seventy years, did ye at all fast unto me, **even** to me? <sup>6</sup> And when ye did eat, and when ye did drink, did not ye eat **for yourselves**, and drink **for yourselves**? <sup>7</sup> Should ye not **hear** the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when **men** inhabited the south and the plain?

<sup>8</sup> ¶ And the word of the LORD came unto Zechariah, saying, <sup>9</sup> Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: <sup>10</sup> And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. <sup>11</sup> But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. <sup>12</sup> Yea, they made their hearts **as** an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. <sup>13</sup> Therefore it is come to pass, **that** as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: <sup>14</sup> But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

**8** Again the word of the LORD of hosts came **to me**, saying, <sup>2</sup> Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. <sup>3</sup> Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. <sup>4</sup> Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. <sup>5</sup> And the streets of the city shall be full of boys and girls playing in the streets thereof. <sup>6</sup> Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. <sup>7</sup> Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; <sup>8</sup> And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

<sup>9</sup> ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which **were** in the day **that** the foundation of the house of the LORD of hosts was laid, that the temple might be built. <sup>10</sup> For before these days there was no hire for man, nor any hire for beast; neither **was there any** peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. <sup>11</sup> But now I **will not be** unto the residue of this people as in the former days, saith the LORD of hosts. <sup>12</sup> For the seed **shall be** prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these **things**. <sup>13</sup> And it shall come to pass, **that** as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, **but let** your hands be strong. <sup>14</sup> For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: <sup>15</sup> So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

<sup>16</sup> ¶ These **are** the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

<sup>9</sup> K meni je prišla Gospodova beseda, rekoč: <sup>10</sup> »Vzemi od **teh iz** ujetništva, **torej** od Heldája, od Tobija in od Jedajája, ki so prišli iz Babilona in pridi isti dan in pojdi v hišo Cefanjájevega sina Jošija. <sup>11</sup> Potem vzemi srebro in zlato in naredi krone in **jih** postavi na glavo Ješúa, Jocadákovega sina, velikega duhovnika <sup>12</sup> in mu spregovori, rekoč: »Tako govori Gospod nad bojevniki, rekoč: »Glej, mož, katerega ime je MLADIKA; in rastel bo iz svojega kraja in zgradil bo Gospodov tempelj. <sup>13</sup> Celo on bo zgradil Gospodov tempelj in nosil bo slavo in sedel bo in vladal na svojem prestolu in bo duhovnik na svojem prestolu in namera miru bo med obema.« <sup>14</sup> Krone bodo Helému, Tobiju, Jedajáju in Cefanjájemu sinu Henu v spomin, v Gospodovem templju. <sup>15</sup> Tisti, **ki so** daleč proč, bodo prišli in gradili v Gospodovem templju in vedeli boste, da me je Gospod nad bojevniki poslal k vam. In **to** se bo zgodilo, če boste marljivo ubogali glas Gospoda, svojega Boga.

**7** Priprnilo se je v četrtem letu kralja Dareja, **da** je Gospodova beseda prišla Zahariju na četrti **dan** devetega meseca, **torej** v kislévu, <sup>2</sup> ko so poslali v Božjo hišo Sarécerja in Regem Meleha in njune može, da molijo pred Gospodom <sup>3</sup> **in** da govorijo duhovnikom, ki **so bili** v hiši Gospoda nad bojevniki in prerokom, rekoč: »Ali naj bi jokal v petem mesecu in se zadrževal, kot sem to počel ta mnoga leta?«

<sup>4</sup> Potem je prišla k meni beseda Gospoda nad bojevniki, rekoč: <sup>5</sup> »Govori vsemu ljudstvu dežele in duhovnikom, rekoč: »Ko ste se postili in žalovali v petem in sedmem **mesecu**, celo teh sedemdeset let, ali ste se sploh postili meni, **celó zame**? <sup>6</sup> In ko ste jedli in ko ste pili, mar niste jedli **zase** in pili **zase**? <sup>7</sup> Mar naj ne **bi slišali** besed, ki jih je Gospod kljal po prejšnjih prerokih, ko je bil Jeruzalem naseljen in v uspevanju in njegova mesta okoli njega, ko so **ljudje** naseljevali jug in ravnino?«

<sup>8</sup> Gospodova beseda je prišla Zahariju, rekoč: <sup>9</sup> »Tako govori Gospod nad bojevniki, rekoč: »Izvajajte resnično sodbo in izkazujte usmiljenje in sočutja vsakdo svojemu bratu, <sup>10</sup> in ne stiskajte vdove, niti osirotelega, niti tuja, niti revnega, in naj si nihče izmed vas v svojem srcu ne domišlja zla zoper svojega brata. <sup>11</sup> Toda zavrnili so, da bi prisluhnili in odmaknili so ramo in si zamašili svoja ušesa, da ne bi slišali. <sup>12</sup> Da, svoja srca so naredili **kakor** diamantni kamen, da ne bi slišali postave in besed, katere je Gospod nad bojevniki poslal po svojem duhu po prejšnjih prerokih, zato je prišel velik bes od Gospoda nad bojevniki. <sup>13</sup> Zato se je zgodilo, **da** kakor je on kljal in niso hoteli slišati, tako so kljali in nisem hoteli slišati,« govori Gospod nad bojevniki, <sup>14</sup> »temveč sem jih z vrtinčastim vetrom razkropil med vse narode, katere niso poznali. Tako je bila dežela za njimi zapuščena, da noben človek ni šel skoznjo niti se ni vrnil, kajti prijetno deželo so spremenili in opustošeno.«

**8** Ponovno je prišla **k meni** beseda Gospoda nad bojevniki, rekoč: <sup>2</sup> »Tako govori Gospod nad bojevniki: »Z velikim ljubosumjem sem bil ljubosumen zaradi Šiona in zaradi njega sem bil ljubosumen s silno razjarjenostjo.« <sup>3</sup> Tako govori Gospod: »Vrnem se k Sionu in prebival bom v sredi Jeruzalema in Jeruzalem bo imenovan mesto resnice in gora Gospoda nad bojevniki sveta gora.« <sup>4</sup> Tako govori Gospod nad bojevniki: »Še bodo starci in starke prebivali na ulicah Jeruzalema in vsak mož s svojo palico v svoji roki zaradi visoke starosti. <sup>5</sup> Ulice mesta bodo polne fantov in deklet, ki se bodo igrali na ulicah le-tega.« <sup>6</sup> Tako govori Gospod nad bojevniki: »Če je to čudovito v očeh preostanka tega ljudstva v tistih dneh, mar ne bi bilo čudovito tudi v mojih očeh?« govori Gospod nad bojevniki. <sup>7</sup> Tako govori Gospod nad bojevniki: »Glej, rešil bom svoje ljudstvo iz vzhodne dežele in iz zahodne dežele, <sup>8</sup> in privadel jih bom in prebivali bodo v sredi Jeruzalema. In oni bodo moje ljudstvo in jaz bom njihov Bog v resnici in v pravičnosti.«

<sup>9</sup> Tako govori Gospod nad bojevniki: »Naj bodo vaše roke močne, vi, ki v teh dneh slišite te besede po ustih prerokov, ki **so bili** na dan, **ko** je bil položen temelj hiše Gospoda nad bojevniki, da bi bil tempelj lahko zgrajen. <sup>10</sup> Kajti pred temi dnevi ni bilo plačila za moža niti kateregakoli plačila za žival; niti zaradi stiske **ni bilo** nobenega miru tistem, ki je odhajal ali prihajal, kajti vse ljudi sem naravnal, vsakega zoper svojega soseda. <sup>11</sup> Toda sedaj preostanku tega ljudstva ne **bom** kakor v prejšnjih dneh,« govori Gospod nad bojevniki. <sup>12</sup> Kajti seme **bo** uspešno; trta bo dajala svoj sad in tla bodo dajala svoj prirastek in nebo bo dajalo svojo roso. In preostanku tega ljudstva bom povzročil, da vzamejo v last vse te **stvari**. <sup>13</sup> In zgodilo se bo, **da** kakor ste bili prekletstvo med pogani, o hiša Judova in hiša Izraelova, tako vas bom rešil in boste blagoslov. Ne bojte se, **temveč** naj bodo vaše roke močne. <sup>14</sup> Kajti tako govori Gospod nad bojevniki: »Kakor sem vas misil kaznovati, ko so me vaši očetje dražili do besa,« govori Gospod nad bojevniki in se nisem pokesal, <sup>15</sup> tako sem v teh dneh ponovno misil, da storim dobro Jeruzalemu in Judovi hiši. Ne bojte se.

<sup>16</sup> To **so** stvari, ki jih boste storili: »Govorite vsak človek resnico svojemu sosedu; izvršujte sodbo resnice in miru v svojih velikih vratih <sup>17</sup> in naj si nihče izmed vas v svojih sрcih ne domišlja zla zoper svojega

soseda in ne ljubite krive prisege, kajti vse to **so stvari**, ki jih sovražim, govorí Gospod.«

<sup>18</sup> Prišla mi je beseda Gospoda nad bojevniki, rekoč: <sup>19</sup> »Tako govorí Gospod nad bojevniki: ›Post četrtega **meseca**, post petega, post sedmega in post desetega bo Judovi hiši radost in veselje in vedre gostije, zato ljubite resnico in mir.‹ <sup>20</sup> Tako govorí Gospod nad bojevniki: ›Se se **bo zgodilo**, da bodo prihajala ljudstva in prebivalci mnogih mest, <sup>21</sup> in prebivalci enega **mesta** bodo šli k drugemu, rekoč: ›Pojdimo naglo, da molimo pred Gospodom in da iščemo Gospoda nad bojevniki.‹ <sup>22</sup> Tudi jaz bom šel.‹ « <sup>22</sup> Da, številna ljudstva in močni narodi bodo prišli, da iščejo Gospoda nad bojevniki v Jeruzalemu in da molijo pred Gospodom. <sup>23</sup> Tako govorí Gospod nad bojevniki: ›V tistih dneh **se bo zgodilo**, da bo deset mož iz vseh jezikov narodov prijelo tistega, ki je Jud in celo prijelo krajec njegovega oblačila, rekoč: ›Sli bomo s teboj, kajti slišali smo, **da je** z vami Bog.‹«

**9** § »Breme Gospodove besede v deželi Hadráh in Damask **bo** njegov počitek, ko **bodo** oči človeka, kakor od vseh Izraelovih rodov, [*usmerjene*] proti Gospodu. <sup>2</sup> Tudi Hamát bo njegova meja, Tir in Sidón, čeprav je ta zelo moder. <sup>3</sup> [Naselbina] Tir si je zgradila oporišče in nakopiciła srebra kakor prahu in čistega zlata kakor uličnega blata. <sup>4</sup> Glej, Gospod jo bo vrgel ven in udaril bo njeno oblast na morju in použita bo zognjem. <sup>5</sup> Aškelón bo **to** videl in se bo bal. Tudi Gaza bo **to** videla in bo zelo žalostila in Ekrón, kajti njegovo pričakovanje bo osramočeno in kralj bo odtaval iz Gaze in Aškelón ne bo naseljen. <sup>6</sup> Mešanec bo prebival v Ašdódu in jaz bom iztrebil ponos Filistejcev. <sup>7</sup> Njegovo kri bom odvzel iz njegovih ust in njegove ogabnosti izmed njegovih zob. Toda kdor ostaja, celo on, **bo** za našega Boga in bo kakor voditelj v Judu in Ekrón bo kakor Jebusejec. <sup>8</sup> Utaboril se bom okrog svoje hiše zaradi vojske, zaradi tistega, ki gre mimo in zaradi tistega, ki se vrača. Noben zatiralec ne bo več šel skoznje, kajti sedaj sem videl s svojimi očmi.

<sup>9</sup> Silno se veseli, o sionska hči. Vriskaj, o jeruzalemska hči. Glej, tvoj Kralj prihaja k tebi; pravičen **je** in ima rešitev duše; ponižen in jahajoč na oslu in žrebetu, osličjem žrebetu. <sup>10</sup> Iztrebil bom voz iz Efrájima, konja iz Jeruzalema in bojni lok bo odrezan in govoril bo mir pogonom. Njegovo gospodstvo **bo** od morja **celó** do morja in od reke **celó** do konca zemlje. <sup>11</sup> Tudi kar se tebe tiče, s kryjo twoje zaveze sem twoje jetnike poslal iz tame, v kateri ni vode.

<sup>12</sup> Obrnite se k oporišču, vi jetniki upanja. Celo danes razglasam, **da** ti bom povrnil dvojno; <sup>13</sup> ko sem si ukrivil Juda, lok napolnil z Efrájimom in vzdignil twoje sinove, o Sion, zoper twoje sinove, o Grčija in te naredil kakor meč mogočnega človeka.« <sup>14</sup> Gospod bo viden nad njimi in njegova puščica bo šla naprej kakor bliskanje in Gospod Bog bo zatobil na šofar in pojde z južnimi vrtinčastimi vetrovi. <sup>15</sup> Gospod nad bojevniki jih bo branil in požrli bodo in podjarmili s kamni [*iz*] prače, in pili bodo **in** naredili hrup kakor od vina; in napolnjeni bodo kakor skledice **in** kakor oltarni vogali. <sup>16</sup> Gospod, njihov Bog, jih bo na tisti dan resil, kakor trop svojega ljudstva, kajti oni **bodo kakor** kamni krone, povzdignjeni kakor zastava nad njegovo deželo. <sup>17</sup> Kajti kako velika **je** njegova dobrota in kako velika **je** njegova lepota! Žito bo mladeniče naredile radostne in novo vino mladenke.

**10** Zahtevajte od Gospoda dež v času poznejšega dežja. **Tako bo** Gospod naredil svetle oblake in jim dal nalive dežja, vsaki travi na polju. <sup>2</sup> Kajti maliki so govorili ničevost, vedeževalci so videli laž in povedali napačne sanje. Zaman tolažijo. Zatorej so odšli po svoji poti kakor trop, zaskrbljeni so bili, ker ni **bilo** pastirja. <sup>3</sup> Moja jeza je bila vžgana zoper pastirje in kaznoval sem kozle, kajti Gospod nad bojevniki je obiskal svoj trop, Judovo hišo in jih naredil kakor odličnega konja v bitki. <sup>4</sup> § Iz njega bo prišel vogal, iz njega klin, iz njega bojni lok, iz njega tudi vsak zatiralec.

<sup>5</sup> Oni bodo kakor mogočni **ljudje**, ki v bitki pomendrajo **svoje sovražnike** v uličnem blatu in borili se bodo, ker je Gospod z njimi in jezdeci na konjih bodo zbegani. <sup>6</sup> Okrepil bom Judovo hišo in rešil Jožefovo hišo in ponovno jih bom privedel, da jih namestem, kajti usmiljenje imam nad njimi in oni bodo kakor jih ne bi zavrgel, kajti jaz **sem** Gospod, njihov Bog in uslišal jih bom. <sup>7</sup> *Tisti iz Efrájima* bodo podobni mogočnemu **človeku** in njihovo srce se bo veselilo kakor zaradi vina. Da, njihovi otroci bodo **to** videli in bodo veseli; njihovo srce se bo veselilo v Gospodu. <sup>8</sup> »Požvižgal jim bom in jih zbral, ker sem jih odkupil in narasli bodo kakor so oni narasli. <sup>9</sup> Sejal jih bom med ljudstvom in spomnili se me bodo v daljnih deželah in živelji bodo s svojimi otroci in se ponovno vrnili. <sup>10</sup> Ponovno jih bom privedel tudi iz egiptovske dežele in jih zbral iz Asirije. Privedel jih bom v deželo Gileád in Libanon in ne bo najti **prostora** zanje. <sup>11</sup> S stisko bo prešel skozi morje in udaril bo valove v morju in vse globine reke se bodo posušile. Ponos Asirije bo ponižan in egiptovsko žežlo bo odšlo proč. <sup>12</sup> Okrepil jih bom v Gospodu in hodili bodo gor in dol v njegovem imenu,« govorí Gospod.

<sup>17</sup> And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

<sup>18</sup> ¶ And the word of the LORD of hosts came unto me, saying, <sup>19</sup> Thus saith the LORD of hosts; The fast of the fourth **month**, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. <sup>20</sup> Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities: <sup>21</sup> And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. <sup>22</sup> Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. <sup>23</sup> Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you*.

**9** The burden of the word of the LORD in the land of Hadrach, and Damascus **shall be** the rest thereof: when the eyes of man, as of all the tribes of Israel, **shall be** toward the LORD. <sup>2</sup> And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. <sup>3</sup> And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. <sup>4</sup> Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. <sup>5</sup> Ashkelon shall see *it*, and fear; Gaza also **shall see it**, and be very sorrowful, and Kron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. <sup>6</sup> And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. <sup>7</sup> And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, **shall be** for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. <sup>8</sup> And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

<sup>9</sup> ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he **is** just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. <sup>10</sup> And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion **shall be** from sea *even* to sea, and from the river *even* to the ends of the earth. <sup>11</sup> As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

<sup>12</sup> ¶ Turn you to the strong hold, ye prisoners of hope: even to day do I declare **that** I will render double unto thee; <sup>13</sup> When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. <sup>14</sup> And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. <sup>15</sup> The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, **and** make a noise as through wine; and they shall be filled like bowls, **and** as the corners of the altar. <sup>16</sup> And the LORD their God shall save them in that day as the flock of his people: for they **shall be as** the stones of a crown, lifted up as an ensign upon his land. <sup>17</sup> For how great **is** his goodness, and how great **is** his beauty! corn shall make the young men cheerful, and new wine the maidens.

**10** Ask ye of the LORD rain in the time of the latter rain; **so** the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. <sup>2</sup> For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd. <sup>3</sup> Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. <sup>4</sup> Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

<sup>5</sup> ¶ And they shall be as mighty **men**, which tread down **their enemies** in the mire of the streets in the battle: and they shall fight, because the LORD **is** with them, and the riders on horses shall be confounded. <sup>6</sup> And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I **am** the LORD their God, and will hear them. <sup>7</sup> And *they of Ephraim* shall be like a mighty **man**, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD. <sup>8</sup> I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. <sup>9</sup> And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. <sup>10</sup> I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them. <sup>11</sup> And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. <sup>12</sup> And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

**11** Open thy doors, O Lebanon, that the fire may devour thy cedars. <sup>2</sup> Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

<sup>3</sup> ¶ **There is** a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

<sup>4</sup> Thus saith the LORD my God; Feed the flock of the slaughter; <sup>5</sup> Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed **be** the LORD; for I am rich: and their own shepherds pity them not. <sup>6</sup> For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver **them**. <sup>7</sup> And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. <sup>8</sup> Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. <sup>9</sup> Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

<sup>10</sup> ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. <sup>11</sup> And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD. <sup>12</sup> And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. <sup>13</sup> And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD. <sup>14</sup> Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

<sup>15</sup> ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd. <sup>16</sup> For, lo, I will raise up a shepherd in the land, **which** shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. <sup>17</sup> Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

**12** The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. <sup>2</sup> Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

<sup>3</sup> ¶ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. <sup>4</sup> In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. <sup>5</sup> And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

<sup>6</sup> ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem. <sup>7</sup> The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify **themselves** against Judah. <sup>8</sup> In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

<sup>9</sup> ¶ And it shall come to pass in that day, **that** I will seek to destroy all the nations that come against Jerusalem. <sup>10</sup> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for **his** only son, and shall be in bitterness for him, as one that is in bitterness for **his** firstborn. <sup>11</sup> In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. <sup>12</sup> And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; <sup>13</sup> The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; <sup>14</sup> All the families that remain, every family apart, and their wives apart.

**13** In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

<sup>2</sup> ¶ And it shall come to pass in that day, saith the LORD of hosts, **that** I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. <sup>3</sup> And it shall come to pass, **that** when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. <sup>4</sup> And it shall come to pass in that day, **that** the prophets shall be ashamed

**11** Odpri svoja vrata, o Libanon, da bo ogenj lahko pogolnil tvoje cedre. <sup>2</sup> Tuli cipresa, kajti cedra je padla, ker so mogočni oplenjeni. Tulite, o vi, bašanski hrasti, kajti neprehoden gozd je posekan.

<sup>3</sup> **Tam je** glas tuljenja pastirjev, kajti njihova slava je oplenjena. Glas rjovenja mladih levov, kajti ponos Jordana je oplenjen.

<sup>4</sup> Tako govoril Gospod, moj Bog: »Hrani trop za zakol, <sup>5</sup> katerih lastniki jih ubijajo in se nimajo za krive; in tisti, ki jih prodajajo, pravijo: »Blagoslovjen **bodi** Gospod, kajti bogat sem,« in njihovi lastni pastirji jim ne prizanašajo. <sup>6</sup> Kajti ne bom več prizanašal prebivalcem dežel,« govoril Gospod, »temveč glej, izročil bom ljudi, vsakega v roku njegovega soseda in v roku njegovega kralja in udarili bodo deželo in iz njihove roke **jih** ne bom osvobodil. <sup>7</sup> Jaz bom pasel trop za zakol, **celo** vas, o ubogi izmed trops. Vzel sem si dve palici. Eno sem imenoval Lepota, drugo pa sem imenoval Vezi; in jaz sem pasel trop. <sup>8</sup> Tudi tri pastirje uničim v enem mesecu in moji duši so se gnusili in tudi njihova duša je zaničevala mene. <sup>9</sup> Potem sem rekel: »Ne bom vas pasel. Tisti, ki umira, naj umre in tisti, ki naj bi bil uničen, naj bo ta uničen, preostali pa naj jedo vsakdo meso drugega.

<sup>10</sup> Vzel sem svojo palico, **celo** Lepoto in jo zlomil, da bi lahko prelomil svojo zavezko, ki sem jo sklenil z vsem ljudstvom. <sup>11</sup> Ta je bila prelomljena na tisti dan. »In tako so ubogi iz trops, ki so čakali name, vedeli, da **je bila** to Gospodova beseda. <sup>12</sup> Rekel sem jim: »Če mislite dobro, **mi** dajte moje plačilo, in če ne, opustite.« Tako so odtehtali za moje plačilo trideset **koščkov** srebra. <sup>13</sup> Gospod mi je rekel: »Vrzi to lončarju. Lepo plačilo, za katero so me ovrednotili.« Vzel sem trideset **koščkov** srebra in jih vrgel v Gospodovo hišo, k lončarju. <sup>14</sup> Potem sem zlomil svojo drugo palico, **celo** Vezi, da bi lahko prelomil bratstvo med Judom in Izraelom.

<sup>15</sup> Gospod mi je rekel: »K sebi vzemi še priprave nespametnega pastirja. <sup>16</sup> Kajti glej, vzdignil bom pastirja v deželi, **ki** ne bo obiskoval tistih, ki so uničeni niti ne bo iskal mladih niti zdravil tega, kar je zlomljeno niti pasel tega, kar stoji mirno, temveč bo jedel meso rejenega in njihove parklje trgal na koščke. <sup>17</sup> Gorje malikovskemu pastirju, ki zapušča čredo! Mec **bo** nad njegovim laktom in nad njegovim desnim očesom. Njegov laket bo popolnoma osušen in njegovo desno oko bo skrajno otemnelo.«

**12** »Breme o Gospodovi besedi za Izrael,« govoril Gospod, ki razprostira nebo in polaga temelj zemlji in oblikuje človeškega duha znotraj njega. <sup>2</sup> »Glej, Jeruzalem bom naredil čašo trepetanja vsemu ljudstvu naokoli, ko bodo v obleganju tako zoper Juda **in** zoper Jeruzalem.

<sup>3</sup> Na tisti dan bom naredil **[prestolnico]** Jeruzalem obremenilni kamen za vse ljudstvo. Vsi, ki se bremenijo s tem, bodo razsekani na koščke, čeprav bo vse ljudstvo zbrano zoper njo. <sup>4</sup> Na tisti dan,« govoril Gospod, »bom vsakega konja udaril z osuplostjo in njegovega jezdeca z norostjo in svoje oči bom odpril nad Judovo hišo in vsakega konja ljudstva bom udaril s slepoto. <sup>5</sup> Voditelji Juda bodo v svojem srcu rekli: »Prebivalci Jeruzalema **bodo** moja moč v Gospodu nad bojevniki, njihovemu Bogu.«

<sup>6</sup> Na tisti dan bom naredil voditelje Juda kakor ognjeno ognjišče med lesom in ognjeno baklo v snopu in použili bodo vse ljudstvo naokoli, na desni roki in na levi in Jeruzalem bo ponovno naseljen na svojem lastnem kraju, **celo** v Jeruzalemu. <sup>7</sup> Gospod bo tudi najprej rešil Judove štore, da se slava Davidove hiše in slava prebivalcev Jeruzalema ne bo poveljevala zoper Juda. <sup>8</sup> Na tisti dan bo Gospod branil prebivalce Jeruzalema. Kdor bo na tisti dan med njimi slaboten, bo kakor David in Davidova hiša **bo** kakor Bog, kakor Gospodov angel pred njimi.

<sup>9</sup> In zgodilo se bo na tisti dan, **da** si bom prizadeval uničiti vse narode, ki pridejo zoper Jeruzalem. <sup>10</sup> Na Davidovo hišo in na prebivalce Jeruzalema bom izlil duha milosti in ponižnih prošenj in gledali bodo name, katerega so prebodli in žalovali bodo za njim kakor nekdo žaluje za **svojim** edinim **sinom** in v grenkobi bodo za njim, kakor nekdo, ki je v grenkobi zaradi **svojega** prvorjenca. <sup>11</sup> Na tisti dan bo v Jeruzalemu veliko žalovanje, kakor žalovanje za Hadád Rimónom v dolini Megido. <sup>12</sup> Dežela bo žalovala, vsaka družina posebej; družina Davidove hiše posebej in njihove žene posebej, družina Natánove hiše posebej in njihove žene posebej, <sup>13</sup> družina Lévijeve hiše posebej in njihove žene posebej, Šimíjeva družina posebej in njihove žene posebej. <sup>14</sup> Vse družine, ki preostanejo, vsaka družina posebej in njihove žene posebej.«

**13** »Na tisti dan bo studenec odprt Davidovi hiši in prebivalcem Jeruzalema zaradi greha in zaradi nečistosti.

<sup>2</sup> In zgodilo se bo na tisti dan,« govoril Gospod nad bojevniki, »**da** bom iz dežele iztrebil imena malikov in ne bodo se jih več spominjali, in prav tako bom prerokom in nečistemu duhu povzročil, da zapustijo deželo. <sup>3</sup> In zgodilo se bo, **da** kdorkoli bo še prerokoval, potem mu bosta njegov oče in njegova mati, ki sta ga zaplodila, rekla: »Ne boživel, kajti v Gospodovem imenu govoris laži.« Njegov oče in njegova mati, ki sta ga zaplodila, ga bosta prebodla, ko prerokuje. <sup>4</sup> Na tisti dan se bo zgodilo, **da** bodo preroki osramočeni, vsak zaradi svoje vizije, ko

je prerokoval. Niti ne bodo nosili grobe obleke, da bi zavajali,<sup>5</sup> temveč bo rekel: »Jaz nisem prerok, poljedelec **sem**. Kajti mož me je od moje mladosti naučil, da varujem živino.«<sup>6</sup> In **nekdo** mu bo rekel: »Kaj so te rane na twojih rokah?« Potem bo odgovoril: »Tiste, s katerimi sem bil ranjen v hiši svojih prijateljev.«

<sup>7</sup> Prebudi se, o meč, zoper mojega pastirja in zoper človeka, **ki je** moj družabnik,« govori Gospod nad bojevniki, »udari pastirja in ovce bodo razkropljene in svojo roko bom **[ponovno]** obrnil nad malčke.<sup>8</sup> In zgodilo se bo, **da** bosta v vsej tej deželi,« govori Gospod, »dva njena dela odsekana **in** bosta umrla, toda tretji bo ostal v njej.<sup>9</sup> In tretji del bom popeljal skozi ogenj in prečistil jih bom kakor se prečiščuje srebro in preizkusil jih bom kakor se preizkuša zlato. Kljali bodo k mojemmu imenu in jaz jih bom slišal: »Rekel bom: »To je moje ljudstvo, in rekli bodo: »Gospod **je** moj Bog.«<sup>10</sup>

**14** »Poglej, dan Gospodov prihaja in twoj plen bo razdeljen v twoji sredi.<sup>2</sup> Kajti vse narode bom zbral, da se borijo zoper Jeruzalem. Mesto bo zavzeto, hiše oplenjene in ženske posiljene. Polovica mesta bo odšla v ujetništvo, preostanek ljudstva pa ne bo iztrebljen iz mesta.«<sup>3</sup> Takrat bo prišel Gospod in se boril zoper te narode, kakor ko se je boril na dan bitke.

<sup>4</sup> Na tisti dan bodo njegova stopala stopila na Oljsko goro, ki **je** na vzhodu, pred Jeruzalemom in Oljska gora se bo razklala po sredi proti vzhodu in proti zahodu **in tam bo** zelo velika dolina. Polovica gore bo odstranjena proti severu, polovica pa proti jugu.<sup>5</sup> Bežali boste **k dolini [med]** gorami, kajti dolina **[med]** gorami bo segala do Azela. Da, bežali boste, podobno kakor ste bežali pred potresom v dneh Judovega kralja Uzijaha. In Gospod, moj Bog, bo prišel **in** vsi sveti **[bodo]** s teboj.<sup>6</sup> § In zgodilo se bo na tisti dan, **da** svetloba ne bo razločna, **niti** tema,<sup>7</sup> temveč bo en dan, ki bo poznan Gospodu, niti dan niti noč, temveč se bo zgodilo, **da** bo ob večernem času svetloba.

<sup>8</sup> In to bo na tisti dan, da bodo žive vode izšle iz Jeruzalema. Polovica izmed njih proti prvemu morju in polovica proti zadnjemu morju. To bo poleti in pozimi.<sup>9</sup> In Gospod bo kralj nad vso zemljo. Na tisti dan bo en Gospod in njegovo ime eno.<sup>10</sup> Vsa dežela bo narejena kakor ravnina od Gebe do Rimóna, južno od Jeruzalema, in ta bo dvignjen in naseljen na svojem kraju, od Benjaminovalih velikih vrat, do mesta prvih velikih vrat, do Vogalnih velikih vrat in **od** Hananélovega stolpa do kraljevih vinskih stiskalnic.<sup>11</sup> V njem bodo prebivali **ljudje** in tam ne bo več skrajnega uničenja, temveč bo Jeruzalem varno naseljen.

<sup>12</sup> To pa bo kuga, s katero bo Gospod udaril vsa ljudstva, ki so se borila zoper Jeruzalem. Njihovo meso bo zgnilo, medtem ko stojijo na svojih stopalih in njihove oči bodo zgnile v njihovih jamicah in njihov jezik bo zgnil v njihovih ustih.<sup>13</sup> Na tisti dan se bo zgodilo, **da** bo med njimi velika zmešjava od Gospoda, in vsakdo bo zgrabil roko svojega soseda in svojo roko bo vzdignil zoper roko svojega soseda.<sup>14</sup> Tudi Juda se bo bojeval v Jeruzalem in premoženje vseh poganoval naokoli se bo zbral skupaj, zlata, srebra in oblačil v velikem obilju.<sup>15</sup> Kakor ta kuga, takšna bo kuga konja, mule, kamele, osla in vseh živali, ki bodo v teh šotoričih.

<sup>16</sup> Zgodilo se bo, **da** kdor preostane izmed vseh narodov, ki so prišli zoper Jeruzalem, bo torej hodil gor iz leta v leto, da obožuje kralja, Gospoda nad bojevniki in da praznuje šotorski praznik.<sup>17</sup> In zgodilo se bo, **da** kdorkoli, izmed **vseh** družin zemlje, ne bo prišel gor v Jeruzalem, da obožuje Kralja, Gospoda nad bojevniki, celo nad njim ne bo dežja.<sup>18</sup> In če družina iz Egipta ne gre gor in ne pride, da tam **ni** dežja, bo tam kuga, s katero bo Gospod udaril pogane, ki ne pridejo gor, da praznujejo šotorski praznik.<sup>19</sup> To bo kazen Egiptu in kazen vsem narodom, ki ne pridejo gor, da praznujejo šotorski praznik.

<sup>20</sup> Na tisti dan bo na konjskih zvončkih SVETO Gospodu in lonci v Gospodovi hiši bodo podobni skledicam pred oltarjem.<sup>21</sup> Da, vsak lonec v Jeruzalemu in v Judeji bo svetost Gospodu nad bojevniki. Vsi tisti, ki žrtvujejo, bodo prišli in jemali iz njih in kuhalni v njih. Na tisti dan ne bo več Kánaancev v hiši Gospoda nad bojevniki.

every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:<sup>5</sup> But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.<sup>6</sup> And one shall say unto him, What *are* these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

<sup>7</sup> ¶ Awake, O sword, against my shepherd, and against the man **that is** my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.<sup>8</sup> And it shall come to pass, **that** in all the land, saith the LORD, two parts therein shall be cut off **and** die; but the third shall be left therein.<sup>9</sup> And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It **is** my people: and they shall say, The LORD **is** my God.

**14** Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.<sup>2</sup> For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.<sup>3</sup> Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

<sup>4</sup> ¶ And his feet shall stand in that day upon the mount of Olives, which **is** before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, **and there shall be** a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.<sup>5</sup> And ye shall flee **to** the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, **and** all the saints with thee.<sup>6</sup> And it shall come to pass in that day, **that** the light shall not be clear, *nor* dark:<sup>7</sup> But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, **that** at evening time it shall be light.

<sup>8</sup> And it shall be in that day, **that** living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.<sup>9</sup> And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.<sup>10</sup> All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and **from** the tower of Hananeel unto the king's winepresses.<sup>11</sup> And **men** shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

<sup>12</sup> ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.<sup>13</sup> And it shall come to pass in that day, **that** a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.<sup>14</sup> And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.<sup>15</sup> And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

<sup>16</sup> ¶ And it shall come to pass, **that** every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.<sup>17</sup> And it shall be, **that** whoso will not come up of **all** the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.<sup>18</sup> And if the family of Egypt go not up, and come not, that **have no rain**; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.<sup>19</sup> This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

<sup>20</sup> ¶ In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.<sup>21</sup> Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

## Malachi

**1** The burden of the word of the LORD to Israel by Malachi. <sup>2</sup>I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob. <sup>3</sup>And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. <sup>4</sup>Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. <sup>5</sup>And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

**6** ¶ A son honoureth **his** father, and a servant his master: if then I **be** a father, where **is** mine honour? and if I **be** a master, where **is** my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? <sup>7</sup>Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD **is** contemptible. <sup>8</sup>And if ye offer the blind for sacrifice, **is it** not evil? and if ye offer the lame and sick, **is it** not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. <sup>9</sup>And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. <sup>10</sup>Who **is there** even among you that would shut the doors **for nought**? neither do ye kindle **fire** on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. <sup>11</sup>For from the rising of the sun even unto the going down of the same my name **shall be** great among the Gentiles; and in every place incense **shall be** offered unto my name, and a pure offering: for my name **shall be** great among the heathen, saith the LORD of hosts.

**12** ¶ But ye have profaned it, in that ye say, The table of the LORD **is** polluted; and the fruit thereof, **even** his meat, **is** contemptible. <sup>13</sup>Ye said also, Behold, what a weariness **is it!** and ye have snuffed at it, saith the LORD of hosts; and ye brought **that which was** torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. <sup>14</sup>But cursed **be** the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I **am** a great King, saith the LORD of hosts, and my name **is** dreadful among the heathen.

**2** And now, O ye priests, this commandment **is** for you. <sup>2</sup>If ye will not hear, and if ye will not lay **it** to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay **it** to heart. <sup>3</sup>Behold, I will corrupt your seed, and spread dung upon your faces, **even** the dung of your solemn feasts; and **one** shall take you away with it. <sup>4</sup>And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. <sup>5</sup>My covenant was with him of life and peace; and I gave them to him **for** the fear wherewith he feared me, and was afraid before my name. <sup>6</sup>The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. <sup>7</sup>For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he **is** the messenger of the LORD of hosts. <sup>8</sup>But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. <sup>9</sup>Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

**10** Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

**11** ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god. <sup>12</sup>The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts. <sup>13</sup>And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth **it** with good will at your hand.

**14** ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet **is** she thy companion, and the wife of thy covenant. <sup>15</sup>And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. <sup>16</sup>For the LORD, the God of Israel, saith that he hateth putting away: for **one** covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

## Malahija

**1** Breme Gospodove besede Izraelu, po Malahiju. <sup>2</sup>»Ljubil sem vas,« govori Gospod. Vendar pravite: »V čem si nas ljubil?« **»Mar ni bil** Ezav Jakobov brat?« govori Gospod, »vendar sem ljubil Jakoba, <sup>3</sup>« Zavala pa sovražil ter opustošil njegove gore in njegovo dedičino za zmaje divjine.« <sup>4</sup>Kakor govori Edom: »Obubožani smo, toda vrnili se bomo in pozidali zapuščene kraje,« tako govori Gospod nad bojevniki: »Gradili bodo, toda jaz bom rušil. Imenovali jih bodo: »Meja zlobnosti« in »Ljudstvo, zoper katerega ima Gospod ogorčenje na veke.« <sup>5</sup>Vaše oči bodo videle in rekli boste: »Gospod bo poveličan prek Izraelove meje.«

<sup>6</sup> »Sin časti **svojega** očeta in služabnik svojega gospodarja. Če **sem** jaz potem oče, kje **je** moja čast? In če **sem** jaz gospodar, kje **je** moj strah?« govori Gospod nad bojevniki, »vam, o duhovniki, ki prezirate moje ime. Vi pa pravite: »V čem smo prezirali twoje ime?« <sup>7</sup>Na mojem oltarju ste darovali oskrunjeno kruh, vi pa pravite: »V čem smo te oskrunili?« V tem, da pravite: »Gospodova miza **je** zaničevanja vredna.« <sup>8</sup>In če darujete slepo za žrtev, **mar ni to zlo?** In če darujete hromo in bolno, **mar ni to zlo?** Daruj to sedaj svojemu voditelju; ali bo zadovoljen s teboj, ali sprejme twoje osebo?« govori Gospod nad bojevniki. <sup>9</sup>»In sedaj, prosim vas, rotite Boga, da nam bo milostljiv. To je bilo z vašimi sredstvi. Mar bo cenil vaše osebe?« govori Gospod nad bojevniki. <sup>10</sup>§ »Kdo **je tam**, celo med vami, da bi **zaman** zaprl vrata? Niti na mojem oltarju **ognja** ne netite zaman. Nobenega zadovoljstva nimam z vami,« govori Gospod nad bojevniki, »niti ne bom sprejel daritve iz vaše roke. <sup>11</sup>Kajti od sončnega vzhoda, celo do zahajanja istega **bo** moje ime veliko med pogani, in na vsakem kraju **bo** mojemu imenu darovano kadilo in čista daritev, kajti moje ime **bo** veliko med pogani,« govori Gospod nad bojevniki.

<sup>12</sup> »Toda vi ste to oskrunili v tem, ko pravite: »Gospodova miza je oskrunjena; in njen sad, **celo** njegova jed, **je** zaničevanja vredna.«

<sup>13</sup> Pravite tudi: »Glej, kakšna težava **je to!** In vi ste nad tem vihali nos,« govori Gospod nad bojevniki, »in privedli **to, kar je bilo** raztrgano in hromo in bolno. Tako daritev ste priveli. Mar naj bi to sprejel iz vaše roke?« govori Gospod. <sup>14</sup>Toda preklet **bodi** slepar, ki ima v svojem trupu samca, pa prisega in žrtvuje Gospodu pokvarjeno stvar, kajti jaz **sem** velik Kralj,« govori Gospod nad bojevniki, »in moje ime **je** grozno med pogani.«

»In sedaj, o vi duhovniki, ta zapoved **je** za vas. <sup>2</sup>Če ne boste poslušali in če si **tega** ne boste položili k srcu, da izročite slavo mojemu imenu,« govori Gospod nad bojevniki, »bom nad vas poslal celo prekletstvo in bom preklet vaše blagoslove. Da, že sem jih preklet, ker si **tega** niste vzeli k srcu. <sup>3</sup>Glejte, pokvaril bom vaše seme in razmazal gnoj na vaše obrale, **celo** gnoj vaših slovesnih praznikov in **nekdo** vas bo odvedel z njim. <sup>4</sup>In vedeli boste, da sem to zapoved poslal k vam, da bi bila moja zaveza lahko z Levijem,« govori Gospod nad bojevniki. <sup>5</sup>»Moja zaveza z njim je bila o življenju in miru in dal sem mu jih **za** strah, s katerim se me je bal in je bil prestrašen pred mojim imenom. <sup>6</sup>Postava resnice je bila v njegovih ustih in krivičnosti ni bilo najti na njegovih ustnicah. Z menoj je hodil v miru in nepristransko in mnoge je odvrnil proč od krivičnosti. <sup>7</sup>Kajti duhovnikove ustnice naj bi ohranile spoznanje in pri njegovih ustih naj bi iskali postavo, kajti on **je** poslanec od Gospoda nad bojevniki. <sup>8</sup>Toda odšli ste iz poti, mnogim ste povzročili, da se spotaknejo ob postavi, pokvarili ste Lévijevo zavezo,« govori Gospod nad bojevniki. <sup>9</sup>»Zato sem vas tudi naredil zaničevanja vredne in vas ponižal pred vsem ljudstvom, glede na to, da se niste držali mojih poti, temveč ste bili delni v postavi.«

<sup>10</sup> Mar nimamo vsi istega očeta? Mar nas ni ustvaril en Bog? Zakaj zahrbitno postopamo vsak človek zoper svojega brata z oskrunitvijo zaveze naših očetov?

<sup>11</sup> Juda je postopal zahrbitno in ogabnost je zagrešena v Izraelu in v Jeruzalemu, kajti Juda je oskrunil svetost Gospoda, katerega je ljubil in poročil hčer tujega boga. <sup>12</sup>Gospod bo iztrebil človeka, ki to počne, gospodarja in učenca, iz Jakobovih šotorov in tistega, ki daruje daritev Gospodu nad bojevniki. <sup>13</sup>In to ste ponovno storili, pokrivajoč Gospodov oltar s solzami, z jokanjem in z vzklikanjem, do take mere, da se ni več oziral na daritev ali **to** z dobro voljo sprejemal iz vaše roke.

<sup>14</sup> Vendar pravite: »Zakaj?« Ker je bil Gospod priča med teboj in ženo twoje mladosti, proti kateri si zahrbitno ravnal, čeprav **je** ona twoja družabnica in žena twoje zaveze. <sup>15</sup>Mar ni on naredil eno? Vendar je imel preostanek duha. In zakaj eno? Da bi lahko iskal bogaboječe seme. Zato pazite na svojega duha in naj nihče ne postopa zahrbitno zoper ženo svoje mladosti. <sup>16</sup>Kajti Gospod, Izraelov Bog, pravi, da sovraži ločitev, kajti **nekdo** zakriva nasilje s svojo obleko,« govori Gospod nad bojevniki. »Zato pazite na svojega duha, da ne ravnate zahrbitno.

<sup>17</sup> S svojimi besedami ste izmučili Gospoda. Vendar pravite: »V čem smo **ga** izmučili?« Ko pravite: »Vsak, kdor počenja zlo, **je** dober v Gospodovih očeh in on se razveseljuje v njih« ali: »Kje **je** Bog sodbe?« **3** »Glejte, poslal bom svojega poslanca in pripravil bo pot pred meno in Gospod, katerega iščete, bo nenačoma prišel k svojemu templju, celo poslanec zaveze, v katerem se razveseljujete. Glejte, prišel bo,« govori Gospod nad bojevniki. <sup>2</sup> Toda kdo lahko prenese dan njegovega prihoda? In kdo bo obstal, ko se pojavi? Kajti podoben **je** prečiščevalčevemu ognju in podoben pralčevemu milu. <sup>3</sup> Sédel bo **kakor** prečiščevalcevalem in čistilec srebra in očistil bo Lévijeve sinove in jih presejal kakor zlato in srebro, da bodo lahko Gospodu darovali daritev v pravičnosti. <sup>4</sup> Potem bo daritev Juda in Jeruzalema prijetna Gospodu, kakor v dneh iz davnine in kakor v prejšnjih letih. <sup>5</sup> In prišel bom bliže k vam, da sodim in bom hitra priča zoper čarodeje in zoper zakonolomce in zoper krivoprišežnike in zoper tiste, ki zatirajo najemnika pri **njegovih** plačilih, vdovo in osirotelega in ki odvračajo tujca **pred njegovo pravico**, mene pa se ne bojijo,« govori Gospod nad bojevniki. <sup>6</sup> »Kajti jaz **sem** Gospod, jaz se ne spremjam; zatorej vi, Jakobovi sinovi, niste uničeni.

<sup>7</sup> Celo od dni svojih očetov ste odstopali od mojih odredb in se **jih** niste držali. Vrnite se k meni in jaz se bom vrnil k vam,« govori Gospod nad bojevniki. »Toda rekli ste: »V čem se bomo vrnili?«

<sup>8</sup> Ali bo človek oropal Boga? Vendar ste me oropali. Toda vi pravite: »V čem smo te oropali?« V desetinhah in daritvah. <sup>9</sup> Prekleti **ste** s prekletstvom, kajti oropali ste me, **celó** ves ta narod. <sup>10</sup> Prinesite vse desetine v skladisče, da bo lahko hrana v moji hiši in preizkusite me sedaj s tem,« govori Gospod nad bojevniki, »če vam ne bom odprl oken neba in vam izlil blagoslova, tako da ne **bo** dovolj **prostora**, **da bi ga sprejeli**.« <sup>11</sup> Zaradi vas bom oštrel poziralca in ne bo uničil sadov vaše zemlje, niti vaša trta na polju svojega sadu ne bo odvrgla pred časom,« govori Gospod nad bojevniki. <sup>12</sup> »In vsi narodi vas bodo klicali blagoslovjeni, kajti vi boste krasna dežela,« govori Gospod nad bojevniki.

<sup>13</sup> »Vaše besede so bile arrogante zoper mene,« govori Gospod. »Vendar pravite: »Kaj smo **tako zelo** govorili zoper tebe?« <sup>14</sup> Rekli ste: »Prazno **je** služiti Bogu in kakšna korist **je to**, da smo se držali njegove odredbe in da smo žalujoč hodili pred Gospodom nad bojevniki? <sup>15</sup> In sedaj ponosnega imenujemo srečen. Da, tisti, ki počnejo zlobnost, so povzdignjeni; da, **tisti, ki** skušajo Boga, so celo osvobojeni.«

<sup>16</sup> Potem so tisti, ki so se bali Gospoda, pogosto govorili drug drugemu. Gospod je prisluhnil in **to** slišal in knjiga spominov je bila napisana pred njim za tiste, ki so se bali Gospoda in tiste, ki mislijo na njegovo ime. <sup>17</sup> »Oni bodo moji,« govori Gospod nad bojevniki, »na tisti dan, ko bom pripravil svoje dragocenosti; in jim prizanesel kakor mož prizanese svojemu lastnemu sinu, ki mu služi. <sup>18</sup> Potem se boste vrnili in razločevali med pravičnim in zlobnim, med tistim, ki služi Bogu in tistem, ki mu ne služi.«

**4** »Kajti glejte, prihaja dan, ki bo gorel kakor peč in vsi ponosni, da in vsi, ki počno zlobno, bodo strnišče. In dan, ki prihaja, jih bo požgal,« govori Gospod nad bojevniki, »da jim ne preostane niti korenina niti mladika.

<sup>2</sup> Toda vam, ki se bojite mojega imena, bo vzšlo Sonce pravičnosti, z ozdravljenjem v njegovih perutih, in šli boste naprej in rastli kakor teleta iz hleva. <sup>3</sup> Pomendrali boste zlobne, kajti oni bodo pepel pod podplati vaših stopal, na dan, ko bom **to** storil,« govori Gospod nad bojevniki.

<sup>4</sup> »Spominjajte se postave Mojzesa, mojega služabnika, ki sem mu jo zapovedal na Horebu, **z** zakoni in sodbami za ves Izrael.

<sup>5</sup> Glejte, poslal vam bom Elija, preroka, pred prihodom velikega in groznega dneva Gospodovega. <sup>6</sup> Obrnil bo srca očetov k otrokom in srca otrok k njihovim očetom, da ne pridem in udarim zemlje s prekletstvom.«

<sup>17</sup> ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied **him**? When ye say, Every one that doeth evil **is** good in the sight of the LORD, and he delighteth in them; or, Where **is** the God of judgment? **3** Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. <sup>2</sup> But who may abide the day of his coming? and who shall stand when he appeareth? for he **is** like a refiner's fire, and like fullers' soap: <sup>3</sup> And he shall sit **as** a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. <sup>4</sup> Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. <sup>5</sup> And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts. <sup>6</sup> For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

<sup>7</sup> ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept **them**. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

<sup>8</sup> ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. <sup>9</sup> Ye **are** cursed with a curse: for ye have robbed me, **even** this whole nation. <sup>10</sup> Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that **there shall not be room** enough to receive it. <sup>11</sup> And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. <sup>12</sup> And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

<sup>13</sup> ¶ Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken **so much** against thee? <sup>14</sup> Ye have said, It **is** vain to serve God: and what profit is **it** that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? <sup>15</sup> And now we call the proud happy; yea, they that work wickedness are set up; yea, **they that tempt** God are even delivered.

<sup>16</sup> ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard **it**, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. <sup>17</sup> And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. <sup>18</sup> Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

**4** For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

<sup>2</sup> ¶ But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. <sup>3</sup> And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do **this**, saith the LORD of hosts.

<sup>4</sup> ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, **with** the statutes and judgments.

<sup>5</sup> ¶ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: <sup>6</sup> And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

# THE GOSPEL ACCORDING TO ST. MATTHEW

**1** The book of the generation of Jesus Christ, the son of David, the son of Abraham. <sup>2</sup> Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; <sup>3</sup> And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; <sup>4</sup> And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; <sup>5</sup> And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; <sup>6</sup> And Jesse begat David the king; and David the king begat Solomon of her **that had been the wife** of Urias; <sup>7</sup> And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; <sup>8</sup> And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; <sup>9</sup> And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; <sup>10</sup> And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; <sup>11</sup> And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: <sup>12</sup> And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; <sup>13</sup> And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; <sup>14</sup> And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; <sup>15</sup> And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; <sup>16</sup> And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. <sup>17</sup> So all the generations from Abraham to David **are** fourteen generations; and from David until the carrying away into Babylon **are** fourteen generations; and from the carrying away into Babylon unto Christ **are** fourteen generations.

<sup>18</sup> ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. <sup>19</sup> Then Joseph her husband, being a just **man**, and not willing to make her a publick example, was minded to put her away privily. <sup>20</sup> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. <sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. <sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. <sup>24</sup> Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: <sup>25</sup> And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

**2** Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, <sup>2</sup> Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. <sup>3</sup> When Herod the king had heard **these things**, he was troubled, and all Jerusalem with him. <sup>4</sup> And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. <sup>5</sup> And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, <sup>6</sup> And thou Bethlehem, **in** the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. <sup>7</sup> Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. <sup>8</sup> And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found **him**, bring me word again, that I may come and worship him also. <sup>9</sup> When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. <sup>10</sup> When they saw the star, they rejoiced with exceeding great joy.

<sup>11</sup> ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. <sup>12</sup> And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. <sup>13</sup> And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. <sup>14</sup> When he arose, he took the young child and his mother by night, and departed into Egypt: <sup>15</sup> And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

<sup>16</sup> ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

<sup>17</sup> Then was fulfilled that which was spoken by Jeremy the prophet, saying,

## Evangelij po Sv. Mateju

**1** Knjiga rodu Jezusa Kristusa, Davidovega sina, Abrahamovega sina. <sup>2</sup> Abraham je zaplodil Izaka, in Izak je zaplodil Jakoba in Jakob je zaplodil Juda in njegove brate, <sup>3</sup> in Juda je s Tamarom zaplodil Pereca in Zeraha, in Perec je zaplodil Hecróna in Hecrón je zaplodil Rama, <sup>4</sup> in Ram je zaplodil Aminadába, in Aminadáb je zaplodil Nahšóna, in Nahšón je zaplodil Salmóna, <sup>5</sup> in Salmón je z Rahábo zaplodil Boaza, in Boaz je z Ruto zaplodil Obéda, in Obéda je zaplodil Jeseja, <sup>6</sup> in Jese je zaplodil Davida, kralja, in kralj David je zaplodil Salomona z njim, **ki je bila žena** Urijájeva, <sup>7</sup> in Salomon je zaplodil Roboáma, in Roboám je zaplodil Abija, in Abija je zaplodil Asá, <sup>8</sup> in Asá je zaplodil Józafata, in Józafat je zaplodil Joráma, in Joráma je zaplodil Uzija, <sup>9</sup> in Uzija je zaplodil Jotáma, in Jotáma je zaplodil Aház, in Aház je zaplodil Ezečija, <sup>10</sup> § in Ezečija je zaplodil Manáseja, in Manáse je zaplodil Amóna, in Amón je zaplodil Jošija, <sup>11</sup> in Jošija je zaplodil Joahína in njegove brate, približno ob času, ko so bili odpeljani v Babilon, <sup>12</sup> in potem, ko so bili pripeljani v Babilon, je Joahín zaplodil Šaltiéla, in Šaltiél je zaplodil Zerubábel, <sup>13</sup> in Zerubábel je zaplodil Abihúda, in Abihúd je zaplodil Eljakíma, in Eljakím je zaplodil Azórja, <sup>14</sup> in Azór je zaplodil Cadóka, in Cadók je zaplodil Ahíma, in Ahíma je zaplodil Eliúda, <sup>15</sup> in Eliúd je zaplodil Eleazarja, in Eleazar je zaplodil Matána, in Matán je zaplodil Jakoba, <sup>16</sup> in Jakob je zaplodil Jožefa, Marijinega soproga, iz katere je bil rojen Jezus, ki je bil imenovan Kristus. <sup>17</sup> Vseh rodov torej, od Abrahama do Davida, **je** štirinajst rodov, in od Davida do preselitve v Babilon **je** štirinajst rodov, in od preselitve v Babilon do Kristusa **je** štirinajst rodov.

<sup>18</sup> Rojstvo Jezusa Kristusa je bilo torej na ta način: ravno ko je bila njegova mati Marija zaročena z Jožefom, preden sta prišla skupaj, je bila najdena z otrokom od Svetega Duha. <sup>19</sup> Takrat je njen soprog Jožef, ki je bil pravični **človek** in ne voljan narediti jo za javen zgled, razmišljal, da jo na skrivku odslovi. <sup>20</sup> Toda medtem ko je premišljeval o teh stvareh, glej, se mu je v sanjah prikazal Gospodov angel, rekoč: »Jožef, Davidov sin, ne boj se vzeti k sebi svoje žene Marije, kajti to, kar je spočeto v njej, je od Svetega Duha. <sup>21</sup> In rodila bo sina in njegovo ime bo imenoval JEZUS, kajti svoje ljudi bo rešil pred njihovimi grehi. <sup>22</sup> Vse to je bilo torej storjeno, da bi se lahko izpolnilo, kar je Gospod govoril po preroku, rekoč: <sup>23</sup> »Glej, devica bo z otrokom in rodila bo sina in njegovo ime bodo imenovali Emanuel, kar je prevedeno: »Bog z nami.« <sup>24</sup> Tedaj je Jožef, dvignjen iz spanja, storil kakor mu je Gospodov angel zaukazal in svojo ženo vzel k sebi <sup>25</sup> § in ni je spoznal, dokler ni rodila svojega prvorodenega sina in njegovo ime je imenoval JEZUS.

**2** Ko je bil torej Jezus rojen v Betlehemu, v Judeji, v dneh kralja Heroda, glej, so od vzhoda v Jeruzalem prišli modri može, <sup>2</sup> rekoč: »Kje je tisti judovski Kralj, ki je rojen? Kajti njegovo zvezdo smo videli na vzhodu in prišli smo, da ga obožujemo.« <sup>3</sup> Ko je kralj Herod slišal **te besede**, je bil zaskrbljen in z njim ves Jeruzalem. <sup>4</sup> In ko je zbral skupaj vse visoke duhovnike in pisarje izmed ljudstva, jih je povprašal, kje naj bi bil Kristus rojen. <sup>5</sup> Rekli so mu: »V judejskem Betlehemu, kajti tako je napisano po preroku: <sup>6</sup> »In ti Betlehem, v deželi Judovi, nisi najmanjši med Judovimi princi, kajti iz tebe bo prišel Voditelj, ki bo vladal mojemu ljudstvu Izraelu.« <sup>7</sup> Tedaj je Herod, ko je na skrivnem poklical modre može, od njih marljivo poizvedel, kdaj se je zvezda prikazala. <sup>8</sup> In poslal jih je v Betlehem ter rekel: »Pojdite in marljivo iščite za mladim otrokom in ko ga boste našli, mi ponovno prinesite sporocilo, da lahko tudi jaz pride in ga obožujem.« <sup>9</sup> Ko so slišali kralja, so odšli. In glej, zvezda, ki so jo videli na vzhodu, je šla pred njimi, dokler ni prišla in obstala zgoraj, kjer je bil mlađi otrok. <sup>10</sup> Ko so zagledali zvezdo, so se razveselili s silno veliko radostjo.

<sup>11</sup> In ko so prišli v hišo, so zagledali mladega otroka z Marijo, njegovo materjo in padli dol ter ga oboževali. In ko so odprli svoje zaklade, so mu izročili darila: zlato in kadilo in miro. <sup>12</sup> In od Boga v sanjah posvarjeni, da naj se ne bi vrnili k Herodu, so po drugi poti odšli v svojo lastno deželo. <sup>13</sup> In ko so odšli, glej, se je Jožefu v sanjah prikazal Gospodov angel, rekoč: »Vstani in vzemi mladega otroka in njegovo mater ter beži v Egipt in bodi tam, dokler ti ne prinesem besede, kajti Herod bo mladega otroka iskal, da ga pokonča.« <sup>14</sup> Ko je vstal, je ponoci vzel mladega otroka in njegovo mater ter odšel v Egipt <sup>15</sup> in tam je bil do Herodove smrti, da bi se lahko izpolnilo, kar je bilo rečeno od Gospoda po preroku, rekoč: »Iz Egipta sem poklical svojega sina.«

<sup>16</sup> Potem je bil Herod, ko je videl, da je bil zasmehovan od modrih mož, silno ogorčen in poslal ter usmrtil vse otroke, ki so bili v Betlehemu in v vseh teh krajih, od dveh let starosti in mlajše, glede na čas, ki ga je marljivo poizvedel od modrih mož. <sup>17</sup> Tedaj je bilo izpolnjeno to, kar je bilo rečeno po preroku Jeremiju, rekoč: <sup>18</sup> »Tam v Rami je bilo slišati

glas, objokovanje in jokanje ter veliko žalovanje. Rahela je jokala za svojimi otroci, pa ne bo potolažena, ker jih ni več.«

<sup>19</sup> Toda, ko je bil Herod mrtev, glej, se Gospodov angel prikaže Jožefu v sanjah v Egiptu, <sup>20</sup> rekoč: »Vstani in vzemi mladega otroka in njegovo mater ter pojdi v Izraelovo deželo, kajti tisti, ki so mlademu otroku stregli po življenju, so mrtvi.« <sup>21</sup> In vstal je in vzel mladega otroka in njegovo mater ter prišel v Izraelovo deželo. <sup>22</sup> Toda, ko je slišal, da je Arhelaj vladal v Judeji namesto svojega očeta Heroda, se je bal iti tja; in v sanjah od Boga posvarjen, se je obrnil proč, v galilejske kraje. <sup>23</sup> In prišel ter bival v mestu, imenovanem Nazaret, da se je lahko izpolnilo, kar je bilo rečeno po prerokih: »Imenoval se bo Nazarečan.«

**3** V tistih dneh je prišel Janez Krstnik, ki je v divjini Judeje pridigal <sup>2</sup> in govoril: »Pokesajte se, kajti nebeško kraljestvo je blizu. <sup>3</sup> Kajti to je tisti, o katerem je govoril prerok Izaija, rekoč: »Glas vpijočega v divjini: »Pripravite Gospodovo pot, izravnajte njegove steze.« <sup>4</sup> In isti Janez je imel svoja oblačila iz kamelje dlake in usnjen pas okoli svojih ledij, njegova hrana pa so bile kobilice in divji med. <sup>5</sup> Tedaj so hodili k njemu Jeruzalem in vsa Judeja in vsa področja okoli Jordana <sup>6</sup> in v Jordanu so bili krščeni po njem, priznavajoč svoje grehe.

<sup>7</sup> Toda, ko je mnoge izmed farizejev in saducejev videl priti k njegovemu krstu, jim je rekel: »O gadji rod, kdo vas je opozoril, da pobegnete pred besom, ki pride? <sup>8</sup> Obrodite torej sadove, primerne kesanju <sup>9</sup> in ne mislite, da v sebi rečete: »Mi imamo Abrahama za našega očeta,« kajti povem vam, da je Bog iz teh kamnov zmožen Abrahamu obudititi otroke. <sup>10</sup> In sedaj je poleg tega na korenino dreves položena sekira; zatorej bo vsako drevo, ki ne prinaša dobrega sadu, posekano in vrženo v ogenj. <sup>11</sup> Zares vas krščujem z vodo v Kesanje, toda kdor prihaja za meno, je veličastnejši kakor jaz, čigar čevljev nisem vreden prenašati; on vas bo krstil s Svetim Duhom in z ognjem; <sup>12</sup> katerega vejálnik **je** v njegovi roki in svoja tla bo temeljito očistil in svojo pšenico zbral v kašo, toda pleve bo sežgal z nepogasljivimognjem.«

<sup>13</sup> Tedaj pride Jezus iz Galileje k Jordanu, do Janeza, da bi se mu dal krstti. <sup>14</sup> Toda Janez mu je prepovedal, rekoč: »Jaz imam potrebo biti krščen od tebe, pa ti prihajaš k meni?« <sup>15</sup> Jezus mu odgovori in reče: »Dopusti, **da je to** sedaj **tako**, kajti tako se nama spodbodi, da izpolniva vso pravičnost.« Tedaj mu je pustil. <sup>16</sup> § Ko je bil Jezus krščen, je nemudoma stopil iz vode, in glej, pred njim so se odprla nebesa in zagledal je Božjega Duha spuščati se kakor golobico in blesketanje nad njim; <sup>17</sup> in glej, glas iz nebes, rekoč: »Ta je moj ljubljeni Sin, s katerim sem zelo zadovoljen.«

**4** Tedaj je bil Jezus po Duhu voden v divjino, da bi bil skušan od hudiča. <sup>2</sup> Ko se je štirideset dni in štirideset noči postil, je bil potem lačen. <sup>3</sup> In ko je prišel k njemu skušnjavec, je rekel: »Če si Božji Sin, ukaži, da ti kamni postanejo kruh.« <sup>4</sup> On pa je odgovoril in rekel: »Pisano je: »Človek ne bo živel zgolj od kruha, temveč od vsake besede, ki izvira iz Božjih ust.« <sup>5</sup> Tedaj ga hudič vzame gor v sveto mesto in ga postavi na vrh templja <sup>6</sup> ter mu reče: »Če si Božji Sin, se vrzi dol, kajti pisano je: »Svojim angelom bo dodelil zapoved glede tebe, in na **svojih** rokah te bodo nosili, da ne bi kadarkoli svoje stopalo treščil ob kamen.« <sup>7</sup> Jezus mu je rekel: »Prav tako je pisano: »Ti ne boš skušal Gospoda, svojega Boga.« <sup>8</sup> Hudič ga ponovno vzame na izjemno visoko goro in mu razkazuje vsa kraljestva sveta in njihovo slavo <sup>9</sup> in mu reče: »Vse te stvari ti bom dal, če boš padel dol in me oboževal.« <sup>10</sup> Tedaj mu Jezus reče: »Pojdi stran, Satan, kajti pisano je: »Oboževal boš Gospoda, svojega Boga in njemu samemu boš služil.« <sup>11</sup> Tedaj ga hudič pusti in glej, prišli so angeli ter mu služili.

<sup>12</sup> Ko je torej Jezus slišal, da je bil Janez vržen v ječo, je odšel v Galilejo. <sup>13</sup> In ko je zapustil Nazaret, je prišel in prebival v Kafarnámu, ki je ob morski obali, na mejah Zábulona in Neftálija, <sup>14</sup> da bi se lahko izpolnilo, kar je bilo rečeno po preroku Izaiju, rekoč: <sup>15</sup> Dežela Zábulonova in dežela Neftáljeva, **ob** poti k morju, onstran Jordana, poganska Galileja; <sup>16</sup> ljudje, ki so sedeli v temi, so zagledali veliko svetlobo; in tem, ki so sedeli v področju in senci smrti, je zasvetila svetloba.«

<sup>17</sup> Od tedaj je Jezus pričel oznanjati in govoriti: »Pokesajte se, kajti nebeško kraljestvo je blizu.«

<sup>18</sup> In Jezus, ko je hodil ob Galilejskem morju, je zagledal dva brata: Simona, imenovanega Peter ter njegovega brata Andreja, ki sta v morje metalna mreža, kajti bila sta ribiča. <sup>19</sup> In jima reče: »Sledita mi in naredil vaju bom za ribiča ljudi.« <sup>20</sup> In nemudoma sta zapustila **svoje** mreže ter mu sledila. <sup>21</sup> Ko je šel naprej od tam, je na ladji, z njunim očetom Zebedejem, zagledal dva druga brata, Jakoba, Zebedejevega **sina** ter njegovega brata Janeza, ki sta popravljala svoje mreže; in ju poklical. <sup>22</sup> In takoj sta zapustila ladjo in svojega očeta ter mu sledila.

<sup>23</sup> In Jezus je obkrožil vso Galilejo in učil v njihovih sinagogah in med ljudmi oznanjal evangelij kraljestva in ozdravljal vse vrste slabosti in vse vrste bolezni. <sup>24</sup> In njegov slôves je šel po vsej celotni Siriji in

<sup>18</sup> In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping **for** her children, and would not be comforted, because they are not.

<sup>19</sup> ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, <sup>20</sup> Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. <sup>21</sup> And he arose, and took the young child and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: <sup>23</sup> And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

**3** In those days came John the Baptist, preaching in the wilderness of Judaea, <sup>2</sup> And saying, Repent ye: for the kingdom of heaven is at hand. <sup>3</sup> For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup> And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. <sup>5</sup> Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, <sup>6</sup> And were baptized of him in Jordan, confessing their sins.

<sup>7</sup> ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits meet for repentance: <sup>9</sup> And think not to say within yourselves, We have Abraham to **our** father: for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. <sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and **with** fire: <sup>12</sup> Whose fan **is** in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

<sup>13</sup> ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. <sup>14</sup> But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup> And Jesus answering said unto him, **Suffer it to be so now: for thus it becometh us to fulfil all righteousness.** Then he suffered him. <sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: <sup>17</sup> And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

**4** Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. <sup>2</sup> And when he had fasted forty days and forty nights, he was afterward an hungred. <sup>3</sup> And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. <sup>4</sup> But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.** <sup>5</sup> Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, <sup>6</sup> And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in **their** hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>7</sup> Jesus said unto him, **It is written again, Thou shalt not tempt the Lord thy God.** <sup>8</sup> Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; <sup>9</sup> And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. <sup>10</sup> Then saith Jesus unto him, **Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.** <sup>11</sup> Then the devil leaveth him, and, behold, angels came and ministered unto him.

<sup>12</sup> ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee; <sup>13</sup> And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: <sup>14</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>15</sup> The land of Zabulon, and the land of Nephthalim, **by** the way of the sea, beyond Jordan, Galilee of the Gentiles; <sup>16</sup> The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

<sup>17</sup> ¶ From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.**

<sup>18</sup> ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. <sup>19</sup> And he saith unto them, **Follow me, and I will make you fishers of men.** <sup>20</sup> And they straightway left **their** nets, and followed him. <sup>21</sup> And going on from thence, he saw other two brethren, James **the son** of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. <sup>22</sup> And they immediately left the ship and their father, and followed him.

<sup>23</sup> ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. <sup>24</sup> And his fame went throughout all

Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

<sup>25</sup> And there followed him great multitudes of people from Galilee, and **from** Decapolis, and **from** Jerusalem, and **from** Judaea, and **from** beyond Jordan.

**5** And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: <sup>2</sup> And he opened his mouth, and taught them, saying, <sup>3</sup> **Blessed are** the poor in spirit: for theirs is the kingdom of heaven. <sup>4</sup> **Blessed are** they that mourn: for they shall be comforted. <sup>5</sup> **Blessed are** the meek: for they shall inherit the earth. <sup>6</sup> **Blessed are** they which do hunger and thirst after righteousness: for they shall be filled. <sup>7</sup> **Blessed are** the merciful: for they shall obtain mercy. <sup>8</sup> **Blessed are** the pure in heart: for they shall see God. <sup>9</sup> **Blessed are** the peacemakers: for they shall be called the children of God. <sup>10</sup> **Blessed are** they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. <sup>11</sup> **Blessed are ye,** when **men** shall revile you, and persecute **you**, and shall say all manner of evil against you falsely, for my sake. <sup>12</sup> Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

<sup>13</sup> ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. <sup>14</sup> Ye are the light of the world. A city that is set on an hill cannot be hid. <sup>15</sup> Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

<sup>17</sup> ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. <sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

<sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach **them**, the same shall be called great in the kingdom of heaven. <sup>20</sup> For I say unto you, That except your righteousness shall exceed **the righteousness** of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

<sup>21</sup> ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: <sup>22</sup> But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. <sup>23</sup> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; <sup>24</sup> Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

<sup>27</sup> ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery: <sup>28</sup> But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

<sup>29</sup> And if thy right eye offend thee, pluck it out, and cast **it** from thee: for it is profitable for thee that one of thy members should perish, and not **that** thy whole body should be cast into hell. <sup>30</sup> And if thy right hand offend thee, cut it off, and cast **it** from thee: for it is profitable for thee that one of thy members should perish, and not **that** thy whole body should be cast into hell.

<sup>31</sup> It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: <sup>32</sup> But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

<sup>33</sup> ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: <sup>34</sup> But I say unto you, Swear not at all; neither by heaven; for it is God's throne: <sup>35</sup> Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. <sup>36</sup> Neither shalt thou swear by thy head, because thou canst not make one hair white or black. <sup>37</sup> But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

<sup>38</sup> ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: <sup>39</sup> But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. <sup>40</sup> And if any man will sue thee at the law, and take away thy coat, let him have **thy** cloke also. <sup>41</sup> And whosoever shall compel thee to go a mile, go with him twain. <sup>42</sup> Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

<sup>43</sup> ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. <sup>44</sup> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; <sup>45</sup> That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. <sup>46</sup> For if ye love

k njemu so prinašali vse bolne ljudi, ki so bili prevzeti z različnimi boleznimi ter mukami in te, ki so bili obsedeni s hudiči in te, ki so bili blazni in te, ki so imeli paralizo in jih je ozdravljal. <sup>25</sup> In sledile so mu velike množice ljudi iz Galileje in iz Deseteromestja in iz Jeruzalema in iz Judeje in iz druge strani Jordana.

**5** In ko je zagledal množice, se je povzpel na goro, in ko se je usedel, so k njemu prišli njegovi učenci<sup>2</sup> in odprli je svoja usta ter jih učil, rekoč: <sup>3</sup> Blagoslovjeni so ubogi v duhu, kajti njihovo je nebeško kraljestvo. <sup>4</sup> Blagoslovjeni so tisti, ki žalujejo, kajti potolaženi bodo. <sup>5</sup> Blagoslovjeni so krotki, kajti podedovali bodo zemljo. <sup>6</sup> Blagoslovjeni so tisti, ki so lačni in žejni pravičnosti, kajti nasičeni bodo. <sup>7</sup> Blagoslovjeni so usmiljeni, kajti dosegli bodo usmiljenje. <sup>8</sup> Blagoslovjeni so čisti v srcu, kajti videli bodo Boga. <sup>9</sup> Blagoslovjeni so miritelji, kajti imenovani bodo Božji otroci. <sup>10</sup> Blagoslovjeni so tisti, ki so preganjani zaradi pravičnosti, kajti njihovo je nebeško kraljestvo. <sup>11</sup> Blagoslovjeni ste vi, ko vas bodo **ljudje** zasramovali in **vas** preganjali in bodo zaradi mene proti vam lažno govorili vse vrste zla. <sup>12</sup> Veselite se in bodite silno veseli, kajti velika **je** vaša nagrada v nebesih, kajti tako so preganjali preroke, ki so bili pred vami.

<sup>13</sup> Vi ste sol zemlje, toda če je sol izgubila svoj okus, s čim bo osljena? Odslej ni dobra za nič, razen da je vržena proč in da jo ljudje pomendrajo. <sup>14</sup> Vi ste svetloba svetu. Mesto, ki je postavljen na hribu, ne more biti skrito. <sup>15</sup> Niti ljudje ne prižgejo sveče in je ne postavijo pod mernik, temveč na svečnik in ta daje svetlogo vsem, ki so v hiši. <sup>16</sup> Naj vaša svetloba takó sveti pred ljudmi, da bodo lahko videli vaša dobra dela in proslavljeni vašega Očeta, ki je v nebesih.

<sup>17</sup> Ne mislite, da sem prišel uničit postavo ali preroke; nisem prišel uničit, temveč izpolnit. <sup>18</sup> Kajti resnično, povem vam: »Dokler nebo in zemlja ne preideta, ena pika ali en delček nikakor ne bosta izpuščena iz postave, dokler se vsa ne izpolni.« <sup>19</sup> Kdorkoli bo torej prekršil eno od teh najmanjših zapovedi in bo tako učil ljudi, bo v nebeškem kraljestvu imenovan najmanjši, toda kdorkoli jih bo izpolnjeval in **jih** učil, isti bo v nebeškem kraljestvu imenovan velik. <sup>20</sup> Kajti povem vam: »Razen če vaša pravičnost ne bo presegla **pravičnosti** pisarjev in farizejev, v nobenem primeru ne boste vstopili v nebeško kraljestvo.«

<sup>21</sup> Slišali ste, da je bilo rečeno po teh iz starih časov: »Ne boš ubil. Kdorkoli pa ubije, bo v nevarnosti sodbe.« <sup>22</sup> § Toda povem vam: »Da kdorkoli je brez razloga jezen na svojega brata, bo v nevarnosti sodbe, in kdorkoli bo svojemu bratu rekel: »Raka,« bo v nevarnosti pred velikim zborom. Toda kdorkoli bo rekel: »Ti bedak,« bo v nevarnosti peklenskega ognja. <sup>23</sup> Zatorej, če prineseš svoj dar k oltarju in se tam spomniš, da ima tvoj brat zoper tebe dolg, <sup>24</sup> pusti svoj dar tam pred oltarjem in pojdi svojo pot; najprej se pobotaj s svojim bratom in potem pridi ter daruj svoj dar. <sup>25</sup> Hitro se dogovori s svojim nasprotnikom, medtem ko si z njim na poti, da te ne bi kadarkoli nasprotnik izročil sodniku, sodnik pa te izroči častniku in boš vržen in ječo. <sup>26</sup> Resnično, povem ti: »Nikakor ne prideš od tam, dokler ne odplačaš zadnjega novčiča.«

<sup>27</sup> Slišali ste, da je bilo rečeno po teh iz starih časov: »Ne boš zagrešil zakonolomstva.« <sup>28</sup> Toda povem vam: »Da kdorkoli s poželenjem pogleda na žensko, je v svojem srcu z njo že zagrešil zakonolomstvo.« <sup>29</sup> In če te twoje desno oko pohujšuje, ga iztakni in **ga** vrzi od sebe; kajti zate je koristno, da bi eden izmed tvojih udov propadel in ne, **da** bi twoje celo telo moralo biti vrženo v pekel. <sup>30</sup> In če te twoja desnica pohujšuje, jo odsekaj in **jo** vrzi od sebe; kajti zate je koristno, da bi eden izmed tvojih udov propadel, ne pa **da** bi twoje celo telo moralo biti vrženo v pekel. <sup>31</sup> Rečeno je bilo: »Kdorkoli bo odslovl svojo ženo, naj ji dá pisanje o ločitvi.« <sup>32</sup> § Toda povem vam: »Da kdorkoli bo odslovl svojo ženo, razen zaradi razloga prešušta, ji povzroči, da ona zgreši zakonolomstvo; in kdorkoli bo poročil tisto, ki je ločena, zgreši zakonolomstvo.«

<sup>33</sup> Ponovno, slišali ste, da je bilo rečeno po teh iz starih časov: »Sebi ne boš prisegal krivo, temveč svoje prisegje izpolni Gospodu.« <sup>34</sup> Toda povem vam: »Sploh ne prisegajte; nisi pri nebesih, kajti to je Božji prestol, <sup>35</sup> niti pri zmaji, kajti ta je njegova pručka, niti pri Jeruzalemu, kajti to je mesto velikega Kralja.« <sup>36</sup> Niti ne prisegaj pri svoji glavi, ker niti enega lasu ne moreš narediti belega ali črnega. <sup>37</sup> Toda vaš govor naj bo: »Da, da;« »Ne, ne.« Kajti karkoli je več kakor to, prihaja od zla.

<sup>38</sup> Slišali ste, da je bilo rečeno: »Oko za oko in zob za zob.« <sup>39</sup> Toda povem vam: »Da se ne upirajte zlu, temveč kdorkoli te bo udaril na twoje desno lice, obrni k njemu tudi drugo.« <sup>40</sup> In če se hoče katerikoli človek pravdati s teboj na sodišču in ti odvzeti tvoj plašč, naj ima tudi **tvoje** ogrinjalo. <sup>41</sup> In kdorkoli te prisili, da greš miljo, pojdi z njim dve. <sup>42</sup> Daj tistem, ki te prosi in pred tistim, ki bi si izposodil od tebe, se ne obrni proč.«

<sup>43</sup> Slišali ste, da je bilo rečeno: »Ljubil boš svojega bližnjega in sovražil svojega sovražnika.« <sup>44</sup> § Toda jaz vam povem: »Ljubite svoje sovražnike, blagoslavljajte te, ki vas preklinjajo, delajte dobro tem, ki vas sovražijo in molite za tiste, ki vas kruto izkoriscajo in vas preganjajo,« <sup>45</sup> da boste lahko otroci svojega Očeta, ki je v nebesih, kajti on daje svojemu soncu, da vzhaja na zle in na dobre, ter pošilja dež na pravične in na

nepravične.<sup>46</sup> § Kajti če ljubite te, ki vas ljubijo, kakšno nagrado imate? Ne delajo celo dawkarji tako?<sup>47</sup> In če pozdravljate samo svoje brate, kaj delate več **kakor drugi?** Ne delajo celo dawkarji tako?<sup>48</sup> Bodite zato popolni, prav tako, kakor je popoln vaš Oče, ki je v nebesih.«

**6** »Pazite se, da svoje miločine ne izkazujete pred ljudmi, da bi jo le-ti videli, sicer nimate nobene nagrade od vašega Očeta, ki je v nebesih.<sup>2</sup> Zato kadar daješ *svojo* miločino, ne trobi pred seboj, kakor počno hinavci in sinagogah in na ulicah, da bi lahko imeli slavo od ljudi. Resnično, povem vam: »Imajo svojo nagrado.«<sup>3</sup> Toda kadar ti daješ miločino, naj twoja levica ne ve kaj počne twoja desnica,<sup>4</sup> da bo twoja miločina lahko na skrivnem in tvoj Oče, ki sam vidi na skrivnem, te bo javno nagradil.

<sup>5</sup> In kadar moliš, ne bodi kakor *so* hinavci, kajti ti radi molijo, stojec v sinagogah in na vogalih ulic, da jih ljudje lahko vidijo. Resnično, povem vam: »Imajo svojo nagrado.«<sup>6</sup> Toda ti, kadar ti moliš, vstopi v svojo sobico in ko si zapri svoja vrata, moli k svojemu Očetu, ki je na skrivnem; in tvoj Oče, ki vidi na skrivnem, te bo nagradil javno.<sup>7</sup> Toda, ko molite, ne uporablajte jalovih ponavljanj, kakor to **počno** pogani, kajti mislijo, da bodo uslušani zaradi svojega mnogega govorjenja.<sup>8</sup> Ne bodite jim zato podobni, kajti vaš Oče ve, katere stvari potrebujete, preden ga prosite.<sup>9</sup> Zatorej molite na ta način: »Oče naš, ki si v nebesih: »Posvečuje naj se tvoje ime.<sup>10</sup> Pridi dvoje kraljestvo. Zgodi se twoja volja na zemlji, kakor **je** v nebesih.<sup>11</sup> Daj nam danes naš vsakdanji kruh.<sup>12</sup> In odpusti nam naše dolge, kakor mi odpuščamo svojim dolžnikom.<sup>13</sup> § In ne vôdi nas v skušnjavo, temveč nas osvobodi pred zlom, kajti twoje je kraljestvo in moč in slava, na veke. Amen.«<sup>14</sup> Kajti če ljudem odpustite njihove prekrške, bo prav tako vaš nebeški Oče odpustil vam.<sup>15</sup> Toda, če ljudem ne odpustite njihovih prekrškov, tudi vaš Oče ne bo odpustil vaših prekrškov.

<sup>16</sup> Poleg tega, kadar se postite, ne bodate kakor hinavci, potrtega obličja; kajti kazijo svoje obraze, da bi bilo ljudem videti, da se postijo. Resnično, povem vam: »Imajo svojo nagrado.«<sup>17</sup> Toda kadar se ti postiš, mazili svojo glavo in umij svoj obraz,<sup>18</sup> da ne bo videti ljudem, da se postiš, temveč tvojemu Očetu, ki je na skrivnem, in tvoj Oče, ki vidi na skrivnem, te bo nagradil javno.

<sup>19</sup> Ne shranjujte si zakladov na zemlji, kjer molj in rja delata razkroj in kjer tatovi vlamljajo in kradejo,<sup>20</sup> temveč si zase shranjujte zaklade v nebesih, kjer niti molj niti rja ne delata razkroja in kjer tatovi ne vlamljajo niti ne kradejo.<sup>21</sup> kajti kjer je tvoj zaklad, tam bo tudi tvoje srce.<sup>22</sup> § Svetloba telesa je oko; če je torej tvoje oko enovito, bo tvoje celotno telo polno svetlobe.<sup>23</sup> Toda če bo tvoje oko hudobno, bo tvoje celotno telo polno teme. Če bo torej svetloba, ki je v tebi, tema, kako velika **je** ta tema!

<sup>24</sup> Nihče ne more služiti dvema gospodarjem; kajti ali bo enega sovražil in drugega ljubil, ali pa se bo držal k enemu in preziral drugega. Ne morete služiti Bogu in mamonu.<sup>25</sup> Zatorej vam pravim: »Ne vznemirjajte se in ne skrbite glede svojega življenja, kaj boste jedli ali kaj boste pili niti za svoje telo, kaj boste oblekli. Kaj ni življenje več kot hrana in telo več kot oblačilo?<sup>26</sup> Poglejte perjad neba, kajti ne seje niti ne žanje niti ne zbira v skednjev, vendar jih vaš nebeški Oče hrani. Ali niste mnogo boljši kakor one?<sup>27</sup> Kdo izmed vas lahko z vznemirjanjem in skrbmi svoji postavi doda en komolec?<sup>28</sup> In zakaj se vznemirjate in skrbite za oblačilo? Preudarite o lilijah travnika, kako rastejo; ne garajo niti ne predejo.<sup>29</sup> In vendar vam povem: »Da celo Salomon, v vsej svoji slavi, ni bil oblečen tako kakor ena izmed teh.<sup>30</sup> Zatorej, če Bog tako oblači travo polja, ki danes je, jutri pa je vržena v peč, ali ne **bo** mnogo bolj **oblacil** vas, o vi, maloverni?<sup>31</sup> Zato se ne vznemirjate in ne skrbite, rekoč: »Kaj bomo jedli?<sup>32</sup> ali: »Kaj bomo pili?<sup>33</sup> ali: »S čim bomo oblečeni?<sup>34</sup> (Kajti za vsemi temi stvarmi povprašujejo pogani), kajti vaš nebeški Oče ve, da potrebujete vse te stvari.<sup>35</sup> Toda iščite najprej Božje kraljestvo in njegovo pravičnost in vse te stvari vam bodo dodane.<sup>36</sup> Zato se ne vznemirjate in ne skrbite za jutrišnji dan, kajti jutrišnji dan bo sam poskrbel za stvari. Zadostno **je** dnevu le tega zlo.«

**7** »Ne sodite, da ne boste sojeni.<sup>2</sup> Kajti s kakršno sodbo vi sodite, boste sojeni in s kakršno mero merite, vam bo ponovno odmerjeno.<sup>3</sup> In zakaj gledaš drobec, ki je v očesu tvojega brata, toda ne preudarjaš o brunu, ki je v tvojem lastnem očesu?<sup>4</sup> Ali kako lahko rečeš svojemu bratu: »Dovoli mi iz tvojega očesa izvleči drobec,« in glej, bruno **je** v tvojem lastnem očesu?<sup>5</sup> Ti hinavec, najprej vrzi bruno iz svojega lastnega očesa in tedaj boš razločno videl vreči ven drobec iz očesa svojega brata.

<sup>6</sup> Ne dajajte tega, kar je sveto, psom niti ne mečite svojih biserov pred svinje, da jih ne bi pomendrale pod svojimi stopali in se obrnile proti vam in vas raztrgale.

<sup>7</sup> Prosite in to vam bo dano; iščite in boste našli; trkajte in se vam bo odprlo,<sup>8</sup> kajti vsak, kdor prosi, prejema; in kdor išče, najde; in tistemu, ki trka, se bo odprlo.<sup>9</sup> Ali kakšen človek je tam izmed vas, če ga njegov sin prosi kruha, ali mu bo dal kamen?<sup>10</sup> Ali če prosi ribe ali mu bo dal kačo?<sup>11</sup> Če potem vi, ki ste hudobni, veste kako dajati dobra darila svojim otrokom, kako mnogo bolj bo vaš Oče, ki je v nebesih, dajal

them which love you, what reward have ye? do not even the publicans the same?<sup>47</sup> And if ye salute your brethren only, what do ye more **than others?** do not even the publicans so?<sup>48</sup> Be ye therefore perfect, even as your Father which is in heaven is perfect.

**6** Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.<sup>2</sup> Therefore when thou doest **thine** alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.<sup>3</sup> But when thou doest alms, let not thy left hand know what thy right hand doeth:<sup>4</sup> That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

<sup>5</sup> ¶ And when thou prayest, thou shalt not be as the hypocrites **are**: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

<sup>6</sup> But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.<sup>7</sup> But when ye pray, use not vain repetitions, as the heathen **do**: for they think that they shall be heard for their much speaking.<sup>8</sup> Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.<sup>9</sup> After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.<sup>10</sup> Thy kingdom come. Thy will be done in earth, as **it is** in heaven.<sup>11</sup> Give us this day our daily bread.<sup>12</sup> And forgive us our debts, as we forgive our debtors.<sup>13</sup> And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.<sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you:<sup>15</sup> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.<sup>17</sup> But thou, when thou fastest, anoint thine head, and wash thy face;<sup>18</sup> That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

<sup>19</sup> ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:<sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:<sup>21</sup> For where your treasure is, there will your heart be also.<sup>22</sup> The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.<sup>23</sup> But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great **is** that darkness!

<sup>24</sup> ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.<sup>25</sup> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

<sup>26</sup> Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?<sup>27</sup> Which of you by taking thought can add one cubit unto his stature?<sup>28</sup> And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:<sup>29</sup> And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.<sup>30</sup> Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, **shall he** not much more **clothe** you, O ye of little faith?<sup>31</sup> Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?<sup>32</sup> (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.<sup>33</sup> But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.<sup>34</sup> Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day **is** the evil thereof.

**7** Judge not, that ye be not judged.<sup>2</sup> For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.<sup>3</sup> And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?<sup>4</sup> Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam **is** in thine own eye?<sup>5</sup> Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

<sup>6</sup> ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

<sup>7</sup> ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:<sup>8</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.<sup>9</sup> Or what man is there of you, whom if his son ask bread, will he give him a stone?<sup>10</sup> Or if he ask a fish, will he give him a serpent?<sup>11</sup> If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which

is in heaven give good things to them that ask him? <sup>12</sup> Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

<sup>13</sup> ¶ Enter ye in at the strait gate: for wide **is the gate**, and broad **is the way**, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup> Because strait **is the gate**, and narrow **is the way**, which leadeth unto life, and few there be that find it.

<sup>15</sup> ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup> Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? <sup>17</sup> Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither **can** a corrupt tree bring forth good fruit. <sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup> Wherefore by their fruits ye shall know them.

<sup>21</sup> ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

<sup>24</sup> ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: <sup>25</sup> And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. <sup>26</sup> And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: <sup>27</sup> And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. <sup>28</sup> And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: <sup>29</sup> For he taught them as **one** having authority, and not as the scribes.

**8** When he was come down from the mountain, great multitudes followed him. <sup>2</sup> And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. <sup>3</sup> And Jesus put forth **his** hand, and touched him, saying, **I will; be thou clean.** And immediately his leprosy was cleansed. <sup>4</sup> And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

<sup>5</sup> ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, <sup>6</sup> And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. <sup>7</sup> And Jesus saith unto him, **I will come and heal him.** <sup>8</sup> The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. <sup>9</sup> For I am a man under authority, having soldiers under me: and I say to this **man**, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth **it.** <sup>10</sup> When Jesus heard **it**, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel.** <sup>11</sup> And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup> But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. <sup>13</sup> And Jesus said unto the centurion, **Go thy way; and as thou hast believed, so be it done unto thee.** And his servant was healed in the selfsame hour.

<sup>14</sup> ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. <sup>15</sup> And he touched her hand, and the fever left her: and she arose, and ministered unto them.

<sup>16</sup> ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with **his** word, and healed all that were sick: <sup>17</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare **our** sicknesses.

<sup>18</sup> ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. <sup>19</sup> And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. <sup>20</sup> And Jesus saith unto him, **The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.** <sup>21</sup> And another of his disciples said unto him, Lord, suffer me first to go and bury my father. <sup>22</sup> But Jesus said unto him, **Follow me; and let the dead bury their dead.**

<sup>23</sup> ¶ And when he was entered into a ship, his disciples followed him. <sup>24</sup> And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. <sup>25</sup> And his disciples came to **him**, and awoke him, saying, Lord, save us: we perish. <sup>26</sup> And he saith unto them, **Why are ye fearful, O ye of little faith?** Then he arose, and rebuked the winds and the sea; and there was a great calm. <sup>27</sup> But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

<sup>28</sup> ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. <sup>29</sup> And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? <sup>30</sup> And there was a good way off from them an herd of many swine feeding. <sup>31</sup> So the

dobre stvari tistim, ki ga prosijo? <sup>12</sup> Zatorej vse stvari, katerekoli si želite, da bi ljudje storili vam, storite vi njim popolnoma tako, kajti to je postava in preroki.

<sup>13</sup> Vstopite pri ozkih vratih, kajti široka **so** vrata in prostrana **je** pot, ki vodi k uničenju in mnogo jih bo tam, ki gredo tja, <sup>14</sup> zato ker ozka **so** vrata in tesna **je** pot, ki vodi v življenje in tam jih bo malo, ki jo najdejo.

<sup>15</sup> Varujte se lažnih prerokov, ki prihajajo k vam v ovčjih oblačilih, toda navznoter so požrešni volkovi. <sup>16</sup> Spoznali jih boste po njihovih sadovih. Mar ljudje obirajo grozdje iz trnja ali fige iz osata? <sup>17</sup> Točno takó vsako dobro drevo prinaša dober sad, toda slabo drevo prinaša hudoben sad. <sup>18</sup> Dobro drevo ne more obroditи hudobnega sadu niti slabo drevo ne **more** obroditи dobrega sadu. <sup>19</sup> Vsako drevo, ki ne prinaša dobrega sadu, je posekano in vrženo v ogenj. <sup>20</sup> Zatorej jih boste spoznali po njihovih sadovih.

<sup>21</sup> Ne bo vsak, kdor mi pravi: »Gospod, Gospod,« vstopil v nebeško kraljestvo, temveč kdor izvršuje voljo mojega Očeta, ki je v nebesih.

<sup>22</sup> Mnogi mi bodo na tisti dan rekli: »Gospod, Gospod, ali nismo v tvjem imenu prerovali in v tvjem imenu izganjali hudičev in v tvjem imenu storili mnogo čudovitih del?« <sup>23</sup> In tedaj jim bom zatrdil: »Nikoli vas nisem poznal. Odidite od mene, vi, ki počnete krivičnost.«

<sup>24</sup> Zatorej kdorkoli sliši te moje besede in jih izvršuje, ga bom primerjal z modrim človekom, ki je svojo hišo zgradil na skali; <sup>25</sup> in padal je dež in prisle so poplave in pihali so vetrovi in udarili na to hišo; in ni padla, kajti bila je utemeljena na skali. <sup>26</sup> In vsak, kdor posluša te moje besede in jih ne izvršuje, bo primerjan z nespametnim človekom, ki je svojo hišo zgradil na pesku; <sup>27</sup> in padal je dež in prisle so poplave in pihali so vetrovi ter udarili na to hišo; in je padla in njen padec je bil velik.« <sup>28</sup> In pripetilo se je, ko je Jezus končal te govore, **da** je bila množica nad njegovim naukom osupla, <sup>29</sup> kajti poučeval jih je kakor **nekdo**, ki ima oblast in ne tako kakor pisarji.

**8** Ko je prišel z gore, so mu sledile velike množice. <sup>2</sup> In glej, prišel je gobavec ter ga oboževal, rekoč: »Gospod, če hočeš, me lahko očistiš.« <sup>3</sup> Jezus je iztegnil **svojo** roko in se ga dotaknil, rekoč: »Hočem; budi čist.« In njegova gobavost je bila takoj očiščena. <sup>4</sup> In Jezus mu reče: »Glej, da nikomur ne poveš, ampak pojdi svojo pot, pokazi se duhovniku in ponudi dar, ki ga je Mojzes zapovedal, njim v pričevanje.«

<sup>5</sup> In ko je Jezus vstopil v Kafarnáum, je prišel k njemu stotnik, ki ga je rotil <sup>6</sup> in govoril: »Gospod, moj služabnik leži doma bolan zaradi paralize, boleče mučen.« <sup>7</sup> In Jezus mu reče: »Prišel bom in ga ozdravil.«

<sup>8</sup> Stotnik je odgovoril in rekel: »Gospod, nisem vreden, da bi prišel pod mojo streho, ampak spregovori samo besedo in moj služabnik bo ozdravljen. <sup>9</sup> Kajti človek sem pod oblastjo, pod seboj imam vojake in temu **možu** rečem: »Pojdi,« in gre; in drugemu: »Pridi,« in pride; in svojemu služabniku: »Naredi to: in **to** stori.« <sup>10</sup> Ko je Jezus **to** slišal, se je čudil in rekel tem, ki so mu sledili: »Resnično, povem vam: »Nisem našel takoj velike vere, niti v Izraelu ne.« <sup>11</sup> In pravim vam: »Da bodo mnogi prišli od vzhoda in zahoda in se bodo usedli z Abramom in Izakom in Jakobom v nebeškem kraljestvu. <sup>12</sup> Toda otroci kraljestva bodo vrženi ven in zunanjem temo; tam bo jokanje in škrivanje z zobmi.«

<sup>13</sup> In Jezus je rekel stotniku: »Pojdi svojo pot in kakor si veroval, **tako** naj ti bo storjeno.« In njegovu služabniku je bil prav isto uro ozdravljen.

<sup>14</sup> In ko je Jezus prišel v Petrovo hišo, je videl njegovo taščo ležati in bolno zaradi vročice. <sup>15</sup> In dotaknil se je njene roke in vročica jo je zapustila; in vstala je ter jim stregla.

<sup>16</sup> § Ko je prišel večer, so k njemu privedli mnoge, ki so bili obsedeni s hudiči; in s **svojo** besedo je izgnal duhove in ozdravil vse, ki so bili bolni, <sup>17</sup> da bi se lahko izpolnilo, kar je bilo rečeno po preroku Izaiju, rekoč: »On sam je vzel naše slabotnosti in nosil **naše** bolezni.«

<sup>18</sup> Potem ko je Jezus okoli sebe videl velike množice, je dal zapoved, da odidejo na drugo stran. <sup>19</sup> Prišel pa je nek pisar in mu rekel: »Učitelj, sledil si bom, kamorkoli greš.« <sup>20</sup> Jezus mu reče: »Lisice imajo luknje in ptice neba **imajo** gnezda, toda Sin človekov nima kam nasloniti **svoje** glave.« <sup>21</sup> In še eden izmed njegovih učencev mu je rekel: »Gospod, dovoli mi najprej, da grem in pokopljem svojega oceta.« <sup>22</sup> Toda Jezus mu je rekel: »Sledi mi, mrtvi pa naj pokopljajo svoje mrtve.«

<sup>23</sup> In ko je stopil na ladjo, so mu njegovi učenci sledili. <sup>24</sup> In glej, na morju se je vzdignil velik vihar, do take mere, da je bila ladja pokrita z valovi. Toda on je spal. <sup>25</sup> In njegovi učenci so prišli k **njemu** ter ga zbudili, rekoč: »Gospod, reši nas, mi umiramo.« <sup>26</sup> In reče jim: »Zakaj ste boječi, o vi maloverni?« Tedaj je vstal in oštel vetrove in morje in bil je velik mir. <sup>27</sup> Toda možje so se čudili, rekoč: »Kakšne vrste človek je ta, da so mu pokorni celo vetrovi in morje!«

<sup>28</sup> In ko je prišel na drugo stran, v Gadársko deželo, sta ga tam srečala dva obsedena s hudiči, ki sta prihajala iz grobnic, silno kruta, tako da noben človek ni mogel iti mimo po tej poti. <sup>29</sup> In glej, zakričala sta, rekoč: »Kaj imava midva opraviti s teboj, Jezus, ti Božji Sin? Ali si prišel sēm, da nas pred časom mučiš?« <sup>30</sup> Daleč proč od njih pa je bila čreda mnogih svinj, ki so se pasle. <sup>31</sup> Hudiči so ga torej rotili, rekoč:

»Če nas izženeš, nam pusti, da gremo proč, v čredo svinj.«<sup>32</sup> In rekel jim je: »Pojdite.« In ko so prišli ven, so odšli v čredo svinj. In glej, cela čreda svinj je silovito stekla po strmini navzdol v morje ter poginila v vodah.<sup>33</sup> In tisti, ki so jih čuvali, so pobegnili in po svojih poteh odšli v mesto in povedali vsako stvar in kaj je doletočno obsedena od hudičev.<sup>34</sup> In glej, celo mesto je prišlo ven, da sreča Jezusa; in ko so ga zagledali, so ga rotili, da odide iz njihovih krajev.

**9** In vstopil je na ladjo in se peljal čez ter prišel v svoje lastno mesto.<sup>2</sup> In glej, k njemu so prinesli moža, bolnega zaradi paralize, ki je ležal na postelji. Ko pa je Jezus videl njihovo vero, je rekel bolnemu zaradi paralize: »Sin, bodi dobre volje, tvoji grehi so ti odpuščeni.«<sup>3</sup> In glej, nekateri izmed pisarjev so v sebi govorili: »Ta človek preklinja.«<sup>4</sup> Ker pa je Jezus poznal njihove misli, je rekel: »Zakaj v svojih srčih razmišljate hudobno?«<sup>5</sup> Kajti ali je lažje reči: »Tvoji grehi so ti odpuščeni« ali reči: »Vstani in hodi!«<sup>6</sup> Toda da boste lahko vedeli, da ima Sin človekov na zemlji oblast odpuščati grehe,« (tedaj reče bolnemu zaradi paralize), »vstani, vzemi svojo posteljo in pojdi v svojo hišo.«<sup>7</sup> In ta je vstal in odšel v svojo hišo.<sup>8</sup> Toda ko so množice **to** videle, so se čudile in slavile Boga, ki je ljudem dal takšno oblast.

In ko je Jezus šel naprej od tam, je zagledal moža, imenovanega Mateja, ki je sedel pri kraju plačevanja davkov in mu rekel: »Sledi mi.« In ta je vstal ter mu sledil.

<sup>10</sup> In petipetilo se je, da ko je Jezus v hiši sedel pri obedu, glej, je prišlo mnogo davkarjev in grešnikov ter sédlo z njim in njegovimi učencimi.<sup>11</sup> In ko so farizeji **to** videli, so njegovim učencem rekli: »Zakaj vaš Učitelj jé daval karji in grešniki?«<sup>12</sup> Toda, ko je Jezus **to** zaslišal, jim je rekel: »Tisti, ki so zdravi, ne potrebujejo zdravnika, temveč tisti, ki so bolni.<sup>13</sup> § Toda pojrite in se naučite kaj pomeni **to**: »Usmiljenje hočem imeti, ne pa žrtve, kajti nisem prišel, da kličem pravične, temveč grešnike h kesanju.«<sup>14</sup>

<sup>14</sup> Tedaj so k njemu prišli Janezovi učenci, rekoč: »Zakaj se mi in farizeji često postimo, tvoji učenci pa se ne postijo?«<sup>15</sup> Jezus jim je rekel: »Ali lahko otroci svatovske sobe žalujejo, dokler je z njimi ženin? Toda prišli bodo dnevi, ko bo ženin odvzet od njih in tedaj se bodo postili.<sup>16</sup> Nihče ne polaga koščka novega oblačila na staro obleko, kajti to, kar je vstavljeni, da jo zapolni, trga iz obleke in nastane hujša raztrganina.<sup>17</sup> Niti ljudje novega vina ne dajejo v stare mehove. Sicer mehovi počijo in vino izteče ven in mehovi propadejo; temveč novo vino vlivajo v nove mehove in je oboje ohranjeno.«<sup>18</sup>

<sup>18</sup> Medtem ko jim je govoril vse te besede, glej, je prišel nek vladar in ga oboževal, rekoč: »Moja hči je pravkar umrla, toda pridi in položi nanjo svojo roko in bo živila.«<sup>19</sup> In Jezus je vstal in mu sledil in **tako so storili tudi** njegovi učenci.

<sup>20</sup> In glej, ženska, ki je bila dvanajst let bolna s težavo krvi, je prišla za **njim** ter se dotaknila obšiva njegove obleke,<sup>21</sup> kajti v sebi je rekla: »Če se lahko samo dotaknem njegove obleke, bom postala zdrava.«<sup>22</sup> Toda Jezus se je obrnil in ko jo je zagledal, je rekel: »Hči, bodi dobro potolažena, tvoja vera te je naredila zdravo.« In ženska je bila od te ure zdrava.<sup>23</sup> Ko je Jezus prišel v vladarjevo hišo in videl flavtiste in množico, ki je delala hrup,<sup>24</sup> jim je rekel: »Dajte prostor, kajti deklica ni mrtva, temveč spi.« Oni pa so mu smeiali do norčevanja.<sup>25</sup> Toda ko je bila množica porinjala ven, je vstopil ter jo prijel za roko in deklica je vstala.<sup>26</sup> In slóves o tem je šel daleč po vsej tej deželi.

<sup>27</sup> In ko je Jezus odšel od tam, sta mu sledila dva slepa človeka, ki sta vpila in govorila: »Ti, Davidov Sin, usmili se naju.«<sup>28</sup> In ko je prišel v hišo, sta k njemu prišla slepa človeka in Jezus jima reče: »Ali verujeta, da sem zmožen to storiti?« Rekla sta mu: »Da, Gospod.«<sup>29</sup> Tedaj se je dotaknil njunih oči, rekoč: »Naj se vama zgodi glede na vajino vero.«<sup>30</sup> In njune oči so bile odprte in Jezus jima je strogo naročil, rekoč: »Glejta, **da tega** nihče ne izve.«<sup>31</sup> Toda ko sta onadva odšla, sta v vsej tej deželi povsod razširila njegov slóves.

<sup>32</sup> § Ko sta odšla ven, glej, so k njemu prinesli nemega moža, obsedenega s hudičem.<sup>33</sup> In ko je bil hudič izgnan, je nemi spregovoril in množice so se čudile, rekoč: »Nikoli ni bilo tega videti v Izraelu.«<sup>34</sup> Toda farizeji so rekli: »Hudiči izganga s pomočjo princa hudičev.«<sup>35</sup> § In Jezus je hodil naokrog po vseh mestih in vaseh in učil v njihovih sinagogah ter oznanjal evangelijski kraljestva in med ljudmi ozdravljal vsako slabost in vsako bolezni.

<sup>36</sup> Toda, ko je videl množice, je bil prevzet s sočutjem do njih, ker so oslabeli in so bili razkropljeni naokoli, kakor ovce brez pastirja.<sup>37</sup> Tedaj reče svojim učencem: »Žetev **je** resnično obilna, toda delavcev **je** malo.<sup>38</sup> Prosite torej Gospoda žeteve, da bo poslal delavce na svojo žetev.«

**10** In ko je k **sebi** poklical svojih dvanajst učencev, jim je dal oblast **zoper** nečiste duhove, da jih izženejo in da ozdravijo vse vrste slabosti in vse vrste bolezni.<sup>2</sup> Imena dvanajsterih apostolov so torej ta: prvi Simon, ki so ga imenovali Peter in njegov brat Andrej; Jakob, Zebedejev **sin** in njegov brat Janez;<sup>3</sup> § Filip in Bartolomej; Tomaž in Matej davkar; Jakob, Alfejev **sin** in Lebej, katerega vzdevek je bil Tadej;<sup>4</sup> Simon Kananej in Juda Iškarijot, ki ga je tudi izdal.<sup>5</sup> Teh dvanajst

devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.<sup>32</sup> And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.<sup>33</sup> And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.<sup>34</sup> And, behold, the whole city came out to meet Jesus: and when they saw him, they besought **him** that he would depart out of their coasts.

**9** And he entered into a ship, and passed over, and came into his own city.<sup>2</sup> And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.<sup>3</sup> And, behold, certain of the scribes said within themselves, This **man** blasphemeth.<sup>4</sup> And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?<sup>5</sup> For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?<sup>6</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.<sup>7</sup> And he arose, and departed to his house.<sup>8</sup> But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

**9 ¶** And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

**10 ¶** And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.<sup>11</sup> And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?<sup>12</sup> But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.<sup>13</sup> But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

**14 ¶** Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?<sup>15</sup> And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.<sup>16</sup> No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.<sup>17</sup> Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

**18 ¶** While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.<sup>19</sup> And Jesus arose, and followed him, and so did his disciples.

**20 ¶** And, behold, a woman, which was diseased with an issue of blood twelve years, came behind **him**, and touched the hem of his garment:<sup>21</sup> For she said within herself, If I may but touch his garment, I shall be whole.<sup>22</sup> But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.<sup>23</sup> And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,<sup>24</sup> He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.<sup>25</sup> But when the people were put forth, he went in, and took her by the hand, and the maid arose.<sup>26</sup> And the fame hereof went abroad into all that land.

**27 ¶** And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.<sup>28</sup> And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this?<sup>29</sup> They said unto him, Yea, Lord.<sup>30</sup> Then touched he their eyes, saying, According to your faith be it unto you.<sup>31</sup> And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.<sup>32</sup> But they, when they were departed, spread abroad his fame in all that country.

**32 ¶** As they went out, behold, they brought to him a dumb man possessed with a devil.<sup>33</sup> And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.<sup>34</sup> But the Pharisees said, He casteth out devils through the prince of the devils.<sup>35</sup> And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

**36 ¶** But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.<sup>37</sup> Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;<sup>38</sup> Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

**10** And when he had called unto **him** his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.<sup>2</sup> Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;<sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;<sup>4</sup> Simon the Canaanite, and Judas Iscariot, who also

betrayed him.<sup>5</sup> These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:**<sup>6</sup> But go rather to the lost sheep of the house of Israel. **7 And as ye go, preach, saying, The kingdom of heaven is at hand.** **8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.**<sup>9</sup> Provide neither gold, nor silver, nor brass in your purses,<sup>10</sup> Nor scrip for **your** journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.<sup>11</sup> And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.<sup>12</sup> And when ye come into an house, salute it.<sup>13</sup> And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.<sup>14</sup> And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.<sup>15</sup> Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

**16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.**<sup>17</sup> But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;<sup>18</sup> And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.<sup>19</sup> But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.<sup>20</sup> For it is not ye that speak, but the Spirit of your Father which speaketh in you.<sup>21</sup> And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against **their** parents, and cause them to be put to death.<sup>22</sup> And ye shall be hated of all **men** for my name's sake: but he that endureth to the end shall be saved.<sup>23</sup> But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.<sup>24</sup> The disciple is not above **his** master, nor the servant above his lord.<sup>25</sup> It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more **shall they call** them of his household?<sup>26</sup> Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.<sup>27</sup> What I tell you in darkness, **that** speak ye in light: and what ye hear in the ear, **that** preach ye upon the housetops.<sup>28</sup> And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.<sup>29</sup> Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.<sup>30</sup> But the very hairs of your head are all numbered.<sup>31</sup> Fear ye not therefore, ye are of more value than many sparrows.<sup>32</sup> Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.<sup>33</sup> But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.<sup>34</sup> Think not that I am come to send peace on earth: I came not to send peace, but a sword.<sup>35</sup> For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.<sup>36</sup> And a man's foes **shall be** they of his own household.<sup>37</sup> He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.<sup>38</sup> And he that taketh not his cross, and followeth after me, is not worthy of me.<sup>39</sup> He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

**40 ¶** He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.<sup>41</sup> He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.<sup>42</sup> And whosoever shall give to drink unto one of these little ones a cup of cold **water** only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

**11** And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.<sup>2</sup> Now when John had heard in the prison the works of Christ, he sent two of his disciples,<sup>3</sup> And said unto him, Art thou he that should come, or do we look for another?<sup>4</sup> Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:<sup>5</sup> The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.<sup>6</sup> And blessed is **he**, whosoever shall not be offended in me.

**7 ¶** And as they departed, Jesus began to say unto the multitudes concerning John, **What went ye out into the wilderness to see? A reed shaken with the wind?**<sup>8</sup> But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft **clothing** are in kings' houses.<sup>9</sup> But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.<sup>10</sup> For this is **he**, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.<sup>11</sup> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.<sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.<sup>13</sup> For all the prophets and the law prophesied until John.<sup>14</sup> And if ye will receive **it**, this is Elias, which was for to come.<sup>15</sup> He that hath ears to hear, let him hear.

je Jezus poslal in jim zapovedal, rekoč: »Ne pojrite na pot poganov in ne vstopite v **nobeno** samarijsko mesto, **6** temveč pojrite raje k izgubljenim ovcam Izraelove hiše.<sup>7</sup> In ko greste, oznanjujte, rekoč: »Nebeško kraljestvo je blizu.«<sup>8</sup> Ozdravljajte bolne, očiščujte gobave, obujajte mrtve, izganjajte hudiče. Zastonj ste prejeli, zastonj dajajte.<sup>9</sup> Ne priskrbite si ne zlata, ne srebra, ne brona v svojih mošnjah,<sup>10</sup> ne malhe za **svojo** pot niti dveh plaščev niti čevljev in tudi ne palic, kajti delavec je vreden svoje hrane.<sup>11</sup> In v katerokoli mesto ali vas boste vstopili, povprašajte kdo k njej je vreden in tam ostanite dokler ne greste od tam.<sup>12</sup> In ko vstopite v hišo, jo pozdravite.<sup>13</sup> In če je hiša vredna, naj pride nanjo vaš mir, toda če tega ni vredna, naj se vaš mir povrne k vam.<sup>14</sup> Kdorkoli pa vas ne bo sprejel niti ne bo poslušal vaših besed, ko odidete iz te hiše ali mesta, si iz svojih stopal otresite prah.<sup>15</sup> Resnično, povem vam: »Bolj znosno bo na dan sodbe za deželo Sódome in Gomóre, kakor za to mesto.«

**16** Glejte, pošiljam vas kakor ovce v sredo volkov. Bodite torej modri kakor kače in neškodljivi kakor golobice.<sup>17</sup> Toda varujte se ljudi, kajti izročali vas bodo sodiščem in vas bičali v njihovih sinagogah<sup>18</sup> in zaradi mene boste privedeni pred voditelje in kralje, v pričevanje proti njim in paganom.<sup>19</sup> Toda, ko vas izrocijo, se ne vznemirjate in ne skrbite kako ali kaj boste govorili, kajti v tej isti uri vam bo dano, kar boste govorili.<sup>20</sup> Kajti niste vi, ki govorite, temveč Duh vašega Očeta je, ki govorji v vas.<sup>21</sup> In brat bo brata izročil v smrt in oče otroka in otroci se bodo dvignili zoper **svoje** starše in jim povzročili, da bodo usmrčeni.<sup>22</sup> In vsi **Ijudje** vas bodo sovražili zaradi mojega imena, toda kdor vztraja do konca, bo rešen.<sup>23</sup> Toda, ko vas preganajo v tem mestu, bežite v drugo, kajti resnično, povem vam: »Ne boste šli čez Izraelova mesta, dokler ne pride Sin človek.«<sup>24</sup> Učenec ni nad **svojim** učiteljem niti ni služabnik nad svojim gospodarjem.<sup>25</sup> Dovolj je za učenca, da postane kakor njegov učitelj in služabnik kakor njegov gospodar. Če so hišnega učitelja imenovali Bélecebub, koliko bolj **bodo imenovali** te iz njegove družine?<sup>26</sup> Ne bojte se jih torej, kajti nič ni prikrito, kar ne bo razkrito in skrito, kar se ne bo izvedelo.<sup>27</sup> Kar vam povem v temi, **to** govorite na svetlobi in kar slišite na uho, **to** oznanjujte na hišnih strehah.<sup>28</sup> In ne bojte se tistih, ki ubijejo telo, toda niso zmožni ubiti duše, temveč se raje bojte njega, ki je zmožen uničiti tako dušo kakor telo v peku.<sup>29</sup> Ali nista dva vrabca prodajana za novčič? In nobeden izmed njiju ne bo padel na tla brez vašega Očeta.<sup>30</sup> Toda celo lasje vaše glave so vsi preštetí.<sup>31</sup> Ne bojte se torej, vredni ste več kakor mnogo vrabcev.<sup>32</sup> Kdorkoli bo torej mene priznal pred ljudmi, bom prav tako jaz njega priznal pred svojim Očetom, ki je v nebesih.<sup>33</sup> Toda kdorkoli me bo zatajil pred ljudmi, bom prav tako jaz njega zatajil pred svojim Očetom, ki je v nebesih.<sup>34</sup> Ne mislite, da sem prišel, da posljem mir na zemljo; nisem prišel, da posljem mir, temveč meč.<sup>35</sup> Kajti prišel sem, da postavim človeka v nestrinjanje proti svojemu očetu in hčer proti njeni materi in snaho proti njeni tašči.<sup>36</sup> In človekovi sovražniki **bodo** tisti iz njegove lastne družine.<sup>37</sup> Kdor ima rajši očeta ali mater bolj kakor mene, me ni vreden; in kdor ima rajši sina ali hčer bolj kakor mene, me ni vreden.<sup>38</sup> In kdor ne vzame svojega križa in mi ne sledi, me ni vreden.<sup>39</sup> Kdor najde svoje življenje, ga bo izgubil; kdor pa izgubi svoje življenje zaradi mene, ga bo našel.

**40** Kdor sprejema vas, sprejema mene in kdor sprejema mene, sprejema tistega, ki me je poslal.<sup>41</sup> Kdor sprejema preroka v imenu preroka, bo prejel nagrado preroka; in kdor sprejema pravičnega človeka v imenu pravičnega človeka, bo prejel nagrado pravičnega človeka.<sup>42</sup> In kdorkoli bo dal piti enemu od teh malčkov samo čašo mrzle **vode** v imenu učenca, resnično, povem vam, nikakor ne bo izgubil svoje nagrade.«

**11** In pripetilo se je, ko je Jezus končal z naročanjem svojim dvanajsterim učencem, **[da]** je odšel od tam, da uči in oznanja v njihovih mestih.<sup>2</sup> Potem ko je Janez v ječi slišal Kristusova dela, je poslal dva izmed svojih učencev<sup>3</sup> in **[ta dva]** sta mu rekla: »Ali si ti tisti, ki naj bi prišel ali naj pričakujemo drugega?«<sup>4</sup> Jezus je odgovoril in jima rekel: »Pojdita in Janezu ponovno izpričajta te stvari, ki jih slišita in vidita:<sup>5</sup> Slepí prejemajo svoj vid in hromi hodijo, gobavi so očiščeni in gluhi slišijo, mrtvi so obujeni in revnim se oznanja evangeliј.<sup>6</sup> In blagoslovljen je **tisti**, ki v meni ne bo pohujšan.«<sup>7</sup>

**7** Ko sta odšla, je Jezus pričel množicam govoriti glede Janeza: »Kaj ste odšli gledati ven in divjino? Trst, ki se majuje z vetrom?«<sup>8</sup> Toda kaj ste šli ven, da bi videli? Moža, oblečenega v mehka oblačila? Glejte, tisti, ki nosijo mehka **oblačila**, so v kraljevih hišah.<sup>9</sup> Toda kaj ste šli ven, da bi videli? Preroka? Da, povem vam in več kakor preroka.<sup>10</sup> Kajti ta je **tisti**, o katerem je pisano: »Glejte, posljem svojega poslanca pred tvojim obrazom, ki bo pripravil tvojo pot pred teboj.«<sup>11</sup> Resnično, povem vam: »Med temi, ki so rojeni iz žensk, ni bil obujen večji kakor Janez Krstnik, vendar kdor je v nebeškem kraljestvu najmanjši, je večji kakor on.«<sup>12</sup> In od dni Janeza Krstnika do sedaj nebeško kraljestvo trpi nasilje in nasilni ga zavzemajo s silo.<sup>13</sup> Kajti vsi preroki in postava so prerokovali do Janeza.<sup>14</sup> In če boste **to** sprejeli, to je Elija, ki je moral priti.<sup>15</sup> Kdor ima ušesa, da sliši, naj posluša.

<sup>16</sup> Toda s kom bom primerjal ta rod? Podoben je otrokom, ki sedijo po trghih in kličejo svojim rojakom <sup>17</sup> ter govorijo: »Piskali smo vam, pa niste plesali; objokovali smo vam, pa niste žalovali.« <sup>18</sup> Kajti Janez je prišel, niti ni jedel niti ni pil, pa pravijo: »Hudiča ima.« <sup>19</sup> § Sin človekov je prišel in jé in piše, pa pravijo: »Glejte, požrešen človek in vinski bratec, priatelj davkarjev in grešnikov.« Toda modrost je opravičena po svojih otrocih.«

<sup>20</sup> Tedaj je pričel oštrevati mesta, v katerih je bila storjena večina njegovih mogočnih del, ker se niso pokesala: <sup>21</sup> »Gorje ti, Horazín! Gorje ti, Betsaida! Kajti če bi se mogočna dela, ki so bila storjena v vama, storila v Tiranu in Sidónu, bi se že davno pokesala v vrečevini in pepelu.« <sup>22</sup> Toda povem vam: »Bolj znosno bo na dan sodbe za Tir in Sidón, kakor vama.« <sup>23</sup> In ti, Kafarnaum, ki si bil vzvišen do neba, boš priveden navzdol do pekla; kajti če bi se mogočna dela, ki so bila storjena v tebi, zgodila v Sódomi, bi preostala do današnjega dne.« <sup>24</sup> Toda povem ti: »Da bo na dan sodbe bolj znosno za sódomsko deželo, kakor zate.«

<sup>25</sup> Ob tistem času je Jezus odgovoril in rekel: »Zahvaljujem se tebi, o Oče, Gospodar neba in zemlje, ker si te stvari skril pred modrimi in razsodnimi, razodel pa si jih otročičem.« <sup>26</sup> Točno tako, Oče, kajti tako se je zdelo dobro v svojih očeh. <sup>27</sup> Vse stvari so mi izročene od mojega Očeta in noben človek ne pozna Sina, razen Očeta, niti noben človek ne pozna Očeta, razen Sina in **tega** komurkoli ga bo Sin razodel.

<sup>28</sup> Pridite k meni vsi **vi**, ki se trudite in ste težko obremenjeni in dal vam bom počitek. <sup>29</sup> Vzemite nase moj jarem in se učite od mene, ker sem krotak in ponižen v srcu, in našli boste počitek svojim dušam. <sup>30</sup> Kajti moj jarem je udoben in moje breme je lahko.«

**12** Ob tistem času je šel Jezus na šabatni dan skozi žitna polja, njegovi učenci pa so bili lačni in začeli smukati žitno klasje ter jesti. <sup>2</sup> Toda ko so **to** videli farizeji, so mu rekli: »Glej, tvoji učenci delajo to, kar ni zakonito početi na šabatni dan.« <sup>3</sup> Toda rekel jim je: »Ali niste brali kaj je storil David, ko je bil lačen in tisti, ki so bili z njim, <sup>4</sup> kako je vstopil v Božjo hišo in jedel hlebe navzočnosti, ki jih ni bilo dovoljeno jesti njemu, niti ne tistim, ki so bili z njim, temveč samo duhovnikom? <sup>5</sup> Ali niste brali v postavi, kako to, da ob šabatnih dneh duhovniku v templju skrunijo šabat in so brez krivde? <sup>6</sup> Toda povem vam: »Da je na tem kraju **nekdo** večji kakor tempelj.« <sup>7</sup> Toda če bi vedeli kaj **to** pomeni: »Usmiljenje hočem imeti in ne žrtve,« ne bi obsojali nedolžnih. <sup>8</sup> Kajti Sin človekov je Gospod celo šabatnemu dnevnu.« <sup>9</sup> In ko je odšel od tam, je šel v njihovo sinagogo.

<sup>10</sup> In glej, tam je bil človek, ki je imel **svojo** roko izsušeno. In da bi ga lahko obdolžili, so ga vprašali, rekoč: »Ali je zakonito zdraviti na šabatne dneve?« <sup>11</sup> In rekel jim je: »Kateri človek bi bil tukaj med vami, ki bi imel eno ovco in če bi ta na šabatni dan padla v jamo ali je ne bi prijel ter **jo** dvignil ven? <sup>12</sup> Koliko bolj je potem človek boljši kakor ovca? Zaradi tega je na šabatne dneve zakonito delati dobro.« <sup>13</sup> Tedaj reče človeku: »Iztegni svojo roko.« In ta **jo** je iztegnil in bila je v celoti ozdravljenja, podobno kakor druga.

<sup>14</sup> Potem so farizeji odsli ven in imeli zborovanje proti njemu, kako bi ga lahko pokončali. <sup>15</sup> Toda ko je Jezus **to** izvedel, se je umaknil od tam in sledile so mu velike množice in vse je ozdravil. <sup>16</sup> ter jim naročil, da naj ga ne razglašajo, <sup>17</sup> da bi se lahko izpolnilo, kar je bilo rečeno po preroku Izaiju, rekoč: <sup>18</sup> »Glej moj služabnik, ki sem ga izbral, moj ljubljeni, v katerem je moja duša zelo zadovoljna. Svojega duha bom položil nadenj in oznabil bo sodbo pogonom.« <sup>19</sup> Ne bo se ne preprial niti ne vpil niti na ulicah nihče ne bo slišal njegovega glasu. <sup>20</sup> Poškodovanega trsta ne bo zlomil in kadečega stenja ne bo pogasil, dokler ne privede sodbe do zmage. <sup>21</sup> In v njegovo ime bodo zaupali pogani.«

<sup>22</sup> § Tedaj je bil k njemu priveden nekdo obseden s hudičem, slep in nem in ga je ozdravil, do take mere, da je slepi in nem tako govoril kakor videl. <sup>23</sup> In vsa množica je bila osupila ter rekla: »Ali ni ta Davidov sin?« <sup>24</sup> Toda, ko so farizeji **to** slišali, so rekli: »Ta ne izganja hudičev, razen z Bélcubom, princem hudičev.« <sup>25</sup> § Jezus pa je poznal njihove misli in jim rekel: »Vsako kraljestvo, razdeljeno zoper sebe, je priveden v opustošenje in nobeno mesto ali hiša, razdeljena zoper sebe, ne bosta obstala.« <sup>26</sup> In če Satan izganja Satana, je razdeljen zoper sebe; kako bo potem obstalo njegovo kraljestvo? <sup>27</sup> In če z Bélcubom izganjam hudiče, s kom **jih** izganjajo vaši otroci? Zatorej bodo oni vaši sodniki. <sup>28</sup> Toda če z Božjim Duhom izganjam hudiče, potem je k vam prišlo Božje kraljestvo. <sup>29</sup> Kako lahko sicer nekdo vstopi v hišo močnega in opleni njegove dobrine, razen če najprej ne zveže močnega? In tedaj bo oplenil njegovo hišo. <sup>30</sup> Kdor ni z meno, je proti meni; in kdor ne zbirá z meno, razsipa na široko.

<sup>31</sup> Zatorej vam pravim: »Vsake vrste greh in bogokletje bo ljudem odpuščeno, toda bogokletje **zoper Svetega** Duha ljudem ne bo odpuščeno. <sup>32</sup> In kdorkoli govorí besedo zoper Sina človekovega, mu bo to odpuščeno; toda kdorkoli govorí zoper Svetega Duha, mu ne bo odpuščeno ne na tem svetu, ne v **svetu**, ki pride.« <sup>33</sup> Ali drevo dobro obrodi in je njegov sad dober, ali pa drevo slabo obrodi in je njegov

<sup>16</sup> ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, <sup>17</sup> And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. <sup>18</sup> For John came neither eating nor drinking, and they say, He hath a devil. <sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

<sup>20</sup> ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: <sup>21</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. <sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. <sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

<sup>25</sup> ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. <sup>26</sup> Even so, Father: for so it seemed good in thy sight. <sup>27</sup> All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and **he** to whomsoever the Son will reveal **him**.

<sup>28</sup> ¶ Come unto me, all **ye** that labour and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup> For my yoke is easy, and my burden is light.

**12** At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. <sup>2</sup> But when the Pharisees saw **it**, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. <sup>3</sup> But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; <sup>4</sup> How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? <sup>5</sup> Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? <sup>6</sup> But I say unto you, That in this place is **one** greater than the temple. <sup>7</sup> But if ye had known what **this** meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. <sup>8</sup> For the Son of man is Lord even of the sabbath day. <sup>9</sup> And when he was departed thence, he went into their synagogue:

<sup>10</sup> ¶ And, behold, there was a man which had **his** hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. <sup>11</sup> And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift **it** out? <sup>12</sup> How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. <sup>13</sup> Then saith he to the man, Stretch forth thine hand. And he stretched **it** forth; and it was restored whole, like as the other.

<sup>14</sup> ¶ Then the Pharisees went out, and held a council against him, how they might destroy him. <sup>15</sup> But when Jesus knew **it**, he withdrew himself from thence: and great multitudes followed him, and he healed them all; <sup>16</sup> And charged them that they should not make him known: <sup>17</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>18</sup> Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. <sup>19</sup> He shall not strive, nor cry; neither shall any man hear his voice in the streets. <sup>20</sup> A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. <sup>21</sup> And in his name shall the Gentiles trust.

<sup>22</sup> ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. <sup>23</sup> And all the people were amazed, and said, Is not this the son of David? <sup>24</sup> But when the Pharisees heard **it**, they said, This **fellow** doth not cast out devils, but by Beelzebub the prince of the devils. <sup>25</sup> And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: <sup>26</sup> And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? <sup>27</sup> And if I by Beelzebub cast out devils, by whom do your children cast **them** out? therefore they shall be your judges. <sup>28</sup> But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. <sup>29</sup> Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. <sup>30</sup> He that is not with me is against me; and he that gathereth not with me scattereth abroad.

<sup>31</sup> ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy **against** the **Holy Ghost** shall not be forgiven unto men. <sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the **Holy Ghost**, it shall not be forgiven him, neither in this world, neither in the **world** to come. <sup>33</sup> Either make the tree good, and his fruit good; or else make the

tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. <sup>34</sup> O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. <sup>36</sup> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

<sup>38</sup> ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. <sup>39</sup> But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: <sup>40</sup> For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. <sup>42</sup> The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. <sup>43</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. <sup>44</sup> Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. <sup>45</sup> Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

<sup>46</sup> ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. <sup>47</sup> Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. <sup>48</sup> But he answered and said unto him that told him, Who is my mother? and who are my brethren? <sup>49</sup> And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! <sup>50</sup> For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

**13** The same day went Jesus out of the house, and sat by the sea side. <sup>2</sup> And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. <sup>3</sup> And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; <sup>4</sup> And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: <sup>5</sup> Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: <sup>6</sup> And when the sun was up, they were scorched; and because they had no root, they withered away. <sup>7</sup> And some fell among thorns; and the thorns sprung up, and choked them: <sup>8</sup> But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. <sup>9</sup> Who hath ears to hear, let him hear. <sup>10</sup> And the disciples came, and said unto him, Why speakest thou unto them in parables? <sup>11</sup> He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. <sup>13</sup> Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. <sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: <sup>15</sup> For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. <sup>16</sup> But blessed are your eyes, for they see: and your ears, for they hear. <sup>17</sup> For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

<sup>18</sup> ¶ Hear ye therefore the parable of the sower. <sup>19</sup> When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. <sup>20</sup> But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; <sup>21</sup> Yet hath he not root in himself, but durmeth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. <sup>22</sup> He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. <sup>23</sup> But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

<sup>24</sup> ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: <sup>25</sup> But while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him,

sad slab; kajti drevo se spozna po *njegovem* sadu. <sup>34</sup> O gadji rod, kako lahko vi, ki ste hudobni, govorite dobre besede? Kajti iz obilja srca usta govoré. <sup>35</sup> Dober človek iz dobrega zaklada srca prinaša dobre stvari, hudobnež pa iz zlega zaklada prinaša zle stvari. <sup>36</sup> Toda povem vam: Za vsako prazno besedo, katero bodo ljudje izgovorili, bodo na dan sodbe o tem dajali obračun. <sup>37</sup> Kajti po svojih besedah boš opravičen in po svojih besedah boš obsojen.«

<sup>38</sup> Tedaj so nekateri izmed pisarjev in farizejev odgovorili, rekoč: »Učitelj, od tebe želimo videti znamenje.« <sup>39</sup> Toda odgovoril jim je in rekel: »Hudoben in zakonolomen rod išče znamenje, pa mu ne bo dano nobeno drugo znamenje, razen znamenja preroka Jona. <sup>40</sup> Kajti tako, kakor je bil Jona tri dni in tri noči v kitovem trebuhu, tako bo Sin človekov tri dni in tri noči v osrčju zemlje. <sup>41</sup> Ljudje iz Niniv bodo ob sodbi vstali s tem rodom in ga obsodili, ker so se ob Jonovem oznanjevanju pokesali; in glejte, tukaj je večji kakor Jona. <sup>42</sup> Kraljica z juga bo ob sodbi vstala s tem rodom in ga obsodila, kajti prišla je iz najbolj oddaljenih krajev zemlje, da sliši Salomonovo modrost; in glejte, tukaj je večji kakor Salomon. <sup>43</sup> Kadar je nečisti duh odsel iz človeka, hodi po suhih krajih, iščoč počitka, in ga ne najde. <sup>44</sup> Potem reče: »Vrnil se bom v svojo hišo, od koder sem izsel. In ko pride, jo najde prazno, pometeno in okrašeno. <sup>45</sup> Tedaj gre in s seboj vzame sedem drugih duhov, zlobnejših kakor on sam in vstopijo ter prebivajo tam in končno stanje tega človeka je slabše kakor prvo. Točno tako bo tudi temu zlobnemu rodu.«

<sup>46</sup> Medtem ko je še govoril množici, glej, so stali zunaj *njegova* mati in njegovi bratje, žečeč govoriti z njim. <sup>47</sup> Potem mu je nekdo rekel: »Glej, twoja mati in tvoji bratje stojijo zunaj in želijo govoriti s teboj.« <sup>48</sup> Toda odgovoril je in rekel tistem, ki mu je povedal: »Kdo je moja mati? In kdo so moji bratje?« <sup>49</sup> In svojo roko je iztegnil proti svojim učencem ter rekel: »Glejte, moja mati in moji bratje! <sup>50</sup> Kajti kdorkoli bo izvrševal voljo mojega Očeta, ki je v nebesih, ta je moj brat in sestra in mati.«

**13** Isti dan je Jezus odšel iz hiše in se usedel ob morski obali. <sup>2</sup> In k njemu so bile zbrane skupaj velike množice, tako da je odšel na ladjo in se usedel, vsa množica pa je stala na bregu. <sup>3</sup> In v prispodobah jim je govoril mnoge besede, rekoč: »Glejte, sejalec je odšel sejet <sup>4</sup> in ko je sejal, je nekaj semen padlo poleg poti in prišla je perjad ter jih požrla. <sup>5</sup> Nekaj jih je padlo na kamnitá mesta, kjer niso imela veliko zemlje in so nemudoma pognala, ker niso imela globine zemlje <sup>6</sup> in ko je bilo sonce zgoraj, so bila ožgana in ker niso imela korenine, so ovenela. <sup>7</sup> In nekaj jih je padlo med trnje in trnje je pognalo ter jih zadušilo. <sup>8</sup> Toda druga so padla v dobro zemljo in obrodila sad, nekatera stoternega, nekatera šestdesetnega, nekatera tridesetnega. <sup>9</sup> Kdor ima ušesa, da slišijo, naj posluša.« <sup>10</sup> In prišli so učenci ter mu rekl: »Zakaj jim govoris v prispodobah?« <sup>11</sup> Odgovoril je in jim rekel: »Ker je vam dano spoznati skrivnosti nebeškega kraljestva, toda njim to ni dano. <sup>12</sup> Kajti kdorkoli ima, njemu bo dano in imel bo večje obilje; toda kdorkoli nima, bo od njega vzeto proč celo to, kar ima. <sup>13</sup> Zatorej jim govorim v prispodobah, ker gledajo, a ne vidijo in poslušajo, a ne slišijo niti ne razumejo. <sup>14</sup> In v njih se je izpolnila Izajjeva prerokba, ki pravi: »S poslušanjem boste slišali, pa ne boste razumeli; in gledali boste ter videli, pa ne boste zaznali; <sup>15</sup> kajti srce teh ljudi je otopelo in *njihova* ušesa so naglušna in svoje oči so zaprli, da ne bi lahko kadarkoli s *svojimi* očmi videli in s *svojimi* ušesi slišali in bi s *svojim* srcem razumeli ter bi bili spreobrnjeni in bi jih jaz ozdravil. <sup>16</sup> Toda blagoslovljene so vaše oči, ker vidijo, in vaša ušesa, ker slišijo. <sup>17</sup> Kajti resnično, povem vam: »Da je veliko prerokov in pravičnih *ljudi* žezele videti te stvari, katere vi vidite, pa *jih* niso videli; in slišati te besede, ki jih vi slišite, pa *jih* niso slišali.«

<sup>18</sup> Poslušajte torej prispodobo o sejalcu. <sup>19</sup> Kadar kdorkoli sliši besedo o kraljestvu, pa je ne razume, potem pride *ta* zlobni in izdere to, kar je bilo posejano v njegovo srce. To je tisti, ki je seme sprejel poleg poti. <sup>20</sup> Toda kdor je seme sprejel na kamnitá mesta, je isti kakor kdor sliši besedo in jo takoj z radostjo sprejme, <sup>21</sup> vendar v sebi nima korenine, toda nekaj časa vztraja. Ko pa zaradi besede nastane stiska ali preganjanje, on v kratkem greši. <sup>22</sup> Tudi tisti, ki je seme sprejel med trnje, je tisti, ki sliši besedo. Skrb tega sveta in zapeljivost bogastev pa zadušita besedo in on postaja brez sadu. <sup>23</sup> Toda kdor je seme sprejel v dobro zemljo, je tisti, ki sliši besedo in *jo* razume, ki prav tako prinaša sad in obrodi, eden stoternega, drugi šestdesetnega, [spet] drugi tridesetnega.«

<sup>24</sup> Podal jim je drugo prispodobo, rekoč: »Nebeško kraljestvo je podobno človeku, ki je na svojo njivo posejal dobro seme. <sup>25</sup> Toda medtem ko so ljudje spali, je prišel njegov sovražnik in med pšenico posejal plevel ter odšel svojo pot. <sup>26</sup> Toda, ko je bilka pognala in obrodila sad, potem se je prikazal tudi plevel. <sup>27</sup> Služabniki hišnega gospodarja so torej prišli in mu rekli: »Gospod, ali nisi in svojo njivo posejal dobro seme? Od kod ima potem le-ta plevel?« <sup>28</sup> Rekel jim je: »To je storil

sovražnik.<sup>32</sup> Služabniki so mu rekli: »Hočeš potem, da gremo in ga poberemo?«<sup>29</sup> Toda rekel je: »Ne, da ne bi medtem ko pobirate plevel, z njim izruvali tudi pšenice.<sup>30</sup> Naj oboje skupaj raste do žetve, in ob času žetve bom rekel žanjem: »Zberite skupaj najprej plevel in ga povežite v svežnje za sežig, toda pšenico zberite v moj skedenj.«<sup>31</sup>

<sup>31</sup> Podal jim je drugo prispodobo, rekoč: »Nebesko kraljestvo je podobno zrnu gorčičnega semena, ki ga je človek vzel in posejal na svoji njivi;<sup>32</sup> ki je zares najmanjše od vseh semen, toda, ko to zraste, je največje med zelišči in postane drevo, tako da pridejo ptice neba in prenočujejo na njegovih vejah.«<sup>33</sup>

<sup>33</sup> Povedal jim je drugo prispodobo: »Nebesko kraljestvo je podobno kvasu, katerega je ženska vzela in skrila v treh merah moke, dokler ni bilo vse prekvašeno.«<sup>34</sup> Vse te besede je Jezus množici govoril v prispodbah; brez prispodobe pa jim ni govoril,<sup>35</sup> da bi se lahko izpolnilo, kar je bilo rečeno po preroku, rekoč: »Svoja usta bom odpril v prispodbah, izrekel bom besede, ki so bile od ustanovitve sveta hranjene na skrivnem.«<sup>36</sup> Tedaj je Jezus množico poslal proč in odšel v hišo, in njegovu učenci so prišli k njemu, rekoč: »Pojasni nam prispodobo o poljskem plevelu.«<sup>37</sup> Odgovoril je in jim rekel: »Kdor seje dobro seme, je Sin človekov.<sup>38</sup> Njiva je svet. Dobro seme so otroci kraljestva, toda plevel so otroci zlobnega.<sup>39</sup> Sovražnik, ki jih je posejal, je hudič. Žetev je konec sveta, žanji pa so angeli.<sup>40</sup> Kakor je torej plevel pobran in v ognju sežgan, tako bo ob koncu tega sveta.<sup>41</sup> Sin človekov bo poslal svoje anglele in iz njegovega kraljestva bodo pobrali vse stvari, ki so padle v greh in tiste, ki počno krivičnost;<sup>42</sup> in vrgli jih bodo v ognjeno talilno peč. Tam bo tarnanje in škripanje z zobmi.<sup>43</sup> Potem bodo pravični zasijali kakor sonce v kraljestvu svojega Očeta. Kdor ima ušesa, da slišijo, naj posluša.

<sup>44</sup> Ponovno, nebesko kraljestvo je podobno zakladu, skritemu na njivi. Ko ga je človek našel, ga skrije in zaradi radosti gre in proda vse, kar ima in to polje kupi.

<sup>45</sup> Ponovno, nebesko kraljestvo je podobno trgovcu, ki išče lepe bisere,<sup>46</sup> ki je, ko je našel en biser velike vrednosti, šel in prodal vse, kar je imel ter ga kupil.

<sup>47</sup> Ponovno, nebesko kraljestvo je podobno mreži, ki je bila vržena v morje in je zajala od vseh vrst,<sup>48</sup> katero so, ko je bila polna, odvlekli do obale in se usedli ter dobre zbrali v posode, toda slabe so vrgli proč.<sup>49</sup> Tako bo torej ob koncu sveta. Prišli bodo angeli in zlobne bodo oddvojili od pravičnih,<sup>50</sup> in jih vrgli v ognjeno talilno peč. Tam bo tarnanje in škripanje z zobmi.«<sup>51</sup> § Jezus jim reče: »Ste razumeli vse te besede?« Rečejo mu: »Da, Gospod.«<sup>52</sup> Tedaj jim je rekel: »Zato je vsak pisar, *ki je* poučen o nebeskem kraljestvu, podoben človeku, *ki je* hišni gospodar, ki prinaša iz svojega zaklada nove in stare *stvari*.«<sup>53</sup>

<sup>53</sup> In pripetilo se je, ko je Jezus zaključil te prispodobe, *da* je odšel od tam.<sup>54</sup> In ko je prišel v svojo lastno deželo, jih je v njihovi sinagogi učil, da take mere, da so bili osupljeni in govorili: »Od kod ima ta *človek* to modrost in *ta* mogočna dela?<sup>55</sup> Ali ni to tesarjev sin? Ali ni njegova mati imenovana Marija? In njegovi bratje Jakob in Jožef in Simon in Juda?<sup>56</sup> In njegove sestre ali niso vse z nimi? Od kod ima potem ta *človek* vse te stvari?«<sup>57</sup> In pohujševali so se nad njim. Toda Jezus jim je rekel: »Prerok ni brez spoštovanja, razen v svoji lastni deželi in v svoji lastni hiši.«<sup>58</sup> In tam zaradi njihove nevere ni storil veliko mogočnih del.

**14** § Ob tistem času je Herod, vladar četrtrinskega dela province, slišal o Jezusovem slôvesu<sup>2</sup> in rekel svojim služabnikom: »To je Janez Krstnik. Obujen je od mrtvih in zato so se v njem naznanila mogočna dela.«

<sup>3</sup> Kajti Herod je prijel Janeza in ga zvezal ter *ga* posadil v ječi zaradi Herodiade, žene svojega brata Filipa.<sup>4</sup> Kajti Janez mu je rekel: »Zate ni zakonito, da jo imas.«<sup>5</sup> Ko pa ga je skušal usmrstiti, se je zbal množice, ker so ga šteli za preroka.<sup>6</sup> Toda, ko je bil Herodov rojstni dan, je Herodiadina hči plesala pred njimi in se dopadla Herodu.<sup>7</sup> Nakar ji je ta s prisego obljudil dati karkoli bi prosila.<sup>8</sup> In ona je, prej poučena od svoje matere, rekla: »Daj mi tukaj, na velikem pladnju, glavo Janeza Krstnika.«<sup>9</sup> In kralju je bilo žal. Kljub temu je zaradi prisege in teh, ki so z njim sedeli pri obedu, vevel, da naj *ji* bo dana.<sup>10</sup> In poslal je ter v ječi obglavil Janeza.<sup>11</sup> In njegova glava je bila prinešena na velikem pladnju ter dana gospodični in ona *jo* je odnesla svoji materi.<sup>12</sup> In prišli so njegovi učenci in vzeli telo ter ga pokopali in odšli ter povedali Jezusu.

<sup>13</sup> Ko je Jezus slišal *o tem*, je od tam z ladjo ločeno odplul v zapuščen kraj. In ko je množica slišala *o tem*, mu je peš sledila iz mest.<sup>14</sup> § In Jezus je odšel naprej in zagledal veliko množico in bil prevzet s sočutjem do njih in ozdravil njihove bolne.

<sup>15</sup> In ko je bil večer, so k njemu prišli njegovi učenci, rekoč: »To je zapuščen kraj in čas je sedaj potekel. Pošlj si množico proč, da bodo lahko šli v vasi in si kupili živeža.«<sup>16</sup> Toda Jezus jim je rekel: »Ni jim potrebno oditi proč, vi jim dajte jesti.«<sup>17</sup> In rekli so mu: »Mi imamo tukaj samo pet hlebov in dve ribi.«<sup>18</sup> Rekel je: »Prinesite jih sem k

Wilt thou then that we go and gather them up?<sup>29</sup> But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.<sup>30</sup> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

<sup>31</sup> ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:<sup>32</sup> Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

<sup>33</sup> ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.<sup>34</sup> All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:<sup>35</sup> That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.<sup>36</sup> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.<sup>37</sup> He answered and said unto them, He that soweth the good seed is the Son of man;<sup>38</sup> The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;<sup>39</sup> The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.<sup>40</sup> As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.<sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;<sup>42</sup> And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.<sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

<sup>44</sup> ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

<sup>45</sup> ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:<sup>46</sup> Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

<sup>47</sup> ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:<sup>48</sup> Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.<sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.<sup>50</sup> And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.<sup>51</sup> Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.<sup>52</sup> Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that* is an householder, which bringeth forth out of his treasure *things* new and old.

<sup>53</sup> ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.<sup>54</sup> And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?<sup>55</sup> Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?<sup>56</sup> And his sisters, are they not all with us? Whence then hath this *man* all these things?<sup>57</sup> And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.<sup>58</sup> And he did not many mighty works there because of their unbelief.

**14** At that time Herod the tetrarch heard of the fame of Jesus,<sup>2</sup> And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

<sup>3</sup> ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.<sup>4</sup> For John said unto him, It is not lawful for thee to have her.<sup>5</sup> And when he would have put him to death, he feared the multitude, because they counted him as a prophet.<sup>6</sup> But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.<sup>7</sup> Whereupon he promised with an oath to give her whatsoever she would ask.<sup>8</sup> And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.<sup>9</sup> And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.<sup>10</sup> And he sent, and beheaded John in the prison.<sup>11</sup> And his head was brought in a charger, and given to the damsels: and she brought *it* to her mother.<sup>12</sup> And his disciples came, and took up the body, and buried it, and went and told Jesus.

<sup>13</sup> ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.<sup>14</sup> And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

<sup>15</sup> ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.<sup>16</sup> But Jesus said unto them, They need not depart; give ye them to eat.<sup>17</sup> And they say unto him, We have here but five loaves, and two fishes.<sup>18</sup> He said, Bring them hither to

**me.** <sup>19</sup> And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to **his** disciples, and the disciples to the multitude. <sup>20</sup> And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. <sup>21</sup> And they that had eaten were about five thousand men, beside women and children.

<sup>22</sup> ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. <sup>23</sup> And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. <sup>24</sup> But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. <sup>25</sup> And in the fourth watch of the night Jesus went unto them, walking on the sea. <sup>26</sup> And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. <sup>27</sup> But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. <sup>28</sup> And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. <sup>29</sup> And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. <sup>30</sup> But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. <sup>31</sup> And immediately Jesus stretched forth **his** hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? <sup>32</sup> And when they were come into the ship, the wind ceased. <sup>33</sup> Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

<sup>34</sup> ¶ And when they were gone over, they came into the land of Gennesaret. <sup>35</sup> And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; <sup>36</sup> And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

**15** Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, <sup>2</sup> Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. <sup>3</sup> But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? <sup>4</sup> For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. <sup>5</sup> But ye say, Whosoever shall say to **his** father or **his** mother, It is a gift, by whatsoever thou mightest be profited by me; <sup>6</sup> And honour not his father or his mother, **he shall be free**. Thus have ye made the commandment of God of none effect by your tradition. <sup>7</sup> Ye hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup> This people draweth nigh unto me with their mouth, and honoureth me with **their** lips; but their heart is far from me. <sup>9</sup> But in vain they do worship me, teaching for doctrines the commandments of men.

<sup>10</sup> ¶ And he called the multitude, and said unto them, Hear, and understand: <sup>11</sup> Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. <sup>12</sup> Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? <sup>13</sup> But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. <sup>14</sup> Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. <sup>15</sup> Then answered Peter and said unto him, Declare unto us this parable. <sup>16</sup> And Jesus said, Are ye also yet without understanding? <sup>17</sup> Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? <sup>18</sup> But those things which proceed out of the mouth come forth from the heart; and they defile the man. <sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: <sup>20</sup> These are **the things** which defile a man: but to eat with unwashed hands defileth not a man.

<sup>21</sup> ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon. <sup>22</sup> And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, **thou** Son of David; my daughter is grievously vexed with a devil. <sup>23</sup> But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. <sup>24</sup> But he answered and said, I am not sent but unto the lost sheep of the house of Israel. <sup>25</sup> Then came she and worshipped him, saying, Lord, help me. <sup>26</sup> But he answered and said, It is not meet to take the children's bread, and to cast **it** to dogs. <sup>27</sup> And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. <sup>28</sup> Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. <sup>29</sup> And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. <sup>30</sup> And great multitudes came unto him, having with them **those that were** lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: <sup>31</sup> Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

<sup>32</sup> ¶ Then Jesus called his disciples **unto him**, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. <sup>33</sup> And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? <sup>34</sup> And Jesus saith

meni. <sup>19</sup> In velel je množici, naj séde na travo in vzel je pet hlebov ter dve ribi in zroč k nebu, je blagoslovil in razlomil ter hlebe dal **svojim** učencem, učenci pa množici. <sup>20</sup> In vsi so jedli in bili nasičeni in od odlokov, ki so ostali, so pobrali dvanajst polnih košar. <sup>21</sup> In teh, ki so jedli, je bilo okoli pet tisoč mož, poleg žensk in otrok.

<sup>22</sup> § In Jezus je svoje učence nemudoma primoral naj stopijo na ladjo in da gredo pred njim na drugo stran, sam pa je medtem odpustil množice. <sup>23</sup> In ko je odpustil množice, je sam posebej odšel na goro, da moli. In ko je prišel večer, je bil tam sam. <sup>24</sup> Toda ladja je bila sedaj na sredi morja, premetavana z valovi, kajti bil je nasproten veter. <sup>25</sup> In ob četrti nočni straži je Jezus šel proti njim, hodeč po morju. <sup>26</sup> In ko so ga učenci zagledali hoditi po morju, so bili prestrašeni, rekoč: »To je duh.« In od strahu so zakričali. <sup>27</sup> Toda Jezus jim je nemudoma spregovoril, rekoč: »Bodite dobre volje, jaz sem, ne bojte se.« <sup>28</sup> In Peter mu je odgovoril ter rekel: »Gospod, če si ti, mi zaukaži po vodi priti k tebi.« <sup>29</sup> In on je rekel: »Pridi.« In ko je Peter prišel dol iz ladje, da pride k Jezusu, je hodil po vodi. <sup>30</sup> Toda, ko je videl silovitost vetra, je bil prestrašen. In ko se je pričel utapljati, je zavpil, rekoč: »Gospod, reši me.« <sup>31</sup> In Jezus je takoj iztegnil **svojo** roko ter ga prikel in mu rekel: »O ti maloveren, zakaj si podvomil?« <sup>32</sup> In ko sta prišla na ladjo, je veter ponehal. <sup>33</sup> Potem so prišli oni, ki so bili na ladji in ga oboževali, rekoč: »Resnično, ti si Božji Sin.«

<sup>34</sup> In ko so se prepeljali, so prišli v deželo Genezaret. <sup>35</sup> In ko so ljudje tega kraja dobili spoznanje o njem, so razposlali v vso to pokrajino naokoli in privedli k njemu vse, ki so bili bolni, <sup>36</sup> in rotili so ga, da bi se lahko samo dotaknili obšiva njegove obleke in prav vsi, ki so se ga dotaknili, so postali popolnoma zdravi.

**15** Tedaj so k Jezusu prišli pisarji in farizeji, ki so bili iz Jeruzalema, rekoč: <sup>2</sup> Zakaj tvoji učenci prestopajo izročila starešin? Kajti kadar jedo kruh, si ne umijejo svojih rok. <sup>3</sup> Toda odgovoril jim je in rekel: »Zakaj vi prav tako s svojim izročilom prestopate Božjo zapoved? <sup>4</sup> Kajti Bog je zapovedal, rekoč: »Spoštuј svojega oceta in mater in: Kdor preklinja oceta ali mater, naj življenje konča s smrtjo.« <sup>5</sup> Toda vi pravite: »Kdorkoli bo rekel **svojemu** ocetu ali **svoji** materi: »To je dar, s čimerkoli bi ti mogoče imel korist od mene,« <sup>6</sup> in ne spoštuje svojega oceta ali svoje matere, **bo prost**. Tako ste s svojim izročilom naredili Božjo zapoved brez učinka. <sup>7</sup> Vi hinavci, Izaija je dobro preroval o vas, rekoč: <sup>8</sup> § »Ti ljudje se s svojimi ustii bližajo k meni in me spoštujejo s **svojimi** ustanicami, toda njihovo srce je daleč od mene.« <sup>9</sup> Toda zaman me obožujejo, učec nauke človeških zapovedi.«

<sup>10</sup> In poklical je množico ter jim rekel: »Poslušajte in razumite: <sup>11</sup> Ni to, kar gre v usta, **[kar]** omadežuje človeka, temveč to, kar prihaja iz ust, to omadežuje človeka.« <sup>12</sup> Tedaj so prišli njegovi učenci in mu rekli: »Ali veš, da so bili farizeji, potem ko so slišali to gorovjenje, užaljeni?« <sup>13</sup> Toda odgovoril je in rekel: »Vsaka rastlina, katere ni vsadil moj nebeski Oče, bo izkoreninjena. <sup>14</sup> Pustite jih pri miru. Slepji voditelji slepih so. Če pa slepi vodi slepega, bosta oba padla v jarek.« <sup>15</sup> Potem je odgovoril Peter in mu rekel: »Pojasni nam to prispolobo.« <sup>16</sup> § Jezus pa je rekel: »Ali ste tudi vi še vedno brez razumevanja? <sup>17</sup> Ali še vedno ne razumete, da karkoli vstopi pri ustih, gre v trebuh in je vrženo ven, v zunanje stranišče? <sup>18</sup> Toda te besede, ki izvirajo iz ust, prihajajo iz srca in te omadežujejo človeka. <sup>19</sup> Kajti iz srca izvirajo zle misli, umori, zakonolomstva, prešuštva, tativne, kriva pričevanja, bogokletja. <sup>20</sup> To so **stvari**, ki omadežujejo človeka, toda jesti z neumitimi rokami človeka ne omadežuje.«

<sup>21</sup> Potem je Jezus odšel od tam in odšel v tirske in sidónske kraje. <sup>22</sup> In glej, ženska iz Kánaana je prišla iz teh istih krajev ter vpila k njemu, rekoč: »Usmili se me, o Gospod, **ti** Davidov Sin. Moja hči jeboleče nadlegovana od hudiča.« <sup>23</sup> Toda on ji ni odgovoril niti besede. In prišli so njegovi učenci ter ga rotili, rekoč: »Poslijo jo proč, ker vpije za nami.« <sup>24</sup> Toda odgovoril je in rekel: »Nisem poslan **fk nikomur**, razen k izgubljenim ovcam Izraelove hiše.« <sup>25</sup> Potem je prišla in ga oboževala, rekoč: »Gospod, pomagaj mi.« <sup>26</sup> Toda odgovoril je in rekel: »Ni primerno vzeti kruh otrokom in **ga** vreči psom.« <sup>27</sup> Ona pa je rekla: »Res je, Gospod, vendor psi jedo od drobtinic, ki padajo z mize njihovih gospodarjev.« <sup>28</sup> Tedaj je Jezus odgovoril in ji rekel: »O žena, velika je tvoja vera, zgodi naj se ti kakor hočeš.« In njena hči je bila ozdravljenja od točno tiste ure. <sup>29</sup> In Jezus je odšel od tam ter prišel v bližino Galilejskega morja in odšel na goro ter se tam usedel. <sup>30</sup> In k njemu so prišle velike množice, **ki so** imele s seboj **tiste**, **ki so** bili hromi, slepi, nemi, pohabljeni ter mnoge druge in polagali so jih k Jezusovim stopalom in jih je ozdravil, <sup>31</sup> do take mere, da se je množica čudila, ko so videli nemega spregovoriti, pohabljenega biti zdravega, hromega hoditi in slepega videti. In slavili so Izraelovega Boga.

<sup>32</sup> Potem je Jezus svoje učence poklical **k sebi** in rekel: »Sočutje imam do množice, ker že tri dni vztrajajo z menoij in nimajo nič za jesti; in ne bom jih poslat proč tešeč, da na poti ne oslabijo.« <sup>33</sup> In njegovi učenci so mu rekli: »Od kod naj imamo v divjini tako veliko kruha, za nasičenje tako velike množice?« <sup>34</sup> In Jezus jim reče: »Koliko hlebov

imate?« Rekli so: »Sedem in nekaj majhnih rib.« <sup>35</sup> In velel je množici, naj séde na tla. <sup>36</sup> In vzel je sedem hlebov in ribe ter se zahvalil in *jih* razlomil ter dal svojim učencem, učenci pa množici. <sup>37</sup> In vsi so jedli ter bili nasičeni in pobrali so od ostankov *obeda*, kar je ostalo, sedem polnih košar. <sup>38</sup> In teh, ki so jedli, je bilo štiri tisoč mož, poleg žensk in otrok. <sup>39</sup> In odpustil je množico ter stopil na ladjo in prišel v magadánske kraje.

**16** Tudi farizeji so prišli skupaj s saduceji in ga skušali ter zahtevali, da bi jim pokazal znamenje z neba. <sup>2</sup> Odgovoril je in jim rekel: »Ko je večer, pravite: ›Lepo vreme bo, kajti nebo je rdeče.‹ <sup>3</sup> Zjutraj pa: ›Danes bo grdo vreme, kajti nebo je rdeče in mračno.‹ O vi hinavci, lahko razpoznavate obličeje neba, toda ne morete *razpoznati* znamenj časov? <sup>4</sup> Žlobni in zakonolomni rod išče znamenje, pa mu ne bo dano nobeno znamenje, razen znamenja preroka Jona.« In zapustil jih je ter odšel. <sup>5</sup> Ko so njegovi učenci prišli na drugo stran, so pozabili vzeti kruh.

<sup>6</sup> Potem jim je Jezus rekel: »Pazite in varujte se kvasa farizejev in saducejev.« <sup>7</sup> In med seboj so razpravljeni, rekoč: »To je zato, ker nismo vzeli kruha.« <sup>8</sup> Ko je Jezus *to* zaznal, jim je rekel: »O vi maloverni, zakaj med seboj razmišljate, ker niste prinesli nobenega kruha? <sup>9</sup> Ali še vedno ne razumete niti se ne spominjate petih hlebov pet tisočim in koliko košar ste pobrali? <sup>10</sup> Niti sedmih hlebov štiri tisočim in koliko košar ste pobrali? <sup>11</sup> Kako to, da ne razumete, da vam *tega* nisem govoril v zvezi s kruhom, da bi se varovali kvasa farizejev in saducejev?« <sup>12</sup> Potem so razumeli, da *jim* je zaukazal naj se ne varujejo kruhovega kvasa, temveč nauka farizejev in saducejev.

<sup>13</sup> Ko je Jezus prišel v kraje Cezareje Filipove, je vprašal svoje učence, rekoč: »Kdo ljudje pravijo, da jaz, Sin človekov, sem?« <sup>14</sup> Rekli so: »Nekateri *pravijo*, da si Janez Krstnik, nekateri Elija in drugi Jeremija ali eden izmed prerokov.« <sup>15</sup> Reče jim: »Toda kdo vi pravite, da sem jaz?« <sup>16</sup> In Simon Peter je odgovoril ter rekel: »Ti si Kristus, Sin živega Boga.« <sup>17</sup> In Jezus je odgovoril ter mu rekel: »Blagoslovljen si, Simon, Jonov sin, kajti meso in kri ti *tega* nista razodela, temveč moj Oče, ki je in nebesih. <sup>18</sup> In jaz ti prav tako pravim: Da si ti Peter in na tej skali bom zgradil svojo cerkev in velika vrata pekla ne bodo prevladala proti nej. <sup>19</sup> In dal ti bom ključe nebeskega kraljestva; in karkoli boš zvezal na zemlji, bo zvezano v nebesih; in karkoli boš razvezal na zemlji, bo razvezano v nebesih.« <sup>20</sup> § Tedaj je svojim učencem naročil, da naj nobenemu človeku ne povedo, da je bil on Jezus, Kristus.

<sup>21</sup> Od tedaj naprej je Jezus svojim učencem pričel kazati, da mora oditi v Jeruzalem in od starešin in visokih duhovnikov in pisarjev pretrpeti mnoge stvari in biti umorjen in tretji dan obujen. <sup>22</sup> Potem ga je Peter prijel in ga pričel oštrevati, rekoč: »To naj bo daleč od tebe, Gospod. To naj se ti ne zgodi.« <sup>23</sup> Toda on se je obrnil in Petru rekel: »Spravi se za menoj, Satan. V spotiko si mi, kajti ne posvečaš se stvarem, ki so od Boga, temveč tem, ki so od ljudi.«

<sup>24</sup> Tedaj je Jezus rekel svojim učencem: »Če hoče katerikoli *človek* slediti meni, naj se odpove samemu sebi in vzame svoj križ ter hodi za menoj. <sup>25</sup> Kajti kdorkoli hoče rešiti svoje življenje, ga bo izgubil, kdorkoli pa bo izgubil svoje življenje zaradi mene, ga bo našel. <sup>26</sup> § Kajti kaj človeku koristi, če si bo pridobil ves svet, izgubil pa svojo lastno dušo? Ali kaj bo človek dal v zameno za svojo dušo? <sup>27</sup> Kajti Sin človekov bo prišel v slavi svojega Očeta s svojimi angeli in tedaj bo vsakega človeka nagradil glede na njegova dela. <sup>28</sup> Resnično, povem vam: Tam bo nekaj tukaj navzočih, ki ne bodo okusili smrti, dokler ne vidijo Sina človekovega prihajati v svojem kraljestvu.«

**17** In po šestih dneh Jezus vzame Petra, Jakoba in njegovega brata Janeza ter jih posebej privede na visoko goro <sup>2</sup> in pred njimi je bil preobražen; in njegov obraz je sijal kakor sonce in njegovo oblačilo je bilo belo kakor svetloba. <sup>3</sup> In glej, prikazala sta se jim Mojzes in Elija, ki sta govorila z njim. <sup>4</sup> Potem je Peter odgovoril in Jezusu rekel: »Gospod, dobro je za nas, da smo tukaj. Če želiš, naredimo tukaj tri šotorje; enega zate, enega za Mojzesa in enega za Elija.« <sup>5</sup> Medtem ko je še govoril, glej, jih je obsenčil svetel oblak, in glej, glas iz oblaka, ki je rekel: »Ta je moj ljubljeni Sin, s katerim sem zelo zadovoljen; njega poslušajte.« <sup>6</sup> Ko so učenci *to* slišali, so padli na svoj obraz in bili boleče prestrašeni. <sup>7</sup> Prišel je Jezus in se jih dotaknil ter rekel: »Vstanite in ne bojte se.« <sup>8</sup> In ko so povzdignili svoje oči, niso videli nobenega človeka, razen samo Jezusa. <sup>9</sup> In ko so prišli dol z gore, jim je Jezus naročil, rekoč: »Tega videnja ne povejte nikomur, dokler ne bo Sin človekov vstal od mrtvih.« <sup>10</sup> In njegovi učenci so ga vprašali, rekoč: »Zakaj potem pisarji pravijo, da mora prej priti Elija?« <sup>11</sup> Jezus jim je odgovoril in rekel: »Elija bo resnično prišel prej in obnovil vse stvari. <sup>12</sup> Toda povem vam: Da je Elija že prišel, pa ga niso spoznali, temveč so mu storili, karkoli so žezele.« Tako bo tudi Sin človekov trpel od njih. <sup>13</sup> Tedaj so učenci razumeli, da jim je govoril o Janezu Krstniku.

<sup>14</sup> In ko so prišli k množici, je prišel k njemu *nek* človek, ki je pokleknil navzdol k njemu ter rekel: <sup>15</sup> »Gospod, usmili se mojega

unto them, *How many loaves have ye?* And they said, Seven, and a few little fishes. <sup>35</sup> And he commanded the multitude to sit down on the ground. <sup>36</sup> And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. <sup>37</sup> And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. <sup>38</sup> And they that did eat were four thousand men, beside women and children. <sup>39</sup> And he sent away the multitude, and took ship, and came into the coasts of Magdala.

**16** The Pharisees also with the Sadducees came, and tempting desired him that he should shew them a sign from heaven. <sup>2</sup> He answered and said unto them, *When it is evening, ye say, It will be* fair weather: for the sky is red. <sup>3</sup> And in the morning, *It will be* foul weather to day: for the sky is red and lowring. *O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?* <sup>4</sup> A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. <sup>5</sup> And when his disciples were come to the other side, they had forgotten to take bread.

<sup>6</sup> ¶ Then Jesus said unto them, *Take heed and beware of the leaven of the Pharisees and of the Sadducees.* <sup>7</sup> And they reasoned among themselves, saying, *It is* because we have taken no bread. <sup>8</sup> *Which* when Jesus perceived, he said unto them, *O ye of little faith, why reason ye among yourselves, because ye have brought no bread?* <sup>9</sup> Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? <sup>10</sup> Neither the seven loaves of the four thousand, and how many baskets ye took up? <sup>11</sup> How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? <sup>12</sup> Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

<sup>13</sup> ¶ When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, *Whom do men say that I the Son of man am?* <sup>14</sup> And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. <sup>15</sup> He saith unto them, *But whom say ye that I am?* <sup>16</sup> And Simon Peter answered and said, Thou art the Christ, the Son of the living God. <sup>17</sup> And Jesus answered and said unto him, *Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* <sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. <sup>19</sup> And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. <sup>20</sup> Then charged he his disciples that they should tell no man that he was Jesus the Christ.

<sup>21</sup> ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. <sup>22</sup> Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. <sup>23</sup> But he turned, and said unto Peter, *Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

<sup>24</sup> ¶ Then said Jesus unto his disciples, *If any man will come after me, let him deny himself, and take up his cross, and follow me.* <sup>25</sup> For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. <sup>26</sup> For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? <sup>27</sup> For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. <sup>28</sup> Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

**17** And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, <sup>2</sup> And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. <sup>3</sup> And, behold, there appeared unto them Moses and Elias talking with him. <sup>4</sup> Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. <sup>5</sup> While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. <sup>6</sup> And when the disciples heard *it*, they fell on their face, and were sore afraid. <sup>7</sup> And Jesus came and touched them, and said, *Arise, and be not afraid.* <sup>8</sup> And when they had lifted up their eyes, they saw no man, save Jesus only. <sup>9</sup> And as they came down from the mountain, Jesus charged them, saying, *Tell the vision to no man, until the Son of man be risen again from the dead.* <sup>10</sup> And his disciples asked him, saying, Why then say the scribes that Elias must first come? <sup>11</sup> And Jesus answered and said unto them, *Elias truly shall first come, and restore all things.* <sup>12</sup> But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. <sup>13</sup> Then the disciples understood that he spake unto them of John the Baptist.

<sup>14</sup> ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, <sup>15</sup> Lord, have mercy on my son: for

he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. <sup>16</sup> And I brought him to thy disciples, and they could not cure him. <sup>17</sup> Then Jesus answered and said, **O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.** <sup>18</sup> And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. <sup>19</sup> Then came the disciples to Jesus apart, and said, Why could not we cast him out? <sup>20</sup> And Jesus said unto them, **Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.** <sup>21</sup> Howbeit this kind goeth not out but by prayer and fasting.

<sup>22</sup> ¶ And while they abode in Galilee, Jesus said unto them, **The Son of man shall be betrayed into the hands of men: <sup>23</sup> And they shall kill him, and the third day he shall be raised again.** And they were exceeding sorry.

<sup>24</sup> ¶ And when they were come to Capernaum, they that received tribute **money** came to Peter, and said, Doth not your master pay tribute? <sup>25</sup> He saith, Yes. And when he was come into the house, Jesus prevented him, saying, **What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?** <sup>26</sup> Peter saith unto him, Of strangers. Jesus saith unto him, **Then are the children free.** <sup>27</sup> Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

**18** At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? <sup>2</sup> And Jesus called a little child unto him, and set him in the midst of them, <sup>3</sup> And said, **Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.** <sup>4</sup> Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. <sup>5</sup> And whoso shall receive one such little child in my name receiveth me. <sup>6</sup> But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and **that** he were drowned in the depth of the sea.

<sup>7</sup> ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! <sup>8</sup> Wherefore if thy hand or thy foot offend thee, cut them off, and cast **them** from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. <sup>9</sup> And if thine eye offend thee, pluck it out, and cast **it** from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. <sup>10</sup> Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. <sup>11</sup> For the Son of man is come to save that which was lost. <sup>12</sup> How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? <sup>13</sup> And if so be that he find it, verily I say unto you, he rejoiceth more of that **sheep**, than of the ninety and nine which went not astray. <sup>14</sup> Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

<sup>15</sup> ¶ Moreover if thy brother shall trespass against thee, go and tell him **his** fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. <sup>16</sup> But if he will not hear **thee, then** take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he shall neglect to hear them, tell **it** unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. <sup>18</sup> Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. <sup>19</sup> Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

<sup>21</sup> ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? <sup>22</sup> Jesus saith unto him, **I say not unto thee, Until seven times: but, Until seventy times seven.**

<sup>23</sup> ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. <sup>24</sup> And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. <sup>25</sup> But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. <sup>27</sup> Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. <sup>28</sup> But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. <sup>29</sup> And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. <sup>30</sup> And he would not: but went and cast him into prison, till he should pay the debt. <sup>31</sup> So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. <sup>32</sup> Then his lord, after that

sina, kajti blazen je in boleče nadlegovan, kajti pogosto pada v ogenj in često v vodo. <sup>16</sup> In pripeljal sem ga k tvojim učencem, pa ga niso mogli ozdraviti. <sup>17</sup> Potem je Jezus odgovoril in rekel: »O neveren in sprevržen rod, kako dolgo bom še z vami? Doklej vas bom še prenašal? Privedite mi ga sèm.« <sup>18</sup> In Jezus je oštrel hudiča in ta je odšel iz njega; in otrok je bil ozdravljen od točno tiste ure. <sup>19</sup> Tedaj so prišli učenci ločeno k Jezusu in rekli: »Zakaj ga mi nismo mogli izgnati iz njega?« <sup>20</sup> § Jezus pa jim je rekel: »Zaradi vaše nevere, kajti resnično, povem vam: »Če imate vero kakor zrno gorčičnega semena, boste tej gori rekli: »Odstrani se od tukaj na tamkajšnjem kraju;« in bo premeščena in nič vam ne bo nemogoče. <sup>21</sup> § Vendar ta vrsta ne gre ven, razen z molitvijo in postom.«

<sup>22</sup> In medtem, ko so prebivali v Galileji, jim je Jezus rekel: »Sin človekov bo izdan v roke ljudem <sup>23</sup> in ubili ga bodo in tretji dan bo znova obujen.« In bili so silno žalostni.

<sup>24</sup> Ko pa so prišli v Kafarnáum, so ti, ki so prejeli davčni **denar**, prišli k Petru in rekli: »Ali vaš učitelj ne plačuje davka?« <sup>25</sup> Rekel je: »Da.« Ko pa je prišel v hišo, ga je Jezus prehitel, rekoč: »Kaj misliš Simon? Od koga zemeljski kralji jemljejo carino ali davek? Od svojih lastnih otrok ali od tujcev?« <sup>26</sup> Peter mu reče: »Od tujcev.« Jezus mu reče: »Potem so otroci prosti. <sup>27</sup> Vendar pa, da jih ne bi pohujšala, pojdi k morju, vrzi trnek in dvigni ribo, ki prva pride gor. In ko ji boš odpel usta, boš našel kos denarja. Vzemi ga ter jim ga daj zame in zase.«

**18** Ob istem času so prišli k Jezusu učenci, rekoč: »Kdo je največji v nebeškem kraljestvu?« <sup>2</sup> In Jezus je k sebi poklical majhnega otroka in ga postavil v sredo mednje <sup>3</sup> ter rekel: »Resnično, povem vam: »Razen, če se ne spreobrnete in ne postanete kakor majhni otroci, ne boste vstopili v nebeško kraljestvo.« <sup>4</sup> Kdorkoli bo torej samega sebe ponižal kakor ta majhen otrok, ta je največji v nebeškem kraljestvu. <sup>5</sup> In kdorkoli bo sprejel enega takšnega majhnega otroka v mojem imenu, sprejema mene. <sup>6</sup> Toda kdorkoli bo pohujšal enega od teh malčkov, ki verujejo vame, bi bilo bolje zanj, da bi bil mlinski kamen obesen okoli njegovega vratu in **da** bi bil potopljen v globino morja.

<sup>7</sup> Gorje svetu zaradi prestopkov! Kajti nujno se mora zgoditi, da prestopki pridejo, toda gorje tistemu človeku, po katerem prestopki prihajo! <sup>8</sup> Zatorej če te tvoja roka ali tvoje stopalo pohujšuje, ju odsekaj proč in **ju** vrzi od sebe. Bolje je zate, da v življenje vstopiš šepav ali pohabljen, raje kakor imeti dve roki ali dve stopali in biti vržen v večni ogenj. <sup>9</sup> In če te tvoje oko pohujšuje, ga iztakni in **ga** vrzi od sebe. Bolje je zate, da vstopiš v življenje z enim očesom, raje kakor imeti dve očesi in biti vržen v peklenski ogenj. <sup>10</sup> Pazite, da ne prezirate niti enega od teh malčkov, kajti povem vam: »Da njihovi angeli v nebesih vedno zrejo obraz mojega Očeta, ki je v nebesih.« <sup>11</sup> Kajti Sin človekov je prišel rešit to, kar je bilo izgubljeno. <sup>12</sup> Kaj mislite? Če ima človek sto ovac in bi ena od njih zašla ali ne bo pustil devetindevetdesetih in šel v gore in iskal tisto, ki je zašla? <sup>13</sup> In če se zgodi, da jo najde, resnično, povem vam, se bolj veseli te **ovce**, kakor devetindevetdesetih, ki niso zašle. <sup>14</sup> Točno tako ni volja vašega Očeta, ki je v nebesih, da bi propadel eden izmed teh malčkov.

<sup>15</sup> Poleg tega, če se bo tvoj brat prekršil zoper tebe, pojdi in mu na samem povej njegovo krivdo med teboj in njim. Če te bo poslušal, si pridobil svojega brata. <sup>16</sup> Toda če **te** ne bo poslušal, **potem** vzemi s seboj dodatno še enega ali dva, da je vsaka beseda lahko potrjena po ustih dveh ali treh prič. <sup>17</sup> Če pa jih bo zanemarjal poslušati, povej **to** cerkvi. Toda če zanemarja poslušati cerkev, naj ti bo kakor pogon in davkar. <sup>18</sup> Resnično, povem vam: »Karkoli boste zvezali na zemlji, bo zvezano v nebesih, in karkoli boste razvezali na zemlji, bo razvezano v nebesih.« <sup>19</sup> Ponovno vam pravim: »Da če se bosta dva izmed vas na zemlji strinjala glede katerekoli stvari, za katero bosta prosila, bo to storjeno zanju od mojega Očeta, ki je v nebesih.« <sup>20</sup> Kajti kjer sta dva ali trije zbrani skupaj v mojem imenu, tam sem jaz v sredi med njimi.«

<sup>21</sup> Tedaj je prišel k njemu Peter in rekel: »Gospod, kako pogosto lahko moj brat greši zoper mene in mu jaz odpustim? Do sedemkrat?« <sup>22</sup> Jezus mu reče: »Ne pravim ti: »Do sedemkrat,« temveč: »do sedemdesetkrat sedemkrat.«

<sup>23</sup> Zato je nebeško kraljestvo podobno nekemu kralju, ki je hotel narediti obračun s svojimi služabnikovi. <sup>24</sup> In ko je pričel z obračunom, so k njemu privedli nekoga, ki mu je bil dolžan deset tisoč talentov. <sup>25</sup> Toda ker ni mogel toliko odplačati, mu je njegov gospodar ukazal, naj bo prodan on in njegova žena in otroci ter vse, kar je imel in se pripravi plačilo. <sup>26</sup> Služabnik je torej padel dol in ga oboževal, rekoč: »Gospod, imej potrpljenje z menoj in vse ti bom plačal.« <sup>27</sup> Potem je bil gospodar tega služabnika prevzet s sočutjem in ga izpustil ter mu odpustil dolg. <sup>28</sup> Toda ta isti služabnik je odšel ven in našel enega izmed svojih poslužabnikov, ki mu je bil dolžan sto denarjev in nanj položil roki ter **[ga]** prijel za vrat, rekoč: »Plačaj mi to, kar dolguješ.« <sup>29</sup> In njegov poslužabnik je padel dol ob njegovih stopalih in ga rotil, rekoč: »Imej potrpljenje z menoj in vse ti bom plačal.« <sup>30</sup> Ta pa ni hotel, temveč je šel in ga vrgel v ječo, dokler ne bi odplačal dolga. <sup>31</sup> Ko so torej njegovi poslužabniki videli, kaj se je zgodilo, so bili zelo žalostni

in so prišli ter svojemu gospodarju povedali vse, kar se je zgodilo. <sup>32</sup> Tedaj mu je njegov gospodar, potem ko ga je poklical, rekel: »O ti zlobni služabnik, ker si me prosil, sem ti ves ta dolg odpustil; <sup>33</sup> ali naj ne bi tudi ti prav tako imel sočutje do svojega soslužabnika, prav tako kakor sem jaz imel usmiljenje do tebe?« <sup>34</sup> In njegov gospodar je bil ogorčen in ga izročil mučiteljem, dokler ne bi odplačal vsega tega, kar mu je bil dolžan. <sup>35</sup> Prav tako bo moj nebeski Oče storil tudi vam, če iz svojih src ne odpustite vsak svojemu bratu njihove prekrške.«

**19** In pripetilo se je, ko je Jezus zaključil te govore, **da** je odšel iz Galileje in prišel v judejske kraje onstran Jordana; <sup>2</sup> in sledile so mu velike množice in jih je tam ozdravil.

<sup>3</sup> Prav tako so k njemu prišli farizeji, ki so ga skušali in mu rekli: »Ali je za moža zakonito, da zaradi kateregakoli vzroka odslovi svojo ženo?« <sup>4</sup> § In odgovoril je ter jim rekel: »Mar niste brali, da je tisti, ki **ju** je ustvaril na začetku, ustvaril moškega in žensko <sup>5</sup> ter rekel: »Zaradi tega razloga bo mož zapustil očeta in mater in se bo trdno pridružil k svoji ženi, in oba skupaj bosta eno meso?« <sup>6</sup> Zatorej nista več dva, temveč eno meso. Kar je torej Bog združil skupaj, naj človek ne daje narazen.« <sup>7</sup> Rekli so mu: »Zakaj je potem Mojzes zapovedal dati pismo o ločitvi in jo odsloviti?« <sup>8</sup> Reče jim: »Mojzes vam je zaradi trdote vaših src dovolil odsloviti vaše žene, toda od začetka to ni bilo takto. <sup>9</sup> In pravim vam: »Kdorkoli bo odslovil svojo ženo, razen če **je to** zaradi prešušta v poročil drugo, zagreši zakonolomstvo; in kdorkoli poroči tisto, ki je odslovljena, zagreši zakonolomstvo.«

<sup>10</sup> Njegovi učenci so mu rekli: »Če je zadeva moža z **njegovo** ženo takšna, se ni dobro poročiti.« <sup>11</sup> Toda rekel jim je: »Vsi **ljudje** ne morejo sprejeti tega govorjenja, razen **teh**, katerim je to dano. <sup>12</sup> Kajti nekaj evnuhov je, ki so bili takšni rojeni iz maternice **njihove** matere, in nekaj evnuhov je, ki so jih ljudje naredili za evnuhe, in so evnuhi, kateri so sami sebe naredili evnuhe zavoljo nebeskega kraljestva. Kdor je zmožen **to** sprejeti, naj **to** sprejme.«

<sup>13</sup> Tedaj so k njemu privedli majhne otroke, da bi nanje položil **svoji** roki in molil, učenci pa so jih osteli. <sup>14</sup> Toda Jezus je rekel: »Dovolite majhnim otrokom in ne prepovejte jim priti k meni, kajti takšnih je nebesko kraljestvo.« <sup>15</sup> In nanje je položil **svoji** roki in odšel od tam.

<sup>16</sup> In glej, nekdo je prišel ter mu rekel: »Dobri Učitelj, katero dobro stvar naj storim, da bom lahko imel večno življenje?« <sup>17</sup> Rekel mu je: »Zakaj me imenuješ dober? Nihče ni dober razen enega, **to je** Boga; toda, če želiš vstopiti v življenje, se drži zapovedi.« <sup>18</sup> Reče mu: »Katerih?« Jezus je odgovoril: »Ne stóri umora. Ne zagreši zakonolomstva. Ne kradi. Ne pričaj po krivem. <sup>19</sup> Spoštuj svojega očeta in **svojo** mater. In ljubi svojega bližnjega kakor samega sebe.« <sup>20</sup> Mladenič mu reče: »Vseh teh stvari sem se držal od svoje mladosti dalje. Kaj mi še manjka?« <sup>21</sup> Jezus mu je rekel: »Če želiš biti popoln, pojdi **in** prodaj, kar imaš, ter daj revnim in imel boš zaklad v nebesih, in pridi **ter** mi sledi.« <sup>22</sup> Toda, ko je mladenič slišal to govorjenje, je žalosten odšel proč, kajti imel je veliko posesti.

<sup>23</sup> Potem je Jezus rekel svojim učencem: »Resnično, povem vam: »Da bo bogataš komajda vstopil v nebesko kraljestvo.« <sup>24</sup> In ponovno vam pravim: »Lažje je za kamelo iti skozi šivankino oko, kakor za bogataša vstopiti v Božje kraljestvo.« <sup>25</sup> Ko so njegovi učenci **to** slišali, so bili silno osupljeni, rekoč: »Kdo je potem lahko rešen?« <sup>26</sup> Toda Jezus **jih** je pogledal in jim rekel: »Pri ljudeh je to nemogoče, toda z Bogom so vse stvari mogoče.«

<sup>27</sup> Tedaj je Peter odgovoril in mu rekel: »Glej, vse smo zapustili in ti sledili. Kaj bomo torej prejeli?« <sup>28</sup> Jezus jim je rekel: »Resnično, povem vam: »Da boste vi, ki ste mi sledili, v obnovi, ko se bo Sin človekov usedel na prestol svoje slave, tudi vi sedeli na dvanajstih prestolih in sodili dvanajstere Izraelove robove.« <sup>29</sup> § In vsak, kdo je zaradi mojega imena zapustil hiše ali brate ali sestre ali očeta ali mater ali ženo ali otroke ali zemljišča, bo prejel stokratno in bo podedoval večno življenje. <sup>30</sup> Toda mnogi, **ki so** prvi, bodo zadnji; in zadnji **bodo** prvi.«

**20** »Kajti nebesko kraljestvo je podobno človeku, **ki je** hišni gospodar in je zgodaj zjutraj odšel ven, da najame delavce v svoj vinograd. <sup>2</sup> In ko se je z delavci dogovoril za en kovanec na dan, jih je poslal v svoj vinograd. <sup>3</sup> In odšel je ven okoli tretje ure in videl druge stati brez dela na trgu <sup>4</sup> in jim rekel: »Pojdite tudi vi v vinograd in karkoli je prav, vam bom dal.« In odšli so svojo pot. <sup>5</sup> Ponovno je odšel ven okoli šeste ure in devete ure in storil prav tako. <sup>6</sup> In okoli enajste ure je odšel ven in našel druge stati brez dela in jim reče: »Zakaj stojite tukaj ves dan brez dela?« <sup>7</sup> § Rekli so mu: »Ker nas nihče ni najel.« Reče jim: »Pojdite tudi vi v vinograd; in karkoli je prav, **to** boste prejeli.« <sup>8</sup> Ko je torej prišel večer, gospodar vinograda reče svojemu oskrbniku: »Pokliči delavce in jim daj **njihovo** plačilo ter začni od zadnjih do prvih.« <sup>9</sup> In ko so prišli tisti, ki **so bili najeti** okoli enajste ure, so prejeli vsak **[po]** en kovanec. <sup>10</sup> Toda, ko so prišli prvi, so domnevali, da bi morali prejeti več; pa so prav tako prejeli vsak **[po]** en kovanec. <sup>11</sup> In ko so **to** prejeli, so godrnjali zoper hišnega očeta, <sup>12</sup> rekoč: »Ti zadnji so delali **samo** eno uro in si jih naredil enake nam, ki smo prenašali breme in vročino

he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: <sup>33</sup> Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? <sup>34</sup> And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. <sup>35</sup> So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

**19** And it came to pass, **that** when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; <sup>2</sup> And great multitudes followed him; and he healed them there.

<sup>3</sup> ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? <sup>4</sup> And he answered and said unto them, **Have ye not read, that he which made them** at the beginning made them male and female, <sup>5</sup> And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? <sup>6</sup> Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. <sup>7</sup> They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? <sup>8</sup> He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. <sup>9</sup> And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

<sup>10</sup> ¶ His disciples say unto him, If the case of the man be so with **his** wife, it is not good to marry. <sup>11</sup> But he said unto them, **All men cannot receive this saying, save they to whom it is given.** <sup>12</sup> For there are some eunuchs, which were so born from **their** mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive **it**, let him receive **it**.

<sup>13</sup> ¶ Then were there brought unto him little children, that he should put **his** hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus said, **Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.** <sup>15</sup> And he laid **his** hands on them, and departed thence.

<sup>16</sup> ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? <sup>17</sup> And he said unto him, **Why callest thou me good? there is none good but one, that is, God:** but if thou wilt enter into life, keep the commandments. <sup>18</sup> He saith unto him, Which? Jesus said, **Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,** <sup>19</sup> Honour thy father and **thy** mother: and, **Thou shalt love thy neighbour as thyself.** <sup>20</sup> The young man saith unto him, All these things have I kept from my youth up: what lack I yet? <sup>21</sup> Jesus said unto him, **If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.** <sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions.

<sup>23</sup> ¶ Then said Jesus unto his disciples, **Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.** <sup>24</sup> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>25</sup> When his disciples heard **it**, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus beheld **them**, and said unto them, **With men this is impossible; but with God all things are possible.**

<sup>27</sup> ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? <sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. <sup>30</sup> But many **that are** first shall be last; and the last **shall be** first.

**20** For the kingdom of heaven is like unto a man **that is** an householder, which went out early in the morning to hire labourers into his vineyard.

<sup>2</sup> And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour, and saw others standing idle in the marketplace. <sup>4</sup> And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

<sup>5</sup> Again he went out about the sixth and ninth hour, and did likewise. <sup>6</sup> And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? <sup>7</sup> They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, **that** shall ye receive. <sup>8</sup> So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them **their** hire, beginning from the last unto the first. <sup>9</sup> And when they came that **were hired** about the eleventh hour, they received every man a penny. <sup>10</sup> But when the first came, they supposed that they should have received more; and they likewise received every man a penny. <sup>11</sup> And when they had received **it**, they murmured against the goodman of the house, <sup>12</sup> Saying, These last have

wrought **but** one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.<sup>13</sup> But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?<sup>14</sup> Take **that** thine **is**, and go thy way: I will give unto this last, even as unto thee.<sup>15</sup> Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?<sup>16</sup> So the last shall be first, and the first last: for many shall be called, but few chosen.

<sup>17</sup> ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,<sup>18</sup> Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,<sup>19</sup> And shall deliver him to the Gentiles to mock, and to scourge, and to crucify **him**: and the third day he shall rise again.

<sup>20</sup> ¶ Then came to him the mother of Zebedee's children with her sons, worshipping **him**, and desiring a certain thing of him.<sup>21</sup> And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.<sup>22</sup> But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.<sup>23</sup> And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.<sup>24</sup> And when the ten heard it, they were moved with indignation against the two brethren.<sup>25</sup> But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.<sup>26</sup> But it shall not be so among you: but whosoever will be great among you, let him be your minister;<sup>27</sup> And whosoever will be chief among you, let him be your servant:<sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.<sup>29</sup> And as they departed from Jericho, a great multitude followed him.

<sup>30</sup> ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, **thou** Son of David.<sup>31</sup> And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, **thou** Son of David.<sup>32</sup> And Jesus stood still, and called them, and said, What will ye that I shall do unto you?<sup>33</sup> They say unto him, Lord, that our eyes may be opened.<sup>34</sup> So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

**21** And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,<sup>2</sup> Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.<sup>3</sup> And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.<sup>4</sup> All this was done, that it might be fulfilled which was spoken by the prophet, saying,<sup>5</sup> Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.<sup>6</sup> And the disciples went, and did as Jesus commanded them,<sup>7</sup> And brought the ass, and the colt, and put on them their clothes, and they set **him** thereon.<sup>8</sup> And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.<sup>9</sup> And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.<sup>10</sup> And when he was come into Jerusalem, all the city was moved, saying, Who is this?<sup>11</sup> And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

<sup>12</sup> ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,<sup>13</sup> And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.<sup>14</sup> And the blind and the lame came to him in the temple; and he healed them.<sup>15</sup> And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,<sup>16</sup> And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

<sup>17</sup> ¶ And he left them, and went out of the city into Bethany; and he lodged there.<sup>18</sup> Now in the morning as he returned into the city, he hungered.<sup>19</sup> And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.<sup>20</sup> And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!<sup>21</sup> Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.<sup>22</sup> And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

<sup>23</sup> ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?<sup>24</sup> And Jesus answered and said unto them, I also will ask you one thing, which if ye tell

dneva.<sup>13</sup> Toda enemu izmed njih je odgovoril in rekel: »Prijatelj, ne delam ti nobene krivice; ali se nisi z menoj dogovoril za en kovanec?«

<sup>14</sup> Vzemi **to**, kar je tvoje in pojdi svojo pot. Temu zadnjemu bom dal enako kakor tebi.<sup>15</sup> Ali mi ni dovoljeno, da s svojo lastnino storm kar hočem? Ali je tvoje oko hudobno, ker sem jaz dober?<sup>16</sup> § Tako bodo zadnji prvi in prvi zadnji, kajti veliko je poklicanih, toda malo izbranil.«

<sup>17</sup> In ko je šel gor v Jeruzalem, je Jezus na poti vzel dvanaest učencev na stran ter jim rekel: <sup>18</sup> »Glejte, mi gremo gor v Jeruzalem in Sin človekov bo izdan visokim duhovnikom in pisarjem in obsodili ga bodo na smrt<sup>19</sup> in izročili ga bodo poganom v zasmeh in bičanje in da ga križajo in tretji dan bo ponovno vstal.«

<sup>19</sup> Tedaj je prišla k njemu mati Zebedejevih otrok s svojima sinovoma, ga oboževala in od njega želeta neko stvar.<sup>21</sup> In rekel ji je: »Kaj želiš?« Ona mu reče: »Zagotovi, da bosta lahko ta dva moja sinova, v tvojem kraljestvu, sedela eden na tvoji desni roki, drugi pa na levi.« <sup>22</sup> § Toda Jezus je odgovoril in rekel: »Ne veste kaj prosite. Ali zmoreta piti iz čase, iz katere bom jaz pil in biti krščena s krstom, s katerim sem jaz krščen?« Rekla sta mu: »Midva zmoreva.« <sup>23</sup> § In jima reče: »Zares bosta pila iz moje čase in krščena bosta s krstom, s katerim sem jaz krščen. Toda sedeti na moji desni roki in na moji levi, ni moje da dam, temveč **bo dano tem**, za katere je to pripravljeno od mojega Očeta.« <sup>24</sup> Ko so deseteri to slišali, so bili prevzeti z ogrečenjem zoper tva dva brata.<sup>25</sup> Toda Jezus jih je poklical **k sebi** in rekel: »Vi veste, da princi poganov izvajajo gospodstvo nad njimi in oni, ki so veliki, izvajajo oblast nad njimi.<sup>26</sup> Toda med vami naj ne bo takо, temveč kdorkoli hoče biti med vami velik, naj bo vaš sluga,<sup>27</sup> in kdorkoli hoče biti med vami vodja, naj bo vaš služabnik;<sup>28</sup> prav tako tudi Sin človekov ni prišel, da bi mu služili, temveč da služi in da svoje življenje dá v odkupnino za mnoge.« <sup>29</sup> In ko so odšli iz Jerihe, mu je sledila velika množica.

<sup>30</sup> In glej, dva slepa človeka sta sedela ob poti. Ko sta zaslišala, da je šel mimo Jezus, sta zakričala, rekoč: »Usmili se naju, o Gospod, **ti** Davidov Sin.« <sup>31</sup> Množica pa ju je oštela, ker bi morala molčati. Toda onadva sta še bolj vpila, rekoč: »Usmili se naju, o Gospod, **ti** Davidov Sin.« <sup>32</sup> In Jezus se je ustavil in ju poklical ter rekel: »Kaj želite, da vama storim?« <sup>33</sup> Rekla sta mu: »Gospod, da bi se najine oči lahko odprle.« <sup>34</sup> Jezus je imel torej **do njiju** sočutje in se dotaknil njunih oči. In njune oči so takoj prejele vid in sta mu sledila.

**21** In ko so se bližali Jeruzalemu in so prišli do Bélfage pri Oljski gori, je Jezus torej poslal dva učenca,<sup>2</sup> rekoč jima: »Pojdita v vas tam pred vama in nemudoma bosta našla privezano oslico in žrebe z njo. Odvežita **ju** in **ju** privedita k meni.<sup>3</sup> In če vama bo katerikoli **človek** karkoli rekel, mu bosta rekla: »Gospod ju potrebuje; in nemudoma ju bo poslal.« <sup>4</sup> Vse to je bilo storjeno, da bi se lahko izpolnilo, kar je bilo rečeno po preroku, rekoč: <sup>5</sup> »Povejte sionski hčeri: »Glej, tvoj Kralj prihaja k tebi, krotak in sedeč na oslici in žrebetu, osličjem žrebetu.«« <sup>6</sup> In učenca sta odšla ter storila, kakor jima je Jezus zapovedal<sup>7</sup> in pripeljala sta oslico ter žrebe in nanju položila svoja oblačila in posadili so **ga** nanju.<sup>8</sup> Zelo velika množica je svoje obleke razgrnila na pot; drugi pa so odsekali veje iz dreves in **jih** nastlali po poti.<sup>9</sup> In množice, ki so še spredaj in te, ki so sledile, so vzklikale, rekoč: »Hozana Davidovemu Sinu: Blagoslovjen **je** kdor prihaja v Gospodovem imenu. Hozana na višavah.« <sup>10</sup> In ko je prišel v Jeruzalem, je bilo vse mesto razdraženo, govoreč: »Kdo je to?« <sup>11</sup> Množica je rekla: »To je Jezus, prerok iz Nazareta v Galileji.«

<sup>12</sup> In Jezus je odšel v Božji tempelj in izgnal vse tiste, ki so v templju prodajali in kupovali in prevrnili mize menjalcem denarja in stole tem, ki so prodajali golobice<sup>13</sup> ter jim rekel: »Pisano je: »Moja hiša naj se imenuje hiša molitve,« toda vi ste jo naredili za brlog razbojnnikov.« <sup>14</sup> V templju so prišli k njemu slepi in hromi in jih je ozdravil.<sup>15</sup> Ko so visoki duhovniki in pisarji videli čudovita dela, katera je storil in oroke, ki so v templju vzklikali ter govorili: »Hozana Davidovemu Sinu,« so bili hudo nezadovoljni<sup>16</sup> in so mu rekli: »Slišiš kaj tile govorijo?« Jezus pa jim reče: »Seveda. Mar niste nikoli brali: »Iz ust otročičev in dojenčkov si izpopolnil hvalo?«

<sup>17</sup> In zapustil jih je ter odšel iz mesta v Betanijo in tam prenočil.<sup>18</sup> Torej zjutraj, ko se je vrnil v mesto, je postal lačen.<sup>19</sup> In ko je na poti zagledal figovo drevo, je prišel k njemu, pa na njem ni našel nič, razen listja samega in mu rekel: »Naj odslej na tebi nikoli več ne zraste noben sad.« In figovo drevo je takoj ovenelo.<sup>20</sup> Ko so učenci **to** videli, so se čudili, rekoč: »Kako hitro je figovo drevo ovenelo!« <sup>21</sup> Jezus jim je odgovoril in rekel: »Resnično, povem vam: »Če imate vero in ne dvomite, ne boste delali samo to, **kar je bilo storjeno** figovemu drevesu, temveč tudi, če boste rekli tejgori: »Bodi odstranjena in vržena v morje,« se bo to zgodilo.« <sup>22</sup> In vse stvari, katerekoli boste verujoč prisili v molitvi, boste prejeli.«

<sup>23</sup> In ko je prišel v tempelj, so k njemu, medtem ko je učil, prišli visoki duhovniki in starešine izmed ljudi ter rekli: »S kakšno oblastjo delaš te stvari? In kdo ti je dal to oblast?« <sup>24</sup> Jezus je odgovoril in jim rekel: »Tudi jaz vas bom vprašal eno besedo in če mi jo poveste, vam

bom tudi jaz povedal, s kakšno oblastjo delam te stvari.<sup>25</sup> Janezov krst, od kod je bil? Iz nebes ali od ljudi?<sup>26</sup> In med seboj so razpravljali, rekoč: »Če bomo rekli: »Iz nebes;« nam bo rekel: »Zakaj mu potem niste verjeli?«<sup>27</sup> Toda če bomo rekli: »Od ljudi,« se bojimo množice, kajti Janeza so vsi imeli za preroka.<sup>28</sup> In odgovorili so Jezusu ter rekli: »Ne moremo povedati.« In rekel jim je: »Tudi jaz vam ne povem s kakšno oblastjo delam te stvari.

<sup>28</sup> Toda kaj vi mislite? **Nek** človek je imel dva sinova. In prišel je k prvemu ter rekel: »Sin, pojdi danes delat v moj vinograd.«<sup>29</sup> Ta je odgovoril in rekel: »Nočem,« toda kasneje se je pokesal in odšel.<sup>30</sup> In prišel je k drugemu ter rekel enako. Ta je odgovoril in rekel: »**Grem**, gospod,« pa ni odšel.<sup>31</sup> Kateri izmed njiju dveh je izvršil voljo **svojega** očeta?<sup>32</sup> Povedo mu: »Prvi.« Jezus jim reče: »Resnično, povem vam: »Da pojdejo davkarji in vlačuge pred vami in Božje kraljestvo.«<sup>33</sup> Kajti Janez je prišel k vam po poti pravičnosti, pa mu niste verjeli, toda davkarji in vlačuge so mu verjeli. Vi pa, ko ste **to** videli, se potem niste pokesali, da bi mu lahko verjeli.

<sup>33</sup> Poslušajte še eno prisopodobo: Bil je nek hišni gospodar, ki je zasadil vinograd in ga ogrodil naokoli in v njem izkopal vinsko stiskalnico in zgradil stolp in ga prepustil poljedelcem ter odšel v daljno deželo.<sup>34</sup> In ko se je približal čas sadu, je k poljedelcem poslal svoje služabnike, da bi lahko prejeli njegove sadove.<sup>35</sup> Poljedelci pa so njegove služabnike prijeli in enega pretepli in drugega ubili in še enega kamnali.<sup>36</sup> Ponovno pošle druge služabnike, več kakor prvič, pa so jim storili enako.<sup>37</sup> Toda zadnjega od vseh je poslal k njim svojega sina, rekoč: »Mojega sina bodo spoštovali.«<sup>38</sup> Toda, ko so poljedelci zagledali sina, so si med seboj rekli: »Ta je dedič. Pridite, ubijmo ga in se polastimo njegove dediščine.«<sup>39</sup> In zgrabili so ga in **ga** vrgli iz vinograda in **ga** usmrtili.<sup>40</sup> Kadar torej pride gospodar vinograda, kaj bo storil tem poljedelcem?<sup>41</sup> Reki so mu: »Te zlobneže bo bedno uničil, **svoj** vinograd pa bo prepustil drugim poljedelcem, ki mu bodo povrnili sadove ob svojih pravih obdobijih.«<sup>42</sup> Jezus jim reče: »Mar niste nikoli brali v pismih: »Kamen, ki so ga graditelji zavrgli, ta isti je postal glava vogalu. To je Gospodovo delo in to je čudovito v naših očeh.«<sup>43</sup> Zatorej vam pravim: »Božje kraljestvo vam bo vzeto in dano narodu, ki primaša njegove sadove.«<sup>44</sup> In kdorkoli bo padel na ta kamen, bo razbit. Toda na nogarkoli bo ta padel, tega bo zmlel v prah.«<sup>45</sup> In ko so visoki duhovniki in farizeji slišali njegove prisopodobe, so zaznali, da je govoril o njih.<sup>46</sup> Toda, ko so si prizadevali položiti roke nanj, so se zbalili množice, ker so ga imeli za preroka.

**22** Jezus pa je odgovoril in jim ponovno govoril v prisopodobah ter rekel:<sup>2</sup> »Nebeško kraljestvo je podobno nekemu kralju, ki je pripravil svatbo svojemu sinu<sup>3</sup> in poslal je svoje služabnike, da pokličejo na poroko te, ki so bili povabljeni, pa oni niso hoteli priti.<sup>4</sup> Ponovno pošle druge služabnike, rekoč: »Povejte tem, ki so povabljeni: »Glejte, pripravil sem svojo večerjo. Moji voli in **moji** pitanci **so** zaklani in vse stvari **so** pripravljene. Pridite na svatbo.«<sup>5</sup> Toda **to** so jemali nalahko in odšli [**pol**] svojih poteh, eden k svoji kmetiji, drugi k svojemu trgovjanju,<sup>6</sup> preostali pa so prijeli njegove služabnike in [**z njimi**] hudobno ravnali ter **jih** usmrtili.<sup>7</sup> Toda, ko je kralj slišal **o tem**, je bil ogorčen. In poslal je svoje vojske in uničil te morilce ter požgal njihovo mesto.<sup>8</sup> Potem reče svojim služabnikom: »Poroka je pripravljena, toda tisti, ki so bili povabljeni, niso bili vredni.«<sup>9</sup> Pojdite torej na glavne ceste in toliko, kolikor jih najdete, jih povabite na svatbo.<sup>10</sup> Tako so ti služabniki odšli ven na glavne ceste in zbrali skupaj vse, tako veliko kot so jih našli, tako hudobne kakor dobre, in poroka je bila napolnjena z gosti.

<sup>11</sup> In ko je kralj vstopil, da vidi goste, je zagledal tam človeka, ki ni imel nadete poročne obleke<sup>12</sup> in mu reče: »Prijetelj, kako si prišel sèm brez da bi imel poročno obleko?« Ta pa je bil brez besed.<sup>13</sup> Tedaj je kralj rekel služabnikom: »Zvezite mu roko in stopalo ter ga odvedite proč in **ga** vrzite v zunanjо temo. Tam bo jokanje in škrpanje z zobmi.«<sup>14</sup> Kajti mnogo je poklicanih, toda malo je izbranih.«

<sup>15</sup> Tedaj so farizeji odšli in se posvetovali, kako bi ga lahko ujeli v **njegovem** govorjenju.<sup>16</sup> In k njemu so poslali svoje učence s herodovci, rekoč: »Učitelj, vemo, da si pošten in v resnici učiš Božjo pot, niti se ne oziraš na nobenega človeka, kajti ne oziraš se na zunanjost ljudi.«<sup>17</sup> Povej nam torej: »Kaj misliš? Ali je zakonito dajati cesarju davek ali ne?«<sup>18</sup> Toda Jezus je zaznal njihovo zlobnost in rekel: »Zakaj me skušate, vi hinavci? Pokažite mi davčni denar.« In prinesli so mu denar.<sup>19</sup> In reče jim: »Čigava **sta** ta podoba in napis?«<sup>20</sup> Rečejo mu: »Cesarjeva.« Tedaj jim reče: »Povrni torej cesarju stvari, ki so cesarjeve, in Bogu stvari, ki so Božje.«<sup>21</sup> Ko so slišali **te besede**, so se čudili in ga pustili ter odšli svojo pot.

<sup>22</sup> Isti dan so prišli k njemu saduceji, ki pravijo, da ni vstajenja in ga vprašali,<sup>24</sup> rekoč: »Učitelj, Mojzes je rekel: »Če mož umre brez otrok, naj njegov brat poroči njegovo ženo in svojemu bratu obudi seme.«<sup>25</sup> Torej z nami je bilo sedem bratov in ko je prvi poročil ženo, je umrl in ker ni imel otrok, je svojo ženo zapustil svojemu bratu.<sup>26</sup> Podobno tudi drugi in tretji, do sedmega.<sup>27</sup> In zadnja od vseh je umrla tudi ženska.<sup>28</sup> Čigava žena, od teh sedmih, bo torej ob vstajenju? Kajti

me, I in like wise will tell you by what authority I do these things.<sup>25</sup> The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?<sup>26</sup> But if we shall say, Of men; we fear the people; for all hold John as a prophet.<sup>27</sup> And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

<sup>28</sup> ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.<sup>29</sup> He answered and said, I will not: but afterward he repented, and went.<sup>30</sup> And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.<sup>31</sup> Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.<sup>32</sup> For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen **it**, repented not afterward, that ye might believe him.

<sup>33</sup> ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:<sup>34</sup> And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.<sup>35</sup> And the husbandmen took his servants, and beat one, and killed another, and stoned another.<sup>36</sup> Again, he sent other servants more than the first: and they did unto them likewise.<sup>37</sup> But last of all he sent unto them his son, saying, They will reverence my son.<sup>38</sup> But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.<sup>39</sup> And they caught him, and cast **him** out of the vineyard, and slew **him**.<sup>40</sup> When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?<sup>41</sup> They say unto him, He will miserably destroy those wicked men, and will let out **his** vineyard unto other husbandmen, which shall render him the fruits in their seasons.<sup>42</sup> Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?<sup>43</sup> Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.<sup>44</sup> And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.<sup>45</sup> And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.<sup>46</sup> But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

**22** And Jesus answered and spake unto them again by parables, and said,  
**2** The kingdom of heaven is like unto a certain king, which made a marriage for his son,  
**3** And sent forth his servants to call them that were bidden to the wedding: and they would not come.  
**4** Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and **my** fatlings **are** killed, and all things **are** ready: come unto the marriage.  
**5** But they made light of **it**, and went their ways, one to his farm, another to his merchandise:  
**6** And the remnant took his servants, and entreated them spitefully, and slew **them**.  
**7** But when the king heard **thereof**, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.  
**8** Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.  
**9** Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.  
**10** So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

<sup>11</sup> ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:  
**12** And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.  
**13** Then said the king to the servants, Bind him hand and foot, and take him away, and cast **him** into outer darkness; there shall be weeping and gnashing of teeth.  
**14** For many are called, but few **are** chosen.

<sup>15</sup> ¶ Then went the Pharisees, and took counsel how they might entangle him in **his** talk.  
**16** And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any **man**: for thou regardest not the person of men.  
**17** Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?  
**18** But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?  
**19** Shew me the tribute money. And they brought unto him a penny.  
**20** And he saith unto them, Whose **is** this image and superscription?  
**21** They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.  
**22** When they had heard **these words**, they marvelled, and left him, and went their way.

<sup>23</sup> ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,  
**24** Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.  
**25** Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:  
**26** Likewise the second also, and the third, unto the seventh.  
**27** And last of all the woman died also.  
**28** Therefore in the resurrection whose wife shall she

be of the seven? for they all had her.<sup>29</sup> Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.<sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.<sup>31</sup> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,<sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.<sup>33</sup> And when the multitude heard *this*, they were astonished at his doctrine.

<sup>34</sup> ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.<sup>35</sup> Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,<sup>36</sup> Master, which *is* the great commandment in the law?<sup>37</sup> Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*<sup>38</sup> This is the first and great commandment.<sup>39</sup> And the second *is* like unto it, *Thou shalt love thy neighbour as thyself.*<sup>40</sup> On these two commandments hang all the law and the prophets.

<sup>41</sup> ¶ While the Pharisees were gathered together, Jesus asked them,<sup>42</sup> Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David.*<sup>43</sup> He saith unto them, How then doth David in spirit call him Lord, saying,<sup>44</sup> The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?<sup>45</sup> If David then call him Lord, how is he his son?<sup>46</sup> And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

**23** Then spake Jesus to the multitude, and to his disciples,<sup>2</sup> Saying, *The scribes and the Pharisees sit in Moses' seat:*<sup>3</sup> All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.<sup>4</sup> For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they themselves will not move them with one of their fingers.<sup>5</sup> But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,<sup>6</sup> And love the uppermost rooms at feasts, and the chief seats in the synagogues,<sup>7</sup> And greetings in the markets, and to be called of men, Rabbi, Rabbi.<sup>8</sup> But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.<sup>9</sup> And call no *man* your father upon the earth: for one is your Father, which is in heaven.<sup>10</sup> Neither be ye called masters: for one is your Master, *even* Christ.<sup>11</sup> But he that is greatest among you shall be your servant.<sup>12</sup> And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

<sup>13</sup> ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.<sup>14</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.<sup>15</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.<sup>16</sup> Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!<sup>17</sup> Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?<sup>18</sup> And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.<sup>19</sup> Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?<sup>20</sup> Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.<sup>21</sup> And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.<sup>22</sup> And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.<sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.<sup>24</sup> Ye blind guides, which strain at a gnat, and swallow a camel.<sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.<sup>26</sup> Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.<sup>27</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.<sup>28</sup> Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.<sup>29</sup> Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,<sup>30</sup> And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.<sup>31</sup> Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.<sup>32</sup> Fill ye up then the measure of your fathers.<sup>33</sup> Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

<sup>34</sup> ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:<sup>35</sup> That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew

vsi so jo imeli.<sup>36</sup> Jezus jim je odgovoril in rekel: »Motite se, ker ne poznate ne pisem niti ne Božje moči.<sup>37</sup> Kajti ob vstajenju se niti ne poročajo niti niso dane v zakon, temveč so kakor Božji angeli v nebesih.<sup>38</sup> Toda kar se tiče vstajenja mrtvih, kaj niste brali tega, kar vam je bilo rečeno od Boga, rekoč:<sup>39</sup> Jaz sem Bog Abramov in Bog Izakov in Bog Jakobov?<sup>40</sup> Bog ni Bog mrtvih, temveč živih.<sup>41</sup> In ko je množica *to* slišala, je bila osupla nad tem naukom.

<sup>34</sup> Toda, ko so farizeji slišali, da je utišal saduceje, so se zbrali skupaj.<sup>35</sup> Potem *mu* je eden izmed njih, *ki je bil* izvedenec v postavi, zastavil *vprašanje*, ter ga skušal in rekel:<sup>36</sup> »Učitelj, katera *je* največja zapoved v postavi?«<sup>37</sup> § Jezus mu je rekel: »Ljubil boš Gospoda, svojega Boga, z vsem svojim srcem in z vso svojo dušo in z vsem svojim mišljenjem.<sup>38</sup> To je prva in velika zapoved.<sup>39</sup> Druga pa ji *je* podobna: »Svojega bližnjega boš ljubil kakor samega sebe.<sup>40</sup> Na teh dveh zapovedih visita vsa postava in preroki.«

<sup>41</sup> Medtem ko so bili farizeji zbrani skupaj, jih je Jezus vprašal, <sup>42</sup> rekoč: »Kaj mislite o Kristusu? Čigav sin je?« Rečejo mu: »Davidov Sin.<sup>43</sup> Reče jim: »Kako ga torej David v duhu kliče Gospod, rekoč: <sup>44</sup> »Gospod je rekel mojemu Gospodu: ›Sédi na mojo desnico, dokler ne storim tvojih sovražnikov za tvojo pručko?«<sup>45</sup> Če ga torej David imenuje Gospod, kako je njegov sin?«<sup>46</sup> In noben človek mu ni bil zmogen odgovoriti besede niti se mu noben človek od tega dne dalje ni drznil zastaviti še več *vprašanje*.

**23** Tedaj je Jezus spregovoril množici in svojim učencem,<sup>2</sup> rekoč: »Pisarji in farizeji sedijo na Mojzesovem stolu.<sup>3</sup> Torej vse, karkoli vam ukažejo, obeležujte, *to* obeležujte in storite; toda ne delajte po njihovih delih, kajti oni govorijo, pa ne delajo.<sup>4</sup> Kajti vežejo težka bremena in bridka za prenašanje in *jih* polagajo ljudem na ramena, toda *[sami]* jih niti z enim izmed svojih prstov nočejo premakniti.<sup>5</sup> Toda vsa svoja dela počnejo zato, da bi jih ljudje videli. Širijo svoje molitvene jermene in povečujejo robe svojih oblek<sup>6</sup> in radi imajo najpomembnejše prostore na zabavah ter vodilne sedeže v sinagogah<sup>7</sup> in pozdrave na trgih ter da bi jih ljudje klicali: »Rabi, Rabi.<sup>8</sup> § Toda ne dajte se imenovati Rabi, kajti eden je vaš Učitelj, *celo* Kristus, vi vsi pa ste bratje.<sup>9</sup> In na zemlji nobenega *moža* ne kličite vaš oče, kajti eden je vaš Oče, ki je v nebesih.<sup>10</sup> Niti se ne dajte imenovati učitelji, kajti eden je vaš Učitelj, *celo* Kristus.<sup>11</sup> Temveč kdor je med vami največji, naj bo vaš služabnik.<sup>12</sup> In kdorkoli se bo poviseval, bo ponizan; in kdor bo sebe ponižal, bo povišan.

<sup>13</sup> Toda gorje vam, pisarji in farizeji, hinavci! Kajti nebeško kraljestvo ste zaprli pred ljudmi, kajti *sami* ne greste noter niti tem, ki vstopajo, ne dovolite, da bi šli noter.<sup>14</sup> § Gorje vam, pisarji in farizeji, hinavci! Kajti vdovam goltate hiše in za pretvezo opravljate dolgo molitev; zatorej boste prejeli večjo obsodbo.<sup>15</sup> Gorje vam, pisarji in farizeji, hinavci! Kajti obidete morje in zemljo, da naredite enega spreobrnjenca in ko je narejen, ga naredite dvakrat bolj otroka pekla kakor ste sami.<sup>16</sup> Gorje vam, *vi* slepi vodniki, ki pravite: »Kdorkoli bo prisegel pri templju, ni to nič; toda kdorkoli bo prisegel pri templjskem zlatu, je dolžnik!«<sup>17</sup> *Vi* bedaki in slepi. Kajti kaj je večje, zlato ali tempelj, ki posvečuje zlato?<sup>18</sup> § In: »Kdorkoli bo prisegel pri oltarju, ni to nič; toda kdorkoli prisega pri daru, ki je na njem, je kriv.<sup>19</sup> § *Vi* bedaki in slepi. Kajti kaj *je* večje, dar ali oltar, ki posvečuje dar?<sup>20</sup> Kdorkoli bo torej prisegel pri oltarju, prisega pri njem in pri vseh stvareh na njem.<sup>21</sup> In kdorkoli bo prisegel pri templju, prisega pri njem in pri tistem, ki prebiva v njem.<sup>22</sup> In kdor bo prisegel pri nebesih, prisega pri Božjem prestolu in pri tistem, ki sedi na njem.<sup>23</sup> § Gorje vam, pisarji in farizeji, hinavci! Kajti plačujete desetino od mete in Janeža in Kumine, zanemarili pa ste pomembnejše *zadeve* iz postave, sodbo, usmiljenje in vero. Te bi morali storiti in ne pustiti drugih nenarejenih.<sup>24</sup> *Vi* slepi vodniki, ki precejate komarja in požirate kamelo.<sup>25</sup> Gorje vam, pisarji in farizeji, hinavci! Ker naredite zunanjost čaše in pladnja čisto, toda znotraj ste polni izsiljevanja in izgreda.<sup>26</sup> *Ti* slepi farizej, ocisti najprej to, *kar je* znotraj čaše in pladnja, da bo tudi njuna zunanjost lahko čista.<sup>27</sup> Gorje vam, pisarji in farizeji, hinavci! Kajti podobni ste poblenjeni mavzolejem, ki so na zunaj videti zares krasni, toda znotraj so polni kosti mrtvih *Ijudi* in vse nečistosti.<sup>28</sup> Točno tako se tudi vi navzven kažete ljudem pravične, toda znotraj ste polni hinavščine in krivičnosti.<sup>29</sup> Gorje vam, pisarji in farizeji, hinavci! Kajti prerokom gradite grobnice in okrašujete mavzoleje pravičnih,<sup>30</sup> in pravite: »Če bi bili mi v dneh naših očetov, ne bi bili z njimi soudeleženi pri prelivanju krvi prerokov.<sup>31</sup> Zatorej ste priče vam samim, da ste otroci teh, ki so morili preroke.<sup>32</sup> Napolnite torej mero svojih očetov.<sup>33</sup> *Vi* kače, *vi* gadji rod, kako lahko pobegnete obsodbi na pekel?

<sup>34</sup> Zatorej glejte, k vam pošiljam preroke in modre može ter pisarje. In *nekaterem* izmed njih boste ubili in križali; in *nekaterem* izmed njih boste bicali v svojih sinagogah in *jih* preganjali od mesta do mesta,<sup>35</sup> da lahko pride nad vas vsa pravična kri, prelita na zemlji, od krvi pravičnega Abela, do krvi Zaharija, Berehjávegega sina, ki ste ga umorili

med templjem in oltarjem.<sup>36</sup> Resnično, povem vam: »Vse te stvari bodo prišle nad ta rod.«<sup>37</sup> O Jeruzalem, Jeruzalem, *ti*, ki ubijaš preroke in kamnaš tiste, ki so poslani k tebi, kako pogosto sem hotel zbrati skupaj twoje otroke, prav tako kakor kokljka zbira svoje piščance pod *svoje* peruti, pa niste hoteli!<sup>38</sup> § Glejte, vaša hiša je zapuščena, prepričena vam.<sup>39</sup> Kajti povem vam: »Odslej me ne boste več videli, dokler ne boste rekli: Blagoslovjen *je* kdor prihaja v Gospodovem imenu.«<sup>40</sup>

**24** In Jezus je šel ven in odšel na templja, in njegovi učenci so prišli k *nemu*, da mu pokažejo tempelske stavbe.<sup>2</sup> § Jezus jim je rekel: »Ali ne vidite vseh teh stvari? Resnično, jaz vam povem: »Tukaj ne bo ostal en kamen na drugem, ki ne bo zrušen.«<sup>41</sup>

<sup>3</sup> In ko je sedel na Oljski gori, so k njemu zaupno prišli učenci, rekoč: »Povej nam, kdaj bodo te stvari? In kakšno *bo* znamenje tvojega prihoda in konca sveta?«<sup>4</sup> In Jezus jim je odgovoril ter rekel: »Pazite, da vas nihče ne prevara.<sup>5</sup> Kajti mnogo jih bo prišlo v mojem imenu, rekoč: »Jaz sem Kristus,« in bodo mnoge prevarali.<sup>6</sup> In slišali boste o vojnah in govorice o vojnah; glejte, da ne boste zaskrbljeni, kajti vse *te stvari* se morajo prijetiti, toda ni še konec.<sup>7</sup> § Kajti narod se bo dvignil zoper narod in kraljestvo zoper kraljestvo in lakote, kužne bolezni in potresi bodo na raznih krajih.<sup>8</sup> Vse to *so* začetki bridkosti.<sup>9</sup> Takrat vas bodo izročali, da boste trpeli in vas ubijali, in vsi narodi vas bodo sovražili zaradi mojega imena.<sup>10</sup> In tedaj se bodo mnogi pohujšali in izdajali bodo drug drugega in drug drugega bodo sovražili.<sup>11</sup> In mnogo lažnih prerokov bo vstalo in bodo mnoge prevarali.<sup>12</sup> In ker bo krivičnost obilna, se bo ljubezen pri mnogih ohladila.<sup>13</sup> Toda kdor bo vztrajal do konca, ta isti, bo rešen.<sup>14</sup> In ta evangelijski kraljestva bo oznanjen po vsem svetu v pričevanje vsem narodom, in tedaj bo prišel konec.<sup>15</sup> Kadar boste torej videli ogabnost opustošenja, o kateri govori prerok Daniel, stati na svetem prostoru (kdorkoli bere, naj razume),<sup>16</sup> takrat naj tisti, ki bodo v Judeji, bežijo v gore.<sup>17</sup> Tisti, ki je na hišni strehi, naj ne pride dol, da bi iz svoje hiše karkoli vzel,<sup>18</sup> niti naj se tisti, ki je na njivi, ne vrača nazaj, da vzame svoja oblačila.<sup>19</sup> In gorje tem, ki so z otrokom in tem, ki v tistih dneh dojijo!<sup>20</sup> Toda molite, da vaš pobeg ne bo pozimi niti ne na šabatni dan,<sup>21</sup> kajti takrat bo velika stiska, takšna, kakršne ni bilo od začetka sveta do tega časa niti je nikoli več ne bo.<sup>22</sup> In razen če ti dnevi ne bi bili skrajšani, ne bi bilo rešeno nobeno meso; toda zaradi izvoljenih bodo ti dnevi skrajšani.<sup>23</sup> Če vam bo takrat katerikoli človek rekel: »Glejte! Tukaj *je* Kristus ali tam; *tega* ne verjemite.«<sup>24</sup> Kajti vstali bodo lažni Kristusi in lažni preroki in prikazovali bodo velika znamenja in čudeži; do take mere, da bodo, če *bi bilo* mogoče, prevarali tudi izvoljene.<sup>25</sup> Glejte, vnaprej sem vam povedal.<sup>26</sup> Zatorej če vam bodo rekli: »Glejte, v puščavi *je*;« ne pojrite tja: »Glejte, v skrvnih sobah *je*; *tega* ne verjemite.<sup>27</sup> Kajti kakor bliskanje prihaja od vzhoda in sveti celo do zahoda, takšen bo tudi prihod Sina človekovega.<sup>28</sup> Kajti kjer koli je truplo, tam bodo orli zbrani skupaj.

<sup>29</sup> Takoj po stiski tistih dni bo sonce otemnelo in luna ne bo dajala svoje svetlobe in zvezde bodo padale iz neba in moči neba se bodo tresle,<sup>30</sup> § in tedaj se bo na nebu prikazalo znamenje Sina človekovega, in tedaj bodo žalovali vsi zemeljski rodrovi in videli bodo Sina človekovega prihajati na oblakih neba z močjo in veliko slavo.<sup>31</sup> In z močnim donenjem trobente bo poslal svoje angele in zbrali bodo skupaj njegove izvoljene iz štirih vetrov, od enega konca neba do drugega.<sup>32</sup> Od figovega drevesa se torej naučite prisopodobo: »Kadar je njegova mladika še nežna in poganja liste, veste, da *je* poletje blizu.«<sup>33</sup> Tako tudi vi, ko boste videli vse te stvari, vede, da je to blizu, *celo* pri vratih.<sup>34</sup> Resnično, povem vam: »Ta rod ne bo prešel, dokler vse te stvari ne bodo izpolnjene.«<sup>35</sup> Nebo in zemlja bosta prešla, toda moje besede ne bodo prešle.

<sup>36</sup> § Toda o tem dnevu in uri ne ve noben človek, ne, niti nebeški angeli ne, temveč samo moj Oče.<sup>37</sup> Toda kakršni so *bili* Noetovi dnevi, takšen bo tudi prihod Sina človekovega.<sup>38</sup> Kajti kakor so v dneh, ki so bili pred poplavom, jedli in pili, se poročali ter dajali v zakon, do dneva, ko je Noe vstopil v barko,<sup>39</sup> in niso spoznali, dokler ni prišla poplava in jih vse odnesla; takšen bo tudi prihod Sina človekovega.<sup>40</sup> Takrat bosta dva na njivi; eden bo vzeti, drugi pa puščen.<sup>41</sup> Dve ženski bosta mleli pri mlinu; ena bo vzeta, druga pa puščena.

<sup>42</sup> Stražite torej, kajti ne veste katero uro pride vaš Gospod.<sup>43</sup> Toda vedite to, da če bi hišni oče vedel, ob kateri uri bi tat prišel, bi stražil in ne bi dopustil, da bi bila njegova hiša vlonljena.<sup>44</sup> Zatorej bodite tudi vi pripravljeni, kajti Sin človekov prihaja ob taki uri, za katero ne mislite.<sup>45</sup> § Kdo je torej zvesti in modri služabnik, ki ga je njegov gospodar določil nad njegovo družino, da jim daje obed ob pravšnjem obdobju?<sup>46</sup> Blagoslovjen *je* ta služabnik, ki ga bo njegov gospodar, ko pride, našel tako delati.<sup>47</sup> Resnično, povem vam: »Da ga bo naredil za gospodarja nad vsemi svojimi dobrinami.«<sup>48</sup> Toda če bo ta hudobni služabnik v svojem srcu rekel: »Moj gospodar odlaša svoj prihod,«<sup>49</sup> in bo pričel udarjati *svoje* solužabnike ter jesti in piti s pijnimi,<sup>50</sup> bo gospodar tega služabnika prišel na dan, ko *ga* ne pričakuje in ob uri, ki se je ne zaveda<sup>51</sup> in presekal ga bo narazen ter *mu* določil njegov delež s hinavci; tam bo jokanje in škrivanje z zobmi.«<sup>52</sup>

between the temple and the altar.<sup>36</sup> Verily I say unto you, All these things shall come upon this generation.<sup>37</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!<sup>38</sup> Behold, your house is left unto you desolate.<sup>39</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is he* that cometh in the name of the Lord.

**24** And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.<sup>2</sup> And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

<sup>3</sup> ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?<sup>4</sup> And Jesus answered and said unto them, Take heed that no man deceive you.<sup>5</sup> For many shall come in my name, saying, I am Christ; and shall deceive many.<sup>6</sup> And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.<sup>7</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.<sup>8</sup> All these *are* the beginning of sorrows.

<sup>9</sup> Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.<sup>10</sup> And then shall many be offended, and shall betray one another, and shall hate one another.<sup>11</sup> And many false prophets shall rise, and shall deceive many.<sup>12</sup> And because iniquity shall abound, the love of many shall wax cold.<sup>13</sup> But he that shall endure unto the end, the same shall be saved.<sup>14</sup> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.<sup>15</sup> When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand):<sup>16</sup> Then let them which be in Judaea flee into the mountains:

<sup>17</sup> Let him which is on the housetop not come down to take any thing out of his house:<sup>18</sup> Neither let him which is in the field return back to take his clothes.<sup>19</sup> And woe unto them that are with child, and to them that give suck in those days!<sup>20</sup> But pray ye that your flight be not in the winter, neither on the sabbath day:<sup>21</sup> For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.<sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.<sup>23</sup> Then if any man shall say unto you, Lo, here *is* Christ, or there; believe it not.<sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.<sup>25</sup> Behold, I have told you before.<sup>26</sup> Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe it not.<sup>27</sup> For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.<sup>28</sup> For wheresoever the carcase is, there will the eagles be gathered together.

<sup>29</sup> ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:<sup>30</sup> And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.<sup>31</sup> And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.<sup>32</sup> Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:<sup>33</sup> So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.<sup>34</sup> Verily I say unto you, This generation shall not pass, till all these things be fulfilled.<sup>35</sup> Heaven and earth shall pass away, but my words shall not pass away.

<sup>36</sup> ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.<sup>37</sup> But as the days of Noe *were*, so shall also the coming of the Son of man be.<sup>38</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,<sup>39</sup> And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.<sup>40</sup> Then shall two be in the field; the one shall be taken, and the other left.<sup>41</sup> Two *women* shall be grinding at the mill; the one shall be taken, and the other left.

<sup>42</sup> ¶ Watch therefore: for ye know not what hour your Lord doth come.<sup>43</sup> But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.<sup>44</sup> Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.<sup>45</sup> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?<sup>46</sup> Blessed *is* that servant, whom his lord when he cometh shall find so doing.<sup>47</sup> Verily I say unto you, That he shall make him ruler over all his goods.<sup>48</sup> But and if that evil servant shall say in his heart, My lord delayeth his coming;<sup>49</sup> And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;<sup>50</sup> The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,<sup>51</sup> And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

**25** Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. **2** And five of them were wise, and five **were** foolish. **3** They that **were** foolish took their lamps, and took no oil with them: **4** But the wise took oil in their vessels with their lamps. **5** While the bridegroom tarried, they all slumbered and slept. **6** And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. **7** Then all those virgins arose, and trimmed their lamps. **8** And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. **9** But the wise answered, saying, **Not so;** lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. **10** And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. **11** Afterward came also the other virgins, saying, Lord, Lord, open to us. **12** But he answered and said, Verily I say unto you, I know you not. **13** Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

**14** ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. **15** And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. **16** Then he that had received the five talents went and traded with the same, and made **them** other five talents. **17** And likewise he that **had received** two, he also gained other two. **18** But he that had received one went and digged in the earth, and hid his lord's money. **19** After a long time the lord of those servants cometh, and reckoneth with them. **20** And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. **21** His lord said unto him, Well done, **thou** good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. **22** He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. **23** His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. **24** Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: **25** And I was afraid, and went and hid thy talent in the earth: lo, **there** thou hast **that is** thine. **26** His lord answered and said unto him, **Thou** wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: **27** Thou oughtest therefore to have put my money to the exchangers, and **then** at my coming I should have received mine own with usury. **28** Take therefore the talent from him, and give **it** unto him which hath ten talents. **29** For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. **30** And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

**31** ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: **32** And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth **his** sheep from the goats: **33** And he shall set the sheep on his right hand, but the goats on the left. **34** Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: **35** For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: **36** Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. **37** Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed **thee?** or thirsty, and gave thee drink? **38** When saw we thee a stranger, and took thee in? or naked, and clothed **thee?** **39** Or when saw we thee sick, or in prison, and came unto thee? **40** And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done **it** unto one of the least of these my brethren, ye have done **it** unto me. **41** Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: **42** For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: **43** I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. **44** Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? **45** Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did **it** not to one of the least of these, ye did **it** not to me. **46** And these shall go away into everlasting punishment: but the righteous into life eternal.

**26** And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, **2** Ye know that after two days is **the feast of the passover**, and the Son of man is betrayed to be crucified. **3** Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, **4** And consulted that they might take Jesus by subtlety, and kill **him**. **5** But they said, Not on the feast **day**, lest there be an uproar among the people.

**6** ¶ Now when Jesus was in Bethany, in the house of Simon the leper, **7** There came unto him a woman having an alabaster box of very precious ointment,

**25** »Takrat bo nebeško kraljestvo podobno desetim devicam, ki so vzele svoje svetilke in šle, da srečajo ženina. **2** In pet izmed njih je bilo modrih, pet pa **je bilo** nespametnih. **3** Te, ki so **bile** nespametne, so vzele svoje svetilke, niso pa z njimi vzele olja, **4** toda modre so s svojimi svetilkami v svojih posodah vzele olje. **5** Medtem ko se je ženin mudil, so vse podremale in zaspale. **6** Ob polnoci pa je nastalo vpitje: »Glejte, ženin prihaja. Pojdite ven, da ga srečate.« **7** Tedaj so vse te device vstale in očistile svoje svetilke. **8** In nespametne so rekle modrim: »Dajte nam od svojega olja, kajti naše svetilke so ugasnilo.« **9** Toda modre so odgovorile, rekoč: »Ne tako, da ne bi bilo premalo za nas in vas, toda pojrite raje k tem, ki prodajajo in si kupite zase.« **10** Medtem ko so odšle kupovati, pa je prišel ženin, in tiste, ki so bile pripravljene, so vstopile z njim v zakon in vrata so se zaprla. **11** Kasneje so prišle tudi druge device, rekoč: »Gospod, Gospod, odpri nam.« **12** Toda odgovoril je in rekel: »Resnično, povem vam: »Ne poznam vas.«« **13** § Stražite torej, kajti ne veste niti dneva niti ure, v kateri prihaja Sin človekov.

**14** Kajti **nebeško kraljestvo je** kakor človek, ki potuje v daljno deželo, **ki** je sklical svoje lastne služabnike ter jim izročil svoje dobrine. **15** In enemu je dal pet talentov, drugemu dva in naslednjemu enega; vsakemu človeku glede na njegove razne sposobnosti; in nemudoma je odšel na svojo pot. **16** Potem je tisti, ki je prejel pet talentov, šel in s temi trgoval in **tem** prisluzil še pet drugih talentov. **17** In podobno je tisti, ki **je prejel** dva, prav tako pridobil še dva druga. **18** Toda tisti, ki je prejel enega, je šel in kopál v zemljo in skril denar svojega gospodarja. **19** Po dolgem času pride gospodar teh služabnikov in z njimi poračuna. **20** In tako je tisti, ki je prejel pet talentov, prišel in prinesel pet drugih talentov, rekoč: »Gospodar, izročil si mi pet talentov. Glej, poleg teh sem pridobil še pet talentov.« **21** Njegov gospodar mu je rekel: »Dobro narejeno, **ti** dobri in zvesti služabnik. Zvest si bil nad malo stvarmi, naredil te bom za vladarja nad mnogimi stvarmi; vstopi v radost svojega gospodarja.« **22** Tudi tisti, ki je prejel dva talenta, je prišel in rekel: »Gospodar, izročil si mi dva talenta; glej, poleg teh sem pridobil še dva druga talenta.« **23** Njegov gospodar mu je rekel: »Dobro narejeno, dobri in zvesti služabnik. Zvest si bil nad malo stvarmi, naredil te bom za vladarja nad mnogimi stvarmi; vstopi v radost svojega gospodarja.« **24** Potem je prišel tisti, ki je prejel en talent in rekel: »Gospodar, poznal sem te, da si trd človek, žanješ kjer nisi sejal in zbirаш kjer nisi nastal, **25** in sem se bal in sem šel ter voj talent skril v zemljo. Glej **tukaj** imāš, **kar je** twojega.« **26** Njegov gospodar je odgovoril in mu rekel: »Ti zlobni in leni služabnik, vedel si, da žanješ kjer nisem sejal in zbiram tam, kjer nisem nastal; **27** dolžan si bil torej dati moj denar menjalcem in **tedaj**, ob mojem prihodu, bi jaz svojo lastnino prejel z obrestmi.« **28** Vzemite mu torej talent in **ga** dajte temu, ki ima deset talentov. **29** Kajti vsak, kdor ima, mu bo dano in bo imel obilje, toda od tistega, ki nima, bo vzeto proč celo to, kar ima. **30** Nekoristnega služabnika pa vrzite v zunanjø temo; tam bo jokanje in škrivanje z zobmi.«

**31** § Ko bo prišel Sin človekov v svoji slavi in vsi sveti angeli z njim, potem bo sédel na prestol svoje slave, **32** in pred njim bodo zbrani vsi narodi, in oddvojil jih bo ene od drugih, kakor pastir locuje **svoje** ovce od koz; **33** in ovce bo postavil na svojo desno roko, toda koze na levo. **34** Tedaj bo Kralj rekel tistim na svoji desnici: »Pridite, blagoslovjeni od mojega Očeta, podedujte kraljestvo, za vas pripravljeno od ustavnovite sveta,« **35** kajti bil sem lačen in ste mi dali obrok; bil sem žejen in ste mi dali piti; bil sem tujec in ste me sprejeli; **36** nag in ste me oblekli; bil sem bolan in ste me obiskali; bil sem v ječi in ste prišli k meni.« **37** Tedaj mu bodo pravični odgovorili, rekoč: »Gospodar, kdaj smo te videli lačnega in **te** nahranili ali žejnega in **[ti]** dali piti?« **38** Kdaj smo te videli tujca in **te** sprejeli? Ali nagega in **te** oblekli? **39** Ali kdaj smo te videli bolnega ali v ječi in prišli k tebi?« **40** In kralj jim bo odgovoril in rekel: »Resnično, povem vam: »V kolikor ste **to** storili enemu najmanjšemu izmed teh mojih bratov, ste **to** storili meni.«« **41** Tedaj bo prav tako rekel tem na levici: »Odidite od mene, vi prekleti, v večni ogenj, pripravljen za hudiča in njegove angele; **42** kajti lačen sem bil, pa mi niste dali obroka; žejen sem bil, pa mi niste dali piti; **43** tujec sem bil, pa me niste sprejeli; nag in me niste oblekli; bolan in v ječi, pa me niste obiskali.« **44** Tedaj mu bodo tudi oni odgovorili, rekoč: »Gospodar, kdaj smo te videli lačnega ali žejnega ali tujca ali nagega ali bolnega ali v ječi in ti nismo postregli?« **45** Tedaj jim bo odgovoril, rekoč: »Resnično, povem vam: »V kolikor **tega** niste storili enemu izmed teh najmanjših, **tega** niste storili meni.«« **46** In ti bodo šli proč v večno kazen, toda pravični v večno življenje.«

**26** In prijetilo se je, ko je Jezus končal vse te govore, **da** je rekel svojim učencem: **2** »Veste, da je čez dva dni **praznik** pashe in Sin človekov je izdan, da bi bil križan.« **3** Tedaj so se skupaj zbrali visoki duhovniki in pisarji ter starešine izmed ljudstva, k palači velikega duhovnika, ki mu je bilo ime Kajfa **4** in se posvetovali, da bi lahko Jezusa s premetenostjo prijeli ter **ga** ubili. **5** Toda rekli so: »Ne na prazničen **dan**, da med ljudmi ne bi bilo vstaje.«

**6** Torej ko je bil Jezus v Betaniji, v hiši Simona gobavca, **7** je prišla nejemu ženska, ki je imela alabastrno škatlo zelo dragocenega mazila

in ko je sedel *pri mizi*, ga je izlila na njegovo glavo.<sup>8</sup> Toda ko so njegovi učenci *to* videli, so bili ogorčeni, rekoč: »S kakšnim namenom *je* ta potrata?<sup>9</sup> Kajti to mazilo bi bilo lahko drago prodano in dano revnimi.«<sup>10</sup> Ko je Jezus *to* spoznal, jim je rekел: »Zakaj nadlegujete žensko? Kajti na meni je storila dobro delo.<sup>11</sup> Kajti revne imate vedno s seboj, toda mene nimate vedno.<sup>12</sup> Ker je to mazilo izlila na moje telo, je *to* storila za moj pokop.<sup>13</sup> Resnično, povem vam: »Kjerkoli se bo ta evangelij oznanjal po vsem svetu, *tam* se bo tudi to, kar je ta ženska storila, pripovedovalo v spomin nanoj.«<sup>14</sup>

<sup>14</sup> Tedaj je eden izmed dvanajsterih, imenovan Juda Iskariot, odšel k visokim duhovnikom<sup>15</sup> § in *jim* rekel: »Kaj mi boste dali in vam ga bom izročil?<sup>16</sup> In z njim so se sporazumeli za trideset koščkov srebra.

<sup>16</sup> In od tedaj je iskal priložnost, da ga izda.

<sup>17</sup> Učenci so torej prvi *dan [praznika]* nekvašenega kruha prišli k Jezusu in mu rekli: »Kje želiš, da ti pripravimo, da boš jedel pashalno jagnje?<sup>18</sup> In rekel je: »Pojdite v mesto k temu in temu človeku ter mu recite: »Učitelj pravi: »Moj čas je blizu; s svojimi učenci bom v svoji hiši praznoval pasho.«<sup>19</sup> In učenci so storili kakor jim je Jezus določil; in pripravili so pashalno jagnje.<sup>20</sup> Torej, ko je prišel večer, se je z dvanajsterimi usedel.<sup>21</sup> In ko so jedli, je rekel: »Resnično, povem vam, da me bo eden izmed vas izdal.<sup>22</sup> Bili so silno žalostni in začeli so mu vsak izmed njih govoriti: »Gospod, ali sem jaz?<sup>23</sup> In odgovoril je ter rekel: »Kdor pomaka *svojo* roko z menoj v skledo, ta isti me bo izdal.<sup>24</sup> Sin človekov gre, kakor je pisano o njem, toda gorje temu človeku, po katerem je Sin človekov izdan! Dobro bi bilo za tega človeka, če se ne bi rodil.<sup>25</sup> Potem je Juda, ki ga je izdal, odgovoril in rekel: »Učitelj, ali sem jaz?<sup>26</sup> Rekel mu je: »Ti si rekel.«

<sup>26</sup> In medtem ko so jedli je Jezus vzel kruh in *ga* blagoslovil in *ga* razlomil ter *ga* dal učencem in rekel: »Vzemite, jejte; to je moje telo.<sup>27</sup> In vzel je čašo in se zahvalil ter *jim jo* dal, rekoč: »Pijte iz nje vsi,<sup>28</sup> kajti to je moja kri nove zaveze, ki je prelita za mnoge v odpuščanje grehov.<sup>29</sup> Toda povem vam: »Odslej ne bom pil od tega sadu vinske trte do tistega dne, ko bom z vami pil novega v kraljestvu svojega Očeta.«<sup>30</sup> In ko so odpeli hvalnico, so odšli ven na Oljsko goro.<sup>31</sup> Tedaj jim Jezus reče: »Vsi se boste to noč pohujšali zaradi mene, kajti pisano je: »Udaril bom pastirja in ovce tropa bodo razkropljene naokoli.<sup>32</sup> Toda potem, ko bom obujen, bom pred vami šel v Galilejo.<sup>33</sup> Peter je odgovoril in mu rekel: »Čeprav se bodo vsi *ljudje* pohujšali zaradi tebe, se *vendarle* jaz nikoli ne bom pohujšal.<sup>34</sup> Jezus mu je rekel: »Resnično, povem ti: »Da me boš to noč predem petelin zapoje, trikrat zatajil.<sup>35</sup> Peter mu je rekel: »Čeprav bi moral umreti s teboj, te vendarle ne bom zatajil.<sup>36</sup> Tudi vsi učenci so enako govorili.

<sup>36</sup> Tedaj pride Jezus z njimi na kraj, imenovan Getsemani in reče učencem: »Sédite tukaj, medtem ko grem in tamle molim.<sup>37</sup> In s seboj je vzel Petra ter dva Zebedejeva sinova in postajal je žalosten ter zelo potrt.<sup>38</sup> Tedaj jim reče: »Moja duša je silno žalostna, celo do smrti; zadržujte se tukaj in bedite z menoj.<sup>39</sup> In odšel je še malce dlje ter padel na svoj obraz in molil, rekoč: »O moj Oče, če je to mogoče, naj gre ta čaša mimo mene, vendar ne kakor jaz hočem, temveč kakor *hočeš* ti.<sup>40</sup> In pride k učencem in jih najde speče ter reče Petru: »Kaj, eno uro niste zmogli bedeti z menoj?<sup>41</sup> Bedite in molite, da ne pridev v skušnjava. Duh *je* zares voljan, toda meso *je* šibko.<sup>42</sup> Zopet je, drugič, odšel proč in molil, rekoč: »O moj Oče, če ta čaša ne more iti mimo mene, ne da jo izpjem, zgodi se twoja volja.<sup>43</sup> In prišel je ter jih ponovno našel speče, kajti njihove oči so bile težke.<sup>44</sup> In zapustil jih je ter ponovno odšel proč in tretjič molil, govoreč iste besede.<sup>45</sup> Potem pride k svojim učencem in jim reče: »Spite torej in vzemite si *[svoj]* počitek; glejte, ura je blizu, in Sin človekov je izdan v roke grešnikov.<sup>46</sup> Vstanite, pojdimo. Glejte, tisti, ki me izdaja, je blizu.«

<sup>47</sup> In medtem ko je še govoril, glej, je prišel Juda, eden izmed dvanajsterih in z njim velika množica z meči in palicami, od visokih duhovnikov in starešin izmed ljudstva.<sup>48</sup> Torej tisti, ki ga je izdal, jim je dal znamenje, rekoč: »Kogarkoli bom poljubil, ta isti je on; trdno ga primite.<sup>49</sup> In nemudoma je prišel k Jezusu in rekel: »Pozdravljen, učitelj,« ter ga poljubil.<sup>50</sup> Jezus pa mu je rekel: »Prijetelj, zakaj si prišel?<sup>51</sup> Tedaj so prišli in na Jezusa položili roke ter ga prijeli.<sup>51</sup> In glej, eden izmed njih, ki je bil z Jezusom, je iztegnil *svojo* roko ter dvignil svoj meč in udaril služabnika vélikega duhovnika in odbil njegovo uho.<sup>52</sup> Tedaj mu je Jezus rekel: »Vtakni svoj meč ponovno na njegovo mesto, kajti vsi tisti, ki primejo za meč, bodo z mečem pokončani.<sup>53</sup> Ali mislite, da ne morem sedaj moliti k svojemu Očetu in bi mi takoj dal več kot dvanajst legij angelov?<sup>54</sup> Toda kako naj se potem izpolnijo pisma, da mora biti tako?<sup>55</sup> In v tej isti uri je Jezus rekel množicam: »Ali ste prišli ven kot proti razbojniku, z meči in palicami, da me primete? Dnevno sem sedel z vami ter učil v templju, pa me niste prijeli.<sup>56</sup> Toda vse to je bilo storjeno, da se lahko izpolnijo pisma prerokov.« Tedaj so ga vsi učenci zapustili in pobegnili.

<sup>57</sup> Tisti pa, ki so Jezusa zgrabili, so *ga* odpeljali proč h Kajfu, vélikemu duhovniku, kjer so bili zbrani pisarji in starešine.<sup>58</sup> Toda Peter mu je od daleč sledil do palače vélikega duhovnika in vstopil ter sédel s

and poured it on his head, as he sat *at meat*.<sup>8</sup> But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?<sup>9</sup> For this ointment might have been sold for much, and given to the poor.<sup>10</sup> When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.<sup>11</sup> For ye have the poor always with you; but me ye have not always.<sup>12</sup> For in that she hath poured this ointment on my body, she did *it* for my burial.<sup>13</sup> Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

<sup>14</sup> ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,<sup>15</sup> And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.<sup>16</sup> And from that time he sought opportunity to betray him.

<sup>17</sup> ¶ Now the first *day* of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?<sup>18</sup> And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.<sup>19</sup> And the disciples did as Jesus had appointed them; and they made ready the passover.<sup>20</sup> Now when the even was come, he sat down with the twelve.<sup>21</sup> And as they did eat, he said, Verily I say unto you, that one of you shall betray me.<sup>22</sup> And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?<sup>23</sup> And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.<sup>24</sup> The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.<sup>25</sup> Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

<sup>26</sup> ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.<sup>27</sup> And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;<sup>28</sup> For this is my blood of the new testament, which is shed for many for the remission of sins.<sup>29</sup> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.<sup>30</sup> And when they had sung an hymn, they went out into the mount of Olives.<sup>31</sup> Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.<sup>32</sup> But after I am risen again, I will go before you into Galilee.<sup>33</sup> Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be offended.<sup>34</sup> Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.<sup>35</sup> Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

<sup>36</sup> ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.<sup>37</sup> And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.<sup>38</sup> Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.<sup>39</sup> And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.<sup>40</sup> And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?<sup>41</sup> Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.<sup>42</sup> He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.<sup>43</sup> And he came and found them asleep again: for their eyes were heavy.<sup>44</sup> And he left them, and went away again, and prayed the third time, saying the same words.<sup>45</sup> Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.<sup>46</sup> Rise, let us be going: behold, he is at hand that doth betray me.

<sup>47</sup> ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.<sup>48</sup> Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.<sup>49</sup> And forthwith he came to Jesus, and said, Hail, master; and kissed him.<sup>50</sup> And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.<sup>51</sup> And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.<sup>52</sup> Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.<sup>53</sup> Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?<sup>54</sup> But how then shall the scriptures be fulfilled, that thus it must be?<sup>55</sup> In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.<sup>56</sup> But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

<sup>57</sup> ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.<sup>58</sup> But Peter followed him afar off unto the high priest's palace, and went in, and sat with

the servants, to see the end.<sup>59</sup> Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;<sup>60</sup> But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,<sup>61</sup> And said, This **fellow** said, I am able to destroy the temple of God, and to build it in three days.<sup>62</sup> And the high priest arose, and said unto him, Answerest thou nothing? what **is it which** these witness against thee?<sup>63</sup> But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.<sup>64</sup> Jesus saith unto him, **Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**<sup>65</sup> Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.<sup>66</sup> What think ye? They answered and said, He is guilty of death.<sup>67</sup> Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,<sup>68</sup> Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

<sup>69</sup> ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.<sup>70</sup> But he denied before **them** all, saying, I know not what thou sayest.<sup>71</sup> And when he was gone out into the porch, another **maid** saw him, and said unto them that were there, This **fellow** was also with Jesus of Nazareth.<sup>72</sup> And again he denied with an oath, I do not know the man.<sup>73</sup> And after a while came unto **him** they that stood by, and said to Peter, Surely thou also art **one** of them; for thy speech bewrayeth thee.<sup>74</sup> Then began he to curse and to swear, **saying**, I know not the man. And immediately the cock crew.<sup>75</sup> And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

**27** When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:<sup>2</sup> And when they had bound him, they led **him** away, and delivered him to Pontius Pilate the governor.

<sup>3</sup> ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders.<sup>4</sup> Saying, I have sinned in that I have betrayed the innocent blood. And they said, What **is that** to us? see thou **to that**.<sup>5</sup> And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.<sup>6</sup> And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.<sup>7</sup> And they took counsel, and bought with them the potter's field, to bury strangers in.<sup>8</sup> Wherefore that field was called, The field of blood, unto this day.<sup>9</sup> Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;<sup>10</sup> And gave them for the potter's field, as the Lord appointed me.<sup>11</sup> And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, **Thou sayest.**<sup>12</sup> And when he was accused of the chief priests and elders, he answered nothing.<sup>13</sup> Then said Pilate unto him, Hearest thou not how many things they witness against thee?<sup>14</sup> And he answered him to never a word; insomuch that the governor marvelled greatly.<sup>15</sup> Now at **that** feast the governor was wont to release unto the people a prisoner, whom they would.<sup>16</sup> And they had then a notable prisoner, called Barabbas.<sup>17</sup> Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?<sup>18</sup> For he knew that for envy they had delivered him.

<sup>19</sup> ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.<sup>20</sup> But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.<sup>21</sup> The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.<sup>22</sup> Pilate saith unto them, What shall I do then with Jesus which is called Christ? **They** all say unto him, Let him be crucified.<sup>23</sup> And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

<sup>24</sup> ¶ When Pilate saw that he could prevail nothing, but **that** rather a tumult was made, he took water, and washed **his** hands before the multitude, saying, I am innocent of the blood of this just person: see ye **to it.**<sup>25</sup> Then answered all the people, and said, His blood **be** on us, and on our children.

<sup>26</sup> ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered **him** to be crucified.<sup>27</sup> Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of **soldiers**.<sup>28</sup> And they stripped him, and put on him a scarlet robe.

<sup>29</sup> ¶ And when they had platted a crown of thorns, they put **it** upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!<sup>30</sup> And they spit upon him, and took the reed, and smote him on the head.<sup>31</sup> And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify **him**.<sup>32</sup> And as they came out, they found a man of

služabniki, da vidi konec.<sup>59</sup> § Visoki duhovniki in starešine in ves veliki zbor so torej iskali krivih prič zoper Jezusa, da bi ga usmrtili,<sup>60</sup> toda niso našli nobene; da, čeprav je prišlo mnogo krivih prič, **vendar** niso našli nobene. Na koncu sta prišli dve krivi priči<sup>61</sup> in rekli sta: »Ta je rekel: »Zmožen sem uničiti Božji tempelj in ga v treh dneh zgraditi.«<sup>62</sup> In veliki duhovnik je vstal ter mu rekel: »Nič ne odgovarjaš? Kaj **je to, kar** ti priči pričujeta zoper tebe?«<sup>63</sup> Toda Jezus je ohranil svoj mir. In veliki duhovnik je odgovoril ter mu rekel: »Zaklinjam te pri živem Bogu, da nam poveš ali si ti Kristus, Božji Sin.«<sup>64</sup> Jezus mu reče: »Ti si rekel, vendar ti jaz pravim: »Odslej boste videli Sina človekovega sedeti na desnici moči in prihajati na oblakih neba.«<sup>65</sup> Tedaj je veliki duhovnik raztrgal svoja oblačila, rekoč: »Govoril je bogokletje; imamo kakšno dodatno potrebo po pričah? Glejte, sedaj ste slišali njegovo bogokletje.<sup>66</sup> Kaj vi mislite?« Oni pa so odgovorili in rekli: »Kriv je smrti.«<sup>67</sup> Tedaj so mu pljuvali v njegov obraz in ga klofutali; in drugi so ga udarjali z dlanmi svojih rok,<sup>68</sup> rekoč: »Prerokuj nam, ti Kristus: »Kdo je tisti, ki te je udaril?«<sup>69</sup>

<sup>69</sup> Peter je torej sedel zunaj v palači; in k njemu je prišla gospodična, rekoč: »Tudi ti si bil z Jezusom iz Galileje.«<sup>70</sup> Toda on je pred vsemi **njimi** zanikal, rekoč: »Ne vem kaj govorиш.«<sup>71</sup> In ko je odšel ven v preddverje, ga je videla druga **služabnica** in rekla tem, ki so bili tam: »Ta je bil prav tako z Jezusom Nazarečanom.«<sup>72</sup> In ponovno je s prisego zanikal: »Ne poznam tega človeka.«<sup>73</sup> In čez nekaj časa so prišli k **njemu** tisti, ki so stali ob strani ter rekli Petru: »Zagotovo si ti **eden** izmed njih, kajti tvoj dialect te izdaja.«<sup>74</sup> Tedaj je pričel preklinjati in prisegati, rekoč: »Ne poznam [tega] človeka.« In petelin je takoj zapel.<sup>75</sup> In Peter se je spomnil Jezusove besede, ki mu jo je rekел: »Preden petelin zapoje, me boš trikrat zatajil.« In odšel je venter se bridko zjokal.

**27** Ko je prišlo jutro, so se vsi visoki duhovniki in starešine izmed ljudstva posvetovali zoper Jezusa, da ga usmrtijo.<sup>2</sup> In ko so ga zvezali, so **ga** odvedli proč ter ga izročili voditelju Ponciju Pilatu.

<sup>3</sup> Potem se je Juda, ki ga je izdal, ko je videl, da je bil obsojen, pokesal in trideset koščkov srebra prinesel nazaj k visokim duhovnikom in starešinam,<sup>4</sup> rekoč: »Grešil sem, ker sem izdal nedolžno kri.« Oni pa so rekli: »Kaj **je to** nam? Ti glej **na to.**«<sup>5</sup> In srebrne koščke je vrgel v tempelj in odšel ter samega sebe obesil.<sup>6</sup> Visoki duhovniki pa so vzeli koščke srebra in rekli: »Ni zakonito, da jih damo v zakladnico, ker so cena krví.«<sup>7</sup> In posvetovali so se ter z njimi kupili lončarjevo njivo, da bi v njej pokopavali tujce.<sup>8</sup> Zatorej je bilo to polje do današnjega dne imenovano Njiva krví.<sup>9</sup> Tedaj je bilo izpolnjeno to, kar je bilo rečeno po preroku Jeremiju, rekoč: »In vzeli so trideset koščkov srebra, ceno tistega, ki je bil ocenjen, katerega so Izraelovi otroci ocenili,<sup>10</sup> in dali so jih za lončarjevo njivo, kakor mi je določil Gospod.«<sup>11</sup> In Jezus je stal pred voditeljem in voditelj ga je vprašal, rekoč: »Ali si ti judovski Kralj?« Jezus mu je rekel: »Ti praviš.«<sup>12</sup> In ko je bil obtožen od visokih duhovnikov in starešin, ni nicesar odgovoril.<sup>13</sup> Tedaj mu je Pilat rekel: »Ali ne slišiš koliko besed pričajo zoper tebe?«<sup>14</sup> Pa mu ni odgovoril niti na eno besedo, tako, da se je voditelj silno čudil.<sup>15</sup> Torej, na **ta** praznik je imel voditelj navado izpustiti jetnika, ki bi ga hotela.<sup>16</sup> § In takrat so imeli opaznega jetnika, imenovanega Baraba.<sup>17</sup> § Ko so bili torej zbrani skupaj, jim je Pilat rekel: »Katerega hočete, da vam izpustum? Baraba ali Jezusa, ki se imenuje Kristus?«<sup>18</sup> Kajti vedel je, da so mu ga izročili zaradi zavisti.

<sup>19</sup> Ko se je usedel na sodni stol, je njegova žena послala k njemu, rekoč: »Nič ne imej s tem pravičnim človekom, kajti danes sem v sanjah zaradi njega trpela množe stvari.«<sup>20</sup> Toda visoki duhovniki in starešine so pregovorili množico, da bi zahtevali Baraba in uničili Jezusa.<sup>21</sup> Voditelj je odgovoril in jim rekel: »Katerega od teh dveh hočete, da vam izpustum?« Rekli so: »Baraba.«<sup>22</sup> Pilat jim reče: »Kaj naj potem storim z Jezusom, ki se imenuje Kristus?« Vsi so mu rekli: »Križan naj bo.«<sup>23</sup> In voditelj jim je rekel: »Zakaj, kakšno zlo je storil?« Vendar so še bolj kričali, rekoč: »Križan naj bo.«

<sup>24</sup> Ko je Pilat videl, da niti malo ne more prevladati, temveč **da** je bil toliko bolj storjen nemir, je vzel vodo v **svoje** roke umil pred množico, rekoč: »Nedolžen sem pri krví te pravične osebe; vi glejte **na to.**«<sup>25</sup> Potem so vsi ljudje odgovorili in rekli: »Njegova kri **bodi** na nas in na naših otrocih.«

<sup>26</sup> Tedaj jim je izpustil Baraba in ko je Jezusa prebičal, **ga** je izročil, da bi bil križan.<sup>27</sup> Tedaj so voditeljevi vojaki Jezusa vzeli v skupno dvorano in k njemu zbrali vso četo **vojakov.**<sup>28</sup> In ga slekli ter mu oblekli škrlatno svečano oblačilo.

<sup>29</sup> In ko so spletli krono iz trnja, so **jo** dali na njegovo glavo in trst v njegovo desnico; in poklekovali so pred njim ter ga zasmehovali, rekoč: »Pozdravljen, judovski Kralj!«<sup>30</sup> In pljuvali so vanj in vzeli trst ter ga udarjali po glavi.<sup>31</sup> Potem pa, ko so ga zasmehovali, so z njega slekli svečano oblačilo in nanj nadeli njegova lastna oblačila ter ga odpeljali proč, da **ga** križajo.<sup>32</sup> In ko so prišli ven, so našli človeka iz Cirene, Simona po imenu; njega so prisili, da je nesel njegov križ.

<sup>33</sup> In ko so prišli na kraj, imenovan Golgota, ki se mu reče »kraj lobanje«, <sup>34</sup> § so mu dali piti kisa, pomešanega z žolčem; in ko je **le-tega** pokusil, ni hotel piti. <sup>35</sup> § Oni pa so ga križali in metajo žreb delili njegove obleke, da bi se lahko izpolnilo, kar je bilo rečeno po preroku: »Moje obleke so si delili med seboj in za mojo sukno so metali žrebe.« <sup>36</sup> In sedeli so ter ga tam stražili; <sup>37</sup> in nad njegovo glavo so namestili njegovo napisano obtožbo: TA JE JEZUS, JUDOVSKI KRALJ. <sup>38</sup> Takrat sta bila tam z njim križana dva tatova, eden na desni roki, drugi pa na levi.

<sup>39</sup> Tisti pa, ki so hodili mimo, so ga zasramovali in zmajevali s svojimi glavami <sup>40</sup> ter govorili: »Ti, ki podiraš tempelj in **ga** zgradiš v treh dneh, reši samega sebe. Če si Božji Sin, pridi s križa dol.« <sup>41</sup> Podobno so **ga** zasmehovali tudi visoki duhovniki s pisarji in starešinami ter govorili: <sup>42</sup> »Rešil je druge; samega sebe ne more rešiti. Če je on Izraelov Kralj, naj sedaj pride dol s križa in mu bomo verjeli.« <sup>43</sup> Zaupal je v Boga; naj ga sedaj osvobodi, če ga hoče imeti, kajti rekel je: »Jaz sem Božji Sin.« <sup>44</sup> Prav tako sta ga sramotila tudi tatova, ki sta bila križana z njim. <sup>45</sup> Od šeste ure je bila torek tema po vsej deželi do devete ure. <sup>46</sup> Okoli devete ure pa je Jezus z močnim glasom zaklical, rekoč: »Elí, Elí, láma sabahtí?« kar se reče: »Moj Bog, moj Bog, zakaj si me zapustil?« <sup>47</sup> Ko so nekateri izmed teh, ki so tam stali, **to** slišali, so rekli: »Ta **človek** kliče Elija.« <sup>48</sup> In eden izmed njih je nemudoma stekel in vzel gobo ter **jo** napojil s kisom in **jo** nataknil na trst ter mu dal piti. <sup>49</sup> Ostali so rekli: »Pústi, naj vidimo, če bo prišel Elija, da ga reši.«

<sup>50</sup> Ko je Jezus z močnim glasom ponovno zavpil, je odposlal duha. <sup>51</sup> In glej, tempeljsko zagrinjalo se je raztrgalo na dvoje od vrha do tal; in zemlja se je stresla in skale so se razklale; <sup>52</sup> in grobovi so se odprli; in mnogo teles svetih, ki so spali, je vstalo <sup>53</sup> in po njegovem vstajenju so prišli iz grobov in odšli v sveto mesto in se mnogim prikazali. <sup>54</sup> Torej, ko so stotnik in ti, ki so bili z njim, ki so stražili Jezusa, videli potres in te stvari, ki so se zgodile, so se silno bali, rekoč: »Resnično, ta je bil Božji Sin.« <sup>55</sup> Tam je bilo mnogo žensk, ki so zrle od daleč, katere so Jezusu sledile iz Galileje ter mu stregle, <sup>56</sup> med katerimi je bila Marija Magdalena in Marija, Jakobova in Jožefova mati ter mati Zebedejevih otrok. <sup>57</sup> Ko je prišel večer, je tja prišel bogata iz Aritmateje, imenovan Jožef, ki je bil tudi sam Jezusovo učenec. <sup>58</sup> Odšel je k Pilatu in prosil za Jezusovo telo. Tedaj je Pilat ukazal, naj bo telo izročeno. <sup>59</sup> Ko je Jožef vzel telo, ga je ovil v čisto laneno oblačilo <sup>60</sup> in ga položil v svojo novo grobnico, katero je izklesal v skalo, in k vratom mavzoleja zavalil velik kamen ter odšel. <sup>61</sup> In tam sta bili Marija Magdalena in druga Marija, ki sta sedeli nasproti mavzoleju.

<sup>62</sup> Torej naslednji dan, ki je sledil dnevu priprave, so visoki duhovniki in farizeji skupaj prišli k Pilatu, <sup>63</sup> rekoč: »Gospod, spominjam se, da je ta slepar, medtem ko je bil še živ, rekel: »Po treh dneh bom ponovno vstal.« <sup>64</sup> Ukaži torej, da bo mavzolej zavarovan do tretjega dne, da ne pridejo ponoči njegovi učenci ter ga skrivaj odnesejo in rečeo ljudem: »Obujen je od mrtvih; tako bo zadnja prevara hujša kakor prva.« <sup>65</sup> Pilat jim je rekel: »Imate stražo; pojrite svojo pot, naredite **to** takov varno kakor lahko.« <sup>66</sup> Tako so šli in zapečatili kamen ter postavili stražo in mavzolej naredili varen.

**28** Ob koncu šabata, ko se je pričelo svitati k prvemu **dnevu** tedna, sta prišli Marija Magdalena in druga Marija, da pogledata mavzolej. <sup>2</sup> In glej, bil je velik potres, kajti Gospodov angel se je spustil iz nebes in prišel ter odvalil kamen od vrat in sédel nanj. <sup>3</sup> Njegovo obliče je bilo kakor bliskanje in njegovo oblačilo belo kakor sneg, <sup>4</sup> in zaradi strahu pred njim so se čuvaji tresli ter postali kakor mrtvi **možje**. <sup>5</sup> In angel je odgovoril ter ženskama rekel: »Ne bojta se, kajti vem, da iščeta Jezusa, ki je bil križan. <sup>6</sup> Ni ga tukaj, kajti vstal je, kakor je rekel. Pridita, poglejta prostor, kjer je ležal Gospod. <sup>7</sup> In pojedita hitro ter povejta njegovim učencem, da je obujen od mrtvih. In glejta, pred vami gre v Galilejo, tam ga boste videli. Glejta, povedal sem vama.« <sup>8</sup> Hitro sta s strahom in veliko radostjo odšli od mavzoleja, in tekli, da prinesata sporočilo njegovim učencem.

<sup>9</sup> Ko sta šli, da povesta njegovim učencem, glej, ju sreča Jezus, rekoč: »Pozdravljeni.« In prišli sta ter mu objeli stopala in ga oboževali. <sup>10</sup> Tedaj jima je Jezus rekel: »Ne bojta se. Pojdita, povejta mojim bratom naj gredo v Galilejo in tam me bodo videli.«

<sup>11</sup> Ko sta torek odhajali, glej, je prišlo v mesto nekaj stražarjev in visokim duhovnikom so naznanih vse stvari, ki so se zgodile. <sup>12</sup> In ko so bili zbrani s starešinami in imeli posvet, so vojakom dali veliko denarja, <sup>13</sup> rekoč: »Recite: »Njegovi učenci so prišli ponoči in ga krada odnesli **proč**, medtem ko smo spali.« <sup>14</sup> In če pride to do voditeljevih ušes, ga bomo mi pregovorili in vas obvarovali.« <sup>15</sup> Tako so vzeli denar in storili kakor so bili poučeni. In to govorjenje je pogosto pripovedovano med Judi do tega dne.

<sup>16</sup> Potem je enajstero učencev odšlo proč v Galilejo, na goro, kamor jim je Jezus določil. <sup>17</sup> In ko so ga zagledali, so ga oboževali, toda nekateri so dvomili. <sup>18</sup> In Jezus je pristopil in jim spregovoril, rekoč: »Meni je dana vsa oblast, v nebesih in na zemlji.«

Cyrene, Simon by name: him they compelled to bear his cross. <sup>33</sup> And when they were come unto a place called Golgotha, that is to say, a place of a skull,

<sup>34</sup> ¶ They gave him vinegar to drink mingled with gall: and when he had tasted **thereof**, he would not drink. <sup>35</sup> And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. <sup>36</sup> And sitting down they watched him there; <sup>37</sup> And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. <sup>38</sup> Then were there two thieves crucified with him, one on the right hand, and another on the left.

<sup>39</sup> ¶ And they that passed by reviled him, wagging their heads, <sup>40</sup> And saying, Thou that destroyest the temple, and buildest **it** in three days, save thyself. If thou be the Son of God, come down from the cross. <sup>41</sup> Likewise also the chief priests mocking **him**, with the scribes and elders, said, <sup>42</sup> He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. <sup>43</sup> He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. <sup>44</sup> The thieves also, which were crucified with him, cast the same in his teeth. <sup>45</sup> Now from the sixth hour there was darkness over all the land unto the ninth hour. <sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** that is to say, My God, my God, why hast thou forsaken me? <sup>47</sup> Some of them that stood there, when they heard **that**, said, This **man** calleth for Elias. <sup>48</sup> And straightway one of them ran, and took a sponge, and filled **it** with vinegar, and put **it** on a reed, and gave him to drink. <sup>49</sup> The rest said, Let be, let us see whether Elias will come to save him.

<sup>50</sup> ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost. <sup>51</sup> And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; <sup>52</sup> And the graves were opened; and many bodies of the saints which slept arose, <sup>53</sup> And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. <sup>54</sup> Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. <sup>55</sup> And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: <sup>56</sup> Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. <sup>57</sup> When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: <sup>58</sup> He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. <sup>59</sup> And when Joseph had taken the body, he wrapped it in a clean linen cloth, <sup>60</sup> And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. <sup>61</sup> And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

<sup>62</sup> ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, <sup>63</sup> Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. <sup>64</sup> Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. <sup>65</sup> Pilate said unto them, Ye have a watch: go your way, make **it** as sure as ye can. <sup>66</sup> So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

**28** In the end of the sabbath, as it began to dawn toward the first **day** of the week, came Mary Magdalene and the other Mary to see the sepulchre. <sup>2</sup> And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. <sup>3</sup> His countenance was like lightning, and his raiment white as snow: <sup>4</sup> And for fear of him the keepers did shake, and became as dead **men**. <sup>5</sup> And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. <sup>6</sup> He is not here: for he is risen, as he said. Come, see the place where the Lord lay. <sup>7</sup> And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. <sup>8</sup> And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

<sup>9</sup> ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. <sup>10</sup> Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

<sup>11</sup> ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. <sup>12</sup> And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, <sup>13</sup> Saying, Say ye, His disciples came by night, and stole him **away** while we slept. <sup>14</sup> And if this come to the governor's ears, we will persuade him, and secure you. <sup>15</sup> So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

<sup>16</sup> ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. <sup>17</sup> And when they saw him, they worshipped him: but some doubted. <sup>18</sup> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

<sup>19</sup> ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, **even** unto the end of the world. Amen.

<sup>19</sup> Pojdite torej in učite vse narode, krščujoč jih v ime Očeta in Sina in Svetega Duha, <sup>20</sup> § učeč jih obeleževati vse besede, katerekoli sem vam zapovedal. In glejte, jaz sem z vami vedno, celo do konca sveta. Amen.«

# THE GOSPEL ACCORDING TO ST. MARK

## Evangelij po Svetem Marku

1 Pričetek evangelija Jezusa Kristusa, Božjega Sina,<sup>2</sup> kakor je zapisano v prerokih: »Glej, pošiljam svojega poslanca pred tvojim obličjem, ki bo pripravil twojo pot pred teboj.<sup>3</sup> Glas nekoga, ki kliče v divjini: »Pripravite Gospodovo pot, izravnajte njegove steze.«<sup>4</sup> Janez je krščeval v divjini in oznanjal krst kesanja v odpuščanje grehov.<sup>5</sup> In k njemu je prišla vsa judejska dežela in tisti iz Jeruzalema in vsi so bili po njem krščeni v reki Jordan ter priznavali svoje grehe.<sup>6</sup> In Janez je bil odet s kameljo dlako in s pasom iz živalske kože okoli svojih ledij; in jedel je kobilice in divji med,<sup>7</sup> in oznanjal, rekoč: »Za meno prihaja nekdo, močnejši kakor jaz, cigar čevljev jermena nisem vreden, da bi se sklonil in ju odvezal.<sup>8</sup> Zares sem vas krstil z vodo, toda on vas bo krstil s Svetim Duhom.«<sup>9</sup> In pripetilo se je v tistih dneh, da je prišel Jezus iz Nazareta v Galileji in je bil po Janezu krščen v Jordanu.<sup>10</sup> In nemudoma, ko se je vzpenjal iz vode, je zagledal odprta nebesa in Duha, podobnega golobici, spuščati se nadenj.<sup>11</sup> In prišel je glas z neba, rekoč: »Ti si moj ljubljeni Sin, s katerim sem zelo zadovoljen.«<sup>12</sup> In Duh ga je takoj gnal v divjino.<sup>13</sup> In tam, v divjini, je bil štirideset dni skušan od Satana in bil je z divjimi živalmi in angeli so mu stregli.<sup>14</sup> Potem, ko je bil torej Janez vtaknjen v ječo, je Jezus prišel v Galilejo in oznanjal evangelij Božjega kraljestva<sup>15</sup> Šter govoril: »Čas je dopoljen in Božje kraljestvo se je približalo. Pokesajte se in verjemite evangeliju.«<sup>16</sup> Ko je torej hodil ob Galilejskem morju, je zagledal Simona in njegovega brata Andreja metati mrežo v morje, kajti bila sta ribiča.<sup>17</sup> Jezus jima je rekel: »Pridita za meno in storil vama bom, da postaneta ribiča ljudi.«<sup>18</sup> In nemudoma sta zapustila svoje mreže ter mu sledila.<sup>19</sup> In ko je odšel malce naprej od tam, je zagledal Jakoba, Zebedejevega *sina* in njegovega brata Janeza, ki sta bila prav tako na ladji in popravljala svoje mreže.<sup>20</sup> In nemudoma ju je poklical; in zapustila sta svojega očeta Zebedeja z najetimi služabniki na ladji ter odšla za njim.<sup>21</sup> In odšli so v Kafarnáum in nemudoma, na šabatni dan, je vstopil v sinagogu ter učil.<sup>22</sup> In nad njegovim naukom so bili osupli, kajti učil jih je kakor nekdo, ki ima oblast in ne kakor pisarji.<sup>23</sup> In v njihovi sinagogi je bil človek z nečistim duhom, in ta je zakričal,<sup>24</sup> rekoč: »Daj *nam* mir; kaj imamo opraviti s teboj, ti, Jezus Nazarečan? Ali si prišel, da nas uničiš? Vem, kdo si, Sveti od Boga.«<sup>25</sup> In Jezus ga je oštrel, rekoč: »Umolknji in pojdi iz njega.«<sup>26</sup> In ko ga je nečisti duh trgal in zavpil z močnim glasom, je prišel iz njega.<sup>27</sup> In vsi so bili osupli, tako zelo, da so se med seboj spraševali, rekoč: »Kakšna beseda je to? Kakšen novi nauk *je* to? Kajti z oblastjo ukazuje celo nečistim duhovom in oni ga ubogajo.«<sup>28</sup> In njegov slôves se je takoj razširil po vsem celotnem področju okoli Galileje.<sup>29</sup> In ko so prišli iz sinagoge, so z Jakobom in Janezom nemudoma vstopili v Simonovo in Andrejevo hišo.<sup>30</sup> Toda Simonova tašča je ležala bolna zaradi vročice in takoj so mu povedali o njej.<sup>31</sup> In prišel je ter jo prijel za roko in jo dvignil; in vročica jo je takoj zapustila in jim je stregla.<sup>32</sup> In zvečer, ko je sonce zašlo, so k njemu privedli vse tiste, ki so bili bolni in tiste, ki so bili obsedeni s hudiči.<sup>33</sup> In vse mesto je bilo skupaj zbrano pri vratih.<sup>34</sup> In ozdravil je mnoge, ki so bili bolni zaradi različnih bolezni in izgnal mnogo hudičev; hudičem pa ni dovolil govoriti, ker so ga poznavali.<sup>35</sup> In zjutraj, ko je vstal veliko pred dnevom, je odšel ven ter se odpravil na samoten kraj in tam molil.<sup>36</sup> Simon in tisti, ki so bili z njim, pa so sledili za njim.<sup>37</sup> In ko so ga našli, so mu rekli: »Vsi *ljudje* te iščejo.«<sup>38</sup> Rekel jim je: »Pojdimo v naslednja mesta, da bom lahko tudi tam oznanjal, kajti zato sem prišel.«<sup>39</sup> In po vsej celotni Galileji je oznanjal v njihovih sinagogah ter izganjal hudiče.<sup>40</sup> In k njemu je prišel gobavec, ga rotil in pokleplnil navzdol k njemu ter mu rekel: »Če hočeš, me moreš narediti čistega.«<sup>41</sup> In Jezus, prevzet s sočutjem, je iztegnil svojo roko in se ga dotaknil in mu reče: »Hočem; bodi čist.«<sup>42</sup> In brž, ko je izgovoril, je gobavost takoj odšla od njega in bil je očiščen.<sup>43</sup> § In strogo mu je zabičal in ga nemudoma poslal proč,<sup>44</sup> ter mu rekel: »Glej, da nikomur nič ne poveš, temveč pojdi svojo pot, pokaži se duhovniku in daruj za svoje očiščenje te stvari, ki jih je Mojes zapovedal, njim v pričevanje.«<sup>45</sup> Toda ta je odšel ven in pričel *to* zelo naznanjati in besedo na široko razglašati, tako da Jezus ni mogel več javno vstopiti v mesto, temveč je bil zunaj na zapanjenih krajih, in k njemu so prihajali iz vsake četrti.

2 Po *nekaj* dneh je ponovno vstopil v Kafarnáum, in razglasilo se je, da je v hiši.<sup>2</sup> In nemudoma so bili zbrani mnogi, toliko, da tam ni bilo več prostora, da *jih* sprejme, niti pred vrti ne; in oznanjal jim je besedo.<sup>3</sup> In prišli so k njemu in prinesli nekoga, bolnega zaradi paralize, ki je bil prenašan od štirih.<sup>4</sup> Ko pa zaradi gneče niso mogli priti bliže k njemu, so odkrili streho kjer je bil; in ko so *jo* predrli, so spustili posteljo, na kateri je ležal bolni zaradi paralize.<sup>5</sup> Ko je Jezus videl njihovo vero, je rekel bolnemu zaradi paralize: »Sin, twoji grehi

1 The beginning of the gospel of Jesus Christ, the Son of God;<sup>2</sup> As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.<sup>3</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.<sup>5</sup> And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.<sup>6</sup> And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;<sup>7</sup> And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.<sup>8</sup> I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.<sup>9</sup> And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.<sup>10</sup> And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:<sup>11</sup> And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.<sup>12</sup> And immediately the Spirit driveth him into the wilderness.<sup>13</sup> And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.<sup>14</sup> Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,<sup>15</sup> And saying, *The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*<sup>16</sup> Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.<sup>17</sup> And Jesus said unto them, *Come ye after me, and I will make you to become fishers of men.*<sup>18</sup> And straightway they forsook their nets, and followed him.<sup>19</sup> And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.<sup>20</sup> And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.<sup>21</sup> And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.<sup>22</sup> And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.<sup>23</sup> And there was in their synagogue a man with an unclean spirit; and he cried out,<sup>24</sup> Saying, *Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.*<sup>25</sup> And Jesus rebuked him, saying, *Hold thy peace, and come out of him.*<sup>26</sup> And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.<sup>27</sup> And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.<sup>28</sup> And immediately his fame spread abroad throughout all the region round about Galilee.<sup>29</sup> And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.<sup>30</sup> But Simon's wife's mother lay sick of a fever, and anon they tell him of her.<sup>31</sup> And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.<sup>32</sup> And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.<sup>33</sup> And all the city was gathered together at the door.<sup>34</sup> And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.<sup>35</sup> And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.<sup>36</sup> And Simon and they that were with him followed after him.<sup>37</sup> And when they had found him, they said unto him, All *men* seek for thee.<sup>38</sup> And he said unto them, *Let us go into the next towns, that I may preach there also: for therefore came I forth.*<sup>39</sup> And he preached in their synagogues throughout all Galilee, and cast out devils.<sup>40</sup> And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.<sup>41</sup> And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, *I will; be thou clean.*<sup>42</sup> And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.<sup>43</sup> And he straitly charged him, and forthwith sent him away;<sup>44</sup> And saith unto him, *See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.*<sup>45</sup> But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

2 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.<sup>2</sup> And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.<sup>3</sup> And they come unto him, bringing one sick of the palsy, which was borne of four.<sup>4</sup> And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.<sup>5</sup> When Jesus saw their faith, he said unto the sick of the

palsy, **Son, thy sins be forgiven thee.**<sup>6</sup> But there were certain of the scribes sitting there, and reasoning in their hearts, **7 Why doth this man thus speak blasphemies? who can forgive sins but God only?**<sup>8</sup> And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, **Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?**<sup>10</sup> **But that ye may know that the Son of man hath power on earth to forgive sins,** (he saith to the sick of the palsy,) **11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.**<sup>12</sup> And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.<sup>13</sup> And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.<sup>14</sup> And as he passed by, he saw Levi the **son of Alphæus** sitting at the receipt of custom, and said unto him, **Follow me.** And he arose and followed him.<sup>15</sup> And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.<sup>16</sup> And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?<sup>17</sup> When Jesus heard **it**, he saith unto them, **They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.**<sup>18</sup> And the disciples of John and of the Pharisees used to fast: and they come and say unto him, **Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?**<sup>19</sup> And Jesus said unto them, **Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.**<sup>20</sup> **But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.**<sup>21</sup> **No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.**<sup>22</sup> **And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.**<sup>23</sup> And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.<sup>24</sup> And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?<sup>25</sup> And he said unto them, **Have ye never read what David did, when he had need, and was an hungry, he, and they that were with him?**<sup>26</sup> **How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?**<sup>27</sup> And he said unto them, **The sabbath was made for man, and not man for the sabbath:**<sup>28</sup> **Therefore the Son of man is Lord also of the sabbath.**

**3** And he entered again into the synagogue; and there was a man there which had a withered hand.<sup>2</sup> And they watched him, whether he would heal him on the sabbath day; that they might accuse him.<sup>3</sup> And he saith unto the man which had the withered hand, **Stand forth.**<sup>4</sup> And he saith unto them, **Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?** But they held their peace.<sup>5</sup> And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, **Stretch forth thine hand.** And he stretched **it** out: and his hand was restored whole as the other.<sup>6</sup> And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.<sup>7</sup> But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,<sup>8</sup> And from Jerusalem, and from Idumaea, and **from** beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.<sup>9</sup> And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.<sup>10</sup> For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.<sup>11</sup> And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.<sup>12</sup> And he straitly charged them that they should not make him known.<sup>13</sup> And he goeth up into a mountain, and calleth **unto him** whom he would: and they came unto him.<sup>14</sup> And he ordained twelve, that they should be with him, and that he might send them forth to preach.<sup>15</sup> And to have power to heal sicknesses, and to cast out devils:<sup>16</sup> And Simon he surnamed Peter;<sup>17</sup> And James the **son of Zebedee**, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:<sup>18</sup> And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the **son of Alphæus**, and Thaddaeus, and Simon the Canaanite,<sup>19</sup> And Judas Iscariot, which also betrayed him: and they went into an house.<sup>20</sup> And the multitude cometh together again, so that they could not so much as eat bread.<sup>21</sup> And when his friends heard of **it**, they went out to lay hold on him: for they said, He is beside himself.

**22 ¶** And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.<sup>23</sup> And he called them **unto him**, and said unto them in parables, **How can Satan cast out Satan?**<sup>24</sup> **And if a kingdom be divided against itself, that kingdom cannot stand.**<sup>25</sup> **And if a house be divided against itself, that house cannot stand.**<sup>26</sup> **And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.**<sup>27</sup> **No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man;** and then he will spoil his

so ti odpuščeni.«<sup>6</sup> Toda bili so nekateri izmed pisarjev, ki so tam sedeli ter v svojih srčih razmišljali: **7 Zakaj ta človek** govori takšna bogokletja? Kdo lahko odpušča grehe razen Boga samega?«<sup>8</sup> In takoj, ko je Jezus v svojem duhu zaznal, da so v sebi tako modrovali, jím je rekel: »Zakaj v svojih srčih razmišljate te besede?«<sup>9</sup> Ali je bolnemu zaradi paralize lažje reči: **>Tvoji** grehi so ti odpuščeni: ali reči: »Vstani in vzemi svojo posteljo ter hodi!«<sup>10</sup> Toda da boste lahko vedeli, da ima Sin človekov na zemlji oblast odpuščati grehe, (reče bolnemu zaradi paralize)<sup>11</sup> pravim ti: »Vstani in vzemi svojo posteljo ter pojdi svojo pot v svojo hišo.«<sup>12</sup> In ta je takoj vstal, vzel posteljo ter pred njimi vsemi odšel, tako da so bili vsi osuplji in slavili Boga, rekoč: »Nikoli tega nismo videli na tak način.«<sup>13</sup> In ponovno je odšel naprej ob morski obali, in vsa množica je krenila k njemu in jih je učil.<sup>14</sup> In ko je hodil mimo, je zagledal Levija, Alfejevega **sina**, ki je sedel pri kraju plačevanja dakov ter mu rekel: »Sledi mi.« In ta je vstal ter mu sledil.<sup>15</sup> In prijetilo se je, ko je Jezus v njegovi hiši sedel pri obedu, da je tudi mnogo dakovarjev in grešnikov sedelo skupaj z Jezusom in njegovimi učenci, kajti bilo jih je mnogo in so mu sledili.<sup>16</sup> In ko so ga pisarji in farizeji videli jesti z dakovarji in grešniki, so njegovim učencem rekli: »Kako to, da jé in pije z dakovarji in grešniki?«<sup>17</sup> § Ko je Jezus **to** slišal, jim reče: »Tisti, ki so bolni, nimajo nobene potrebe po zdravniku, temveč tisti, ki so bolni; nisem prišel klicat pravičnih, temveč grešnike h kesanju.«<sup>18</sup> Janezovi učenci in učenci farizejev so se postili; in prišli so ter mu rekli: »Zakaj se Janezovi učenci in učenci farizejev postijo, twoji učenci pa se ne postijo?«<sup>19</sup> Jezus jim je rekel: »Ali se lahko otroci svatovske sobe postijo, dokler je z njimi ženin? Kolikor dolgo imajo s seboj ženina, se ne morejo postiti.<sup>20</sup> Toda prišli bodo dnevi, ko bo ženin vzet proč od njih in tedaj, v tistih dneh, se bodo postili.<sup>21</sup> Tudi nihče ne prišije koščka novega oblačila na staro obleko; sicer bo nov košček, ki jo je zapolnil, odvzel iz stare in nastane hujša raztrganina.<sup>22</sup> In novega vina nihče ne vliva v stare mehove, sicer novo vino mehove razžene, vino pa se izlije in mehovi bodo poškodovani, temveč mora biti novo vino vlijo v nove mehove.«<sup>23</sup> In prijetilo se je, da je na šabatni dan šel skozi žitna polja; in njegovi učenci so med hojo začeli smukati žitno klasje.<sup>24</sup> Farizeji so mu rekli: »Glej, zakaj delajo na šabatni dan to, kar ni zakonito?«<sup>25</sup> Rekel jim je: »Ali niste nikoli brali kaj je storil David, ko je imel potrebo in je bil lačen on in tisti, ki so bili z njim?<sup>26</sup> Kako je v dneh velikega duhovnika Abijatárja odšel v Božjo hišo in jedel hlebe navzočnosti, kar ni zakonito jesti [**Inkomur**] razen duhovnikom in je dal tudi tem, ki so bili z njim?<sup>27</sup> In rekel jim je: »Šabat je bila narejena zaradi človeka, ne pa človek zaradi šabate, 28 zato je Sin človekov Gospod tudi [**čez**] šabat.«

**3** Ponovno je vstopil v sinagogo; in tam je bil človek, ki je imel izsušeno roko.<sup>2</sup> In opazovali so ga, ali ga bo ozdravil na šabatni dan; da bi ga lahko obtožili.<sup>3</sup> In človeku, ki je imel izsušeno roko, reče: »Stopi naprej.«<sup>4</sup> In jim reče: »Ali je na šabatne dneve zakonito delati dobro ali delati зло? Rešiti življenje ali ubiti?« Toda molčali so.<sup>5</sup> § Ko je z jezo pogledal na te naokoli, užaloščen zaradi trdote njihovih src, reče človeku: »Iztegni svojo roko.« In iztegnil **jo je**; in njegova roka je bila v celoti ozdravljenja, tako kot druga.<sup>6</sup> In farizeji so odšli ter se s herodovci nemudoma posvetovali zoper njega, kako bi ga lahko pokončali.<sup>7</sup> Toda Jezus se je s svojimi učenci umaknil k morju, in sledila mu je velika množica iz Galileje in iz Judeje<sup>8</sup> in iz Jeruzalema in iz Idumeje in **iz** onstran Jordana; in tisti okoli Tira in Sidóna, velika množica je prišla k njemu, ko so slišali kakšna velika dela je storil.<sup>9</sup> In svojim učencem je rekel, da naj ga zaradi množice pričakuje majhna ladja, da ne bi pritis kali nanj.<sup>10</sup> Kajti mnoge je ozdravil; tako da so pritis kali nanj, da bi se ga dotaknili, kateri so imeli nadloge.<sup>11</sup> In kadar so ga zagledali nečisti duhovi, so pred njim padali dol in vpili, rekoč: »Ti si Božji Sin.«<sup>12</sup> In strogo jim je zapovedoval, da naj ga ne razglašajo.<sup>13</sup> In povzpne se na goru ter pokliče **k sebi** katere je hotel, in prišli so k njemu.<sup>14</sup> In dolocil jih je dvanaestj, da bi bili z njim in da bi jih lahko poslal naprej oznanjat<sup>15</sup> § in bi imeli oblast, da ozdravljajo bolezni ter da izganjajo hudiče.<sup>16</sup> § In Simonu je dal vzdevek Peter,<sup>17</sup> in Jakoba, Zebedejevga **sina** in Janeza, Jakobovega brata; in dal jima je vzdevek Boanergés, to je: »Sinova groma,«<sup>18</sup> in Andreja in Filipa in Bartolomeja in Mateja in Tomaža in Jakoba, Alfejevega **sina** in Tadeja in Simona Kananeja<sup>19</sup> in Juda Iskarijota, ki ga je tudi izdal, in odšli so v hišo.<sup>20</sup> In množica ponovno pride skupaj, tako da so komaj jedli kruh.<sup>21</sup> In ko so njegovi prijatelji slišali **o tem**, so odšli ven, da ga primejo, kajti rekli so: »Brez pameti je.«

**22** In pisarji, ki so prišli dol iz Jeruzalema, so rekli: »Bélcebuba ima in s princem hudičev izganja hudiče.«<sup>23</sup> In poklical jih je **k sebi** ter jim govoril v prispolobah: »Kako lahko Satan izžene Satana?«<sup>24</sup> In ce se kraljestvo razdvoji zoper sebe, takšno kraljestvo ne more obstati.<sup>25</sup> In ce se hiša razdvoji zoper sebe, takšna hiša ne more obstati.<sup>26</sup> In ce se Satan dvigne zoper samega sebe in se razdvoji, ne more obstati, temveč ima konec.<sup>27</sup> Nihče ne more vstopiti v hišo močnega in opleniti njegove dobrine, razen ce ne bo najprej zvezal močnega; in tedaj

bo oplenil njegovo hišo.<sup>28</sup> Resnično, povem vam: »Vsi grehi bodo človeškim sinovom oproščeni in bogokletja s katerimi bodo kakorkoli preklinjali,<sup>29</sup> toda kdor bo preklinjal zoper Svetega Duha nima nikoli odpuščanja, temveč je v nevarnosti večnega prekletstva,«<sup>30</sup> kajti govorili so: »Nečistega duha ima.«

<sup>31</sup> Tja so potem prišli njegov bratje, njegova mati in stojec zunaj, so poslali k njemu, **[da]** ga pokličejo.<sup>32</sup> In okoli njega je sedela množica in rekli so mu: »Glej, tvoja mati in tvori bratje so zunaj **[in]** te iščejo.«<sup>33</sup> In odgovoril jim je, rekoč: »Kdo je moja mati ali moji bratje?«<sup>34</sup> Pogledal je naokoli na te, ki so sedeli okoli njega ter rekel: »Glejte, moja mati in moji bratje!«<sup>35</sup> Kajti kdorkoli bo izvrševal Božjo voljo, ta isti je moj brat in moja sestra in mati.«

**4** In ponovno je pričel učiti ob morski obali, in tam se je k njemu zbrala velika množica, tako da je vstopil na ladjo in **[na njej]** sedel na morju; celotna množica pa je bila ob morju na kopnem.<sup>2</sup> In s prispodobami jih je učil mnoge stvari in jim s svojim naukom govoril:<sup>3</sup> »Prisluhnite: »Glejte, sejalec je odšel sejat,<sup>4</sup> in pripetilo se je, medtem ko je sejal, da je nekaj padlo poleg poti in prišla je perjad neba in to pozobala.<sup>5</sup> In nekaj je padlo na kamnita tla, kjer ni imelo dovolj zemlje; in je takoj pognalo, ker ni imelo nobene globine zemlje,<sup>6</sup> toda, ko je sonce vzšlo, je bilo ožgano; in ker ni imelo korenine, se je posušilo.<sup>7</sup> In nekaj je padlo med trnje in trnje je zraslo in ga zadušilo in ni obrodilo sadu.<sup>8</sup> Drugo pa je padlo na dobro zemljo in rodilo sad, ki je pognal in se povečeval; in obrodilo, nekatero trideseterno in nekatero šestdeseterno in nekatero stoterno.«<sup>9</sup> In rekel jim je: »Kdor ima ušesa, da slišijo, naj posluša.«<sup>10</sup> Ko je bil sam, so ga ti, ki so bili z dvanajsterimi okoli njega, vprašali o prispodobi.<sup>11</sup> Rekel jim je: »Vam je dano, da poznate skrivnost Božjega kraljestva, toda tem, ki so zunaj, so vse **te** stvari prikazane v prispodobah,<sup>12</sup> da bi z gledanjem lahko videli, pa ne zaznali; in s poslušanjem lahko slišali, pa ne razumeli; da se ne bi kadarkoli spreobrnili in bi jim bili **njhovi** grehi odpuščeni.«<sup>13</sup> In rekel jim je: »Ali ne razumete te prispodobe? In kako boste potem razumeli vse prispodobe?«

<sup>14</sup> Sejalec seje besedo.<sup>15</sup> § In ti so tisti ob poti, kjer je bila posejana beseda, toda, ko so jo slišali, takoj pride Satan in vzame besedo, ki je bila posejana v njihova srca.<sup>16</sup> In ti so prav tako tisti, ki so posejani na kamnita tla; ko so slišali besedo, jo takoj z veseljem sprejmejo,<sup>17</sup> v sebi pa nimajo korenine in tako zdržijo le nekaj časa. Kasneje, ko zaradi besede nastaneta stiska ali preganjanje, pa so takoj pohujšani.<sup>18</sup> In ti so tisti, ki so posejani med trnje; tisti, ki slišijo besedo,<sup>19</sup> in skrbi tega sveta, zapeljivost bogastev in poželenja po drugih stvareh vstopijo, zadušijo besedo in ta postane brezplodna.<sup>20</sup> In ti so tisti, ki so posejani na dobra tla; takšni, ki slišijo besedo in **jo** sprejmejo ter obrodijo sad, nekateri trideseternega, nekateri šestdeseternega in nekateri stoternega.«

<sup>21</sup> In rekel jim je: »Ali se sveča prinese, da se postavi pod mernik ali pod posteljo? In ali se ne postavi na svečnik?<sup>22</sup> Kajti nič ni skrito, kar ne bo jasno pokazano; niti nič ni bilo obdržano tajno, razen da bi postalo znano.<sup>23</sup> Če ima katerikoli človek ušesa, da slišijo, naj posluša.«<sup>24</sup> Rekel jim je: »Pazite kaj poslušate; s kakršno mero merite, tako vam bo odmerjeno; in vam, ki slišite, vam bo dano več.<sup>25</sup> Kajti kdor ima, njemu bo dano; kdor pa nima, bo od njega vzeto celo to, kar ima.«

<sup>26</sup> In rekel je: »Božje kraljestvo je takšno, kot če bi človek v zemljo vrgel seme,<sup>27</sup> in bi spal in vstajal ponoči ter podnevi in seme bi pognalo in raslo, da sam ne ve kako.<sup>28</sup> Kajti zemlja sama od sebe prinaša sad; najprej bilko, potem klas in nató polno žita v klasu.<sup>29</sup> Toda, ko sad obrodi, takoj pošlje srp, kajti prišla je žetev.«

<sup>30</sup> In rekel je: »S čim naj primerjamo Božje kraljestvo? Ali s kakšno primerjavo naj ga primerjamo?<sup>31</sup> Podobno **je** zrnu gorčičnega semena, ki je, ko je posejano v zemljo, manjše od vseh semen, ki so v zemljii;<sup>32</sup> toda, ko je posejano, zraste in postane večje od vseh zelišč in poganja ven velike mladice, tako da lahko pod njegovo senco prenočuje perjad neba.«<sup>33</sup> In z mnogimi takšnimi prispodobami jim je govoril besedo, takor so **jo** bili zmožni slišati.<sup>34</sup> Toda brez prispodobe jim ni govoril. Ko pa so bili sami, je svojim učencem pojasnil vse besede.<sup>35</sup> In istega dne, ko je prišel večer, jim reče: »Prepeljimo se na drugo stran.«<sup>36</sup> Ko so množico odpustili, so ga vzeli na ladjo, tako kakor je bil. Z njim pa so bile tam tudi druge majhne ladje.<sup>37</sup> In vzdignil se je velik vetroven vihar in valovi so udarjali v ladjo, tako, da je bila v kratkem polna.<sup>38</sup> On pa je bil na zadnjem delu ladje, speč na blazini in zbudili so ga ter mu rekli: »Učitelj, te ne skrbi, da ginemo?«<sup>39</sup> In vstal je, zapretil vetr in rekel morju: »Mir, bodi mirno.« In veter je ponehal in bil je velik mir.<sup>40</sup> In rekel jim je: »Zakaj ste tako boječi? Kako to, da nimate vere?«<sup>41</sup> In silno so se ga bali in drug drugemu govorili: »Kakšne vrste človek je to, da ga ubogata celo vetr in morje?«

**5** In prišli so preko, na drugo stran morja, v deželo Géračanov.<sup>2</sup> In ko je prišel z ladje, ga je takoj srečal tisti iz grobnic, človek

house.<sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: <sup>30</sup> Because they said, He hath an unclean spirit.

<sup>31</sup> ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him. <sup>32</sup> And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. <sup>33</sup> And he answered them, saying, Who is my mother, or my brethren? <sup>34</sup> And he looked round about on them which sat about him, and said, Behold my mother and my brethren! <sup>35</sup> For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

**4** And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. <sup>2</sup> And he taught them many things by parables, and said unto them in his doctrine, <sup>3</sup> Hearken; Behold, there went out a sower to sow: <sup>4</sup> And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. <sup>5</sup> And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: <sup>6</sup> But when the sun was up, it was scorched; and because it had no root, it withered away. <sup>7</sup> And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. <sup>8</sup> And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. <sup>9</sup> And he said unto them, He that hath ears to hear, let him hear. <sup>10</sup> And when he was alone, they that were about him with the twelve asked of him the parable. <sup>11</sup> And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: <sup>12</sup> That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. <sup>13</sup> And he said unto them, Know ye not this parable? and how then will ye know all parables?

<sup>14</sup> ¶ The sower soweth the word. <sup>15</sup> And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. <sup>16</sup> And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; <sup>17</sup> And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. <sup>18</sup> And these are they which are sown among thorns; such as hear the word, <sup>19</sup> And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. <sup>20</sup> And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

<sup>21</sup> ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? <sup>22</sup> For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. <sup>23</sup> If any man have ears to hear, let him hear. <sup>24</sup> And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. <sup>25</sup> For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

<sup>26</sup> ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground; <sup>27</sup> And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. <sup>28</sup> For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. <sup>29</sup> But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

<sup>30</sup> ¶ And he said, Wherunto shall we liken the kingdom of God? or with what comparison shall we compare it? <sup>31</sup> It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: <sup>32</sup> But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. <sup>33</sup> And with many such parables spake he the word unto them, as they were able to hear it. <sup>34</sup> But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. <sup>35</sup> And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. <sup>36</sup> And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. <sup>37</sup> And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. <sup>38</sup> And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? <sup>39</sup> And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. <sup>40</sup> And he said unto them, Why are ye so fearful? how is it that ye have no faith? <sup>41</sup> And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

**5** And they came over unto the other side of the sea, into the country of the Gadarenes. <sup>2</sup> And when he was come out of the ship, immediately

there met him out of the tombs a man with an unclean spirit, <sup>3</sup> Who had **his** dwelling among the tombs; and no man could bind him, no, not with chains: <sup>4</sup> Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any **man** tame him. <sup>5</sup> And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. <sup>6</sup> But when he saw Jesus afar off, he ran and worshipped him, <sup>7</sup> And cried with a loud voice, and said, What have I to do with thee, Jesus, **thou** Son of the most high God? I adjure thee by God, that thou torment me not. <sup>8</sup> For he said unto him, Come out of the man, **thou** unclean spirit. <sup>9</sup> And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. <sup>10</sup> And he besought him much that he would not send them away out of the country. <sup>11</sup> Now there was there nigh unto the mountains a great herd of swine feeding. <sup>12</sup> And all the devils besought him, saying, Send us into the swine, that we may enter into them. <sup>13</sup> And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. <sup>14</sup> And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. <sup>15</sup> And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. <sup>16</sup> And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. <sup>17</sup> And they began to pray him to depart out of their coasts. <sup>18</sup> And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. <sup>19</sup> Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. <sup>20</sup> And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all **men** did marvel. <sup>21</sup> And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. <sup>22</sup> And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, <sup>23</sup> And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. <sup>24</sup> And Jesus went with him; and much people followed him, and thronged him. <sup>25</sup> And a certain woman, which had an issue of blood twelve years, <sup>26</sup> And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, <sup>27</sup> When she had heard of Jesus, came in the press behind, and touched his garment. <sup>28</sup> For she said, If I may touch but his clothes, I shall be whole. <sup>29</sup> And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. <sup>30</sup> And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

<sup>31</sup> And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup> And he looked round about to see her that had done this thing. <sup>33</sup> But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. <sup>34</sup> And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. <sup>35</sup> While he yet spake, there came from the ruler of the synagogue's **house certain** which said, Thy daughter is dead: why troublest thou the Master any further? <sup>36</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. <sup>37</sup> And he suffered no man to follow him, save Peter, and James, and John the brother of James. <sup>38</sup> And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. <sup>39</sup> And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. <sup>40</sup> And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. <sup>41</sup> And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. <sup>42</sup> And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. <sup>43</sup> And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

**6** And he went out from thence, and came into his own country; and his disciples follow him. <sup>2</sup> And when the sabbath day was come, he began to teach in the synagogue: and many hearing **him** were astonished, saying, From whence hath this **man** these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? <sup>3</sup> Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. <sup>4</sup> But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. <sup>5</sup> And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed **them**. <sup>6</sup> And he marvelled because of their unbelief. And he went round about the villages, teaching.

<sup>7</sup> ¶ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; <sup>8</sup> And commanded them that they should take nothing for **their** journey, save a staff only; no scrip,

z nečistim duhom, <sup>3</sup> ki je imel svoje prebivališče med grobnicami; in noben človek ga ni mogel zvezati, niti z verigami ne, <sup>4</sup> zato ker je bil pogosto zvezan z okovi in verigami, pa je verige potrgal narazen in okove razbil na koščke; niti ga noben človek ni mogel obvladati. <sup>5</sup> In vedno, ponoči in podnevi, je bil po gorah ter v grobnicah in kričal ter samega sebe rezal s kamni. <sup>6</sup> Toda ko je od daleč zagledal Jezusa, je stekel in ga oboževal <sup>7</sup> in z močnim glasom zakričal ter rekel: »Kaj imam opraviti s teboj, Jezus, ti Sin najvišjega Boga? Zaklinjam te pri Bogu, da me ne mučiš.« <sup>8</sup> Kajti rekel mu je: »Pridi ven iz človeka, ti nečisti duh.« <sup>9</sup> In vprašal ga je: »Kakšno je twoje ime?« On pa je odgovoril, rekoč: »Moje ime je Legija, ker nas je veliko.« <sup>10</sup> In zelo ga je rotil, da jih ne bi poslal proč, ven iz dežele. <sup>11</sup> Tam je bila torej, blizu gorá, velika čreda svinj, ki so se pasle. <sup>12</sup> In vsi hudiči so ga rotili, rekoč: »Pošlji nas v svinje, da bomo lahko vstopili vanje.« <sup>13</sup> Jezus jim je nemudoma dal dovoljenje. In nečisti duhovi so odšli ven ter vstopili v svinje, in čreda je silovito stekla navzdol po strmini v morje (bilo jih je okoli dva tisoč) in so se zadušile v morju. <sup>14</sup> In tisti, ki so pasli svinje, so pobegnili in to povedali v mestu in na deželi. In ti so odšli, da vidijo kaj je bilo to, kar se je zgodilo. <sup>15</sup> In prišli so k Jezusu ter zagledali tega, ki je bil obseden s hudičem in imel legijo, kako je sedel oblečen in pri zdravi pameti; in bili so prestrašeni. <sup>16</sup> Tisti, ki so to videli, so jim povedali, kako se je pripetilo temu, ki je bil obseden s hudičem in tudi glede svinj. <sup>17</sup> In začeli so ga prositi, naj odide iz njihovih krajev. <sup>18</sup> Ko je prišel na ladjo, ga je ta, ki je bil obseden s hudičem, prosil, da bi bil lahko z njim. <sup>19</sup> Vendar mu Jezus ni dovolil, temveč mu reče: »Pojdi domov k svojim prijateljem in jim povej, kako velike stvari je Gospod storil zate in je imel sočutje do tebe.« <sup>20</sup> In ta je odšel ter v Deseteromestju pričel razglašati, kako velike stvari je Jezus storil zanj, in vsi ljudje so se čudili. <sup>21</sup> Ko je Jezus z ladjo ponovno prešel na drugo stran, se je k njemu zbral mnogo ljudi; bil pa je blizu morja. <sup>22</sup> In glej, prihajal je eden izmed predstojnikov sinagoge, Jaír po imenu; in ko ga je ta zagledal, je padel k njegovim stopalom <sup>23</sup> in ga silno rotil, rekoč: »Moja majhna hčerka leži na točki smrti. Prosim te, pridi in nanjo položi svoje roke, da bo lahko ozdravljenina da bo živila.« <sup>24</sup> In Jezus je odšel z njim in sledilo mu je veliko ljudi ter pritiskalo nanj. <sup>25</sup> In neka ženska, ki je imela dvanašt let težavo s krvjo <sup>26</sup> in je od mnogih zdravnikov pretrpela mnoge stvari in porabilo vse, kar je imela, pa se ni nič izboljšalo, temveč raje postalo huje, <sup>27</sup> je, ko je slišala o Jezusu, prišla v gnečo za njim in se dotaknila njegove obleke. <sup>28</sup> Kajti rekla je: »Če se lahko samo dotaknem njegovih oblek, bom zdrava.« <sup>29</sup> In studenec njene krvi je bil nemudoma posušen; in v svojem telesu je začutila, da je bila ozdravljena od te nadloge. <sup>30</sup> Jezus pa je v sebi takoj vedel, da je iz njega odšla moč, se v gneči obrnil in rekel: »Kdo se je dotaknil mojih oblečil?« <sup>31</sup> Njegovi učenci pa so mu rekli: »Množico vidiš, ki pritisca nate, pa praviš: »Kdo se me je dotaknil?« <sup>32</sup> Pogledal je naokoli, da bi videl tisto, ki je storila to stvar. <sup>33</sup> Toda ženska, prestrašena in trepetajoča, ker je vedela kaj se je v njej zgodilo, je pristopila in padla dol pred njim ter mu povedala vso resnico. <sup>34</sup> In rekel ji je: »Hči, tvoja vera te je naredila zdravo; pojdi v miru in bodi ozdravljena od svoje nadloge.« <sup>35</sup> Medtem ko je še gorovil, je od hiše predstojnika sinagoge prišel nekdo, ki je rekel: »Tvoja hči je mrtva, zakaj še vedno vznemiraš Učitelja?« <sup>36</sup> Brž ko je Jezus slišal besedo, ki je bila izgovorjena, reče predstojniku sinagoge: »Ne boj se, samo veruj.« <sup>37</sup> In nobenemu človeku ni dovolil, da mu sledi, razen Petru in Jakobu in Janezu, Jakobovemu bratu. <sup>38</sup> In pride v hišo predstojnika sinagoge in vidi hrup ter te, ki so jokali in silno tarnali. <sup>39</sup> In ko je vstopil, jim reče: »Zakaj delate ta trušč in jok? Gospodična ni mrtva, temveč spi.« <sup>40</sup> In smejal si se mu do norčevanja. Toda, ko jih je vse postavil ven, vzame očeta in mater od gospodične in te, ki so bili z njim vstopi tja, kjer je ležala gospodična. <sup>41</sup> In gospodično je prijel za roko ter ji rekel: »Talita kumi,« kar je prevedeno: »Gospodična,« rečem ti, »vstan.« <sup>42</sup> In gospodična je nemudoma vstala ter hodila, kajti bila je stara dvanašt let. Oni pa so bili osupli z veliko osuplostjo. <sup>43</sup> In strogo jim je naročil, naj noben človek ne izve za to; in velel je, da naj ji bo nekaj dano za jesti.

**6** In od tam je odšel ven ter prišel v svojo lastno deželo, in njegovi učenci so mu sledili. <sup>2</sup> In ko je prišel šabatni dan, je pričel učiti v sinagogi, in mnogi, ki so ga poslušali, so bili osupli, rekoč: »Od kod ima ta človek te besede? In kakšna je ta modrost, ki mu je dana, da so po njegovih rokah storjena celo takšna mogočna dela?« <sup>3</sup> Ali ni to tesar, Marijin sin, brat Jakoba in Jozéja in od Juda in Simona? In ali niso njegove sestre tukaj z nimi? <sup>4</sup> In pohujševali so se nad njim. <sup>5</sup> Toda Jezus jim je rekel: »Prerok ni brez spoštovanja, razen v svoji lastni deželi in med svojim lastnim rodom in v svoji lastni hiši.« <sup>6</sup> In tam ni mogel storiti nobenega mogočnega dela, razen da je svoje roke položil na nekaj bolnih ljudi in jih ozdravil. <sup>7</sup> In čudil se je zaradi njihove nevere. In odšel je naokoli po vaseh ter učil.

<sup>7</sup> In k sebi je poklical dvanaštete ter jih pričel posiljati po dva in dva, in dal jim je oblast nad nečistimi duhovi <sup>8</sup> in jim zapovedal, da naj na svojo pot ne jemljejo ničesar razen zgolj palice; ne malhe, ne kruha,

ne denarja v svoji mošnji,<sup>9</sup> temveč **naj bodo** obuti v sandale in naj ne oblečejo dveh plaščev.<sup>10</sup> In rekel jim je: »V kateremkoli kraju vstopite v hišo, tam ostanite, dokler ne odidete iz tega kraja.<sup>11</sup> § Kdorkoli pa vas ne bo sprejel niti vas ne bo poslušal, ko odidete od tam, otrsите prah pod vašimi stopali v pričevanje proti njim. Resnično, povem vam: »Bolj znosno bo za Sódomo in Gomóro na dan sodbe, kakor za to mesto.«<sup>12</sup> In odšli so ven, ter oznanjali, da naj bi se ljudje pokesali.<sup>13</sup> In izgnali so mnogo hudičev in z oljem masilini mnoge, ki so bili bolni in **jih** ozdravili.<sup>14</sup> In Kralj Herod je slišal o **njem**; (kajti njegovo ime je bilo razglašeno povsod) in rekel: »Da je bil Janez Krstnik obujen od mrtvih in zato se v njem kažejo mogočna dela.«<sup>15</sup> Drugi so rekli: »Da je Elija.« Drugi pa so rekli: »Da je prerok ali kakor eden izmed prerokov.«<sup>16</sup> Toda, ko je Herod slišal o **tem**, je rekel: »To je Janez, katerega sem obglavil. Obujen je od mrtvih.«<sup>17</sup> Kajti sam Herod je poslal in zgrabil Janeza ter ga zvezal v ječi zaradi Herodiade, žene svojega brata Filipa, ker se je z njo poročil.<sup>18</sup> Kajti Janez je rekel Herodu: »Zate ni zakonito, da imaš ženo svojega brata.«<sup>19</sup> Zato je imela Herodiada proti njemu spor in bi ga ubila, toda ni mogla,<sup>20</sup> § kajti Herod se je bal Janeza, ker je vedel, da je bil pravičen človek in svet in ga je spoštoval; in ko ga je poslušal, je storil mnoge stvari, poslušal pa ga je rade volje.<sup>21</sup> Ko pa je prišel primeren dan, da je Herod na svoj rojstni dan pripravil večerjo svojim velikašem, visokim stotnikom in upravnikom **posestev** Galileje,<sup>22</sup> in ko je vstopila hči od že omenjene Herodiade in plesala ter ugajala Herodu in tem, ki so sedeli z njim, je kralj rekel gospodični: »Prosi me, karkoli si želiš in ti bom **to** dal.«<sup>23</sup> In prisegel ji je: »Karkoli me boš prosila, ti bom **to** dal, do polovice svojega kraljestva.«<sup>24</sup> In odšla je in rekla svoji materi: »Kaj naj prosim?« Ta pa je rekla: »Glavo Janeza Krstnika.«<sup>25</sup> In nemudoma je z naglico vstopila h kralju ter prosila, rekoč: »Hočem, da mi v kratkem na velikem pladnju izročiš glavo Janeza Krstnika.«<sup>26</sup> In kralj je bil silno žalosten, **vendar je** zaradi svoje prisege in zaradi teh, ki so sedeli z njim, ni hotel zavrniti.<sup>27</sup> In kralj je takoj poslal rablja ter ukazal, da se prinese njegova glava; in ta je odšel ter ga v ječi obglavil<sup>28</sup> in na velikem pladnju prinesel njegovo glavo ter jo dal gospodični, gospodična pa jo je dala svoji materi.<sup>29</sup> Ko so njegovi učenci slišali o **tem**, so prišli in vzeli njegovo truplo in ga položili v grobnico.<sup>30</sup> In apostoli so se skupaj zbrali k Jezusu, ter mu povedali vse stvari, tako kaj so delali, kakor kaj so učili.<sup>31</sup> In rekel jim je: »Pridite sami, ločeno, na zapuščen kraj in nekaj časa počijte,« kajti tam so bili mnogi, ki so prihajali in odhajali in niso imeli nobenega prostega časa, niti toliko, da bi jedli.<sup>32</sup> In skrivoma so z ladjo odpłuli na zapuščen kraj.<sup>33</sup> Množica pa jih je videla odhajati in mnogi so ga poznavali in iz vseh mest so pesek teklj tja, ter jih prehiteli in skupaj prišli k njemu.<sup>34</sup> Ko pa je Jezus prišel ven, je zagledal mnogo ljudi in bil prevzet s sočutjem do njih, ker so bili kakor ovce, ki nimajo pastirja, in pričel jih je učiti mnogo stvari.<sup>35</sup> Ko pa je dan davno minil, so k njemu prišli njegovi učenci in rekli: »To je zapuščen kraj in sedaj je čas davno potekel;<sup>36</sup> posli jih proč, da lahko gredo naokoli po deželi in v vasi, ter si kupijo kruha zase, kajti nič nimajo za jesti.«<sup>37</sup> Odgovoril je in jim rekel: »Dajte jim vi jesti.« Oni pa so mu rekli: »Ali naj gremo in kupimo za dvesto denarjev kruha ter jim damo jesti?«<sup>38</sup> Reče jim: »Koliko hlebov imate? Pojdite in poglejte.« In ko so vedeli, so rekli: »Pet in dve ribi.«<sup>39</sup> In ukazal jim je, naj se vsi po skupinam posedejo na zeleno travo.<sup>40</sup> In posedli so se v vrstah, po sto in po petdeset.<sup>41</sup> Ko je vzel pet hlebov in dve ribi, je pogledal gor v nebo in blagoslovil ter razlomil hlebe in **jih** dal svojim učencem, da jih postavijo prednje; in dve ribi je razdelil med njih vse.<sup>42</sup> In vsi so jedli, ter bili nasičeni.<sup>43</sup> In pobrali so dvanaest polnih košar odlomkov in od rib.<sup>44</sup> Teh pa, ki so jedli od hlebov, je bilo okoli pet tisoč mož.<sup>45</sup> In svoje učence je nemudoma primoral, da gredo v ladjo in da gredo naprej, na drugo stran, v Betsajdo, medtem ko je on odpustil množico.<sup>46</sup> In ko jih je odpustil, je odšel na goro molit.<sup>47</sup> Ko pa je prišel večer, je bila ladja na sredi morja, on sam pa na kopnem.<sup>48</sup> In videl jih je garati v veslanju, kajti veter jim je bil nasproten. In okoli četrte nočne straže je prihajal k njim, hodil je po morju in bi šel mimo njih.<sup>49</sup> Toda ko so ga videli hoditi po morju, so domnevali, da je bil to duh in so zakričali,<sup>50</sup> kajti vsi so ga videli in so bili zaskrbljeni. On pa je z njimi takoj spregovoril in jim reče: »Bodite dobre volje; jaz sem, ne bojte se.«<sup>51</sup> In vzpel se je k njim na ladjo in veter je ponehal in v sebi so bili zelo osuplji, prekomerno in so se čudili.<sup>52</sup> Kajti niso še preudarili **čudeža** s hlebi, ker je bilo njihovo srce zakrknjeno.<sup>53</sup> Ko pa so se prepeljali, so prišli v deželo Genezaret in se približali obali.<sup>54</sup> In ko so prišli z ladje, so ga nemudoma spoznali<sup>55</sup> in tekli naokoli prek celotnega področja, ter začeli s seboj nositi v posteljah te, ki so bili bolni, kjer so slišali, da se je nahajal.<sup>56</sup> § In kamorkoli je vstopil, v vasi ali mesta ali deželo, so na ulice polagali bolne in ga rotilli, da bi se lahko dotaknili vsaj roba njegove obleke. In tako veliko kot se ga je dotaknilo, so bili ozdravljeni.

**7** Potem so prišli skupaj k njemu farizeji in nekateri izmed pisarjev, ki so prišli iz Jeruzalema.<sup>2</sup> In ko so videli nekatere izmed njegovih

no bread, no money in **their** purse: <sup>9</sup> But **be** shod with sandals; and not put on two coats.<sup>10</sup> And he said unto them, **In what place soever ye enter into an house, there abide till ye depart from that place.**<sup>11</sup> And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.<sup>12</sup> And they went out, and preached that men should repent.<sup>13</sup> And they cast out many devils, and anointed with oil many that were sick, and healed **them**.<sup>14</sup> And king Herod heard of **him**; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.<sup>15</sup> Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.<sup>16</sup> But when Herod heard **thereof**, he said, It is John, whom I beheaded: he is risen from the dead.<sup>17</sup> For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.<sup>18</sup> For John had said unto Herod, It is not lawful for thee to have thy brother's wife.<sup>19</sup> Therefore Herodias had a quarrel against him, and would have killed him; but she could not:<sup>20</sup> For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.<sup>21</sup> And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;<sup>22</sup> And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsels, Ask of me whatsoever thou wilt, and I will give **it** thee.<sup>23</sup> And he sware unto her, Whatsoever thou shalt ask of me, I will give **it** thee, unto the half of my kingdom.<sup>24</sup> And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.<sup>25</sup> And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.<sup>26</sup> And the king was exceeding sorry; **yet** for his oath's sake, and for their sakes which sat with him, he would not reject her.<sup>27</sup> And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,<sup>28</sup> And brought his head in a charger, and gave it to the damsels: and the damsels gave it to her mother.<sup>29</sup> And when his disciples heard of **it**, they came and took up his corpse, and laid it in a tomb.<sup>30</sup> And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.<sup>31</sup> And he said unto them, **Come ye yourselves apart into a desert place, and rest a while:** for there were many coming and going, and they had no leisure so much as to eat.<sup>32</sup> And they departed into a desert place by ship privately.<sup>33</sup> And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.<sup>34</sup> And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.<sup>35</sup> And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time **is** far passed:<sup>36</sup> Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.<sup>37</sup> He answered and said unto them, **Give ye them to eat.** And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?<sup>38</sup> He saith unto them, **How many loaves have ye? go and see.** And when they knew, they say, Five, and two fishes.<sup>39</sup> And he commanded them to make all sit down by companies upon the green grass.<sup>40</sup> And they sat down in ranks, by hundreds, and by fifties.<sup>41</sup> And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave **them** to his disciples to set before them; and the two fishes divided he among them all.<sup>42</sup> And they did all eat, and were filled.<sup>43</sup> And they took up twelve baskets full of the fragments, and of the fishes.<sup>44</sup> And they that did eat of the loaves were about five thousand men.<sup>45</sup> And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.<sup>46</sup> And when he had sent them away, he departed into a mountain to pray.<sup>47</sup> And when even was come, the ship was in the midst of the sea, and he alone on the land.<sup>48</sup> And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.<sup>49</sup> But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:<sup>50</sup> For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, **Be of good cheer: it is I; be not afraid.**<sup>51</sup> And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.<sup>52</sup> For they considered not **the miracle** of the loaves: for their heart was hardened.<sup>53</sup> And when they had passed over, they came into the land of Gennesaret, and drew to the shore.<sup>54</sup> And when they were come out of the ship, straightway they knew him,<sup>55</sup> And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.<sup>56</sup> And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

**7** Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.<sup>2</sup> And when they saw some of his disciples

eat bread with defiled, that is to say, with unwashen, hands, they found fault. <sup>3</sup> For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. <sup>4</sup> And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. <sup>5</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? <sup>6</sup> He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. <sup>7</sup> Howbeit in vain do they worship me, teaching for doctrines the commandments of men. <sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. <sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. <sup>10</sup> For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: <sup>11</sup> But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. <sup>12</sup> And ye suffer him no more to do ought for his father or his mother; <sup>13</sup> Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

<sup>14</sup> ¶ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: <sup>15</sup> There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. <sup>16</sup> If any man have ears to hear, let him hear. <sup>17</sup> And when he was entered into the house from the people, his disciples asked him concerning the parable. <sup>18</sup> And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; <sup>19</sup> Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? <sup>20</sup> And he said, That which cometh out of the man, that defileth the man. <sup>21</sup> For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup> Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: <sup>23</sup> All these evil things come from within, and defile the man.

<sup>24</sup> ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. <sup>25</sup> For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: <sup>26</sup> The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. <sup>27</sup> But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. <sup>28</sup> And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. <sup>29</sup> And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. <sup>30</sup> And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

<sup>31</sup> ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. <sup>32</sup> And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. <sup>33</sup> And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; <sup>34</sup> And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. <sup>35</sup> And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. <sup>36</sup> And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; <sup>37</sup> And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

**8** In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, <sup>2</sup> I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: <sup>3</sup> And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from afar. <sup>4</sup> And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? <sup>5</sup> And he asked them, How many loaves have ye? And they said, Seven. <sup>6</sup> And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. <sup>7</sup> And they had a few small fishes: and he blessed, and commanded to set them also before them. <sup>8</sup> So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. <sup>9</sup> And they that had eaten were about four thousand: and he sent them away.

<sup>10</sup> ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. <sup>11</sup> And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. <sup>12</sup> And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. <sup>13</sup> And he left them, and entering into the ship again departed to the other side.

učencev jesti kruh z omadeževanimi, to se pravi z neumitimi rokami, so našli krivo. <sup>3</sup> Kajti farizeji in vsi Judje ne jedo, razen če si svojih rok pogosto ne umivajo, ker se držijo izročila starešin. <sup>4</sup> In ko pridejo iz trga, ne jedo, razen če se ne umijejo. In mnogo drugih stvari je, ki so jih sprejeli, da se jih drže, kot umivanje čaš in vrčev, bakrenih posod in miz. <sup>5</sup> Potem so ga farizeji in pisarji vprašali: »Zakaj tvoji učenci ne živijo glede na izročilo starešin, temveč jedo kruh z neumitimi rokami?« <sup>6</sup> Odgovoril je in jim rekel: »Dobro je Izaija prerokoval o vas hinavcih, kakor je pisano: »Ti ljudje me spoštujejo s svojimi ustnicami, toda njihovo srce jedalec od mene.« <sup>7</sup> Čeprav me znam obožujejo, ker za nauke učijo človeške zapovedi. <sup>8</sup> Ker se z odlaganjem Božje zapovedi na stran držite človeških izročil, kakor je umivanje čaš in vrčev in počnete še mnoge druge takšne stvari.« <sup>9</sup> In rekel jim je: »Prav dobro zavračate Božjo zapoved, da bi lahko obdržali svoje lastno izročilo. <sup>10</sup> Kajti Mojzes je rekel: »Spoštuje svojega očeta in svojo mater, in: »Kdorkoli preklinja očeta ali mater, naj življenje konča s smrto,« <sup>11</sup> toda vi pravite: »Če bo človek rekel svojemu očetu ali materi: »To je korbán, to se pravi dar, po čemerkoli bi lahko imel korist od mene,« bo prost.« <sup>12</sup> In mu nič več ne dovolite, da bi za svojega očeta ali svojo mater karkoli storil. <sup>13</sup> S svojim izročilom, ki ste ga izročili, delate Božjo besedo brez učinka, in počnete mnogo takšnih podobnih stvari.«

<sup>14</sup> In ko je k sebi poklical vso množico, jim je rekel: »Vsak izmed vas naj mi prisluhne in razume: <sup>15</sup> Nič ni zunaj človeka, kar bi ga z vstopanjem vanj lahko omadeževalo, toda besede, ki pridejo iz njega, te so tiste, ki omadežujejo človeka.« <sup>16</sup> Če ima katerikoli človek ušeša, da slišijo, naj posluša.« <sup>17</sup> Ko je od množice vstopil v hišo, so ga njegovi učenci vprašali glede prispodobe. <sup>18</sup> In reče jim: »Ali ste tudi vi tako brez razumevanja? Ali ne zaznate, da ga katerakoli stvar, ki od zunaj vstopa v človeka, ta ne more omadeževati, <sup>19</sup> ker ta ne vstopa v njegovo srce, temveč v trebuh in greven v zunanje stranišče, očiščujejoč vso hrano?« <sup>20</sup> In rekel je: »To, kar prihaja iz človeka, to omadežuje človeka. <sup>21</sup> Kajti od znotraj, iz človekovega srca, izvirajo zle misli, zakonolomstva, preuščstva, umori, <sup>22</sup> tatvine, pohlepnost, zlobnost, prevara, pohotnost, hudoben pogled, bogokletje, ponos, nespametnost; <sup>23</sup> vse te zle stvari prihajajo od znotraj in omadežujejo človeka.«

<sup>24</sup> In vstal je od tam ter odšel v meje Tira in Sidóna in vstopil v hišo in hotel, da tega ne bi izvedel noben človek, toda ni mogel ostati skrit. <sup>25</sup> Kajti neka ženska, katere mlada hči je imela necistega duha, je slišala o njem in prišla ter padla k njegovim stopalom. <sup>26</sup> Ženska je bila Grkinja, Sirofeničanka po rodu, in rotila ga je, da bi iz njene hčere izgnal hudiča. <sup>27</sup> Toda Jezus ji je rekel: »Naj bodo najprej nasičeni otroci, kajti ni primerno vzeti kruh otrokom in ga vreči psom.« <sup>28</sup> Ona pa je odgovorila in mu rekla: »Da, Gospod, vendar psi pod mizo jedo od otroških drobtin.« <sup>29</sup> In rekel ji je: »Zaradi tega govora pojdi svojo pot; hudič je izšel iz twoje hčere.« <sup>30</sup> In ko je prišla k svoji hiši, je spoznala, da je hudič izšel in svojo hči [našla] ležečo na postelji.

<sup>31</sup> In spet, ko je odšel iz tirskeh in sidónskih pokrajin, je prišel h Galilejskemu morju, skozi sredo krajev Deseteromestja. <sup>32</sup> In k njemu prineseo nekoga, ki je bil gluhi in je imel motnjo v svojem gorovu in rotili so ga, naj nanj položi svojo roko. <sup>33</sup> In vzel ga je proč od množice in svoja prsta položil v njegova ušeša in pljunil ter se dotaknil njegovega jezik; <sup>34</sup> in zroč k nebui, je vzdihnil ter mu rekel: »Efatá!« to je: »Odpri se.« <sup>35</sup> In njegova ušeša so se nemudoma odprila in vez njegovega jezika se je sprostila in je jasno govoril. <sup>36</sup> In naročil jim je, da naj ne povedo nobenemu človeku, toda bolj, kot jim je naročal, toliko bolj na veliko so to razglašali, <sup>37</sup> in bili so preko mere osupli, rekoč: »Vse stvari je storil dobro; tako gluhim daje slišati, kakor nemim govoriti.«

**8** V tistih dneh, [ko] je bila množica zelo velika in ni imela nič za jesti, je Jezus poklical k sebi svoje učence in jim rekel: <sup>2</sup> »Sočutje imam do množice, ker so z menoj sedaj že tri dni, pa nimajo ničesar za jesti, <sup>3</sup> in če jih pošljem proč k njihovim lastnim hišam tešče, bodo med potjo oslabeli, kajti številni izmed njih so prišli od daleč.« <sup>4</sup> In njegovi učenci so mu odgovorili: »Od kod lahko človek, tukaj v divjini, te ljudi nasiti s kruhom?« <sup>5</sup> In vprašal jih je: »Koliko hlebov imate?« In rekel so: »Sedem.« <sup>6</sup> In zapovedal je množici, da se usede na tla, in vzel je sedem hlebov ter se zahvalil in prelomil ter dal svojim učencem, da jih postavijo prednje in oni so jih postavili pred množico. <sup>7</sup> In imeli so nekaj majhnih rib, in blagoslovil je ter vevel, da jih prav tako postavijo pred njih. <sup>8</sup> Tako so jedli in bili nasičeni; in od odlomkov hrane, ki je ostala, so pobrali sedem košar. <sup>9</sup> In teh, ki so jedli, je bilo okoli štiri tisoč; in poslal jih je proč.

<sup>10</sup> In s svojimi učenci je nemudoma vstopil na ladjo ter prišel v dalmanútske kraje. <sup>11</sup> In prišli so farizeji, ter se začeli pričkati z njim in ga skušali, ter od njega iskali znamenje z neba. <sup>12</sup> In v svojem duhu je globoko vzdihnil in rekel: »Zakaj ta rod išče znamenje? Resnično, povem vam: Temu rodu ne bo dano nobeno znamenje.« <sup>13</sup> In zapustil jih je, ter vstopil na ladjo in ponovno odplul na drugo stran.

<sup>14</sup> Učenci so torej pozabili vzeti kruh niti s seboj na ladji niso imeli več kakor en hleb. <sup>15</sup> In naročil jim je, rekoč: »Pazite, varujte se farizejskega kvasa in Herodovega kvasa.« <sup>16</sup> In med seboj so razpravljali, rekoč: »To je zato, ker nimamo kruha.« <sup>17</sup> Ko je Jezus *to* spoznal, jím reče: »Zakaj razmišljate, ker nimate kruha? Še niste zaznali niti razumeli? Ali imate svoje srce še vedno zakrknjeno? <sup>18</sup> Imate oči, pa ne vidite? Imate ušesa, pa ne slišite? In ali se ne spominjate? <sup>19</sup> Ko sem prelomil pet hlebov med pet tisoč, koliko košar, polnih odlomkov, ste pobrali?« Rekli so mu: »Dvanajst.« <sup>20</sup> »In ko sedem med štiri tisoč, koliko košar, polnih odlomkov, ste pobrali?« In rekli so: »Sedem.« <sup>21</sup> In rekel jim je: »Kako to, da ne razumete?«

<sup>22</sup> In pride v Betsajdo, in k njemu privedejo slepega moža in rotili so ga, da se ga dotakne. <sup>23</sup> In z roko je prijel slepega moža, ter ga odvedel iz mesta in ko je pljunil na njegove oči in svoji roki položil nanj, ga je vprašal ali karkoli vidi. <sup>24</sup> In ta je pogledal gor ter rekel: »Vidim ljudi kakor drevesa, hodijo.« <sup>25</sup> Nató je *svoje* roke ponovno položil na njegove oči in ga pripravil, *da* pogleda gor, in bil je ozdravljen in razločno viden vsakega cloveka. <sup>26</sup> § In poslal ga je proč k njegovi hiši, rekoč: »Niti ne pojdi v mesto niti *tega* ne povej nikomur v mestu.«

<sup>27</sup> In Jezus je odšel ven ter njegovi učenci, v mesta Cezareje Filipove. Med potjo pa je svoje učence vprašal, rekoč jim: »Kdo ljudje pravijo, da sem jaz?« <sup>28</sup> Odgovorili so: »Janez Krstnik,« toda nekateri *pravijo* »Elija,« drugi pa: »Eden izmed prerokov.« <sup>29</sup> In reče jim: »Toda kdo vi pravite, da sem jaz?« In Peter odgovoril ter mu reče: »Ti si Kristus.« <sup>30</sup> In naročil jim je, da naj nobenemu človeku ne povedo o njem. <sup>31</sup> In pričel jih je učiti, da mora Sin človekov pretrpeti mnoge stvari in biti zavrnjen od starešin in *od* visokih duhovnikov in pisarjev in biti ubit ter po treh dneh ponovno vstati. <sup>32</sup> In ta govor je govoril javno. Peter pa ga je prijel in ga pričel oštrevati. <sup>33</sup> Toda, ko se je obrnil okoli in pogledal na svoje učence, je Petra oštrel, rekoč: »Spravi se za menoj, Satan, kajti ne posvečaš se stvarem, ki so Božje, temveč stvarem, ki so od ljudi.«

<sup>34</sup> In ko je *k sebi* poklical množico, skupaj s svojimi učenci, jim je rekel: »Kdorkoli hoče priti za menoj, naj se odpove samemu sebi in vzame svoj križ in mi sledi.« <sup>35</sup> Kajti kdorkoli hoče rešiti svoje življenje, ga bo izgubil, toda kdorkoli bo izgubil svoje življenje zaradi mene in evangelija, ta isti ga bo rešil. <sup>36</sup> § Kajti kaj bo koristilo človeku, če bo pridobil ves svet, izgubil pa svojo lastno dušo? <sup>37</sup> § Ali kaj bo dal človek v zamenjavo za svojo dušo? <sup>38</sup> Kdorkoli se bo torej v tem zakonolomnem in grešnem rodu sramoval mene in mojih besed, tega se bo sramoval tudi Sin človekov, ko pride v slavi svojega Očeta s svetimi angeli.«

**9** In rekel jim je: »Resnično, povem vam: ›Da bo nekaj od teh, ki stojijo tukaj, ki ne bodo okusili smrti, dokler ne bodo videli Božjega kraljestva priti z močjo.‹«

<sup>2</sup> In po šestih dneh Jezus vzame *s seboj* Petra in Jakoba in Janeza in jih posebej vodi na visoko goro; in pred njimi je bil preobražen. <sup>3</sup> In njegova oblačila so postala sijoča, silno bela kakor sneg, tako kot jih noben belivec na zemlji ne more pobeliti. <sup>4</sup> In prikazal se jim je Elija z Mojzesom; in onadva sta se pogovarjala z Jezusom. <sup>5</sup> § In Peter je odgovoril ter Jezusu rekel: »Učitelj, dobro je za nas, da smo tukaj; in naredimo tri šotore, enega zate in enega za Mojzesina in enega za Elija.« <sup>6</sup> Kajti ni vedel, kaj bi rekel, ker so bili boleče prestrašeni. <sup>7</sup> In tam je bil oblak, ki jih je obsenčil in iz oblaka je prišel glas, rekoč: »Ta je moj ljubljeni Sin, njega poslušajte.« <sup>8</sup> Nenadoma pa, ko so pogledali naokoli, niso videli nobenega človeka več, razen samo Jezusa, ki je bil z njimi. <sup>9</sup> In ko so prišli dol z gore, jim je naročil, naj nobenemu človeku ne povedo kakšne stvari so videli, dokler ne bo Sin človekov vstal od mrtvih. <sup>10</sup> In ta govor so zadržali med njimi samimi in drug drugega spraševali, kaj naj bi pomenilo vstat od mrtvih.

<sup>11</sup> In vprašali so ga, rekoč: »Zakaj pravijo pisarji, da mora najprej priti Elija?« <sup>12</sup> Odgovoril je in jim rekel: »Elija resnično prihaja prvi in obnavlja vse stvari in kako je pisano o Sinu človekovemu, da mora trpeti mnoge stvari ter biti zaničevan.« <sup>13</sup> Toda povem vam: »Da je Elija zares prišel in storili so mu, karkoli so si zahotel, kakor je pisano o njem.«

<sup>14</sup> In ko je prišel k *svojim* učencem, je okoli njih zagledal veliko množico in pisarje pričkati se z njimi. <sup>15</sup> In nemudoma, ko so ga zagledali, je bila vsa množica silno osupla ter stekla k *njemu*, da ga pozdravijo. <sup>16</sup> In pisarje je vprašal: »Kaj se pričkate z njimi?« <sup>17</sup> Nekdo iz množice pa je odgovoril in rekel: »Učitelj, k tebi sem privadel svojega sina, ki ima nemega duha, <sup>18</sup> in kjerkoli ga zgrabi, ga trga in se peni in škripa s svojimi zobmi in hira; in rekel sem twojim učencem, da naj ga izženejo ven, pa niso mogli.« <sup>19</sup> Odgovarja mu in reče: »O neverni rod, kako dolgo bom z vami? Doklej vas bom trpel? Pripeljite ga k meni.« <sup>20</sup> In pripeljali so ga k njemu; in ko ga je zagledal, ga je duh nemudoma trgal, in padel je na tla ter se penast valjal. <sup>21</sup> In njegovega očeta je vprašal: »Kako dolgo je že, odkar je ta prišel vanj?« In odgovoril je: »Od otroštva.« <sup>22</sup> In da ga pokonča, ga je pogosto vrgel v ogenj in v vode, toda če lahko karkoli storiš, imej sočutje do nas in nam pomagaj.«

<sup>14</sup> ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. <sup>15</sup> And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. <sup>16</sup> And they reasoned among themselves, saying, It is because we have no bread. <sup>17</sup> And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? <sup>18</sup> Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? <sup>19</sup> When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. <sup>20</sup> And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. <sup>21</sup> And he said unto them, How is it that ye do not understand?

<sup>22</sup> ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. <sup>23</sup> And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. <sup>24</sup> And he looked up, and said, I see men as trees, walking. <sup>25</sup> After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. <sup>26</sup> And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

<sup>27</sup> ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? <sup>28</sup> And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. <sup>29</sup> And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. <sup>30</sup> And he charged them that they should tell no man of him. <sup>31</sup> And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. <sup>32</sup> And he spake that saying openly. And Peter took him, and began to rebuke him. <sup>33</sup> But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

<sup>34</sup> ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. <sup>35</sup> For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. <sup>36</sup> For what shall it profit a man, if he shall gain the whole world, and lose his own soul? <sup>37</sup> Or what shall a man give in exchange for his soul? <sup>38</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

**9** And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

<sup>2</sup> ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. <sup>3</sup> And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. <sup>4</sup> And there appeared unto them Elias with Moses: and they were talking with Jesus. <sup>5</sup> And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. <sup>6</sup> For he wist not what to say; for they were sore afraid. <sup>7</sup> And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. <sup>8</sup> And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. <sup>9</sup> And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. <sup>10</sup> And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

<sup>11</sup> ¶ And they asked him, saying, Why say the scribes that Elias must first come? <sup>12</sup> And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. <sup>13</sup> But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

<sup>14</sup> ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. <sup>15</sup> And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. <sup>16</sup> And he asked the scribes, What question ye with them? <sup>17</sup> And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; <sup>18</sup> And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I speake to thy disciples that they should cast him out; and they could not. <sup>19</sup> He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. <sup>20</sup> And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. <sup>21</sup> And he asked his father, How long is it ago since this came unto him? And he said, Of a child. <sup>22</sup> And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do

any thing, have compassion on us, and help us. <sup>23</sup> Jesus said unto him, **If thou canst believe, all things are possible to him that believeth.** <sup>24</sup> And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. <sup>25</sup> When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, **Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.** <sup>26</sup> And **the spirit** cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. <sup>27</sup> But Jesus took him by the hand, and lifted him up; and he arose. <sup>28</sup> And when he was come into the house, his disciples asked him privately, Why could not we cast him out? <sup>29</sup> And he said unto them, **This kind can come forth by nothing, but by prayer and fasting.**

<sup>30</sup> ¶ And they departed thence, and passed through Galilee; and he would not that any man should know **it.** <sup>31</sup> For he taught his disciples, and said unto them, **The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.** <sup>32</sup> But they understood not that saying, and were afraid to ask him.

<sup>33</sup> ¶ And he came to Capernaum: and being in the house he asked them, **What was it that ye disputed among yourselves by the way?** <sup>34</sup> But they held their peace: for by the way they had disputed among themselves, who **should be** the greatest. <sup>35</sup> And he sat down, and called the twelve, and saith unto them, **If any man desire to be first, the same shall be last of all, and servant of all.** <sup>36</sup> And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, <sup>37</sup> **Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.**

<sup>38</sup> ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. <sup>39</sup> But Jesus said, **Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.** <sup>40</sup> For he that is not against us is on our part. <sup>41</sup> For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. <sup>42</sup> And whosoever shall offend one of **these** little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. <sup>43</sup> And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. <sup>44</sup> Where their worm dieth not, and the fire is not quenched. <sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: <sup>46</sup> Where their worm dieth not, and the fire is not quenched. <sup>47</sup> And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: <sup>48</sup> Where their worm dieth not, and the fire is not quenched. <sup>49</sup> For every one shall be salted with fire, and every sacrifice shall be salted with salt. <sup>50</sup> Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

**10** And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

<sup>2</sup> ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away **his** wife? tempting him. <sup>3</sup> And he answered and said unto them, **What did Moses command you?** <sup>4</sup> And they said, Moses suffered to write a bill of divorce, and to put her away. <sup>5</sup> And Jesus answered and said unto them, **For the hardness of your heart he wrote you this precept.** <sup>6</sup> **But from the beginning of the creation God made them male and female.** <sup>7</sup> **For this cause shall a man leave his father and mother, and cleave to his wife;** <sup>8</sup> **And they twain shall be one flesh:** so then they are no more twain, but one flesh. <sup>9</sup> **What therefore God hath joined together, let not man put asunder.** <sup>10</sup> And in the house his disciples asked him again of the same **matter.** <sup>11</sup> And he saith unto them, **Whosoever shall put away his wife, and marry another, committeth adultery against her.** <sup>12</sup> **And if a woman shall put away her husband, and be married to another, she committeth adultery.**

<sup>13</sup> ¶ And they brought young children to him, that he should touch them: and **his** disciples rebuked those that brought **them.** <sup>14</sup> But when Jesus saw **it**, he was much displeased, and said unto them, **Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.** <sup>15</sup> Verily I say unto you, **Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.** <sup>16</sup> And he took them up in his arms, put **his** hands upon them, and blessed them.

<sup>17</sup> ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said unto him, **Why callest thou me good? there is none good but one, that is, God.** <sup>19</sup> Thou knowest the commandments, **Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.** <sup>20</sup> And he answered and said unto him, Master, all these have I observed from my youth. <sup>21</sup> Then Jesus beholding him loved him, and said unto him, **One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.** <sup>22</sup> And he was sad at that saying, and went away grieved: for he had great possessions.

<sup>23</sup> Jezus mu je rekel: »Če lahko veruješ, so vse stvari mogoče tistem, ki veruje.« <sup>24</sup> In otrokov oče je nemudoma zavpil in s solzami rekel: »Gospod, verujem, pomagaj moji neveri.« <sup>25</sup> Ko je Jezus videl, da je množica tekla skupaj, je oštrel nečistega duha, rekoč mu: »Ti, nemi in gluhi duh, ukazujem ti, pridi iz njega in ne vstopi več vanj.« <sup>26</sup> In **duh** je zavpil ter ga hudo zgrabil in prišel iz njega; in bil je kakor nekdo, [ki je] mrtev, tako da so mnogi rekli: »Mrtev je.« <sup>27</sup> Toda Jezus ga je prijel za roko in ga dvignil in ta je vstal. <sup>28</sup> Ko pa je prišel v hišo, so ga njegovi učenci na samem vprašali: »Zakaj ga mi nismo mogli izgnati ven?« <sup>29</sup> § In rekel jim je: »Ta vrsta ne pride ven z ničemer, razen z molitvijo in postom.«

<sup>30</sup> In odšli so od tam ter šli skozi Galilejo, in ni želet, da bi katerikoli človek **to** izvedel. <sup>31</sup> Kajti svoje učence je učil in jim govoril: »Sin človekov je izročen v človeške roke, in ubili ga bodo. In potem, ko bo umorjen, bo tretji dan vstal.« <sup>32</sup> Tega govora pa niso razumeli in bali so se ga vprašati.

<sup>33</sup> In prišel je v Kafarnáum. In ko so bili v hiši, jih je vprašal: »Kaj je bilo to, da ste se po poti prerekali med seboj?« <sup>34</sup> Vendar so molčali, kajti med potjo so se med seboj prerekali kdo **naj bi bil** največji. <sup>35</sup> In usedel se je, poklical dvanajstere in jim spregovoril: »Če zeli katerikoli človek biti prvi, **ta isti** naj bo zadnji izmed vseh in služabnik vsem.« <sup>36</sup> In vzel je otroka ter ga posadil v sredo mednje, in ko ga je vzel v svoje naročje, jim je rekel: <sup>37</sup> »Kdorkoli bo sprejel enega od takšnih otrok v mojem imenu, sprejema mene; in kdorkoli bo sprejel mene, ne sprejema mene, temveč tistega, ki me je poslal.«

<sup>38</sup> In Janez mu je odgovoril, rekoč: »Učitelj, videli smo nekoga v tvarem imenu izganjati hudiče, pa nam ta ne sledi, in smo mu prepovedali, ker nam ne sledi.« <sup>39</sup> Vendar je Jezus rekel: »Ne prepovejte mu, kajti nobenega človeka ni, ki bi v mojem imenu storil čudež, da bi lahko brž hudobno govoril o meni. <sup>40</sup> Kajti kdor ni proti nam, je na naši strani. <sup>41</sup> Kajti kdorkoli vam bo za pitje ponudil čašo vode v mojem imenu, ker pripadate Kristusu, resnično vam povem, ne bo izgubil svoje nagrade. <sup>42</sup> In kdorkoli bo pohujšal enega od **teh** malčkov, ki verujejo vame, je bolje zanj, da bi bil okoli njegovega vrata obešen mlinski kamen in bi bil vržen v morje. <sup>43</sup> In če te svoja roka pohujšuje, jo odsekaj proč; bolje je zate, da vstopiš v življenje pohabljen, kakor imeti dve roki in iti v pekel, v ogenj, ki ne bo nikoli pogašen, <sup>44</sup> kjer njihov črv ne umre in ogenj ni pogašen. <sup>45</sup> In če te svoje stopalo pohujšuje, ga odsekaj proč; bolje je zate, da vstopiš v življenje šepav, kakor imeti dve stopali in biti vržen v pekel, v ogenj, ki ne bo nikoli pogašen, <sup>46</sup> § kjer njihov črv ne umre in ogenj ni pogašen. <sup>47</sup> In če te svoje oko pohujšuje, ga iztakni ven; bolje je zate, da vstopiš v Božje kraljestvo z enim očesom, kakor biti z dvema očesoma vržen v peklenki ogenj, <sup>48</sup> § kjer njihov črv ne umre in ogenj ni pogašen. <sup>49</sup> Kajti vsakdo bo osoljen z ognjem in vsaka žrtev bo osoljena s soljo. <sup>50</sup> Sol je dobra, toda, če je sol izgubila svojo slanost, s čim jo boste začinili? Imejte sol v sebi in imejte mir drug z drugim.«

**10** In vzdignil se je od tam ter po drugi strani Jordana prihajal v judejske kraje; in množica je ponovno krenila k njemu, in kakor je bil navajen, jih je ponovno učil.

<sup>2</sup> In k njemu so prišli farizeji ter ga vprašali: »Ali je možu zakonito odsloviti **svojo** ženo?« ker so ga skušali. <sup>3</sup> In odgovoril jim je ter rekel: »Kaj vam je zapovedal Mojzes?« <sup>4</sup> Rekli so: »Mojzes je dopustil napisati ločitveni list in **[joj]** odsloviti.« <sup>5</sup> Jezus pa je odgovoril in jim rekel: »Zaradi trdote vašega srca vam je napisal ta predpis. <sup>6</sup> Toda od začetka stvarstva ju je Bog ustvaril moškega in žensko. <sup>7</sup> Zaradi tega razloga bo mož zapustil svojega očeta in mater ter se trdno pridružil k svoji ženi <sup>8</sup> in ta dva bosta eno meso. Tako potem nista nič več dva, temveč eno meso. <sup>9</sup> Kar je torej Bog združil skupaj, naj človek ne loči narazen.« <sup>10</sup> In v hiši so ga njegovi učenci ponovno vprašali o isti **zadevi.** <sup>11</sup> Rekel jim je: »Kdorkoli bo odslovil svojo ženo in poročil drugo, proti njej zagreši zakonolomstvo. <sup>12</sup> In če bo ženska odslovila svojega soproga in bo poročena k drugemu, zagreši zakonolomstvo.«

<sup>13</sup> In k njemu so prinašali mlajše otroke, da bi se jih dotaknil; **njegovi** učenci pa so ošteli te, ki so **jih** prinašali. <sup>14</sup> Vendar ko je Jezus **to** videl, je bil zelo nezadovoljen in jim rekel: »Dovolite majhним otrokom, da pridejo k meni in ne prepovejte jim, kajti takšnih je Božje kraljestvo. <sup>15</sup> Resnično, povem vam: »Kdorkoli Božjega kraljestva ne bo sprejel kakor majhen otrok, ne bo vstopil vanj.« <sup>16</sup> In dvignil jih je v svoje naročje, nanje položil **svoji** roki in jih blagoslovil.

<sup>17</sup> In ko je odšel naprej po poti, je nekdo pritekel in poklepnikl k njemu ter ga prosil: »Dobri Učitelj, kaj naj storim, da bom lahko podedoval večno življenje?« <sup>18</sup> Jezus mu je rekel: »Čemu me kličeš dober? **Nihče** ni dober razen enega, **to je** Boga. <sup>19</sup> Zapovedi poznaš: »Ne zgreši zakonolomstva,« »Ne ubijaj,« »Ne kradi,« »Ne pričaj po krivem,« »Ne goljufaj,« »Spoštuji svojega očeta in mater.« <sup>20</sup> Odgovoril je in mu rekel: »Učitelj, vse to sem obeleževal od svoje mladosti.« <sup>21</sup> Potem ga je Jezus pogledal, ga ljubil, ter mu rekel: »Ena stvar ti manjka, pojdi svojo pot, prodaj karkoli imaš in daj revnim in imel boš zaklad v nebesih in pridi, vzemi križ ter hodi za meno.« <sup>22</sup> In ob tej besedi je bil žalosten ter užašen odšel proč, kajti imel je veliko posesti.

<sup>23</sup> Jezus pa je pogledal naokoli in rekel svojim učencem: »Kako težko bodo tisti, ki imajo bogastva, vstopili v Božje kraljestvo!« <sup>24</sup> In učenci so bili ob njegovih besedah osupli. Vendar Jezus ponovno odgovarja in jim reče: »Otroci, kako težko je tem, ki zaupajo v bogastva, vstopiti v Božje kraljestvo! <sup>25</sup> Lažje je za kamelo, da gre skozi šivankino uho, kakor bogataš vstopiti v Božje kraljestvo.« <sup>26</sup> In bili so prekomerno osupli ter med seboj govorili: »Kdo je potem lahko rešen?« <sup>27</sup> In Jezus, ko pogleda nanje, reče: »Pri ljudeh je to nemogoče, toda ne z Bogom, kajti z Bogom so vse stvari mogoče.«

<sup>28</sup> Potem mu je Peter pričel govoriti: »Glej, vse smo zapustili in ti sledili.« <sup>29</sup> Jezus pa je odgovoril in rekel: »Resnično, povem vam: »Nikogar ni, ki je zapustil hišo ali brate ali sestre ali očeta ali mater ali ženo ali otroke ali zemljišča zaradi mene in evangelija, <sup>30</sup> toda prejel bo stokratno, sedaj, v tem času, hiš in bratov in sester in mater in otrok in zemljišč s peganjanji; in večno življenje v svetu, ki pride. <sup>31</sup> Toda mnogi, ki so prvi, bodo zadnji, in zadnji prvi.«

<sup>32</sup> In bili so na poti, ki gre gor v Jeruzalem in Jezus je šel pred njimi in bili so osupli in medtem ko so ga spremljali, so bili prestrašeni. In ponovno je vzel dvanajstere ter jim pričel pripovedovati kakšne stvari naj bi se mu pripetile, <sup>33</sup> rekoc: »Glejte, mi gremo gor v Jeruzalem in Sin človekov bo izročen visokim duhovnikom in pisarjem in oni ga bodo obsodili na smrt ter ga izročili pogonom, <sup>34</sup> in zasmehovali ga bodo in ga bičali in pljuvali nanj ter ga umorili, toda tretji dan bo ponovno vstal.«

<sup>35</sup> In Jakob in Janez, Zebedejeva sinova, sta prišla k njemu, rekoč: »Učitelj, midva hočeva, da nama storis karkoli bova prosila.« <sup>36</sup> In rekel jima je: »Kaj hočeta, da bi vama storil?« <sup>37</sup> Rekla sta mu: »Usliši naju, da bova lahko sedela v tvoji slavi, eden na tvoji desnici, drugi pa na tvoji levici.« <sup>38</sup> Toda Jezus jima je rekel: »Vidva ne vesta česa prosita. Ali moreta piti iz čaše, iz katere jaz pijem? In biti krščena s krstom, s katerim sem jaz krščen?« <sup>39</sup> In odgovorila sta mu: »Moreva.« Jezus pa jima je rekel: »Vidva bosta zares pila iz čaše, iz katere jaz pijem; in s krstom, s katerim sem jaz krščen, bosta tudi vidva krščena, <sup>40</sup> toda sedeti na moji desnici in na moji levici, ni moje da dam, temveč **bo dano tistim**, katerim je to pripravljeno.« <sup>41</sup> In ko so deseteri *to* slišali, so postali zelo nezadovoljni z Jakobom in Janezom. <sup>42</sup> Toda Jezus jih je poklical **k sebi** in jim reče: »Vi veste, da tisti, ki se štejejo, da vladajo nad pogani, izvajajo gospodstvo nad njimi, in njihovi velikaši izvajajo oblast nad njimi. <sup>43</sup> Toda med vami naj ne bo tako, temveč kdorkoli hoče biti med vami velik, naj bo vaš sluga; <sup>44</sup> in kdorkoli izmed vas hoče biti glavni, naj bo sluga vsem. <sup>45</sup> Kajti celo Sin človekov ni prišel, da bi mu služili, temveč, da služi in da svoje življenje daruje v odkupnino za mnoge.«

<sup>46</sup> In prišli so v Jeriho, in ko je s svojimi učenci in velikim številom ljudi odšel iz Jerihe, je slepi Bartimáj, Timájev sin, sedel ob glavni cesti in beračil. <sup>47</sup> In ko je slišal, da je bil to Jezus Nazarecan, je pričel vzklikati ter govoriti: »Jezus, *ti* Davidov Sin, usmili se me.« <sup>48</sup> In mnogi so ga opozarjali naj molči, toda še veliko glasnejše je vpil: »Ti, Davidov Sin, usmili se me.« <sup>49</sup> Jezus je obstal in vvel, naj ga pokličejo. In poklicali so slepega moža ter mu rekli: »Bodi dobro potolažen, vstani, kliče te.« <sup>50</sup> In ta, ko je odvrgel svojo obleko proč, je vstal in prišel k Jezusu. <sup>51</sup> In Jezus je odgovoril ter mu rekel: »Kaj hočeš, da naj ti storim?« Slepí mož mu je rekel: »Gospod, da bi lahko prejel svoj vid.« <sup>52</sup> In Jezus mu je rekel: »Pojdi svojo pot; twoja vera te je naredila zdravega.« In takoj je prejel svoj vid ter sledil Jezusu po poti.

**11** In ko so prišli blizu Jeruzalema, k Bétfagi in Betaniji, ob Oljski gori, pošlje naprej dva izmed svojih učencev <sup>2</sup> in jima reče: »Pojdita svojo pot in vas pred vama in brž ko bosta vstopila vanjo, bosta našla privezano žrebe, na katerem človek nikoli ni sedel; odvezita ga in *ga* pripeljita. <sup>3</sup> Če pa bi vama katerikoli človek rekel: »Čemu to počneta?« recita, da ima Gospod potrebo po njem; in on ga bo nemudoma poslal sèm.« <sup>4</sup> In odšla sta svojo pot ter našla zunaj pri vratih privezano žrebe, na kraju, kjer sta se srečali dve poti in sta ga odvezala. <sup>5</sup> Nekateri izmed tistih, ki so stali tam, pa so jima rekli: »Kaj počneta, da odvezujeta žrebe?« <sup>6</sup> In rekla sta jim celo kot je naročil Jezus in pustili so ju oditi. <sup>7</sup> In žrebe sta privredila k Jezusu in svoje obleke vrgla nanj in on je sédel nanj. <sup>8</sup> In mnogi so svoje obleke razgrnili na pot, drugi pa so z dreves odsekali mladike ter z **njimi** nastlali pot. <sup>9</sup> In tisti, ki so šli spredaj in tisti, ki so sledili, so vzklikali, rekoc: »Hozana; blagoslovjen *je* ta, ki prihaja v imenu Gospodovem; <sup>10</sup> blagoslovjeno *bodi* kraljestvo našega očeta Davida, ki prihaja v imenu Gospodovem: »Hozana na višavah.« <sup>11</sup> In Jezus je vstopil v Jeruzalem in v tempelj. In ko se je razgledal naokoli po vseh stvareh in je torej prihal večer, je z dvanajstimi odšel ven v Betanijo.

<sup>12</sup> In naslednji dan, ko so prišli iz Betanije, je bil lačen. <sup>13</sup> In ko je daleč stran zagledal figovo drevo, ki je imelo listje, je prišel, če bi morda lahko karkoli našel na njem. In ko je prišel k njemu, ni našel nič razen listov, kajti ni bil še čas za figure. <sup>14</sup> In Jezus je odgovoril ter mu rekel: »Nihče naj od tebe odslej nikoli več ne je sadu.« In njegovi učenci so *to* slišali.

<sup>23</sup> ¶ And Jesus looked round about, and saith unto his disciples, **How hardly shall they that have riches enter into the kingdom of God!** <sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, **Children, how hard is it for them that trust in riches to enter into the kingdom of God!** <sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they were astonished out of measure, saying among themselves, Who then can be saved? <sup>27</sup> And Jesus looking upon them saith, **With men it is impossible, but not with God: for with God all things are possible.**

<sup>28</sup> ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup> And Jesus answered and said, **Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,** <sup>30</sup> But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup> **But many that are first shall be last; and the last first.**

<sup>32</sup> ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, <sup>33</sup> **Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:** <sup>34</sup> And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

<sup>35</sup> ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. <sup>36</sup> And he said unto them, **What would ye that I should do for you?** <sup>37</sup> They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. <sup>38</sup> But Jesus said unto them, **Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?** <sup>39</sup> And they said unto him, We can. And Jesus said unto them, **Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:** <sup>40</sup> **But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.** <sup>41</sup> And when the ten heard *it*, they began to be much displeased with James and John. <sup>42</sup> But Jesus called them **to him**, and saith unto them, **Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.** <sup>43</sup> **But so shall it not be among you: but whosoever will be great among you, shall be your minister:** <sup>44</sup> **And whosoever of you will be the chiefest, shall be servant of all.** <sup>45</sup> **For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

<sup>46</sup> ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. <sup>47</sup> And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, **thou** Son of David, have mercy on me. <sup>48</sup> And many charged him that he should hold his peace: but he cried the more a great deal, **Thou** Son of David, have mercy on me. <sup>49</sup> And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. <sup>50</sup> And he, casting away his garment, rose, and came to Jesus. <sup>51</sup> And Jesus answered and said unto him, **What wilt thou that I should do unto thee?** The blind man said unto him, Lord, that I might receive my sight. <sup>52</sup> And Jesus said unto him, **Go thy way; thy faith hath made thee whole.** And immediately he received his sight, and followed Jesus in the way.

**11** And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, <sup>2</sup> And saith unto them, **Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.** <sup>3</sup> **And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.** <sup>4</sup> And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. <sup>5</sup> And certain of them that stood there said unto them, What do ye, loosing the colt? <sup>6</sup> And they said unto them even as Jesus had commanded: and they let them go. <sup>7</sup> And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. <sup>8</sup> And many spread their garments in the way: and others cut down branches off the trees, and strawed **them** in the way. <sup>9</sup> And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord: <sup>10</sup> Blessed **be** the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. <sup>11</sup> And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

<sup>12</sup> ¶ And on the morrow, when they were come from Bethany, he was hungry: <sup>13</sup> And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*. <sup>14</sup> And Jesus answered and said unto it, **No man eat fruit of thee hereafter for ever.** And his disciples heard *it*.

<sup>15</sup> ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; <sup>16</sup> And would not suffer that any man should carry *any* vessel through the temple. <sup>17</sup> And he taught, saying unto them, *Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.* <sup>18</sup> And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. <sup>19</sup> And when even was come, he went out of the city.

<sup>20</sup> ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots. <sup>21</sup> And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. <sup>22</sup> And Jesus answering saith unto them, *Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.* <sup>24</sup> Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. <sup>25</sup> And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. <sup>26</sup> But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

<sup>27</sup> ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, <sup>28</sup> And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? <sup>29</sup> And Jesus answered and said unto them, *I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.* <sup>30</sup> The baptism of John, was *it* from heaven, or of men? answer me. <sup>31</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? <sup>32</sup> But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed. <sup>33</sup> And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, *Neither do I tell you by what authority I do these things.*

**12** And he began to speak unto them by parables. *A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.* <sup>2</sup> And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. <sup>3</sup> And they caught *him*, and beat him, and sent *him* away empty. <sup>4</sup> And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. <sup>5</sup> And again he sent another; and him they killed, and many others; beating some, and killing some. <sup>6</sup> Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. <sup>7</sup> But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. <sup>8</sup> And they took him, and killed *him*, and cast *him* out of the vineyard. <sup>9</sup> What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. <sup>10</sup> And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: <sup>11</sup> This was the Lord's doing, and it is marvellous in our eyes? <sup>12</sup> And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

<sup>13</sup> ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. <sup>14</sup> And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? <sup>15</sup> Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, *Why tempt ye me? bring me a penny, that I may see it.* <sup>16</sup> And they brought *it*. And he saith unto them, *Whose is this image and superscription?* And they said unto him, Cæsar's. <sup>17</sup> And Jesus answering said unto them, *Render to Cæsar the things that are Cæsar's, and to God the things that are God's.* And they marvelled at him.

<sup>18</sup> ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, <sup>19</sup> Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. <sup>20</sup> Now there were seven brethren: and the first took a wife, and dying left no seed. <sup>21</sup> And the second took her, and died, neither left he any seed: and the third likewise. <sup>22</sup> And the seven had her, and left no seed: last of all the woman died also. <sup>23</sup> In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. <sup>24</sup> And Jesus answering said unto them, *Do ye not therefore err, because ye know not the scriptures, neither the power of God?* <sup>25</sup> For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. <sup>26</sup> And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* <sup>27</sup> He is not the God of the dead, but the God of the living: ye therefore do greatly err.

<sup>28</sup> ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the

<sup>15</sup> In prišli so v Jeruzalem in Jezus je odšel v tempelj ter pričel izganjati te, ki so v templju prodajali in kupovali, menjalcem denarja pa je prevrnil mize in sedeže teh, ki so prodajali golobice <sup>16</sup> in ni dovolil, da bi katerikoli človek skozi tempelj nosil *kakršnokoli* posodo. <sup>17</sup> In učil jih je, rekoč: »Ali ni pisano: ›Moja hiša se bo od vseh narodov imenovala hiša molitve?‹ Vi pa ste jo naredili za brlog razbojnikov.« <sup>18</sup> Pisarji in visoki duhovniki pa so *to* slišali ter iskali, kako bi ga lahko pokončali, kajti bali so se ga, ker je bila vsa množica osupla nad njegovim naukom.

<sup>19</sup> In ko je prišel večer, je odšel iz mesta.

<sup>20</sup> In zjutraj, ko so šli mimo, so videli figovo drevo posušeno iz korenin. <sup>21</sup> Peter pa se spomni in mu reče: »Učitelj, glej, figovo drevo, ki si ga preklevl, je ovenelo.« <sup>22</sup> In Jezus jim odgovarja, rekoč: »Imeite vero v Boga. <sup>23</sup> Kajti resnično, povem vam: ›Da kdorkoli bo rekel tej gori: ›Prestavi se in bodi vržena v morje‹ in v svojem srcu ne bo dvomil, temveč bo veroval, da se te besede, katere reče, pripetijo, bo imel, karkoli reče.« <sup>24</sup> Zatorej vam pravim: ›Katerekoli stvari si želite, ko molite, verujte, da *jih* prejemate in imeli *jih* soste. <sup>25</sup> In ko vstanete k molitvi, odpustite, če imate kaj proti komu, da vam tudi vaš Oče, ki je v nebesih, lahko odpusti vaše prekrške. <sup>26</sup> § Toda če vi ne odpustite, tudi vaš Oče, ki je v nebesih, ne bo odpustil vaših prekrškov.«

<sup>27</sup> In ponovno so prišli v Jeruzalem in ko je hodil po templju, so prišli k njemu visoki duhovniki in pisarji in starešine <sup>28</sup> ter mu rekl: »S kakšno oblastjo delaš te stvari? In kdo ti je dal to oblast, da delaš te stvari?« <sup>29</sup> Jezus je odgovoril in jim rekel: »Tudi jaz vas bom vprašal neko vprašanje in odgovorite mi in povedal vam bom s kakšno oblastjo delam te stvari. <sup>30</sup> Janezov krst, ali je bil *ta* iz nebes ali od ljudi? Odgovorite mi.« <sup>31</sup> In med seboj so razpravljali, rekoč: »Če bomo rekli: ›Iz nebes,« bo rekel: ›Zakaj mu potem niste verovali?« <sup>32</sup> Toda če bomo rekli: ›Od ljudi,« so se bali ljudstva, kajti vsi *Ijudje* so šteli Janeza, da je bil zares prerok.« <sup>33</sup> In odgovorili so ter rekli Jezusu: »Ne moremo povediti.« Jezus pa jim odgovarja, rekoč: »Niti vam jaz ne povem s kakšno oblastjo delam te stvari.«

**12** In pričel jim je govoriti s prispodobami. »*Neki* človek je zasadil vinograd in okoli *njega* postavil ograjo ter izkopal *prostor* za vinsko kad in zgradil stolp ter to prepustil poljedelcem in odšel v daljno deželo. <sup>2</sup> In ob primernem času je k poljedelcem poslat služabnika, da bi od poljedelcev lahko prejel sad od vinograda. <sup>3</sup> Oni pa so *ga* zgrabili in ga pretepli ter *ga* odgnali praznega. <sup>4</sup> In ponovno je poslal k njim drugega služabnika; in nanj so metali kamne in *ga* ranili na glavi ter *ga* spodili nespodobno obravnavanega. <sup>5</sup> In ponovno je poslal drugega; in so ga ubili in mnoge druge; nekatere so pretepli, druge pa ubili. <sup>6</sup> Imel je torej še enega sina, svojega srčno ljubljenega, tudi njega je zadnjega poslal k njim, rekoč: »Mojega sina bodo spoštovati.« <sup>7</sup> Toda tisti poljedelci so med seboj govorili: ›Ta je dedič; pridite, ubijmo ga in dediščina bo naša.« <sup>8</sup> In vzeli so ga in *ga* ubili ter *ga* vrgli iz vinograda. <sup>9</sup> Kaj naj torej stori gospodar vinograda? Prišel bo in uničil poljedelce in vinograd dal drugim. <sup>10</sup> In ali niste brali tega pisma: »Kamen, ki so ga graditelji zavrnili, je postal glava vogalu; <sup>11</sup> to je bilo Gospodovo delo in to je čudovito v naših očeh?« <sup>12</sup> In prizadevali so si, da ga primejo, toda bali so se množice, kajti vedeli so, da je prispodobo govoril zoper njih; in pustili so ga ter odšli svojo pot.

<sup>13</sup> In k njemu so poslali nekatere izmed farizejev in herodovcev, da ga ujamejo v *njegovih* besedah. <sup>14</sup> In ko so prišli, mu rečejo: »Učitelj, vemo, da si pošten in se ne oziraš na človeka, kajti ne oziraš se na zunanjost ljudi, temveč v resmici učiš Božjo pot: ›Ali je zakonito dajati cesarju davek ali ne?« <sup>15</sup> Ali naj dajemo ali naj ne dajemo?« <sup>16</sup> Ker pa je vedel za njihovo hinavščino, jim je rekel: »Kaj me skušate? Prinesite mi kovanec, da *ga* lahko pogledam.« <sup>17</sup> In prinesli so *ga*. On pa jim reče: »Čigava *je* ta podoba in napis?« In rekle so mu: »Cesarjeva.« <sup>18</sup> Jezus jim je odgovoril, rekoč: »Povrni cesarju stvari, ki so cesarjeve, Bogu pa stvari, ki so Božje.« In so se mu čudili.

<sup>18</sup> Potem so k njemu prišli saduceji, ki pravijo, da ni vstajenja; in vprašali so ga, rekoč: <sup>19</sup> »Učitelj, Mojzes nam je zapisal: ›Če komu umre brat in za *seboj* zapusti *svojo* ženo, pa ne zapusti otrok, da naj njegov brat vzame njegovo ženo in svojemu bratu obudi seme.« <sup>20</sup> Bilo je torej sedem bratov; in prvi je vzel ženo in umirajoč ni zapustil semena. <sup>21</sup> In vzel jo je drugi ter umrl [in] niti on ni zapustil semena in tretji prav tako. <sup>22</sup> In sedem jo je imelo, pa niso zapustili semena. Zadnja od vseh je umrla tudi ženska. <sup>23</sup> Ob vstajenju torej, ko bodo vstali, čigava žena bo od teh? Kajti sedem jo je imelo za ženo. <sup>24</sup> Jezus jim je odgovoril, rekoč: »Ali se ne motite zato, ker ne poznate [ne] pisem niti Božje moći? <sup>25</sup> Kajti ko bodo vstali od mrtvih, se ne bodo niti poročali niti ne bodo dane v zakon; temveč so kakor angeli, ki so v nebesih. <sup>26</sup> In glede mrtvih, da bodo obujeni; kaj niste brali v Mojzesovi knjigi, kako mu je Bog govoril v grmu, rekoč: ›Jaz *sem* Bog Abrahamov in Bog Izakov in Bog Jakobov?« <sup>27</sup> On ni Bog mrtvih, temveč Bog živih. Torej delate veliko napako.«

<sup>28</sup> In prišel je eden izmed pisarjev in jih slišal skupaj razmišljati in ker je dojel, da jim je dobro odgovoril, ga je vprašal: »Katera je prva

izmed vseh zapovedi?«<sup>29</sup> Jezus mu je odgovoril: »Prva izmed vseh zapovedi **je**: ›Poslušaj, o Izrael: ›Gospod, naš Bog, je edini Gospod. <sup>30</sup> § In ljubil boš Gospoda, svojega Boga, z vsem svojim srcem in z vso svojo dušo in z vsem svojim mišljenjem in z vso svojo močjo;« to je prva zapoved. <sup>31</sup> Druga pa **je** podobna, **namreč** ta: ›Ljubi svojega bližnjega kakor samega sebe.‹ Nobena druga zapoved ni večja kakor ti **[dve]**.« <sup>32</sup> In pisar mu je rekel: »Dobro, Učitelj, povedal si resnico, kajti samo en Bog je; in ni drugega razen njega. <sup>33</sup> § In ljubiti njega z vsem srcem in z vsem razumevanjem in z vso dušo in z vso močjo in ljubiti **svojega** bližnjega kakor samega sebe, je več kakor vse žgalne daritve in žrtvovanja.« <sup>34</sup> Ko je Jezus videl, da je razumno odgovoril, mu je rekel: »Nisi daleč od Božjega kraljestva.« In nató se mu nihče ni drznil zastaviti **kakršnegakoli vprašanja**.

<sup>35</sup> In Jezus je medtem, ko je učil v templju, odgovoril in rekel: »Kako pravijo pisarji, da je Kristus Davidov Sin? <sup>36</sup> Kajti sam David je po Svetem Duhu rekel: ›Gospod je rekel mojemu Gospodu: ›Sédi na mojo desnico, dokler ne naredim tvojih sovražnikov za tvojo pručko.« <sup>37</sup> David ga torej sam kliče Gospod in od kod je on **potem** njegov sin?« In preprosto ljudstvo ga je rade volje poslušalo.

<sup>38</sup> In v svojem nauku jim je rekel: »Pazite se pisarjev, ki radi hodijo v dolgih oblačilih in **imajo radi** pozdrave na trgih <sup>39</sup> in vodilne sedeže v sinagogah in najpomembnejša mesta na praznovanjih, <sup>40</sup> ki vdovam požirajo hiše in za pretvezo delajo dolge molitve; ti bodo prejeli večjo obsodo.«

<sup>41</sup> In Jezus je sedel nasproti zakladnici in gledal kako množica meče denar v zakladnico; in mnogi, ki so bili bogati, so veliko vrgli vanjo. <sup>42</sup> Prišla pa je neka siromašna vdova in vanjo vrgla dva kovanca, kar je en novčič. <sup>43</sup> **K sebi** je poklical svoje učence in jim reče: »Resnično, povem vam: ›Da je ta siromašna vdova vrgla vanjo več kakor vsi, ki so metali v zakladnico, <sup>44</sup> kajti vsi **ti** so metali od svojega obilja, toda ona je od svojega siromaštva vrgla vanjo vse, kar je imela, **celo** ves svoj dohodek.«

**13** In ko je odšel iz templja, mu eden izmed njegovih učencev reče: »Učitelj, glej kakšne vrste kamnov in kakšne zgradbe **so takaj!**« <sup>2</sup> In Jezus mu odgovori ter reče: »Te velike stavbe gledaš? Tam ne bo ostal en kamen na drugem, ki ne bi bil zrušen.« <sup>3</sup> In ko je sedel na Ojski gori, nasproti templju, so ga Peter in Jakob ter Andrej na samem vprašali: <sup>4</sup> »Povej nam, kdaj bodo te stvari? In kakšno **bo** znamenje, ko se bodo vse te besede dopolnile?« <sup>5</sup> In Jezus jim je odgovoril ter pričel govoriti: »Pazite, da vas katerikoli **človek** ne prevara, <sup>6</sup> kajti mnogi bodo prišli v mojem imenu, rekoč: ›Jaz sem **Kristus**.« in bodo mnoge prevarali. <sup>7</sup> Ko pa boste slišali o vojnah in govorice o vojnah, ne bodite zaskrbljeni, kajti **takšne stvari** brezpogojno bodo, toda ne **bo** še konec. <sup>8</sup> Kajti narod se bo dvignil proti narodu in kraljestvo proti kraljestvu, in potresi bodo na raznih krajin in lakote bodo ter nevšečnosti; te **so** pričetek bridkosti.

<sup>9</sup> Toda pazite se, kajti izročali vas bodo sodiščem in v sinagogah boste pretepeni in zaradi mene boste privedeni pred vladarje in kralje, v pričevanje proti njim. <sup>10</sup> Najprej pa se mora evangelij razglasiti med vsemi narodi. <sup>11</sup> Toda, ko **vas** bodo vodili in izročali, ne premisljujte vnaprej kaj boste govorili niti ne delajte naklepov, temveč karkoli vam bo v tej uri dano, to govorite, kajti to niste vi, ki govorite, temveč Sveti Duh. <sup>12</sup> Brat bo torej brata izdajal v smrt in oče sina; in otroci bodo vstajali zoper **svoje** starše ter jim povzročali, da bodo usmrčeni. <sup>13</sup> In zaradi mojega imena boste osovraženi od vseh **ljudi**, toda kdor bo vztrajal do konca, ta isti bo rešen.

<sup>14</sup> § Toda, ko boste videli ogabnost opustošenja, o kateri govori prerok Daniel, stati kjer ne bi smela, (naj tisti, ki bere, razume) takrat naj tisti, ki so v Judeji, bežijo v gore; <sup>15</sup> in naj tisti, ki je na hišni strehi, ne gre dol in hišo niti ne vstopi **vanjo**, da iz svoje hiše karkoli vzame; <sup>16</sup> in naj se tisti, ki je na polju, ne obrne ponovno nazaj, da vzame svojo obleko. <sup>17</sup> Toda gorje tem, ki so z otrokom in tem, ki v tistih dneh dojijo! <sup>18</sup> In molíte, da vaš pobeg ne bo pozimi. <sup>19</sup> Kajti **v** teh dneh bo stiska, kakršne ni bilo da začetka stvarstva, ki ga je Bog ustvaril, do tega časa niti je ne bo. <sup>20</sup> In razen če Gospod ne bi skrajšal teh dni, ne bi bilo rešeno nobeno meso, toda zaradi izvoljenih, ki jih je izbral, je dneve skrajšal. <sup>21</sup> In če vam katerikoli človek tedaj reče: ›Glej! Tukaj je Kristus' ali: ›Glej, tam **je**, **mu** ne verjemite. <sup>22</sup> Kajti vstali bodo lažni Kristusi in lažni preroki in prikazovali bodo znamenja in čudeža, da zapeljejo, če **bi bilo** mogoče, celo izvoljene. <sup>23</sup> Toda pazite se, glejte, napovedal sem vam vse stvari.

<sup>24</sup> Toda v tistih dneh, po tisti stiski, bo sonce otemnelo in luna ne bo dajala svoje svetlobe <sup>25</sup> in zvezde neba bodo padale in moči, ki so na nebu, se bodo tresle. <sup>26</sup> In tedaj bodo videli Sina človekovega prihajati na oblakih z veliko močjo in slavo. <sup>27</sup> In potem bo poslal svoje angele in bo zbral skupaj svoje izvoljene iz štirih vetrov, od skrajnega dela zemlje do skrajnejšega dela neba. <sup>28</sup> Naučite se torej prispolobe o figovem drevesu: ›Kadar je njegova veja še mlada in poganja liste, veste, da je poletje blizu.« <sup>29</sup> Tudi vi na podoben način, ko boste videli, da se te stvari dogajajo, védite, da je to blizu, **celo** pri vratih. <sup>30</sup> Resnično,

first commandment of all? <sup>29</sup> And Jesus answered him, **The first of all the commandments is**, Hear, O Israel; The Lord our God is one Lord: <sup>30</sup> **And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.** <sup>31</sup> **And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.** <sup>32</sup> And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: <sup>33</sup> And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love **his** neighbour as himself, is more than all whole burnt offerings and sacrifices. <sup>34</sup> And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God.** And no man after that durst ask him **any question**.

<sup>35</sup> ¶ And Jesus answered and said, while he taught in the temple, **How say the scribes that Christ is the Son of David?** <sup>36</sup> **For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.** <sup>37</sup> David therefore himself calleth him Lord; and whence is he **then** his son? And the common people heard him gladly.

<sup>38</sup> ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and **love** salutations in the marketplaces, <sup>39</sup> And the chief seats in the synagogues, and the uppermost rooms at feasts: <sup>40</sup> Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

<sup>41</sup> ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. <sup>42</sup> And there came a certain poor widow, and she threw in two mites, which make a farthing. <sup>43</sup> And he called **unto him** his disciples, and saith unto them, **Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:** <sup>44</sup> **For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.**

**13** And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings **are here!** <sup>2</sup> And Jesus answering said unto him, **Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.** <sup>3</sup> And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> Tell us, when shall these things be? and what **shall be** the sign when all these things shall be fulfilled? <sup>5</sup> And Jesus answering them began to say, **Take heed lest any man deceive you:** <sup>6</sup> **For many shall come in my name, saying, I am Christ;** and shall deceive many. <sup>7</sup> And when ye shall hear of wars and rumours of wars, be ye not troubled: for **such things** must needs be; but the end **shall not be yet.** <sup>8</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these **are** the beginnings of sorrows.

<sup>9</sup> ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. <sup>10</sup> And the gospel must first be published among all nations. <sup>11</sup> But when they shall lead **you**, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. <sup>12</sup> Now the brother shall betray the brother to death, and the father the son; and children shall rise up against **their** parents, and shall cause them to be put to death. <sup>13</sup> And ye shall be hated of all **men** for my name's sake: but he that shall endure unto the end, the same shall be saved.

<sup>14</sup> ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: <sup>15</sup> And let him that is on the housetop not go down into the house, neither enter **therein**, to take any thing out of his house: <sup>16</sup> And let him that is in the field not turn back again for to take up his garment. <sup>17</sup> But woe to them that are with child, and to them that give suck in those days! <sup>18</sup> And pray ye that your flight be not in the winter. <sup>19</sup> For **in** those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. <sup>20</sup> And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. <sup>21</sup> And then if any man shall say to you, Lo, here **is** Christ; or, lo, **he is** there; believe **him** not: <sup>22</sup> For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if **it were** possible, even the elect. <sup>23</sup> But take ye heed: behold, I have foretold you all things.

<sup>24</sup> ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, <sup>25</sup> And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. <sup>26</sup> And then shall they see the Son of man coming in the clouds with great power and glory. <sup>27</sup> And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. <sup>28</sup> Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: <sup>29</sup> So ye in like manner, when ye shall see these things come to pass, know that it is nigh, **even** at

the doors. <sup>30</sup> Verily I say unto you, that this generation shall not pass, till all these things be done. <sup>31</sup> Heaven and earth shall pass away: but my words shall not pass away.

<sup>32</sup> ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. <sup>33</sup> Take ye heed, watch and pray: for ye know not when the time is. <sup>34</sup> *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.* <sup>35</sup> Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: <sup>36</sup> Lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.

**14** After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. <sup>2</sup> But they said, Not on the feast *day*, lest there be an uproar of the people.

<sup>3</sup> ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. <sup>4</sup> And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? <sup>5</sup> For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. <sup>6</sup> And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. <sup>7</sup> For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always. <sup>8</sup> She hath done what she could: she is come beforehand to anoint my body to the burying. <sup>9</sup> Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

<sup>10</sup> ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. <sup>11</sup> And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

<sup>12</sup> ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? <sup>13</sup> And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. <sup>14</sup> And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? <sup>15</sup> And he will shew you a large upper room furnished *and* prepared: there make ready for us. <sup>16</sup> And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. <sup>17</sup> And in the evening he cometh with the twelve. <sup>18</sup> And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. <sup>19</sup> And they began to be sorrowful, and to say unto him one by one, Is it I? and another *said*, Is it I? <sup>20</sup> And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.* <sup>21</sup> The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

<sup>22</sup> ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. <sup>23</sup> And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. <sup>24</sup> And he said unto them, This is my blood of the new testament, which is shed for many. <sup>25</sup> Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

<sup>26</sup> ¶ And when they had sung an hymn, they went out into the mount of Olives. <sup>27</sup> And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. <sup>28</sup> But after that I am risen, I will go before you into Galilee. <sup>29</sup> But Peter said unto him, Although all shall be offended, yet *will* not I. <sup>30</sup> And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. <sup>31</sup> But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. <sup>32</sup> And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. <sup>33</sup> And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy: <sup>34</sup> And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. <sup>35</sup> And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. <sup>36</sup> And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. <sup>37</sup> And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? <sup>38</sup> Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. <sup>39</sup> And again he went away, and prayed, and spake the same words. <sup>40</sup> And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. <sup>41</sup> And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. <sup>42</sup> Rise up, let us go; lo, he that betrayeth me is at hand.

povem vam, da ta rod ne bo prešel, dokler se vse te stvari ne zgodijo. <sup>31</sup> Nebo in zemlja bosta minila, toda moje besede ne bodo minile.

<sup>32</sup> Toda za tisti dan in *tisto* uro ne ve nihče, niti angeli ne vedo, ki so na nebuh, niti ne Sin, temveč Oče. <sup>33</sup> § Pazite se, bedite in molite, kajti ne veste kdaj je čas. <sup>34</sup> *Kajti Sin človekov je* kakor človek, ki je šel na dolgo pot, ki je zapustil svojo hišo in svojim služabnikom dal oblast in vsakemu človeku svoje delo, vratarju pa je naročil naj bedi. <sup>35</sup> Čuje torej, kajti ne veste kdaj prihaja hišni gospodar, zvečer ali opolnoči ali ob petelinjem petju ali zjutraj, <sup>36</sup> da vas ob nenadnem prihodu ne najde spečih. <sup>37</sup> In kar pravim vam, pravim vsem: »Čuje.«

**14** Dva dni kasneje je bil *praznik* pashe in nekvašenega kruha. In visoki duhovniki in pisarji so si prizadevali kako bi ga lahko s prebrisanstvo prijeli in *ga* usmrtili. <sup>2</sup> Vendar so rekli: »Ne na prazničen *dan*, da ne bi bilo vstaje med ljudmi.«

<sup>3</sup> In ko je bil v Betaniji, v hiši Simona gobavca, medtem ko je sedel pri obedu, je prišla ženska, ki je imela alabastrno škatlo zelo dragocenega mazila iz narde; in strla škatlo ter *jo* izlila na njegovo glavo. <sup>4</sup> In tam so bili nekateri, ki so imeli v sebi ogorčenje in rekli: »Čemu je bila narejena ta potrata mazila? <sup>5</sup> Kajti lahko bi bilo prodano za več kakor tristo denarjev in dano revnim.« In godrnjali so zoper njo. <sup>6</sup> Jezus pa je rekel: »Pustite jo pri miru. Zakaj jo nadlegujete? Na meni je storila dobro delo. <sup>7</sup> Kajti uboge imate vedno med seboj in kadarkoli želite jim lahko storite dobro, toda mene nimate vedno. <sup>8</sup> Naredila je, kar je lahko; prišla je vnaprej, da moje telo mazili za pokop. <sup>9</sup> Resnično, povem vam: Kjerkoli se bo ta evangelij oznanjal po vsem svetu, se bo tudi *to*, kar je ona storila, govorilo njej v spomin.«

<sup>10</sup> Juda Iškarijot, eden izmed dvanajsterih, pa je odšel k visokim duhovnikom, da bi jim ga izdal. <sup>11</sup> Ko so oni *to* slišali, so bili veseli in so mu obljubili, da mu dajo denar. In iskal je, kako bi ga lahko ob priložnosti izdal.

<sup>12</sup> In prvi dan nekvašenega kruha, ko so zaklali pashalno jagnje, so mu njegovi učenci rekli: »Kam hočeš, da gremo in pripravimo, da boš lahko jedel pashalno jagnje?« <sup>13</sup> In pošle dva izmed svojih učencev ter jima reče: »Pojdita v mesto in tam vaju bo srečal mož, ki nese lončen vrč vode. Sledita mu. <sup>14</sup> In kjerkoli bo vstopil, recita hišnemu očetu: »Učitelj pravi: »Kje je soba za goste, kjer bom s svojimi učenci jedel pashalno jagnje?« <sup>15</sup> In pokazal vama bo veliko zgornjo sobo, opremljeno *in* pripravljeno; tam pripravita za nas.« <sup>16</sup> In njegova učenca sta odšla naprej ter prišla v mesto in našla kakor jima je rekel; in pripravila sta pashalno jagnje. <sup>17</sup> In zvečer je prišel z dvanajsterimi. <sup>18</sup> In ko so se usedli ter jedli, je Jezus rekel: »Resnično, povem vam: Eden izmed vas, ki je z menoj, me bo izdal.« <sup>19</sup> § Postajali pa so žalostni in mu drug za drugim govorili: »Ali sem jaz?« in drugi *je rekel*: »Ali sem jaz?« <sup>20</sup> Odgovoril je in jim rekel: »Eden izmed dvanajsterih *je*, ki z menoj pomaka v skledo. <sup>21</sup> Sin človekov zares gre, kakor je pisano o njem, toda gorje tistemmu človeku, po katerem je bil Sin človekov izdan! Dobro bi bilo za tega človeka, če se nikoli ne bi rodil.«

<sup>22</sup> § In ko so pojedli, je Jezus vzel kruh in *ga* razlomil in jim dal ter rekel: »Vzemite, jejte, to je moje telo.« <sup>23</sup> In vzel je čašo in ko se je zahvalil, jim *jo* je dal in vsi so pilii iz nje. <sup>24</sup> § In rekel jim je: »To je moja kri nove zaveze, ki se preliva za mnoge. <sup>25</sup> Resnično, povem vam: Nič več ne bom pil od sadu vinske trte do tistega dne, ko bom pil novega v Božjem kraljestvu.«

<sup>26</sup> In ko so odpeli hvalnico, so odšli ven na Oljsko goro. <sup>27</sup> § In Jezus jim reče: »Vsi se boste to noč pohujšali zaradi mene, kajti pisano je: »Udaril bom pastirja in ovce se bodo razkropile.« <sup>28</sup> Toda potem, ko bom obujen, bom pred vami šel v Galilejo.« <sup>29</sup> Toda Peter mu je rekel: »Četudi se bodo vsi pohujšali, se vendarje jaz ne *bom*.« <sup>30</sup> Jezus pa mu reče: »Resnično, povem ti: »Da me boš ta dan, *celó* v tej noči, preden petelin dvakrat zapoje, trikrat zatajil.« <sup>31</sup> Toda on je še bolj silovito govoril: »Če naj bi umrl s teboj, te na noben način ne bom zatajil.« Prav tako so govorili tudi vsi drugi. <sup>32</sup> In prišli so na kraj, ki je bil imenovan Getsemane. In svojim učencem reče: »Sedite tukaj, dokler bom molil.« <sup>33</sup> In s seboj vzame Petra in Jakoba in Janeza in postajal jeboleč prepaden in zelo potrt <sup>34</sup> in jim reče: »Moja duša je silno žalostna do smrti Zadržujte se tukaj in bedite.« <sup>35</sup> In odšel je malce naprej ter padel na tla in molil, če bi bilo mogoče, da gre ta ura mimo njega. <sup>36</sup> In rekel je: »Aba, Oče, tebi *so* vse stvari mogoče. To čašo odvzemi od mene, vendar ne kar jaz hočem, temveč kar ti hočeš.« <sup>37</sup> In pride ter jih najde speče in reče Petru: »Simon, spiš? Nisi mogel eno uro bedeti? <sup>38</sup> Bedite in molite, da ne bi vstopili v skušnjavo. Duh je resnično voljan, toda meso *je* šibko.« <sup>39</sup> In ponovno je odšel proč ter molil in govoril iste besede. <sup>40</sup> In ko se je vrnil, jih je ponovno našel speče (kajti njihove oči so bile težke) niti niso vedeli, kaj naj mu odgovorijo. <sup>41</sup> In pride tretjič ter jim reče: »Spite torej in vzemite si *svoj* počitek; dovolj je, ura je prišla; glejte, Sin človekov je izdan v roke grešnikov. <sup>42</sup> Vstanite, pojdimo; glejte, tisti, ki me izdaja, je blizu.«

<sup>43</sup> Medtem pa, ko je še govoril, takoj pride Juda, eden izmed dvanajsterih in z njim velika množica z meči in palicami od vélíkých duhovníkov in pisarjev in starešin. <sup>44</sup> In tisti, ki ga je izdal, jim je dal znak, rekoč: »Kogarkoli bom poljubil, ta isti je on; primite ga in ga varno odvedite proč.« <sup>45</sup> § In brž, ko je prišel, je nemudoma šel k njemu in reče: »Učitelj, učitelj;« in ga poljubil.

<sup>46</sup> Oni pa so svoje roke položili nanj ter ga prijeli. <sup>47</sup> Eden izmed tistih, ki je stal poleg, pa je izvlekel meč in udaril služabnika vélíkega duhovníka ter mu odsekal njegovo uho. <sup>48</sup> In Jezus je odgovoril ter jim rekel: »Ali ste prišli ven, da me primete, kakor zoper tatu, z meči in s palicami?« <sup>49</sup> Dnevno sem bil z vami v templju in poučeval, pa me niste prijeli, toda pisma morajo biti izpolnjena.« <sup>50</sup> In vsi so ga zapustili ter pobegnili. <sup>51</sup> Sledil pa mu je neki mladenič, ki je imel okoli svojega nagega telesa ogrnjeno laneno oblačilo; in mladeniča so zgrabili, <sup>52</sup> ta pa je pustil laneno oblačilo in nag pobegnil od njih.

<sup>53</sup> In Jezusa so odvedli k vélíkemu duhovníku; in z njim so bili zbrani vsi visoki duhovníci in starešine in pisarji. <sup>54</sup> In Peter mu je sledil od daleč, celo v palačo vélíkega duhovníka; in sedel je s služabniki ter se grel pri ognju. <sup>55</sup> In visoki duhovníci in ves vélíki zbor so iskali pričevanje zoper Jezusa, da ga usmrte, pa niso našli nobenega. <sup>56</sup> Kajti mnogo jih je krivo pričalo proti njemu, toda njihova pričevanja se niso ujemala. <sup>57</sup> In tam so vstali nekateri in krivo pričali proti njemu, rekoč: <sup>58</sup> »Slišali smo ga reči: „Uničil bom ta tempelj, ki je narejen z rokami in v treh dneh bom zgradil novega, narejenega brez rok.“« <sup>59</sup> Toda niti tako se njihova pričevanja niso ujemala. <sup>60</sup> Vélíki duhovník pa je vstal, [stopil] v sredo in vprašal Jezusa, rekoč: »Nič ne odgovarjaš? Kaj je to, kar ti pričajo zoper tebe?« <sup>61</sup> Vendar je ohranil svoj mir in ni nič odgovoril. Vélíki duhovník ga je ponovno vprašal in mu rekel: »Ali si ti Kristus, Sin Blagoslavljenega?« <sup>62</sup> In Jezus je rekel: »Jaz sem, in videli boste Sina človekovega sedeti na desnici moči in prihajati na oblakih neba.« <sup>63</sup> Tedaj je vélíki duhovník raztrgal svoja oblačila in reče: »Kaj nam je treba nadaljnjih prič?« <sup>64</sup> Slišali ste bogokletje, kaj mislite?« In vsi so ga obsodili, da je kriv smrti. <sup>65</sup> Nekateri pa so začeli pljuvati nanj in zakrivati njegov obraz ter ga klofutati in mu govoriti: »Prerokuj.« Služabniki pa so ga udarjali z dlammi svojih rok.

<sup>66</sup> In ko je bil Peter spodaj v palači, pride ena izmed služabnikov vélíkega duhovníka. <sup>67</sup> In ko je videla Petra, kako se greje, ga je pogledala in rekla: »In tudi ti si bil z Jezusom Nazarečanom.« <sup>68</sup> Vendar je zanikal, rekoč: »Ne vem niti ne razumem, kaj pravisi.« In odsel je ven in predvjerje, petelin pa je zakikirikal. <sup>69</sup> In služkinja ga je ponovno videla in pričela govoriti tem, ki so stali poleg: »Ta je eden izmed njih.« <sup>70</sup> § On pa je ponovno zanikal. In malce kasneje so tisti, ki so stali poleg, ponovno rekli Petru: »Zagotovo si eden izmed njih, kajti Galilejec si in tvoj dialekt se ujema k temu.« <sup>71</sup> Vendar je pričel preklinjati in prisegati, rekoč: »Ne poznam tega človeka, o katerem govorite.« <sup>72</sup> In petelin je drugič zapel. Peter pa se je spomnil besede, ki mu jo je rekel Jezus: »Preden bo petelin dvakrat zapel, me boš trikrat zatajil.« Ko pa je o tem premišljeval, je zajokal.

**15** In takoj zjutraj so imeli visoki duhovníci posvet s starešinami in pisarji ter celotnim vélíkim zborom in zvezali Jezusa in ga odvedli proč ter ga izročili Pilatu. <sup>2</sup> In Pilat ga je vprašal: »Ali si ti Kralj Judov?« In odgovoril je ter mu rekel: »Ti pravisi to.« <sup>3</sup> In visoki duhovníci so ga obtožili mnogih stvari. Toda nič ni odgovoril. <sup>4</sup> In Pilat ga je ponovno vprašal, rekoč: »Nič ne odgovarjaš? Glej koliko stvari pričujejo zoper tebe.« <sup>5</sup> Vendar Jezus še vedno ni nič odgovoril, tako da se je Pilat čudil. <sup>6</sup> Torej na ta praznik jim je izpustil enega jetnika, kateregakoli so že zeleni. <sup>7</sup> Tam pa je bil nekdo, imenovan Baraba, ki je ležal zvezan s temi, ki so z njim storili upor in ki je v uporu zatrebil umor. <sup>8</sup> In množica je na glas kričala in pričela zahtevati, da stori kakor jim je vedno storil. <sup>9</sup> Toda Pilat jim je odgovoril, rekoč: »Hočete, da vam izpustum Kralja Judov?« <sup>10</sup> Kajti vedel je, da so mu ga visoki duhovníci izročili iz zavisti. <sup>11</sup> Toda visoki duhovníci so napeljali množico, da naj jim raje izpusti Baraba. <sup>12</sup> Pilat pa je odgovoril in jim ponovno rekel: »Kaj potem hočete, da naj storim tistemumu, ki ga imenujete Kralj Judov?« <sup>13</sup> In ponovno so zavpili: »Križaj ga.« <sup>14</sup> Potem jim je Pilat rekel: »Zakaj, kakšno zlo je storil?« Oni pa so še bolj silno vplili: »Križaj ga.«

<sup>15</sup> In tako jim je Pilat, voljan ustreči množici, izpustil Baraba in ko je prebičal Jezusa, ga je izročil, da bi bil križan. <sup>16</sup> In vojaki so ga odvedli proč v dvorano, imenovano Praetorium in sklicali vso četo. <sup>17</sup> In oblekli so ga s škrlatom in spletli krono iz trnja ter jo nadeli na njegovo glavo <sup>18</sup> in ga začeli pozdravljati: »Pozdravljen, Kralj Judov!« <sup>19</sup> In s trstom so ga udarjali po glavi in pljuvali nanj in ko so upogibali svoja kolena, so ga oboževali. <sup>20</sup> In ko so ga zasmehovali, so z njega sneli škrlat in nanj nadeli njegova lastna oblačila ter ga odvedli ven, da ga križajo. <sup>21</sup> Prisilili pa so nekega Simona Cirenca, Aleksandrovega in Rufovega očeta, ki je šel mimo in prihajal iz dežele, da nese njegov križ. <sup>22</sup> In privedli so ga na kraj Golgota, kar je prevedeno: »Kraj lobanje.« <sup>23</sup> In dali so mu za piti vina, pomešanega z miro, toda ni ga sprejel. <sup>24</sup> In ko so ga križali, so razdelili njegove obleke in zanje metali žreb, kaj naj bi vsak mož vzel. <sup>25</sup> In bila je tretja ura, oni pa so ga križali.

<sup>43</sup> ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. <sup>44</sup> And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. <sup>45</sup> And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

<sup>46</sup> ¶ And they laid their hands on him, and took him. <sup>47</sup> And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. <sup>48</sup> And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? <sup>49</sup> I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. <sup>50</sup> And they all forsook him, and fled. <sup>51</sup> And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: <sup>52</sup> And he left the linen cloth, and fled from them naked.

<sup>53</sup> ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. <sup>54</sup> And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. <sup>55</sup> And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. <sup>56</sup> For many bare false witness against him, but their witness agreed not together. <sup>57</sup> And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. <sup>59</sup> But neither so did their witness agree together. <sup>60</sup> And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? <sup>61</sup> But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? <sup>62</sup> And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. <sup>63</sup> Then the high priest rent his clothes, and saith, What need we any further witnesses? <sup>64</sup> Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. <sup>65</sup> And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

<sup>66</sup> ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest: <sup>67</sup> And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. <sup>68</sup> But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. <sup>69</sup> And a maid saw him again, and began to say to them that stood by, This is one of them. <sup>70</sup> And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. <sup>71</sup> But he began to curse and to swear, saying, I know not this man of whom ye speak. <sup>72</sup> And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

**15** And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. <sup>2</sup> And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. <sup>3</sup> And the chief priests accused him of many things: but he answered nothing. <sup>4</sup> And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. <sup>5</sup> But Jesus yet answered nothing; so that Pilate marvelled. <sup>6</sup> Now at that feast he released unto them one prisoner, whomsoever they desired. <sup>7</sup> And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. <sup>8</sup> And the multitude crying aloud began to desire him to do as he had ever done unto them. <sup>9</sup> But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? <sup>10</sup> For he knew that the chief priests had delivered him for envy. <sup>11</sup> But the chief priests moved the people, that he should rather release Barabbas unto them. <sup>12</sup> And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? <sup>13</sup> And they cried out again, Crucify him. <sup>14</sup> Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

<sup>15</sup> ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. <sup>16</sup> And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. <sup>17</sup> And they clothed him with purple, and platted a crown of thorns, and put it about his head. <sup>18</sup> And began to salute him, Hail, King of the Jews! <sup>19</sup> And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. <sup>20</sup> And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. <sup>21</sup> And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. <sup>22</sup> And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. <sup>23</sup> And they gave him to drink wine mingled with myrrh: but he received it not. <sup>24</sup> And when they had crucified him, they parted his garments, casting lots upon them, what

every man should take.<sup>25</sup> And it was the third hour, and they crucified him.<sup>26</sup> And the superscription of his accusation was written over, THE KING OF THE JEWS.<sup>27</sup> And with him they crucify two thieves; the one on his right hand, and the other on his left.<sup>28</sup> And the scripture was fulfilled, which saith, And he was numbered with the transgressors.<sup>29</sup> And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,<sup>30</sup> Save thyself, and come down from the cross.<sup>31</sup> Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.<sup>32</sup> Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.<sup>33</sup> And when the sixth hour was come, there was darkness over the whole land until the ninth hour.<sup>34</sup> And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?<sup>35</sup> And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.<sup>36</sup> And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.<sup>37</sup> And Jesus cried with a loud voice, and gave up the ghost.<sup>38</sup> And the veil of the temple was rent in twain from the top to the bottom.

<sup>39</sup> ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.<sup>40</sup> There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;<sup>41</sup> (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

<sup>42</sup> ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,<sup>43</sup> Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.<sup>44</sup> And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.<sup>45</sup> And when he knew *it* of the centurion, he gave the body to Joseph.<sup>46</sup> And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.<sup>47</sup> And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

**16** And when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.<sup>2</sup> And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.<sup>3</sup> And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?<sup>4</sup> And when they looked, they saw that the stone was rolled away: for it was very great.<sup>5</sup> And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.<sup>6</sup> And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.<sup>7</sup> But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.<sup>8</sup> And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

<sup>9</sup> ¶ Now when Jesus was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.<sup>10</sup> And she went and told them that had been with him, as they mourned and wept.<sup>11</sup> And they, when they had heard that he was alive, and had been seen of her, believed not.

<sup>12</sup> ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.<sup>13</sup> And they went and told *it* unto the residue: neither believed they them.

<sup>14</sup> ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.<sup>15</sup> And he said unto them, Go ye into all the world, and preach the gospel to every creature.<sup>16</sup> He that believeth and is baptized shall be saved; but he that believeth not shall be damned.<sup>17</sup> And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;<sup>18</sup> They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

<sup>19</sup> ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.<sup>20</sup> And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

<sup>26</sup> In napis njegove obtožbe je bil napisan nad njim: KRALJ JUDOV.<sup>27</sup> In z njim so križali dva tatova; enega na njegovi desni roki, drugega pa na njegovi levi.<sup>28</sup> § In pismo je bilo izpolnjeno, ki pravi: »In bil je prištet skupaj s prestopniki.«<sup>29</sup> Tisti pa, ki so hodili mimo, so se mu posmehovali in zmajevali s svojimi glavami ter govorili: »Ah, ti, ki uničiš tempelj in *ga* v treh dneh zgradiš,<sup>30</sup> reši samega sebe in pridi dol s križa.«<sup>31</sup> Podobno so ga zasmehovali tudi visoki duhovniki in s pisarji med seboj govorili: »Druge je rešil; sebe ne more rešiti.<sup>32</sup> Naj se Kristus, Izraelov Kralj, torej spusti s križa, da bomo lahko videli in verovali.« Ta dva, ki sta bila križana z njim, pa sta ga zasramovala.<sup>33</sup> In ko je prišla šesta ura, je bila tema čez vso deželo do devete ure.<sup>34</sup> Ob deveti uri pa je Jezus z močnim glasom zavpil, rekoč: »Eloí, Eloí, lemá sabatáni?« kar je prevedeno: »Moj Bog, moj Bog, zakaj si me zapustil?«<sup>35</sup> Nekateri izmed teh, ki so stali poleg, pa so, ko so *to* slišali, rekli: »Glejte, Elija kliče.«<sup>36</sup> In nekdo je stekel ter celotno gobo napojil s kisom in *jo* nataknil na trst in mu dal piti, rekoč: »Pustite pri miru; poglejmo, ali bo prišel Elija, da ga sname dol.«<sup>37</sup> In Jezus je z močnim glasom zavpil in izročil duha.<sup>38</sup> In tempeljsko zagrinjalo se je raztrgal na dvoje od vrha do tal.

<sup>39</sup> Ko je stotnik, ki je stal poleg, njemu nasproti, videl, da je tako zavpil in izročil duha, je rekel: »Resnično, ta človek je bil Božji Sin.«<sup>40</sup>

Tam so bile tudi ženske, ki so gledale od daleč; med katerimi je bila Marija Magdalena in Marija, mati Jakoba mlajšega in od Jozéja, ter Salóma<sup>41</sup> (ki so mu, ko je bil v Galileji, tudi sledile in mu služile) in mnoge druge ženske, ki so z njim prišle gor v Jeruzalem.

<sup>42</sup> In sedaj, ko je prišel večer, ker je bila priprava, to je dan pred šabat,<sup>43</sup> je Jožef iz Arimateje, častitljiv svetovalec, ki je prav tako pričakoval Božje kraljestvo, prišel in pogumno stopil k Pilatu ter prosil za Jezusovo telo.<sup>44</sup> In Pilat se je začudil, da je bil že mrtev; in ko je *k sebi* poklical stotnika, ga je vprašal ali je bil že nekaj časa mrtev.<sup>45</sup> In ko je od stotnika *to* izvedel, je telo poklonil Jožefu.<sup>46</sup> In ta je kupil tanko laneno platno in ga snel ter zavil v laneno platno in ga položil v mavzolej, ki je bil izklesan iz skale in k vratom mavzoleja zavalil kamen.<sup>47</sup> Marija Magdalena in Marija, Jozéjeva *mati*, pa sta opazovali kam je bil položen.

**16** Ko je šabat minil, so Marija Magdalena in Marija, Jakobova *mati* in Salóma kupile prijetne dišave, da bi lahko prišle ter ga pomazilile.<sup>2</sup> In zelo zgodaj zjutraj, prvega *dne* v tednu, so ob sončnem vzhodu prišle k mavzoleju.<sup>3</sup> In med seboj so govorile: »Kdo nam bo odvalil kamen proč izpred vrat mavzoleja?«<sup>4</sup> Ko pa so pogledale, so videle, da je bil kamen odvaljen proč, kajti bil je zelo velik.<sup>5</sup> In vstopajoč v mavzolej, so zagledale mladeniča, ki je sedel na desni strani, oblečenega v dolgo belo obleko; in bile so zgrožene.<sup>6</sup> On pa jim reče: »Ne bodite zgrožene. Ve iščete Jezusa Nazarečana, ki je bil križan. Obujen je, ni ga tukaj. Poglejte prostor kamor so ga položili.<sup>7</sup> Toda pojrite svojo pot, povejte njegovim učencem in Petru, da gre pred vami in Galilejo; tam ga boste videli, kakor vam je rekel.«<sup>8</sup> In hitro so odšle ven in pobegnile od mavzoleja, kajti trepetale so in bile osuple niti niso ničesar povedale nobenemu *človeku*, kajti bile so prestrašene.

<sup>9</sup> Ko je torej Jezus zgodaj prvega *dne* v tednu vstal, se je najprej prikazal Mariji Magdaleni, iz katere je izgnal sedem hudičev.<sup>10</sup> In odšla je ter povedala tem, ki so bili z njim, ki so žalovali in jokali.<sup>11</sup> In ko so slišali, da je bil živ in da ga je videla, niso verovali.

<sup>12</sup> Nató se je v drugi obliki prikazal dvema izmed njih, ki sta hodila in šla na deželo.<sup>13</sup> In odšla sta ter *to* povedala preostalim. Niti njima niso verovali.

<sup>14</sup> Potem se je prikazal enajsterim, ko so sedeli pri obedu in jih oštrel zaradi njihove nevere in trdote srca, ker niso verjeli tem, ki so ga videli potem, ko je bil obujen.<sup>15</sup> In rekel jim je: »Pojdite po vsem svetu in oznanite evangelij vsakemu ustvarjenemu bitju.<sup>16</sup> Kdor veruje in je krščen, bo rešen; toda kdor ne veruje, bo obsojen.<sup>17</sup> In ta znamenja bodo spremljala tiste, ki verujejo: »V mojem imenu bodo izganjali hudiče, govorili bodo z novimi jeziki,<sup>18</sup> dvigali bodo kače in će popijejo kakršnokoli smrtonosno stvar, jim ta ne bo škodila; polagali bodo roke na bolne in ti bodo ozdraveli.«<sup>19</sup>

<sup>19</sup> Tako je bil potem, ko jim je Gospod govoril, sprejet gor v nebo in je sédel na Božjo desnico.<sup>20</sup> Oni pa so šli naprej ter povsod oznanjali in Gospod je delal z *njimi* in besedo potrjeval s spremljajočimi znamenji. Amen.

# THE GOSPEL ACCORDING TO ST. LUKE

## Evangelij po Sv. Luku

1 Ker so že mnogi vzeli v roko, da po vrsti uredijo izjavo o teh stvareh, ki se najbolj gotovo verjamejo med nami,<sup>2</sup> celo kakor so nam jih izročili, kateri so bili od začetka priče in služabniki besede,<sup>3</sup> se je tudi meni zdelo dobro, od samega začetka imeti popolno razumevanje o vseh stvareh, da tebi, nadvse odlični Teofil, napišem po vrsti,<sup>4</sup> da lahko spoznaš zanesljivost o teh besedah, o katerih si bil poučen.

5 V dneh Heroda, judejskega kralja, je bil neki duhovnik, imenovan Zaharija, iz Abíjeve skupine, in njegova žena *je bila* izmed Aronovih hčera in njeno ime *je bilo* Elizabeta.<sup>6</sup> Oba sta bila pravična pred Bogom in sta brez krivde živela po vseh Gospodovih zapovedih in odredbah.<sup>7</sup> Ker je bila Elizabeta jalova nista imela nobenega otroka in oba sta bila zelo zvrhana v letih.<sup>8</sup> In pripelilo se je, medtem ko je pred Bogom opravljaj duhovniško službo, po vrstnem redu svoje skupine,<sup>9</sup> glede na navado duhovniške službe, je bil na njem žreb, da začne kadilo, ko je odšel v Gospodov tempelj.<sup>10</sup> Celotna množica ljudi pa je ob času začiganja kadila zunaj molila.<sup>11</sup> In prikazal se mu je Gospodov angel, stoječ na desni strani kadilnega oltarja.<sup>12</sup> Ko pa *ga* je Zaharija zagledal, je bil preplašen in strah je padel nanj.<sup>13</sup> Toda angel mu je rekel: »Ne boj se, Zaharija, kajti twoja molitev je uslišana in twoja žena Elizabeta ti bo rodila sina in ti boš klical njegovo ime Janez.<sup>14</sup> Imel boš radost in veselje in mnogi se bodo veselili ob njegovem rojstvu.<sup>15</sup> Kajti velik bo v Gospodovih očeh in ne bo pil niti vina niti močne pijače in celo od maternice svoje matere bo izpolnjen s Svetim Duhom.<sup>16</sup> In mnoge izmed Izraelovih otrok bo obrnil h Gospodu, njihovemu Bogu.<sup>17</sup> Pred njim bo šel z Elijevem duhom in močjo, da obrne srca očetov k otrokom in neposlušne k modrosti pravičnih; da pripravi ljudstvo, pripravljeno za Gospoda.<sup>18</sup> Zaharija je angelu rekel: »Po čem bom to spoznal? Kajti starec sem in moja žena je zelo zvrhana v letih.<sup>19</sup> Angel mu odgovori in reče: »Jaz sem Gabriel, ki stojim v prisotnosti Boga in poslan sem, da ti govorim in da ti pokazem te veselle novice.<sup>20</sup> Glej, ker nisi verjet mojim besedam, ki se bodo uresničile ob njihovem pravem času, boš postal nem in ne boš mogel govoriti do dne, ko se bodo te besede izpolnile.<sup>21</sup> In ljudje so čakali na Zaharija in se čudili, da se je tako dolgo mudil v templju.<sup>22</sup> Ko pa je prišel ven, jim ni mogel spregovoriti, in zaznali so, da je videl v templju videnje, kajti dajal jim je znamenja, ostal pa je brez besed.<sup>23</sup> Pripelilo se je, kakor hitro so bili dnevi njegovega služenja dovršeni, da se je odpravil k svoji lastni hiši.<sup>24</sup> Po teh dneh je njegova žena Elizabeta spočela in se pet mesecev skrivala, rekoč:<sup>25</sup> »Tako je Gospod ravnal z menoj v dneh, v katerih je pogledal *name*, da odvzame mojo grajo izmed ljudi.<sup>26</sup> V šestem mesecu pa je bil od Boga poslan angel Gabriel v galilejsko mesto, imenovano Nazaret,<sup>27</sup> k devici, zaročeni z možem, katerega ime je bilo Jožef, iz Davidove hiše; in devici *je bilo* ime Marija.<sup>28</sup> Angel je vstopil k njej in rekel: »Pozdravljeni, *ti, ki si* zelo spoštovana, Gospod *je* te boj, blagoslovljena *si* med ženskami.<sup>29</sup> Ko pa *ga* je zagledala, je bila ob njegovem govoru zaskrbljena in v svojih mislih preudarjala, kakšne vrste pozdrav naj bi to bil.<sup>30</sup> Angel ji je rekel: »Ne boj se, Marija, kajti pri Bogu si našla naklonjenost.<sup>31</sup> Glej, v svoji maternici boš spočela in rodila sina in njegovo ime boš klical JEZÚS.<sup>32</sup> Velik bo in imenovan bo Sin Najvišjega; in Gospod Bog mu bo dal prestol njegovega očeta Davida<sup>33</sup> in nad Jakobovo hišo bo vladal večno in njegovemu kraljestvu ne bo konca.<sup>34</sup> Potem je Marija rekla angelu: »Kako se bo to zgodilo, glede na to, da ne poznam moškega?<sup>35</sup> Angel je odgovoril in ji rekel: »Sveti Duh bo prišel nadte in moč Najvišjega te bo obsenčila, zato bo tudi ta sveta oseba, ki bo rojena od tebe, imenovana Božji Sin.<sup>36</sup> Glej, twoja sestrica Elizabeta je prav tako v svoji visoki starosti spočela sina, in to je šesti mesec z njo, ki je bila imenovana jalova.<sup>37</sup> Kajti z Bogom nič ne bo nemogoče.<sup>38</sup> Marija je rekla: »Glej, Gospodova pomočnica; naj se mi zgodi glede na tvojo besedo.« In angel je odšel od nje.<sup>39</sup> Marija je v tistih dneh vstala in z naglico odšla v hribovito deželo, v Judovo mesto<sup>40</sup> in vstopila v Zaharijevo hišo ter pozdravila Elizabeto.<sup>41</sup> In pripelilo se je, ko je Elizabeta zaslila Marijin pozdrav, da je dete poskočilo v njeni maternici in Elizabeta je bila izpolnjena s Svetim Duhom<sup>42</sup> in zaklicala z močnim glasom ter rekla: »Blagoslovljena *si* ti med ženskami in blagoslovjen *je* sad twoje maternice.<sup>43</sup> Od kod *je* meni to, da bi prišla k meni mati mojega Gospoda?<sup>44</sup> Kajti glej, brž ko je glas twojega pozdrava zazvenel v mojih ušesih, je dete v moji maternici od radosti poskočilo.<sup>45</sup> Blagoslovljena *je* tista, ki je verovala, kajti izpolnile se bodo te besede, ki so ji bile povedane od Gospoda.<sup>46</sup> Marija je rekla: »Moja duša poveličuje Gospoda<sup>47</sup> in moj duh se veseli v Bogu, mojem Odrešeniku.<sup>48</sup> Kajti ozrl se je na nizek stan svoje pomočnice, kajti glej, odslej me bodo vsi rodovi imenovali blagoslovjen.<sup>49</sup> Kajti tisti, ki je mogočen, mi je storil velike stvari in sveto *je* njegovo ime.<sup>50</sup> In njegovo usmiljenje *je* od roda do roda nad tistimi, ki se ga bojijo.<sup>51</sup> S svojim

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,<sup>2</sup> Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;<sup>3</sup> It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,<sup>4</sup> That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 ¶ There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. <sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup> And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. <sup>8</sup> And it came to pass, that while he executed the priest's office before God in the order of his course,<sup>9</sup> According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. <sup>10</sup> And the whole multitude of the people were praying without at the time of incense. <sup>11</sup> And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. <sup>12</sup> And when Zacharias saw *him*, he was troubled, and fear fell upon him. <sup>13</sup> But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. <sup>14</sup> And thou shalt have joy and gladness; and many shall rejoice at his birth. <sup>15</sup> For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. <sup>16</sup> And many of the children of Israel shall he turn to the Lord their God. <sup>17</sup> And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. <sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. <sup>19</sup> And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. <sup>20</sup> And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. <sup>21</sup> And the people waited for Zacharias, and marvelled that he tarried so long in the temple. <sup>22</sup> And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. <sup>23</sup> And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. <sup>24</sup> And after those days his wife Elisabeth conceived, and hid herself five months, saying, <sup>25</sup> Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men. <sup>26</sup> And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, <sup>27</sup> To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. <sup>28</sup> And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. <sup>29</sup> And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. <sup>30</sup> And the angel said unto her, Fear not, Mary: for thou hast found favour with God. <sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. <sup>32</sup> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: <sup>33</sup> And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. <sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a man? <sup>35</sup> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. <sup>36</sup> And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. <sup>37</sup> For with God nothing shall be impossible. <sup>38</sup> And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. <sup>39</sup> And Mary arose in those days, and went into the hill country with haste, into a city of Juda; <sup>40</sup> And entered into the house of Zacharias, and saluted Elisabeth. <sup>41</sup> And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: <sup>42</sup> And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. <sup>43</sup> And whence *is* this to me, that the mother of my Lord should come to me? <sup>44</sup> For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. <sup>45</sup> And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. <sup>46</sup> And Mary said, My soul doth magnify the Lord, <sup>47</sup> And my spirit hath rejoiced in God my Saviour. <sup>48</sup> For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. <sup>49</sup> For he that is mighty hath done to me great things; and holy *is* his name. <sup>50</sup> And his mercy *is* on them that fear him from generation to generation.

<sup>51</sup> He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. <sup>52</sup> He hath put down the mighty from **their** seats, and exalted them of low degree. <sup>53</sup> He hath filled the hungry with good things; and the rich he hath sent empty away. <sup>54</sup> He hath holpen his servant Israel, in remembrance of **his** mercy; <sup>55</sup> As he spake to our fathers, to Abraham, and to his seed for ever. <sup>56</sup> And Mary abode with her about three months, and returned to her own house. <sup>57</sup> Now Elisabeth's full time came that she should be delivered; and she brought forth a son. <sup>58</sup> And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. <sup>59</sup> And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. <sup>60</sup> And his mother answered and said, Not **so**; but he shall be called John. <sup>61</sup> And they said unto her, There is none of thy kindred that is called by this name. <sup>62</sup> And they made signs to his father, how he would have him called. <sup>63</sup> And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. <sup>64</sup> And his mouth was opened immediately, and his tongue **loosed**, and he spake, and praised God. <sup>65</sup> And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. <sup>66</sup> And all they that heard **them** laid **them** up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. <sup>67</sup> And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, <sup>68</sup> Blessed **be** the Lord God of Israel; for he hath visited and redeemed his people, <sup>69</sup> And hath raised up an horn of salvation for us in the house of his servant David; <sup>70</sup> As he spake by the mouth of his holy prophets, which have been since the world began: <sup>71</sup> That we should be saved from our enemies, and from the hand of all that hate us; <sup>72</sup> To perform the mercy **promised** to our fathers, and to remember his holy covenant; <sup>73</sup> The oath which he sware to our father Abraham, <sup>74</sup> That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, <sup>75</sup> In holiness and righteousness before him, all the days of our life. <sup>76</sup> And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; <sup>77</sup> To give knowledge of salvation unto his people by the remission of their sins, <sup>78</sup> Through the tender mercy of our God; whereby the dayspring from on high hath visited us, <sup>79</sup> To give light to them that sit in darkness and **in** the shadow of death, to guide our feet into the way of peace. <sup>80</sup> And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

**2** And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. <sup>2</sup> (**And** this taxing was first made when Cyrenius was governor of Syria.) <sup>3</sup> And all went to be taxed, every one into his own city. <sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) <sup>5</sup> To be taxed with Mary his espoused wife, being great with child. <sup>6</sup> And so it was, that, while they were there, the days were accomplished that she should be delivered. <sup>7</sup> And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. <sup>8</sup> And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. <sup>9</sup> And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. <sup>10</sup> And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. <sup>11</sup> For unto you is born this day in the city of David a Saviour, which is Christ the Lord. <sup>12</sup> And this **shall be** a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, <sup>14</sup> Glory to God in the highest, and on earth peace, good will toward men. <sup>15</sup> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. <sup>16</sup> And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. <sup>17</sup> And when they had seen **it**, they made known abroad the saying which was told them concerning this child. <sup>18</sup> And all they that heard **it** wondered at those things which were told them by the shepherds. <sup>19</sup> But Mary kept all these things, and pondered **them** in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. <sup>21</sup> And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. <sup>22</sup> And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present **him** to the Lord; <sup>23</sup> (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) <sup>24</sup> And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. <sup>25</sup> And, behold, there was a man in Jerusalem, whose name **was** Simeon; and the same man **was** just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. <sup>26</sup> And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. <sup>27</sup> And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, <sup>28</sup> Then took he him up in his

laktom je pokazal moč, ponosne je razgnal v domišljiji njihovih src. <sup>52</sup> Mogoče je odstranil z **njihovih** prestolov in povišal te z nizkim položajem. <sup>53</sup> Lačne je napolnil z dobrinami, bogate pa je odpustil prazne. <sup>54</sup> Pomagal je svojemu služabniku Izraelu, v spomin na **svoje** usmiljenje, <sup>55</sup> kakor je govoril našim očetom, Abrahamu in njegovemu semenu na veke.« <sup>56</sup> Marija je z njo ostala približno tri mesece in se vrnila v svojo lastno hišo. <sup>57</sup> Torej prišel je Elizabetin polni čas, ko naj bi rodila; in rodila je sina. <sup>58</sup> Njeni sosedje in njeni sorodniki so slišali, kako je Gospod nad njo izkazal veliko usmiljenje in veselili so se z njo. <sup>59</sup> Pripetilo pa se je, da so na osmi dan prišli, da obrežejo otroka in poimenovali so ga Zaharija, po imenu njegovega očeta. <sup>60</sup> Njegova mati pa je odgovorila in rekla: »Ne **tako**, temveč se bo imenoval Janez.« <sup>61</sup> Oni pa so ji rekli: »Nikogar v tvojem sorodstvu ni, ki je poimenovan s tem imenom.« <sup>62</sup> In naredili so znamenja njegovemu očetu, kako bi ga on imenoval. <sup>63</sup> In prosil je za pisalno deščico ter napisal, rekoč: »Njegovo ime je Janez.« In vsi so se čudili. <sup>64</sup> In njegova usta so se takoj odprla in njegov jezik **se je sprostil** in spregovoril je ter hvalil Boga. <sup>65</sup> In strah je prišel na vse, ki so prebivali naokoli njih; in vse te besede so se razglasile naokoli po vsej judejski hriboviti deželi. <sup>66</sup> In vsi, ki so **jih** slišali, so si **jih** položili v svoja srca, rekoč: »Kakšne vrste otrok bo to!« In Gospodova roka je bila z njim. <sup>67</sup> In njegov oče Zaharija je bil izpolnjen s Svetim Duhom in prerokoval, rekoč: <sup>68</sup> »Blagoslovil **bodi** Gospod, Izraelov Bog; kajti obiskal je in odkupil svoje ljudi <sup>69</sup> in za nas je dvignil rog rešitve duš v hiši svojega služabnika Davida, <sup>70</sup> kakor je govoril po ustih svojih svetih prerokov, ki so bili odkar je svet nastal, <sup>71</sup> da bi bili mi lahko rešeni pred našimi sovražniki in iz roke vseh, ki nas sovražijo, <sup>72</sup> da opravi usmiljenje **obljubljeno** našim očetom in se spomni svoje svete zaveze, <sup>73</sup> prisege, s katero je prisegel našemu očetu Abrahamu, <sup>74</sup> da nam bo zagotovil, da mu bomo osvobojeni iz roke naših sovražnikov, lahko služili brez strahu, <sup>75</sup> v svetosti in pravičnosti pred njim, vse dni našega življenja. <sup>76</sup> Ti pa, otrok, boš imenovan prerok Najvišjega, kajti šel boš pred Gospodov obraz, da pripraviš njegove poti, <sup>77</sup> da daš njegovim ljudem spoznanje o rešitvi duš z odpuščanjem njihovih grehov, <sup>78</sup> po nežnem usmiljenju našega Boga; po katerem nas je obiskalo svitanje od zgoraj, <sup>79</sup> da svetlobo tem, ki sedijo v temi in v smrtni senci, da vodi naša stopala na pot miru.« <sup>80</sup> Otrok pa je rasel in se krepil v duhu in bil je v puščavah do dneva njegove pojavitve Izraelu.

**2** § In pripetilo se je v tistih dneh, da je od cesarja Avgusta izšel odlok, naj se obdavči ves svet. <sup>2</sup> § (**In** to obdavčenje je bilo prvič narejeno, ko je bil Kvirinij voditelj Sirije.) <sup>3</sup> § In vsi so odšli, da bi se obdavčili, vsakdo v svoje lastno mesto. <sup>4</sup> In tudi Jožef je odšel iz Galileje, iz mesta Nazaret, gor v Judejo, v Davidovo mesto, ki se imenuje Betlehem, (ker je bil iz Davidove hiše in rodonevine) <sup>5</sup> § da bi bil obdavčen z Marijo, svojo zaročeno ženo, ki je bila noseča. <sup>6</sup> In bilo je tako, medtem ko sta bila tam, da so se ji dovršili dnevi, ko naj bi rodila. <sup>7</sup> In rodila je svojega prvorjenega sina ter ga zavila v plenice in ga položila v jasli, kajti v gostišču zanje ni bilo prostora. <sup>8</sup> In v isti deželi so bili pastirji, ki so se zadrževali na polju in so ponocni stražili nad svojim tropom. <sup>9</sup> In glej, Gospodov angel je prišel nadnje in Gospodova slava je zasijala naokoli njih in bili so boleče prestrašeni. <sup>10</sup> Angel pa jim je rekel: »Ne bojte se, kajti glejte, prinašam vam dobre novice o veliki radosti, ki bo za vse ljudi. <sup>11</sup> Kajti ta dan se vam je v Davidovem mestu rodil Odrešenik, ki je Kristus Gospod. <sup>12</sup> In to **vam bo** znamenje: »Našli boste dojenčka, zavitega v plenice, ležečega v jaslih.« <sup>13</sup> In nenadoma je bila pri angelu množica nebeske vojske, ki je slavila Boga in govorila: <sup>14</sup> § »Slava Bogu na višavah in na zemljini mir, dobro voljo napram ljudem.« <sup>15</sup> In pripetilo se je, ko so angeli odšli proč od njih v nebesa, da so pastirji drug drugemu rekli: »Pojdimo sedaj celo v Betlehem in poglejmo to reč, ki se je pripetila, katero nam je dal spoznati Gospod.« <sup>16</sup> Prišli so v naglici ter našli Marijo in Jožefa ter dojenčka ležečega v jaslih. <sup>17</sup> In ko so **to** videli, so povsod razglasili govor, ki jim je bil povedan glede tega otroka. <sup>18</sup> In vsi, ki so **to** slišali, so se čudili ob teh besedah, ki so jim jih povedali pastirji. <sup>19</sup> Toda Marija je vse te besede ohranila in **jih** preudarjala v svojem srcu. <sup>20</sup> In pastirji so se vrnili, slavili in hvalili Boga za vse stvari, ki so jih slišali in videli, tako, kakor jim je bilo povedano. <sup>21</sup> In ko je bilo dovršenih osem dni za otrokovo obrezovanje, je bilo njegovo ime imenovano JEZUS, tako, kakor je bil poimenovan po angelu, preden je bil spocet v maternici. <sup>22</sup> In ko so se dovršili dnevi njenega očiščevanja, glede na Mojzesovo postavo, so ga prinesli v Jeruzalem, da **ga** darujejo Gospodu, <sup>23</sup> (kakor je pisano v Gospodovi postavi: »Vsak moški, ki odpre maternico, bo imenovan svet Gospodu;«) <sup>24</sup> in da darujejo žrtvovanje glede na to, kar je rečeno v Gospodovi postavi: »Par grlic ali dva mlada goloba.« <sup>25</sup> In glej, v Jeruzalemu je bil mož, katerega ime **je bilo** Simeon; in isti mož **je bil** pravičen ter predan, **[in je]** pričakoval Izraelovo tolažbo in Sveti Duh je bil nad njim. <sup>26</sup> In po Svetem Duhu mu je bilo razdeto, da naj ne bi videl smrti, dokler ne bo videl Gospodovega Kristusa. <sup>27</sup> In po Duhu je prišel v tempelj, in ko so starši prinesli otroka Jezusa, da bi zanj storili po običaju postave, <sup>28</sup> ga je nató vzel v svoje naročje in blagoslovil Boga ter rekел: <sup>29</sup> »Gospod, sedaj odpuščaš svojega služabnika umreti v miru,

glede na svojo besedo,<sup>30</sup> kajti moje oči so videle twojo rešitev duš,<sup>31</sup> ki si jo pripravil pred oblicojem vseh ljudi;<sup>32</sup> svetobo, da razsvetli pogane in slavo twojega ljudstva Izraela.<sup>33</sup> § In Jožef in njegova mati sta se čudila ob vseh teh besedah, ki so se govorile o njem.<sup>34</sup> In Simeon jih je blagoslovil in rekel Mariji, njegovi materi: »Glej, ta **otrok** je v Izraelu postavljen za padec in ponovno vstajenje mnogih in za znamenje, ki se mu bo ugovarjalo,<sup>35</sup> (da, mèc bo presunil tudi twojo lastno dušo), da se bodo lahko razodele misli mnogih src.<sup>36</sup> In tam je bila neka Ana, prerokinja, Fanuelova hči, iz Aserjevega rodu. Bila je visoke starosti in od svojega devištva je sedem let preživela s soprogom<sup>37</sup> in **bila** je vdova, stara okoli štirinosemdeset let, ki ni odhajala iz templja, temveč je noč in dan s posti in molitvami služila **Bogu**.<sup>38</sup> In ko je vstopila, je tisto uro na isti način dala zahvalo Gospodu in o njem spregovorila vsem, ki so v Jeruzalemu pričakovali odkupitev.<sup>39</sup> In ko so opravili vse stvari, glede na Gospodovo postavo, so se vrnili v Galilejo, v svoje lastno mesto Nazaret.<sup>40</sup> § In otrok je rasel in se kreplil v duhu, napolnjen z modrostjo in Božja milost je bila nad njim.<sup>41</sup> Njegovi starši so torej ob prazniku pashe vsako leto hodili v Jeruzalem.<sup>42</sup> In ko je bil star dvanajst let, so po praznični navadi odšli gor v Jeruzalem.<sup>43</sup> § In ko so dovršili dneve, medtem ko so se vračali, je otrok Jezus ostal zadaj v Jeruzalemu; Jožef in njegova mati pa nista nič vedela **o tem**.<sup>44</sup> Toda onadva, ker sta mislila, da je v skupini, sta šla pot enega dne in ga iskala med svojo žlahto in znanci.<sup>45</sup> In ko ga nista našla, sta se, iščoč ga, ponovno obrnila nazaj v Jeruzalem.<sup>46</sup> In pripetilo se je, da sta ga po treh dneh našla v templju, sedečega v sredi med učenimi možmi in on jih je tako poslušal kakor jim zastavljal vprašanja.<sup>47</sup> In vsi, ki so ga slišali, so bili osuplji nad njegovim razumevanjem in odgovori.<sup>48</sup> In ko sta ga zagledala, sta bila osupla in njegova mati mu je rekla: »Sin, zakaj si tako ravnal z nama? Glej, tvoj oče in jaz sva te zaskrbljena iskala.«<sup>49</sup> Rekel jima je: »Kako to, da sta me iskala? Mar nista vedela, da moram biti pri opravilu svojega Očeta?«<sup>50</sup> Onadva pa nista razumela besed, ki jima jih je govoril.<sup>51</sup> In z njima je odšel dol in prišel v Nazaret ter jima bil pokoren, toda njegova mati je vse te besede ohranila v svojem srcu.<sup>52</sup> Jezus pa je rasel v modrosti in postavi in naklonjenosti pri Bogu in ljudeh.

**3** Torej v petnajstem letu vladanja cesarja Tiberija, ko je bil Poncij Pilat voditelj Judeje in Herod vladar četrtninskega dela province Galileje in njegov brat Filip vladar četrtninskega dela province Itureje in področja Trahonítide ter Lizanija vladar četrtninskega dela province Abilene.<sup>2</sup> Hana in Kajfa pa velika duhovnika, je v divjini prišla Božja beseda k Janezu, Zaharijevemu sinu.<sup>3</sup> In ta je prišel v vso deželo okoli Jordana ter pridigal krst kesanja v odpuščanje grehov,<sup>4</sup> kakor je pisano v knjigi besed preroka Izajaja, rekoč: »Glas nekoga vpijočega v divjini: ›Pripravite Gospodovo pot, izravnajte njegove steze.‹ Vsaka dolina naj bo napolnjena in vsaka gora in hrib naj bosta znižana in skrivljeno naj bo izravnano in neravne poti naj **bodo** izglajene<sup>6</sup> in vse meso bo videlo Božjo rešitev duš.«<sup>7</sup> Potem je rekel množici, ki je prihajala, da bi jih krstil: »O gadji rod, kdo vas je opozoril, da pobegnete pred besom, ki pride?<sup>8</sup> Obrodite torej sadove, vredne kesanja in ne pričnite v sebi govoriti: ›Abrahama imamo za **svojega** očeta,‹ kajti povem vam: ›Da je Bog iz teh kamnov zmožen Abrahamu obuditi otroke.‹<sup>9</sup> In sedaj je prav tako sekira nastavljena drevesom na korenino; vsako drevo, kafero torej ne prinaša dobrega sadu, je posekano in vrženo v ogenj.«<sup>10</sup> In množica ga je spraševala, rekoč: »Kaj naj potem storimo?«<sup>11</sup> Odgovarja in jim reče: »Kdor ima dva plašča, naj da tistem, ki nima nobenega; in kdor ima hrano, naj stori enako.«<sup>12</sup> Potem so prišli tudi davkarji, da bi bili krščeni in mu rekli: »Učitelj, kaj naj storimo?«<sup>13</sup> Rekel jim je: »Ne terjajte nič več kakor to, kar vam je določeno.«<sup>14</sup> In prav tako so od njega zahtevali vojaki, rekoč: »In kaj naj mi storimo?« In rekel jim je: »Nobenemu človeku ne storite nasilja niti **nikogar** po krivem ne obdolžite in zadovoljni bodite s svojimi plačami.«<sup>15</sup> In medtem ko so bili ljudje v pričakovanju in so vsi ljudje v svojih srcih razglabljalji o Janezu, če je bil on Kristus ali ne,<sup>16</sup> je Janez odgovoril, rekoč **njim** vsem: »Zares, jaz vas krščujem z vodo, toda prihaja nekdo mogočnejši od mene, čigar čevljev jermenja nisem vreden odvezati. On vas bo krstil s Svetim Duhom in z ognjem;<sup>17</sup> katerega vejánik **je** in njegovi roki in svoje mlatišče bo temeljito očistil in pšenico bo spravil v svojo kaščo, toda pleve bo sežgal z nepogasljivim ognjem.«<sup>18</sup> § In mnoge druge besede je v svojem spodbujanju oznanjal ljudem.<sup>19</sup> Toda Herod, vladar četrtninskega dela province, od njega pograjan zaradi Herodiade, žene njegovega brata Filipa in zaradi vseh hudobij, ki jih je storil Herod,<sup>20</sup> je povrh vsega dodal še to, da je Janeza zaprl v ječo.<sup>21</sup> Ko so bili torej vsi ljudje krščeni, se je pripetilo, da je bil krščen tudi Jezus in ko je molil, se je odprlo nebo<sup>22</sup> in Sveti Duh se je spustil naden in telesni obliku, podoben golobici in glas je prišel z neba, ki je rekel: »Ti si moj ljubljeni Sin; s teboj sem zelo zadovoljen.«<sup>23</sup> In sam Jezus je šel v trideseto leto starosti, in (kakor se je domnevalo) je bil sin Jožefa, ki je bil Ěljev **sin**,<sup>24</sup> ki je bil Matátov **sin**, ki je bil Lévijev **sin**, ki je bil Melhijev **sin**, ki je bil Janájev **sin**, ki je bil Jožefov **sin**,<sup>25</sup> ki je bil Matitjájev **sin**, ki je bil Amosov **sin**, ki je bil Nahumov **sin**, ki je bil

arms, and blessed God, and said,<sup>29</sup> Lord, now lettest thou thy servant depart in peace, according to thy word:<sup>30</sup> For mine eyes have seen thy salvation,<sup>31</sup> Which thou hast prepared before the face of all people;<sup>32</sup> A light to lighten the Gentiles, and the glory of thy people Israel.<sup>33</sup> And Joseph and his mother marvelled at those things which were spoken of him.<sup>34</sup> And Simeon blessed them, and said unto Mary his mother, Behold, this **child** is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;<sup>35</sup> (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.<sup>36</sup> And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;<sup>37</sup> And she **was** a widow of about fourscore and four years, which departed not from the temple, but served **God** with fastings and prayers night and day.<sup>38</sup> And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.<sup>39</sup> And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.<sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.<sup>41</sup> Now his parents went to Jerusalem every year at the feast of the passover.<sup>42</sup> And when he was twelve years old, they went up to Jerusalem after the custom of the feast.<sup>43</sup> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not **of it**.<sup>44</sup> But they, supposing him to have been in the company, went a day's journey; and they sought him among **their** kinsfolk and acquaintance.<sup>45</sup> And when they found him not, they turned back again to Jerusalem, seeking him.<sup>46</sup> And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.<sup>47</sup> And all that heard him were astonished at his understanding and answers.<sup>48</sup> And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.<sup>49</sup> And he said unto them, **How is it that ye sought me? wist ye not that I must be about my Father's business?**<sup>50</sup> And they understood not the saying which he spake unto them.<sup>51</sup> And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.<sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.

**3** Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,<sup>2</sup> Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.<sup>3</sup> And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;<sup>4</sup> As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.<sup>5</sup> Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways **shall be** made smooth;<sup>6</sup> And all flesh shall see the salvation of God.<sup>7</sup> Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?<sup>8</sup> Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to **our** father: for I say unto you, That God is able of these stones to raise up children unto Abraham.<sup>9</sup> And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.<sup>10</sup> And the people asked him, saying, What shall we do then?<sup>11</sup> He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.<sup>12</sup> Then came also publicans to be baptized, and said unto him, Master, what shall we do?<sup>13</sup> And he said unto them, Exact no more than that which is appointed you.<sup>14</sup> And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse **any** falsely; and be content with your wages.<sup>15</sup> And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;<sup>16</sup> John answered, saying unto **them** all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:<sup>17</sup> Whose fan **is** in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.<sup>18</sup> And many other things in his exhortation preached he unto the people.<sup>19</sup> But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,<sup>20</sup> Added yet this above all, that he shut up John in prison.<sup>21</sup> Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,<sup>22</sup> And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.<sup>23</sup> And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was **the son** of Heli,<sup>24</sup> Which was **the son** of Matthath, which was **the son** of Levi, which was **the son** of Melchi, which was **the son** of Janna, which was **the son** of Joseph,<sup>25</sup> Which was **the son** of Mattathias, which was **the son** of Amos, which was **the son** of Naum, which was **the son** of Esli, which was

**the son** of Nagge,<sup>26</sup> Which was **the son** of Maath, which was **the son** of Mattathias, which was **the son** of Semei, which was **the son** of Joseph, which was **the son** of Juda,<sup>27</sup> Which was **the son** of Joanna, which was **the son** of Rhessa, which was **the son** of Zorobabel, which was **the son** of Salathiel, which was **the son** of Neri,<sup>28</sup> Which was **the son** of Melchi, which was **the son** of Addi, which was **the son** of Cosam, which was **the son** of Elmodam, which was **the son** of Er,<sup>29</sup> Which was **the son** of Jose, which was **the son** of Eliezer, which was **the son** of Joram, which was **the son** of Matthat, which was **the son** of Levi,<sup>30</sup> Which was **the son** of Simeon, which was **the son** of Juda, which was **the son** of Joseph, which was **the son** of Jonan, which was **the son** of Eliakim,<sup>31</sup> Which was **the son** of Melea, which was **the son** of Menan, which was **the son** of Mattatha, which was **the son** of Nathan, which was **the son** of David,<sup>32</sup> Which was **the son** of Jesse, which was **the son** of Obed, which was **the son** of Booz, which was **the son** of Salmon, which was **the son** of Naasson,<sup>33</sup> Which was **the son** of Aminadab, which was **the son** of Aram, which was **the son** of Esrom, which was **the son** of Phares, which was **the son** of Juda,<sup>34</sup> Which was **the son** of Jacob, which was **the son** of Isaac, which was **the son** of Abraham, which was **the son** of Thara, which was **the son** of Nachor,<sup>35</sup> Which was **the son** of Saruch, which was **the son** of Ragau, which was **the son** of Phalec, which was **the son** of Heber, which was **the son** of Sala,<sup>36</sup> Which was **the son** of Cainan, which was **the son** of Arphaxad, which was **the son** of Sem, which was **the son** of Noe, which was **the son** of Lamech,<sup>37</sup> Which was **the son** of Mathusala, which was **the son** of Enoch, which was **the son** of Jared, which was **the son** of Maleelel, which was **the son** of Cainan,<sup>38</sup> Which was **the son** of Enos, which was **the son** of Seth, which was **the son** of Adam, which was **the son** of God.

**4** And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,<sup>2</sup> Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.<sup>3</sup> And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.<sup>4</sup> And Jesus answered him, saying, **It is written, That man shall not live by bread alone, but by every word of God.**<sup>5</sup> And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.<sup>6</sup> And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.<sup>7</sup> If thou therefore wilt worship me, all shall be thine.<sup>8</sup> And Jesus answered and said unto him, **Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**<sup>9</sup> And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:<sup>10</sup> For it is written, He shall give his angels charge over thee, to keep thee:<sup>11</sup> And in **their** hands they shall bear thee up, lest at any time thou dash thy foot against a stone.<sup>12</sup> And Jesus answering said unto him, **It is said, Thou shalt not tempt the Lord thy God.**<sup>13</sup> And when the devil had ended all the temptation, he departed from him for a season.

<sup>14</sup> ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.<sup>15</sup> And he taught in their synagogues, being glorified of all.

<sup>16</sup> ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.<sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**<sup>18</sup> **To preach the acceptable year of the Lord.**<sup>19</sup> And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.<sup>21</sup> And he began to say unto them, **This day is this scripture fulfilled in your ears.**<sup>22</sup> And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?<sup>23</sup> And he said unto them, **Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.**<sup>24</sup> And he said, Verily I say unto you, **No prophet is accepted in his own country.**<sup>25</sup> **But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;**<sup>26</sup> **But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.**<sup>27</sup> **And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.**<sup>28</sup> And all they in the synagogue, when they heard these things, were filled with wrath,<sup>29</sup> And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.<sup>30</sup> But he passing through the midst of them went his way,<sup>31</sup> And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.<sup>32</sup> And they were astonished at his doctrine: for his word was with power.

<sup>33</sup> ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,<sup>34</sup> Saying, Let **us** alone; what have we to do with thee, **thou** Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.<sup>35</sup> And Jesus rebuked him, saying,

Hesljév **sin**, ki je bil Nangájev **sin**,<sup>26</sup> ki je bil Mahatov **sin**, ki je bil Matitjájev **sin**, ki je bil Šimíjev **sin**, ki je bil Jozéhov **sin**, ki je bil Jodájev **sin**,<sup>27</sup> ki je bil Johanánov **sin**, ki je bil Rezájev **sin**, ki je bil Zerubábélov **sin**, ki je bil Šaltiélov **sin**, ki je bil Neríjev **sin**,<sup>28</sup> ki je bil Melhíjev **sin**, ki je bil Adíjev **sin**, ki je bil Kosámov **sin**, ki je bil Elmádámov **sin**, ki je bil Erov **sin**,<sup>29</sup> ki je bil Josúov **sin**, ki je bil Eliézerjev **sin**, ki je bil Jorímov **sin**, ki je bil Matátov **sin**, ki je bil Lévíjev **sin**,<sup>30</sup> ki je bil Simeonov **sin**, ki je bil Judov **sin**, ki je bil Jožefov **sin**, ki je bil Jonámov **sin**, ki je bil Eljakímov **sin**,<sup>31</sup> ki je bil Meleájev **sin**, ki je bil Menájev **sin**, ki je bil Matatájev **sin**, ki je bil Natánov **sin**, ki je bil Davidov **sin**,<sup>32</sup> ki je bil Jesejev **sin**, ki je bil Obédov **sin**, ki je bil Boazov **sin**, ki je bil Salmónov **sin**, ki je bil Nahšónov **sin**,<sup>33</sup> § ki je bil Aminadábov **sin**, ki je bil Aramov **sin**, ki je bil Hecrónov **sin**, ki je bil Perecov **sin**, ki je bil Judov **sin**,<sup>34</sup> ki je bil Jakobov **sin**, ki je bil Izakov **sin**, ki je bil Abrahamov **sin**, ki je bil Terahov **sin**, ki je bil Nahórjev **sin**,<sup>35</sup> ki je bil Serúgov **sin**, ki je bil Regujev **sin**, ki je bil Pelegov **sin**, ki je bil Eberjev **sin**, ki je bil Šeláhov **sin**,<sup>36</sup> ki je bil Kenánov **sin**, ki je bil Arpahášádov **sin**, ki je bil Semov **sin**, ki je bil Noetov **sin**, ki je bil Lamehov **sin**,<sup>37</sup> ki je bil Matuzalemov **sin**, ki je bil Henohov **sin**, ki je bil Jeredov **sin**, ki je bil Mahalálelov **sin**, ki je bil Kenánov **sin**,<sup>38</sup> ki je bil Enóšev **sin**, ki je bil Setov **sin**, ki je bil Adamov **sin**, ki je bil Božji **sin**.

**4** In Jezus se je poln Svetega Duha vrnil od Jordana in po Duhu je bil voden v divjino<sup>2</sup> in štirideset dni je bil skušan od hudiča. In v tistih dneh ni ničesar jedel, in ko so se končali, je bil potem lačen.<sup>3</sup> In hudič mu je rekel: »Če si Božji Sin, ukaži temu kamnu, da naj postane kruh.«<sup>4</sup> § In Jezus mu je odgovoril, rekoč: »Pisano je: ›Da človek ne bo živel samo od kruha, temveč od vsake Božje besede.‹«<sup>5</sup> In hudič, ki ga je vzpel gor na visoko goro, mu je v trenutku časa pokazal vsa kraljestva sveta.<sup>6</sup> In hudič mu je rekel: »Vso to oblast hočem predati tebi in njihovo slavo, kajti ta mi je izročena in dam jo komurkoli hočem.<sup>7</sup> Če me torej hočeš oboževati, bo vsa twoja.«<sup>8</sup> § Jezus pa je odgovoril in mu rekel: »Spravi se za menoj, Satan, kajti pisano je: ›Gospoda, svojega Boga, obožuj v njemu samemu služi.‹«<sup>9</sup> In odvedel ga je v Jeruzalem in ga postavil na vrh templja ter mu rekel: »Če si Božji Sin, vrzi sebe od tukaj dol,<sup>10</sup> kajti pisano je: ›Svojim angelom bo zate naročil, da te varujejo<sup>11</sup> in na **svojih** rokah te bodo prenašali, da ne bi kadarkoli s svojo nogo treščil ob kamen.‹«<sup>12</sup> Jezus pa mu odgovori in reče: »Rečeno je: ›Ne boš skušal Gospoda, svojega Boga.‹«<sup>13</sup> In ko je hudič končal vse skušnjave, je za nekaj časa odšel od njega.

<sup>14</sup> In Jezus se je v moči Duha vrnil v Galilejo in tam je šel slôves o njem naokoli po vsem področju.<sup>15</sup> In učil je v njihovih sinagogah in od vseh je bil proslavljen.

<sup>16</sup> In prišel je v Nazaret, kjer je bil vzgojen in kakor je bila njegova navada, je na šabatni dan odšel v sinagogo in vstal, da bi bral.<sup>17</sup> In izročena mu je bila knjiga preroka Izajia. In ko je odprl knjigo, je našel mesto, kjer je bilo zapisano:<sup>18</sup> »Gospodov Duh **je** nad menoj, ker me je mazilil, da oznamim evangelij revnim. Poslal me je, da ozdravim zlomljene v srcu, da oznamim jetnikom osvoboditev in slepim okrevanje vida, da izpustim na prostost te, ki so ranjeni,<sup>19</sup> da oznamim sprejemljivo leto Gospodovo.«<sup>20</sup> In zaprl je knjigo in **jo** dal nazaj služitelju ter se usedel. In oči vseh, ki so bili v sinagogi, so bile uprte vanj.<sup>21</sup> In pričel jim je govoriti: »Ta dan se je to pismo izpolnilo v vaših ušesih.«<sup>22</sup> In vsi so očitno pričevali zanj ter se čudili ob milostnih besedah, ki so izvirale iz njegovih ust. In rekli so: »Ali ni to Jožefov **sin?**«<sup>23</sup> Rekel jim je: »Zagotovo mi boste povedali ta pregovor: ›Zdravnik, ozdravi sebe.‹ Karkoli smo slišali, da je bilo storjeno v Kafarnáumu, prav tako stôri tukaj, v svoji deželi.«<sup>24</sup> In rekel je: »Resnično, povem vam: ›Noben prerok ni sprejet v svoji lastni deželi.‹«<sup>25</sup> Toda povem vam po resnici, mnogo vdov je bilo v Izraelu v Elijevh dneh, ko je bilo nebo zaprto tri leta in šest mesecov, ko je bila velika lakota po vsej celotni deželi,<sup>26</sup> toda k nobeni izmed njih ni bil poslan Elija, razen v Sarepto, **mesto** na Sidónskem, k ženski, **ki je bila** vdova.<sup>27</sup> In v času preroka Elizeja je bilo v Izraelu mnogo gobavcev. In nobeden izmed njih ni bil očiščen, razen Sirca Naamána.<sup>28</sup> In ko so vsi ti v sinagogi slišali te besede, so bili izpolnjeni z besom<sup>29</sup> in vstali so, ter ga pahnili iz mesta in ga odvedli na skalno strmino hrib, na katerem je bilo zgrajeno njihovo mesto, da bi ga lahko z glavo naprej vrgli dol.<sup>30</sup> Toda šel je skozi njihovo sredo in odšel svojo pot<sup>31</sup> in prišel dol v Kafarnáum, mesto v Galileji ter jih na šabatne dneve učil.<sup>32</sup> In nad njegovim naukom so bili osupli, kajti njegova beseda je bila z oblastjo.

<sup>33</sup> In v sinagogi je bil človek, ki je imel duha nečistega hudiča in z močnim glasom je zakričal,<sup>34</sup> rekoč: »Pusti **nas** pri miru, kaj imamo s teboj, **ti** Jezus Nazarečan? Si prišel, da nas uničiš? Poznam te kdo si; Sveti od Boga.«<sup>35</sup> Jezus pa ga je oštrel, rekoč: »Umolknini pridi

ven iz njega.« In ko ga je hudič vrgel na sredo, je prišel iz njega in ga ni poškodoval. <sup>36</sup>In vsi so bili osupli in med seboj so govorili, rekoč: »Kakšna beseda je to! Kajti z oblastjo in močjo ukazuje nečistim duhovom in ti pridejo ven.« <sup>37</sup>In njegov slôves je šel naokoli in vsak kraj te dežele.

<sup>38</sup>In vstal je iz sinagoge ter vstopil v Simonovo hišo. Simonova tašča pa je bila prevzeta z veliko vročico in oni so ga zaradi nje rotili. <sup>39</sup>In stopil nad njo in oštrel vročico in ta jo je zapustila in takoj je vstala ter jim služila.

<sup>40</sup>Torej ko je sonce zahajalo, so vsi, ki so imeli kogarkoli bolnega z raznimi boleznimi, te pripeljali k njemu in na vsakogar izmed njih je položil svoji roki ter jih ozdravil. <sup>41</sup>In tudi hudiči so izhajali iz mnogih, kričali in govorili: »Ti si Kristus, Božji Sin.« In ko *jih* je ukoril, jim ni dovolil govoriti, kajti vedeli so, da je bil on Kristus. <sup>42</sup>In ko je bil dan, se je odpravil in odšel na zapuščen kraj in množica ga je iskala in prišla k njemu in ga zadržala, da ne bi odšel od njih. <sup>43</sup>Rekel jim je: »Tudi drugim mestom moram oznaniti Božje kraljestvo, kajti zato sem poslan.« <sup>44</sup>In oznanjal je po galilejskih sinagogah.

**5** In pripetilo se je, medtem ko je množica pritisala nanj, da sliši Božjo besedo, *[da]* je stal ob Genezareškem jezeru <sup>2</sup> in zagledal dve ladji pripravljeni pri jezeru, toda ribiči so odšli iz njiju ter izpirali svoje mreže. <sup>3</sup>In vstopil je v eno izmed ladij, ki je bila Simonova in ga prosil, da bi odrinil malce proč od kopnega. In usedel se je ter iz ladje učil množico. <sup>4</sup>§ Torej, ko je prenehal govoriti, je rekel Simonu: »Kreni na globoko in spusti dol svoje mreže za vleko.« <sup>5</sup>Simon pa mu odgovori in reče: »Učitelj, celo noč smo garali, pa nismo nič ujeli. Vendar bom na twojo besedo to mrežo spustil dol.« <sup>6</sup>In ko so to storili, so zajeli veliko množino rib in njihova mreža se je pretrgala. <sup>7</sup>In dalni so znamenje svojim družabnikom, ki so bili na drugi ladji, da naj pridejo ter jim pomagajo. In prišli so ter napolnili obe ladji, tako da sta se začeli potapljati. <sup>8</sup>Ko je Simon Peter *to* videl, je pri Jezusovih kolenih padel dol, rekoč: »Odidi od mene, o Gospod, kajti grešen človek sem.« <sup>9</sup>Kajti nad ulovom rib, ki so jih zajeli, je bil osupel on in vsi ti, ki so bili z njim, <sup>10</sup>in tako *sta bila* tudi Jakob in Janez, Zebedejeva sinova, ki sta bila Simonova družabnika. In Jezus je Simonu rekel: »Ne boj se, odsljev boj lovil ljudi.« <sup>11</sup>In ko so svoji ladji pripeljali do kopnega, so vse zapustili in mu sledili.

<sup>12</sup>In pripetilo se je, ko je bil v nekem mestu, *[da]* zagleda človeka polnega gobavosti. Ko je *[le-ta]* zagledal Jezusa, je padel na svoj obraz ter ga rotil, rekoč: »Gospod, če hočeš, me lahko očistiš.« <sup>13</sup>In iztegnil je svojo roko ter se ga dotaknil, rekoč: »Hočem, bodi čist.« In gobavost je takoj odšla od njega. <sup>14</sup>In naročil mu je, da ne pove nobenemu človeku: »Temveč pojdi in se pokazi duhovniku ter daruj za svoje očiščenje glede na Mojzesovo zapoved, njim v pričevanje.« <sup>15</sup>Toda beseda o njem je toliko bolj na veliko šla naokoli in velike množice so priše skupaj, da poslušajo in da bi bile po njem ozdravljene svojih slabotnosti.

<sup>16</sup>On pa se je umaknil v divjino in molil. <sup>17</sup>In pripetilo se je na določeni dan, medtem ko je učil, da so bili tam, sedeči poleg, farizeji in učeni možje postave, ki so prišli iz vsakega mesta Galileje. Judeje in Jeruzalema. In Gospodova moč je bila *prisotna*, da jih ozdravi.

<sup>18</sup>In glej, možje so prinesli na postelji človeka, ki je bil prevzet s paralizo in iskali so *načine*, da ga prinesejo noter in da ga položijo predenj. <sup>19</sup>Ko pa zaradi množice niso mogli najti po kateri *poti* bi ga lahko prinesli noter, so odšli na hišno streho in ga z *njegovim* ležiščem vred spustili navzdol skozi strešno kritino v sredo pred Jezusa. <sup>20</sup>In ko je videl njihovo vero, mu je rekel: »Človek, tvoji grehi so ti odpuščeni.« <sup>21</sup>In pisarji in farizeji so začeli premisljevati, rekoč: »Kdo je ta, ki govori bogokletja? Kdo lahko odpušča grehe razen samo Bog?« <sup>22</sup>Toda, ko je Jezus zaznal njihove misli, jim je odgovoril in rekel: »Kaj razmišljate v svojih srcih? <sup>23</sup>Ali je lažje reči: ›Tvoji grehi naj ti bodo odpuščeni.‹ ali reči: ›Dvigni se in hodi!‹ <sup>24</sup>Toda da boste lahko vedeli, da ima Sin človekov na zemlji oblast odpuščati grehe,« (je rekel bolnemu zaradi paralize) »jaz ti pravim: Vstani in vzemi svoje ležišče in pojdi v svojo hišo.« <sup>25</sup>In ta je pred njimi takoj vstopil ter pobral to, na čemer je ležal in odšel k svoji lastni hiši, proslavlajoč Boga. <sup>26</sup>In vsi so bili osupli in slavili Boga in izpolnjeni so bili s strahom, rekoč: »Danes smo videli cudne stvari.«

<sup>27</sup>Po teh stvareh pa je odšel dalje in zagledal davkarja, imenovanega Levi, ki je sedel pri kraju plačevanja dakov in mu rekel: »Sledi mi.« <sup>28</sup>In ta je pustil vse, vstopil ter mu sledil. <sup>29</sup>In Levi mu je v svoji lastni hiši pripravil veliko praznovanje; in bila je velika skupina davkarjev in drugih, ki so se z njimi usedli. <sup>30</sup>Toda njihovi pisarji in farizeji so godrnjali zoper njegove učence, rekoč: »Zakaj jeste in pijete z davkarji in grešniki?« <sup>31</sup>In Jezus jim odgovoril ter reče: »Tisti, ki so zdravi, ne potrebujejo zdravnika, temveč tisti, ki so bolni. <sup>32</sup>Nisem prišel klicat pravičnih, temveč grešnike h kesanju.«

<sup>33</sup>In rekli so mu: »Zakaj se Janezovi učenci pogosto postijo in opravljajo molitve in enako *učenci* farizejev, tvoji pa jedo in pijejo?«

<sup>34</sup>Rekel jim je: »Ali lahko primorate otroke svatovske sobe, da se

**Hold thy peace, and come out of him.** And when the devil had thrown him in the midst, he came out of him, and hurt him not. <sup>36</sup>And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. <sup>37</sup>And the fame of him went out into every place of the country round about.

<sup>38</sup>¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. <sup>39</sup>And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

<sup>40</sup>¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. <sup>41</sup>And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ. <sup>42</sup>And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. <sup>43</sup>And he said unto them, **I must preach the kingdom of God to other cities also: for therefore am I sent.** <sup>44</sup>And he preached in the synagogues of Galilee.

**5** And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, <sup>2</sup> And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. <sup>3</sup> And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. <sup>4</sup>Now when he had left speaking, he said unto Simon, **Launch out into the deep, and let down your nets for a draught.**

<sup>5</sup> And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. <sup>6</sup> And when they had this done, they inclosed a great multitude of fishes: and their net brake. <sup>7</sup> And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. <sup>8</sup> When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. <sup>9</sup> For he was astonished, and all that were with him, at the draught of the fishes which they had taken: <sup>10</sup> And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, **Fear not; from henceforth thou shalt catch men.** <sup>11</sup> And when they had brought their ships to land, they forsook all, and followed him.

<sup>12</sup>¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. <sup>13</sup> And he put forth *his* hand, and touched him, saying, **I will: be thou clean.** And immediately the leprosy departed from him. <sup>14</sup> And he charged him to tell no man: **but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.** <sup>15</sup> But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

<sup>16</sup>¶ And he withdrew himself into the wilderness, and prayed. <sup>17</sup> And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

<sup>18</sup>¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. <sup>19</sup> And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus. <sup>20</sup> And when he saw their faith, he said unto him, **Man, thy sins are forgiven thee.** <sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? <sup>22</sup> But when Jesus perceived their thoughts, he answering said unto them, **What reason ye in your hearts? <sup>23</sup> Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?** <sup>24</sup> But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) **I say unto thee, Arise, and take up thy couch, and go into thine house.** <sup>25</sup> And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. <sup>26</sup> And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

<sup>27</sup>¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, **Follow me.** <sup>28</sup> And he left all, rose up, and followed him. <sup>29</sup> And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. <sup>30</sup> But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? <sup>31</sup> And Jesus answering said unto them, **They that are whole need not a physician; but they that are sick.** <sup>32</sup> **I came not to call the righteous, but sinners to repentance.**

<sup>33</sup>¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? <sup>34</sup> And he said unto them, **Can ye make the children of the bridechamber**

fast, while the bridegroom is with them? <sup>35</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

<sup>36</sup> ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. <sup>37</sup> And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup> But new wine must be put into new bottles; and both are preserved. <sup>39</sup> No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

**6** And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. <sup>2</sup> And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? <sup>3</sup> And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; <sup>4</sup> How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? <sup>5</sup> And he said unto them, That the Son of man is Lord also of the sabbath. <sup>6</sup> And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. <sup>7</sup> And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. <sup>8</sup> But he knew their thoughts, and said to the man which had the withered hand, **Rise up, and stand forth in the midst.** And he arose and stood forth. <sup>9</sup> Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? <sup>10</sup> And looking round about upon them all, he said unto the man, **Stretch forth thy hand.** And he did so: and his hand was restored whole as the other. <sup>11</sup> And they were filled with madness; and communed one with another what they might do to Jesus. <sup>12</sup> And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

<sup>13</sup> ¶ And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles; <sup>14</sup> Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup> Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, <sup>16</sup> And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

<sup>17</sup> ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; <sup>18</sup> And they that were vexed with unclean spirits: and they were healed. <sup>19</sup> And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

<sup>20</sup> ¶ And he lifted up his eyes on his disciples, and said, **Blessed be ye poor: for yours is the kingdom of God.** <sup>21</sup> **Blessed are ye that hunger now: for ye shall be filled.** **Blessed are ye that weep now: for ye shall laugh.** <sup>22</sup> **Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.** <sup>23</sup> Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. <sup>24</sup> But woe unto you that are rich! for ye have received your consolation. <sup>25</sup> Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. <sup>26</sup> Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

<sup>27</sup> ¶ But I say unto you which hear, Love your enemies, do good to them which hate you, <sup>28</sup> Bless them that curse you, and pray for them which despitefully use you. <sup>29</sup> And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbide not *to take thy coat also.* <sup>30</sup> Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. <sup>31</sup> And as ye would that men should do to you, do ye also to them likewise. <sup>32</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them. <sup>33</sup> And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. <sup>34</sup> And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. <sup>35</sup> But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to the evil.* <sup>36</sup> Be ye therefore merciful, as your Father also is merciful. <sup>37</sup> Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: <sup>38</sup> Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. <sup>39</sup> And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? <sup>40</sup> The disciple is not above his master: but every one that is perfect shall be as his master. <sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup> Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine

postijo, medtem ko je z njimi ženin? <sup>35</sup> Toda prišli bodo dnevi, ko bo ženin odvzet od njih in tedaj, v tistih dneh, se bodo postili.«

<sup>36</sup> In povedal jim je tudi prisopobo: »Nihče ne polaga koščka iz nove obleke na staro; če drugače, potem nov dela raztrganino in tudi košček, ki je bil *odvzet* iz nove, se ne ujema s staro. <sup>37</sup> In novega vina nihče ne vliva v stare mehove, sicer bo novo vino mehove razgnalo in bo izlito in mehovi bodo propadli. <sup>38</sup> § Toda novo vino mora biti vlito v nove mehove in oboje je ohranjeno. <sup>39</sup> Prav tako nihče, ki je pil staro *vino*, noče nemudoma novega, kajti pravi: »Staro je boljše.«

**6** In pripetilo se je na drugi šabat za prvim, da je sel skozi žitna polja in njegovi učenci so smukali žitno klasje, *ga* méli v *svojih* rokah in jedli. <sup>2</sup> Nekateri izmed farizeev so jim rekli: »Zakaj delate to, kar ni zakonito delati na šabatne dneve?« <sup>3</sup> Jezus jim odgovori in reče: »Mar niste brali tega, kar je storil David, ko je bil lačen on sam in ti, ki so bili z njim; <sup>4</sup> kako je odšel v Božjo hišo in vzel in jedel hlebe navzočnosti in jih dal tudi tistim, ki so bili z njim; kar ni zakonito jesti [*nikomur*], razen samo duhovnikom?« <sup>5</sup> Rekel jim je: »Sin človekov je tudi Gospodar šabata.« <sup>6</sup> In prav tako se je na še en šabat pripetilo, da je vstopil v sinagogu ter učil, in tam je bil človek, cigar desna roka je bila izsušena. <sup>7</sup> In pisarji in farizeji so ga opazovali ali bo ozdravljal na šabatni dan, da bi zoper njega lahko našli obtožbo. <sup>8</sup> Toda poznal je njihove misli in rekel možu, ki je imel izsušeno roko: »Vstani in stopni na sredo.« In ta je vstal ter stopil naprej. <sup>9</sup> Potem jim je Jezus rekel: »Eno stvar vas bom vprašal: Ali je na šabatne dneve zakonito delati dobro ali delati zlo? Rešiti življenje ali *ga* uničiti?« <sup>10</sup> § In ko je pogledal naokoli po vseh, je rekel možu: »Iztegni svojo roko.« In ta je storil tako in njegova roka je bila v celoti ozdravljenata, tako kakor druga. <sup>11</sup> In bili so izpolnjeni z besom in drug z drugim so se posvetovali, kaj bi lahko storili Jezusu. <sup>12</sup> In pripetilo se je v tistih dneh, da je odšel ven na goro, da moli in je vso noč vztrajal v molitvi k Bogu.

<sup>13</sup> In ko je bil dan, je *k sebi* poklical svoje učence in izmed njih jih je izbral dvanajst, katere je imenoval tudi apostole: <sup>14</sup> Simona (ki ga je imenoval tudi Peter) in njegovega brata Andreja, Jakoba in Janeza, Filipa in Bartolomeja, <sup>15</sup> Mateja in Tomaža, Jakoba, Alfejevega *sina* in Simona, imenovanega Gorečnik, <sup>16</sup> in Juda, Jakobovega *brata* in Juda Iškarijota, ki je bil tudi izdajalec.

<sup>17</sup> In z njimi je prišel dol ter stal na ravnem in skupina njegovih učencev ter velika množica ljudi iz vse Judeje in Jeruzalem in pokrajini Tira in Sidóna, ki so prišli, da ga poslušajo in da bi bili ozdravljeni svojih bolezni, <sup>18</sup> in tisti, ki so bili nadlegovani z nečistimi duhovi in bili so ozdravljeni. <sup>19</sup> In celotna množica si je prizadevala, da bi se ga dotaknila, kajti iz njega je izhajala moč in *jih* vse ozdravljal.

<sup>20</sup> In povzdignil je svoje oči na svoje učence ter rekel: »Blagoslovjeni *bodite vi* ubogi, kajti vaše je Božje kraljestvo. <sup>21</sup> Blagoslovjeni *ste vi*, ki ste sedaj lačni, kajti nasičeni boste. Blagoslovjeni *ste vi*, ki sedaj jokate, kajti smejni se boste. <sup>22</sup> Blagoslovjeni ste, ko vas bodo ljudje sovražili in ko vas bodo oddvojili *od svoje družbe* in *vas* bodo grajali in zaradi Sina človekovega vaše ime zavrgli kot hudobno. <sup>23</sup> Veselite se na tisti dan in poskakujte od radostni, kajti, glejte, vaša nagrada in nebesih *je* velika, kajti na podoben način so njihovi očetje delali prerokom. <sup>24</sup> Toda gorje vam, ki ste bogati! Kajti prejeli ste svojo tolažbo. <sup>25</sup> Gorje vam, ki ste siti! Kajti lačni boste. Gorje vam, ki se sedaj smejetate! Kajti žalovali boste in jokali. <sup>26</sup> Gorje vam, ko bodo vsi ljudje o vas lepo govorili! Kajti tako so njihovi očetje delali lažnim prerokom.

<sup>27</sup> Toda jaz pravim vam, ki slišite: »Ljubite svoje sovražnike, delajte dobro tem, ki vas sovražijo, <sup>28</sup> blagoslajte te, ki vas preklinjajo in molite za tiste, ki vas kruto izkorisčajo. <sup>29</sup> In tistem, ki te udarja na *eno* lice, ponudi še drugo; in tistem, ki odvzema twoje ogrinjalo, ne prepovej *vzeti* tudi *svojega* plašča. <sup>30</sup> Vsakemu človeku daj, kar prosi od tebe in od tistega, ki jemlje twoje dobrine, ne prosi ponovno *zanje*. <sup>31</sup> In kakor želite, da bi ljudje storili vam, prav tako tudi vi storite njim. <sup>32</sup> Kajti če ljubite te, ki ljubijo vas, kakšno hvalo imate? Kajti tudi grešniki ljubijo tiste, ki ljubijo njih. <sup>33</sup> In če delate dobro tem, ki delajo dobro vam, kakšno hvalo imate? Kajti tudi grešniki celo enako delajo. <sup>34</sup> In če posojate *tistim*, od katerih upate, da prejmete, kakšno hvalo imate? Kajti tudi grešniki posojajo grešnikom, da prejmejo toliko nazaj. <sup>35</sup> Toda ljubite svoje sovražnike in delajte dobro in posojajte ter se ničesar ne nadejajte v vrnitez in vaša nagrada bo velika in boste otroci Najvišjega, kajti on je prijazen do nehvaležnih in *do* hudobnih. <sup>36</sup> Bodite torej usmiljeni, kakor je tudi vaš Oče usmiljen. <sup>37</sup> Ne sodite in ne boste sojeni, ne obsojajte in ne boste obsojeni, odpuščajte in vam bo odpuščeno, <sup>38</sup> dajajte in to vam bo dano; dobro mero, potlačeno in skupaj zbrano in čez rob polno vam bodo ljudje dali v vaše naročje. Kajti z enako mero, s katero vi merite, bo tudi vam ponovno odmerjeno. <sup>39</sup> In spregovoril jim je prisopobo: »Mar lahko slepi vodi slepega? Ali ne bosta oba padla v jarek? <sup>40</sup> Ucenec ni nad svojim učiteljem, toda vsak, kdor je popoln, bo kakor njegov učitelj. <sup>41</sup> In zakaj gleda drobec, ki je v očesu svojega brata, toda ne zaznavaš bruna, ki je v tvojem lastnem očesu? <sup>42</sup> Ali kako lahko rečeš svojemu bratu: »Brat, dovoli mi izvleči

drobec, ki je v tvojem očesu, ko sam ne zapaziš bruna, ki je v tvojem lastnem očesu? Ti hinavec, vrzi ven najprej bruno iz svojega lastnega očesa in tedaj boš jasno videl izvleči drobec, ki je v očesu tvojega brata.<sup>43</sup> Kajti dobro drevo ne prinaša slabega sadu, niti slabo drevo ne prinaša dobrega sadu.<sup>44</sup> Kajti vsako drevo je razpoznamo po svojem lastnem sadu. Kajti ljudje fig ne nabirajo s trnja niti z robidovega grma ne nabirajo grozdja.<sup>45</sup> Dober človek iz dobrega zaklada svojega srca prinaša to, kar je dobro, hudobnež pa iz zlega zaklada svojega srca prinaša to, kar je zlo, kajti iz obilja srca njegova usta govoré.

<sup>46</sup> In zakaj me kličete: »Gospod, Gospod,« pa ne delate stvari, ki jih gorovim?<sup>47</sup> Kdorkoli pride k meni in posluša moje besede ter jih izpolnjuje, vam bom pokazal komu je podoben.<sup>48</sup> § Podoben je človeku, ki je gradil hišo in globoko kopál ter položil temelj na skalo. In ko je nastala poplava, je na to hišo silovito udaril vodni tok in je ni mogel omajati, kajti utemeljena je bila na skali.<sup>49</sup> Toda kdor posluša, pa ne dela, je podoben človeku, ki je na zemlji zgradil hišo brez temelja, proti kateri je silovito udaril vodni tok in ta je takoj padla in ruševina te hiše je bila velika.«

**7** Ko je torej končal vse svoje govore pred občinstvom ljudi, je vstopil v Kafarnaum.<sup>2</sup> Neki služabnik stotnika, ki mu je bil dragocen, je bil bolan in pripravljen na smrt.<sup>3</sup> Ko je slišal o Jezusu, je k njemu poslal judovske starešine in ga rotil, da bi prišel in ozdravil njegovega služabnika.<sup>4</sup> Ko so prišli k Jezusu, so ga takoj iskreno rotili, rekoč: »Vreden je bil, da bi to storil zanj,<sup>5</sup> kajti rad ima naš narod in sinagogu nam je zgradil.«<sup>6</sup> Potem je Jezus odšel z njimi. In ko je bil torej nedaleč od hiše, je stotnik k njemu poslal prijatelje, rekoč mu: »Gospod, ne delaj si sitnosti, kajti nisem vreden, da bi stopil pod mojo streho,<sup>7</sup> zato se tudi nisem imel za vrednega, da bi prišel k tebi, toda reci besedo in moj služabnik bo ozdravljen.<sup>8</sup> Kajti tudi sam sem človek, postavljen pod oblast. Pod seboj imam vojake in nekomu rečem: »Pojdi, in gre, in drugemu: Pridi in pride, in svojemu služabniku: »Naredi to, in to stori.«<sup>9</sup> Ko je Jezus slišal te besede, se je začudil nad njim in se obrnil ter rekel množici, ki mu je sledila: »Povem vam: »Nisem našel takov velike vere, niti v Izraelu ne.«<sup>10</sup> § In tisti, ki so bili poslani, so se vrnili k hiši in našli služabnika, ki je bil bolan, zdравega.

<sup>11</sup> § Pripetilo se je dan kasneje, da je odšel v mesto, imenovano Nain in z njim so odšli mnogi izmed njegovih učencev ter veliko ljudi.<sup>12</sup> Ko je torej prišel blizu k mestnim velikim vratom, glej, je bil ven odnešen mrtev človek, edini sin njegove matere in ta je bila vdova; in z nju je bilo veliko ljudi iz mesta.<sup>13</sup> Ko jo je Gospod zagledal, je imel sočutje do nje in ji je rekel: »Ne jokaj.«<sup>14</sup> Prišel je in se dotaknil mrtvaškega odra, in tisti, ki so ga nosili, so mirno stali. In rekel je: »Mladenič, rečem ti: »Vstani.«<sup>15</sup> In ta, ki je bil mrtev, se je usedel in pričel govoriti. In izročil ga je njegovi materi.<sup>16</sup> Strah je prišel na vse in slavili so Boga, rekoč, da je med nami vstal velik prerok in da je Bog obiskal svoje ljudi.<sup>17</sup> In ta govorica o njem je šla naprej po vsej celotni Judeji in naokoli po vsem celotnem področju.<sup>18</sup> In Janezovi učenci so mu povedali o vseh teh stvareh.

<sup>19</sup> § In Janez je k sebi poklical dva izmed svojih učencev in ju poslal k Jezusu, rekoč: »Ali si ti tisti, ki naj bi prišel? Ali [naj] pričakujemo drugega?«<sup>20</sup> Ko sta moža prišla k njemu, sta rekla: »Janez Krstnik najuje poslal k tebi, rekoč: »Ali si ti tisti, ki naj bi prišel? Ali [naj] pričakujemo drugega?«<sup>21</sup> In v tej isti uri je mnoge ozdravil njihovih slabotnosti in nadlog ter od zlih duhov, in mnogim, ki so bili slepi, je dal vid.<sup>22</sup> Potem jima Jezus odgovoril in reče: »Pojdita svojo pot in povejta Janezu kakšne stvari sta videla in slišala: kako slepi vidijo, hromi hodijo, gobavi so očiščeni, gluhi slišijo, mrtvi so obujeni, revnim je oznanjen evangelij.<sup>23</sup> In blagoslovjen je, kdorkoli se ne bo spotaknil ob mene.«

<sup>24</sup> In ko sta Janezova poslanca odšla, je množici pričel govoriti glede Janeza: »Kaj ste odšli ven in divjino, da vidite? Trst, ki se majuje v vetrom?<sup>25</sup> Toda kaj ste odšli ven, da vidite? Človeka, oblečenega v mehka oblačila? Glejte, tisti, ki so krasno oblečeni in žive prefinjeno, so v kraljevih dvorih.<sup>26</sup> Toda kaj ste odšli ven, da vidite? Preroka? Da, povem vam in veliko več kakor preroka.<sup>27</sup> To je on, o katerem je pisano: »Glej, svojega poslanca pošljem pred tvoj obraz, ki bo pripravil twojo pot pred teboj.«<sup>28</sup> Kajti povem vam: »Med temi, ki so rojeni iz žensk, ni večjega preroka kakor Janez Krstnik, toda kdor je v Božjem kraljestvu najmanjši, je večji od njega.«<sup>29</sup> In vsi ljudje, ki so ga slišali in davkarji, so resničnost Boga opravičili s tem, da so se krstili z Janezovim krstom.<sup>30</sup> Toda farizeji in izvedenci v postavi so zavrnili nasvet Boga, sami zoper sebe, tako da se mu niso dali krstiti.

<sup>31</sup> § In Gospod je rekel: »S kom naj torej primerjam ljudi tega rodu? In čemú so podobni?<sup>32</sup> Podobni so otrokom, sedečim na trgu, ki kličejo drug drugemu ter govorijo: »Piskali smo vam, pa niste plesali; objokovali smo vam, pa niste jokali.«<sup>33</sup> Kajti Janez Krstnik je prišel [in] niti ni jedel kruha niti ni pil vina; vi pa pravite: »Hudiča ima.«<sup>34</sup> Sin človekov je prišel in je ter pije; vi pa pravite: »Glejte, požrešen človek in vinski bratec, priatelj davkarjev in grešnikov!«<sup>35</sup> Toda modrost je opravičena po vseh svojih otrocih.«

own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.<sup>43</sup> For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.<sup>44</sup> For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.<sup>45</sup> A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

<sup>46</sup> ¶ And why call ye me, Lord, Lord, and do not the things which I say?<sup>47</sup> Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:<sup>48</sup> He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.<sup>49</sup> But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

**7** Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.<sup>2</sup> And a certain centurion's servant, who was dear unto him, was sick, and ready to die.<sup>3</sup> And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.<sup>4</sup> And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:<sup>5</sup> For he loveth our nation, and he hath built us a synagogue.<sup>6</sup> Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:<sup>7</sup> Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.<sup>8</sup> For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.<sup>9</sup> When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.<sup>10</sup> And they that were sent, returning to the house, found the servant whole that had been sick.

<sup>11</sup> ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.<sup>12</sup> Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.<sup>13</sup> And when the Lord saw her, he had compassion on her, and said unto her, Weep not.<sup>14</sup> And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.<sup>15</sup> And he that was dead sat up, and began to speak. And he delivered him to his mother.<sup>16</sup> And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.<sup>17</sup> And this rumour of him went forth throughout all Judæa, and throughout all the region round about.<sup>18</sup> And the disciples of John shewed him of all these things.

<sup>19</sup> ¶ And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?<sup>20</sup> When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?<sup>21</sup> And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.<sup>22</sup> Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.<sup>23</sup> And blessed is he, whosoever shall not be offended in me.

<sup>24</sup> ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?<sup>25</sup> But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.<sup>26</sup> But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.<sup>27</sup> This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.<sup>28</sup> For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.<sup>29</sup> And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.<sup>30</sup> But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

<sup>31</sup> ¶ And the Lord said, Wherunto then shall I liken the men of this generation? and to what are they like?<sup>32</sup> They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.<sup>33</sup> For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.<sup>34</sup> The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!<sup>35</sup> But wisdom is justified of all her children.

<sup>36</sup> ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. <sup>37</sup> And, behold, a woman in the city, which was a sinner, when she knew that **Jesus** sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup> And stood at his feet behind **him** weeping, and began to wash his feet with tears, and did wipe **them** with the hairs of her head, and kissed his feet, and anointed **them** with the ointment. <sup>39</sup> Now when the Pharisee which had bidden him saw **it**, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman **this is** that toucheth him: for she is a sinner. <sup>40</sup> And Jesus answering said unto him, **Simon, I have somewhat to say unto thee.** And he saith, Master, say on. <sup>41</sup> There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. <sup>42</sup> And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? <sup>43</sup> Simon answered and said, I suppose that **he**, to whom he forgave most. And he said unto him, **Thou hast rightly judged.** <sup>44</sup> And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped **them** with the hairs of her head. <sup>45</sup> Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. <sup>46</sup> My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. <sup>47</sup> Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, **the same** loveth little. <sup>48</sup> And he said unto her, **Thy sins are forgiven.** <sup>49</sup> And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? <sup>50</sup> And he said to the woman, **Thy faith hath saved thee; go in peace.**

**8** And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve **were** with him, <sup>2</sup> And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, <sup>3</sup> And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

<sup>4</sup> ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable: <sup>5</sup> A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. <sup>6</sup> And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. <sup>7</sup> And some fell among thorns; and the thorns sprang up with it, and choked it. <sup>8</sup> And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, **He that hath ears to hear, let him hear.** <sup>9</sup> And his disciples asked him, saying, What might this parable be? <sup>10</sup> And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. <sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. <sup>13</sup> They on the rock **are they**, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. <sup>14</sup> And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of **this** life, and bring no fruit to perfection. <sup>15</sup> But that on the good ground are they, which in an honest and good heart, having heard the word, keep **it**, and bring forth fruit with patience.

<sup>16</sup> ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth **it** under a bed; but setteth **it** on a candlestick, that they which enter in may see the light. <sup>17</sup> For nothing is secret, that shall not be made manifest; neither **any thing** hid, that shall not be known and come abroad. <sup>18</sup> Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

<sup>19</sup> ¶ Then came to him **his** mother and his brethren, and could not come at him for the press. <sup>20</sup> And it was told him **by certain** which said, Thy mother and thy brethren stand without, desiring to see thee. <sup>21</sup> And he answered and said unto them, **My mother and my brethren are these which hear the word of God, and do it.**

<sup>22</sup> ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, **Let us go over unto the other side of the lake.** And they launched forth. <sup>23</sup> But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled **with water**, and were in jeopardy. <sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. <sup>25</sup> And he said unto them, **Where is your faith?** And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

<sup>26</sup> ¶ And they arrived at the country of the Gadarenes, which is over against Galilee. <sup>27</sup> And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in **any** house, but in the tombs. <sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, **thou** Son of God most high? I beseech thee, torment me not. <sup>29</sup> (For he

<sup>36</sup> Eden izmed farizejev pa ga je prosil, da bi lahko jedel z njim. In odšel je v farizejevo hišo ter se usedel k obedu. <sup>37</sup> In glej, ko je ženska, ki je bila v mestu grešnica, spoznala, da je **Jesus** sedel v farizejevi hiši pri obedu, je prinesla alabastrno škatlo mazila <sup>38</sup> ter jokajoč odzadaj pristopila k njegovim stopalom in njegova stopala pričela umivati s solzami in **jih** brisati z lasmi svoje glave in poljubljala je njegova stopala ter **jih** mazilila z mazilom. <sup>39</sup> Ko je torej **to** videl farizej, ki ga je povabil, si je rekel sam pri sebi, rekoč: »Če bi bil ta človek prerok, bi vedel kdo in kakšne vrste **je ta** ženska, ki se ga dotika, kajti grešnica je.« <sup>40</sup> In Jezus mu odgovor ter reče: »Simon, nekaj ti imam povedati.« On pa reče: »Učitelj, povej.« <sup>41</sup> Bil je neki upnik, ki je imel dva dolžnika. Eden mu je bil dolžan petsto denarjev, drugi pa petdeset. <sup>42</sup> In ko nista imela nič, s čimer bi plačala, jima je obema odkrito odpustil. Povej mi torej, kateri izmed njiju ga bo bolj ljubil?« <sup>43</sup> Simon je odgovoril in rekel: »Domnevam, da **tisti**, kateremu je več odpustil.« On pa mu je rekel: »Pravilno si presodil.« <sup>44</sup> In obrnil se je k ženski ter rekel Simonu: »Vidiš to žensko? V tvojo hišo sem vstopil, pa mi nisi dal vode za moja stopala, toda ona je moja stopala umila s solzami in **jih** obrisala z lasmi svoje glave. <sup>45</sup> Nisi mi dal poljuba, toda odkar sem vstopil, ta ženska ni prenehala poljubljati mojih stopal. <sup>46</sup> Moje glave nisi mazilil z oljem, toda ta ženska je moja stopala mazilila z mazilom. <sup>47</sup> Zato ti pravim: »Njeni grehi, ki jih je mnogo, so odpuščeni, kajti veliko je ljubila, toda komur je malo oproščeno, **ta** malo ljubi.« <sup>48</sup> Njej pa je rekel: »Tvoji grehi so odpuščeni.« <sup>49</sup> In tisti, ki so pri obedu sedeli z njim, so v sebi začeli govoriti: »Kdo je ta, da tudi grehe odpušča?« <sup>50</sup> In ženski je rekel: »Tvoja vera te je rešila, pojdi v miru.«

**8** In prijetilo se je potem, da je šel skozi vsako mesto in vas in oznanjal ter prikazoval veselje novice Božjega kraljestva in z njim **so bili** dvanajsteri <sup>2</sup> in neke ženske, ki so bile ozdravljeni od zlih duhov in slabotnosti: Marija, imenovana Magdalena, iz katere je odšlo sedem hudičev <sup>3</sup> § in Joana, žena Herodovega oskrbnika Husa ter Suzana in mnoge druge, ki so mu služile iz svojega imetja.

<sup>4</sup> In ko je bilo skupaj zbranih veliko ljudi in so prišli k njemu iz vsakega mesta, je spregovoril s prispopodo: <sup>5</sup> »Sejalec je odšel ven sejet svoje seme in ko je sejal, je nekaj padlo poleg poti in to je bilo pomendrano in pozobala ga je perjad neba.« <sup>6</sup> In nekaj je padlo na skalo in takoj, ko je pognalo, je ovenelo, ker mu je primanjkovalo vlage. <sup>7</sup> In nekaj je padlo med trnje in trnje je pognalo z njim ter ga zadušilo. <sup>8</sup> Drugo pa je padlo na dobro zemljo in pognalo ter obrodilo stoteren sad. « In ko je povedal te besede, je zaklical: »Kdor ima ušesa, da slišijo, naj posluša.« <sup>9</sup> Njegovi učenci pa so ga vprašali, rekoč: »Kaj bi bila ta prispopoda?« <sup>10</sup> In rekel je: »Vam je dano spoznati skrivnosti Božjega kraljestva, toda drugim v prispopobah; da z gledanjem ne bi mogli videti in s poslušanjem ne bi mogli razumeti. <sup>11</sup> Torej prispopoba je ta: »Seme je Božja beseda. <sup>12</sup> Tisti ob poti so tisti, ki slišijo; potem pride hudič in iz njihovih src odvzema besedo, da ne bi verjeli in ne bi bili rešeni. <sup>13</sup> Tisti na skali **so tisti**, ki, ko slišijo, z radostjo sprejmejo besedo; in ti nimajo korenine, ki nekaj časa verujejo, ob času skušnjave pa padejo stran. <sup>14</sup> In to, kar je padlo med trnje, so tisti, ki, ko so slišali, gredo naprej in so zadušeni s skrbmi in bogastvi in užitki **tega** življenja in nobenega sadu ne privedejo do zrelosti. <sup>15</sup> Toda to, na dobrni zemlji, so tisti, ki so iziskrenim in dobrim srcem slišali besedo, **jo** obdržali in s potprežljivostjo primašajo sad.«

<sup>16</sup> Nihče, ko je prižgal svetilko, je ne pokrije s posodo ali **jo** postavi pod posteljo, temveč **jo** postavi na svečnik, da tisti, ki vstopajo noter, lahko vidijo svetlbo. <sup>17</sup> Kajti nič ni skrito, kar ne bo razodeto, niti ni **nobena stvar** skrita, da se ne bo izvedela in postala znana. <sup>18</sup> Pazite torej kako poslušate, kajti kdorkoli ima, njemu bo dano; kdorkoli pa nima, bo od njega vzeto celo to, kar se mu zdi, da ima.«

<sup>19</sup> Tedaj so prišli k njemu **njegova** mati in njegovi bratje, pa zaradi gneče niso mogli priti do njega. <sup>20</sup> In povedano mu je bilo **po nekom**, ki je rekel: »Tvoja mati in tvoji bratje stojijo zunaj in te želijo videti.« <sup>21</sup> In odgovoril je ter jim rekel: »Moja mati in moji bratje so tisti, ki poslušajo Božjo besedo in jo izvršujejo.«

<sup>22</sup> Prijetilo se je torej na neki dan, da je s svojimi učenci odšel na ladjo in jim rekel: »Pojdimo preko, na drugo stran jezera.« In so odrinili. <sup>23</sup> Toda ko so jadrali, je zaspal. Dol na jezero pa je prišel vetroven vihar in bili so napolnjeni z **vodo** in nevarnosti. <sup>24</sup> In prišli so k njemu ter ga zbudili, rekoč: »Učitelj, učitelj, mi ginemo.« <sup>25</sup> Potem je vstal, oštel veter in besnenje vode, in ponehala sta in bil je mir. <sup>26</sup> Rekel jim je: »Kje je vaša vera?« In prestrašeno začuden so drug drugemu govorili: »Kakšne vrste človek je to! Kajti ukazuje celo vetrovom in vodi in so mu pokorni.«

<sup>26</sup> In prispeti so v Géraško deželo, ki je na drugi strani, nasproti Galileji. <sup>27</sup> In ko je šel naprej v deželo, ga je tam zunaj mesta srečal neki mož, ki je imel dolgo časa hudiče in ni nosil oblačil niti ni prebival v **nobeni** hiši, temveč v grobničah. <sup>28</sup> Ko je zagledal Jezusa, je zakričal in padel dol pred njim ter z močnim glasom rekel: »Kaj imam opraviti s teboj, Jezus, **ti** Sin od Boga najvišjega? Rotim te, ne muči me.«

<sup>29</sup> (Kajti nečistemu duhu je ukazal, da pride iz tega človeka. Kajti ta ga je pogosto zgrabil in bil je držan zvezan z verigami in okovi, pa je prelomil vezi in po hudiču je bil gnan v divjino.) <sup>30</sup> In Jezus ga je vprašal, rekoč: »Kako ti je ime?« In ta je reklo: »Legija,« ker je vanj vstopilo mnogo hudičev. <sup>31</sup> In rotili so ga, da jim ne bi ukazal oditi ven, v brezno. <sup>32</sup> Tam pa je bila čreda mnogih svinj, ki so se pasle na gori in rotili so ga, naj jim dovoli vstopiti vanje. In dovolil jim je. <sup>33</sup> Tedaj so hudiči odšli iz človeka in vstopili v svinje in čreda je silovito stekla navzdol po strmini v jezeru in so se zadušile. <sup>34</sup> Ko so *tisti*, ki so jih hranili, videli kaj je bilo storjeno, so pobegnili in odšli ter *to* povedali v mestu in na deželi. <sup>35</sup> Potem so odšli ven, da vidijo kaj je bilo storjeno in prišli so k Jezusu in našli človeka, iz katerega so odšli hudiči, sedečega pri Jezusovih stopalih, oblečenega in pri zdravi pameti, in bili so prestrašeni. <sup>36</sup> Tisti, ki so *to* videli, so jim povedali tudi na kakšen način je bil ta, ki je bil obseden s hudiči, ozdravljen.

<sup>37</sup> § Potem ga je celotna množica naokoli iz Géraške dežele rotila, naj odide od njih, kajti bili so prevzeti z velikim strahom, on pa je odšel gor na ladjo in se ponovno vrnil nazaj. <sup>38</sup> Torej mož, iz katerega so izšli hudiči, ga je rotil, da bi bil lahko z njim, toda Jezus ga je poslal proč, rekoč: <sup>39</sup> »Vrni se k svoji lastni hiši in pokaži, kako velike stvari ti je storil Bog.« In ta je odšel svojo pot ter po vsem mestu razglašal kako velike stvari mu je storil Jezus. <sup>40</sup> In pripetilo se je, ko se je Jezus vrnil, da ga je množica *veselo* sprejela, kajti vsi so ga pričakovali.

<sup>41</sup> In glej, tja je prišel mož, po imenu Jaír in bil je predstojnik sinagoge in ta je padel dol k Jezusovim stopalom ter ga rotil, da bi prišel v njegovo hišo, <sup>42</sup> kajti imel je eno samo hčer, staro okoli dvanaest let in ta je umirala. Toda, ko je šel, je množica pritiskala nanj.

<sup>43</sup> In ženska, ki je dvanaest let imela težave s krvjo, ki je ves svoj dohodek potrošila za zdravnike niti je nihče ni mogel ozdraviti, <sup>44</sup> je prišla za *njim* ter se dotaknila roba njegove obleke in njena težava s krvjo se je takoj ustavila. <sup>45</sup> § In Jezus je reklo: »Kdo se me je dotaknil?« Ko so vsi zanikali, so Peter in tisti, ki so bili z njim, rekli: »Učitelj, množica *te* preriva in pritsika, ti pa praviš: »Kdo se me je dotaknil?«« <sup>46</sup> Jezus je reklo: »Nekdose me je dotaknil, kajti zaznal sem, da je iz mene šla moč.« <sup>47</sup> In ko je ženska videla, da ni bila skrita, je trepetajoč prišla in padla dol pred njim. Pred vsemi ljudmi mu je priznala, zaradi kakšnega razloga se ga je dotaknila in kako je bila takoj ozdravljena. <sup>48</sup> § In rekel ji je: »Hči, bodi dobro potolažena. Tvoja vera te je ozdravila, pojdi v miru.«

<sup>49</sup> Medtem ko je še govoril, pride tja nekdo iz *hiše* predstojnika sinagoge in mu reče: »Tvoja hči je mrtva, ne nadleguj Učitelja.« <sup>50</sup> Ko je Jezus *to* slišal, mu je odgovoril, rekoč: »Ne boj se, samo veruj in ozdravela bo.« <sup>51</sup> In ko je prišel v hišo, nobenemu človeku ni dovolil vstopiti noter, razen Petru, Jakobu in Janezu ter očetu in materi deklice. <sup>52</sup> In vsi so jokali ter jo objokovali, toda rekel je: »Ne jokajte. Ona ni mrtva, temveč spi.« <sup>53</sup> In smejevali so se mu do norčevanja, ker so vedeli, da je bila mrtva. <sup>54</sup> In vse jih je postavil ven, jo prikel za roko in jo poklical, rekoč: »Deklica, vstani.« <sup>55</sup> In njen duh je ponovno prišel in nemudoma je vstala in ukazal je, naj ji dajo jesti. <sup>56</sup> In njena starša sta bila osupla, toda naročil jima je, naj nobenemu človeku ne povesta, kaj se je zgodilo.

**9** Potem je sklical skupaj svoje dvanaestere učence in jim dal moč in oblast nad vsemi hudiči in za ozdravljanje bolezni. <sup>2</sup> In poslal jih je, da oznanjajo Božje kraljestvo in da ozdravljajo bolne. <sup>3</sup> Rekel jim je: »Za *svoje* potovanje ne vzemite ničesar, niti palic, prav tako ne malhe, niti kruha, niti denarja, niti ne imejte vsak po dva plašča. <sup>4</sup> In v katerokoli hišo vstopite, tam ostanite in od tam odidite. <sup>5</sup> Kdorkoli vas ne bo sprejel, kadar greste iz tega mesta, si iz svojih stopal otresite prav [*ta*] prah, v pričevanje proti njim.« <sup>6</sup> In odpravili so se in šli skozi mesta, ter oznanjali evangeliј in povsod ozdravljali.

<sup>7</sup> Torej Herod, vladar četrtninskega dela province, je slišal o vsem, kar je bilo storjeno po njem; in bil je zmeden, zato ker so nekateri rekli, da je bil Janez obujen od mrtvih, <sup>8</sup> in od nekaterih, da se je pojavil Elija in od drugih, da je vstal eden izmed starih prerokov. <sup>9</sup> Herod pa je rekel: »Janeza sem jaz obglavil, toda kdo je ta, o katerem slišim takšne stvari?« In želel si je, da bi ga videl.

<sup>10</sup> In apostoli, ko so se vrnil, so mu povedali vse, kar so storili. In vzel jih je in odšel stran, na samo, v zapuščen kraj, ki je pripadal mestu z imenom Betsajda. <sup>11</sup> Ko je množica *to* izvedela, mu je sledila in sprejel jih je ter jim govoril o Božjem kraljestvu in ozdravil te, ki so imeli potrebo po ozdravljenju. <sup>12</sup> In ko je dan pričel minevati, potem so prišli dvanaesteri ter mu rekli: »Pošlji množico proč, da lahko gredo v mesta in naokoli po deželi ter prenočijo in si preskrbijo živeža, kajti tukaj smo na samotnem kraju.« <sup>13</sup> Toda rekel jim je: »Vi jim dajte jesti.« Oni pa so rekli: »Nimamo več kot pet hlebov in dve ribi, razen, če bi šli in za vse te ljudi kupili hrano.« <sup>14</sup> Kajti bilo jih je okoli pet tisoč mož. In svojim učencem je rekel: »Primorajte jih, da se usesejo v skupine po petdeset.« <sup>15</sup> In storili so tako in vse so primorali sesti. <sup>16</sup> Tedaj je vzel pet hlebov in dve ribi in jih, zroč k nebui, blagoslovil in razlomil in dal učencem, da jih postavijo pred množico. <sup>17</sup> In jedli so in vsi so

had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) <sup>30</sup> And Jesus asked him, saying, *What is thy name?* And he said, Legion: because many devils were entered into him. <sup>31</sup> And they besought him that he would not command them to go out into the deep. <sup>32</sup> And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. <sup>33</sup> Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. <sup>34</sup> When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. <sup>35</sup> Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. <sup>36</sup> They also which saw *it* told them by what means he that was possessed of the devils was healed.

<sup>37</sup> ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. <sup>38</sup> Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, *Return to thine own house, and shew how great things God hath done unto thee.* And he went his way, and published throughout the whole city how great things Jesus had done unto him. <sup>40</sup> And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

<sup>41</sup> ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: <sup>42</sup> For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

<sup>43</sup> ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, <sup>44</sup> Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchéd. <sup>45</sup> And Jesus said, *Who touched me?* When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, *Who touched me?* <sup>46</sup> And Jesus said, *Somebody hath touched me: for I perceive that virtue is gone out of me.* <sup>47</sup> And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. <sup>48</sup> And he said unto her, *Daughter, be of good comfort: thy faith hath made thee whole; go in peace.*

<sup>49</sup> ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

<sup>50</sup> But when Jesus heard *it*, he answered him, saying, *Fear not: believe only, and she shall be made whole.* <sup>51</sup> And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. <sup>52</sup> And all wept, and bewailed her: but he said, *Weep not; she is not dead, but sleepeth.* <sup>53</sup> And they laughed him to scorn, knowing that she was dead. <sup>54</sup> And he put them all out, and took her by the hand, and called, saying, *Maid, arise.* <sup>55</sup> And her spirit came again, and she arose straightway: and he commanded to give her meat. <sup>56</sup> And her parents were astonished: but he charged them that they should tell no man what was done.

**9** Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. <sup>2</sup> And he sent them to preach the kingdom of God, and to heal the sick. <sup>3</sup> And he said unto them, *Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.* <sup>4</sup> And whatsoever house ye enter into, there abide, and thence depart. <sup>5</sup> And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. <sup>6</sup> And they departed, and went through the towns, preaching the gospel, and healing every where.

<sup>7</sup> ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; <sup>8</sup> And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. <sup>9</sup> And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

<sup>10</sup> ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. <sup>11</sup> And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. <sup>12</sup> And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. <sup>13</sup> But he said unto them, *Give ye them to eat.* And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. <sup>14</sup> For they were about five thousand men. And he said to his disciples, *Make them sit down by fifties in a company.* <sup>15</sup> And they did so, and made them all sit down. <sup>16</sup> Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

<sup>17</sup> And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

<sup>18</sup> ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, **Whom say the people that I am?** <sup>19</sup> They answering said, John the Baptist; but some **say**, Elias; and others **say**, that one of the old prophets is risen again. <sup>20</sup> He said unto them, **But whom say ye that I am?** Peter answering said, The Christ of God. <sup>21</sup> And he straitly charged them, and commanded **them** to tell no man that thing; <sup>22</sup> Saying, **The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.**

<sup>23</sup> ¶ And he said to **them** all, **If any man will come after me, let him deny himself, and take up his cross daily, and follow me.** <sup>24</sup> For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. <sup>25</sup> For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? <sup>26</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and **in his Father's, and of the holy angels.** <sup>27</sup> But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

<sup>28</sup> ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. <sup>29</sup> And as he prayed, the fashion of his countenance was altered, and his raiment **was white and glistering.** <sup>30</sup> And, behold, there talked with him two men, which were Moses and Elias: <sup>31</sup> Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. <sup>32</sup> But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. <sup>33</sup> And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. <sup>34</sup> While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. <sup>35</sup> And there came a voice out of the cloud, saying, This is my beloved Son: hear him. <sup>36</sup> And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

<sup>37</sup> ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him. <sup>38</sup> And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. <sup>39</sup> And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. <sup>40</sup> And I besought thy disciples to cast him out; and they could not. <sup>41</sup> And Jesus answering said, **O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.** <sup>42</sup> And as he was yet a coming, the devil threw him down, and tare **him**. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

<sup>43</sup> ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, <sup>44</sup> Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. <sup>45</sup> But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

<sup>46</sup> ¶ Then there arose a reasoning among them, which of them should be greatest. <sup>47</sup> And Jesus, perceiving the thought of their heart, took a child, and set him by him, <sup>48</sup> And said unto them, **Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.**

<sup>49</sup> ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. <sup>50</sup> And Jesus said unto him, **Forbid him not: for he that is not against us is for us.**

<sup>51</sup> ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, <sup>52</sup> And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. <sup>53</sup> And they did not receive him, because his face was as though he would go to Jerusalem. <sup>54</sup> And when his disciples James and John saw **this**, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? <sup>55</sup> But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of.** <sup>56</sup> **For the Son of man is not come to destroy men's lives, but to save **them**.** And they went to another village.

<sup>57</sup> ¶ And it came to pass, that, as they went in the way, a certain **man** said unto him, Lord, I will follow thee whithersoever thou goest. <sup>58</sup> And Jesus said unto him, **Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.** <sup>59</sup> And he said unto another, **Follow me.** But he said, Lord, suffer me first to go and bury my father. <sup>60</sup> Jesus said unto him, **Let the dead bury their dead: but go thou and preach the kingdom of God.** <sup>61</sup> And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. <sup>62</sup> And Jesus said unto him,

bili nasičeni. In od odlomkov, ki so jim ostali, je bilo nabranih dvanajst košar.

<sup>18</sup> In pripetilo se je, ko je bil sam in molil, **[da]** so bili z njim njegovi učenci. In vprašal jih je, rekoč: »Kdo pravi množica, da sem jaz?« <sup>19</sup> Rekli so in odgovorili: »Janez Krstnik,« toda nekateri **pravijo:** »Elija in drugi **pravijo**, da je vstal eden izmed starih prerokov.« <sup>20</sup> Rekel jim je: »Toda kdo vi pravite, da sem jaz?« Peter mu reče in odgovori: »Kristus od Boga.« <sup>21</sup> In strogo jem je naročil in **jim** ukazal, da te besede ne povedi nobenemu človeku, <sup>22</sup> rekoč: »Sin človekov mora pretrerpi mnoge stvari in biti zavrnjen od starešin in visokih duhovnikov in pisarjev in umorjen bo in tretji dan bo obujen.«

<sup>23</sup> **Njm** vsem pa je rekел: »Ce hoče katerikoli **človek** priti za meno, naj se odpove samemu sebi in vsak dan vzame svoj križ ter mi sledi. <sup>24</sup> Kajti kdorkoli hoče rešiti svoje življenje, ga bo izgubil, toda kdorkoli hoče izgubiti svoje življenje zaradi mene, ta isti ga bo rešil. <sup>25</sup> Kajti kaj človeku koristi, če si pridobi ves svet, pa izgubi samega sebe ali je zavrnjen? <sup>26</sup> Kajti kdorkoli se bo sramoval mene in mojih besed, njega se bo sramoval Sin človekov, ko bo prišel v svoji lastni slavi in **v/[slavi] svojega** Očeta in svetih angelov. <sup>27</sup> Toda povem vam po resnici, tam bo nekaj tukaj navzočih, ki ne bodo okusili smrti, dokler ne bodo videli Božjega kraljestva.«

<sup>28</sup> In pripetilo se je okoli osmega dne po teh govorih, da je vzel Petra in Janeza in Jakoba ter odšel gor na goro, da moli. <sup>29</sup> In medtem ko je molil, je bil videz njegovega obličja pred drugačen in njegova oblačila **so bila bela in sijoča.** <sup>30</sup> In glej, z njim sta govorila dva moža, ki sta bila Mojzes in Elija, <sup>31</sup> ki sta se prikazala v slavi in govorila o njegovem odhodu, katerega naj bi dovršil v Jeruzalemu. <sup>32</sup> Toda Peter in ta dva, ki sta bila z njim, so bili obteženi s spanjem, in ko so se zbudili, so videli njegovo slavo in dva moža, ki sta stala z njim. <sup>33</sup> In pripetilo se je, ko sta odšla od njega, **da** je Peter rekel Jezusu: »Učitelj, dobro je za nas, da smo tukaj. Naredimo tri šotore: enega zate in enega za Mojzesa in enega za Elija,« pa ni vedel kaj je govoril. <sup>34</sup> Medtem ko je tako govoril, je prišel oblak in jih zasenčil in ko so vstopili v oblak, so se prestrašili. <sup>35</sup> In iz oblaka je prišel glas, rekoč: »Ta je moj ljubljeni Sin, njega poslušajte.« <sup>36</sup> In ko je glas minil, se je Jezus znašel sam. Oni pa so **[to]** obdržali zase in v tistih dneh nobenemu človeku niso povедali o teh stvareh, ki so jih videli.

<sup>37</sup> In pripetilo se je, da ga je naslednj dan, ko so prišli dol s hriba, srečalo mnogo ljudi. <sup>38</sup> In glej, mož iz skupine je zavpil, rekoč: »Učitelj, rotim te, poglej na mojega sina, kajti on je moj edini otrok. <sup>39</sup> In glej, duh ga napada in nenadoma vpije in trga ga, da se ponovno peni in ko ga močno udari, odide od njega. <sup>40</sup> In rotil sem twoje učence, da ga izzenejo iz njega, pa niso mogli.« <sup>41</sup> Jezus pa odgovori in reče: »O neverni in sprevrženi rod, kako dolgo bom še z vami in vas prenašal? Privedi svojega sina sēm.« <sup>42</sup> In ko je šele prihajal, ga je hudič vrgeł dol ter **ga** trgal. In Jezus je oštel nečistega duha in ozdravil otroka ter ga ponovno izročil njegovemu očetu.

<sup>43</sup> In vsi so bili osupljeni nad mogočno Božjo močjo. Toda medtem ko so se vsi čudili ob vseh stvareh, ki jih je Jezus storil, je svojim učencem rekel: <sup>44</sup> »Naj te besede prodrejo v vaša ušesa, kajti Sin človekov bo izročen v človeške roke.« <sup>45</sup> Toda tega govora niso razumeli in ta je bil skrit pred njimi, da ga niso zaznali in bali so se ga vprašati o tem govoru.

<sup>46</sup> Potem je med njimi nastalo razmišljjanje, kdo izmed njih naj bi bil največji. <sup>47</sup> In Jezus, zaznavajoč misel njihovega srca, je vzel otroka ter ga postavil poleg sebe <sup>48</sup> ter jim rekel: »Kdorkoli bo tega otroka sprejet v mojem imenu, sprejema mene in kdorkoli bo sprejet mene, sprejema tistega, ki me je poslal, kajti kdor je najmanjši med vami vsemi, ta isti bo velik.«

<sup>49</sup> In Janez je odgovoril ter rekel: »Učitelj, nekoga smo videli v tvojem imenu izganjati hudiče in smo mu prepovedali, ker ne hodi skupaj z nami.« <sup>50</sup> § Toda Jezus mu je rekel: »Ne prepovejte **mu**, kajti kdor ni proti nam, je za nas.«

<sup>51</sup> In pripetilo se je, ko je prišel čas, da naj bi bil sprejet gor, se je on neomajno odločil, da gre v Jeruzalem <sup>52</sup> in pred svojim obrazom je poslal poslance in ti so šli ter vstopili v vas Samarijanov, da pripravijo zanj. <sup>53</sup> § Oni pa ga niso sprejeli, ker je bil njegov obraz, kakor da hoče iti v Jeruzalem. <sup>54</sup> § In ko sta njegova učenca, Jakob in Janez, **to** videla, sta rekla: »Gospod, hočeš, da ukažeš ognju, da pride dol z neba in jih pogoltne, kakor je storil Elija?« <sup>55</sup> § Toda on se je obrnil in ju oštel ter rekel: »Vidva ne vesta iz kakšne vrste duha sta.« <sup>56</sup> § Kajti Sin človekov ni prišel, da pokonča človeška življenja, temveč, da **jih** reši.« In odšli so v drugo vas.

<sup>57</sup> In pripetilo se je, ko so šli po poti, da mu je neki **človek** rekel: »Gospod, sledil ti bom, kamorkoli greš.« <sup>58</sup> In Jezus mu je rekel: »Lisice imajo luknje in ptice neba **imajo** gnezda, toda Sin človekov nima kam nasloniti **svoje** glave.« <sup>59</sup> In drugemu je rekel: »Sledi mi.« Vendar je ta rekel: »Gospod, dovoli mi najprej, da grem in pokopljam svojega očeta.« <sup>60</sup> Jezus mu je rekel: »Naj mrtvi pokopljejo svoje mrtve, ti pa pojdi in oznanjaj Božje kraljestvo.« <sup>61</sup> Prav tako je rekel drugi: »Gospod, sledil ti bom, toda naj grem najprej in se poslovim od teh,

ki so doma v moji hiši.«<sup>62</sup> In Jezus mu je rekel: »Nihče, ki svojo roko položi na plug in gleda nazaj, ni primeren za Božje kraljestvo.«

**10** § Po teh besedah je Gospod določil tudi drugih sedemdeset in jih poslal po dva in dva pred seboj v vsako mesto in kraj, kamor bi sam prišel.<sup>2</sup> Zato jim je rekel: »Žetev je resnično velika, toda delavcev je malo. Prosite torej Gospoda žetve, da bi poslal delavce na svojo žetev.<sup>3</sup> Pojdite [poj] svojih poteh. Glejte, pošiljam vas kakor jagnjeta med volkove.<sup>4</sup> Ne nosite niti mošnje niti malhe niti čepljev, in po poti ne pozdravljač nobenega človeka.<sup>5</sup> In v katerokoli hišo vstopite, najprej recite: ›Mir bodi tej hiši.‹<sup>6</sup> In če bo tam sin miru, bo vaš mir počival na njej; če ne, se bo ponovno obrnil k vam.<sup>7</sup> In v isti hiši ostanite, jezte in pijte te stvari, ki vam jih dajo, kajti delavec je vreden svojega placiila. Ne hodite od hiše do hiše.<sup>8</sup> In v katerokoli mesto vstopite in vas sprejmejo, jezte te stvari, ki so postavljene pred vas<sup>9</sup> in ozdravljajte bolne, ki so v njem in govorite jim: ›Božje kraljestvo je prišlo blizu k vam.‹<sup>10</sup> Toda v katerokoli mesto vstopite in vas ne sprejmejo, pojrite po svojih poteh ven na ulice le-tega in recite:<sup>11</sup> ›Celo prav [ta] prah iz vašega mesta, ki se je [trdno] prilepil na nas, otresamo zoper vas. Vendar pa boste prepričani o tem, da je Božje kraljestvo prišlo blizu k vam.‹<sup>12</sup> Toda povem vam, da bo na tisti dan bolj znosno za Sódomo, kakor za to mesto.<sup>13</sup> Gorje ti, Horazin! Gorje ti, Betsajda! Kajti če bi bila ta mogočna dela, ki so bila storjena v tebi, storjena v Tiru in Sidónu, bi se že davno pokesala, sedeč v vrčevini in pepelu.<sup>14</sup> Toda ob sodbi bo bolj znosno za Tir in Sidón, kakor za vaju.<sup>15</sup> In ti Kafarnáum, ki si vzvišen do neba, boš pahnjen navzdol do pekla.<sup>16</sup> Kdor posluša vas, posluša mene; kdor pa prezira vas, prezira mene; in kdor prezira mene, prezira tistega, ki me je poslal.«

<sup>17</sup> § In sedemdeset se jih je ponovno vrnilo z radostjo, rekoč: »Gospod, celo hudiči so nam pokorni v tvojem imenu.«<sup>18</sup> Rekel jim je: »Gledal sem Satana kakor bliskanje pasti z neba.<sup>19</sup> § Glejte, dajem vam oblast, da stopate na kače in škorpijone in čez vso sovražnikovo oblast in nič vam ne bo na kakršenkoli način škodilo.<sup>20</sup> Vendar se ne veselite tega, da so vam duhovi podrejeni, temveč se raje veselite, ker so vaša imena zapisana v nebesih.«

<sup>21</sup> V tej uri se je Jezus razveselil v duhu in rekel: »Zahvaljujem se ti, o Oče, Gospodar neba in zemlje, da si te besede skril pred modrimi in razsodnimi, razodel pa si jih otročičem. Točno tako, Oče, kajti tako je bilo videti dobro v tvojih očeh.<sup>22</sup> Vse stvari so mi izročene od mojega Očeta in noben človek ne ve kdo je Sin, razen Očeta in kdo je Oče, razen Sina in *tistega*, ki mu *ga* bo Sin razodel.«

<sup>23</sup> In obrnil se je k *svojim* učencem in na samem rekel: »Blagoslovljene so oči, ki vidijo stvari, ki jih vi vidite,

<sup>24</sup> kajti povem vam, da je mnogo prerokov in kraljev želelo videti te stvari, ki jih vi vidite, pa *jih* niso videli, in slišati te besede, ki jih vi slišite, pa *jih* niso slišali.«

<sup>25</sup> In glej, neki izvedenec v postavi je vstal ter ga skušal, rekoč: »Učitelj, kaj naj storim, da podedujem večno življenje?«<sup>26</sup> Rekel mu je: »Kaj je zapisano v postavi? Kako beres?«<sup>27</sup> In ta odgovori in reče: »Gospoda svojega Boga boš ljubil z vsem svojim srcem in z vso svojo dušo in z vso svojo močjo in z vsem svojim mišljenjem, in svojega bližnjega kakor samega sebe.«<sup>28</sup> In rekel mu je: »Prav si odgovoril. To delaj in boš živel.«<sup>29</sup> Toda ker je hotel opravičiti samega sebe, je Jezusu rekel: »In kdo je moj bližnji?«<sup>30</sup> In Jezus mu odgovoril ter reče: »Neki človek je šel iz Jeruzalema navzdol v Jeriho in padel med tatove, ki so mu splekl njegova oblačila in *ga* ranili in odšli ter *ga* pustili napol mrtvega.<sup>31</sup> In po naključju pride dol po tej poti neki duhovnik; in ko ga je zagledal, je po drugi strani šel mimo.<sup>32</sup> In podobno je Lévijevč, ko je bil na tem kraju, prišel ter pogledal *nanj* in šel mimo po drugi strani.<sup>33</sup> Toda neki Samarijan, ki je potoval, je prišel tja, kjer je bil, in ko ga je zagledal, je imel *do njega* sočutje<sup>34</sup> in šel k *njemu* ter povezal njegove rane, izlivajoč vanje olja in vina in ga namestil na svojo lastno žival ter ga privedel do gostišča in zanj poskrbel.<sup>35</sup> In naslednjega dne, ko je odšel, je vzel ven dva denarja in *ju* dal gostilničarju ter mu rekel: ›Poskrbi zanj in karkoli porabiš več, ti bom poplačal, ko ponovno pridem.‹<sup>36</sup> Kaj meniš, kateri torej od teh treh je bil bližnji temu, ki je padel med tatove?«<sup>37</sup> In ta je rekel: »Kdor mu je izkazal usmiljenje.« Potem mu je Jezus rekel: »Pojni in ti delaj enako.«

<sup>38</sup> Prijetilo se je torej, ko so sli, da je vstopil v neko vas in neka ženska, po imenu Marta, ga je sprejela v svojo hišo.<sup>39</sup> In imela je sestro, po imenu Marija, ki je prav tako sedla k Jezusovim stopalom in poslušala njegovo besedo.<sup>40</sup> Toda Marta je bila obremenjena glede tolikšne postrežbe in je prišla k njemu ter rekla: »Gospod, ti ni mar, da me je moja sestra pustila, da sama strežem? Ukaži ji vendar, naj mi pomaga.«<sup>41</sup> § Jezus pa je odgovoril ter ji rekel: »Marta, Marta, vznemirjaš se in skribiš glede mnogih stvari.<sup>42</sup> Toda ena stvar je potrebna in Marija si je izbrala ta dobr del, ki od nje ne bo odvzet.«

**11** In prijetilo se je, medtem ko je na nekem kraju molil, ko je prenehal, da mu je eden izmed njegovih učencev rekel: »Gospod, nauči nas moliti, kakor je tudi Janez naučil svoje učence.«<sup>2</sup> § Rekel jim je: »Kadar vi molite, recite: ›Naš Oče, ki si v nebesih: Posvečuje naš se tvoje ime. Pridi tvoje kraljestvo. Zgodi se tvoja volja, kakor je

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

**10** After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whether he himself would come.<sup>2</sup> Therefore said he unto them, *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*<sup>3</sup> Go your ways: behold, I send you forth as lambs among wolves.<sup>4</sup> Carry neither purse, nor scrip, nor shoes: and salute no man by the way.<sup>5</sup> And into whatsoever house ye enter, first say, *Peace be to this house.*<sup>6</sup> And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.<sup>7</sup> And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.<sup>8</sup> And into whatsoever city ye enter, and they receive you, eat such things as are set before you:<sup>9</sup> And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.<sup>10</sup> But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,<sup>11</sup> Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.<sup>12</sup> But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.<sup>13</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.<sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.<sup>15</sup> And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.<sup>16</sup> He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

<sup>17</sup> ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.<sup>18</sup> And he said unto them, *I beheld Satan as lightning fall from heaven.*<sup>19</sup> Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.<sup>20</sup> Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

<sup>21</sup> ¶ In that hour Jesus rejoiced in spirit, and said, *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.*<sup>22</sup> All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

<sup>23</sup> ¶ And he turned him unto *his* disciples, and said privately, *Blessed are the eyes which see the things that ye see:*<sup>24</sup> For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

<sup>25</sup> ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?<sup>26</sup> He said unto him, *What is written in the law? how readest thou?*<sup>27</sup> And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.<sup>28</sup> And he said unto him, *Thou hast answered right: this do, and thou shalt live.*<sup>29</sup> But he, willing to justify himself, said unto Jesus, And who is my neighbour?<sup>30</sup> And Jesus answering said, *A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.*<sup>31</sup> And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.<sup>32</sup> And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.<sup>33</sup> But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on *him*,<sup>34</sup> And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.<sup>35</sup> And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.<sup>36</sup> Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?<sup>37</sup> And he said, He that shewed mercy on him. Then said Jesus unto him, *Go, and do thou likewise.*

<sup>38</sup> ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.<sup>39</sup> And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.<sup>40</sup> But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.<sup>41</sup> And Jesus answered and said unto her, *Martha, Martha, thou art careful and troubled about many things:*<sup>42</sup> But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

**11** And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.<sup>2</sup> And he said unto them, When ye pray, say, *Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*<sup>3</sup> Give us day by day our daily bread.

<sup>4</sup> And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. <sup>5</sup> And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; <sup>6</sup> For a friend of mine in his journey is come to me, and I have nothing to set before him? <sup>7</sup> And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. <sup>8</sup> I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. <sup>9</sup> And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. <sup>10</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>11</sup> If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? <sup>12</sup> Or if he shall ask an egg, will he offer him a scorpion? <sup>13</sup> If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

<sup>14</sup> ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. <sup>15</sup> But some of them said, He casteth out devils through Beelzebub the chief of the devils. <sup>16</sup> And others, tempting him, sought of him a sign from heaven. <sup>17</sup> But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. <sup>18</sup> If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. <sup>19</sup> And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. <sup>20</sup> But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. <sup>21</sup> When a strong man armed keepeth his palace, his goods are in peace: <sup>22</sup> But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. <sup>23</sup> He that is not with me is against me: and he that gathereth not with me scattereth. <sup>24</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. <sup>25</sup> And when he cometh, he findeth it swept and garnished. <sup>26</sup> Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

<sup>27</sup> ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. <sup>28</sup> But he said, Yea rather, blessed are they that hear the word of God, and keep it.

<sup>29</sup> ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. <sup>30</sup> For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. <sup>31</sup> The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. <sup>32</sup> The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. <sup>33</sup> No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. <sup>34</sup> The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. <sup>35</sup> Take heed therefore that the light which is in thee be not darkness. <sup>36</sup> If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

<sup>37</sup> ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. <sup>38</sup> And when the Pharisee saw it, he marvelled that he had not first washed before dinner. <sup>39</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. <sup>40</sup> Ye fools, did not he that made that which is without make that which is within also? <sup>41</sup> But rather give alms of such things as ye have; and, behold, all things are clean unto you. <sup>42</sup> But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. <sup>43</sup> Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. <sup>44</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

<sup>45</sup> ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. <sup>46</sup> And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. <sup>47</sup> Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. <sup>48</sup> Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them,

v nebesih, tako na zemlji. <sup>3</sup> Daj nam dan za dnem naš vsakdanji kruh. <sup>4</sup> § In odpusti nam naše grehe, kajti tudi mi odpuščamo vsakemu, ki nam je dolžan. In ne vodi nas in skušnjava, temveč nas osvobodi pred zlom. « <sup>5</sup> In rekel jim je: »Kateri izmed vas bo imel prijatelja in bo šel k njemu ob polnoči ter mu rekel: »Prijatelj, posodi mi tri hlebe, »kajti moj prijatelj je na svojem potovanju prisel k meni, pa nimam ničesar, da postavim predenj?« <sup>7</sup> In ta od znotraj bo odgovoril ter rekel: »Ne moti me. Vrata so sedaj zaprta in moji otroci so z menoj v postelji. Ne morem vstati in ti dati.« <sup>8</sup> Povem vam: »Čeprav ne bo vstal in mu dal, ker je njegov prijatelj, bo vendarle vstal zaradi njegove vsiljivosti ter mu dal toliko, kolikor potrebuje.« <sup>9</sup> In jaz vam pravim: »Prosrite in to vam bo dano. Iščite in boste našli. Trkajte in to se vam bo odprlo.« <sup>10</sup> Kajti vsak, kdor prosi, prejema; in kdor išče, najde; in tistemu, ki trka, se bo odprlo. <sup>11</sup> § Če bo sin kogarkoli izmed vas, ki je oče, prosil kruha ali mu bo dal kamen? Ali če prosi ribe ali mu bo namesto ribe dal kačo? <sup>12</sup> Ali če bo prosil jajce ali mu bo ponudil škorpijona? <sup>13</sup> Če torej vi, ki ste hudobni, veste kako dajati svojim otrokom dobre darove, koliko bolj bo vaš nebeški Oče dal Svetega Duha tistim, ki ga prosijo?«

<sup>14</sup> In izganjal je hudiča, ta pa je bil nem. In pripetilo se je, ko je hudič odšel ven, [da] je nemi spregovoril in množica se je čudila. <sup>15</sup> Toda nekateri izmed njih so rekli: »Hudič izganja preko Bélcebuba, vodilnega izmed hudičev.« <sup>16</sup> In drugi so ga skušali in od njega hoteli znamenje iz neba. <sup>17</sup> Vendar jim je on, ker je poznal njihove misli, rekel: »Vsako kraljestvo, razdvojeno zoper sebe, je privedeno in opustošenje; in hiša, razdvojena zoper hišo, pade. <sup>18</sup> Če bi bil tudi Satan razdeljen zoper samega sebe, kako bi obstalo njegovo kraljestvo, ker pravite, da s pomočjo Bélcebuba izganjam hudiče? <sup>19</sup> In če jaz z Bélcebubom izganjam hudiče, s kom [jih] izganjajo vaši sinovi? Zatorej bodo oni vaši sodniki. <sup>20</sup> § Toda če jaz z Božjim prstom izganjam hudiče, je brez dvoma nad vas prišlo Božje kraljestvo. <sup>21</sup> Ko močan mož oborožen čuva svojo palačo, so njegove dobrine v miru, <sup>22</sup> toda, ko bo nadenj prišel močnejši od njega in ga premagal, mu odvzame vso njegovo bojno opremo, v katero je zaupal in razdelil njegove plene. <sup>23</sup> Kdor ni z menoj, je proti meni, in kdor ne zbira z menoj, raztresa. <sup>24</sup> Ko je nečisti duh odšel iz človeka, hodi skozi suhe kraje, iščoč počitka; ker pa ga ne najde, pravi: »Vrnil se bom k svoji hiši, od koder sem prišel ven.« <sup>25</sup> In ko pride, jo najde pometenio in okrašeno. <sup>26</sup> Teda gre in vzame k sebi sedem drugih duhov, zlobnejših kakor on sam; in vstopilo vanjo ter tam prebivajo in zadnje stanje tega človeka je hujše kakor prvo.«

<sup>27</sup> In pripetilo se je, medtem ko je govoril te besede, [da] je neka ženska iz skupine povzdignila svoj glas in mu rekla: »Blagoslovljena je maternica te, ki te je nosila in prsi, ki si jih sesal.« <sup>28</sup> Toda rekel je: »Da, toliko bolj blagoslovjeni so tisti, ki poslušajo Božjo besedo in se jo držijo.«

<sup>29</sup> In ko je bila množica zbrana tesno skupaj, je pričel govoriti: »To je hudoben rod. Iščeo znamenje, pa jim ne bo dano nobeno znamenje, razen znamenja preroka Jona. <sup>30</sup> Kajti kakor je bil Jona znamenje Ninivljonom, tako bo tudi Sin človekov temu rodu. <sup>31</sup> Kraljica juga bo ob sodbi vstala z ljudmi tega rodu in jih obsodila, kajti prisla je iz skrajnih delov zemlje, da slisi Salomonovo modrost; in glejte, večji kakor Salomon je tukaj. <sup>32</sup> Ljudje iz Niniv bodo ob sodbi vstali s tem rodom in ga obsodili, kajti pokesali so se ob Jonovem oznanjevanju; in glejte, večji kakor Jona je tukaj. <sup>33</sup> Nihče, ko je prižgal svetliko, je ne položi na skriveno mesto niti ne pod mernik, temveč na svečnik, da tisti, ki vstopajo, lahko vidijo svetlubo. <sup>34</sup> § Svetloba telesa je oko. Ko je torej tvoje oko enovito, je tudi tvoje celo telo polno svetlobe, toda kadar je tvoje oko hudobno, je tudi tvoje telo polno teme. <sup>35</sup> Pazite torej potemtakem, da svetloba, ki je v tebi, ne bo tema. <sup>36</sup> Če je torej tvoje celotno telo polno svetlobe in nima nobenega dela temnega, bo vse polno svetlobe, kot kadar ti lesketajoče sijanje svečnika daje svetlobo.«

<sup>37</sup> In medtem ko je govoril, ga je neki farizej rotil, naj obeduje z njim. In vstopil je ter se usedel k obedu. <sup>38</sup> Ko je farizej to videl, se je čudil, da se pred obedom ni najprej umil. <sup>39</sup> Gospod pa mu je rekel: »Torej vi farizeji čistite zunanjost čaše in pladnja, toda vaš notranji del je poln požrešnosti in zlobnosti. <sup>40</sup> Vi bedaki, mar ni tisti, ki je naredil to, kar je zunaj, naredil tudi tega, kar je znotraj?« <sup>41</sup> Toda raje dajte miloščino od takih stvari, kot jih imate, in glejte, vse stvari so vam čiste. <sup>42</sup> Toda gorje vam, farizeji! Kajti desetinite meto in ruto ter vse vrste zelišč, prezirate pa sodbo in Božjo ljubezen; te bi morali imeti narejene in ne pustiti drugih nenarejenih. <sup>43</sup> Gorje vam, farizeji! Ker ljubite najvišje sedeže v sinagogah in pozdrave na trgih. <sup>44</sup> § Gorje vam, pisarji in farizeji, hinavci! Kajti vi ste kakor grobovi, ki se ne razločijo in ljudje, ki hodijo čeznje, se jih ne zavedajo.«

<sup>45</sup> Potem je odgovoril eden izmed izvedencev v postavi in mu rekel: »Učitelj, s takšnim govorjenjem grajaš tudi nas.« <sup>46</sup> On pa je rekel: »Gorje tudi vam, vi, izvedenci v postavi! Kajti ljudi natovarjate z bremeni, bridkimi za prenašanje, vi sami pa se niti z enim izmed svojih prstov ne dotaknete teh bremen.« <sup>47</sup> Gorje vam! Kajti prerokom gradite mavzoleje, vaši očetje pa so jih ubili. <sup>48</sup> Resnično, vi pričujete, da

odobravate dejanja svojih očetov; kajti zares so jih ubili, vi pa gradite njihove mavzoleje.<sup>49</sup> Zaradi tega je tudi Božja modrost rekla: »Poslala jim bom prroke in apostole in **nekatero** izmed njih bodo ubili in preganjali,<sup>50</sup> da bo od tega rodu lahko zahtevana kri vseh prerokov, ki je bila prelita od ustavnovitve sveta;<sup>51</sup> od krvi Abela do krvi Zaharija, ki je umrl med oltarjem in templjem.« Resnično, povem vam: »Zahtevala se bo od tega rodu.«<sup>52</sup> Gorge vam, izvedenci v postavi! Kajti odvzeli ste ključ spoznanja. Sami niste vstopili, tem, ki so vstopali, pa ste preprečevali.«<sup>53</sup> In ko jim je povedal te besede, so **ga** pisarji in farizeji začeli silovito nagovarjati in ga izizzavati, da bi govoril o mnogih stvareh,<sup>54</sup> ker so prezali nanj in si prizadevali, da ujamejo kaj iz njegovih ust, da bi ga lahko obtožili.

**12** Medtem ko je bila tam skupaj zbrana brezštevilna množica ljudstva, do take mere, da so stopali drug po drugem, je najprej pričel govoriti svojim učencem: »Pazite se kvara farizejev, ki je hinavščina.<sup>2</sup> Kajti nič ni prikrito, kar ne bo razkrito, niti skrito, kar se ne bo izvedelo.<sup>3</sup> Zatorej karkoli ste govorili v temi, bo slišano na svetlobi; in to, kar ste govorili v sobicah na ušesa, bo razglašeno na hišnih strehah.<sup>4</sup> Vam, svojim prijateljem, pa pravim: »Ne bojte se teh, ki ubijejo telo in nató ne morejo nič več storiti.«<sup>5</sup> Toda posvaril vas bom, koga se bojete: »Bojte se njega, ki ima, potem ko je ubil, oblast, da vrže v pekel.« Da, pravim vam: »Bojte se ga.«<sup>6</sup> Ali ni pet vrabcev prodanih za dva novčiča, pa niti eden izmed njih ni pozabljen pred Bogom?<sup>7</sup> Toda celó vsi lasje vaše glave so prešteji. Ne bojte se torej, vredni ste več kakor mnogo vrabcev.<sup>8</sup> Prav tako vam pravim: »Kdorkoli me bo priznal pred ljudmi, njega bo prav tako Sin človekov priznal pred Božjimi angeli,<sup>9</sup> toda kdor me zanika pred ljudmi, bo zanikan pred Božjimi angeli.<sup>10</sup> In kdorkoli bo govoril besedo zoper Sina človekovega, mu bo odpuščeno, toda tistemu, ki preklinja zoper Svetega Duha, ne bo odpuščeno.<sup>11</sup> In ko vas privedejo v sinagoge in k sodnikom in oblastem, se ne vzinemirjajte in ne skrbite kakšno ali katero besedo boste odgovorili ali kaj boste rekli,<sup>12</sup> kajti Sveti Duh vas bo v tej isti uri poučil, kaj morate reči.«

<sup>13</sup> Eden iz skupine pa mu je rekel: »Učitelj, spregovori mojemu bratu, naj dediščino deli z menoj.«<sup>14</sup> Rekel mu je: »Človek, kdo me je naredil sodnika ali deliva nad vama?«<sup>15</sup> In rekel jim je: »Pazite in čuvajte se pohlepnosti, kajti bistvo človeškega življenja ni v obilju stvari, ki jih poseduje.«<sup>16</sup> In povedal jim je prisopodobo, rekoč: »Zemlja nekega bogataša je obilno obrodila<sup>17</sup> in mislil si je sam pri sebi, rekoč: »Kaj bom storil, ker nimam prostora, kamor bi spravil svoje sadove?«<sup>18</sup> Pa je rekel: »To bom storil, podrl bom svoje skedenje in zgradil večje in tja bom spravil vse svoje sadove in svoje dobrine.«<sup>19</sup> Svoji duši pa bom rekel: »Duša, veliko dobrin imas spravljenih za mnogo let; vzemi si svoj počitek, dej, pij **in** bodi vesela.«<sup>20</sup> Toda Bog mu je rekel: »Ti bedak, to noč bo tvoja duša zahtevana od tebe. Čigave bodo potem te stvari, ki si jih priskrbel?«<sup>21</sup> Tak je kdor zaklade shranjuje zase, ni pa bogat pred Bogom.«

<sup>22</sup> Svojim učencem pa je rekel: »Zatorej vam pravim: »Ne vzinemirjajte se in ne skrbite za svoje življenje, kaj boste jedli; niti za telo, kaj boste oblekli.<sup>23</sup> Življenje je več kakor hrana in telo **je več** kakor oblačilo.<sup>24</sup> Preudarite o krokarjih, kajti niti ne sejejo niti ne žanjejo; ki nimajo niti skladišča niti skedenja, pa jih Bog hrani. Kako silno ste vi boljši kakor perjad?<sup>25</sup> § In kdo izmed vas lahko z vzinemirjanjem in skrbmi svoji postavi doda en komolec?<sup>26</sup> Če torej niste zmožni storiti to stvar, ki je najmanj pomembna, zakaj se vzinemirjate in skrbite za ostalo?<sup>27</sup> Preudarite lilije kako rastejo; ne garajo, ne predejo in vendar vam jaz pravim, da Salomon v vsej svoji slavi ni bil oblečen kakor ena izmed teh.<sup>28</sup> Če torej Bog tako oblači travo, ki je danes na polju in je jutri vržena v peč; kako mnogo bolj **bo oblačil** vas, o vi maloverni?<sup>29</sup> In ne iščite, kaj boste jedli ali kaj boste pili niti ne bodite dvomljivega mišljenja.<sup>30</sup> Kajti za vsemi temi stvarmi povprašujejo narodi sveta in vaš Oče ve, da imate potrebo za temi stvarmi.

<sup>31</sup> Toda raje iščite Božje kraljestvo in vse te stvari vam bodo dodane.<sup>32</sup> Ne bojte se, mali trop, kajti dobra volja vašega Očeta je, da vam da kraljestvo.<sup>33</sup> Prodajte, kar imate in dajte miloščino. Priskrbite si mošnje, ki ne ostarijo, zaklad v nebesih, ki ne izneveri, kjer se noben tak ne približa niti molj ne razkraja.<sup>34</sup> Kajti kjer je vaš zaklad, tam bo tudi vaše srce.<sup>35</sup> Naj bodo vaša ledja opasana in **vaše** svetilke prižgane,<sup>36</sup> vi sami pa podobni ljudem, ki čakajo na svojega gospodarja kdaj se bo vrnil s poroke, da kadar pride in potrka, mu lahko takoj odpredo.<sup>37</sup> Blagoslovjeni **so** tisti služabniki, katere bo gospodar, ko pride, našel čuječe. Resnično, pravim vam, da se bo opasal in jih primoral, da se usedejo k obedu in bo prišel naprej ter jim stregel.<sup>38</sup> In če bo prišel ob drugi straži ali če pride ob tretji straži in **jih** najde takó, blagoslovjeni so tisti služabniki.<sup>39</sup> In vedite to, da če bi hišni oče vedel katero uro bi prišel tat, bi stražil in ne bi dovolil, da bi bila njegova hiša vlomljena.<sup>40</sup> Bodite torej tudi vi pripravljeni, kajti Sin človekov prihaja ob uri, za katero ne mislite.«<sup>41</sup>

<sup>41</sup> Potem mu je Peter rekel: »Gospod, govorиш to prisopodobo nam ali celó vsem?«<sup>42</sup> Gospod pa je rekel: »Kdo je potem tisti zvesti in

and ye build their sepulchres.<sup>49</sup> Therefore also said the wisdom of God, I will send them prophets and apostles, and **some** of them they shall slay and persecute:<sup>50</sup> That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;<sup>51</sup> From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.<sup>52</sup> Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.<sup>53</sup> And as he said these things unto them, the scribes and the Pharisees began to urge **him** vehemently, and to provoke him to speak of many things:<sup>54</sup> Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

**12** In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.<sup>2</sup> For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.<sup>3</sup> Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.<sup>4</sup> And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.<sup>5</sup> But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.<sup>6</sup> Are not five sparrows sold for two farthings, and not one of them is forgotten before God?<sup>7</sup> But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.<sup>8</sup> Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:<sup>9</sup> But he that denieth me before men shall be denied before the angels of God.<sup>10</sup> And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.<sup>11</sup> And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:<sup>12</sup> For the Holy Ghost shall teach you in the same hour what ye ought to say.

<sup>13</sup> ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.<sup>14</sup> And he said unto him, Man, who made me a judge or a divider over you?<sup>15</sup> And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.<sup>16</sup> And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:<sup>17</sup> And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?<sup>18</sup> And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.<sup>19</sup> And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, **and** be merry.<sup>20</sup> But God said unto him, **Thou** fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?<sup>21</sup> So is he that layeth up treasure for himself, and is not rich toward God.

<sup>22</sup> ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.<sup>23</sup> The life is more than meat, and the body is **more** than raiment.<sup>24</sup> Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?<sup>25</sup> And which of you with taking thought can add to his stature one cubit?<sup>26</sup> If ye then be not able to do that thing which is least, why take ye thought for the rest?<sup>27</sup> Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.<sup>28</sup> If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more **will he clothe** you, O ye of little faith?<sup>29</sup> And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.<sup>30</sup> For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

<sup>31</sup> ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.<sup>32</sup> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.<sup>33</sup> Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.<sup>34</sup> For where your treasure is, there will your heart be also.<sup>35</sup> Let your loins be girded about, and **your** lights burning;<sup>36</sup> And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.<sup>37</sup> Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.<sup>38</sup> And if he shall come in the second watch, or come in the third watch, and find **them** so, blessed are those servants.<sup>39</sup> And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.<sup>40</sup> Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

<sup>41</sup> ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?<sup>42</sup> And the Lord said, Who then is that faithful and wise steward,

whom **his** lord shall make ruler over his household, to give **them their** portion of meat in due season? <sup>43</sup> Blessed **is** that servant, whom his lord when he cometh shall find so doing. <sup>44</sup> Of a truth I say unto you, that he will make him ruler over all that he hath. <sup>45</sup> But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; <sup>46</sup> The lord of that servant will come in a day when he looketh not for **him**, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. <sup>47</sup> And that servant, which knew his lord's will, and prepared not **himself**, neither did according to his will, shall be beaten with many **stripes**. <sup>48</sup> But he that knew not, and did commit things worthy of stripes, shall be beaten with few **stripes**. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

<sup>49</sup> ¶ I am come to send fire on the earth; and what will I, if it be already kindled? <sup>50</sup> But I have a baptism to be baptized with; and how am I straitened till it be accomplished! <sup>51</sup> Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: <sup>52</sup> For from henceforth there shall be five in one house divided, three against two, and two against three. <sup>53</sup> The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

<sup>54</sup> ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. <sup>55</sup> And when **ye see** the south wind blow, ye say, There will be heat; and it cometh to pass. <sup>56</sup> Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? <sup>57</sup> Yea, and why even of yourselves judge ye not what is right?

<sup>58</sup> ¶ When thou goest with thine adversary to the magistrate, **as thou art** in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. <sup>59</sup> I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

**13** There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? <sup>3</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish. <sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? <sup>5</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish.

<sup>6</sup> ¶ He spake also this parable; A certain **man** had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. <sup>7</sup> Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? <sup>8</sup> And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung **it**: <sup>9</sup> And if it bear fruit, **well**: and if not, **then** after that thou shalt cut it down. <sup>10</sup> And he was teaching in one of the synagogues on the sabbath.

<sup>11</sup> ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up **herself**. <sup>12</sup> And when Jesus saw her, he called **her to him**, and said unto her, Woman, thou art loosed from thine infirmity. <sup>13</sup> And he laid **his** hands on her: and immediately she was made straight, and glorified God. <sup>14</sup> And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. <sup>15</sup> The Lord then answered him, and said, **Thou** hypocrite, doth not each one of you on the sabbath loose his ox or **his** ass from the stall, and lead **him** away to watering? <sup>16</sup> And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? <sup>17</sup> And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

<sup>18</sup> ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? <sup>19</sup> It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. <sup>20</sup> And again he said, Whereunto shall I liken the kingdom of God? <sup>21</sup> It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. <sup>22</sup> And he went through the cities and villages, teaching, and journeying toward Jerusalem. <sup>23</sup> Then said one unto him, Lord, are there few that be saved? And he said unto them,

<sup>24</sup> ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. <sup>25</sup> When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: <sup>26</sup> Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

<sup>27</sup> But he shall say, I tell you, I know you not whence ye are; depart from me,

modri oskrbnik, ki ga bo **njegov** gospodar naredil za vladarja nad njegovo družino, da **jim** ob pravšnjem obdobju da **njihove** deleže hrane? <sup>43</sup> Blagoslovjen **je** tisti služabnik, ki ga bo njegov gospodar, ko pride, našel tako početi. <sup>44</sup> Resnično vam povem, da ga bo naredil za vladarja nad vsem, kar ima. <sup>45</sup> Toda če pa ta služabnik v svojem srcu reče: »Moj gospodar odlaša svoj prihod« in bo pričel pretepati sluge in dekle, jesti in piti ter biti pijan, <sup>46</sup> bo gospodar tega služabnika prišel na dan, ko **ga** ne pričakuje in ob uri, ki se je ne zaveda in ga bo razsekal narazen ter mu določil njegov delež z neverniki. <sup>47</sup> Ta služabnik pa, ki je poznal voljo svojega gospodarja in **se** ni pripravil niti ni storil glede na njegovo voljo, bo pretepen z mnogimi **udarci biča**. <sup>48</sup> Toda kdor ni vedel, pa je zagrešil stvari vredne bičanja, bo pretepen z malo **udarci biča**. Kajti komurkoli je mnogo dano, se bo od njega mnogo zahtevalo, in komur so ljudje mnogo izročili, bodo od njega terjali tem več.

<sup>49</sup> Prišel sem, da pošljem ogenj na zemljo in kako si želim, da bi bil ta prižgan? <sup>50</sup> § Toda imam krst, da bom z njim krščen in kako sem omejen, dokler se to ne dovrši! <sup>51</sup> Mislite, da sem prišel, da dam mir na zemljo? Povem vam: »Ne, temveč prej razkol, <sup>52</sup> kajti odslej jih bo v eni hiši pet razdeljenih, trije proti dvema in dva proti trem. <sup>53</sup> Oče bo razdeljen proti sinu in sin proti očetu; mati proti hčeri in hči proti materi; tašča proti snahi in snaha proti tašči.«

<sup>54</sup> Množici pa je rekel tudi: »Ko vidite oblak dvigati se iz zahoda, nemudoma pravite: »Dež prihaja,« in tako se zgodi. <sup>55</sup> In ko **vidite** pihati južni veter, pravite: »Vroče bo,« in tako se pripeti. <sup>56</sup> Vi hinavci, lahko razpozname obličeje neba in zemlje, toda kako to, da ne razpozname tega časa? <sup>57</sup> Da, in zakaj celo sami od sebe ne sodite, kar je prav?

<sup>58</sup> Ko greš s svojim nasprotnikom k oblastniku, **ko si še** na poti, se posveti prizadevanju, da boš lahko osvobojen pred njim; da te ta ne bi privlekel k sodniku in sodnik te izroči častniku, častnik pa te vrže v ječo. <sup>59</sup> Povem ti; ne boš odšel od tam, dokler ne odplačaš tudi zadnjega kovanca.«

**13** Ob tistem času jih je bilo tam prisotnih nekaj, ki so mu povedali o Galilejih, katerih kri je Pilat pomešal z njihovimi žrtvami. <sup>2</sup> Jezus pa jim odgovori in reče: »Mislite, da so bili ti Galilejci večji grešniki kakor vsi Galilejci, ker so pretrpeli te stvari? <sup>3</sup> Povem vam: »Ne. Toda, razen če se ne pokesate, boste vsi enako pokončani.« <sup>4</sup> Ali tistih osemnajst, na katere je padel stolp v Siloi in jih usmrtil, mislite, da so bili večji grešniki od vseh ljudi, ki prebivajo v Jeruzalemu? <sup>5</sup> Povem vam: »Ne. Toda, razen če se ne pokesate, boste vsi enako pokončani.«»

<sup>6</sup> Povedal je tudi to prispodobo: »Neki **človek** je imel v svojem vinogradu posajeno figovo drevo in je prišel ter na njem iskal sadeža, pa ni našel nobenega. <sup>7</sup> Potem je rekel obrezovalcu trte svojega vinograda: »Glej, ta tri leta sem prihajal in iskal sadu na tem figovem drevesu, pa ga nisem našel. Posekaj ga, čemú bremeni zemljo?« <sup>8</sup> Ta pa odgovori in mu reče: »Gospod, pusti jo še letos, da jo okopljem in pognojam <sup>9</sup> in če obrodi sad, **dobro**, če pa ne, jo boš **torej** potem posekal.« <sup>10</sup> In na šabat je učil v eni izmed sinagog.

<sup>11</sup> In glej, tam je bila ženska, ki je osemnajst let imela duha šibkosti in je bila sključena in se nikakor ni mogla **sama** vzravnati. <sup>12</sup> In ko jo je Jezus zagledal, **jo** je poklical **k sebi** ter ji rekel: »Ženska, odvezana si od svoje šibkosti.« <sup>13</sup> In nanjo je položil **svoje** roke in takoj je postala vzravnana ter slavila Boga. <sup>14</sup> Predstojnik sinagoge pa je odgovoril z ogorčenjem, zato ker je Jezus zdravil na šabatni dan in rekел množici: »Šest dni je v katerih morajo ljudje delati, v teh torej pridite in bodite zdravljeni, ne pa na šabatni dan.« <sup>15</sup> Potem mu je Gospod odgovoril in rekel: »**Ti** hinavec ali ne odveže vsak izmed vas na šabat svojega vola ali **svojega** osla od jasli in **ga** vodi proč napajat? <sup>16</sup> In ali ne bi morala biti ta ženska, ki je Abrahamova hči, katero je imel Satan zvezano, glejte, teh osemnajst let, odvezana te vezti na šabatni dan?« <sup>17</sup> Ko je povedal te stvari, so bili vsi njegovi nasprotniki osramočeni in vsa množica se je veselila zaradi vseh teh veličastnih stvari, ki so bile narejene po njem.

<sup>18</sup> Tedaj je rekel: »Čemu je podobno Božje kraljestvo? In s čim naj ga primerjam? <sup>19</sup> Podobno je zrnu gorčičnega semena, ki ga je človek vzel in ga vrgel na svoj vrt, in to je zraslo ter se razvilo v veliko drevo in na njegovih mladikah je prenočevala perjad neba.« <sup>20</sup> In ponovno je rekel: »Čemu naj primerjam Božje kraljestvo? <sup>21</sup> Podobno je kvasu, ki ga je ženska vzela in skrila v treh merah moke, dokler ni bilo vse prekvášeno.« <sup>22</sup> On pa je šel skozi mesta in vasi ter učil in potoval proti Jeruzalemu. <sup>23</sup> Tedaj mu je nekdo rekel: »Gospod ali je malo teh, ki bodo rešeni?« On pa jim je rekel:

<sup>24</sup> »Prizadevajte si, da vstopite pri ozkih vratih, kajti povem vam, mnogi bodo poskušali vstopiti, pa ne bodo mogli. <sup>25</sup> Ko enkrat hišni gospodar vstane in zapre vrata, pričnete stati zunaj ter trkati na vrata, rekoč: »Gospod, Gospod, odpri nam,« on pa vam bo odgovoril in rekel: »Ne poznam vas, od kod ste.« <sup>26</sup> Tedaj boste začeli govoriti: »V tvoji prisotnosti smo jedli in pili in na naših ulicah si učili.« <sup>27</sup> Toda rekel vam bo: »Povem vam, ne vem, od kod ste; odidite od mene, vsi **vi** delavci

krivičnosti.<sup>28</sup> Tam bo jokanje in škripanje z zobmi, ko boste videli Abrahama, Izaka in Jakoba ter vse preroke v Božjem kraljestvu, vas *same* pa pahnjene ven.<sup>29</sup> In prišli bodo od vzhoda in *od* zahoda in od severa in *od* juga in usedli se bodo v Božjem kraljestvu.<sup>30</sup> In glej, so zadnji, ki bodo prvi in so prvi, ki bodo zadnji.«

<sup>31</sup> Istega dne so prišli tja nekateri izmed farizejev, rekoč mu: »Pojdi ven in odidi od tukaj, kajti Herod te hoče ubiti.«<sup>32</sup> § On pa jim je reklo: »Pojdite in povejte temu lisjaku: »Glej, izganjam hudiče in ozdravljam danes in jutri, tretji *dan* pa bom dovršen.«<sup>33</sup> Vendar moram danes in jutri in naslednji *dan* hoditi, kajti ni mogoče, da prerok umre zunaj Jeruzalema.<sup>34</sup> O Jeruzalem, Jeruzalem, ki ubijaš preroke in kamnaš tiste, ki so poslani k тебi; kako pogosto sem hotel zbrati tvoje otroke skupaj, kakor koklja *zbira* svoj zarod pod *svoje* peruti, pa niste hoteli!<sup>35</sup> Glejte, vaša hiša vam ostane zapuščena in resnično vam pravim: »Ne boste me videli, dokler ne pride *čas*, ko boste rekli: »Blagoslovjen *je*, kdor prihaja v Gospodovem imenu.«<sup>36</sup>

**14** In prijetilo se je, medtem ko je odšel v hišo enega izmed vodilnih farizejev, da bi na šabatni dan jedel kruh, da so ga ti opazovali.<sup>2</sup> In glej, pred njim je bil neki človek, ki je imel vodenico.<sup>3</sup> In Jezus je izvedencem v postavi in farizejem odgovarjal ter govoril, rekoč: »Ali je zakonito zdraviti na šabatni dan?«<sup>4</sup> Oni pa so molčali. In prikel *ga* je in ozdravil ter ga pustil oditi,<sup>5</sup> § in odgovoril jim je, rekoč: »Komu izmed vas pade osel ali vol v jamo in ga ne bo nemudoma, na šabatni dan, izvlekel ven?«<sup>6</sup> In ponovno mu niso mogli odgovoriti na te stvari.

<sup>7</sup> In ko je opazil kako izbirajo vodilna mesta, je tem, ki so bili povabljeni, podal prisopobo, rekoč jim:<sup>8</sup> »Kadar te katerikoli *človek* povabi na poroko, se ne usedi na najvišje mesto, da ne bi le-ta povabil častitljivejšega človeka kakor si ti,<sup>9</sup> in ne bi prišel ta, ki je povabil tebe in njega in ti reklo: »Daj prostor temu človeku,« ti pa si boš s sramoto pričel jemati najnižji prostor.<sup>10</sup> Toda kadar si povabljen, pojdi in se usedi na najnižji prostor, da ti lahko reče, kdor te je povabil, ko pride k тебi: »Priatelj, pojdi višje,« potem boš imel oboževanje v prisotnosti teh, ki s teboj sedijo pri obedu.<sup>11</sup> Kajti kdorkoli se povisuje, bo ponižan, kdor pa se ponižuje, bo povišan.«

<sup>12</sup> Potem je prav tako reklo tistemu, ki ga je povabil: »Kadar pripravljaš kosilo ali večerjo, ne pokliči svojih prijateljev, niti svojih bratov, niti svojih sorodnikov, niti *svojih* bogatih sosedov, da te ne bi tudi oni povabili in ti povrnili.<sup>13</sup> Toda kadar pripravljaš pojedino pokliči revne, pohabljene, hrome, slepe<sup>14</sup> in boš blagoslovjen, ker ti ne morejo poplačati, kajti poplačano ti bo ob vstajenju pravičnih.«

<sup>15</sup> In ko je eden izmed teh, ki je pri obedu sedel z njim, slišal te stvari, mu je reklo: »Blagoslovjen *je*, kdor bo jedel kruh v Božjem kraljestvu.«<sup>16</sup> On pa mu je potem reklo: »Neki človek je priredil veliko večerjo in povabil mnoge.<sup>17</sup> Ob času večerje pa je poslal svojega služabnika, da pove tem, ki so bili povabljeni: »Pridite, kajti sedaj so vse stvari pripravljene.«<sup>18</sup> Vsi pa so se začeli *soglasno* opravičevati. Prvi mu je reklo: »Kupil sem kos zemlje in nujno ga moram iti pogledat. Prosim te, imej me za opravičenega.«<sup>19</sup> In drugi je reklo: »Kupil sem pet jarmov volov in grem, da jih preizkusim. Prosim te, imej me za opravičenega.«<sup>20</sup> In drugi je reklo: »Porocil sem ženo in zato ne morem priti.«<sup>21</sup> Tako, da je ta služabnik prišel in te stvari sporočil svojemu gospodarju. Potem je hišni gospodar jezen reklo svojemu služabniku: »Pojdi hitro ven na ulice in mestne ceste ter pripelji sèm revne in pohabljene in šepave in slepe.«<sup>22</sup> In služabnik je reklo: »Gospod, narejeno je, kakor si zapovedal in še je prostor.«<sup>23</sup> In gospodar je reklo služabniku: »Pojdi ven na glavne ceste ter ograje in *jih* prisili, da vstopijo, da se bo moja hiša lahko napolnila.«<sup>24</sup> Kajti povem vam: »Da nihče izmed tistih ljudi, ki so bili povabljeni, ne bo okusil moje večerje.«<sup>25</sup>

<sup>25</sup> In z njim so še velike množice, on pa se je obrnil in jim reklo:<sup>26</sup> »Če katerikoli *človek* pride k meni in ne sovraži svojega oceta in matere in žene in otrok in bratov in sester, da in tudi svojega lastnega življenja, ne more biti moj učenec.<sup>27</sup> In kdorkoli ne nosi svojega kriza in ne sledi meni, ne more biti moj učenec.<sup>28</sup> Kajti kdo izmed vas, ki hoče zgraditi stolp, se prej ne usede in ne presteje stroška, ali ima *zadosti*, da *ga* dokonča?<sup>29</sup> Da ga ne bi morda potem, ko je položil temelj, pa *ga* ne bi bil zmožen dokončati, vsi tisti, ki so *to* gledali, začeli zasmehovati,<sup>30</sup> rekoč: »Ta človek je pričel graditi, pa ni bil zmožen dokončati.«<sup>31</sup> Ali kateri kralj, ki pripravlja vojno proti drugemu kralju, prej ne séde in se posvetuje, če bo zmožen z deset tisoči srečati tistega, ki prihaja nadenj z dvajsetimi tisoči?<sup>32</sup> Sicer, dokler je drugi še daleč, on pošlje poslanstvo in prosi pogoje za mir.<sup>33</sup> Torej podobno, kdorkoli izmed vas, ki ne zapusti vsega, kar ima, ne more biti moj učenec.

<sup>34</sup> Sol *je* dobra, toda če je sol izgubila svoj okus, s čim se bo začinila?<sup>35</sup> Niti ni primerna za zemljo niti za gnojišče, *temveč* jo ljudje mečejo ven. Kdor ima ušesa, da slisijo, naj posluša.«

**15** Potem so se mu približali vsi davkarji in grešniki, da bi ga poslušali.<sup>2</sup> Farizeji in pisarji pa so godnjiali, rekoč: »Ta človek sprejema grešnike in z njimi jé.«

*all ye workers of iniquity.*<sup>28</sup> There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.<sup>29</sup> And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.<sup>30</sup> And, behold, there are last which shall be first, and there are first which shall be last.

<sup>31</sup> ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.<sup>32</sup> And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.<sup>33</sup> Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.<sup>34</sup> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!<sup>35</sup> Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

**14** And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.<sup>2</sup> And, behold, there was a certain man before him which had the dropsy.<sup>3</sup> And Jesus answering spake unto the lawyers and Pharisees, saying, *Is it lawful to heal on the sabbath day?*<sup>4</sup> And they held their peace. And he took *him*, and healed him, and let him go;<sup>5</sup> And answered them, saying, *Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?*<sup>6</sup> And they could not answer him again to these things.

<sup>7</sup> ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, *When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;*<sup>9</sup> And he that bade thee and him come and say to thee, *Give this man place; and thou begin with shame to take the lowest room.*<sup>10</sup> But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.<sup>11</sup> For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

<sup>12</sup> ¶ Then said he also to him that bade him, *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.*<sup>13</sup> But when thou makest a feast, call the poor, the maimed, the lame, the blind:<sup>14</sup> And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

<sup>15</sup> ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.<sup>16</sup> Then said he unto him, A certain man made a great supper, and bade many:<sup>17</sup> And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.<sup>18</sup> And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.<sup>19</sup> And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.<sup>20</sup> And another said, I have married a wife, and therefore I cannot come.<sup>21</sup> So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.<sup>22</sup> And the servant said, Lord, it is done as thou hast commanded, and yet there is room.<sup>23</sup> And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.<sup>24</sup> For I say unto you, That none of those men which were bidden shall taste of my supper.

<sup>25</sup> ¶ And there went great multitudes with him: and he turned, and said unto them, *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*<sup>27</sup> And whosoever doth not bear his cross, and come after me, cannot be my disciple.<sup>28</sup> For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?<sup>29</sup> Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that beheld *it* begin to mock him,<sup>30</sup> Saying, This man began to build, and was not able to finish.<sup>31</sup> Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?<sup>32</sup> Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.<sup>33</sup> So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

<sup>34</sup> ¶ Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?<sup>35</sup> It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

**15** Then drew near unto him all the publicans and sinners for to hear him.<sup>2</sup> And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

<sup>3</sup> ¶ And he spake this parable unto them, saying, <sup>4</sup> What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? <sup>5</sup> And when he hath found it, he layeth it on his shoulders, rejoicing. <sup>6</sup> And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. <sup>7</sup> I say unto you, that likewise joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons, which need no repentance.

<sup>8</sup> ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? <sup>9</sup> And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. <sup>10</sup> Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repented.

<sup>11</sup> ¶ And he said, A certain man had two sons: <sup>12</sup> And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. <sup>13</sup> And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. <sup>14</sup> And when he had spent all, there arose a mighty famine in that land; and he began to be in want. <sup>15</sup> And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. <sup>16</sup> And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. <sup>17</sup> And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! <sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, <sup>19</sup> And am no more worthy to be called thy son: make me as one of thy hired servants. <sup>20</sup> And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. <sup>21</sup> And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. <sup>22</sup> But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: <sup>23</sup> And bring hither the fatted calf, and kill it; and let us eat, and be merry: <sup>24</sup> For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. <sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. <sup>26</sup> And he called one of the servants, and asked what these things meant. <sup>27</sup> And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. <sup>28</sup> And he was angry, and would not go in: therefore came his father out, and intreated him. <sup>29</sup> And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: <sup>30</sup> But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. <sup>31</sup> And he said unto him, Son, thou art ever with me, and all that I have is thine. <sup>32</sup> It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

**16** And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. <sup>2</sup> And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. <sup>3</sup> Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. <sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? <sup>6</sup> And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup> Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. <sup>8</sup> And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. <sup>9</sup> And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. <sup>10</sup> He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. <sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? <sup>12</sup> And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

<sup>13</sup> ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. <sup>14</sup> And the Pharisees also, who were covetous, heard all these things: and they derided him. <sup>15</sup> And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. <sup>16</sup> The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. <sup>17</sup> And it is easier for heaven

<sup>3</sup> Povedal pa jim je to prisopobo, rekoč: <sup>4</sup> »Kateri mož izmed vas, ki ima sto ovac, če izgubi eno izmed njih, ali ne bo zapustil devetindevetdeseth v divjini in šel za to, ki je izgubljena, dokler je ne najde? <sup>5</sup> In ko jo najde, jo vesel naprti na svoja ramena. <sup>6</sup> In ko pride domov, sklice skupaj svoje priatelje ter sosedje, rekoč jim: »Veselite se z menoj, kajti našel sem svojo ovco, ki je bila izgubljena.« <sup>7</sup> Povem vam, da bo na nebu podobna radost nad enim grešnikom, ki se pokesa, bolj kakor nad devetindevetdesetimi pravičnimi osebami, ki ne potrebujejo kesanja.

<sup>8</sup> Ali katera ženska, ki ima deset koškov srebra, če izgubi en košek ali ne priže svetilke in ne pomete hiše in marljivo išče, dokler ga ne najde? <sup>9</sup> Ko pa ga je našla, sklice skupaj svoje priateljice in svoje sosedje, rekoč: »Veselite se z menoj, kajti našla sem košek, ki sem ga izgubila.« <sup>10</sup> Povem vam, enaka radost je v prisotnosti Božjih angelov nad enim grešnikom, ki se pokesa.«

<sup>11</sup> In rekel je: »Neki človek je imel dva sina <sup>12</sup> in mlajši izmed njiju je rekel svojemu očetu: »Oče, daj mi moj delež dobrin, ki mi pripadajo.« In razdelil jima je svoja sredstva za preživljanje. <sup>13</sup> Ne veliko dni kasneje pa je mlajši sin zbral vse skupaj in šel na pot v daljno deželo in tam z razuzdanim življenjem potrošil svoje imetje. <sup>14</sup> Ko pa je vse zapravil, je v tej deželi nastala silna lakota in začel je živeti v pomanjkanju. <sup>15</sup> In odšel je ter se pridružil meščanu te dežele, ta pa ga je poslal na svoja polja, da pase svinje. <sup>16</sup> Svoj trebuh pa si je želel napolniti z luščinami, ki so jih jedle svinje, pa mu [jih] nihče ni dal. <sup>17</sup> § Ko pa je prišel k sebi, je rekel: »Koliko najetih služabnikov mojega očeta ima kruha na pretek, jaz pa umiram od lakote! <sup>18</sup> Vstal bom ter odšel k svojemu očetu in mu bom rekel: »Oče, grešil sem zoper nebo in pred teboj <sup>19</sup> in nisem več vreden, da bi se imenoval tvoj sin. Naredi me kakor enega svojih najetih služabnikov.« <sup>20</sup> In vstal je ter prišel k svojemu očetu. Toda, ko je bil še daleč, ga je njegov oče zagledal ter imel sočutje in pritekel ter se oklenil njegovega vrata in ga poljubil. <sup>21</sup> Sin pa mu je rekel: »Oče, grešil sem zoper nebo in v tvojih očeh in nisem več vreden, da bi se imenoval tvoj sin.« <sup>22</sup> Toda oče je svojim služabnikom rekel: »Prinesite najboljše svečano oblačilo in ga nadene nanj in na njegovo roko dajte prstan ter čevlje na njegova stopala <sup>23</sup> in privede sém pitano tele in ga zakoljite, in jejmo ter bodimo veseli, <sup>24</sup> kajti ta moj sin je bil mrtev, pa je ponovno živ; bil je izgubljen, pa je najden.« In začeli so se veseliti. <sup>25</sup> Torej njegov starejši sin je bil na polju. Ko pa je prišel ter se bližal hiši, je zaslišal glasbo in ples. <sup>26</sup> In poklical je enega izmed služabnikov in vprašal, kaj pomenijo te stvari. <sup>27</sup> In ta mu je rekel: »Tvoj brat je prišel in tvoj oče je zaklal pitano tele, ker ga je prejel živega in zdravega.« <sup>28</sup> In bil je jezen in ni hotel vstopiti, zato je njegov oče prišel ven ter ga povabil. <sup>29</sup> In odgovoril je in rekel svojemu očetu: »Glej! Ta mnoga leta ti služim niti nisem kadarkoli prestopil tvoje zapovedi, pa mi vendarle še nikoli nisi dal kozlička, da bi se s svojimi priatelji lahko poveselil, <sup>30</sup> toda takoj, ko je prišel ta tvoj sin, ki je z vlačugami požrl tvoja sredstva za preživljanje, si zanj zaklal pitano tele.« <sup>31</sup> On pa mu je rekel: »Sin, ti si vedno z menoj in vse, kar imam, je tvoje. <sup>32</sup> Primerno je bilo, da bi se poveselili in bili veseli, kajti ta tvoj brat je bil mrtev, pa je ponovno živ; in bil je izgubljen, pa je najden.«

Svojim učencem pa je prav tako rekel: »Bil je neki bogataš, ki je imel oskrbnika in ta isti mu je bil zatožen, da je zapravljal njegove dobrine. <sup>2</sup> In poklical ga je ter mu rekel: »Kako to, da to slišim o tebi? Daj mi obračun svojega oskrbništva, kajti ne boš več mogel biti oskrbnik.« <sup>3</sup> Potem je oskrbnik sam pri sebi rekel: »Kaj naj storim? Kajti moj gospodar od mene jemlje oskrbništvo; kopáti ne morem, prosi me je sram. <sup>4</sup> Odločil sem se kaj storiti, da me bodo lahko sprejeli v svoje hiše, ko bom odstavljen od oskrbništva.« <sup>5</sup> Tako je k sebi poklical vsakega izmed dolžnikov svojega gospodarja in rekel prvemu: »Koliko dolguješ mojemu gospodarju?« <sup>6</sup> In ta je rekel: »Sto meric olja.« Rekel mu je: »Vzemi svojo zadolžnico in hitro sedi ter zapiši petdeset.« <sup>7</sup> Potem je rekel drugemu: »In koliko dolguješ ti?« In ta je rekel: »Sto meric pšenice.« In rekel mu je: »Vzemi svojo zadolžnico in zapiši osemdeset.« <sup>8</sup> In gospodar je poohvalil nepravičnega oskrbnika, ker je modro ravnal, kajti otroci tega sveta so v svojem rodu modrejši od otrok svetlobe. <sup>9</sup> In pravim vam: »Prijatelje si pridobivajte s krivičnim mamonom, da vas, ko padete, lahko sprejmejo v večna prebivališča.« <sup>10</sup> Kdor je zvest v tem, kar je najmanjše, je zvest tudi v velikem; kdor pa je nepravičen v najmanjšem, je nepravičen tudi v velikem. <sup>11</sup> Če torej niste bili zvesti s krivičnim mamonom, kdo bo vašemu zaupanju poveril resnična bogastva? <sup>12</sup> In če niste bili zvesti s tem, kar je od drugih ljudi, kdo vam bo dal to, kar je vaše?

<sup>13</sup> Noben služabnik ne more služiti dvema gospodarjem, ker ali bo enega sovražil in drugega ljubil, ali pa se bo držal k enemu in preziral drugega. Ne morete služiti Bogu in mamonu. <sup>14</sup> In tudi farizeji, ki so bili lakomni, so slišali vse te stvari in ga zasmehovali. <sup>15</sup> Rekel jim je: »Vi ste tisti, ki sebe opravičujete pred ljudmi, toda Bog pozna vaša srca, kajti to, kar je zelo cenjeno med ljudmi, je v Božjih očeh ogabnost. <sup>16</sup> Postava in preroki so bili do Janeza. Od tedaj se oznanja Božje kraljestvo in vsak pritiska vanj. <sup>17</sup> Lažje pa je za nebo in zemljo

da preideta, kakor da manjka ena pičica postave.<sup>18</sup> Kdorkoli odslovi svojo ženo in poroči drugo, zagreši zakonolomstvo, in kdorkoli poroči njo, ki jo je **njen** soprog odslovil, zagreši zakonolomstvo.

<sup>19</sup> Bil je neki bogataš, ki je bil oblečen v škrlat in tanko laneno platno in vsak dan razkošno jedel in pil<sup>20</sup> in bil je neki berač, po imenu Lazar, ki je bil poln vnetij položen pred njegova velika vrata<sup>21</sup> in želel je biti nahranjen z drobitinami, ki so padale z bogataševe mize; poleg tega so prišli psi in izlali njegova vnetja.<sup>22</sup> Pripeljal pa se je, da je berač umrl in angeli so ga odnesli v Abrahamovo naročje, in tudi bogataš je umrl ter bil pokopan<sup>23</sup> § in v peku je povzdignil svoje oči, medtem ko je bil mučen in daleč stran zagledal Abrahama in Lazarja v njegovem naročju.<sup>24</sup> In zaklical je ter rekel: »Oče Abraham, usmili se me in pošoji Lazarja, da bi lahko konico svojega prsta pomočil v vodo in ohladil moj jezik, kajti mučen sem v tem plamenu.«<sup>25</sup> Toda Abraham je rekel: »Sin, spomni se, da si v svojem življenju prejemal svoje dobre stvari in prav tako Lazar zle stvari; toda on je sedaj potolažen, ti pa si mučen.«<sup>26</sup> Poleg vsega tega pa je med nami in teboj velik, nespremenljiv prepad, tako da tisti, ki bi hoteli prečkati od tod k vam, ne morejo, niti oni ne morejo prečkati k nam, da **bi prišli** od tam.<sup>27</sup> Potem je rekel: »Prosim te torej oče, da ga pošlješ k hiši mojega očeta,<sup>28</sup> kajti pet bratov imam, da jim bo lahko pričeval, da ne bi tudi oni prišli v ta kraj mučenja.«<sup>29</sup> Abraham mu reče: »Imajo Mojzesna v prerok, naj njih poslušajo.«<sup>30</sup> Ta pa je rekel: »Ne, oče Abraham, toda če gre k njim kdo od mrtvih, se bodo pokesali.«<sup>31</sup> On pa mu je rekel: »Če ne poslušajo ne Mojzesina in prerokov, ne bodo pregovorjeni, četudi nekdo vstane od mrtvih.«<sup>32</sup>

**17** Potem je rekel učencem: »Ni mogoče, da prestopki ne bi prišli, toda gorje **tistemu**, po katerem bodo prišli!«<sup>2</sup> Bolje bi bilo zanj, da bi bil mlinski kamen obešen okoli njegovega vratu, on sam pa vržen v morje, kakor da bi pohujšal enega od teh malčkov.

<sup>3</sup> Pazite se: »Če se tvoj brat prekrši zoper tebe, ga oštej; če pa se pokesa, mu odpusti.<sup>4</sup> In če se sedemkrat dnevno prekrši zoper tebe in se sedemkrat dnevno ponovno obrne k tebi, rekoč: »Kesam se, mu boš odpustil.«<sup>5</sup> In apostoli so rekli Gospodu: »Povečaj našo vero.«<sup>6</sup> Gospod pa je rekel: »Če bi imeli vero kakor zrno gorčičnega semena, bi lahko rekli temu drevesu crne murve: »Bodi izruvana s korenino in bodi posajena v morje!« in bi vam bila pokorna.«<sup>7</sup> Toda kdo izmed vas, ki ima služabnika, ki orje ali pase živilo, mu bo v kratkem, ko pride iz polja, rekel: »Pojdi in sedi k obedu!«<sup>8</sup> In ali mu ne bo raje rekel: »Pripravi mi nekaj, da bom lahko večerjal in se opaši ter mi strezi, dokler se ne najem in napijem, potem pa boš ti jedel in pil!«<sup>9</sup> Mar se bo zahvalil temu služabniku, ker je storil stvari, ki so mu bile ukazane? Menim, da ne.<sup>10</sup> Tako tudi vi, ko boste naredili vse te stvari, ki so vam ukazane, recite: »Nekoristni služabniki smo. Naredili smo to, kar je bila naša dolžnost, da storimo.«<sup>11</sup>

<sup>11</sup> In pripetilo se je, ko je šel v Jeruzalem, da je šel skozi sredo Samarije in Galileje.<sup>12</sup> In ko je vstopil v neko vas, ga je tam srečalo deset mož, ki so bili gobavi, kateri so stali daleč stran<sup>13</sup> in povzdignili so *svoje* glasove ter rekli: »Jezus, Učitelj, usmili se nas.«<sup>14</sup> In ko **jih** je zagledal, jim je rekel: »Pojdite, pokažite se duhovnikom.« In pripetilo se je, da ko so šli, so bili očiščeni.<sup>15</sup> In ko je eden izmed njih videl, da je bil ozdravljen, se je obrnil nazaj in z močnim glasom slavil Boga<sup>16</sup> in pri njegovih stopalih je padel dol na *svoj* obraz, ter mu dal zahvalo; in ta je bil Samarijan.<sup>17</sup> In Jezus odgovori ter reče: »Mar ni bilo tu deset očiščenih? Toda kje je onih devet?<sup>18</sup> Nikogar ni najti, ki bi se vrnil, da izroči slavo Bogu, razen tega tujca.«<sup>19</sup> § In rekel mu je: »Vstani, pojdi svojo pot, tvoja vera te je naredila zdravega.«

<sup>20</sup> In ko so ga farizeji povprašali, kdaj naj bi prišlo Božje kraljestvo, jim je odgovoril in rekel: »Božje kraljestvo ne prihaja z opazovanjem, <sup>21</sup> § tudi ne bodo rekli: »Glejte, tukaj!« ali: »Glejte tam!« kajti glejte, Božje kraljestvo je znotraj vas.«<sup>22</sup> Učencem pa je rekel: »Prišli bodo dnevi, ko boste žezele videti enega izmed dni Sina človekovega, pa **ga** ne boste videli.<sup>23</sup> In govorili vam bodo: »Glejte tukaj! ali: »Glejte tam!« Ne hodite za **njimi** niti **jim** ne sledite.<sup>24</sup> Kajti kakor bliskanje, ki zasveti iz enega **konca** pod nebom, sveti do drugega **konca** pod nebom, tako bo tudi Sin človekov na svoj dan.<sup>25</sup> Toda najprej mora pretrepeti mnoge stvari in biti zavrnjen od tega rodu.<sup>26</sup> In kakor je bilo v Noetovih dneh, takó bo tudi v dneh Sina človekovega.<sup>27</sup> Jedli so, pili, poročali so zene, dane so bile v zakon, vse do dne, ko je Noe vstopil v barko in je prišla poplava ter jih vse uničila.<sup>28</sup> Podobno bo, kot je bilo v Lotovih dneh; jedli so, pili, kupovali, prodajali, sadili, zidali;<sup>29</sup> toda istega dne, ko je Lot odšel iz Sódome, sta z neba deževala ogenj in žveplo ter **jih** vse uničila.<sup>30</sup> Točno takó bo na dan, ko se razodene Sin človekov.<sup>31</sup> Na tisti dan naj tisti, ki bo na hišni strehi in njegove stvari v hiši, ne pride dol, da jih vzame proč; in kdor je na polju, naj se prav tako ne vrača nazaj.<sup>32</sup> Spomnite se Lotove žene.<sup>33</sup> Kdorkoli si bo prizadeval rešiti svoje življenje, ga bo izgubil; kdorkoli pa bo izgubil svoje življenje, ga bo ohranil.<sup>34</sup> Povem vam, in tej noči bosta dva **človeka** na eni postelji; eden bo vzet, drugi pa puščen.<sup>35</sup> Dve **ženski** bosta skupaj mleli; ena bo vzeta, druga pa puščena.<sup>36</sup> § Dva **moža** bosta na polju; eden bo vzet, drugi pa puščen.<sup>37</sup> In odgovorili so mu ter rekli: »Kje, Gospod?« In on jim je rekel: »Kjerkoli **je** telo, tam bodo orli zbrani skupaj.«

and earth to pass, than one tittle of the law to fail.<sup>18</sup> Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from **her** husband committeth adultery.

<sup>19</sup> ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:<sup>20</sup> And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.<sup>21</sup> And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.<sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;<sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.<sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.<sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.<sup>26</sup> And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that **would come** from thence.<sup>27</sup> Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:<sup>28</sup> For I have five brethren; that he may testify unto them, lest they also come into this place of torment.<sup>29</sup> Abraham saith unto him, They have Moses and the prophets; let them hear them.<sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.<sup>31</sup> And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

**17** Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!<sup>2</sup> It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

<sup>3</sup> ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.<sup>4</sup> And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.<sup>5</sup> And the apostles said unto the Lord, Increase our faith.<sup>6</sup> And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.<sup>7</sup> But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?<sup>8</sup> And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?<sup>9</sup> Doth he thank that servant because he did the things that were commanded him? I trow not.<sup>10</sup> So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

<sup>11</sup> ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.<sup>12</sup> And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:<sup>13</sup> And they lifted up **their** voices, and said, Jesus, Master, have mercy on us.<sup>14</sup> And when he saw **them**, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.<sup>15</sup> And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,<sup>16</sup> And fell down on **his** face at his feet, giving him thanks: and he was a Samaritan.<sup>17</sup> And Jesus answering said, Were there not ten cleansed? but where are the nine?<sup>18</sup> There are not found that returned to give glory to God, save this stranger.<sup>19</sup> And he said unto him, Arise, go thy way: thy faith hath made thee whole.

<sup>20</sup> ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:<sup>21</sup> Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.<sup>22</sup> And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.<sup>23</sup> And they shall say to you, See here; or, see there: go not after **them**, nor follow **them**.<sup>24</sup> For as the lightning, that lightenereth out of the one **part** under heaven, shineth unto the other **part** under heaven; so shall also the Son of man be in his day.<sup>25</sup> But first must he suffer many things, and be rejected of this generation.<sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man.<sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.<sup>28</sup> Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;<sup>29</sup> But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed **them** all.<sup>30</sup> Even thus shall it be in the day when the Son of man is revealed.<sup>31</sup> In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.<sup>32</sup> Remember Lot's wife.<sup>33</sup> Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.<sup>34</sup> I tell you, in that night there shall be two **men** in one bed; the one shall be taken, and the other shall be left.<sup>35</sup> Two **women** shall be grinding together; the one shall be taken, and the other left.<sup>36</sup> Two **men** shall be in the field; the one shall be taken, and the other left.<sup>37</sup> And they answered and said unto

him, Where, Lord? And he said unto them, **Wheresoever the body is, thither will the eagles be gathered together.**

**18** And he spake a parable unto them **to this end**, that men ought always to pray, and not to faint; <sup>2</sup> Saying, **There was in a city a judge, which feared not God, neither regarded man:** <sup>3</sup> And there was a widow in that city; and she came unto him, saying, **Avenge me of mine adversary.** <sup>4</sup> And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; <sup>5</sup> Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. <sup>6</sup> And the Lord said, **Hear what the unjust judge saith.** <sup>7</sup> And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? <sup>8</sup> I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? <sup>9</sup> And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: <sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men **are**, extortioners, unjust, adulterers, or even as this publican. <sup>12</sup> I fast twice in the week, I give tithes of all that I possess. <sup>13</sup> And the publican, standing afar off, would not lift up so much as **his eyes unto heaven**, but smote upon his breast, saying, God be merciful to me a sinner. <sup>14</sup> I tell you, this man went down to his house justified **rather than** the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. <sup>15</sup> And they brought unto him also infants, that he would touch them: but when **his** disciples saw **it**, they rebuked them. <sup>16</sup> But Jesus called them **unto him**, and said, **Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.** <sup>17</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. <sup>18</sup> And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said unto him, **Why callest thou me good? none is good, save one, that is, God.** <sup>20</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. <sup>21</sup> And he said, All these have I kept from my youth up. <sup>22</sup> Now when Jesus heard these things, he said unto him, **Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.** <sup>23</sup> And when he heard this, he was very sorrowful: for he was very rich. <sup>24</sup> And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! <sup>25</sup> For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they that heard **it** said, Who then can be saved? <sup>27</sup> And he said, **The things which are impossible with men are possible with God.** <sup>28</sup> Then Peter said, Lo, we have left all, and followed thee. <sup>29</sup> And he said unto them, **Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,** <sup>30</sup> **Who shall not receive manifold more in this present time, and in the world to come life everlasting.**

<sup>31</sup> ¶ Then he took **unto him** the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. <sup>32</sup> For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: <sup>33</sup> And they shall scourge **him**, and put him to death: and the third day he shall rise again. <sup>34</sup> And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

<sup>35</sup> ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: <sup>36</sup> And hearing the multitude pass by, he asked what it meant. <sup>37</sup> And they told him, that Jesus of Nazareth passeth by. <sup>38</sup> And he cried, saying, Jesus, **thou** Son of David, have mercy on me. <sup>39</sup> And they which went before rebuked him, that he should hold his peace: but he cried so much the more, **Thou** Son of David, have mercy on me. <sup>40</sup> And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, <sup>41</sup> Saying, **What wilt thou that I shall do unto thee?** And he said, Lord, that I may receive my sight. <sup>42</sup> And Jesus said unto him, **Receive thy sight: thy faith hath saved thee.** <sup>43</sup> And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw **it**, gave praise unto God.

**19** And Jesus entered and passed through Jericho. <sup>2</sup> And, behold, **there was** a man named Zacchaeus, which was the chief among the publicans, and he was rich. <sup>3</sup> And he sought to see Jesus who he was; and could not for the press, because he was little of stature. <sup>4</sup> And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that **way**. <sup>5</sup> And when Jesus came to the place, he looked up, and saw him, and said unto him, **Zacchaeus, make haste, and come down; for to day I must abide at thy house.** <sup>6</sup> And he made haste, and came down, and received him joyfully. <sup>7</sup> And when they saw **it**, they all murmured, saying, That he was gone to be guest with a man that is a sinner. <sup>8</sup> And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore **him** fourfold. <sup>9</sup> And Jesus said unto him, **This day is salvation come to this house, forasmuch as he also is a son of Abraham.** <sup>10</sup> For the Son of man is come to seek and to save that which was

**18** In povedal jim je priliko **zato**, da morajo ljudje vedno moliti in ne izgubiti poguma, <sup>2</sup> rekoč: »V mestu je bil sodnik, ki se ni bal Boga niti se ni oziral na človeka. <sup>3</sup> In v tistem mestu je bila vdova in prisla je k njemu, rekoč: »Maščuj me pred mojim nasprotnikom. <sup>4</sup> On pa nekaj časa ni hotel, toda kasneje si je sam pri sebi rekel: »Čeprav se ne bojim Boga niti se ne oziram na človeka, <sup>5</sup> vendarle, ker me ta vdova nadleguje, ji bom izvršil pravico, da me s svojim nenehnim prihajanjem ne bi izmučila.« <sup>6</sup> Gospod pa je rekel: »Poslušajte kaj pravi nepravični sodnik. <sup>7</sup> In ali ne bo Bog maščeval svojih lastnih izvoljenih, ki dan in noč vpijejo k njemu, čeprav jih dolgo prenaša? <sup>8</sup> Povem vam, da jih bo naglo maščeval. Vendar, ko pride Sin človekov, ali bo našel vero na zemlji?« <sup>9</sup> Nekaterim pa, ki so zaupali sami vase, da so bili pravični in so prezirali druge, je povedal to prisopobo: <sup>10</sup> »Dva človeka sta šla gor v tempelj molit: eden farizej, drugi pa davkar. <sup>11</sup> Farizej je stal in sam pri sebi takole molil: »Bog, zahvaljujem se ti, ker nisem kakor **so** drugi ljudje, izsiljevalci, nepravični, zakonolomci ali celo kakor ta davkar. <sup>12</sup> Postim se dvakrat tedensko, desetine dajem od vsega, kar imam. <sup>13</sup> Davkar pa, ki je stal daleč stran, ni hotel niti **svojih** oči povzdigniti k nebū, temveč se je udarjal po svojih prsih, rekoč: »Bog bodi usmiljen meni grešnik.« <sup>14</sup> Povem vam, ta človek je odšel dol k svoji hiši **toliko bolj** opravičen kakor drugi, kajti vsak, kdor sebe povisiuje, bo ponizan; kdor pa sebe ponizuje, bo povisan.« <sup>15</sup> K njemu pa so privedli tudi otročice, da bi se jih dotaknil, toda ko so **njegovi** učenci **to** videli, so jih ošteli. <sup>16</sup> Toda Jezus jih je poklical **k sebi** in rekel: »Dovolite majhним otrokom prihajati k meni in ne prepovejte jim, kajti takšnih je Božje kraljestvo. <sup>17</sup> Resnično, povem vam: »Kdorkoli ne bo sprejet Božjega kraljestva kakor majhen otrok, nikakor ne bo vstopil vanj.« <sup>18</sup> In neki vladar ga je vprašal, rekoč: »Dobri Učitelj, kaj naj storim, da bom podedoval večno življenje?« <sup>19</sup> Jezus pa mu je rekel: »Zakaj me kličeš dober? Nihče ni dober, razen enega, **to je** Boga. <sup>20</sup> Zapovedi poznaš: »Ne zatrepi zakonolomstva,« »Ne ubijaj,« »Ne kradi,« »Ne pričaj po krvem,« »Spoštuji svojega očeta in svojo mater.« <sup>21</sup> On pa je rekel: »Vsega tega sem se držal od svoje mladosti dalje.« <sup>22</sup> Torej ko je Jezus slišal te besede, mu je rekel: »Vendarle ti manjka ena stvar. Prodaj vse, kar imaš in razdeli revnim in imel boš zaklad v nebesih, ter pridi, hodi za meno.« <sup>23</sup> In ko je oni to slišali, je bil zelo žalosten, kajti bil je zelo bogat. <sup>24</sup> In ko je Jezus videl, da je bil zelo žalosten, je rekel: »Kako težko bodo tisti, ki imajo bogastva, vstopili v Božje kraljestvo! <sup>25</sup> Kajti lažje je za kamelo, da gre skozi šivankino uho, kakor za bogataša vstopiti v Božje kraljestvo.« <sup>26</sup> Tisti pa, ki so **to** slišali, so rekl: »Kdo je potem lahko rešen?« <sup>27</sup> In rekel je: »Stvari, ki so nemogoče z ljudmi, so mogoče z Bogom.« <sup>28</sup> Potem je Peter rekel: »Glej! Vse smo zapustili in sledili.« <sup>29</sup> In rekel jim je: »Resnično, povem vam: »Ni človeka, ki je zapustil hišo ali starše ali brate ali ženo ali otroke zaradi Božjega kraljestva, <sup>30</sup> ki ne bo prejel mnogokrat več v tem sedanjem času in večno življenje v svetu, ki pride.«

<sup>31</sup> Potem je **k sebi** vzel dvanajstere in jim rekel: »Glejte, mi gremo gor v Jeruzalem in vse besede, ki so glede Sina človekovega napisane po prerokih, se bodo dovršile. <sup>32</sup> Kajti izročen bo poganom in bo zasmehovan in hudobno tretiran ter opljuvan, <sup>33</sup> pa tudi bičali **ga** bodo in usmrtili in tretji dan bo ponovno vstal.« <sup>34</sup> Oni pa niso razumeli nobene od teh besed in ta govor je bil skrit pred njimi niti niso razumeli besed, ki so bile izgovorjene.

<sup>35</sup> In pripetilo se je, da ko je prišel blizu Jerihe, da je ob poti sedel neki slepi mož **ter** beračil. <sup>36</sup> In ko je slišal iti mimo množico, je vprašal kaj je to pomenilo. <sup>37</sup> In povedali so mu, da gre mimo Jezus Nazarečan. <sup>38</sup> In ta je zavpil, rekoč: »Jezus, **ti** Davidov Sin, usmili se me.« <sup>39</sup> Tisti pa, ki so hodili spredaj, so ga ošteli, da naj molči, toda on je bolj in bolj vpil: »Ti, Davidov Sin, usmili se me.« <sup>40</sup> In Jezus se je ustavlil ter ukazal, naj bo priveden k njemu in ko je ta prišel bliže, ga je vprašal, <sup>41</sup> rekoč: »Kaj hočeš, da naj ti storim?« <sup>42</sup> On pa je rekel: »Gospod, da lahko prejmem svoj vid.« <sup>43</sup> Jezus mu je rekel: »Prejmi svoj vid, twoja vera te je rešila.« <sup>44</sup> In takoj je prejel svoj vid in mu sledil ter proslavljal Boga. In ko so vsi ljudje **to** videli, so dali hvalo Bogu.

**19** In Jezus je vstopil **[v Jeriho]** in šel skozi Jeriho. <sup>2</sup> In glej, **tam je bil** mož, imenovan Zahej, ki je bil šef med davkarji in je bil bogat. <sup>3</sup> In prizadeval si je, da bi videl kdo je bil Jezus, pa ni mogel zaradi množice, ker je bil majhne postave. <sup>4</sup> In stekel je naprej ter splezal na egiptovsko smokvo, da bi ga videl, kajti moral bi iti mimo po tej **poti**. <sup>5</sup> Ko je Jezus prišel na ta kraj, je pogledal gor, ga zagledal in mu rekel: »Zahej, podvzajaj se in pridi dol, kajti danes moram ostati v tvoji hiši.« <sup>6</sup> In ta je pohitel in prišel dol ter ga radostno sprejel. <sup>7</sup> In ko so **to** videli, so vsi godrnjali, rekoč: »Ta je odšel, da bi bil gost pri človeku, ki je grešnik.« <sup>8</sup> Zahej pa je vstal in rekel Gospodu: »Glej, Gospod, polovico svojih dobrin dam revnim in če sem po krvem obtožen, da sem karkoli vzel od kateregakoli človeka, **mu** štirikratno povrnem.« <sup>9</sup> Jezus pa mu je rekel: »Ta dan je prišla k tej hiši rešitev duše, glede na to, da je tudi on Abrahamov sin. <sup>10</sup> Kajti Sin človekov je prišel, da poišče in da reši

to, kar je bilo izgubljeno.«<sup>11</sup> In medtem ko so slišali te stvari, je dodal in povedal prispodobo, kajti bil je blizu Jeruzalema in ker so mislili, da naj bi se Božje kraljestvo prikazalo takoj.<sup>12</sup> Rekel je torej: »Neki visoki plemič je odšel v daljno deželo, da prejme zase kraljestvo in da se vrne.<sup>13</sup> § In poklical je svojih deset služabnikov ter jim razdelil deset funtov in jim rekel: »Žaposlite se s trgovanjem, dokler ne pridem.«<sup>14</sup> Toda njegovi državljeni so ga sovražili in za njim poslali sporočilo, rekoč: »Nočemo, da bi ta *človek* zavladal nad nami.«<sup>15</sup> Pripetilo pa se je, ko se je vrnil, da je prejel kraljestvo. Potem je ukazal naj te služabnike, katerim je dal denar, poklicajo k njemu, da lahko izve koliko je vsak človek pridobil s trgovanjem.<sup>16</sup> Potem je prišel prvi, rekoč: »Gospodar, tvoj funt je pridobil deset funtov.«<sup>17</sup> Rekel mu je: »V redu, ti dobrí služabnik, ker si bil zvest v zelo majhnem, imej oblast nad desetimi mesti.«<sup>18</sup> In prišel je drugi, rekoč: »Gospod, tvoj funt je pridobil pet funtov.«<sup>19</sup> In tudi njemu je rekel podobno: »Tudi ti bodi nad petimi mesti.«<sup>20</sup> In prišel je še en, rekoč: »Gospod, glej, *tukaj je* tvoj funt, ki sem ga hraniš v ptiču,<sup>21</sup> kajti bal sem se te, ker si strog človek; jemlješ to, česar nisi položil in žanješ to, česar nisi posejal.«<sup>22</sup> On pa mu reče: »Po tvojih lastnih ustih te bom sodil, *ti* zlobni služabnik. Vedel si, da sem bil strog človek, ki jemljam to, kar nisem položil in ki žanjam to, kar nisem posejal.<sup>23</sup> Zakaj torej mojega denarja nisi dal v banko, da bi lahko ob svojem prihodu svojo lastnino zahteval z obrestmi?«<sup>24</sup> In rekel je tem, ki so stali poleg: »Vzemite od njega funt in *ga* dajte tistemu, ki ima deset funtov.«<sup>25</sup> (Oni pa so mu rekli: »Gospod, ta ima deset funtov.«)<sup>26</sup> Kajti povem vam: »Da se bo vsakemu, ki ima, dalo; od tistega, ki nima, pa se bo odvzelo celo to, kar ima.«<sup>27</sup> Toda tiste moje sovražnike, ki niso hoteli, da bi jim jaz vladal, privedite sèm in *jih* pokončajte pred menoj.«<sup>28</sup>

<sup>28</sup>In ko je tako govoril, je šel pred njimi ter se vzpenjal v Jeruzalem.<sup>29</sup> Pripetilo pa se je, ko je prišel blizu Bétfage in Betanije, pri gori, ki se imenuje Oljska *gora*, [*da*] je poslal dva izmed svojih učencev,<sup>30</sup> rekoč: »Pojdita v vas nasproti *vama*, v kateri bosta ob svojem vstopu našla privezano žrebe, na katerem človek še nikoli ni sedel. Odvezita ga in *ga* privedita *sèm*.<sup>31</sup> Če pa vaju katerikoli človek vpraša: »Zakaj *ga* odvezujeta?« mu recita takole: »Ker ga potrebuje Gospod.«<sup>32</sup> In onadva, ki sta bila poslana, sta šla svojo pot in našla tako, kakor jima je povedal.<sup>33</sup> In ko sta odvezovala žrebe, so jima lastniki le-tega rekli: »Zakaj odvezujeta žrebe?«<sup>34</sup> Onadva pa sta rekla: »Gospod ga potrebuje.«<sup>35</sup> In privedla sta ga k Jezusu in svoje obleke vrgla na žrebe ter nanj posadila Jezusa.<sup>36</sup> In ko je šel, so na pot razgrinjali svoja oblačila.<sup>37</sup> Ko je prišel blizu, torej celo k pobočju Oljske gore, se je celotna množica učencev pričela veseliti in z močnim glasom hvaliti Boga za vsa mogočna dela, ki so jih videli,<sup>38</sup> rekoč: »Blagoslovjen *naj bo* Kralj, ki prihaja v imenu Gospodovem. V nebesih mir in slava na višavah.«<sup>39</sup> Nekaj farizejev izmed množice pa mu je reklo: »Učitelj, oštěj svoje učence.«<sup>40</sup> In odgovoril jim je in jim rekel: »Povem vam, da če bi ti molčali, bodo takoj kamni zavpili.«

<sup>41</sup>Ko pa je prišel bliže, je zagledal mesto ter se razjokal nad njim,<sup>42</sup> rekoč: »Če bi ti spoznalo, celo ti, vsaj na ta tvoj dan, stvari, *ki pripadajo* tvemu miru! Toda sedaj so skrite pred tvojimi očmi.<sup>43</sup> Kajti nadte bodo prišli dnevi, ko bodo tvoji sovražniki okoli tebe nasuli okope in te obkolili in te stiskali na vsaki strani<sup>44</sup> in zravnali te bodo z zemljo in tvoje otroke v tebi; in v tebi ne bodo pustili enega kamna na drugem, ker nisi spoznalo časa svojega obiskanja.«<sup>45</sup> § In odšel je v tempelj ter pričel izganjati te, ki so v njem prodajali in te, ki so kupovali,<sup>46</sup> rekoč jim: »Pisano je: »Moja hiša je hiša molitve,« toda vi ste jo naredili *za* brlog razbojnnikov.«<sup>47</sup> In vsak dan je učil v templju. Toda visoki duhovniki in pisarji in vodje ljudstva so si prizadevali, da ga pokončajo,<sup>48</sup> pa niso mogli najti kaj bi lahko storili, kajti vsi ljudje so ga zelo pozorno poslušali.

**20** In pripetilo se je, da so na enega izmed tistih dni, ko je v templju učil ljudi in oznanjal evangeliј, prišli nad *njega* visoki duhovniki in pisarji s starešinami<sup>2</sup> in mu spregovorili, rekoč: »Povej nam, s kakšno oblastjo delaš te stvari? Ali kdo je tisti, ki ti je dal to oblast?«<sup>3</sup> In odgovoril je ter jim rekel: »Tudi jaz vas bom vprašal eno besedo in odgovorite mi: <sup>4</sup>Ali je bil Janezov krst iz nebes ali od ljudi?«<sup>5</sup> Oni pa so razpravljali med seboj, rekoč: »Če bomo rekli: »Iz nebes,« bo rekel: »Zakaj mu potem niste verjeli?«<sup>6</sup> Toda če rečemo: »Od ljudi,« nas bodo vsi ljudje kamnali, kajti pregovorjeni so, da je bil Janez prerok.<sup>7</sup> In odgovorili so, da ne morejo povedati od kod *je bil*.<sup>8</sup> In Jezus jim je rekel: »Niti vam jaz ne povem s kakšno oblastjo delam te stvari.«<sup>9</sup> Potem je pričel ljudem govoriti to prispodobo: »Neki človek je zasadil vinograd in ga prepustil poljedelcem ter za dolgo časa odšel v daljno deželo.<sup>10</sup> Ob primerenem obdobju pa je poslal k poljedelcem služabnika, da bi mu lahko dali od sadu vinograda, toda poljedelci so ga pretepli in *ga* odposlali praznega.<sup>11</sup> On pa je ponovno poslal drugega služabnika in tudi njega so pretepli in sramotno ravnali *z njim* ter *ga* odposlali praznega.<sup>12</sup> Pa je ponovno poslal tretjega in tudi njega so ranili ter *ga* vrgli ven.<sup>13</sup> Potem je gospodar vinograda rekel: »Kaj naj storim? Poslal bom svojega ljubljenega sina. Ko ga

lost.<sup>11</sup> And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.<sup>12</sup> He said therefore, *A certain nobleman went into a far country to receive for himself a kingdom, and to return.*<sup>13</sup> And he called his ten servants, and delivered them ten pounds, and said unto them, *Occupy till I come.*<sup>14</sup> But his citizens hated him, and sent a message after him, saying, *We will not have this man to reign over us.*<sup>15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.<sup>16</sup> Then came the first, saying, *Lord, thy pound hath gained ten pounds.*<sup>17</sup> And he said unto him, *Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.*<sup>18</sup> And the second came, saying, *Lord, thy pound hath gained five pounds.*<sup>19</sup> And he said likewise to him, *Be thou also over five cities.*<sup>20</sup> And another came, saying, *Lord, behold, here is thy pound, which I have kept laid up in a napkin:*<sup>21</sup> For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.<sup>22</sup> And he saith unto him, *Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:*<sup>23</sup> Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?<sup>24</sup> And he said unto them that stood by, *Take from him the pound, and give it to him that hath ten pounds.*<sup>25</sup> (And they said unto him, *Lord, he hath ten pounds.*)<sup>26</sup> For I say unto you, *That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.*<sup>27</sup> But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

**28 ¶** And when he had thus spoken, he went before, ascending up to Jerusalem.<sup>29</sup> And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,<sup>30</sup> Saying, *Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.*<sup>31</sup> And if any man ask you, *Why do ye loose him?* thus shall ye say unto him, *Because the Lord hath need of him.*<sup>32</sup> And they that were sent went their way, and found even as he had said unto them.<sup>33</sup> And as they were loosing the colt, the owners thereof said unto them, *Why loose ye the colt?*<sup>34</sup> And they said, *The Lord hath need of him.*<sup>35</sup> And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.<sup>36</sup> And as he went, they spread their clothes in the way.<sup>37</sup> And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;<sup>38</sup> Saying, *Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.*<sup>39</sup> And some of the Pharisees from among the multitude said unto him, *Master, rebuke thy disciples.*<sup>40</sup> And he answered and said unto them, *I tell you that, if these should hold their peace, the stones would immediately cry out.*

**41 ¶** And when he was come near, he beheld the city, and wept over it,<sup>42</sup> Saying, *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*<sup>43</sup> For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,<sup>44</sup> And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.<sup>45</sup> And he went into the temple, and began to cast out them that sold therein, and them that bought;<sup>46</sup> Saying unto them, *It is written, My house is the house of prayer: but ye have made it a den of thieves.*<sup>47</sup> And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,<sup>48</sup> And could not find what they might do: for all the people were very attentive to hear him.

**20** And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,<sup>2</sup> And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?<sup>3</sup> And he answered and said unto them, *I will also ask you one thing; and answer me:*<sup>4</sup> *The baptism of John, was it from heaven, or of men?*<sup>5</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?<sup>6</sup> But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.<sup>7</sup> And they answered, that they could not tell whence *it was*.<sup>8</sup> And Jesus said unto them, *Neither tell I you by what authority I do these things.*<sup>9</sup> Then began he to speak to the people this parable; *A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.*<sup>10</sup> And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.<sup>11</sup> And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.<sup>12</sup> And again he sent a third: and they wounded him also, and cast *him* out.<sup>13</sup> Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.<sup>14</sup> But when the husbandmen saw him,

they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.<sup>15</sup> So they cast him out of the vineyard, and killed **him**. What therefore shall the lord of the vineyard do unto them?<sup>16</sup> He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.<sup>17</sup> And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?<sup>18</sup> Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

<sup>19</sup> ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.<sup>20</sup> And they watched **him**, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.<sup>21</sup> And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly:<sup>22</sup> Is it lawful for us to give tribute unto Cæsar, or no?<sup>23</sup> But he perceived their craftiness, and said unto them, Why tempt ye me?<sup>24</sup> Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.<sup>25</sup> And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.<sup>26</sup> And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

<sup>27</sup> ¶ Then came to **him** certain of the Sadducees, which deny that there is any resurrection; and they asked him,<sup>28</sup> Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.<sup>29</sup> There were therefore seven brethren: and the first took a wife, and died without children.<sup>30</sup> And the second took her to wife, and he died childless.<sup>31</sup> And the third took her; and in like manner the seven also: and they left no children, and died.<sup>32</sup> Last of all the woman died also.<sup>33</sup> Therefore in the resurrection whose wife of them is she? for seven had her to wife.<sup>34</sup> And Jesus answering said unto them, The children of this world marry, and are given in marriage:<sup>35</sup> But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:<sup>36</sup> Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.<sup>37</sup> Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.<sup>38</sup> For he is not a God of the dead, but of the living: for all live unto him.

<sup>39</sup> ¶ Then certain of the scribes answering said, Master, thou hast well said.<sup>40</sup> And after that they durst not ask him any **question at all**.<sup>41</sup> And he said unto them, How say they that Christ is David's son?<sup>42</sup> And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,<sup>43</sup> Till I make thine enemies thy footstool.<sup>44</sup> David therefore calleth him Lord, how is he then his son?

<sup>45</sup> ¶ Then in the audience of all the people he said unto his disciples,<sup>46</sup> Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;<sup>47</sup> Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

**21** And he looked up, and saw the rich men casting their gifts into the treasury.<sup>2</sup> And he saw also a certain poor widow casting in thither two mites.<sup>3</sup> And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:<sup>4</sup> For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

<sup>5</sup> ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,<sup>6</sup> As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.<sup>7</sup> And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?<sup>8</sup> And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.<sup>9</sup> But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.<sup>10</sup> Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:<sup>11</sup> And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.<sup>12</sup> But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.<sup>13</sup> And it shall turn to you for a testimony.<sup>14</sup> Settle *it* therefore in your hearts, not to meditate before what ye shall answer:<sup>15</sup> For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.<sup>16</sup> And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall cause to be put to death.<sup>17</sup> And ye shall be hated of all men for my name's sake.<sup>18</sup> But there shall not an hair of your head perish.<sup>19</sup> In your patience possess ye your souls.<sup>20</sup> And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.<sup>21</sup> Then let them which are in Judæa flee to the mountains; and let

bodo videli, ga bodo mogoče spoštovali.<sup>14</sup> Toda, ko so ga poljedelci zagledali, so med seboj razpravljali, rekoč: Ta je dedič. Pridite, ubijmo ga, da bo dedičina lahko naša.<sup>15</sup> Tako so ga vrgli iz vinograda in ga ubili. Kaj jim bo torej storil gospodar vinograda?<sup>16</sup> Prišel bo in uničil te poljedelce, vinograd pa bo dal drugim.« Ko pa so to slišali, so rekli: »Bog ne daj.«<sup>17</sup> On pa jih je pogledal in rekel: »Kaj je torej to, kar je pisano: Kamen, ki so ga graditelji zavrgli, ta isti je postal glava vogalu?<sup>18</sup> Kdorkoli bo padel na ta kamen, bo razbit, toda na kogarkoli bo ta padel, ga bo zmlel v prah.«

<sup>19</sup> In visoki duhovniki ter pisarji so skušali to isto uro položiti roke nanj; bali pa so se ljudi, kajti zaznali so, da je to prispolobo govoril proti njim.<sup>20</sup> In opazovali so ga ter poslali oglednike, ki naj bi se hlinili [za] pravične može, da bi ga lahko prijeli za njegove besede, da bi ga tako lahko izročili voditeljevi moći in oblasti.<sup>21</sup> In vprašali so ga, rekoč: »Učitelj, vemo, da prav govoris in učiš, niti ne sprejemam zunanjega videza kogarkoli, temveč resnično učiš Božjo pot:<sup>22</sup> Ali je za nas zakonito, da dajemo cesarju davek ali ne?«<sup>23</sup> Vendar je zaznal njihovo prebrisanstvo in jim rekel: »Zakaj me skušate?<sup>24</sup> Pokažite mi kovanec. Čigavo podobo in napis ima?« Odgovorili so in rekli: »Cesarjevo.«<sup>25</sup> In rekel jim je: »Povrnite torej cesarju stvari, ki so cesarjeve, Bogu pa stvari, ki so Božje.«<sup>26</sup> In pred ljudmi ga niso mogli prijeti zaradi njegovih besed in čudili so se ob njegovem odgovoru in molčali.

<sup>27</sup> Potem so prišli k **nemu** nekateri izmed saducejev, ki zanikajo, da obstaja kakršnokoli vstajenje in vprašali so ga,<sup>28</sup> rekoč: »Učitelj, Mojzes nam je napisal: Če komu umre brat, ki ima ženo in umre brez otrok, da naj njegov brat vzame njegovo ženo in svojemu bratu obudi seme.<sup>29</sup> Bilo je torej sedem bratov in prvi je vzel ženo ter umrl brez otrok.<sup>30</sup> § In drugi jo je vzel za ženo ter umrl brez otrok.<sup>31</sup> In vzel jo je tretji in na podoben način tudi sedmi, pa niso zapustili otrok in so umrli.<sup>32</sup> Zadnja izmed vseh je umrla tudi ženska.<sup>33</sup> Čigava žena od teh bo torej ob vstajenju? Kajti sedem jo je imelo za ženo.«<sup>34</sup> Jezus jim odgovoril in reče: »Otroti tega sveta se poročajo in so dane v zakon,<sup>35</sup> toda tisti, ki bodo šteti za vredne, da dosežejo oni svet in vstajenje od mrtvih, se ne bodo niti poročali, niti ne bodo dane v zakon,<sup>36</sup> niti ne morejo več umreti, kajti enaki so angelom in so Božji otroci, saj so otroci vstajenja.<sup>37</sup> Torej, da so mrtvi obujeni, je pokazal celo Mojzes pri grmu, ko je imenoval Gospoda »Bog Abramov in Bog Izakov in Bog Jakobov.«<sup>38</sup> Kajti on ni Bog mrtvih, temveč živih, kajti nemu vsi živijo.«

<sup>39</sup> Tedaj so nekateri izmed pisarjev odgovorili in rekli: »Učitelj, dobro si povedal.«<sup>40</sup> Natò pa se ga niso drznili vprašati nobenega vprašanja več.<sup>41</sup> In rekel jim je: »Kako pravijo, da je Kristus Davidov sin?<sup>42</sup> In sam David pravi v knjigi Psalmov: »Gospod je rekel mojemu Gospodu: Sedi na mojo desnico,<sup>43</sup> dokler ne naredim tvorjih sovražnikov [za] twojo pručko.«<sup>44</sup> David ga torej kliče Gospod, kako je potem on njegov sin?«

<sup>45</sup> Potem je pred občinstvom vseh ljudi svojim učencem rekel:<sup>46</sup> »Pazite se pisarjev, ki želijo hoditi v dolgih svečanih oblačilih in imajo radi pozdrave na trigh in najvišje sedeže v sinagogah ter vodilna mesta na praznovanjih,<sup>47</sup> ki vдовom požirajo hiše in zaradi lepšega delajo dolge molitve; isti bodo prejeli večje prekletstvo.«

**21** In pogledal je navzgor in videl bogataše metati svoje darove v zakladnico.<sup>2</sup> Videl pa je tudi neko siromašno vdovo vreči vanjo dva kovanca.<sup>3</sup> In rekel je: »Resnično, jaz vam pravim, da je ta siromašna vdova vrgla vanjo več kot vsi,<sup>4</sup> kajti vsi ti so iz svojega obilja vrgli vanjo daritve Bogu, toda ona je iz svojega uboštva vrgla vanjo vsa sredstva za preživljjanje, ki jih je imela.«

<sup>5</sup> In ko so nekateri govorili o templju, kako je okrašen z lepimi kamni in darovi, je rekel:<sup>6</sup> Glede teh stvari, ki jih gledate, pa bodo prišli dnevi, v katerih ne bo ostal en kamen na drugem, ki ne bi bil zrušen.<sup>7</sup> In vprašali so ga, rekoč: »Učitelj, toda kdaj bodo te stvari? In kakšno znamenje se bo zgodilo, ko se bodo te stvari pripetile?«<sup>8</sup> In rekel je: »Pazite, da ne boste zavedeni, kajti mnogi bodo prišli v mojem imenu, rekoč: »Jaz sem Kristus in čas se je približal; ne pojrite torej za njimi.<sup>9</sup> Toda, ko boste slišali o vojnah in vstajah, ne bodite prestrašeni, kajti te stvari se morajo najprej zgoditi, toda konec še ni v kratkem.<sup>10</sup> Tedaj jim je rekel: »Narod bo vstal zoper narod in kraljestvo zoper kraljestvo<sup>11</sup> in veliki potresi bodo na raznih krajinah in lakote ter kužne bolezni in strašni prizori ter velika znamenja se bodo zgodila z neba.<sup>12</sup> Toda pred vsem tem bodo nad vas iztegovali svoje roke in vas preganjali ter vas izročali v shodnice in ječe [in] zaradi mojega imena boste privedeni pred kralje in vladarje.<sup>13</sup> To pa se bo obrnilo k vam za pričevanje.<sup>14</sup> Pomirite se torej v svojih sрcih, da ne boste prej premisljevali kaj boste odgovorili,<sup>15</sup> kajti jaz vam bom dal usta in modrost, kateri vsi vaši nasprotniki ne bodo mogli ugovarjati niti se ji upirati.<sup>16</sup> Izdajali pa vas bodo tako starši kakor bratje, žlahta in prijatelji in nekaterim izmed vas bodo povzročili, da boste usmrčeni.<sup>17</sup> In vsi ljudje vas bodo sovražili zaradi mojega imena.<sup>18</sup> Toda niti las z vaše glave ne bo propadel.<sup>19</sup> § S svojim potropljenjem si pridobivate svoje duše.<sup>20</sup> In ko boste videli Jeruzalem obdan z vojskami, tedaj vedite, da je blizu opustošenje le-tega.<sup>21</sup> Potem naj tisti, ki so v Judeji, pobegnejo v

gore; in naj tisti, ki so v njegovi sredi, odidejo ven; in naj tisti, ki so na podeželjih, ne vstopijo vanj.<sup>22</sup> Kajti to so dnevi maščevanja, da se bodo lahko izpolnile vse stvari, ki so napisane.<sup>23</sup> Toda gorje v tistih dneh tem, ki so z otrokom in tem, ki dojijo! Kajti v deželi bo velika tegoba in bes nad temi ljudmi.<sup>24</sup> In padali bodo pod ostrino meča in odvedeni bodo v ujetništvo med vse narode in Jeruzalem bodo mendrali pogani, dokler se ne dopolnijo časi poganov.

<sup>25</sup> In znamenja bodo na soncu in na luni in na zvezdah; in nad zemljo tegoba narodov z zmedenostjo; morje in valovi bodo rjoveli;<sup>26</sup> srca bodo ljudem odpovedovala zaradi strahu in zaradi opazovanja za temi stvarmi, ki prihajajo na zemljo, kajti moči neba se bodo majale.<sup>27</sup> In tedaj bodo videli Sina človekovega prihajati v oblaku z močjo in veliko slavo.<sup>28</sup> Ko pa se bodo te stvari pričele dogajati, potem poglejte gor in dvignite svoje glave, kajti vaša odkupitev se približuje.<sup>29</sup> In spregovoril jim je v prispopobi: »Poglejte figovo drevo in vsa drevesa;<sup>30</sup> ko sedaj poganjajo, vi vidite in sami veste, da je torej poletje blizu.<sup>31</sup> Tako tudi vi, ko vidite, da se te stvari dogajajo, védite, da je Božje kraljestvo blizu.<sup>32</sup> Resnično, povem vam: ›Ta rod ne bo preminil, dokler ne bo vse izpolnjeno.<sup>33</sup> Nebo in zemlja bosta minila, toda moje besede ne bodo minile.

<sup>34</sup> Pazite pa se, da ne bi bila vaša srca kadarkoli preobremenjena s prenasičenostjo in pijanostjo in skrbmi tega življenja in *tako*, da ta dan nad vas ne pride nepričakovano.<sup>35</sup> Kajti kakor zanka bo prišel na vse tiste, ki prebivajo na obliju celotne zemlje.<sup>36</sup> Cujte torej in nenehno molíte, da boste lahko šteti za vredne, da pobegnete vsem tem stvarem, ki se bodo pripetile in stopite pred Sina človekovega.<sup>37</sup>

<sup>37</sup> In podnevi je učil v templju, ponoči pa je odšel ven ter prebival na gori, ki se imenuje Oljska *gora*.<sup>38</sup> In vsi ljudje so prihajali zgodaj zjutraj k njemu v tempelj, da bi ga poslušali.

**22** Torej približal se je praznik nekvašenega kruha, ki se imenuje Pasha.<sup>2</sup> Visoki duhovniki in pisarji pa so si prizadevali, kako bi ga lahko ubili, kajti bali so se ljudi.

<sup>3</sup> Tedaj je Satan vstopil v Juda, z vzdevkom Iškarijot, ki je bil izmed dvanajsterih.<sup>4</sup> In ta je odšel svojo pot ter se posvetoval z visokimi duhovniki in stotniki, kako bi jim ga lahko izdal.<sup>5</sup> In ti so bili veseli in se obvezali, da mu dajo denar.<sup>6</sup> In obljudil je ter iskal priložnost, da jim ga izda v odsotnosti množice.

<sup>7</sup> Potem je prišel dan nekvašenega kruha, ko mora biti zaklano pashalno jagnje.<sup>8</sup> In poslav je Petra ter Janeza, rekoč: »Pojdita in nam pripravita pashalno jagnje, da bomo lahko jedli.<sup>9</sup> In rekla sta mu: »Kje želiš, da ga pripravita?«<sup>10</sup> Rekel jima je: »Glejta, ko vstopita v mesto, vaju bo srečal moški, nesoč lončen vrč vode; sledita mu v hišo, v katero vstopa.<sup>11</sup> Hišnemu očetu pa bosta rekla: ›Učitelj ti pravi: Kje je soba za goste, kjer bom s svojimi učenci jedel pashalno jagnje?«<sup>12</sup> In pokazal vama bo veliko opremljeno zgornjo sobo; tam pripravita.<sup>13</sup> In onadva sta odšla ter našla, kakor jima je reklo in pripravila sta pashalno jagnje.<sup>14</sup> Ko pa je prišla ura, se je usedel in dvanajsteri apostoli z njim.<sup>15</sup> Rekel jima je: »S hrepenjem sem si žezel, da bi to pashalno jagnje jedel z vami, še predem trpiim,<sup>16</sup> kajti povem vam: Ne bom več jedel od tega, dokler to ne bo izpolnjeno v Božjem kraljestvu.<sup>17</sup> In vzel je čašo ter se zahvalil in rekel: »Vzemite jo in si *to* razdelite med seboj,<sup>18</sup> kajti povem vam: Ne bom pil od sadu vinske trte, dokler ne pride Božje kraljestvo.<sup>19</sup>

<sup>19</sup> In vzel je kruh in se zahvalil in *ga* razlomil ter jim dal, rekoč: »To je moje telo, ki je dano za vas, to delajte v spomin name.<sup>20</sup> Podobno tudi čašo po večerji, rekoč: »Ta čaša *je* nova zaveza v moji krvi, ki se preliva za vas.

<sup>21</sup> Toda glejte, roka tistega, ki me izdaja, *je* z menoj pri mizi.<sup>22</sup> In Sin človekov resnično gre, kakor je bilo določeno, toda gorje temu človeku po katerem je izdan!<sup>23</sup> In med seboj so se začeli spraševati, kdo izmed njih je bil, da bi storil to stvar.

<sup>24</sup> Med njimi pa je bil tudi prepip, kdo izmed njih naj bi veljal za največjega.<sup>25</sup> On pa jim je rekel: »Kralji poganov izvajajo gospodstvo nad njimi, in kateri izvajajo oblast nad njimi, so imenovani dobrotniki.<sup>26</sup> Toda vi ne *bodite* takšni, temveč kdor je med vami največji, naj bo kakor mlajši in kdor je šef, kakor tisti, ki streže.<sup>27</sup> Kajti kdo *je* večji, kdor sedi pri mizi ali kdor streže? *Mar* ni kdor sedi pri mizi? Toda jaz sem med vami kakor tisti, ki streže.<sup>28</sup> Vi ste tisti, ki ste vztrajali z menoj v mojih skušnjavah.<sup>29</sup> In določam vam kraljestvo, kakor ga je moj Oče določil meni,<sup>30</sup> da boste lahko jedli in pili pri moji mizi v mojem kraljestvu in sedeli na prestolih ter sodili dvanajst Izraelovih rodov.<sup>22</sup>

<sup>31</sup> In Gospod je rekel: »Simon, Simon, glej, Satan je zahlepel, *da bi te imel*, da *te* lahko preseje kakor pšenico,<sup>32</sup> toda jaz sem molil zate, da twoja vera ne opeša; ko pa boš spreobrnjen, okrépi svoje brate.<sup>33</sup> In ta mu je rekel: »Gospod, pripravljen sem iti s teboj, tako v ječo, kakor v smrt.<sup>34</sup> On pa je rekel: »Povem ti, Peter, danes petelin ne bo zapel, preden ne boš trikrat zatajil, da me poznaš.<sup>35</sup> In rekel jima je: »Ko sem was poslav brez mošnje in malhe in čevljev ali vam je karkoli manjkalo?<sup>36</sup> In rekli so: »Nič.<sup>36</sup> Potem jim je rekel: »Toda kdor ima mošnjo, naj *jo* sedaj vzame in prav tako *svojo* malho; in

them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.<sup>22</sup> For these be the days of vengeance, that all things which are written may be fulfilled.<sup>23</sup> But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.<sup>24</sup> And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

<sup>25</sup> ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;<sup>26</sup> Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.<sup>27</sup> And then shall they see the Son of man coming in a cloud with power and great glory.<sup>28</sup> And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.<sup>29</sup> And he spake to them a parable: Behold the fig tree, and all the trees;<sup>30</sup> When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.<sup>31</sup> So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.<sup>32</sup> Verily I say unto you, This generation shall not pass away, till all be fulfilled.<sup>33</sup> Heaven and earth shall pass away: but my words shall not pass away.

<sup>34</sup> ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.<sup>35</sup> For as a snare shall it come on all them that dwell on the face of the whole earth.<sup>36</sup> Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.<sup>37</sup> And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.<sup>38</sup> And all the people came early in the morning to him in the temple, for to hear him.

**22** Now the feast of unleavened bread drew nigh, which is called the Passover.<sup>2</sup> And the chief priests and scribes sought how they might kill him; for they feared the people.

<sup>3</sup> ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.<sup>4</sup> And he went his way, and communed with the chief priests and captains, how he might betray him unto them.<sup>5</sup> And they were glad, and covenanted to give him money.<sup>6</sup> And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

<sup>7</sup> ¶ Then came the day of unleavened bread, when the passover must be killed.<sup>8</sup> And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.<sup>9</sup> And they said unto him, Where wilt thou that we prepare?<sup>10</sup> And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.<sup>11</sup> And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?<sup>12</sup> And he shall shew you a large upper room furnished: there make ready.<sup>13</sup> And they went, and found as he had said unto them: and they made ready the passover.<sup>14</sup> And when the hour was come, he sat down, and the twelve apostles with him.<sup>15</sup> And he said unto them, With desire I have desired to eat this passover with you before I suffer:<sup>16</sup> For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.<sup>17</sup> And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:<sup>18</sup> For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

<sup>19</sup> ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

<sup>20</sup> Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

<sup>21</sup> ¶ But, behold, the hand of him that betrayeth me is with me on the table.

<sup>22</sup> And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!<sup>23</sup> And they began to enquire among themselves, which of them it was that should do this thing.

<sup>24</sup> ¶ And there was also a strife among them, which of them should be accounted the greatest.<sup>25</sup> And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.<sup>26</sup> But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

<sup>27</sup> For whether is greater, he that sitteth at meat, or he that serveth?<sup>28</sup> Ye are they which have continued with me in my temptations.<sup>29</sup> And I appoint unto you a kingdom, as my Father hath appointed unto me;<sup>30</sup> That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

<sup>31</sup> ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:<sup>32</sup> But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.<sup>33</sup> And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.<sup>34</sup> And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.<sup>35</sup> And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.<sup>36</sup> Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell

his garment, and buy one.<sup>37</sup> For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.<sup>38</sup> And they said, Lord, behold, here **are** two swords. And he said unto them, **It is enough.**

<sup>39</sup> ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.<sup>40</sup> And when he was at the place, he said unto them, **Pray that ye enter not into temptation.**<sup>41</sup> And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,<sup>42</sup> Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.<sup>43</sup> And there appeared an angel unto him from heaven, strengthening him.<sup>44</sup> And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.<sup>45</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,<sup>46</sup> And said unto them, **Why sleep ye? rise and pray, lest ye enter into temptation.**

<sup>47</sup> ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.<sup>48</sup> But Jesus said unto him, **Judas, betrayest thou the Son of man with a kiss?**<sup>49</sup> When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

<sup>50</sup> ¶ And one of them smote the servant of the high priest, and cut off his right ear.<sup>51</sup> And Jesus answered and said, **Suffer ye thus far.** And he touched his ear, and healed him.<sup>52</sup> Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, **Be ye come out, as against a thief, with swords and staves?**<sup>53</sup> When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

<sup>54</sup> ¶ Then took they him, and led **him**, and brought him into the high priest's house. And Peter followed afar off.<sup>55</sup> And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.<sup>56</sup> But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.<sup>57</sup> And he denied him, saying, Woman, I know him not.<sup>58</sup> And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.<sup>59</sup> And about the space of one hour after another confidently affirmed, saying, Of a truth this **fellow** also was with him: for he is a Galilean.<sup>60</sup> And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.<sup>61</sup> And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.<sup>62</sup> And Peter went out, and wept bitterly.

<sup>63</sup> ¶ And the men that held Jesus mocked him, and smote **him**.<sup>64</sup> And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?<sup>65</sup> And many other things blasphemously spake they against him.

<sup>66</sup> ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,<sup>67</sup> Art thou the Christ? tell us. And he said unto them, **If I tell you, ye will not believe:**<sup>68</sup> **And if I also ask you, ye will not answer me, nor let me go.**<sup>69</sup> **Hereafter shall the Son of man sit on the right hand of the power of God.**<sup>70</sup> Then said they all, Art thou then the Son of God? And he said unto them, **Ye say that I am.**<sup>71</sup> And they said, What need we any further witness? for we ourselves have heard of his own mouth.

**23** And the whole multitude of them arose, and led him unto Pilate.<sup>2</sup> And they began to accuse him, saying, We found this **fellow** perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.<sup>3</sup> And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, **Thou sayest it.**<sup>4</sup> Then said Pilate to the chief priests and **to** the people, I find no fault in this man.<sup>5</sup> And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.<sup>6</sup> When Pilate heard of Galilee, he asked whether the man were a Galilean.<sup>7</sup> And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

<sup>8</sup> ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long **season**, because he had heard many things of him; and he hoped to have seen some miracle done by him.<sup>9</sup> Then he questioned with him in many words; but he answered him nothing.<sup>10</sup> And the chief priests and scribes stood and vehemently accused him.<sup>11</sup> And Herod with his men of war set him at nought, and mocked **him**, and arrayed him in a gorgeous robe, and sent him again to Pilate.

<sup>12</sup> ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

<sup>13</sup> ¶ And Pilate, when he had called together the chief priests and the rulers and the people,<sup>14</sup> Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined **him** before you, have found no fault in this man touching those things whereof ye accuse him:<sup>15</sup> No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.<sup>16</sup> I will therefore chastise him, and release **him**.<sup>17</sup> (For of necessity he must release one unto them at the feast.)<sup>18</sup> And they cried out all at once, saying, Away with this **man**, and release unto us Barabbas:<sup>19</sup> (Who for a certain sedition made in the city, and for murder, was cast into prison.)

kdor nima meča, naj proda svojo obleko in enega kupi.<sup>37</sup> Kajti povem vam, da se mora na meni dovršiti še to, kar je pisano: »In prištet je bil med prestopnike, kajti stvari glede mene imajo konec.«<sup>38</sup> In rekli so: »Gospod, glej, tukaj **sta** dva meča.« On pa jim je rekel: »Dovolj je.«<sup>39</sup> In prišel je ven ter odšel, kakor je bil navajen, na Oljsko goro in tudi njegovi učenci so mu sledili.<sup>40</sup> Ko pa je bil na mestu, jim je rekel: »Molite, da ne vstopite v skušnjavo.«<sup>41</sup> In od njih je bil oddaljen približno za lučaj kamna ter pokleknil in molil,<sup>42</sup> rekoč: »Oče, če si voljan, odstrani to čašo od mene, vendar ne moja volja, temveč tvoja naj se zgodii.«<sup>43</sup> In prikazal se mu je angel iz nebes ter ga kreplil.<sup>44</sup> § Medtem ko je bil v neznosni bolečini, pa je še iskrenejše molil in njegov pot je bil kakor bi na zemljo padale velike kaplje krvi.<sup>45</sup> In ko se je dvignil od molitve in prišel k svojim učencem, jih je zaradi bridkosti našel speče<sup>46</sup> in jim rekel: »Čemu spite? Vstanite in molite, da ne vstopite v skušnjavo.«

<sup>47</sup> In medtem ko je še govoril, zagleda množico in tisti, ki se je imenoval Judas, eden izmed dyanajsterih, je šel pred njimi in se približal Jezusu, da bi ga poljubil.<sup>48</sup> Toda Jezus mu je rekel: »Juda, s poljubom izdajaš Sina človekovega?«<sup>49</sup> Ko so ti, ki so bili okoli njega, videli kaj bo sledilo, so mu rekli: »Gospod ali naj udarimo z mečem?«

<sup>50</sup> In eden izmed njih je udaril služabnika vélikega duhovnika ter mu odsekal njegovo desno uho.<sup>51</sup> In Jezus je odgovoril ter rekel: »Pustite do tod.« In dotaknil se je njegovega ušesa ter ga ozdravil.<sup>52</sup> Potem je Jezus rekel visokim duhovnikom in tempeljskim stotnikom ter starešinam, ki so prišli k njemu: »Ali ste prišli ven, kakor proti tatu, z meči in palicami?<sup>53</sup> Ko sem bil vsak dan z vami v templju, zoper mene niste iztegnili rok, toda to je vaša ura in oblast teme.«

<sup>54</sup> Potem so ga vzeli in **ga** odvedli ter ga privedli v hišo vélikega duhovnika. Peter pa je sledil od daleč.<sup>55</sup> In ko so sredi dvorane prizgali ogenj ter skupaj sedli, je Peter sédel mednje.<sup>56</sup> Toda zagledala ga je neka služkinja, ko je sedel poleg ognja in ga tehtno pogledala ter rekla: »Tudi ta človek je bil z njim.«<sup>57</sup> On pa ga je zanikal, rekoč: »Ženska, ne poznam ga.«<sup>58</sup> In malo za tem ga je opazil drug ter rekel: »Tudi ti si izmed njih.« Peter pa je rekel: »Človek, nisem.«<sup>59</sup> In približno eno uro kasneje je še en prepričano potrdil, rekoč: »Resnično, tudi ta je bil z njim, kajti Galilejec je.«<sup>60</sup> Peter pa je rekel: »Človek, ne vem kaj praviš.« In takoj, medtem ko je še govoril, je petelin zapel.<sup>61</sup> Gospod pa se je obrnil in pogledal na Petra. In Peter se je spomnil Gospodove besede, kako mu je rekel: »Preden petelin zapoje, me boš trikrat zatajil.«<sup>62</sup> In Peter je odšel ven ter se bridko zjokal.

<sup>63</sup> Možje, ki so prijeli Jezusa, so ga zasmehovali in **ga** udarjali.<sup>64</sup> In ko so mu zavezali oči, so ga udarili po obrazu in ga vprašali, rekoč: »Prerokuj, kdo je ta, ki te je udaril?«<sup>65</sup> In mnogo drugih stvari so bogokletno govorili zoper njega.

<sup>66</sup> In takoj, ko je bil dan, so prišli skupaj starešine izmed ljudi, visoki duhovniki ter pisarji in ga odvedli v svoj vélik zbor, rekoč:<sup>67</sup> »Ali si ti Kristus? Povej nam.« On pa jim je rekel: »Če vam povem, ne boste verjeli.<sup>68</sup> § In tudi če **vas** vprašam, mi ne boste odgovorili niti **mi fine boste** pustili oditi.<sup>69</sup> Odslej bo Sin človekov sedel na desnici Božje moči.<sup>70</sup> Potem so vsi rekli: »Ali si ti potem Božji Sin?« On pa jim je rekel: »Vi pravite, da sem.«<sup>71</sup> Rekli so: »Kaj potrebujemo kakršnihkoli nadaljnjih prič? Kajti sami smo slišali iz njegovih lastnih ust.«

**23** In vsa množica teh je vstala ter ga odvedla k Pilatu.<sup>2</sup> In začeli so ga obtoževati, rekoč: »Našli smo tega, da izkrivila narod in prepoveduje dajati cesarju davek, rekoč, da je on sam Kristus Kralj.<sup>3</sup> In Pilat ga je vprašal, rekoč: »Ali si ti judovski Kralj?« On pa mu je odgovoril in rekel: »Ti praviš **to**.«<sup>4</sup> Potem je Pilat rekel visokim duhovnikom in množici: »Na tem človeku ne najdem nobene krvide.«<sup>5</sup> Oni pa so bili še bolj kruti, rekoč: »Razvnema ljudi, ko uči po vsej celotni Judeji, začenši v Galileji, do tega mesta.«<sup>6</sup> Ko je Pilat slišal o Galileji, je vprašal, ali je bil ta človek Galilejec.<sup>7</sup> Takoj pa, ko je spoznal, da pripada pod Herodovo pristojnost, ga je poslal k Herodu, ki je bil ob tistem času tudi sam v Jeruzalemu.

<sup>8</sup> Ko je Herod zagledal Jezusa, je bil silno vesel, kajti že dlje **časa** si ga je želel videti, ker je o njem slišal množe stvari; in upal je, da bo videl kak čudež, ki ga bo storil.<sup>9</sup> Potem ga je zaslševal z mnogimi besedami, toda nič mu ni odgovoril.<sup>10</sup> Poleg pa so stali visoki duhovniki in pisarji ter ga silovito obtoževali.<sup>11</sup> In Herod ga je s svojimi bojevnikimi ponižal ter **ga** zasmehoval in ga oblekel v krasno svečano oblačilo ter ga ponovno poslal k Pilatu.

<sup>12</sup> In tega istega dne sta se Pilat in Herod spoprijateljila, kajti prej sta si bila med seboj sovražna.

<sup>13</sup> Ko pa je Pilat sklical skupaj visoke duhovnike in vladarje ter ljudstvo,<sup>14</sup> jim je rekel: »Privedli ste mi tega človeka, kot nekoga, ki izkrivila ljudi in glejte, pred vami sem **ga** izprašal. Nobene krvide nisem našel na tem človeku glede teh stvari, za katere ga tožite.<sup>15</sup> Ne, in tudi Herod ne, kajti poslal sem vas k njemu. In glejte, nič smrti vrednega mu ni bilo storjeno.<sup>16</sup> Kaznoval ga bom torej in **ga** izpustil.<sup>17</sup> § (Kajti nujno jim je moral na praznik nekoga izpustiti.)<sup>18</sup> In vsi so hkrati zakričali, rekoč: »Proč s tem **človekom** in izpusti nam Baraba,«<sup>19</sup> (ki je bil vržen v ječo zaradi nekega upora, storjenega

v mestu in zaradi umora.)<sup>20</sup> Pilat jim je torej, voljan izpustiti Jezusa, ponovno spregovoril. <sup>21</sup> Toda oni so vpili, rekoč: »Križaj ga, križaj ga.« <sup>22</sup> In tretjič jim je rekel: »Zakaj, kakšno zlo je storil? Nobenega razloga za smrt nisem našel na njem. Kaznoval ga bom torej in ga izpustil.« <sup>23</sup> Oni pa so bili neposredni z močnimi glasovi in zahtevali, da bi bil križan. In prevladali so glasovi teh ter visokih duhovnikov. <sup>24</sup> In Pilat je razsodil, da naj bi bilo kakor zahtevalo. <sup>25</sup> In izpustil jim je tegu, katerega so zahtevali, ki je bil zaradi upora in umora vržen v ječo, toda Jezusa je izročil njihovi volji. <sup>26</sup> In ko so ga odvedli proč, so prijeli nekega Simona, Cirenčana, ki je prihajal iz podeželja in namjeno položili križ, da bi ga nosil za Jezusom.

<sup>27</sup> In sledila mu je velika skupina ljudi ter žensk, ki so ga tudi objokovale ter žalovale za njim. <sup>28</sup> Toda Jezus jim je, ko se je obrnil k njim, rekel: »Hčere jeruzalemske, ne jokajte zaradi mene, temveč jokajte nad seboj in nad svojimi otroci. <sup>29</sup> Kajti glejte, prihajajo dnevi v katerih bodo rekli: »Blagoslovjene so jalove in maternice, ki niso nikoli nosile ter prsi, ki niso nikoli nudile sesanja.« <sup>30</sup> Potem bodo začeli govoriti goram: »Padite na nas;« in hribom: »Pokrijte nas.« <sup>31</sup> Kajti če te stvari počnejo z zelenim drevesom, kaj se bo zgodi s suhim?« <sup>32</sup> Z njim pa sta bila odvedena tudi dva druga hudodelca, da bi bila usmrčena. <sup>33</sup> In ko so prišli na kraj, ki se imenuje Kalvarija, so tam križali njega in hudodelca, enega na desni roki, drugega pa na levi.

<sup>34</sup> Potem je Jezus rekel: »Oče, odpusti jim, kajti ne vedo kaj delajo.« Oni pa so si razdelili njegova oblačila ter metalni žrebe. <sup>35</sup> In ljudje so stoje gledali. Prav tako pa so ga z njimi zasmehovali vladarji, rekoč: »Rešil je druge, naj reši sebe, če je on Kristus, Božji izvoljenec.« <sup>36</sup> In tudi vojaki so ga zasmehovali, ko so prišli k njemu in mu ponujali kisa <sup>37</sup> ter rekli: »Če si judovski kralj, reši samega sebe.« <sup>38</sup> § Nad njim pa je bil tudi nadpis, napisan v črkah grščine in latinsčine ter hebrejsčine: TO JE JUDOVSKI KRALJ.

<sup>39</sup> Eden izmed hudodelcev, ki sta visela, pa ga je zasmehoval, rekoč: »Če si ti Kristus, reši sebe in naju.« <sup>40</sup> Vendar mu je drugi odgovoril, ga oštrel in rekel: »Ali se ne bojiš Boga, glede na to, da si ti v isti obsodbi? <sup>41</sup> In midva zares po pravici, kajti prejemava nagrado, primerno najnim dejanjem, toda ta človek ni storil nič narobe.« <sup>42</sup> § In Jezusu je rekel: »Gospod, spomni se me, ko prideš v svoje kraljestvo.« <sup>43</sup> § In Jezus mu je rekel: »Resnično, povem ti: »Danes boš z menoj v raju.« <sup>44</sup> In bilo je okoli šeste ure in bila je tema po vsej zemlji do devete ure. <sup>45</sup> In sonce je otemnelo in tempeljsko zagrinjalo se je raztrgalo po sredini.

<sup>46</sup> § In ko je Jezus zavpil z močnim glasom, je rekel: »Oče, v tvoje roke izročam svojega duha.« In ko je to izrekel, je izročil duha. <sup>47</sup> Torej ko je stotnik videl, kaj se je zgodilo, je slavil Boga, rekoč: »Zagotovo je bil to pravičen človek.« <sup>48</sup> In vsa množica, ki je prišla skupaj k temu prizoru in gledala te stvari, ki so se zgodile, se je tolkla po svojih prsih in se vrnila. <sup>49</sup> Vsi njegovi znanci in ženske, ki so mu sledili iz Galileje, pa so stali daleč stran in gledali te stvari.

<sup>50</sup> In glej, **tam je bil** mož, po imenu Jožef, svetovalec. **In bil je** dober mož ter pravičen<sup>51</sup> (isti ni soglašal z nasvetom in njihovim dejanjem). **Bil je** iz Arimateje, judovskega mesta, ki je tudi sam pričakoval Božje kraljestvo. <sup>52</sup> Ta **mož** je odšel k Pilatu in prosil **[za]** Jezusovo telo. <sup>53</sup> In snel ga je ter ga zavil v laneno platno in ga položil v mavzolej, ki je bil vsekran v skalo, v katerega človek še nikoli prej ni bil položen. <sup>54</sup> In ta dan je bila priprava in približeval se je šabat. <sup>55</sup> § In tudi ženske, ki so prišle z njim iz Galileje, so potem sledile ter **[si]** ogledale mavzolej in kako je bilo njegovo telo položeno. <sup>56</sup> In vrnile so se in pripravile dišave ter mazila in glede na zapoved počivale na šabatni dan.

**24** § Torej na prvi **dan** tedna so zelo zgodaj zjutraj prišle k mavzoleju in nosile dišave, ki so jih pripravile in nekatere **druge** z njimi. <sup>2</sup> Naše pa so kamen odvaljen od mavzoleja. <sup>3</sup> In vstopile so vanj, pa niso našle telesa Gospoda Jezusa. <sup>4</sup> In pripetilo se je, medtem ko so bile glede tega zelo zmedene, glej, dva moža sta stala poleg njih v sijočih oblekah<sup>5</sup> in medtem ko so bile prestrašene in so **svoje** obraze sklonile k zemlji, sta jim rekla: »Zakaj iščete živega med mrtvimi? <sup>6</sup> Njega ni tukaj, temveč je bil obujen. Spomnите se kako van je govoril, ko je bil še v Galileji, <sup>7</sup> rekoč: »Sin človekov mora biti izročen v roke grešnih ljudi in biti križan ter tretji dan ponovno vstati.« <sup>8</sup> In spomnile so se njegovih besed<sup>9</sup> ter se vrnile od mavzoleja in vse te stvari povedale enajsterim ter vsem ostalim. <sup>10</sup> Bile so Marija Magdalena in Joana in Marija, Jakobova **mati** ter druge **ženske**, ki so **bile** z njimi, ki so te stvari povedale apostolom. <sup>11</sup> Njihove besede pa so se jim zdele kakor prazno opravljanje in jim niso verjeli. <sup>12</sup> Potem je vstal Peter in stekel k mavzoleju. In sklonjen dol, je zagledal lanene trakove položene posebej ter odšel in se v sebi spraševal o tem, kar se je pripetilo.

<sup>13</sup> In glej, dva izmed njih sta tega istega dne odšla proti vasi, z imenom Emavs, ki je bila **okoli** šestdeset dolžin brazd od Jeruzalema. <sup>14</sup> In skupaj sta se pogovarjala o vseh teh stvareh, ki so se zgodile. <sup>15</sup> In pripetilo se je, medtem ko sta se **skupaj** posvetovala in razpravljala, da se je približal sam Jezus in šel z njima. <sup>16</sup> Vendar so bile njune oči zadržane,

<sup>20</sup> Pilate therefore, willing to release Jesus, spake again to them. <sup>21</sup> But they cried, saying, Crucify **him**, crucify him. <sup>22</sup> And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let **him** go. <sup>23</sup> And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. <sup>24</sup> And Pilate gave sentence that it should be as they required. <sup>25</sup> And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. <sup>26</sup> And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear **it** after Jesus.

<sup>27</sup> ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him. <sup>28</sup> But Jesus turning unto them said, **Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.** <sup>29</sup> For, behold, the days are coming, in the which they shall say, Blessed **are** the barren, and the wombs that never bare, and the paps which never gave suck. <sup>30</sup> Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. <sup>31</sup> For if they do these things in a green tree, what shall be done in the dry? <sup>32</sup> And there were also two other, malefactors, led with him to be put to death. <sup>33</sup> And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

<sup>34</sup> ¶ Then said Jesus, **Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots. <sup>35</sup> And the people stood beholding. And the rulers also with them derided **him**, saying, He saved others; let him save himself, if he be Christ, the chosen of God. <sup>36</sup> And the soldiers also mocked him, coming to him, and offering him vinegar, <sup>37</sup> And saying, If thou be the king of the Jews, save thyself. <sup>38</sup> And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

<sup>39</sup> ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. <sup>40</sup> But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? <sup>41</sup> And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. <sup>42</sup> And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. <sup>43</sup> And Jesus said unto him, **Verily I say unto thee, To day shalt thou be with me in paradise.** <sup>44</sup> And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. <sup>45</sup> And the sun was darkened, and the veil of the temple was rent in the midst.

<sup>46</sup> ¶ And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commend my spirit:** and having said thus, he gave up the ghost. <sup>47</sup> Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. <sup>48</sup> And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. <sup>49</sup> And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

<sup>50</sup> ¶ And, behold, **there was** a man named Joseph, a counsellor; **and he was** a good man, and a just: <sup>51</sup> (The same had not consented to the counsel and deed of them;) **he was** of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. <sup>52</sup> This **man** went unto Pilate, and begged the body of Jesus. <sup>53</sup> And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. <sup>54</sup> And that day was the preparation, and the sabbath drew on. <sup>55</sup> And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. <sup>56</sup> And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

**24** Now upon the first **day** of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain **others** with them. <sup>2</sup> And they found the stone rolled away from the sepulchre. <sup>3</sup> And they entered in, and found not the body of the Lord Jesus. <sup>4</sup> And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: <sup>5</sup> And as they were afraid, and bowed down **their** faces to the earth, they said unto them, Why seek ye the living among the dead? <sup>6</sup> He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, <sup>7</sup> Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. <sup>8</sup> And they remembered his words, <sup>9</sup> And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. <sup>10</sup> It was Mary Magdalene, and Joanna, and Mary **the mother** of James, and other **women that were** with them, which told these things unto the apostles. <sup>11</sup> And their words seemed to them as idle tales, and they believed them not. <sup>12</sup> Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

<sup>13</sup> ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem **about** threescore furlongs. <sup>14</sup> And they talked together of all these things which had happened. <sup>15</sup> And it came to pass, that, while they communed **together** and reasoned, Jesus himself drew near, and went with them. <sup>16</sup> But their eyes were holden that they should not know

him.<sup>17</sup> And he said unto them, **What manner of communications are these that ye have one to another, as ye walk, and are sad?**<sup>18</sup> And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?<sup>19</sup> And he said unto them, **What things?** And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:<sup>20</sup> And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.<sup>21</sup> But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.<sup>22</sup> Yea, and certain women also of our company made us astonished, which were early at the sepulchre;<sup>23</sup> And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.<sup>24</sup> And certain of them which were with us went to the sepulchre, and found **it** even so as the women had said: but him they saw not.<sup>25</sup> Then he said unto them, **O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory?**<sup>27</sup> And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.<sup>28</sup> And they drew nigh unto the village, whither they went: and he made as though he would have gone further.<sup>29</sup> But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.<sup>30</sup> And it came to pass, as he sat at meat with them, he took bread, and blessed **it**, and brake, and gave to them.<sup>31</sup> And their eyes were opened, and they knew him; and he vanished out of their sight.<sup>32</sup> And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?<sup>33</sup> And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,<sup>34</sup> Saying, The Lord is risen indeed, and hath appeared to Simon.<sup>35</sup> And they told what things **were done** in the way, and how he was known of them in breaking of bread.

<sup>36</sup> ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, **Peace be unto you.**<sup>37</sup> But they were terrified and affrighted, and supposed that they had seen a spirit.<sup>38</sup> And he said unto them, **Why are ye troubled? and why do thoughts arise in your hearts?**<sup>39</sup> Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

<sup>40</sup> And when he had thus spoken, he shewed them **his** hands and **his** feet.<sup>41</sup> And while they yet believed not for joy, and wondered, he said unto them, **Have ye here any meat?**<sup>42</sup> And they gave him a piece of a broiled fish, and of an honeycomb.<sup>43</sup> And he took **it**, and did eat before them.<sup>44</sup> And he said unto them, **These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**<sup>45</sup> Then opened he their understanding, that they might understand the scriptures,<sup>46</sup> And said unto them, **Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:**<sup>47</sup> And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.<sup>48</sup> And ye are witnesses of these things.

<sup>49</sup> ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

<sup>50</sup> ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.<sup>51</sup> And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.<sup>52</sup> And they worshipped him, and returned to Jerusalem with great joy:<sup>53</sup> And were continually in the temple, praising and blessing God. Amen.

da ga ne bi spoznala.<sup>17</sup> On pa jima je rekel: »Kakšne vrste pogovori **so to**, ki jih imata drug z drugim, medtem ko hodita in sta žalostna?«<sup>18</sup>

Eden izmed njiju, ki mu je bilo ime Kleopa, pa mu odgovori in reče: »Ali si ti edini tujec v Jeruzalemu in nisi izvedel stvari, ki so se v teh dneh tam zgodile?«<sup>19</sup> In rekel jima je: »Katere stvari?« In rekla sta mu: »Glede Jezusa Nazarečana, ki je bil prerok, mogočem v dejanju in besedi, pred Bogom in vsemi ljudmi,<sup>20</sup> in kako so ga visoki duhovniki in naši vladarji izročili, da bi bil obsojen na smrt in ga križali.<sup>21</sup> Toda mi smo zaupali, da je bil on tisti, ki naj bi odkupil Izraela; in poleg vsega tega je danes tretji dan, odkar so se te stvari zgodile.<sup>22</sup> Da, in nekaterje ženske, prav tako iz naše skupine, ki so bile zgodaj pri mavzoleju, so nas osupnile<sup>23</sup> in ko niso našle njegovega telesa, so prišle, rekoč, da so prav tako videle videnje angelov, ki sta rekla, da je bil živ.<sup>24</sup>

In nekateri izmed teh, ki so bili z nami, so odšli k mavzoleju in našli točno takó, kakor so rekle ženske, toda njega niso videli.<sup>25</sup> Potem jima je rekel: »O bedaka in počasnega srca za verovanje vsega, kar so govorili preroki.<sup>26</sup> Ali ni moral Kristus pretrpeti te stvari in vstopiti v svojo slavo?«<sup>27</sup> In začel je pri Mojzesu in vseh prerokih ter jima v vseh pismih pojasnil besede glede njega samega.<sup>28</sup> In približali so se blizu k vasi, kamor sta šla, on pa je storil kakor da bo odšel dalje.<sup>29</sup> Vendar sta ga primorala, rekoč: »Ostani z nama, kajti blizu večera je in dan je davno minil.« In odšel je noter, da ostane z njima.<sup>30</sup> In pripetilo se je, medtem ko je z njima sedel pri hrani, **[daj]** je vzel kruh in **ga** blagoslovil in prelomil ter jima dal.<sup>31</sup> In njune oči so bile odprte in sta ga spoznala, on pa je izginil iz njunega pogleda.<sup>32</sup> In rekla sta drug drugemu: »Ali ni najino srce gorelo znotraj naju, medtem ko je z nama govoril po poti in medtem ko nama je odpiral pisma?«<sup>33</sup> In vstala sta še isto uro in se vrnila v Jeruzalem, ter našla skupaj zbrane enajstere in tiste, ki so bili z njimi,<sup>34</sup> govoreče: »Gospod je bil resnično obujen in se prikazal Simonu.«<sup>35</sup> In povedala sta kakšne stvari **so se zgodile** na poti in kako sta ga prepoznala po lomljenu kruhu.

In ko sta tako govorila, je sam Jezus stal v njihovi sredi in jim reče: »Mir vam **bodi.**«<sup>37</sup> Toda bili so prestrašeni in zgroženi in domnevali so, da so videli duha.<sup>38</sup> Rekel jim je: »Zakaj ste zaskrbljeni? In zakaj v vaših srcih vstajajo misli?<sup>39</sup> Poglejte moje roke in moja stopala, da sem to jaz sam. Potipajte me in poglejte, kajti duh nima mesa in kosti, kakor vidite, da jih imam jaz.<sup>40</sup> In ko je tako govoril, jim je pokazal **svoje** roke in **svoja** stopala.<sup>41</sup> In medtem ko zaradi radosti niso verjeli ter se čudili, jim je rekel: »Imate tukaj kaj hrane?«<sup>42</sup> § In dali so mu kos pečene ribe in od satovja.<sup>43</sup> In vzel je **to** ter pred njimi pojedel.<sup>44</sup> In rekel jim je: »To **so** besede, ki sem vam jih govoril, medtem ko sem bil še z vami, da se morajo izpolniti vse stvari, ki so bile glede mene zapisane v Mojzesovi postavi in **v** prerokih in **v** psalmih.«<sup>45</sup> Tedaj jim je odprl njihov razum, da so lahko razumeli pisma<sup>46</sup> in jim rekel: »Tako je pisano in tako se je Kristusu spodbabilo trpeti in tretji dan vstati od mrtvih,<sup>47</sup> in da bi se kesanje ter odpuščanje grehov oznanjalo v njegovem imenu med vsemi narodi, začenši v Jeruzalemu.<sup>48</sup> In vi ste priče teh stvari.

<sup>49</sup> § In glejte, nad vas posiljam obljubo svojega Očeta, toda ostanite v jeruzalemskem mestu, dokler ne boste opremljeni z močjo od zgoraj.«

<sup>50</sup> In odvedel jih je ven, prav do Betanije, ter povzdignil svoje roke in jih blagoslovil.<sup>51</sup> In medtem ko jih je blagoslovil, se je pripetilo, **[daj]** je bil ločen od njih in odnešen gor v nebo.<sup>52</sup> In oni so ga oboževali in se z veliko radostjo vrnili v Jeruzalem,<sup>53</sup> § in bili so nenehno v templju in hvalili in blagoslavljali Boga. Amen.

# THE GOSPEL ACCORDING TO ST. JOHN

## Evangelij po Sv. Janezu

1 V začetku je bila Beseda in Beseda je bila z Bogom in Beseda je bila Bog. <sup>2</sup>Ista je bila v začetku z Bogom. <sup>3</sup>Vse stvari so bile narejene po njem in brez njega ni bilo narejeno nič, kar je bilo narejeno. <sup>4</sup>V njem je bilo življenje in življenje je bilo svetloba ljudem. <sup>5</sup>In svetloba sveti v temi, tema pa je ni doumela.

<sup>6</sup>Bil je človek, poslan od Boga, katerega ime je *bilo* Janez. <sup>7</sup>Ta isti je prišel za pričo, da pričuje o Svetlobi, da bodo vsi *ljude* po njem lahko verovali. <sup>8</sup>Ni bil on ta Svetloba, ampak *je bil poslan*, da pričuje o tej Svetlobi. <sup>9</sup>§ *To* je bila resnična Svetloba, ki razsvetljuje vsakega človeka, ki prihaja na svet. <sup>10</sup>Bil je na svetu in svet je bil narejen po njem, svet pa ga ni spoznal. <sup>11</sup>Prišel je k svojim lastnim, njegovi lastni pa ga niso sprejeli. <sup>12</sup>Toda tolikim, kot so ga sprejeli, njim je on dal moč, da postanejo Božji sinovi, *torej* njim, ki verujejo v njegovo ime, <sup>13</sup>ki so bili rojeni, ne iz krvi niti ne iz volje mesa niti ne iz volje moža, temveč iz Boga. <sup>14</sup>In Beseda je bila narejena meso in prebivala med nami (in zagledali smo njegovo slavo, slavo kot od edinorojenega od Očeta) polno milosti in resnice.

<sup>15</sup>Janez je pričeval o njem in kljal, rekoč: »Ta je bil tisti, o katerem sem govoril: »Kdor prihaja za menoj, je obstajal pred menoj, kajti bil je prek kakor jaz.« <sup>16</sup>In iz njegove polnosti smo vsi prejeli in *to* milost za milostjo. <sup>17</sup>Kajti postava je bila dana po Mojzesu, *toda* milost in resnica sta prišli po Jezusu Kristusu. <sup>18</sup>§ Noben človek nikoli ni videl Boga. Edinorojeni Sin, ki je v Očetovem naročju, on *ga* je razodel.

<sup>19</sup>In to je Janezovo pričevanje, ko so Judje poslali iz Jeruzalema duhovnike in Lévijevce, da ga vprašajo: »Kdo si ti?« <sup>20</sup>§ In priznal je in ni zanikal, temveč priznal: »Jaz nisem Kristus.« <sup>21</sup>In vprašali so ga: »Kaj torej? Ali si Elija?« <sup>22</sup>In reče: »Nisem.« <sup>23</sup>Ali si ti ta prerok?« <sup>24</sup>In odgovoril je: »Ne.« <sup>25</sup>Potem so mu rekli: »Kdo si? Da bomo lahko dali odgovor tem, ki so nas poslali. Kaj praviš sam o sebi?« <sup>26</sup>Rekel je: »Jaz **sem** glas nekoga, ki kliče v divjini: »Naredite Gospodovo pot ravno,« kakor je rekel prerok Izaja.« <sup>27</sup>Ti pa, ki so bili poslani, so bili izmed farizejev. <sup>28</sup>In vprašali so ga ter mu rekli: »Zakaj potem krščuješ, če ti nisi ta Kristus niti Elija niti ta prerok?« <sup>29</sup>Janez jim je odgovoril, rekoč: »Jaz krščujem z vodo, toda tam, med vami, stoji nekdo, ki ga vi ne poznate. <sup>30</sup>§ On je ta, ki prihaja za menoj, in je pred menoj, čigar čevljev jermenja nisem vreden odvezati.« <sup>31</sup>Te stvari so se zgodile v Betaniji, onstran Jordana, kjer je Janez krščeval.

<sup>29</sup>Naslednji dan zagleda Janez k njemu prihajati Jezusa in reče: »Glejte, Jagnje Božje, ki odvzema greh sveta. <sup>30</sup>To je on, o katerem sem rekel: »Za menoj prihaja mož, ki je obstajal pred menoj, kajti bil je pred menoj.« <sup>31</sup>In nisem ga poznal, vendar sem zato prišel krščevat z vodo, da bi se on razodel Izrael.« <sup>32</sup>In Janez je izjavil, rekoč: »Videl sem Duha spuščati se z neba, kakor golobico in je ostal na njem. <sup>33</sup>In nisem ga poznal, toda kdor me je poslal, da krščujem z vodo, isti mi je rekel: »Na kogar boš videl spuščati se Duha in ostajati na njem, isti je ta, ki krščuje s Svetim Duhom.« <sup>34</sup>In videl sem in izjavil, da je ta Božji Sin.«

<sup>35</sup>Naslednji dan je Janez ponovno stal in dva izmed njegovih učencev in ko je gledal na Jezusa, medtem ko je hodil, reče: »Glej, Jagnje Božje!« <sup>36</sup>Dva učenca pa sta ga slišala govoriti in šla za Jezusom. <sup>37</sup>Potem se je Jezus obrnil in ju viden slediti ter jima reče: »Kaj iščeta?« Rekla sta mu: »Rabi (kar prevedeno pomeni Učitelj), kje prebivaš?« <sup>38</sup>Reče jima: »Pridita in poglejta.« Prišla sta in videnja kje prebiva ter ta dan ostala z njim, kajti bilo je okrog desete ure. <sup>39</sup>§ Eden izmed dveh, ki sta slišala Janeza **govoriti** in sta mu sledila, je bil Andrej, brat Simona Petra. <sup>40</sup>Ta je najprej našel svojega lastnega brata Simona in mu rekel: »Našli smo Mesija,« kar je prevedeno, Kristusa. <sup>41</sup>§ In privedel ga je k Jezusu. In ko ga je Jezus pogledal, je rekel: »Ti si Simon, Jonov sin. Imenoval se boš Kefo,« kar je po razlagi: »Kamen.«

<sup>42</sup>Naslednji dan je Jezus nameraval oditi naprej v Galilejo in najde Filipa ter mu reče: »Sledi mi.« <sup>43</sup>Torej Filip pa je bil iz Betsajde, Andrejevega in Petrovega mesta. <sup>44</sup>Filip najde Natánaela in mu reče: »Našli smo tistega, o katerem so Mojzes in preroki pisali v postavi, Jezusa iz Nazareta, Jožefovega sina.« <sup>45</sup>Natánael pa mu je rekel: »Ali lahko iz Nazareta pride kakršnakoli dobra stvar?« <sup>46</sup>Filip mu reče: »Pridi in poglej.« <sup>47</sup>Jezus je viden k njemu prihajati Natánaela in reče o njem: »Glejte, pravi Izraelec, v katerem ni zvijače!« <sup>48</sup>Natánael mu reče: »Od kod me poznas?« Jezus je odgovoril in mu rekel: »Preden te je Filip poklical, sem te viden, ko si bil pod figovim drevesom.« <sup>49</sup>Natánael je odgovoril in mu reče: »Rabi, ti si Božji Sin. Ti si Izraelski Kralj.« <sup>50</sup>Jezus je odgovoril in mu rekel: »Ker sem ti rekel: »Videl sem te pod figovim drevesom, veruješ? Videl boš večje stvari kakor te.« <sup>51</sup>In reče mu: »Resnično, resnično, povem vam: »Odslej boste videni odprta nebesa in Božje angele, ki se vzpenjajo in spuščajo nad Sinom človekovim.«

**1** In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made by him; and without him was not any thing made that was made. <sup>4</sup>In him was life; and the life was the light of men. <sup>5</sup>And the light shineth in darkness; and the darkness comprehended it not.

**6** ¶ There was a man sent from God, whose name **was** John. <sup>7</sup>The same came for a witness, to bear witness of the Light, that all **men** through him might believe. <sup>8</sup>He was not that Light, but **was sent** to bear witness of that Light. <sup>9</sup>**That** was the true Light, which lighteth every man that cometh into the world. <sup>10</sup>He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup>He came unto his own, and his own received him not. <sup>12</sup>But as many as received him, to them gave he power to become the sons of God, **even** to them that believe on his name: <sup>13</sup>Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup>And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**15** ¶ John bare witness of him, and cried, saying, This was he of whom I speake, He that cometh after me is preferred before me: for he was before me. <sup>16</sup>And of his fulness have all we received, and grace for grace. <sup>17</sup>For the law was given by Moses, **but** grace and truth came by Jesus Christ. <sup>18</sup>No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared **him**.

**19** ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? <sup>20</sup>And he confessed, and denied not; but confessed, I am not the Christ. <sup>21</sup>And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. <sup>22</sup>Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? <sup>23</sup>He said, I **am** the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. <sup>24</sup>And they which were sent were of the Pharisees. <sup>25</sup>And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? <sup>26</sup>John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; <sup>27</sup>He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. <sup>28</sup>These things were done in Bethabara beyond Jordan, where John was baptizing.

**29** ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. <sup>30</sup>This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. <sup>31</sup>And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. <sup>32</sup>And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. <sup>33</sup>And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. <sup>34</sup>And I saw, and bare record that this is the Son of God.

**35** ¶ Again the next day after John stood, and two of his disciples; <sup>36</sup>And looking upon Jesus as he walked, he saith, Behold the Lamb of God! <sup>37</sup>And the two disciples heard him speak, and they followed Jesus. <sup>38</sup>Then Jesus turned, and saw them following, and saith unto them, **What seek ye?** They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? <sup>39</sup>He saith unto them, **Come and see.** They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. <sup>40</sup>One of the two which heard John **speak**, and followed him, was Andrew, Simon Peter's brother. <sup>41</sup>He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. <sup>42</sup>And he brought him to Jesus. And when Jesus beheld him, he said, **Thou art Simon the son of Jona: thou shalt be called Cephas,** which is by interpretation, A stone.

**43** ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, **Follow me.** <sup>44</sup>Now Philip was of Bethsaida, the city of Andrew and Peter. <sup>45</sup>Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. <sup>46</sup>And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. <sup>47</sup>Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!** <sup>48</sup>Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.** <sup>49</sup>Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. <sup>50</sup>Jesus answered and said unto him, **Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.** <sup>51</sup>And he saith unto him, **Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

**2** And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: **2** And both Jesus was called, and his disciples, to the marriage. **3** And when they wanted wine, the mother of Jesus saith unto him, They have no wine. **4** Jesus saith unto her, **Woman, what have I to do with thee? mine hour is not yet come.** **5** His mother saith unto the servants, Whatsoever he saith unto you, do it. **6** And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. **7** Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim. **8** And he saith unto them, **Draw out now, and bear unto the governor of the feast.** And they bare it. **9** When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, **10** And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: **but thou hast kept the good wine until now.** **11** This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

**12** ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

**13** ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem, **14** And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: **15** And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; **16** And said unto them that sold doves, **Take these things hence; make not my Father's house an house of merchandise.** **17** And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

**18** ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? **19** Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.** **20** Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **21** But he spake of the temple of his body. **22** When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

**23** ¶ Now when he was in Jerusalem at the passover, in the feast **day**, many believed in his name, when they saw the miracles which he did. **24** But Jesus did not commit himself unto them, because he knew all **men**. **25** And needed not that any should testify of man: for he knew what was in man.

**3** There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: **2** The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. **3** Jesus answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.** **4** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? **5** Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.** **6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. **7** Marvel not that I said unto thee, Ye must be born again. **8** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. **9** Nicodemus answered and said unto him, How can these things be? **10** Jesus answered and said unto him, **Art thou a master of Israel, and knowest not these things?** **11** Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. **12** If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? **13** And no man hath ascended up to heaven, but he that came down from heaven, **even** the Son of man which is in heaven.

**14** ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: **15** That whosoever believeth in him should not perish, but have eternal life.

**16** ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

**18** ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. **19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. **20** For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. **21** But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

**22** ¶ After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

**23** ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. **24** For John was not yet cast into prison.

**2** In tretji dan je bila v galilejski Kani svatba in Jezusova mati je bila tam. **2** Na svatbo pa so bili povabljeni tako Jezus kakor njegovi učenci. **3** In ko je zmanjkal vina, mu Jezusova mati reče: »Vina nimajo.« **4** Jezus ji reče: »Ženska, kaj imam opraviti s teboj? Moja ura še ni prišla.« **5** Njegova mati reče služabnikom: »Karkoli vam reče, to storite.« **6** In tam je bilo postavljenih šest kamnitih posod za vodo, po običaju judovskega očiščevanja, ki so vsebovale vsaka po dva ali tri sodčke. **7** Jezus jim reče: »Napolnite posode za vodo z vodo.« In napolnilni so jih do roba. **8** In reče jim: »Zajemite torej in nesite k vodju gostije.« In oni so **to odnesli.** **9** Ko je vodja gostije pokusil vodo, ki je postala vino in ni vedel od kod je bila (toda služabniki, ki so zajemali vodo, so vedeli), je vodja gostije poklical ženina **10** ter mu reče: »Vsek človek spocetka postavi dobro vino, potem pa, ko se ljudje temeljito napijejo, to, ki je slabše. **Toda** ti si dobro vino prihranil do zdaj.« **11** Ta začetek čudežev je Jezus storil v galilejski Kani in jasno pokazal svojo slavo in njegovi učenci so verovali vanj.

**12** Po tem je odšel dol v Kafarnáum, on in njegova mati, njegovi bratje ter njegovi učenci in tam so ostali ne mnogo dni.

**13** In bližu je bila judovska pasha in Jezus je odšel gor v Jeruzalem **14** in našel v templju te, ki so prodajali vole in ovce in golobice in menjalce denarja sedeti. **15** In ko je iz majhnih vrvi naredil bič, jih je vse izgnal iz templja in ovce in vole in iztresel denar menjalcem ter prevrnil mize **16** in rekel tem, ki so prodajali golobice: »Odnesite te stvari od tukaj. Ne delajte hiše mojega Očeta **za** hišo trgovanja.« **17** In njegovi učenci so se spomnili, da je bilo pisano: »Gorečnost za twojo hišo me je použila.«

**18** Potem so Judje odgovorili in mu rekli: »Kakšno znamenje nam pokažeš, glede na to, da delaš te stvari?« **19** Jezus je odgovoril in jim rekel: »Uničite ta tempelj in v treh dneh ga bom postavil pokonci.« **20** Tedaj so Judje rekli: »Ta tempelj je bil v gradnji šestinštirideset let, ti pa ga hočeš postaviti v treh dneh?« **21** Toda govoril je o templju svojega telesa. **22** Ko je bil torej obujen od mrtvih, so se njegovi učenci spomnili, da jim je to rekel in verjeli so pismu ter besedi, ki jo je Jezus rekel.

**23** Torej ko je bil za pasho, na praznični **dan**, v Jeruzalemu, so mnogi, ko so videli čudeže, ki jih je storil, verovali v njegovo ime. **24** Toda Jezus se jim ni zaupal, ker je vse **ljudi** poznal **25** in ni potreboval, da bi kdorkoli pričeval o človeku, kajti vedel je, kaj je bilo v človeku.

**3** Bil je človek izmed farizejev, po imenu Nikodém, vladar Judov. **2** Ta isti je ponoci prišel k Jezusu in mu rekel: »Rabi, vemo, da si učitelj, ki je prišel od Boga, kajti noben človek ne more delati teh čudežev, katere delaš ti, razen če ni Bog z njim.« **3** Jezus je odgovoril in mu rekel: »Resnično, resnično, povem ti: »Razen če se človek ponovno ne rodi, ne more videti Božjega kraljestva.« **4** Nikodém mu reče: »Kako je lahko človek ponovno rojen, ko je star? Ali lahko drugič vstopi v maternico svoje matere in se rodi?« **5** Jezus je odgovoril: »Resnično, resnično, povem ti: »Razen če se človek ne rodi iz vode in **iz** Duha, ne more vstopiti v Božje kraljestvo.« **6** To, kar je rojeno iz mesa, je meso, in to, kar je rojeno iz Duha, je duh. **7** Ne čudi se, da sem ti rekel: »Morate se ponovno roditi.« **8** Veter piha kjer želi in slišiš zvok le-tega, toda ne moreš povedati odkod prihaja in kam gre. Tako je z vsakim, ki je rojen iz Duha.« **9** Nikodém je odgovoril in mu rekel: »Kako so te stvari mogoče?« **10** Jezus je odgovoril in mu rekel: »Ali si ti učitelj Izraelu, pa ne veš teh stvari?« **11** Resnično, resnično, povem ti: »Mi govorimo to, kar vemo in pričujemo to, kar smo videli, vi pa našega pričevanja ne sprejemate. **12** Če sem vam govoril zemeljske stvari in niste verovali, kako boste verovali, če vam povem o nebeških stvareh? **13** § In noben človek se ni dvignil v nebesa, razen tisti, ki je prišel dol iz nebes, **celo** Sin človekov, ki je v nebesih.

**14** In kakor je Mojzes povzdignil kačo v divjini, točno tako mora biti povzdignjen Sin človekov, **15** § da se kdorkoli veruje vanj, ne bo pogubil, temveč bo imel večno življenje.

**16** § Kajti Bog je tako ljubil svet, da je dal svojega edinorojenega Sina, da kdorkoli veruje vanj, se ne bo pogubil, temveč bo imel večno življenje. **17** Kajti Bog svojega Sina ni poslal na svet, da svet obsodi, temveč, da bi bil svet po njem lahko rešen.

**18** Kdor veruje vanj, ni obsojen, toda kdor ne veruje, je že obsojen, ker ni veroval v ime edinorojenega Božjega Sina. **19** In to je obsodba, da je svetloba prišla na svet, ljudje pa so raje ljubili temo kakor svetlobo, ker so bila njihova dejanja huđobna. **20** Kajti vsak, kdor počne zlo, sovraži svetlobi niti ne prihaja k svetlobi, da njegova dejanja ne bi bila pograjana. **21** Toda kdor dela resnico, prihaja k svetlobi, da bi se njegova dejanja lahko razodela, da so narejena v Bogu.«

**22** Po teh besedah so prišli Jezus in njegovi učenci v judejsko deželo in z njimi je ostal tam ter krščeval.

**23** Pa tudi Janez je krščeval v Enónu blizu Salíma, ker je bilo tam veliko vode; in prihajali so in bili so krščeni. **24** Kajti Janez še ni bil vržen v ječo.

<sup>25</sup> Potem je med **nekaterimi** Janezovimi učenci in Judi nastalo pričkanje glede očiščevanja. <sup>26</sup> In prišli so k Janezu ter mu rekli: »Rabi, kdor je bil s teboj onstran Jordana, o katerem prinašaš pričevanje, glej, isti krščuje in vsi **Ijudje** prihajajo k njemu.« <sup>27</sup> Janez je odgovoril in rekel: »Človek ne more ničesar prejeti, razen če mu ni dano iz nebes. <sup>28</sup> Vi sami mi prinašate pričevanje, da sem rekel: »Jaz nisem Kristus, temveč, da sem poslan pred njim.« <sup>29</sup> Kdor ima nevesto, je ženin, toda ženinov prijatelj, ki stoji in ga posluša, se silno razveseljuje zaradi ženinovega glasu. Ta moja radost je torej dopolnjena. <sup>30</sup> On mora rasti, toda jaz **se moram** manjšati. <sup>31</sup> Kdor prihaja od zgoraj, je nad vsem. Kdor je z zemlje, je zemeljski in govori zemeljsko. Kdor prihaja iz nebes, je nad vsem. <sup>32</sup> Kar je videl in slišal, to pričuje in noben človek ne sprejemata njegovega pričevanja. <sup>33</sup> Kdor je sprejel njegovo pričevanje, je pristavljal k njegovemu pečatu, da je Bog resničen. <sup>34</sup> Kajti tisti, katerega je Bog poslal, govori Božje besede, kajti Bog **mu** ne daje Duha na mero. <sup>35</sup> Oče ljubi Sina in mu je vse stvari dal v njegovo roko. <sup>36</sup> Kdor veruje v Sina, ima večno življenje; kdor pa ne veruje Sinu, ne bo videl življenja, temveč na njem ostaja Božji bes.«

**4** § Ko je torej Gospod izvedel, kako so farizeji slišali, da je Jezus pridobil in krstil več učencev kakor Janez, <sup>2</sup> (čeprav Jezus sam ni krščeval, temveč njegovi učenci), <sup>3</sup> je zapustil Judejo in ponovno odšel v Galilejo. <sup>4</sup> Brez pogojno pa je moral iti skozi Samarijo. <sup>5</sup> Potem je prišel v samariško mesto, ki se imenuje Sihár, blizu kosa zemljščika, ki ga je Jakob dal svojemu sinu Jožefu. <sup>6</sup> Torej tam **[pa]** je bil Jakobov vodnjak. Jezus zatorej, opešan od **svojega** potovanja, tako sede na vodnjaku; bilo **pa** je okoli šeste ure. <sup>7</sup> Tja prihaja ženska iz Samarije, da zajame vode. Jezus ji reče: »Daj mi piti.« <sup>8</sup> (Kajti njegovi učenci so odšli proč v mesto, da kupijo hrano.) <sup>9</sup> Potem mu ženska iz Samarije reče: »Kako je to, da ti, ki si Jud, prosiš piti od mene, ki sem ženska iz Samarije? Kajti Judge s Samarijani nimajo nobenega opravka.« <sup>10</sup> Jezus je odgovoril in ji rekel: »Če bi poznala Božji dar in kdo je, ki ti govori: »Daj mi, da pijem,« bi prosila od njega in dal bi ti žive vode.« <sup>11</sup> Ženska mu reče: »Gospod, nimaš s čim zajeti, vodnjak pa je globok. Od kod imas potem to živo vodo?« <sup>12</sup> Ali si ti večji kakor naš oče Jakob, ki nam je dal vodnjak in je od tega pil on sam in njegovi otroci in njegova živilna?« <sup>13</sup> Jezus je odgovoril in ji rekel: »Kdorkoli pije od te vode, bo ponovno žejen, <sup>14</sup> toda kdorkoli pije od vode, ki mu jo bom jaz dal, ne bo nikoli žejen, temveč bo voda, ki mu jo bom jaz dal, postala v njem izvir vode, ki izvira v večno življenje.« <sup>15</sup> Ženska mu reče: »Gospod, daj mi te vode, da ne bom žejna niti ne bom hodila sèm zajemata.« <sup>16</sup> Jezus ji reče: »Pojdi, pokliči svojega soproga in pridi sèm.« <sup>17</sup> Ženska je odgovorila in rekla: »Nimam soproga.« Jezus ji je rekel: »To si dobro povedala: »Nimam soproga,« <sup>18</sup> kajti imela si pet soprov in ta, katerega imas sedaj, ni tvoj soprog. To si iskreno povedala.« <sup>19</sup> Ženska mu reče: »Gospod, zaznavam, da si prerok. <sup>20</sup> Naši očetje so oboževali na tej gori, vi pa pravite, da je v Jeruzalemu kraj, kjer morajo ljudje oboževati.« <sup>21</sup> Jezus ji reče: »Ženska, veruj mi, prihaja ura, ko ne boste oboževali Očeta ne na tej gori niti ne v Jeruzalemu. <sup>22</sup> Vi obožujete, kar ne poznate; mi vemo kaj obožujemo, kajti rešitev duš je od Judov. <sup>23</sup> Toda prihaja ura in je sedaj, ko bodo pravi oboževalci oboževali Očeta v duhu in resnicu, kajti Oče išče takšne, da ga obožujejo. <sup>24</sup> Bog je Duh, tisti pa, ki ga obožujejo, **ga** morajo oboževati v duhu in v resnicu.« <sup>25</sup> Ženska mu reče: »Vem, da prihaja Mesija, ki se imenuje Kristus. Ko pride, nam bo povedal vse stvari.« <sup>26</sup> Jezus ji reče: »Jaz, ki ti gorovim, sem **ta**.«

<sup>27</sup> Zatem pa so prišli njegovi učenci in se čudili, da se je pogovarjal z žensko, vendarle noben človek ni rekel: »Kaj iščeš?« ali: »Zakaj govoris z njo?« <sup>28</sup> Tedaj je ženska pustila svojo posodo za vodo in odšla svojo pot v mesto ter reče ljudem: <sup>29</sup> »Pridite, poglejte človeka, ki mi je povedal vse stvari, ki sem jih kdaj storila. Ali ni to Kristus?« <sup>30</sup> Potem so odšli iz mesta in prišli k njemu.

<sup>31</sup> Medtem pa so ga njegovi učenci prosili, rekoč: »Učitelj, jej.« <sup>32</sup> Vendar jim je rekel: »Jaz imam za jed hrano, ki je vi ne poznate.« <sup>33</sup> Zato so učenci drug drugemu rekli: »Ali mu je katerikoli človek prinesel kaj za jesti?« <sup>34</sup> Jezus jim reče: »Moja hrana je, da izvršim voljo tistega, ki me je poslal in da zaključim njegovo delo.« <sup>35</sup> Ali ne pravite: »Še štiri mesece in **potem** prihaja žetev? Glejte, povem vam: Povzdignite svoje oči in poglejte na polja, kajti že so bela za žetev.« <sup>36</sup> In kdor žanje, prejema plače in zbira sad za večno življenje, da se lahko skupaj veselita oba, kdor seje in kdor žanje. <sup>37</sup> In v tem je ta beseda resnična: »Eden seje, drugi pa žanje.« <sup>38</sup> Pošiljam vas, da požanjete to, za kar niste priložili nobenega truda. Drugi ljudje so se trudili, vi pa ste vstopili v njihove napore.«

<sup>39</sup> In mnogi izmed Samarijanov iz tega mesta so verovali vanj zaradi besed ženske, ki je pričevala: »Povedal mi je vse, kar sem kdaj storila.« <sup>40</sup> Torej ko so Samarijani prišli k njemu, so ga rotili, da bi ostal z njimi. In ostal je tam dva dni. <sup>41</sup> In veliko več jih je verovalo zaradi njegove lastne besede. <sup>42</sup> Ženski pa so rekli: »Sedaj verjamemo, ne zaradi tvojih besed, kajti sami smo **ga** slišali in vemo, da je ta zares Kristus, Odrešenik sveta.«

<sup>25</sup> ¶ Then there arose a question between **some** of John's disciples and the Jews about purifying. <sup>26</sup> And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all **men** come to him. <sup>27</sup> John answered and said, A man can receive nothing, except it be given him from heaven. <sup>28</sup> Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup> He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. <sup>30</sup> He must increase, but I **must** decrease. <sup>31</sup> He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. <sup>32</sup> And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. <sup>33</sup> He that hath received his testimony hath set to his seal that God is true. <sup>34</sup> For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure **unto him**. <sup>35</sup> The Father loveth the Son, and hath given all things into his hand. <sup>36</sup> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

**4** When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, <sup>2</sup> (Though Jesus himself baptized not, but his disciples,) <sup>3</sup> He left Judæa, and departed again into Galilee. <sup>4</sup> And he must needs go through Samaria. <sup>5</sup> Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. <sup>6</sup> Now Jacob's well was there. Jesus therefore, being wearied with **his** journey, sat thus on the well: **and** it was about the sixth hour. <sup>7</sup> There cometh a woman of Samaria to draw water: Jesus saith unto her, **Give me to drink.** <sup>8</sup> (For his disciples were gone away unto the city to buy meat.) <sup>9</sup> Then saith the woman of Samaria unto him, Hōw is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. <sup>10</sup> Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.** <sup>11</sup> The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? <sup>12</sup> Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? <sup>13</sup> Jesus answered and said unto her, **Whosoever drinketh of this water shall thirst again.** <sup>14</sup> But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. <sup>15</sup> The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. <sup>16</sup> Jesus saith unto her, **Go, call thy husband, and come hither.** <sup>17</sup> The woman answered and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband:** <sup>18</sup> **For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.** <sup>19</sup> The woman saith unto him, Sir, I perceive that thou art a prophet. <sup>20</sup> Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. <sup>21</sup> Jesus saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.** <sup>22</sup> **Ye worship ye know not what: we know what we worship: for salvation is of the Jews.** <sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup> **God is a Spirit: and they that worship him must worship him in spirit and in truth.** <sup>25</sup> The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. <sup>26</sup> Jesus saith unto her, **I that speak unto thee am he.**

<sup>27</sup> ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? <sup>28</sup> The woman then left her waterpot, and went her way into the city, and saith to the men, <sup>29</sup> Come, see a man, which told me all things that ever I did: is not this the Christ? <sup>30</sup> Then they went out of the city, and came unto him.

<sup>31</sup> ¶ In the mean while his disciples prayed him, saying, Master, eat. <sup>32</sup> But he said unto them, **I have meat to eat that ye know not of.** <sup>33</sup> Therefore said the disciples one to another, Hath any man brought him **ought** to eat? <sup>34</sup> Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.** <sup>35</sup> Say not ye, There are yet four months, and **then** cometh harvest: behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. <sup>36</sup> And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. <sup>37</sup> And herein is that saying true, One soweth, and another reapeth. <sup>38</sup> I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

<sup>39</sup> ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. <sup>40</sup> So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. <sup>41</sup> And many more believed because of his own word; <sup>42</sup> And said unto the woman, Now we believe, not because of thy saying: for we have heard **him** ourselves, and know that this is indeed the Christ, the Saviour of the world.

<sup>43</sup> ¶ Now after two days he departed thence, and went into Galilee. <sup>44</sup> For Jesus himself testified, that a prophet hath no honour in his own country. <sup>45</sup> Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. <sup>46</sup> So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. <sup>48</sup> Then said Jesus unto him, **Except ye see signs and wonders, ye will not believe.** <sup>49</sup> The nobleman saith unto him, Sir, come down ere my child die. <sup>50</sup> Jesus saith unto him, **Go thy way; thy son liveth.** And the man believed the word that Jesus had spoken unto him, and he went his way. <sup>51</sup> And as he was now going down, his servants met him, and told **him**, saying, Thy son liveth. <sup>52</sup> Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. <sup>53</sup> So the father knew that **it was** at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. <sup>54</sup> This **is** again the second miracle **that** Jesus did, when he was come out of Judea into Galilee.

**5** After this there was a feast of the Jews; and Jesus went up to Jerusalem. <sup>2</sup> Now there is at Jerusalem by the sheep **market** a pool, which is called in the Hebrew tongue Bethesda, having five porches. <sup>3</sup> In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. <sup>4</sup> For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. <sup>5</sup> And a certain man was there, which had an infirmity thirty and eight years. <sup>6</sup> When Jesus saw him lie, and knew that he had been now a long time **in that case**, he saith unto him, **Wilt thou be made whole?** <sup>7</sup> The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. <sup>8</sup> Jesus saith unto him, **Rise, take up thy bed, and walk.** <sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

<sup>10</sup> ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry **thy** bed. <sup>11</sup> He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. <sup>12</sup> Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? <sup>13</sup> And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in **that** place. <sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, **Behold, thou art made whole: sin no more, lest a worse thing come unto thee.** <sup>15</sup> The man departed, and told the Jews that it was Jesus, which had made him whole. <sup>16</sup> And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

<sup>17</sup> ¶ But Jesus answered them, **My Father worketh hitherto, and I work.** <sup>18</sup> Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. <sup>19</sup> Then answered Jesus and said unto them, **Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.** <sup>20</sup> For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. <sup>21</sup> For as the Father raiseth up the dead, and quickeneth **them**; even so the Son quickeneth whom he will. <sup>22</sup> For the Father judgeth no man, but hath committed all judgment unto the Son: <sup>23</sup> That all **men** should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. <sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. <sup>25</sup> Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. <sup>26</sup> For as the Father hath life in himself; so hath he given to the Son to have life in himself; <sup>27</sup> And hath given him authority to execute judgment also, because he is the Son of man. <sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. <sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. <sup>31</sup> If I bear witness of myself, my witness is not true.

<sup>32</sup> ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. <sup>33</sup> Ye sent unto John, and he bare witness unto the truth. <sup>34</sup> But I receive not testimony from man: but these things I say, that ye might be saved. <sup>35</sup> He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

<sup>36</sup> ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. <sup>37</sup> And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. <sup>38</sup> And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

<sup>43</sup> Torej po dveh dneh je odšel od tam in šel v Galilejo. <sup>44</sup> Kajti Jezus je sam izpričal, da prerok v svoji lastni deželi nima spoštovanja. <sup>45</sup> Potem, ko je prišel v Galilejo, so ga Galilejci sprejeli, ker so videli vse stvari, ki jih je na praznik storil v Jeruzalemu, kajti tudi sami so odšli na praznik. <sup>46</sup> Tako je Jezus ponovno prišel v galilejsko Kano, kjer je vodo spremenil v vino. Tam pa je bil neki visoki plemič, katerega sin je bil bolan v Kafarnáumu. <sup>47</sup> Ko je slišal, da je Jezus prišel iz Judeje v Galilejo, je odšel k njemu in ga rotil, da bi prišel dol in ozdravil njegovega sina, kajti ta je bil na točki smrti. <sup>48</sup> Tedaj mu je Jezus rekel: »Razen če ne vidite znamenj in čudežev, ne boste verovali.« <sup>49</sup> Visoki plemič mu reče: »Gospod, pridi dol, preden moj otrok umre.« <sup>50</sup> Jezus mu reče: »Pojdi svojo pot, tvoj sin živi.« In mož je verjel besedi, ki mu jo je Jezus govoril in je odšel svojo pot. <sup>51</sup> Ko je torej šel navzdol, so ga srečali njegovi služabniki in **mu** povedali, rekoč: »Tvoj sin živi.« <sup>52</sup> Potem je od njih poizvedel uro, ko je pricel okrevati. In oni so mu rekli: »Včeraj ob sedmi uri ga je vročica pustila.« <sup>53</sup> Tako je oče spoznal, da **je bilo to** ob isti uri, ob kateri mu je Jezus rekel: »Tvoj sin živi.« In veroval je on sam in njegova celotna hiša. <sup>54</sup> To **je** spet drugi čudež, **ki** ga je Jezus storil, ko je prišel iz Judeje v Galilejo.

**5** Po tem je bil judovski praznik in Jezus je odšel gor v Jeruzalem. <sup>2</sup> Torej v Jeruzalemu je pri ovčjem **trgu** bazen, ki se v hebrejskem jeziku imenuje Betesda in ima pet preddverij. <sup>3</sup> V teh leži velika množica nemočnih ljudi, slepih, šepavih in oslabelih, ki čakajo na gibanje vode. <sup>4</sup> Kajti angel je ob nekem času odšel dol v bazen in vzbukal vodo. Kdorkoli je potem prvi po vzbukanju vode stopil vanj, je bil ozdravljen, katerokoli bolezen je imel. <sup>5</sup> In tam je bil neki človek, ki je osemintrideset let imel šibkost. <sup>6</sup> Ko ga je Jezus videl ležati in je vedel, da je bil torej dolgo časa **v tem stanju**, mu reče: »Hočeš ozdraveti?« <sup>7</sup> Nemočen človek mu je odgovoril: »Gospod, ko je voda vzbukana, nimam nobenega človeka, da bi me dal v bazen, toda medtem ko prihajam, drug stopi dol pred menoj.« <sup>8</sup> Jezus mu reče: »Vstanji, vzemi svojo posteljo in hodi.« <sup>9</sup> In mož je bil takoj ozdravljen in vzel svojo posteljo ter hodil. Na isti dan pa je bil šabat.

<sup>10</sup> Judje so torej rekli temu, ki je bil ozdravljen: »Šabatni dan je. Zate ni zakonito, da nosiš **svojo** posteljo.« <sup>11</sup> Odgovoril jim je: »Tisti, ki me je ozdravljen, isti mi je rekel: »Vzemi svojo posteljo in hodi.« <sup>12</sup> Potem so ga vprašali: »Kateri človek je ta, ki ti je rekel: »Vzemi svojo posteljo in hodi?« <sup>13</sup> Tisti pa, ki je bil ozdravljen, ni vedel kdo je bil ta, ker se je Jezus na skrivaj odstranil, **[kajti]** množica je bila na **tem** kraju. <sup>14</sup> Kasneje ga Jezus najde v templju in mu reče: »Glej, ozdravljen si. Ne greši več, da ne bi prišla k tebi hujša stvar.« <sup>15</sup> Mož je odšel in Judom povedal, da je bil Jezus ta, ki ga je ozdravil. <sup>16</sup> § In zato so Judje preganjali Jezusa in si prizadevali, da ga ubijejo, ker je te stvari delal na šabatni dan.

<sup>17</sup> Toda Jezus jim je odgovoril: »Moj Oče dela do zdaj in jaz delam.« <sup>18</sup> Zato so si Judje še bolj prizadevali, da ga ubijejo, ker ni samo prekršil šabata, temveč je tudi rekel, da je bil njegov Oče Bog in se izenačil z Bogom. <sup>19</sup> Tedaj je Jezus odgovoril in jim rekel: »Resnično, resnično, povem vam: Sin ne more ničesar storiti sam od sebe, temveč kar vidi delati Očeta, kajti katerekoli stvari dela on, te prav tako enako dela Sin. <sup>20</sup> Kajti Oče ima Sina rad in mu kaže vse stvari, katere dela sam in pokazal mu bo večja dela kakor ta, da se boste lahko čudili. <sup>21</sup> Kajti kakor Oče obuja mrtve in **jih** oživlja, točno tako Sin oživlja kogar hoče. <sup>22</sup> Kajti Oče ne sodi nobenega človeka, temveč je vso sodbo izročil Sinu, <sup>23</sup> da bi vsi **Ijudje** spoštovali Sina, tako kakor spoštujejo Očeta. Kdor ne spoštuje Sina, ne spoštuje Očeta, ki ga je poslal. <sup>24</sup> Resnično, resnično, povem vam: »Kdor sliši mojo besedo in veruje vanj, ki me je poslal, ima večno življenje in ne bo prišel v obsodbo, temveč je iz smrti prešel v življenje.« <sup>25</sup> Resnično, resnično, povem vam: »Prihaja ura in je sedaj, ko bodo mrtvi slišali glas Božjega Sina, in tisti, ki ga zaslišijo, bodo živelji. <sup>26</sup> Kajti kakor ima Oče življenje v sebi, tako je dal Sinu, da ima življenje v sebi, <sup>27</sup> in dal mu je tudi oblast, da izvrši sodbo, ker je Sin človek. <sup>28</sup> Ne čudite se temu, kajti prihaja ura, v kateri bodo vsi, ki so v grobovih, slišali njegov glas <sup>29</sup> in bodo prišli naprej; tisti, ki so delali dobro, k vstajenju življenja; tisti pa, ki so delali zlo, k vstajenju prekletstva. <sup>30</sup> § Jaz sam od sebe ne morem ničesar storiti. Kakor slišim, sodim in moja sodba je pravična, ker ne iščem svoje lastne volje, temveč voljo Očeta, ki me je poslal. <sup>31</sup> Če jaz pričujem o sebi, moje pričevanje ni resnično.

<sup>32</sup> Drug je, ki prinaša pričevanje o meni in vem, da je pričevanje, s katerim pričuje o meni, resnično. <sup>33</sup> Vi ste poslali k Janezu in on pričuje za resnično. <sup>34</sup> Toda jaz pričevanja ne sprejemam od človeka, toda te stvari govorim, da bi bili vi lahko rešeni. <sup>35</sup> On je bil goreča in sijoča svetloba in vi ste se bili voljni nekaj časa veseliti v njegovi svetlobi.

<sup>36</sup> Toda jaz imam večje pričevanje kakor **[to]** od Janeza, kajti dela, ki mi jih je Oče dal, da jih dokončam, ista dela, ki jih jaz opravljam, pričujejo o meni, da me je poslal Oče. <sup>37</sup> In sam Oče, ki me je poslal, je prinesel pričevanje o meni. Vi niste nikoli slišali njegovega glasu, niti videli njegovega videza. <sup>38</sup> In vi nimate njegove besede, ki bi ostajala v vas, kajti kogar je on poslal, njemu ne verujete.

<sup>39</sup> Preiskujete pisma, kajti v njih mislite, [da] imate večno življenje. To pa so ta, ki pričujejo o meni. <sup>40</sup> In vi nočete priti k meni, da bi lahko imeli življenje. <sup>41</sup> Ne sprejemam časti od ljudi. <sup>42</sup> Toda poznam vas, da v sebi nimate Božje ljubezni. <sup>43</sup> Prišel sem v imenu svojega Očeta in me ne sprejmete. Ce bo kdo drug prišel v svojem lastnem imenu, ga boste sprejeli. <sup>44</sup> Kako lahko verujete vi, ki sprejemate čast drug od drugega, pa ne iščete časti, ki prihaja samo od Boga? <sup>45</sup> Ne mislite, da vas bom jaz tožil Očetu. *Nekdo* je, ki vas toži, celo Mojzes, v katerega zaupate. <sup>46</sup> Kajti če bi verovali Mojzesu, bi verovali meni, kajti pisal je o meni. <sup>47</sup> Toda če ne verujete njegovim pisanjem, kako boste verovali mojim besedam?«

**6** Po teh besedah se je Jezus peljal preko Galilejskega morja, kar je Tiberijsko **more**. <sup>2</sup> Sledila mu je velika množica, ker so videli njegove čudeže, ki jih je storil na teh, ki so bili bolni. <sup>3</sup> § In Jezus je odšel gor na goro ter tam sédel s svojimi učenci. <sup>4</sup> In blizu je bila pasha, judovski praznik.

<sup>5</sup> Ko je Jezus tedaj povzdignil **svoje** oči in zagledal k njemu prihajati veliko skupino, reče Filipu: »Od kod naj kupimo kruha, da bodo ti lahko jedli?« <sup>6</sup> To pa je rekel, da bi ga preizkusil, kajti sam je vedel kaj bo storil. <sup>7</sup> Filip mu je odgovoril: »Dvesto denarjev kruha zanje ni zadost, da bi vsak izmed njih lahko nekaj vzel.« <sup>8</sup> Eden izmed njegovih učencev, Andrej, brat Simona Petra, mu reče: »Tukaj je deček, ki ima pet ječmenovih hlebov in dve majhni ribi. Toda kaj je to med tako mnogimi?« <sup>10</sup> In Jezus je dejal: »Storite, da se ljudje usedejo.« Torej na tem kraju je bilo mnogo trave. Tako so se ljudje usedli, po številu okoli pet tisoč. <sup>11</sup> In Jezus je vzel hlebe in ko se je zahvalil, je razdelil učencem in učenci tem, ki so se usedli, in podobno od rib, toliko, kolikor so hoteli. <sup>12</sup> Ko so bili nasičeni, je svojim učencem rekel: »Zberite odlomke, ki ostanejo, da ne bo nič izgubljeno.« <sup>13</sup> Zato so *jih* zbrali skupaj in napolnili dvanaest košar z odlomki od petih ječmenovih hlebov, ki so ostali vrh tega tem, ki so jedli. <sup>14</sup> Tedaj so ti ljudje, ko so videli čudež, ki ga je Jezus storil, rekli: »To je resnično ta prerok, ki naj bi prišel na svet.«

<sup>15</sup> Ko je torej Jezus zaznal, da bodo prišli in ga s silo odvedli, da ga postavijo za kralja, je ponovno sam odšel na goro. <sup>16</sup> In **sedaj**, ko je prišel večer, so njegovi učenci odšli dol k morju <sup>17</sup> in vstopili na ladjo ter se preko morja peljali proti Kafarnáumu. Bilo pa je že temno in Jezus ni prišel k njim. <sup>18</sup> Zaradi velikega vetra, ki je pihal, se je morje vzdignilo. <sup>19</sup> Ko so prevelasli že okoli petindvajset ali trideset dolžin brazd, so zagledali Jezusa hoditi po morju in prihajati bliže k ladji in bili so prestrašeni. <sup>20</sup> Toda on jim reče: »Jaz sem, ne bodite prestrašeni.« <sup>21</sup> Potem so ga voljno sprejeli na ladjo in ladja je bila takoj pri deželi, kamor so šli.

<sup>22</sup> Naslednjega dne, ko je množica, ki je stala na drugi strani morja, videla, da tam ni bilo nobenega drugega čolna, razen tistega, v katerega so vstopili njegovi učenci in da Jezus s svojimi učenci ni vstopil na čoln, temveč, **da** so njegovi učenci odšli sami <sup>23</sup> (čeprav so iz Tiberije prišli drugi čolni v bližino kraja, kjer so jedli kruh, potem, ko se je Gospod zahvalil). <sup>24</sup> Ko je množica torej videla, da Jezusa ni bilo tam niti njegovih učencev, so se tudi sami, ker so iskali Jezusa, vkrcali in prišli v Kafarnáum. <sup>25</sup> In ko so ga našli na drugi strani morja, so mu rekli: »Rabi, kdaj si prišel sēm?« <sup>26</sup> Jezus jim je odgovoril in rekel: »Resnično, resnično, povem vam: »Ne iščete me, ker ste videli čudež, temveč, ker ste jedli od hlebov in bili nasičeni.« <sup>27</sup> Ne trudite se za jed, ki propada, temveč za jed, ki vzdrži do večnega življenja, katero vam bo dal Sin človekov, kajti njega je potrdil Oče Bog.« <sup>28</sup> Tedaj so mu rekli: »Kaj naj storimo, da bomo lahko delali Božja dela?« <sup>29</sup> Jezus je odgovoril in jim rekel: »Božje delo je to, da verujete v tistega, ki ga je on poslal.« <sup>30</sup> Rekli so mu torej: »Kakšno znamenje torej pokažeš, da bomo lahko videli in ti verovali? Kaj delaš?« <sup>31</sup> Naši očetje so v puščavi jedli mano, kakor je pisano: »Kruh iz nebes jim je dajal jesti.« <sup>32</sup> Potem jim je Jezus rekel: »Resnično, resnično, povem vam: »Ni vam Mojzes dal tega kruha iz nebes, temveč vam moj Oče daje resničen kruh iz nebes.« <sup>33</sup> Kajti Božji kruh je tisti, ki prihaja dol iz nebes in daje svetu življenje.« <sup>34</sup> Tedaj so mu rekli: »Gospod, vselej nam daj tega kruha.« <sup>35</sup> In Jezus jim je rekel: »Jaz sem kruh življenja. Kdor prihaja k meni, ne bo nikoli lačen. In kdor vame veruje, ne bo nikoli žejen.« <sup>36</sup> Toda rekel sem vam: »Da ste me vi tudi videli, pa ne verujete.« <sup>37</sup> Vse, kar mi daje Oče, bo prišlo k meni, in tistega, ki prihaja k meni, nikakor ne bom izgnal ven. <sup>38</sup> Kajti prišel sem dol iz nebes, ne da delam svojo lastno voljo, temveč voljo tistega, ki me je poslal. <sup>39</sup> In to je volja Očeta, ki me je poslal, da od vsega, kar mi je dal, ne bi ničesar izgubil, temveč bi ob poslednjem dnevu to ponovno dvignil. <sup>40</sup> In to je volja tistega, ki me je poslal, da bo vsakdo, ki vidi Sina in veruje vanj, lahko imel večno življenje in jaz ga bom dvignil na poslednji dan.« <sup>41</sup> Judje so tedaj godrnjali nad njim, ker je rekel: »Jaz sem kruh, ki je prišel dol iz nebes.« <sup>42</sup> In govorili so: »Ali ni to Jezus, Jožefov sin, katerega očeta in mater poznamo? Kako to potem, da pravi: »Prišel sem dol iz nebes?« <sup>43</sup> Jezus je torej odgovoril in jim rekel: »Ne godrnjajte med seboj.« <sup>44</sup> Nihče ne more priti k meni, razen če ga ne pritegne Oče, ki me je poslal in jaz ga bom dvignil na poslednji dan. <sup>45</sup> V prerokih je pisano: »In vsi bodo poučeni od Boga.«

<sup>39</sup> ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. <sup>40</sup> And ye will not come to me, that ye might have life. <sup>41</sup> I receive not honour from men. <sup>42</sup> But I know you, that ye have not the love of God in you. <sup>43</sup> I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. <sup>44</sup> How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? <sup>45</sup> Do not think that I will accuse you to the Father: there is **one** that accuseth you, even Moses, in whom ye trust. <sup>46</sup> For had ye believed Moses, ye would have believed me: for he wrote of me. <sup>47</sup> But if ye believe not his writings, how shall ye believe my words?

**6** After these things Jesus went over the sea of Galilee, which is **the sea** of Tiberias. <sup>2</sup> And a great multitude followed him, because they saw his miracles which he did on them that were diseased. <sup>3</sup> And Jesus went up into a mountain, and there he sat with his disciples. <sup>4</sup> And the passover, a feast of the Jews, was nigh.

<sup>5</sup> ¶ When Jesus then lifted up **his** eyes, and saw a great company come unto him, he saith unto Philip, **Whence shall we buy bread, that these may eat?** <sup>6</sup> And this he said to prove him: for he himself knew what he would do. <sup>7</sup> Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, saith unto him, <sup>9</sup> There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? <sup>10</sup> And Jesus said, **Make the men sit down.** Now there was much grass in the place. So the men sat down, in number about five thousand. <sup>11</sup> And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. <sup>12</sup> When they were filled, he said unto his disciples, **Gather up the fragments that remain, that nothing be lost.** <sup>13</sup> Therefore they gathered **them** together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. <sup>14</sup> Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

<sup>15</sup> ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. <sup>16</sup> And when even was **now** come, his disciples went down unto the sea, <sup>17</sup> And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. <sup>18</sup> And the sea arose by reason of a great wind that blew. <sup>19</sup> So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. <sup>20</sup> But he saith unto them, **It is I; be not afraid.** <sup>21</sup> Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

<sup>22</sup> ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but **that** his disciples were gone away alone; <sup>23</sup> (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks;) <sup>24</sup> When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. <sup>25</sup> And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them and said, **Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.** <sup>27</sup> Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. <sup>28</sup> Then said they unto him, What shall we do, that we might work the works of God? <sup>29</sup> Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.** <sup>30</sup> They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? <sup>31</sup> Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. <sup>32</sup> Then Jesus said unto them, **Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.** <sup>33</sup> **For the bread of God is he which cometh down from heaven, and giveth life unto the world.** <sup>34</sup> Then said they unto him, Lord, evermore give us this bread. <sup>35</sup> And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.** <sup>36</sup> But I said unto you, That ye also have seen me, and believe not. <sup>37</sup> All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. <sup>38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. <sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. <sup>41</sup> The Jews then murmured at him, because he said, I am the bread which came down from heaven. <sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? <sup>43</sup> Jesus therefore answered and said unto them, **Murmur not among yourselves.** <sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise

him up at the last day.<sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.<sup>46</sup> Not that any man hath seen the Father, save he which is of God, he hath seen the Father.<sup>47</sup> Verily, verily, I say unto you, He that believeth on me hath everlasting life.<sup>48</sup> I am that bread of life.<sup>49</sup> Your fathers did eat manna in the wilderness, and are dead.<sup>50</sup> This is the bread which cometh down from heaven, that a man may eat thereof, and not die.<sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.<sup>52</sup> The Jews therefore strove among themselves, saying, How can this man give us **his** flesh to eat?<sup>53</sup> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.<sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.<sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed.<sup>56</sup> He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.<sup>57</sup> As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.<sup>58</sup> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.<sup>59</sup> These things said he in the synagogue, as he taught in Capernaum.<sup>60</sup> Many therefore of his disciples, when they had heard **this**, said, This is an hard saying; who can hear it?<sup>61</sup> When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?<sup>62</sup> What and if ye shall see the Son of man ascend up where he was before?<sup>63</sup> It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, **they** are spirit, and **they** are life.<sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.<sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

<sup>66</sup> ¶ From that **time** many of his disciples went back, and walked no more with him.<sup>67</sup> Then said Jesus unto the twelve, Will ye also go away?<sup>68</sup> Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.<sup>69</sup> And we believe and are sure that thou art that Christ, the Son of the living God.<sup>70</sup> Jesus answered them, Have not I chosen you twelve, and one of you is a devil?<sup>71</sup> He spake of Judas Iscariot **the son** of Simon: for he it was that should betray him, being one of the twelve.

**7** After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.<sup>2</sup> Now the Jews' feast of tabernacles was at hand.<sup>3</sup> His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.<sup>4</sup> For **there is** no man **that** doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.<sup>5</sup> For neither did his brethren believe in him.<sup>6</sup> Then Jesus said unto them, My time is not yet come: but your time is alway ready.<sup>7</sup> The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.<sup>8</sup> Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.<sup>9</sup> When he had said these words unto them, he abode **still** in Galilee.

<sup>10</sup> ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.<sup>11</sup> Then the Jews sought him at the feast, and said, Where is he?<sup>12</sup> And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.<sup>13</sup> Howbeit no man spake openly of him for fear of the Jews.

<sup>14</sup> ¶ Now about the midst of the feast Jesus went up into the temple, and taught.<sup>15</sup> And the Jews marvelled, saying, How knoweth this man letters, having never learned?<sup>16</sup> Jesus answered them, and said, My doctrine is not mine, but his that sent me.<sup>17</sup> If any man will do his will, he shall know of the doctrine, whether it be of God, or **whether** I speak of myself.<sup>18</sup> He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.<sup>19</sup> Did not Moses give you the law, and **yet** none of you keepeth the law? Why go ye about to kill me?<sup>20</sup> The people answered and said, Thou hast a devil: who goeth about to kill thee?<sup>21</sup> Jesus answered and said unto them, I have done one work, and ye all marvel.<sup>22</sup> Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.<sup>23</sup> If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?<sup>24</sup> Judge not according to the appearance, but judge righteous judgment.<sup>25</sup> Then said some of them of Jerusalem, Is not this he, whom they seek to kill?<sup>26</sup> But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?<sup>27</sup> Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.<sup>28</sup> Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.<sup>29</sup> But I know him: for I am from him, and he hath sent me.<sup>30</sup> Then they sought to take him: but no man laid hands on him, because his hour was not yet come.<sup>31</sup> And many of

Vsak torej, ki je slišal in se naučil od Očeta, prihaja k meni.<sup>46</sup> Ne da je katerikoli človek videl Očeta, samo tisti, ki je od Boga, on je videl Očeta.<sup>47</sup> § Resnično, resnično, povem vam: »Kdor veruje vame, ima večno življenje.«<sup>48</sup> Jaz sem ta kruh življenja.<sup>49</sup> Vaši očetje so v divjini jedli mano in so mrtvi.<sup>50</sup> To je kruh, ki prihaja dol iz nebes, da lahko človek od tega jé in ne umre.<sup>51</sup> Jaz sem živi kruh, ki je prišel dol iz nebes. Če katerikoli človek od tega kruha jé, bo živel večno, in kruh, ki ga bom jaz dal, je moje meso, ki ga bom dal za življenje sveta.«<sup>52</sup> Judje se so torej med seboj prepirali, rekoč: »Kako nam lahko ta človek da jesti **svoje** meso?«<sup>53</sup> Tedaj jim je Jezus rekel: »Resnično, resnično, povem vam: »Razen, če ne jeste mesa Sina človekovega in ne pijete njegove krvi, v sebi nimate življenja.«<sup>54</sup> Kdorkoli jé moje meso in pije mojo kri, ima večno življenje in jaz ga bom dvignil na poslednji dan.«<sup>55</sup> Kajti zares je moje meso hrana in zares je moja kri piča.«<sup>56</sup> Kdor jé moje meso in pije mojo kri, prebiva v meni in jaz v njem.<sup>57</sup> Kakor me je poslal živi Oče in jaz živim po Očetu, tako kdor mene jé, celó ta bo živel po meni.<sup>58</sup> § To je ta kruh, ki je prišel dol iz nebes. Ne kakor vaši očetje, ki so jedli mano in so mrtvi. Kdor jé od tega kruha, bo živel večno.«<sup>59</sup> Te stvari je povedal v sinagogi, ko je učil v Kafarnáumu.<sup>60</sup> Zatorej so mnogi izmed njegovih učencev, ko so **to** slišali, rekli: »To je trda beseda, kdo jo lahko posluša?«<sup>61</sup> Potem, ko je Jezus v sebi vedel, da so njegovi učenci nad tem godrnjali, jim je rekel: »Ali vas to pohujšu?«<sup>62</sup> Kaj pa če boste videli Sina človekovega dvigniti se gor, kjer je bil prej?<sup>63</sup> Duh je, ki oživlja, meso nič ne koristi. Besede, ki vam jih govorim, **te** so duh in **te** so življenje.<sup>64</sup> Toda tam so nekateri izmed vas, ki ne verujejo.« Kajti Jezus je že od začetka vedel kdo so bili ti, ki niso verovali in kdo naj bi ga izdal.<sup>65</sup> In rekel je: »Zato sem vam rekel, da nihče ne more priti k meni, razen če mu ni dano od mojega Očeta.«

<sup>66</sup> Od tega **časa** je mnogo izmed njegovih učencev odšlo nazaj in niso več hodili z njim.<sup>67</sup> Tedaj je Jezus dvanajsterim rekel: »Ali hočete tudi vi oditi?«<sup>68</sup> Potem mu je Simon Peter odgovoril: »Gospod, h komu naj gremo? Ti imas besed večnega življenja.<sup>69</sup> § In mi verujemo in smo prepričani, da si ti ta Kristus, Sin živega Boga.«<sup>70</sup> Jezus jim je odgovoril: »Ali vas nisem izbral dvanajst in je eden izmed vas hudič?«<sup>71</sup> Govoril je o Judu Iskariotu, Simonovem **sinu**, kajti on je bil ta, ki naj bi ga izdal in je izmed dvanajsterice.

**7** Po teh besedah je Jezus hodil po Galileji, kajti ni želel hoditi po Judeji, ker so si Judje prizadevali, da ga ubijejo.<sup>2</sup> Torej blizu je bil judovski šotorski praznik.<sup>3</sup> Njegovi bratje so mu zatorej rekli: »Odidi od tutaj in pojdi v Judejo, da bodo tudi tvoji učenci lahko videli dela, ki jih delaš.<sup>4</sup> Kajti nobenega človeka ni, **kij** karkoli dela na skrivnem in si sam prizadeva, da bi bil javno znan. Če delaš te stvari, se pokaži svetu.«<sup>5</sup> Kajti niti njegovi bratje niso verovali vanj.<sup>6</sup> Tedaj jim je Jezus rekel: »Moj čas še ni prišel, toda vaš čas je vedno pripravljen.<sup>7</sup> Vas sre ne more sovražiti, toda mene sovraži, ker pričujem o njem, da so le-tega dela hudobna.<sup>8</sup> § Pojdite gor na ta praznik. Jaz še ne grem na ta praznik, kajti moj čas še ni dopolnjen.«<sup>9</sup> Ko jim je povedal te besede, je **še vedno** prebival v Galileji.

<sup>10</sup> Toda ko so njegovi bratje odšli gor, potem je tudi on odšel gor na praznik, ne javno, temveč kakor bi bilo na skrivnem.<sup>11</sup> Potem so ga Judje med praznikom iskali in govorili: »Kje je tisti?«<sup>12</sup> In glede njega je bilo med množico mnogo mrmranja, kajti nekateri so rekli: »Dober človek je,« drugi so rekli: »Ne, temveč zavaja množico.«<sup>13</sup> Vendar zaradi strahu pred Judi noben človek o njem ni govoril javno.

<sup>14</sup> Torej okoli srede praznika je Jezus odšel gor v tempelj in učil.<sup>15</sup> In Judje so se čudili, rekoč: »Kako ta človek pozna pisma, saj se jih nikoli ni učil?«<sup>16</sup> Jezus jim je odgovoril in rekel: »Moj nauk ni moj, temveč tistega, ki me je poslal.<sup>17</sup> Ce hoče katerikoli človek storiti njegovo voljo, bo iz nauka spoznal, če je to od Boga ali **če** govorim sam od sebe.<sup>18</sup> Kdor govorí o sebi, išče svojo lastno slavo, toda kdor išče slavo tistega, ki ga je poslal, isti je resničen in v njem ni nobene nepravičnosti.<sup>19</sup> Ali vam ni Mojzes dal postave in **še** izmed vas se nihče ne drži postave? Zakaj me poskušate ubiti?«<sup>20</sup> Množica je odgovorila in rekla: »Hudiča imaš. Kdo se pripravlja, da te ubije?«<sup>21</sup> Jezus je odgovoril in jim rekel: »Eno delo sem storil in vsi se čudite.<sup>22</sup> Mojzes vam je torej dal obrezovanje (ne ker je od Mojzes, temveč od očetov) in vi na šabatni dan obrežete človeka.<sup>23</sup> Če človek na šabat prejme obrezovanje, da se Mojzesova postava ne bi prekršila; ali ste jezni name, ker sem na šabatni dan ozdravil vsak najmanjši delček človeka?<sup>24</sup> Ne sodite glede na videz, temveč sodite pravično sodbo.«<sup>25</sup> Tedaj so nekateri izmed teh iz Jeruzalema rekli: »Ali ni to ta, katerega si prizadevajo ubiti?<sup>26</sup> Ampak glejte, pogumno govorí, pa mu nicesar ne rečejo. Ali so vladarji zares spoznali, da je ta pravi Kristus?<sup>27</sup> Vendar mi vemo, od kod je ta človek; toda, ko pride Kristus, noben človek ne bo vedel od kod je.«<sup>28</sup> Tedaj je Jezus, med poučevanjem v templju, zaklical, rekoč: »Vi me tako pozname kakor veste od kod sem in nisem prišel sam od sebe, temveč je tisti, ki me je poslal, resničen, katerega vi ne poznate.<sup>29</sup> Toda jaz ga poznam, ker sem od njega in me je on poslal.«<sup>30</sup> Prizadevali so si torej, da ga primejo, toda noben človek nanj

ni položil rok, ker njegova ura še ni prišla.<sup>31</sup> Mnogi izmed množice pa so verovali vanj in rekli: »Ko pride Kristus ali bo storil več čudežev kakor jih je storil ta človek?«

<sup>32</sup> Farizeji so slišali, da množica glede njega godrnja takšne besede, in farizeji in visoki duhovniki so poslali častnike, da ga primejo.<sup>33</sup> Potem jim je Jezus rekel: »Še malo časa sem z vami in **potem** grem k tistemu, ki me je poslal.<sup>34</sup> Iskali me boste, pa **me** ne boste našli; in kjer sem jaz, **tja** vi ne morete priti.«<sup>35</sup> § Tedaj so Judje med seboj gorovili: »Kam bo šel, da ga ne bomo našli? Ali bo šel k razkropljenim med pogane in učil pogane?<sup>36</sup> Kakšne **vrste** gorovjenje je to, da je rekel: »Iskali me boste, pa **me** ne boste našli; in kjer sem jaz, **tja** vi ne morete priti?«<sup>37</sup> Na zadnji dan, veliki **dan** praznika, je Jezus vstal in zaklical, rekoč: »Če je katerikoli človek žejen, naj pride k meni in pije.<sup>38</sup> Kdor veruje vame, kakor pravi pismo, bodo iz njegovega trebuha tekle reke žive vode.«<sup>39</sup> (Toda to je gorovil o Duhu, ki naj bi ga prejeli tisti, ki verujejo vanj, kajti Sveti Duh še ni bil **dan**, zato ker Jezus še ni bil proslavljen.)

<sup>40</sup> Mnogi izmed množice so torej, ko so slišali te besede, rekli: »Resnično, ta je Prerok.«<sup>41</sup> Drugi so rekli: »Ta je Kristus.« Toda nekateri so rekli: »Mar bo Kristus prišel iz Galileje?«<sup>42</sup> Mar ni pismo reklo: »Da prihaja Kristus iz Davidovega semena in iz mesta Betlehem, kjer je bil David?«<sup>43</sup> Med množico je bilo torej zaradi njega nesoglasje.<sup>44</sup> In nekateri izmed njih so ga hoteli prijeti, toda nanj noben človek ni položil rok.

<sup>45</sup> Potem so prišli častniki k visokim duhovnikom in farizejem in ti so jim rekli: »Zakaj ga niste priveli?«<sup>46</sup> Častniki so odgovorili: »Nikoli [**noben**] človek ni gorovil kakor ta človek.«<sup>47</sup> Tedaj so jim farizeji odgovorili: »Ali ste tudi vi zavedeni?«<sup>48</sup> Ali je kdo izmed vladarjev ali izmed farizejev veroval vanj?<sup>49</sup> Toda ta množica, ki ne pozna postave, je prekleta.<sup>50</sup> Nikodém (tisti, ki je ponoči prišel k Jezusu in je bil eden izmed njih), jim reče:<sup>51</sup> »Ali naša postava **kateregakoli** človeka obsodi, preden ga ne zaslisi in ne izve kaj on dela?«<sup>52</sup> Odgovorili so in mu rekli: »Ali si tudi ti iz Galileje? Preišči in poglej, kajti iz Galileje ne vstane noben prerok.«<sup>53</sup> In vsak je odšel v svojo lastno hišo.

**8** Jezus je odšel k Oljski gori.<sup>2</sup> Zgodaj zjutraj je ponovno prišel v tempelj in vsi ljudje so prišli k njemu, in usedel se je ter jih učil.<sup>3</sup> In pisarji in farizeji so k njemu priveli žensko, zasačeno v zakonolomstvu; in ko so jo postavili v sredo,<sup>4</sup> § so mu rekli: »Učitelj, ta ženska je bila zasačena v zakonolomstvu, pri samem dejanju.<sup>5</sup> Torej Mojzes nam je v postavi ukazal, da naj bi bili taki kamnani. Toda kaj praviš ti?«<sup>6</sup> To so rekli, ker so ga skušali, da bi ga lahko obtožili. Jezus pa se je sklonil in s **svojim** prstom pisal po tleh, **kakor da jih ni slišal**.<sup>7</sup> Torej, ko so ga še naprej spraševali, se je vzravnal in jim rekel: »Kdor je med vami brez greha, naj prvi vrže kamen vanjo.«<sup>8</sup> In ponovno se je sklonil ter pisal po tleh.<sup>9</sup> § In ti, ki so **to** slišali, so obsojeni po **svoji lastni** vesti, drug za drugim odšli ven, s pričetkom pri najstarejših, **celo** do zadnjega; in Jezus je ostal sam ter ženska stoeča v sredi.<sup>10</sup> Ko se je Jezus dvignil in ni videl nikogar razen ženske, ji je rekel: »Ženska, kje so ti tvoji tožniki? Ali te nihče ni obsodil?«<sup>11</sup> Rekla je: »Noben človek, Gospod.« In Jezus ji je rekel: »Niti te jaz ne obsojam. Pojd in ne greši več.«

<sup>12</sup> Potem jim je Jezus ponovno spregovoril, rekoč: »Jaz sem svetloba sveta. Kdor sledi meni, ne bo hodil v temi, temveč bo imel svetlogo življenja.«<sup>13</sup> Farizeji so mu torej rekli: »Ti prinašaš pričevanje o sebi; tvoje pričevanje ni resnično.«<sup>14</sup> Jezus je odgovoril in jim rekel: »Četudi pričujem o samem sebi, je **vendarle** moje pričevanje resnično, kajti jaz vem od kod sem prišel in kam grem, toda vi ne morete povedati od kod sem prišel in kam grem.<sup>15</sup> Vi sodite po mesu; jaz ne sodim nobenega človeka.<sup>16</sup> Če pa vendarle sodim, je moja sodba resnična, kajti nisem sam, temveč jaz in Oče, ki me je poslal.<sup>17</sup> Tudi v vaši postavi je zapisano, da je pričevanje dveh ljudi resnično.<sup>18</sup> Jaz sem nekdo, ki pričuje o samem sebi in Oče, ki me je poslal, prinaša pričevanje o meni.«<sup>19</sup> Tedaj so mu rekli: »Kje je tvoj Oče?« Jezus je odgovoril: »Vi ne poznate niti mene niti mojega Očeta. Če bi poznali mene, bi poznali tudi mojega Očeta.«<sup>20</sup> Te besede je Jezus gorovil v zakladnici, medtem ko je učil v templju. In nanj noben človek ni položil rok, kajti njegova ura še ni prišla.<sup>21</sup> Potem jim je Jezus ponovno rekel: »Jaz grem svojo pot in iskali me boste in umrli boste v svojih grehih. Kamor grem jaz, vi ne morete priti.«<sup>22</sup> Tedaj so Judje rekli: »Ali bo samega sebe ubil, ker pravi: »Kamor grem jaz, vi ne morete priti.«<sup>23</sup> In rekel jim je: »Vi ste od spodaj, jaz sem od zgoraj; vi ste od tega sveta, jaz nisem od tega sveta.<sup>24</sup> Povedal sem vam torek, da boste umrli v svojih grehih; kajti če ne verujete, da jaz sem **on**, boste umrli v svojih grehih.«<sup>25</sup> Tedaj so mu rekli: »Kdo si?« In Jezus jim reče: »Celo **isti**, kakor sem vam povedal od začetka.<sup>26</sup> Povedati vam imam mnogo besed in soditi o vas, toda tisti, ki me je posdal, je resničen in svetu gorovim te besede, katere sem slišal od njega.«<sup>27</sup> Niso pa razumeli, da jim je gorovil o Očetu.<sup>28</sup> Tedaj jim je Jezus rekel: »Ko boste povzdignili Sina človekovega, potem boste spoznali, da jaz sem **on** in **da** ničesar ne delam sam od sebe, temveč te stvari gorovim kakor me je naučil moj Oče.<sup>29</sup> In tisti, ki me je posdal, je z menoj. Oče me ni pustil samega, kajti vedno

the people believed on him, and said, When Christ cometh, will he do more miracles than these which this **man** hath done?

<sup>32</sup> ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.<sup>33</sup> Then said Jesus unto them, *Yet a little while am I with you, and then I go unto him that sent me.*<sup>34</sup> *Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.*<sup>35</sup> Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?<sup>36</sup> What **manner** of saying is this that he said, Ye shall seek me, and shall not find **me**: and where I am, **thither** ye cannot come?<sup>37</sup> In the last day, that great **day** of the feast, Jesus stood and cried, saying, *If any man thirst, let him come unto me, and drink.*<sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.<sup>39</sup> (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet **given**; because that Jesus was not yet glorified.)

<sup>40</sup> ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.<sup>41</sup> Others said, This is the Christ. But some said, Shall Christ come out of Galilee?<sup>42</sup> Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?<sup>43</sup> So there was a division among the people because of him.<sup>44</sup> And some of them would have taken him; but no man laid hands on him.

<sup>45</sup> ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?<sup>46</sup> The officers answered, Never man spake like this man.<sup>47</sup> Then answered them the Pharisees, Are ye also deceived?<sup>48</sup> Have any of the rulers or of the Pharisees believed on him?<sup>49</sup> But this people who knoweth not the law are cursed.<sup>50</sup> Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) <sup>51</sup> Doth our law judge **any** man, before it hear him, and know what he doeth?<sup>52</sup> They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.<sup>53</sup> And every man went unto his own house.

**8** Jesus went unto the mount of Olives. <sup>2</sup> And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.<sup>3</sup> And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,<sup>4</sup> They say unto him, Master, this woman was taken in adultery, in the very act.<sup>5</sup> Now Moses in the law commanded us, that such should be stoned: but what sayest thou?<sup>6</sup> This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with **his** finger wrote on the ground, *as though he heard them not.*<sup>7</sup> So when they continued asking him, he lifted up himself, and said unto them, *He that is without sin among you, let him first cast a stone at her.*<sup>8</sup> And again he stooped down, and wrote on the ground.<sup>9</sup> And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.<sup>10</sup> When Jesus had lifted up himself, and saw none but the woman, he said unto her, *Woman, where are those thine accusers? hath no man condemned thee?*<sup>11</sup> She said, No man, Lord. And Jesus said unto her, *Neither do I condemn thee: go, and sin no more.*

<sup>12</sup> ¶ Then spake Jesus again unto them, saying, *I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*<sup>13</sup> The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.<sup>14</sup> Jesus answered and said unto them, *Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.*<sup>15</sup> Ye judge after the flesh; I judge no man.<sup>16</sup> And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.<sup>17</sup> It is also written in your law, that the testimony of two men is true.<sup>18</sup> I am one that bear witness of myself, and the Father that sent me beareth witness of me.<sup>19</sup> Then said they unto him, Where is thy Father? Jesus answered, *Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.*<sup>20</sup> These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.<sup>21</sup> Then said Jesus again unto them, *I go my way, and ye shall seek me, and shall die in your sins: whether I go, ye cannot come.*<sup>22</sup> Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.<sup>23</sup> And he said unto them, *Ye are from beneath; I am from above: ye are of this world; I am not of this world.*<sup>24</sup> I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am **he**, ye shall die in your sins.<sup>25</sup> Then said they unto him, Who art thou? And Jesus saith unto them, *Even the same that I said unto you from the beginning.*<sup>26</sup> I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.<sup>27</sup> They understood not that he spake to them of the Father.<sup>28</sup> Then said Jesus unto them, *When ye have lifted up the Son of man, then shall ye know that I am **he**, and that I do nothing of myself; but as my Father hath taught me, I speak these things.*<sup>29</sup> And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.<sup>30</sup> As he spake these words, many believed on him.<sup>31</sup> Then said Jesus to those Jews

which believed on him, If ye continue in my word, then are ye my disciples indeed; <sup>32</sup> And ye shall know the truth, and the truth shall make you free.

<sup>33</sup> ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? <sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. <sup>35</sup> And the servant abideth not in the house for ever: but the Son abideth ever. <sup>36</sup> If the Son therefore shall make you free, ye shall be free indeed. <sup>37</sup> I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. <sup>38</sup> I speak that which I have seen with my Father: and ye do that which ye have seen with your father. <sup>39</sup> They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. <sup>40</sup> But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. <sup>41</sup> Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. <sup>42</sup> Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. <sup>43</sup> Why do ye not understand my speech? even because ye cannot hear my word. <sup>44</sup> Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. <sup>45</sup> And because I tell you the truth, ye believe me not. <sup>46</sup> Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? <sup>47</sup> He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. <sup>48</sup> Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? <sup>49</sup> Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. <sup>50</sup> And I seek not mine own glory: there is one that seeketh and judgeth. <sup>51</sup> Verily, verily, I say unto you, If a man keep my saying, he shall never see death. <sup>52</sup> Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. <sup>53</sup> Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? <sup>54</sup> Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God. <sup>55</sup> Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. <sup>56</sup> Your father Abraham rejoiced to see my day: and he saw it, and was glad. <sup>57</sup> Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup> Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. <sup>59</sup> Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

**9** And as Jesus passed by, he saw a man which was blind from his birth. <sup>2</sup> And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? <sup>3</sup> Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. <sup>4</sup> I must work the works of him that sent me, while it is day: the night cometh, when no man can work. <sup>5</sup> As long as I am in the world, I am the light of the world. <sup>6</sup> When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, <sup>7</sup> And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

<sup>8</sup> ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? <sup>9</sup> Some said, This is he: others said, He is like him: but he said, I am he. <sup>10</sup> Therefore said they unto him, How were thine eyes opened? <sup>11</sup> He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. <sup>12</sup> Then said they unto him, Where is he? He said, I know not.

<sup>13</sup> ¶ They brought to the Pharisees him that aforetime was blind. <sup>14</sup> And it was the sabbath day when Jesus made the clay, and opened his eyes. <sup>15</sup> Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. <sup>16</sup> Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. <sup>17</sup> They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. <sup>18</sup> But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. <sup>19</sup> And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? <sup>20</sup> His parents answered them and said, We know that this is our son, and that he was born blind: <sup>21</sup> But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. <sup>22</sup> These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. <sup>23</sup> Therefore said his parents, He is of age; ask him.

delen te stvari, ki mu ugajajo. <sup>30</sup> Ko je govoril te besede, so mnogi verovali vanj. <sup>31</sup> Tem Judom, ki so verovali vanj, je tedaj Jezus rekel: »Če ostanete v moji besedi, potem ste zares moji učenci <sup>32</sup> in spoznali boste resnico in resnica vas bo osvobodila.«

<sup>33</sup> Odgovorili so mu: »Mi smo Abrahamovo seme in nikoli nismo bili nobenemu človeku v suženjstvu. Kako praviš: >Osvobojeni boste?« <sup>34</sup> Jezus jim je odgovoril: »Resnično, resnično, povem vam: >Kdorkoli zatreši greh, je služabnik greha. <sup>35</sup> In služabnik v hiši ne ostaja za vedno, toda Sin ostaja večno. <sup>36</sup> Če vas bo torej Sin osvobodil, boste zares svobodni. <sup>37</sup> Vem, da ste Abrahamovo seme, toda vi si prizadevate, da me ubijete, ker moja beseda v vas nima prostora. <sup>38</sup> Jaz govorim to, kar sem videl pri svojem Očetu, vi pa delate to, kar ste videli pri svojem očetu.« <sup>39</sup> Odgovorili so in mu rekli: »Naš oče je Abraham.« Jezus jim reče: »Če bi bili Abrahamovi otroci, bi delali Abrahamova dela. <sup>40</sup> Toda sedaj si prizadevate, da me ubijete, človeka, ki vam je povedal resnico, ki sem jo slišal od Boga. Tega Abraham ni storil. <sup>41</sup> Vi opravljate dela svojega očeta.« Tedaj so mu rekli: »Mi nismo rojeni iz prešušta; mi imamo enega Očeta, celo Boga.« <sup>42</sup> Jezus jim je rekel: »Če bi bil vaš Oče Bog, bi me ljubili, kajti jaz sem izšel in sem prišel od Boga; niti nisem prišel sam od sebe, temveč me je on poslal. <sup>43</sup> Zakaj ne razumete mojega govora? Zato ker celo ne morete poslušati moje besede. <sup>44</sup> Vi ste od svojega očeta, hudiča in počeli boste poželjivosti svojega očeta. On je bil od začetka morilec in ni ostal v resnicu, ker v njem ni resnice. Ko govoril laž, govoril iz svojega lastnega, kajti on je lažnivec in oče le-te. <sup>45</sup> In ker vam govorim resnico, mi ne verjamete. <sup>46</sup> Kdo izmed vas me prepričuje o grehu? Če pa govorim resnico, zakaj mi ne verjamete? <sup>47</sup> Kdor je iz Boga, posluša Božje besede. Vi jih torej ne poslušate, ker niste iz Boga.« <sup>48</sup> Tedaj so Judje odgovorili in mu rekli: »Ali ne govorimo prav, da si Samarijan in imaš hudiča?« <sup>49</sup> Jezus je odgovoril: »Jaz nimam hudiča, temveč častim svojega Očeta, vi pa me onečaščate. <sup>50</sup> In ne iščem svoje lastne slave; obstaja nekdo, ki išče in sodi. <sup>51</sup> Resnično, resnično, povem vam: »Če se človek drži moje besede, nikoli ne bo videl smrti.« <sup>52</sup> Tedaj so mu Judje rekli: »Torej, mi vemo, da imaš hudiča. Abraham je mrtev in prerok; ti pa praviš: >Če se človek drži moje besede, nikoli ne bo okusil smrti.« <sup>53</sup> Ali si ti večji kakor naš oče Abraham, ki je mrtev? In tudi preroki so mrtvi. Koga se ti sam delaš?« <sup>54</sup> Jezus je odgovoril: »Če jaz častim sebe, moja čast ni nič. Moj Oče je ta, ki me časti, o katerem vi pravite, da je on vaš Bog. <sup>55</sup> Vendarle ga vi niste spoznali, toda jaz ga poznam. In če bi rekli: »Ne poznam ga,« bi bil lažnivec, podoben vam. Toda jaz ga poznam in se držim njegove besede. <sup>56</sup> Vaš oče Abraham se je razveselil, da vidi moj dan. In videl ga je in je bil vesel.« <sup>57</sup> Tedaj so mu Judje rekli: »Še petdeset let nisi star in si videl Abrahama?« <sup>58</sup> Jezus jim je rekel: »Resnično, resnično, povem vam: »Preden je bil Abraham, jaz sem.« <sup>59</sup> § Tedaj so pobrali kamne, da bi jih vrgli vanj, toda Jezus se je skril in odsel iz templja, gredoč skozi njihovo sredo in tako odšel mimo.

**9** In ko je Jezus šel mimo, je zagledal človeka, ki je bil slep od svojega rojstva. <sup>2</sup> In njegovi učenci so ga vprašali, rekoč: »Učitelj, kdo je storil greh, ta človek ali njegovi starši, da je bil rojen slep.« <sup>3</sup> Jezus je odgovoril: »Niti ni ta človek grešil niti njegovi starši, temveč, da bi se na njem razodela Božja dela. <sup>4</sup> Dokler je dan, moram delati dela tistega, ki me je poslal. Prihaja noč, ko noben človek ne more delati. <sup>5</sup> Kolikor dolgo sem na svetu, sem svetloba sveta.« <sup>6</sup> Ko je to izgovoril, je pljunil na tla in iz sline naredil blato in z blatom mazil oči slepega človeka <sup>7</sup> ter mu rekli: »Pojdi, umij se v bazenu Siloi,« (kar je po razlagi: »Poslani.«) Odšel je torej svojo pot in se umil in prišel ter videl.

<sup>8</sup> Torej sosedje in tisti, ki so ga prej videli, da je bil slep, so rekli: »Ali ni to tisti, ki je sedel in beračil?« <sup>9</sup> Nekateri so rekli: »To je on,« drugi so rekli: »Podoben mu je.« <sup>10</sup> Toda on je rekli: »Jaz sem tisti.« <sup>11</sup> Zaradi tega so mu rekli: »Kako so bile tvoje oči odprte?« <sup>12</sup> Odgovoril je in rekli: »Človek, ki se imenuje Jezus, je naredil blato ter mazil moje oči in mi rekel: »Pojdi k bazenu Siloa in umij.« In odšel sem in umil ter prejel vid.« <sup>12</sup> Potem so mu rekli: »Kje je tisti?« Rekel je: »Ne vem.«

<sup>13</sup> K farizejem so privedli tistega, ki je bil poprej slep. <sup>14</sup> In bil je šabatni dan, ko je Jezus naredil blato in odprl njegove oči. <sup>15</sup> Tedaj so ga tudi farizeji ponovno vprašali kako je prejel svoj vid. Rekel jim je: »Na moje oči je položil blato in sem umil ter vidim.« <sup>16</sup> Zato so nekateri izmed farizejev rekli: »Ta človek ni od Boga, ker se ne drži šabatnega dne.« Drugi so rekli: »Kako lahko človek, ki je grešnik, dela takšne čudežev?« In med njimi je bilo nesoglasje. <sup>17</sup> Slepemu možu so ponovno rekli: »Kaj praviš o tistem, ki ti je odprl tvoje oči?« Rekel je: »Prerok je.« <sup>18</sup> Toda Judje glede njega niso verjeli, da je bil slep in je prejel svoj vid, dokler niso poklicali staršev tega, ki je prejel svoj vid. <sup>19</sup> In vprašali so ju, rekoč: »Je to vajin sin, o katerem pravite, da je bil rojen slep? Kako potem sedaj vidi?« <sup>20</sup> Njegova starša sta jim odgovorila in rekla: »Midva veva, da je to najin sin in da je bil rojen slep, <sup>21</sup> toda na kakšen način on sedaj vidi, midva ne veva; ali kdo je odprl njegove oči, midva ne veva. Dovolj je star, njega vprašajte, on bo govoril za sebe.« <sup>22</sup> Te besede so njegovi starši govorili zato, ker so se bili Judov, kajti Judje so se že sporazumeli, da če bi katerikoli človek priznal, da je bil on Kristus, bi bil le-ta izločen iz sinagoge. <sup>23</sup> Zaradi

tega so njegovi starši rekli: »Dovolj je star, njega vprašajte.«<sup>24</sup> Tedaj so ponovno poklicali moža, ki je bil slep in mu rekli: »Daj Bogu hvalo. Mi vemo, da je ta človek grešnik.«<sup>25</sup> Odgovoril je in rekel: »Če je grešnik *ali ne*, ne vem. Eno stvar vem, z ozirom na to, da sem bil slep, sedaj vidim.«<sup>26</sup> Tedaj so mu ponovno rekli: »Kaj ti je storil? Kako je odprl twoje oči?«<sup>27</sup> Odgovoril jim je: »Povedal sem vam že, pa niste poslušali. Zakaj bi *to* radi ponovno slišali? Hočete biti tudi vi njegovi učenci?«<sup>28</sup> Tedaj so ga zasramovali in rekli: »Ti si njegov učenec, toda mi smo Mojzesovi učenci.«<sup>29</sup> Mi vemo, da je Mojzesu govoril Bog; *glede* tega pa ne vemo od kod je.«<sup>30</sup> Človek je odgovoril in jim rekel: »Zakaj v tem je čudovita stvar, da vi ne veste od kod je, pa je *vendar* odprl moje oči.«<sup>31</sup> Torej vemo, da Bog ne sliši grešnikov; toda če je katerikoli človek oboževalc Boga in izvršuje njegovo voljo, njega on sliši.«<sup>32</sup> Odkar je svet nastal, se ni slišalo, da bi katerikoli človek odprl oči nekoga, ki je bil rojen slep.«<sup>33</sup> Če ta človek ne bi bil od Boga, ne bi mogel ničesar storiti.«<sup>34</sup> Odgovorili so mu in mu rekli: »Povsem si bil rojen v grehih in nas ti učiš?« In vrgli so ga ven.«<sup>35</sup> Jezus je slišal, da so ga vrgli ven. In ko ga je našel, mu je rekel: »Ali veruješ v Božjega Sina?«<sup>36</sup> Odgovoril je in rekel: »Kdo je ta, Gospod, da bi lahko veroval vanj?«<sup>37</sup> Jezus mu je rekel: »Ti si ga oboje [*in*] videl in ta je, ki govori s teboj.«<sup>38</sup> In rekel je: »Gospod, verujem.« In ga je oboževal.

<sup>39</sup> Jezus je rekel: »Za sodbo sem prišel na tvoj svet, da bi tisti, ki ne vidijo, lahko videli in da bi tisti, ki vidijo, lahko oslepeli.«<sup>40</sup> *Nekateri* izmed farizejev, ki so bili z njim, so slišali te besede in mu rekli: »Ali smo tudi mi slepi?«<sup>41</sup> Jezus jim je rekel: »Če bi bili slepi, ne bi imeli greha, toda sedaj pravite: »Vidimo,« zato vaš greh ostaja.«

**10** »Resnično, resnično, povem vam: »Kdor v ovčjo stajo ne vstopa pri vratih, temveč se vzpenja po neki drugi poti, ta isti je tat in razbojniki.«<sup>2</sup> Toda kdor vstopa pri vratih, je pastir ovc.«<sup>3</sup> Njemu vratar odpira in ovce slišijo njegov glas in svoje lastne ovce kliče po imenu in jih vodi ven.«<sup>4</sup> In ko svoje lastne ovce poganja naprej, gre pred njimi in ovce mu sledijo, kajti njegov glas poznajo.«<sup>5</sup> Tuju pa ne bodo sledile, temveč bodo bežale pred njim, kajti glasu tujcev ne poznajo.«<sup>6</sup> Jezus jim je povedal to prispolobo, toda niso razumeli kaj bi bile te besede, katere jim je govoril.«<sup>7</sup> Potem jim je Jezus ponovno rekel: »Resnično, resnično, povem vam: »Jaz sem vratova ovcam.«<sup>8</sup> Vsi, ki so kadarkoli prišli pred menoj, so tatovi v razbojniki, toda ovce jih niso poslušale.«<sup>9</sup> Jaz sem vrata; če kdorkoli vstopi noter po meni, bo rešen in bo hodil ven in noter ter najde pašo.«<sup>10</sup> Tat ne prihaja, razen da krade in da ubija ter da uničuje. Jaz sem prišel, da bi lahko imeli življenje in da bi *ga* lahko imeli bolj obilno.«<sup>11</sup> Jaz sem dobro pastir. Dobri pastir daje svoje življenje za ovce.«<sup>12</sup> Toda kdor je najemnik in ni pastir, katerega ovce niso njegova last, vidi prihajati volka in zapusti ovce ter zbeži, volk pa ovce lovi in jih razkropi.«<sup>13</sup> Najemnik beži, ker je najemnik in ne skrbi za ovce.«<sup>14</sup> Jaz sem dobro pastir in poznam svoje *ovce* in moje poznajo mene.«<sup>15</sup> Kakor Oče pozna mene, točno tako jaz poznam Očeta in svoje življenje dam za ovce.«<sup>16</sup> Imam pa tudi druge ovce, ki niso iz te staje. Tudi te moram privesti in bodo slišale moj glas in bo ena staja *in* en pastir.«<sup>17</sup> Zato me moj Oče ljubi, ker dam svoje življenje, da ga lahko ponovno prejmem.«<sup>18</sup> Nihče ga ne jemlje od mene, temveč ga dajem sam od sebe. Imam moč, da ga dam in imam moč, da ga ponovno prejmem. To zapoved sem prejel od svojega Očeta.«<sup>19</sup>

<sup>19</sup> Zaradi teh besed je bilo med Judi ponovno nesoglasje.«<sup>20</sup> In mnogi izmed njih so rekli: »Hudiča ima, pa tudi nor je; zakaj ga poslušate?«<sup>21</sup> Drugi so rekli: »To niso besede tistega, ki ima hudiča. Ali lahko hudič slepemu odpre oči?«

<sup>22</sup> V Jeruzalemu pa je bil praznik posvetitve in bila je zima.«<sup>23</sup> In Jezus je hodil v templju po Salomonovem preddverju.«<sup>24</sup> Potem so prišli Judje, ga obkrožili in mu rekli: »Doklej nas boš še pustil, da dvomimo? Če si ti Kristus, nam odkrito povej.«<sup>25</sup> Jezus jim je odgovoril: »Povedal sem vam, pa niste verovali. Dela, ki jih delam v imenu svojega Očeta, ta pričujejo o meni.«<sup>26</sup> Toda vi ne verujete, ker kakor sem vam povedal, niste izmed mojih ovc.«<sup>27</sup> Moje ovce slišijo moj glas in jaz jih poznam in one mi sledijo,«<sup>28</sup> in dam jim večno življenje in nikoli ne bodo propadle niti jih noben človek ne bo iztrgal iz moje roke.«<sup>29</sup> Moj Oče, ki *jih* je dal meni, je večji od vseh in noben človek *jih* ne more izpuliti iz roke mojega Očeta.«<sup>30</sup> Jaz in *moj* Oče sva eno.«<sup>31</sup> Po tem so Judje ponovno pobrali kamne, da ga kamnajo.«<sup>32</sup> Jezus jim je odgovoril: »Mnogo dobrih del sem vam pokazal od svojega Očeta; za katerega izmed teh del me kamnate?«<sup>33</sup> Judje so mu odgovorili, rekoč: »Ne kamnamo te zaradi dobrega dela; temveč zaradi bogokletja; in zato ker se ti, ki si človek, sebe delaš Boga.«<sup>34</sup> Jezus jim je odgovoril: »Ali ni v vaši postavi zapisano: »Rekel sem: »Vi ste bogovi?««<sup>35</sup> Če pa je imenoval bogove te, katerim je prišla Božja beseda in pismo ne more biti prekršeno,«<sup>36</sup> pravite o njem, katerega je Oče posvetil in poslal na svet: »Ti preklinjaš, ker sem rekel, da sem Božji Sin?«<sup>37</sup> Če ne opravljam del svojega Očeta, mi ne verjamete.«<sup>38</sup> Toda če jih opravljam, čeprav mi ne verjamete, verjemete delom, da boste lahko spoznali in verovali, da *je* Oče v meni in jaz v njem.«<sup>39</sup> Zato so si ponovno prizadevali, da ga primejo, toda pobegnil je iz njihove roke<sup>40</sup> in ponovno odšel

<sup>24</sup> Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.«<sup>25</sup> He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.«<sup>26</sup> Then said they to him again, What did he to thee? how opened he thine eyes?«<sup>27</sup> He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?«<sup>28</sup> Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.«<sup>29</sup> We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.«<sup>30</sup> The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.«<sup>31</sup> Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.«<sup>32</sup> Since the world began was it not heard that any man opened the eyes of one that was born blind.«<sup>33</sup> If this man were not of God, he could do nothing.«<sup>34</sup> They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.«<sup>35</sup> Jesus heard that they had cast him out; and when he had found him, he said unto him, *Dost thou believe on the Son of God?*«<sup>36</sup> He answered and said, Who is he, Lord, that I might believe on him?«<sup>37</sup> And Jesus said unto him, *Thou hast both seen him, and it is he that talketh with thee.*«<sup>38</sup> And he said, Lord, I believe. And he worshipped him.

<sup>39</sup> ¶ And Jesus said, *For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.*«<sup>40</sup> And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?«<sup>41</sup> Jesus said unto them, *If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*

**10** Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.«<sup>2</sup> But he that entereth in by the door is the shepherd of the sheep.«<sup>3</sup> To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.«<sup>4</sup> And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.«<sup>5</sup> And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.«<sup>6</sup> This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.«<sup>7</sup> Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.«<sup>8</sup> All that ever came before me are thieves and robbers: but the sheep did not hear them.«<sup>9</sup> I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.«<sup>10</sup> The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.«<sup>11</sup> I am the good shepherd: the good shepherd giveth his life for the sheep.«<sup>12</sup> But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.«<sup>13</sup> The hireling fleeth, because he is an hireling, and caret not for the sheep.«<sup>14</sup> I am the good shepherd, and know my *sheep*, and am known of mine.«<sup>15</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.«<sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.«<sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it again.«<sup>18</sup> No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

<sup>19</sup> ¶ There was a division therefore again among the Jews for these sayings.«<sup>20</sup> And many of them said, He hath a devil, and is mad; why hear ye him?«<sup>21</sup> Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?«<sup>22</sup> ¶ And it was at Jerusalem the feast of the dedication, and it was winter.«<sup>23</sup> And Jesus walked in the temple in Solomon's porch.«<sup>24</sup> Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.«<sup>25</sup> Jesus answered them, *I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*«<sup>26</sup> But ye believe not, because ye are not of my sheep, as I said unto you.«<sup>27</sup> My sheep hear my voice, and I know them, and they follow me:«<sup>28</sup> And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.«<sup>29</sup> My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.«<sup>30</sup> I and *my* Father are one.«<sup>31</sup> Then the Jews took up stones again to stone him.«<sup>32</sup> Jesus answered them, *Many good works have I shewed you from my Father; for which of those works do ye stone me?*«<sup>33</sup> The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.«<sup>34</sup> Jesus answered them, *Is it not written in your law, I said, Ye are gods?*«<sup>35</sup> If he called them gods, unto whom the word of God came, and the scripture cannot be broken;«<sup>36</sup> Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?«<sup>37</sup> If I do not the works of my Father, believe me not.«<sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.«<sup>39</sup> Therefore they sought again to take him: but he escaped out of their hand,«<sup>40</sup> And went away again beyond Jordan into the place where John at first baptizeth; and there he abode.«<sup>41</sup> And many resorted unto him, and said,

John did no miracle: but all things that John spake of this man were true.  
<sup>42</sup> And many believed on him there.

**11** Now a certain **man** was sick, **named** Lazarus, of Bethany, the town of Mary and her sister Martha. <sup>2</sup>(It was **that** Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) <sup>3</sup>Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. <sup>4</sup>When Jesus heard **that**, he said, **This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.** <sup>5</sup>Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup>When he had heard therefore that he was sick, he abode two days still in the same place where he was. <sup>7</sup>Then after that saith he to **his** disciples, **Let us go into Judæa again.** <sup>8</sup>**His** disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? <sup>9</sup>Jesus answered, **Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.** <sup>10</sup>**But if a man walk in the night, he stumbleth, because there is no light in him.** <sup>11</sup>These things said he: and after that he saith unto them, **Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.** <sup>12</sup>Then said his disciples, Lord, if he sleep, he shall do well. <sup>13</sup>Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. <sup>14</sup>Then said Jesus unto them plainly, **Lazarus is dead.** <sup>15</sup>**And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.** <sup>16</sup>Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. <sup>17</sup>Then when Jesus came, he found that he had **lain** in the grave four days already. <sup>18</sup>Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: <sup>19</sup>And many of the Jews came to Martha and Mary, to comfort them concerning their brother. <sup>20</sup>Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat **still** in the house. <sup>21</sup>Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. <sup>22</sup>But I know, that even now, whatsoever thou wilt ask of God, God will give **it** thee. <sup>23</sup>Jesus saith unto her, **Thy brother shall rise again.** <sup>24</sup>Martha saith unto him, I know that he shall rise again in the resurrection at the last day. <sup>25</sup>Jesus said unto her, **I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:** <sup>26</sup>**And whosoever liveth and believeth in me shall never die. Believest thou this?** <sup>27</sup>She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. <sup>28</sup>And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. <sup>29</sup>As soon as she heard **that**, she arose quickly, and came unto him. <sup>30</sup>Now Jesus was not yet come into the town, but was in that place where Martha met him. <sup>31</sup>The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. <sup>32</sup>Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup>When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, <sup>34</sup>And said, **Where have ye laid him?** They said unto him, Lord, come and see. <sup>35</sup>Jesus wept. <sup>36</sup>Then said the Jews, Behold how he loved him! <sup>37</sup>And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? <sup>38</sup>Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. <sup>39</sup>Jesus said, **Take ye away the stone.** Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been **dead** four days. <sup>40</sup>Jesus saith unto her, **Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?** <sup>41</sup>Then they took away the stone **from the place** where the dead was laid. And Jesus lifted up **his** eyes, and said, Father, I thank thee that thou hast heard me. <sup>42</sup>And I knew that thou hearest me always: but because of the people which stand by I said **it**, that they may believe that thou hast sent me. <sup>43</sup>And when he thus had spoken, he cried with a loud voice, **Lazarus, come forth.** <sup>44</sup>And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, **Loose him, and let him go.** <sup>45</sup>Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. <sup>46</sup>But some of them went their ways to the Pharisees, and told them what things Jesus had done.

<sup>47</sup> ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. <sup>48</sup>If we let him thus alone, all **men** will believe on him: and the Romans shall come and take away both our place and nation. <sup>49</sup>And one of them, **named** Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, <sup>50</sup>Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. <sup>51</sup>And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; <sup>52</sup>And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. <sup>53</sup>Then from that day forth they took counsel together for to put him to death. <sup>54</sup>Jesus therefore walked no more openly among the Jews; but went thence unto a country

proc, onstran Jordana, na kraj, kjer je Janez najprej krščeval in tam ostal. <sup>41</sup>In mnogi so krenili k njemu ter rekli: »Janez ni storil nobenega čudeža, toda vse besede, ki jih je Janez govoril o tem človeku, so bile resnične.« <sup>42</sup>In tam so mnogi verovali vanj.

**11** Torej neki **mož** je bil bolan, **po imenu** Lazar, iz Betanije, mesta Marije in njene sestre Marte. <sup>2</sup>(Marija je bila **tista**, ki je Gospoda mazilila z mazilom in je s svojimi lasmi obrisala njegova stopala, katere brat Lazar je bil bolan.) <sup>3</sup>Zato sta njegovi sestri poslali k njemu, rekoč: »Gospod, glej, tisti, ki ga imaš rad, je bolan.« <sup>4</sup>Ko je Jezus **to** slišal, je rekel: »Ta bolezen ni za smrt, temveč za Božjo slavo, da bo Božji Sin s tem lahko proslavljen.« <sup>5</sup>Torej Jezus je ljubil Marto in njeno sestro ter Lazarja. <sup>6</sup>Ko je torej slišal, da je bil bolan, je še dva dni ostal na istem kraju, kjer je bil. <sup>7</sup>Šele nató reče **svojim** učencem: »Ponovno pojdimo v Judejo.« <sup>8</sup>**Njegovi** učenci mu rečejo: »Učitelj, Judje so si nedavno prizadevali, da te kamnajo, ti pa greš ponovno tja?« <sup>9</sup>Jezus je odgovoril: »Ali ni v dnevu dvanašt ur? Če katerikoli človek hodi podnevi, se ne spotika, ker vidi svetlobe tega sveta. <sup>10</sup>Toda če človek hodi ponoči, se spotika, ker v njem ni svetlobe.« <sup>11</sup>Te besede je rekел in nató jim reče: »Naš prijatelj Lazar spi, vendar grem, da ga lahko zbudim iz spanja.« <sup>12</sup>Tedaj so njegovi učenci rekli: »Gospod, če spi, bo okreval.« <sup>13</sup>Vendar je Jezus govoril o njegovi smrti, toda misili so, da je govoril o počitku v spanju. <sup>14</sup>Tedaj jim je Jezus odkrito povedal: »Lazar je mrtev. <sup>15</sup>Zaradi vas pa sem vesel, da nisem bil tam, z namenom, da boste lahko verovali, vendar pojdimo k njemu.« <sup>16</sup>Tedaj je Tomaž, ki se je imenoval Dvojček, rekel svojim součencem: »Naj gremo tudi mi, da bomo lahko umrli z njim.« <sup>17</sup>Potem, ko je Jezus prišel, je odkril, da je že štiri dni **ležal** v grobu. <sup>18</sup>Torej Betanija je bila blizu Jeruzalema, okoli petnajst dolžin brazd proc <sup>19</sup>in mnogi izmed Judov so prišli k Marti in Mariji, da ju tolažijo glede njunega brata. <sup>20</sup>Potem je Marta, takoj ko je slišala, da je prihajal Jezus, odšla in ga srečala, toda Marija je še **vedno** sedela v hiši. <sup>21</sup>Tedaj je Marta rekla Jezusu: »Gospod, če bi bil ti tukaj, moj brat ne bi umrl. <sup>22</sup>Toda jaz vem, da celo sedaj, karkoli hočeš prositi od Boga, ti bo Bog **to** dal.« <sup>23</sup>Jezus ji reče: »Tvoj brat bo ponovno vstal.« <sup>24</sup>Marta mu reče: »Vem, da bo ponovno vstal na vstajenje ob poslednjem dnevu.« <sup>25</sup>§ Jezus ji je rekel: »Jaz sem vstajenje in življenje. Kdor vame veruje, četudi bi bil mrtev, bo vendar živel. <sup>26</sup>In kdorkoli živi in veruje vame, ne bo nikoli umrl. Veruješ to?« <sup>27</sup>Ona mu reče: »Da, Gospod. Verujem, da si ti Kristus, Božji Sin, ki naj bi prišel na svet.« <sup>28</sup>In ko je tako rekla, je šla svojo pot in na skrivnem poklicala svojo sestro Marijo, rekoč: »Učitelj je prišel in te kliče.« <sup>29</sup>Brž ko je ona **to** zaslišala, je hitro vstala in prišla k njemu. <sup>30</sup>Torej Jezus še ni prišel v mesto, temveč je bil na kraju, kjer ga je srečala Marta. <sup>31</sup>Ko so Judje, ki so bili z njo v hiši in jo tolažili, videli Marijo, da je v naglici vstala in odšla ven, so ji potem sledili, rekoč: »H grobu gre, da bi tam jokala.« <sup>32</sup>Torej ko je Marija prišla tja, kjer je bil Jezus in ga zagledala, je padla dol k njegovim stopalom in mu rekla: »Gospod, če bi bil ti tukaj, moj brat ne bi umrl.« <sup>33</sup>Ko jo je Jezus torej videl jokajočo in jokajoče tudi Jude, ki so prišli z njo, je v duhu zastokal in bil vznemirjen <sup>34</sup>ter rekel: »Kam ste ga položili?« Rekli so mu: »Gospod, pridi in poglej.« <sup>35</sup>Jezus se je zjokal. <sup>36</sup>Tedaj so Judje rekli: »Glejte, kako ga je imel rad!« <sup>37</sup>Nekateri izmed njih pa so rekli: »Mar ni mogel ta človek, ki je slepemu odprl oči, storiti, da ta mož sploh ne bi umrl?« <sup>38</sup>Jezus torej, v sebi ponovno stokajoč, pride h grobu. To je bila votlina in nanjo je bil položen kamen. <sup>39</sup>Jezus je rekel: »Odstranite kamen proč.« Marta, sestra tega, ki je bil mrtev, mu reče: »Gospod, do sedaj že zaudarja, kajti **mrtev** je štiri dni.« <sup>40</sup>Jezus ji reče: »Kaj ti nisem rekel, da če boš verovala, boš videla Božjo slavo?« <sup>41</sup>Tedaj so odstranili kamen z **mesta**, kamor je bil mrtvi položen. Jezus pa je povzdignil **svoje** oči in rekel: »Oče, hvala ti, da si me uslišal. <sup>42</sup>In vedel sem, da me ti vedno uslišiš, toda **to** sem rekel zaradi množice, ki stoji zraven, da bi lahko verovala, da si me ti poslal.« <sup>43</sup>In ko je tako govoril, je z močnim glasom zaklical: »Lazar, pridi naprej.« <sup>44</sup>In tisti, ki je bil mrtev, je prišel naprej, z rokami in nogami povezanimi s pogrebнимi oblačili in njegov obraz je bil naokoli povezan s prtičem. Jezus jim reče: »Odvezite ga in ga pustite oditi.« <sup>45</sup>Potem so mnogi izmed Judov, ki so prišli k Mariji in videli stvari, ki jih je Jezus storil, verovali vanj. <sup>46</sup>Toda nekateri izmed njih so odšli **po svojih** poteh k farizejem in jim povedali kakšne stvari je Jezus storil. <sup>47</sup>Tedaj so visoki duhovniki in farizeji zbrali veliki zbor ter rekli: »Kaj [naj] storimo? Kajti ta človek dela mnoge čudeže. <sup>48</sup>Če ga pustimo takoj pri miru, bodo vsi **Ijudje** verovali vanj in prišli bodo Rimljani in odvzeli tako naš prostor kakor narod.« <sup>49</sup>In eden izmed njih, **po imenu** Kajfa, ki je bil to isto leto veliki duhovnik, jim je rekel: »Vi čisto nič ne veste, <sup>50</sup>niti ne preudarite, da je za nas koristno, da naj bi en človek umrl za ljudi, ne pa da propade celoten narod.« <sup>51</sup>To pa ni govoril **[sam]** od sebe, temveč, ker je bil tisto leto veliki duhovnik, je prerokoval, da naj bi Jezus umrl za ta narod, <sup>52</sup>in ne samo za ta narod, temveč da naj bi tudi Božje otroke, ki so bili razkropljeni naokoli, skupaj zbrali v nem. <sup>53</sup>Torej so se od tega dne dalje skupaj posvetovali, da ga usmrtijo. <sup>54</sup>Jezus torej med Judi ni več hodil javno, temveč je od

tam odšel v deželo poleg divjine, v mesto, imenovano Efrájim in tam ostal s svojimi učenci.

<sup>55</sup> In blizu je bila judovska pasha in mnogi iz dežele so pred pasho odšli gor v Jeruzalem, da se očistijo. <sup>56</sup> Medtem ko so stali v templju, so torej iskali Jezusa in med seboj govorili: »Kaj mislite, da ne bo prišel na praznik?« <sup>57</sup> Torej tako visoki duhovniki kakor farizeji so izdali zapoved, da če katerikoli človek ve kje bi bil, naj **to** pokaže, da bi ga lahko prijeli.

**12** Potem je Jezus, šest dni pred pasho, prišel v Betanijo, kjer je bil Lazar, ki je bil mrtev, katerega je obudil od mrtvih.<sup>2</sup> Tam so mu pripravili večerjo in Marta je stregla, toda Lazar je bil eden izmed teh, ki je njim sedel za mizo.<sup>3</sup> Tedaj je Marija vzela funt zelo dragocenega mazila iz narde in mazilila Jezusova stopala in s svojimi lasmi obrisala njegova stopala, in hiša je bila napolnjena z vonjem mazila.<sup>4</sup> § Potem reče eden izmed njegovih učencev, Juda Iskariot, Simonov **sin**, ki naj bi ga izdal:<sup>5</sup> »Zakaj ni bilo to mazilo prodano za tristo denarjev in dano revnim?« <sup>6</sup> § To je rekel, ne ker bi skrbel za revne, temveč zato, ker je bil tat in je imel mošnjo ter nosil, kar je bilo dano vanjo.<sup>7</sup> Potem je Jezus rekel: »Pusti jo pri miru. To je zadrla za dan mojega pokopa. <sup>8</sup> Kajti revne imate vedno s seboj, mene pa nimate vedno.« <sup>9</sup> Veliko ljudi izmed Judov je torej vedelo, da je bil tam. Niso pa prišli samo zaradi Jezusa, temveč, da bi lahko videli tudi Lazarja, katerega je obudil od mrtvih.

<sup>10</sup> Toda visoki duhovniki so se posvetovali, da bi mogli usmrtiti tudi Lazarja,<sup>11</sup> zato ker je zaradi tega razloga mnogo izmed Judov odšlo proč in verovalo v Jezusa.

<sup>12</sup> Naslednji dan je mnogo ljudi, ki so prišli na praznik, ko so slišali, da je v Jeruzalem prihaja Jezus,<sup>13</sup> vzel mladike palmovih dreves in mu odšlo naproti, da ga srečajo ter klicali: »Hozana: Blagoslovjen je Izraelov Kralj, ki prihaja v Gospodovem imenu.« <sup>14</sup> In Jezus, ko je našel mladega osla, je sédel nanj, kakor je pisano:<sup>15</sup> »Ne boj se, hči sionska, glej, tvoj Kralj prihaja, sedeč na osličjem žrebetu.« <sup>16</sup> Teh stvari njegovi učenci sprva niso razumeli, toda, ko je bil Jezus poveličan, potem so se spomnili, da so bile te stvari pisane o njem in **da** so mu te stvari storili.<sup>17</sup> Množica torej, ki je bila z njim, ko je Lazarus poklical iz njegovega groba in ga obudil od mrtvih, je prispevala.<sup>18</sup> Zaradi tega razloga ga je množica tudi srečala, ker so slišali, da je storil ta čudež.<sup>19</sup> Farizeji so torej med seboj govorili: »[Ali] ne zaznate kako ničesar ne prevladate? Glejte, svet je odšel za njim.«

<sup>20</sup> In med njimi so bili neki Grki, ki so ob prazniku prišli gor oboževat.<sup>21</sup> Isti so torej prišli k Filipu, ki je bil iz Betsajde v Galileji in ga prosili, rekoč: »Gospod, mi bi videli Jezusa.« <sup>22</sup> Filip prihaja ter pove Andreju in prav tako Andrej ter Filip povesta Jezusu.

<sup>23</sup> In Jezus jima je odgovoril, rekoč: »Ura je prišla, da naj bi bil Sin človekov poveličan.<sup>24</sup> Resnično, resnično, povem vam: Razen če pšenično zrno ne pade na tla in ne umre, ostaja samo; toda če umre, obrodi mnogo sadu.« <sup>25</sup> Kdor ima rad svoje življenje, ga bo izgubil; kdor pa svoje življenje na tem svetu sovraži, ga bo ohranil za večno življenje.<sup>26</sup> Če katerikoli človek služi meni, naj mi sledi; in kjer sem jaz, tam bo tudi moj služabnik. Če katerikoli človek služi meni, ga bo **moj** Oče počastil.<sup>27</sup> Sedaj je moja duša vznemirjena in kaj naj rečem?<sup>28</sup> Oče, reši me pred to uro. Toda zaradi tega razloga sem prišel v to uro.<sup>29</sup> Oče, proslavi svoje ime.« <sup>30</sup> Tedaj je tja prišel glas iz nebes, rekoč: »Proslavil sem **ga** in ponovno **ga** bom proslavil.« <sup>31</sup> Množica torej, ki je stala poleg in **to** slišala, je rekla, da je zagrmelo; drugi so rekli: »Angel mu je govoril.« <sup>32</sup> Jezus je odgovoril in rekel: »Ta glas ni prišel zaradi mene, temveč zaradi vas.<sup>33</sup> Sedaj je sodba tega sveta. Sedaj bo princ tega sveta izgnan ven.<sup>34</sup> § In jaz, če bom povzdignjen z zemlje, bom k sebi pritegnil vse **Ijudi**.« <sup>35</sup> To je rekel, ker je naznani kakšne smrti naj bi umrl.<sup>36</sup> Množica mu je odgovorila: »Iz postave smo slišali, da Kristus ostaja večno; in kako praviš ti: Sin človekov mora biti dvignjen? Kdo je ta Sin človekov?« <sup>37</sup> Potem jim je Jezus rekel: »Še malo časa je z vami svetloba. Hodíte, dokler imate svetlobo, da ne bi nad vas prišla tema, kajti kdor hodi v temi, ne ve kam gre.<sup>38</sup> Dokler imate svetlobo, verujte v svetlobo, da boste lahko otroci svetlobe.« Te besede je govoril Jezus in odšel ter se skril pred njimi.

<sup>39</sup> Toda čeprav je pred njimi storil toliko čudežev, kljub temu niso verovali vanj,<sup>40</sup> da se je lahko izpolnila beseda preroka Izaija, ki je govoril: »Gospod, kdo je veroval našemu poročilu in komu se je razodel Gospodov laket?« <sup>41</sup> Torej niso mogli verovati, zato ker je ta Izaija ponovno rekel:<sup>42</sup> »Oslepel je njihove oči in zakrnil njihovo srce, da ne bi mogli videti s **svojimi** očmi niti razumeti s **svojim** srcem in ne bi bili spreobrnjeni in bi jih jaz ne ozdravil.« <sup>43</sup> Te besede je izrekel Izaija, ko je videl njegovo slavo in govoril o njem.

<sup>44</sup> Vendar so tudi med visokimi vladarji mnogi verovali vanj, toda zaradi farizejev **ga** niso priznali, da ne bi bili izločeni iz sinagoge,<sup>45</sup> kajti bolj so ljubili hvalo ljudi kakor Božjo hvalo.

<sup>46</sup> Jezus je zaklical in rekel: »Kdor veruje vase, ne veruje vase, temveč v tistega, ki me je poslal.<sup>47</sup> In kdor vidi mene, vidi tistega, ki me je poslal.<sup>48</sup> Prišel sem, svetloba na svet, da kdorkoli veruje vase,

near to the wilderness, into a city called Ephraim, and there continued with his disciples.

<sup>49</sup> ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.<sup>50</sup> Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?<sup>51</sup> Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew **it**, that they might take him.

**12** Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.<sup>2</sup> There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.<sup>3</sup> Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.<sup>4</sup> Then saith one of his disciples, Judas Iscariot, Simon's **son**, which should betray him,<sup>5</sup> Why was not this ointment sold for three hundred pence, and given to the poor?<sup>6</sup> This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.<sup>7</sup> Then said Jesus, **Let her alone: against the day of my burying hath she kept this.**<sup>8</sup> **For the poor always ye have with you; but me ye have not always.**<sup>9</sup> Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

<sup>10</sup> ¶ But the chief priests consulted that they might put Lazarus also to death;<sup>11</sup> Because that by reason of him many of the Jews went away, and believed on Jesus.

<sup>12</sup> ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,<sup>13</sup> Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed **is** the King of Israel that cometh in the name of the Lord.<sup>14</sup> And Jesus, when he had found a young ass, sat thereon; as it is written,<sup>15</sup> Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.<sup>16</sup> These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and **that** they had done these things unto him.<sup>17</sup> The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.<sup>18</sup> For this cause the people also met him, for that they heard that he had done this miracle.<sup>19</sup> The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

<sup>20</sup> ¶ And there were certain Greeks among them that came up to worship at the feast:<sup>21</sup> The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.<sup>22</sup> Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

<sup>23</sup> ¶ And Jesus answered them, saying, **The hour is come, that the Son of man should be glorified.**<sup>24</sup> Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.<sup>25</sup> He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.<sup>26</sup> If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will **my Father honour.**<sup>27</sup> Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.<sup>28</sup> Father, glorify thy name. Then came there a voice from heaven, **saying**, I have both glorified **it**, and will glorify **it** again.<sup>29</sup> The people therefore, that stood by, and heard **it**, said that it thundered: others said, An angel spake to him.<sup>30</sup> Jesus answered and said, **This voice came not because of me, but for your sakes.**<sup>31</sup> Now is the judgment of this world: now shall the prince of this world be cast out.<sup>32</sup> And I, if I be lifted up from the earth, will draw all **men** unto me.<sup>33</sup> This he said, signifying what death he should die.<sup>34</sup> The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?<sup>35</sup> Then Jesus said unto them, **Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.**<sup>36</sup> While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

<sup>37</sup> ¶ But though he had done so many miracles before them, yet they believed not on him:<sup>38</sup> That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?<sup>39</sup> Therefore they could not believe, because that Esaias said again,<sup>40</sup> He hath blinded their eyes, and hardened their heart; that they should not see with **their** eyes, nor understand with **their** heart, and be converted, and I should heal them.<sup>41</sup> These things said Esaias, when he saw his glory, and spake of him.

<sup>42</sup> ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess **him**, lest they should be put out of the synagogue:<sup>43</sup> For they loved the praise of men more than the praise of God.

<sup>44</sup> ¶ Jesus cried and said, **He that believeth on me, believeth not on me, but on him that sent me.**<sup>45</sup> And he that seeth me seeth him that sent me.<sup>46</sup> I am come a light into the world, that whosoever believeth on me should

not abide in darkness.<sup>47</sup> And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.<sup>48</sup> He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.<sup>49</sup> For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.<sup>50</sup> And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

**13** Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.<sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;<sup>3</sup> Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;<sup>4</sup> He riseth from supper, and laid aside his garments; and took a towel, and girded himself.<sup>5</sup> After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.<sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?<sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.<sup>8</sup> Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.<sup>9</sup> Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.<sup>10</sup> Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.<sup>11</sup> For he knew who should betray him; therefore said he, Ye are not all clean.<sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?<sup>13</sup> Ye call me Master and Lord: and ye say well; for so I am.<sup>14</sup> If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.<sup>15</sup> For I have given you an example, that ye should do as I have done to you.<sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.<sup>17</sup> If ye know these things, happy are ye if ye do them.

<sup>18</sup> ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.<sup>19</sup> Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.<sup>20</sup> Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.<sup>21</sup> When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.<sup>22</sup> Then the disciples looked one on another, doubting of whom he spake.<sup>23</sup> Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.<sup>24</sup> Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.<sup>25</sup> He then lying on Jesus' breast saith unto him, Lord, who is it?<sup>26</sup> Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.<sup>27</sup> And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.<sup>28</sup> Now no man at the table knew for what intent he spake this unto him.<sup>29</sup> For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.<sup>30</sup> He then having received the sop went immediately out: and it was night.

<sup>31</sup> ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.<sup>32</sup> If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.<sup>33</sup> Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.<sup>34</sup> A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.<sup>35</sup> By this shall all men know that ye are my disciples, if ye have love one to another.

<sup>36</sup> ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.<sup>37</sup> Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.<sup>38</sup> Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

**14** Let not your heart be troubled: ye believe in God, believe also in me.<sup>2</sup> In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.<sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.<sup>4</sup> And whither I go ye know, and the way ye know.<sup>5</sup> Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?<sup>6</sup> Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.<sup>7</sup> If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.<sup>8</sup> Philip saith unto him, Lord, shew us the Father, and it sufficeth us.<sup>9</sup> Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?<sup>10</sup> Believest thou not

ne bi ostal v temi.<sup>47</sup> In če katerikoli človek sliši moje besede in ne veruje, ga ne sodim jaz, kajti nisem prišel, da svet sodim, temveč da svet rešim.<sup>48</sup> Kdor zavrača mene in ne sprejema mojih besed, ima nekoga, ki ga sudi. Beseda, ki sem jo govoril, ta ista ga bo sodila na poslednji dan.<sup>49</sup> Kajti nisem govoril sam od sebe, temveč Oče, ki me je poslal, mi je dal zapoved, kaj naj rečem in kaj naj govorim.<sup>50</sup> In jaz vem, da je njegova zapoved večno življenje. Karkoli torej govorim, govorim tako, celo kakor mi je reklo Oče.«

**13** Torej pred praznikom pashe, ko je Jezus spoznal, da je prišla njegova ura, da naj bi odsel s tega sveta k Očetu in ker je ljubil svoje, ki so bili na svetu, jih je ljubil do konca.<sup>2</sup> In ko se je večerja končala, je torej hudič Judu Iskarijotu, Simonovemu sinu, v srce položil, da ga izda.<sup>3</sup> Ker je Jezus vedel, da je Oče vse stvari dal v njegove roke in da je prišel od Boga in odšel k Bogu,<sup>4</sup> se dvigne od večerje in odloži svoje obleke in vzame brisačo ter se opaše.<sup>5</sup> Natovlje vodo v umivalnik in začne učencem umivati stopala ter jih brisati z brisačo, s katero je bil opasan.<sup>6</sup> Potem pride k Simonu Petru in Peter mu reče: »Gospod, ti mi umivaš moja stopala?«<sup>7</sup> Jezus je odgovoril in mu reklo: »Kar delam, ti sedaj ne veš, toda spoznal boš pozneje.«<sup>8</sup> Peter mu reče: »Nikoli ne boš umival mojih stopal.« Jezus mu je odgovoril: »Če te ne umijem, nimaš deleža z menoj.«<sup>9</sup> Simon Peter mu reče: »Gospod, ne samo mojih stopal, temveč tudi moje roke in mojo glavo.«<sup>10</sup> Jezus mu reče: »Kdor je umit, se razen svojih stopal ne rabi umiti, ampak je čist vsak delček; in vi ste čisti, toda ne vsi.«<sup>11</sup> Kajti vedel je, kdo naj bi ga izdal, zato je reklo: »Niste vsi čisti.«<sup>12</sup> Torej potem, ko jim je umil njihova stopala in vzel svoje obleke ter se ponovno usedel, jim je reklo: »Ali veste kaj sem vam storil?<sup>13</sup> Vi me kličete Učitelj in Gospod, in pravilno govorite, kajti to sem.<sup>14</sup> Če sem vam torej jaz, vaš Gospod in Učitelj, umil vaša stopala, morate tudi vi drug drugemu umivati stopala.<sup>15</sup> Kajti dal sem vam zaled, da bi tudi vi delali tako, kakor sem vam storil jaz.<sup>16</sup> Resnično, resnično, povem vam: »Služabnik ni večji kakor njegov gospodar; niti kdor je poslan ni večji kakor tisti, ki ga je poslal.<sup>17</sup> Ce poznate te stvari, ste srečni, če jih izvršujete.

<sup>18</sup> Ne govorim o vas vseh. Vem, katere sem izbral, toda da bi se lahko izpolnilo pismo: »Kdor je kruh z menoj, je dvignil svojo peto zoper mene.«<sup>19</sup> Sedaj vam pravim, preden pride, da ko se zgodi, boste lahko verovali, da sem jaz on.<sup>20</sup> Resnično, resnično, povem vam: »Kdor sprejme kogarkoli jaz pošljem, sprejme mene; in kdor sprejme mene, sprejme tistega, ki me je poslal.«<sup>21</sup> Ko je Jezus tako reklo, je bil v duhu vznemirjen in pričeval ter reklo: »Resnično, resnično, povem vam, da me bo eden izmed vas izdal.«<sup>22</sup> Potem so učenci pogledali drug na drugega, dvomeč o kom je govoril.<sup>23</sup> Torej na Jezusovo naročje je bil naslonjen eden izmed njegovih učencev, katerega je Jezus ljubil.<sup>24</sup> Simon Peter mu je torej dal znamenje, da naj vpraša kdo bi bil ta, o katerem je govoril.<sup>25</sup> On mu potem, ležeč na Jezusovih prsih, reče: »Gospod, kdo je ta?«<sup>26</sup> Jezus je odgovoril: »To je tisti, kateremu bom dal grizljaj, ko ga bom pomočil.« In ko je grizljaj pomočil, ga je dal Judu Iskarijotu, Simonovemu sinu.<sup>27</sup> In po grizljaju je vanj vstopil Satan. Tedaj mu je Jezus reklo: »To, kar delaš, stori hitro.«<sup>28</sup> Torej noben človek pri mizi ni vedel za kakšen namen mu je to reklo.<sup>29</sup> Kajti nekateri izmed njih so mislili, ker je imel Juda mošnjo, da mu je Jezus reklo: »Kupi te stvari, katere potrebujemo za praznik,« ali da naj bi nekaj dal ubogim.<sup>30</sup> Potem, ko je prejel grizljaj, je takoj odšel ven; bila pa je noč.

<sup>31</sup> Torej ko je odšel ven, je Jezus reklo: »Sedaj je Sin človekov proslavljen in Bog je proslavljen v njem.<sup>32</sup> Če je Bog proslavljen v njem, bo tudi Bog njega proslavljen v sebi in nemudoma ga bo proslavljen.<sup>33</sup> Majhni otroci, še malo časa sem z vami. Iskali me boste in kakor sem reklo Judom: »Kamor grem jaz, vi ne morete priti, tako sedaj pravim vam.<sup>34</sup> Dajem vam novo zapoved: »Da ljubite drug drugega, kakor sem vas jaz ljubil, da tudi vi ljubite drug drugega.<sup>35</sup> Po tem bodo vsi ljudje spoznali, da ste moji učenci, če imate drug do drugega ljubezen.«

<sup>36</sup> Simon Peter mu je reklo: »Gospod, kam greš?« Jezus mu je odgovoril: »Kamor jaz grem, mi sedaj ne moreš slediti, toda sledil mi boš pozneje.«<sup>37</sup> Peter mu je reklo: »Gospod, zakaj ti ne morem slediti sedaj? Svoje življenje hočem dati zaradi tebe.«<sup>38</sup> Jezus mu je odgovoril: »Življenje hočes dati zaradi mene? Resnično, resnično, povem ti: »Petelin ne bo zapel, dokler me trikrat ne zanikaš.«

**14** »Ne dopustite, da bi bilo vaše srce vznemirjeno. Verujte v Boga, tudi vame verujte.<sup>2</sup> V hiši mojega Očeta je mnogo graščin. Če ne bi bilo takoj, bi vam povedal. Grem, da pripravim prostor za vas.<sup>3</sup> Če pa grem in pripravim prostor za vas, bom ponovno prišel in vas sprejem k sebi, da kjer sem jaz, boste tam lahko tudi vi.<sup>4</sup> § In kamor jaz grem veste in pot poznate.<sup>5</sup> Tomaž mu reče: »Gospod, ne vemo kam greš in kako moremo poznati pot?«<sup>6</sup> Jezus mu reče: »Jaz sem pot, resnica in življenje. Nihče ne pride k Očetu, razen po meni.<sup>7</sup> Če bi spoznali mene, bi spoznali tudi mojega Očeta, in odslej ga poznate in ste ga videli.«<sup>8</sup> Filip mu reče: »Gospod, pokaži nam Očeta in to nam zadošča.«<sup>9</sup> Jezus mu reče: »Filip, toliko časa sem bil z vami, pa me vendar nisi spoznal? Kdor je videl mene, je videl Očeta, in kako potem praviš: »Pokaži nam Očeta?«<sup>10</sup> Ne verjamem, da sem jaz v Očetu

in Oče v meni? Besede, ki vam jih govorim, ne govorim sam od sebe, temveč Oče, ki prebiva v meni, on opravlja dela.<sup>11</sup> Verjemite mi, da **sem** v Očetu in Oče v meni; če pa ne, mi verjemite zaradi del samih.<sup>12</sup> Resnično, resnično, povem vam: »Kdor veruje vame, bo dela, ki jih jaz opravljam, tudi sam opravljal; in opravljal bo večja **dela** kakor ta, ker grem k svojemu Očetu.<sup>13</sup> In karkoli boste zahtevali v mojem imenu, bom to storil, da bo Oče lahko proslavljen v Sinu.<sup>14</sup> Če boste karkoli zahtevali v mojem imenu, bom jaz **to storil.**«

<sup>15</sup> Če ljubite mene, se držite mojih zapovedi.<sup>16</sup> In prosil bom Očeta in dal vam bo drugega Tolažnika, da bo lahko večno ostal z vami,<sup>17</sup> **celo** Duha resnice, katerega svet ne more prejeti zato, ker ga ne vidi niti ga ne pozna. Toda vi ga poznate, kajti on prebiva z vami in bo v vas.<sup>18</sup> Ne bom vas zapustil brez tolažbe. Prišel bom k vam.<sup>19</sup> Še malo časa in svet me ne vidi več, toda vi me vidite. Ker jaz živim, boste živelii tudi vi.<sup>20</sup> Na tisti dan boste vedeli, da jaz **sem** v svojem Očetu in vi v meni in jaz v vas.<sup>21</sup> In kdor ima moje zapovedi in se jih drži, je tisti, ki me ljubi. In kdor ljubi mene, bo ljubljen od mojega Očeta in jaz ga bom ljubil in se mu bom razodel.«<sup>22</sup> Juda, ne Iskariot, mu reče: »Gospod, kako to, da se hočeš razodeli nam, ne pa svetu?«<sup>23</sup> Jezus je odgovoril in mu rekel: »Če me človek ljubi, se bo držal mojih besed in moj Oče ga bo ljubil in prišla bova k njemu in naredila prebivališče z njim.<sup>24</sup> In kdor me ne ljubi, se ne drži mojih izjav. In beseda, katero slišite, ni moja, temveč od Očeta, ki me je poslal.<sup>25</sup> Te stvari sem vam govoril, ko sem bil **še** prisoten z vami.<sup>26</sup> Toda Tolažnik, **ki je** Sveti Duh, katerega bo Oče poslal v mojem imenu, vas bo učil vseh stvari in vam bo v vaš spomin privedel vse besede, karkoli sem vam povedal.<sup>27</sup> Mir zapustum z vami, svoj mir vam dam. Ne kakor daje svet, vam ga jaz dam. Ne dopustite, da bi bila vaša srca vznemirjena niti naj ne bodo prestrašena.<sup>28</sup> Slišali ste kako sem vam rekel: »Jaz grem proč in **ponovno** pridem k vam.« Če ste ljubili mene, bi se razveselili, ker sem rekel: »Jaz grem k Očetu,« kajti moj Oče je večji od mene.<sup>29</sup> In sedaj sem vam povedal, preden se zgodi, da boste lahko verovali, ko se zgodi.<sup>30</sup> Odslej ne bom več veliko govoril z vami, kajti princ tega sveta prihaja, toda v meni nima ničesar.<sup>31</sup> Toda, da bo svet lahko spoznal, da ljubim Očeta in kakor mi je Oče dal zapoved, točno tako delam jaz. Vstanite, pojdimo od tod.«

**15** »Jaz sem resnična vinska trta in moj Oče je poljedelec.<sup>2</sup> Vsako mladiko na meni, ki ne prinaša sadu, on odstranja, in vsako **vejo**, ki prinaša sad, očiščuje, da bo lahko obrodiла več sadu.<sup>3</sup> Torej vi ste čisti po besedi, ki sem vam jo govoril.<sup>4</sup> Ostanite v meni in jaz v vas. Kakor mladika sama od sebe ne more obroditи sadu, razen če ne ostane na vinski trti, nič bolj ne morete vi, razen če ne ostanete v meni.<sup>5</sup> Jaz sem trta, vi **ste** mladike. Kdor ostaja v meni in jaz v njem, ta isti prinaša obilo sadu, kajti brez mene ne morete storiti ničesar.<sup>6</sup> Če človek ne ostane v meni, je odvržen kakor mladika in se posuši; in ljudje jih zberejo ter **jih** vržejo v ogenj in so sežgane.<sup>7</sup> Če ostanete v meni in moje besede ostanetejo v vas, boste prosili kar hočete in se vam bo to zgodilo.<sup>8</sup> V tem je moj Oče proslavljen, da obrodite obilo sadu; tako boste postali moji učenci.<sup>9</sup> Kakor je Oče mene ljubil, tako sem jaz vas ljubil. Ostanite v moji ljubezni.<sup>10</sup> Če se držite mojih zapovedi, boste ostali v moji ljubezni; kakor sem se jaz držal Očetovih zapovedi in ostajam v njegovih ljubezni.<sup>11</sup> Te besede sem vam govoril, da moja radost lahko ostanе v vas in **da** bo vaša radost lahko popolna.<sup>12</sup> To je moja zapoved: »Da ljubite drug drugega, kakor sem vas jaz ljubil.«<sup>13</sup> Nihče nima večje ljubezni, kakor je ta, da človek žrtvuje svoje življenje za svoje prijatelje.<sup>14</sup> Vi ste moji prijatelji, če storite, karkoli vam zapovem.<sup>15</sup> Odslej vas ne imenujem služabnike, kajti služabnik ne ve, kaj dela njegov gospodar; toda vas sem imenoval prijatelje, kajti dal sem vam spoznati vse stvari, ki sem jih slišal od svojega Očeta.<sup>16</sup> Niste vi mene izbrali, ampak sem jaz izbral vas in vam odredil, da bi šli in obrodili sad in **da** bi vaš sad ostal, da karkoli boste zahtevali od mojega Očeta v mojem imenu, vam bo on to lahko dal.<sup>17</sup> Te besede vam zapovedujem, da ljubite drug drugega.<sup>18</sup> Če vas svet sovraži, vedite, da **je** mene **sovražil** preden je **sovražil** vas.<sup>19</sup> Če bi bili od sveta, bi svet svoje imel rad, toda ker niste od sveta, temveč sem vas izbral od sveta, vas torej svet sovraži.<sup>20</sup> Spomnите se besede, ki sem vam jo rekel: »Služabnik ni večji kot njegov gospodar.« Če so preganjali mene, bodo prav tako preganjali vas; če so se držali mojih izjav, se bodo držali tudi vaših.<sup>21</sup> Toda vse te stvari vam bodo storili zaradi mojega imena, ker ne poznajo tistega, ki me je poslal.<sup>22</sup> Če ne bi prišel in jim ne bi govoril, ne bi imeli greha, toda sedaj za svoj greh nimajo nobene pretveze.<sup>23</sup> Kdor sovraži mene, sovraži tudi mojega Očeta.<sup>24</sup> Če med njimi ne bi storil del, katerih noben drug človek ni storil, ne bi imeli greha, toda sedaj so tako videli kakor sovražili, tako mene kakor mojega Očeta.<sup>25</sup> Toda **to se dogaja**, da se bo lahko izpolnila beseda, ki je zapisana v njihovi postavi: »Sovražili so me brez razloga.«<sup>26</sup> Toda, ko pride Tolažnik, katerega bom poslal k vam od Očeta, **celo** Duh resnice, ki izvira od Očeta, bo on pričeval o meni;<sup>27</sup> in tudi vi boste pričevali, ker ste bili od začetka z menoj.«

**16** »Te besede sem vam govoril, da se ne bi pohujšali.<sup>2</sup> Izločali vas bodo iz sinagog; da, prihaja čas, da bo, kdorkoli vas ubija,

that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.<sup>11</sup> Believe me that I **am** in the Father, and the Father in me: or else believe me for the very works' sake.<sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater **works** than these shall he do; because I go unto my Father.<sup>13</sup> And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.<sup>14</sup> If ye shall ask any thing in my name, I will do **it.**

**15** ¶ If ye love me, keep my commandments.<sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; **17 Even** the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.<sup>18</sup> I will not leave you comfortless: I will come to you.<sup>19</sup> Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.<sup>20</sup> At that day ye shall know that I **am** in my Father, and ye in me, and I in you.<sup>21</sup> He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.<sup>22</sup> Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?<sup>23</sup> Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.<sup>24</sup> He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.<sup>25</sup> These things have I spoken unto you, being **yet** present with you.<sup>26</sup> But the Comforter, **which is** the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.<sup>27</sup> Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.<sup>28</sup> Ye have heard how I said unto you, I go away, and come **again** unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.<sup>29</sup> And now I have told you before it come to pass, that, when it is come to pass, ye might believe.<sup>30</sup> Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.<sup>31</sup> But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

**15** I am the true vine, and my Father is the husbandman.<sup>2</sup> Every branch in me that beareth not fruit he taketh away: and every **branch** that beareth fruit, he purgeth it, that it may bring forth more fruit.<sup>3</sup> Now ye are clean through the word which I have spoken unto you.<sup>4</sup> Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.<sup>5</sup> I am the vine, ye **are** the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.<sup>6</sup> If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast **them** into the fire, and they are burned.<sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.<sup>8</sup> Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.<sup>9</sup> As the Father hath loved me, so have I loved you: continue ye in my love.<sup>10</sup> If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.<sup>11</sup> These things have I spoken unto you, that my joy might remain in you, and **that** your joy might be full.<sup>12</sup> This is my commandment, That ye love one another, as I have loved you.<sup>13</sup> Greater love hath no man than this, that a man lay down his life for his friends.<sup>14</sup> Ye are my friends, if ye do whatsoever I command you.<sup>15</sup> Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.<sup>16</sup> Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and **that** your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.<sup>17</sup> These things I command you, that ye love one another.<sup>18</sup> If the world hate you, ye know that it hated me before **it hated** you.<sup>19</sup> If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.<sup>20</sup> Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.<sup>21</sup> But all these things will they do unto you for my name's sake, because they know not him that sent me.<sup>22</sup> If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.<sup>23</sup> He that hateth me hateth my Father also.<sup>24</sup> If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.<sup>25</sup> But **this cometh to pass**, that the word might be fulfilled that is written in their law, They hated me without a cause.<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, **even** the Spirit of truth, which proceedeth from the Father, he shall testify of me:<sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.

**16** These things have I spoken unto you, that ye should not be offended.<sup>2</sup> They shall put you out of the synagogues: yea, the time cometh, that

whosoever killeth you will think that he doeth God service.<sup>3</sup> And these things will they do unto you, because they have not known the Father, nor me.<sup>4</sup> But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.<sup>5</sup> But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?<sup>6</sup> But because I have said these things unto you, sorrow hath filled your heart.<sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.<sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:<sup>9</sup> Of sin, because they believe not on me;<sup>10</sup> Of righteousness, because I go to my Father, and ye see me no more;<sup>11</sup> Of judgment, because the prince of this world is judged.<sup>12</sup> I have yet many things to say unto you, but ye cannot bear them now.<sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.<sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.<sup>15</sup> All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.<sup>16</sup> A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.<sup>17</sup> Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?<sup>18</sup> They said therefore, What is this that he saith, A little while? we cannot tell what he saith.<sup>19</sup> Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?<sup>20</sup> Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.<sup>21</sup> A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.<sup>22</sup> And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.<sup>23</sup> And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.<sup>24</sup> Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.<sup>25</sup> These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.<sup>26</sup> At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:<sup>27</sup> For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.<sup>28</sup> I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.<sup>29</sup> His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.<sup>30</sup> Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.<sup>31</sup> Jesus answered them, Do ye now believe?<sup>32</sup> Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.<sup>33</sup> These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

**17** These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:<sup>2</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.<sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.<sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do.<sup>5</sup> And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.<sup>7</sup> Now they have known that all things whatsoever thou hast given me are of thee.<sup>8</sup> For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.<sup>9</sup> I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.<sup>10</sup> And all mine are thine, and thine are mine; and I am glorified in them.<sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.<sup>12</sup> While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.<sup>13</sup> And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.<sup>14</sup> I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.<sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.<sup>16</sup> They are not of the world, even as I am not of the world.<sup>17</sup> Sanctify them through thy truth: thy word is truth.<sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.<sup>19</sup> And for their sakes I sanctify myself, that they also might

misliš, da opravlja službo Bogu.<sup>3</sup> In te stvari vam bodo počeli, ker niso spoznali niti Očeta niti mene.<sup>4</sup> Toda te stvari sem vam povedal, da se boste lahko spomnili, ko bo prišel čas, da sem vam povedal o njih. Teh stvari pa vam spočetka nisem povedal, ker sem bil z vami.<sup>5</sup> Toda sedaj grem svojo pot k njemu, ki me je poslal, pa me nihče izmed vas ne vpraša: »Kam greš?«<sup>6</sup> Toda ker sem vam povedal te stvari, je vaše srce napolnila bridkost.<sup>7</sup> Vendar vam govorim resnico. Za vas je koristno, da odidem, kajti če ne odidem, potem Tolažnik ne bo prišel k vam, toda če odidem, vam ga bom poslal.<sup>8</sup> In ko on pride, bo grajal svet o grehu in o pravičnosti in o sodbi:<sup>9</sup> o grehu, ker ne verujejo vase;<sup>10</sup> o pravičnosti, ker grem k svojemu Očetu in me ne boste več videli;<sup>11</sup> o sodbi, ker je princ tega sveta obsojen.<sup>12</sup> Imam vam povedati še mnogo stvari, toda sedaj jih ne morete nositi.<sup>13</sup> Vendar, ko pride on, Duh resnice, vas bo usmerjal v vso resnico, kajti ne bo govoril iz sebe, temveč karkoli bo slišal, *to* bo govoril, in pokazal vam bo stvari, ki pridejo.<sup>14</sup> On me bo proslavil, kajti prejel bo od mojega in vam bo *to* pokazal.<sup>15</sup> Vse stvari, ki jih ima Oče, so moje. Torej sem rekel, da bo vzel od mojega in vam bo *to* pokazal.<sup>16</sup> § Malo časa in me ne boste videli in ponovno, malo časa in me boste videli, ker grem k Očetu.«<sup>17</sup> Tedaj so *nekateri* izmed njegovih učencev med seboj govorili: »Kaj je to, da nam pravi: »Malo časa in me ne boste videli, in ponovno, malo časa in me boste videli« in: »Ker grem k Očetu?«<sup>18</sup> Rekl so torej: »Kaj je to, kar pravi: »Malo časa?« Ne moremo povedati kaj pravi.«<sup>19</sup> Torej Jezus je vedel, da so ga bili željni vprašati in jim je rekel: »Ali med seboj povprašujete, ker sem rekel: »Malo časa in me ne boste videli, in ponovno, malo časa in me boste videli?«<sup>20</sup> Resnično, resnično, povem vam: »Da boste jokali in žalovali, toda svet se bo veselil; vi pa boste žalostni, toda vaša žalost bo obrnjena v radost.«<sup>21</sup> Ženska, ko je v porodnih mukah, ima bridkost, ker je prišla njena ura; toda takoj, ko je razbremenjena otroka, se zaradi radosti, da je človek rojen na svet, ne spominja več tesnobe.<sup>22</sup> In zato imate sedaj bridkost. Toda ponovno vas bom videl in vaše srce se bo veselilo in vaše radosti vam nihče ne bo odvzel.<sup>23</sup> In na tisti dan me ne boste ničesar vprašali. Resnično, resnično, povem vam: »Karkoli boste zahtevali od Očeta v mojem imenu, vam bo *to* dal.<sup>24</sup> Doslej niste ničesar zahtevali v mojem imenu. Zahtevajte in boste prejeli, da bo vaša radost lahko popolna.<sup>25</sup> Te stvari sem vam govoril v pregovorih, toda prihaja čas, ko vam ne bom več govoril v pregovorih, temveč vam bom o Očetu odkrito pokazal.<sup>26</sup> Na tisti dan boste prosili v mojem imenu, in ne pravim vam, da bom jaz prosil Očeta za vas,<sup>27</sup> kajti sam Oče vas ima rad, ker ste me imeli radi in ste verovali, da sem prišel od Boga.<sup>28</sup> Prišel sem od Očeta in prišel sem na svet; zopet zapustim svet in grem k Očetu.«<sup>29</sup> Njegovi učenci so mu rekli: »Glej, sedaj govorиш odkrito in ne govorиш pregovora.<sup>30</sup> Sedaj smo prepričani, da veš vse stvari in ne potrebuješ, da bi te katerikoli človek vprašal. Po tem verujemo, da si prišel od Boga.«<sup>31</sup> Jezus jim je odgovoril: »Sedaj verujete?<sup>32</sup> Glejte, prihaja ura, da, pravkar je prišla, da boste razkropljeni, vsak k svojemu lastnemu, mene pa boste pustili samega; in vendar nisem sam, ker je Oče z menoj.<sup>33</sup> Te stvari sem vam govoril, da boste lahko imeli mir v meni. Na svetu boste imeli stisko, toda bodite dobre volje, jaz sem svet premagal.«

**17** Te besede je govoril Jezus in svoje oči povzdignil k nebu ter rekel: »Oče, prišla je ura; proslavi svojega Sina, da bo lahko tudi tvoj Sin proslavil tebe,<sup>2</sup> kakor si mu izročil oblast nad vsem mesom, da bi on lahko dal večno življenje tolikim, kolikor si mu jih dal.<sup>3</sup> In to je večno življenje, da bi oni lahko spoznali tebe, edinega resničnega Boga in Jezusa Kristusa, katerega si poslal.<sup>4</sup> Jaz sem te proslavil na zemlji. Končal sem delo, ki si mi ga dal, da ga opravim.<sup>5</sup> In sedaj, o Oče, me proslavi pri samem sebi s slavo, ki sem jo imel s teboj, preden je bil svet.<sup>6</sup> Jasno sem pokazal twoje ime ljudem, katere mi daješ ven iz sveta. Bili so tvoji in ti jih dajes meni in ohranili so twojo besedo.<sup>7</sup> Sedaj so spoznali, da so vse stvari, katerekoli si mi dal, od tebe.<sup>8</sup> Kajti dal sem jem besede, ki jih ti daješ meni in sprejeli so *jih* in zagotovo so spoznali, da sem prišel od tebe in veroval so, da si me ti poslal.<sup>9</sup> Jaz prosim zanje. Ne prosim za svet, temveč za tiste, ki si mi jih ti dal, kajti tvoji so.<sup>10</sup> In vse moje je twoje in twoje je moje in proslavljen sem v njih.<sup>11</sup> In sedaj nisem več na svetu, toda ti so na svetu, jaz pa prihajam k tebi. Sveti Oče, po svojem lastnem imenu ohrani te, katere si mi dal, da bodo lahko eno, kakor *sva* midva.<sup>12</sup> § Dokler sem bil z njimi na svetu, sem jih varoval v tvojem imenu. Te, katere mi daješ, sem obvaroval in nihče izmed njih ni izgubljen, razen sina pogube, da se lahko izpolni pismo.<sup>13</sup> In sedaj prihajam k tebi in te stvari govorim na svetu, da bodo mojo radost lahko imeli v sebi izpolnjeno.<sup>14</sup> Dal sem jem twojo besedo, svet pa jih je sovražil, ker niso od sveta, celo kakor jaz nisem od sveta.<sup>15</sup> Ne prosim, da bi jih vzel iz sveta, temveč, da bi jih varoval pred zlom.<sup>16</sup> Niso od sveta, celo kakor jaz nisem od sveta.<sup>17</sup> Posveti jih po svoji resnici. Tvoja beseda je resnica.<sup>18</sup> Kakor si me ti poslal v svet, točno tako sem jih tudi jaz poslal v svet.<sup>19</sup> In zaradi njih se posvečujem, da bodo tudi oni lahko posvečeni preko resnice.<sup>20</sup> Niti ne prosim samo za té, temveč tudi za tiste, ki bodo po njihovi besedi

verovali vame, <sup>21</sup>da bi bili lahko vsi eno, kakor *si* ti, Oče, v meni in jaz v tebi, da bi bili lahko tudi oni eno v nas [*treh*], da bi svet lahko veroval, da si me ti poslal. <sup>22</sup>In slavo, katero mi daješ, sem dal njim, da bodo lahko eno, tako kakor smo mi [*trije*] eno; <sup>23</sup>jaz v njih in ti v meni, da bodo lahko izpopolnjeni v enem, in da bo svet lahko spoznal, da si me ti poslal in da si jih ljubil, kakor si ljubil mene. <sup>24</sup>Oče, hočem, da bodo tudi tisti, katere si mi dal, z menoj kjer sem jaz, da bodo lahko gledali mojo slavo, ki si mi jo dal, kajti ljubil si me pred ustanovitvijo sveta. <sup>25</sup>O pravični Oče, svet te ni spoznal, toda jaz sem te spoznal in ti so spoznali, da si me ti poslal. <sup>26</sup>In razglasil sem jim tvoje ime in *ga* bom razglašal, da bo ljubezen, s katero si me ljubil, lahko v njih in jaz v njih.«

**18** Ko je Jezus povedal te besede, je s svojimi učenci odšel čez potok Cedron, kjer je bil vrt, v katerega je vstopil on in njegovi učenci. <sup>2</sup>In tudi Juda, ki ga je izdal, je poznal kraj, kajti Jezus se je s svojimi učenci pogosto napotil tja. <sup>3</sup>Juda je potem, ko je od visokih duhovnikov in farizejev prejel četo *mož* in častnikov, prihajal tja s svetilkami, baklami in orožjem. <sup>4</sup>Jezus je torej, vedoč vse stvari, ki naj bi prišle nadenj, šel naprej in jim rekel: »Koga iščete?« <sup>5</sup>Odgovorili so mu: »Jezusa Nazarečana.« Jezus jim reče: »Jaz sem *ta*.« In tudi Juda, ki ga je izdal, je stal z njimi. <sup>6</sup>Takoj potem, ko jim je rekel: »Jaz sem *ta*,« so stopili nazaj in padli na tla. <sup>7</sup>Potem jih je ponovno vprašal: »Koga iščete?« In rekli so: »Jezusa Nazarečana.« <sup>8</sup>Jezus je odgovoril: »Povedal sem vam, da sem jaz *ta*. Če torej iščete mene, pustite te editi svojo pot,« <sup>9</sup>da bi se lahko izpolnila beseda, katero je govoril: »Izmed teh, ki mi jih daješ, nisem izgubil nobenega.« <sup>10</sup>Takrat je Simon Peter, ki je imel meč, tega izvlekel in udaril služabnika vélikega duhovnika in odsekal njegovo desno uho. Služabnikovo ime je bilo Malh. <sup>11</sup>Tedaj je Jezus rekel Petru: »Spravi svoj meč v nožnico. Ali naj ne izpijem čase, ki mi jo je dal moj Oče?« <sup>12</sup>Tedaj so četa in stotnik in judovski častniki vzeli Jezusa ter ga zvezali <sup>13</sup>in ga odvedli najprej k Hanu, kajti bil je tast Kajfu, ki je bil to isto leto véliki duhovnik. <sup>14</sup>Torej Kajfa je bil tisti, ki je Judom dal nasvet, da je bilo koristno, da bi en človek umrl za ljudi.

<sup>15</sup>Simon Peter pa je sledil Jezusu in *tako je storil [tudi]* drug učenec. Ta učenec je bil pozan vélikemu duhovniku in je z Jezusom vstopil v palačo vélikega duhovnika. <sup>16</sup>Toda Peter je stal zunaj pri vratih. Potem je odšel ven ta drugi učenec, ki je bil pozan vélikemu duhovniku in spregovoril njej, ki je stražila vrata in Petra privedel noter. <sup>17</sup>Tedaj reče Petru gospodična, ki je stražila vrata: »Ali nisi tudi ti *eden* izmed učencev tega človeka?« Reče ji: »Nisem.« <sup>18</sup>In tam so stali služabniki in častniki, ki so pripravili žerjavico, kajti bilo je hladno in so se greli, in Peter je stal z njimi ter se grel.

<sup>19</sup>Véliki duhovnik je tedaj vprašal Jezusa o njegovih učencih in o njegovem nauku. <sup>20</sup>Jezus mu je odgovoril: »Javno sem govoril svetu, vselej sem učil v sinagogi in v templju, kamor Judje vedno zahajajo in ničesar nisem povedal na skrivnem. <sup>21</sup>Zakaj sprašuješ mene? Vprašaj tiste, ki so me slišali, kaj sem jim povedal. Glej, vedo kaj sem rekel.« <sup>22</sup>In ko je tako govoril, je eden izmed častnikov, ki je stal poleg, z dlanjo svoje roke udaril Jezusa, rekoč: »Tako odgovarjaš vélikemu duhovniku?« <sup>23</sup>Jezus mu je odgovoril: »Če sem govoril zlo, pričuj o zlu; toda če dobro, zakaj me tolčeš?« <sup>24</sup>Torej ga je Hana zvezanega poslal k vélikemu duhovniku Kajfu. <sup>25</sup>Simon Peter pa je stal in se grel. Torej so mu rekli: »Mar nisi tudi ti *eden* izmed njegovih učencev?« To je zanikal in rekel: »Nisem.« <sup>26</sup>Eden izmed služabnikov vélikega duhovnika, sorodnik *tistega*, cigar uho je Peter odsekal, reče: »Ali te nisem videl z njim na vrtu?« <sup>27</sup>Tedaj je Peter ponovno zanikal in petelin je takoj zapel.

<sup>28</sup>Potem so od Kajfa Jezusa odvedli v sodno dvorano; in bilo je zgodaj, oni sami pa niso odšli v sodno dvorano, da ne bi bili omadeževani, temveč da bi smeli jesti pashalno jagnje. <sup>29</sup>Pilat je potem odšel ven k njim in rekel: »Kakšno obtožbo ste prinesli zoper tega človeka?« <sup>30</sup>Odgovorili so mu in mu rekli: »Če bi ne bil hudodelec, bi ti ga ne izročili.« <sup>31</sup>Tedaj jim je Pilat rekel: »Vzemite ga in ga sodite glede na vašo postavo.« Judje so mu torej rekli: »Za nas ni zakonito, da usmrтimo katerekakoli človeka,« <sup>32</sup>da bi se lahko izpolnila Jezusova beseda, ki jo je govoril, ko je naznani kakšne smrti naj bi umrli. <sup>33</sup>Tedaj je Pilat ponovno vstopil v sodno dvorano in poklical Jezusa ter mu rekel: »Ali si ti judovski Kralj?« <sup>34</sup>Jezus mu je odgovoril: »Praviš to besedo sam od sebe ali so ti to drugi povedali o meni?« <sup>35</sup>Pilat je odgovoril: »Sem mar Jud? Tvoj lasten narod in visoki duhovniki so te izročili meni. Kaj si storil?« <sup>36</sup>Jezus je odgovoril: »Moje kraljestvo ni od tega sveta. Če bi bilo moje kraljestvo od tega sveta, potem bi se moji služabniki bojevali, da ne bi bil izročen Judom, toda sedaj moje kraljestvo ni od tod.« <sup>37</sup>Pilat mu je torej rekel: »Ali si ti potem kralj?« Jezus je odgovoril: »Ti praviš, da sem kralj. Za ta namen sem bil rojen in zaradi tega razloga sem prišel na svet, da naj bi pričeval k resnici. Vsak, kdor je iz resnice, posluša moj glas.« <sup>38</sup>Pilat mu reče: »Kaj je resnica?« In ko je to rekel, je ponovno odšel k Judom in jim reče:

be sanctified through the truth. <sup>20</sup>Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup>That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. <sup>22</sup>And the glory which thou gavest me I have given them; that they may be one, even as we are one: <sup>23</sup>I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup>Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. <sup>25</sup>O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. <sup>26</sup>And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

**18** When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. <sup>2</sup>And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. <sup>3</sup>Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. <sup>4</sup>Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, *Whom seek ye?* <sup>5</sup>They answered him, Jesus of Nazareth. Jesus saith unto them, *I am he*. And Judas also, which betrayed him, stood with them. <sup>6</sup>As soon then as he had said unto them, *I am he*, they went backward, and fell to the ground. <sup>7</sup>Then asked he them again, *Whom seek ye?* And they said, Jesus of Nazareth. <sup>8</sup>Jesus answered, *I have told you that I am he: if therefore ye seek me, let these go their way:* <sup>9</sup>That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. <sup>10</sup>Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. <sup>11</sup>Then said Jesus unto Peter, *Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?* <sup>12</sup>Then the band and the captain and officers of the Jews took Jesus, and bound him, <sup>13</sup>And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. <sup>14</sup>Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

<sup>15</sup>¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. <sup>16</sup>But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. <sup>17</sup>Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. <sup>18</sup>And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

<sup>19</sup>¶ The high priest then asked Jesus of his disciples, and of his doctrine. <sup>20</sup>Jesus answered him, *I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.* <sup>21</sup>Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. <sup>22</sup>And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? <sup>23</sup>Jesus answered him, *If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?* <sup>24</sup>Now Annas had sent him bound unto Caiaphas the high priest. <sup>25</sup>And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. <sup>26</sup>One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? <sup>27</sup>Peter then denied again: and immediately the cock crew.

<sup>28</sup>¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. <sup>29</sup>Pilate then went out unto them, and said, What accusation bring ye against this man? <sup>30</sup>They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. <sup>31</sup>Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: <sup>32</sup>That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. <sup>33</sup>Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? <sup>34</sup>Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?* <sup>35</sup>Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? <sup>36</sup>Jesus answered, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.* <sup>37</sup>Pilate therefore said unto him, Art thou a king then? Jesus answered, *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* <sup>38</sup>Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in

him no fault *at all*.<sup>39</sup> But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?<sup>40</sup> Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

**19** Then Pilate therefore took Jesus, and scourged **him**.<sup>2</sup> And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,<sup>3</sup> And said, Hail, King of the Jews! and they smote him with their hands.<sup>4</sup> Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.<sup>5</sup> Then came Jesus forth, wearing the crown of thorns, and the purple robe. And **Pilate** saith unto them, Behold the man!<sup>6</sup> When the chief priests therefore and officers saw him, they cried out, saying, Crucify **him**, crucify **him**. Pilate saith unto them, Take ye him, and crucify **him**: for I find no fault in him.<sup>7</sup> The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

<sup>8</sup> ¶ When Pilate therefore heard that saying, he was the more afraid; <sup>9</sup> And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.<sup>10</sup> Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?<sup>11</sup> Jesus answered, **Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.**<sup>12</sup> And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

<sup>13</sup> ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.<sup>14</sup> And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!<sup>15</sup> But they cried out, Away with **him**, away with **him**, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.<sup>16</sup> Then delivered he him therefore unto them to be crucified. And they took Jesus, and led **him** away.<sup>17</sup> And he bearing his cross went forth into a place called **the place** of a skull, which is called in the Hebrew Golgotha:<sup>18</sup> Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

<sup>19</sup> ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.<sup>20</sup> This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, **and** Greek, **and** Latin.<sup>21</sup> Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.<sup>22</sup> Pilate answered, What I have written I have written.

<sup>23</sup> ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also **his** coat: now the coat was without seam, woven from the top throughout.<sup>24</sup> They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

<sup>25</sup> ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the **wife** of Cleophas, and Mary Magdalene.<sup>26</sup> When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman, behold thy son!**<sup>27</sup> Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own **home**.

<sup>28</sup> ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **I thirst.**<sup>29</sup> Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.<sup>30</sup> When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.<sup>31</sup> The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and **that** they might be taken away.<sup>32</sup> Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.<sup>33</sup> But when they came to Jesus, and saw that he was dead already, they brake not his legs:<sup>34</sup> But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.<sup>35</sup> And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.<sup>36</sup> For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.<sup>37</sup> And again another scripture saith, They shall look on him whom they pierced.

<sup>38</sup> ¶ And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave **him** leave. He came therefore, and took the body of Jesus.<sup>39</sup> And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound **weight**.<sup>40</sup> Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.<sup>41</sup> Now in the place where he was crucified there was a garden; and in the garden a new

»Na njem **sloph** ne najdem nobene krvide.<sup>39</sup> Ampak vi imate navado, da naj bi vam za pasho enega izpustil. Hočete torej, da vam izpustum judovskega Kralja?«<sup>40</sup> Potem so vsi ponovno zavpili, rekoč: »Ne tega človeka, temveč Baraba.« Torej Baraba je bil razbojniki.

**19** Tedaj je torej Pilat vzel Jezusa in **ga** prebičal.<sup>2</sup> In vojaki so iz trnja spletli krono in *jo* položili na njegovo glavo in nanj nadeli škrlatno svečano oblačilo<sup>3</sup> ter rekli: »Pozdravljen, judovski Kralj!« in ga udarjali s svojimi rokami.<sup>4</sup> Pilat je torej ponovno odšel naprej, rekoč jim: »Glejte, privедem ga k vam, da boste lahko spoznali, da ne najdem krvide na njem.«<sup>5</sup> Potem je prišel Jezus naprej, noseč trnovo krono in škrlatno svečano oblačilo. In **Pilat** jim reče: »Glejte, človek!«<sup>6</sup> Ko so ga torej visoki duhovniki in častniki zagledali, so zavpili, rekoč: »Križaj **ga**, križaj **ga**.« Pilat jim reče: »Vzemite ga in **ga** križajte, kajti jaz ne najdem krvide na njem.«<sup>7</sup> Judje so mu odgovorili: »Mi imamo postavo in po naši postavi bi moral umreti, ker se je delal Božjega Sina.«

<sup>8</sup> Ko je torej Pilat slišal to besedo, se je še bolj zbal<sup>9</sup> in ponovno odšel v sodno dvorano in reče Jezusu: »Od kod si?« Toda Jezus mu ni dal odgovora.<sup>10</sup> Tedaj mu Pilat reče: »Meni ne odgovoriš? Ne ves, da imam oblast, da te križam in imam oblast, da te izpustum?«<sup>11</sup> Jezus je odgovoril: »Zoper mene **sloph** ne bi mogel imeti nobene oblasti, razen če ti ne bi bila dana od zgoraj. Zato ima večji greh tisti, ki me je izročil tebi.«<sup>12</sup> In odslej si je Pilat prizadeval, da ga izpusti. Toda Judje so zavpili, rekoč: »Če tega človeka izpustiš, nisi cesarjev priatelj; kdorkoli sebe dela kralja, gorovi zoper cesarja.«

<sup>13</sup> Ko je torej Pilat slišal to besedo, je privedel Jezusa naprej in sedel na sodni stol na kraju, ki se imenuje Tlak, toda v hebrejsčini Gabatá.<sup>14</sup> Bila pa je priprava na pasho in okoli šeste ure; in Judom reče: »Glejte, vaš Kralj!«<sup>15</sup> Toda oni so zakričali: »Proč z **njim**, proč z **njim**, križaj ga.« Pilat jim reče: »Ali naj križam vašega Kralja?« Visoki duhovniki so odgovorili: »Nimamo kralja razen cesarja.«<sup>16</sup> Tedaj jim ga je torej izročil, da bi bil križan. In vzeli so Jezusa ter **ga** odvedli proč.<sup>17</sup> In ko je nesel svoj križ, je odšel naprej na kraj, imenovan **kraj** lobanje, ki se v hebrejsčini imenuje Golgota,<sup>18</sup> kjer so ga križali in z njim dva druga, na vsaki strani enega in Jezusa v sredi.

<sup>19</sup> In Pilat je napisal napis ter **ga** postavil na križ. In pisanje je bilo: JEZUS NAZAREČAN, JUDOVSKI KRALJ.<sup>20</sup> Ta napis so potem brali mnogi izmed Judov, kajti kraj, kjer je bil Jezus križan, je bil blizu mesta, in to je bilo napisano v hebrejsčini *in* grščini *ter* latinščini.<sup>21</sup> Tedaj so visoki judovski duhovniki Pilatu rekli: »Ne napiši: »Judovski Kralj,« temveč, da je on rekel: »Jaz sem Kralj Judov.«<sup>22</sup> Pilat je odgovoril: »Kar sem napisal, sem napisal.«

<sup>23</sup> Potem so vojaki, ko so Jezusa križali, vzeli njegove obleke in naredili štiri dele, za vsakega vojaka del in prav tako **njegov** plašč. Torej plašč **[pa]** je bil brez šiva, ves spleten od vrha.<sup>24</sup> Med seboj so torej gorovili: »Ne razparajmo ga, temveč mećimo žrebe zanj, čigav bo,« da bi se lahko izpolnilo pismo, ki pravi: »Moja oblačila so si razdelili med seboj in za mojo suknjo so metalni žrebe.« Te stvari so torej storili vojaki.

<sup>25</sup> Torej tam, ob Jezusovem križu, so stale njegova mati in sestra njegove materje, Klopájeva **žena** Marija in Marija Magdalena.<sup>26</sup> Ko je torej Jezus videl svojo mater in učenca, ki je stal poleg, katerega je ljubil, reče svoji materi: »Ženska, glej tvoj sin!«<sup>27</sup> Potem reče učencu: »Glej, tvoja mati!« In od te ure jo je ta učenec vzel v svoj lasten **dom**.

<sup>28</sup> Po tem, ker je Jezus vedel, da so bile vse stvari sedaj dovršene, da bi se lahko izpolnilo pismo, reče: »Žejen sem.«<sup>29</sup> Torej, tam je bila postavljena posoda, polna kisa; in gobo so napolnili s kisom in *jo* nataknili na izop ter *jo* pristavili k njegovim ustom.<sup>30</sup> Ko je torej Jezus prejel kis, je rekel: »Dovršeno je« in nagnil svojo glavo ter izročil duha.<sup>31</sup> Judje so torej zato, ker je bila priprava, da na šabatni dan telesa ne bi ostala na križu (kajti ta šabatni dan je bil na prazničen dan), prosili Pilata, da bi bile lahko njihove noge zlomljene in **da** bi bili lahko odstranjeni.<sup>32</sup> Potem so prišli vojaki in zlomili noge prvega in drugega, ki sta bila križana z njim.<sup>33</sup> Toda ko so prišli k Jezusu in videli, da je bil že mrtev, njegovih nog niso zlomili,<sup>34</sup> toda eden izmed vojakov je s sulico prebodel njegovo stran in nemudoma sta od tam pritekli kri in vodo.<sup>35</sup> In tisti, ki je **to** videl, je izjavil in njegova izjava je resnična; in on ve, da govori resnico, da bi vi lahko verovali.<sup>36</sup> Kajti te stvari so bile storjene, da bi bilo izpolnjeno pismo: »Nobena njegova kost ne bo zlomljena.«<sup>37</sup> In ponovno drugo pismo pravi: »Gledali bodo nanj, katerega so prebodli.«

<sup>38</sup> In po tem je Jožef iz Arimateje, ki je bil Jezusov učenec, toda zaradi strahu pred Judi skrivaj, prosil Pilata, da bi lahko odnesel Jezusovo telo; in Pilat **mu** je dal dovoljenje. Prišel je torej in vzel Jezusovo telo.

<sup>39</sup> In prav tako je prišel Nikodém, ki je najprej ponoči prišel k Jezusu in prinesel mešanico mire in aloje, **težko** okoli sto funtov.<sup>40</sup> Potem sta snela Jezusovo telo in ga z dišavami ovila in lanene trakove, kakršen je judovski običaj pokopa.<sup>41</sup> Torej na kraju, kjer je bil križan, je bil vrt in v vrtu nov mavzolej, v katerega človek še nikoli ni bil položen.

<sup>42</sup> Zaradi judovskega **dneva** priprave sta torej Jezusa položila tja, kajti mavzolej je bil blizu.

**20** Prvi **dan** tedna pride Marija Magdalena zgodaj, ko je bilo še temno, k mavzoleju in vidi kamen odvzet stran od mavzoleja. <sup>2</sup> Tedaj steče in pride k Simonu Petru in k drugemu učencu, katerega je imel Jezus rad, ter jima reče: »Gospoda so odnesli iz mavzoleja in ne vemo kam so ga položili.« <sup>3</sup> Peter in ta drugi učenec sta torej odšla naprej in prišla k mavzoleju. <sup>4</sup> Tako sta oba skupaj tekla; drugi učenec pa je Petra prehitel in prvi prišel k mavzoleju. <sup>5</sup> In ko se je sklonil navzdol **in pogledal noter**, je videl ležati lanene trakove, vendar ni vstopil vanj. <sup>6</sup> Tedaj pride Simon Peter, ki mu je sledil in gre v mavzolej ter vidi ležati lanene trakove; <sup>7</sup> prtič pa, ki je bil okoli njegove glave, ni ležal z lanenimi trakovi, temveč je bil sam zase skupaj zvit na kraju. <sup>8</sup> Tedaj je vstopil tudi ta drugi učenec, ki je prvi prišel k mavzoleju in videl je in veroval. <sup>9</sup> Kajti doslej še nista poznala pisma, da mora vstati od mrtvih. <sup>10</sup> Potem sta učenca ponovno odšla na njun lasten dom.

<sup>11</sup> Toda Marija je jokajoč stala zunaj mavzoleja, in med jokom se je sklonila navzdol **ter pogledala** v mavzolej <sup>12</sup> in vidi sedeti dva angela v belem, enega pri glavi, drugega pa pri stopalih, kjer je ležalo Jezusovo telo. <sup>13</sup> In onadva sta ji rekla: »Ženska, zakaj jokaš?« Reče jima: »Ker so odnesli mojega Gospoda, pa ne vem kam so ga položili.« <sup>14</sup> In ko je rekla, se je obrnila nazaj ter zagleдалa Jezusa kako stoji, pa ni vedela, da je bil to Jezus. <sup>15</sup> Jezus ji reče: »Ženska, zakaj jokaš? Koga iščeš?« Ker je mislila, da je vrtnar, mu reče: »Gospod, če si ga odnesel od tukaj, mi povej kam si ga položil in odnesla ga bom proč.« <sup>16</sup> Jezus ji reče: »Marija.« Obrnila se je in mu reče: »Rabuni,« kar pomeni: »Učitelj.« <sup>17</sup> Jezus ji reče: »Ne dotakni se me, kajti nisem se še dvignil k svojemu Očetu, toda pojdi k mojim bratom in jim povej: ›Dvignem se k svojemu Očetu in vašemu Očetu in k svojemu Bogu in vašemu Bogu.‹« <sup>18</sup> Marija Magdalena je prišla ter učencem povedala, da je videla Gospoda in **da** ji je govoril te stvari.

<sup>19</sup> Potem je istega dne zvečer, ko je bil prvi **dan** tedna, ko so bila vrata, kjer so bili učenci zbrani, zaradi strahu pred Judi zaprta, prišel Jezus ter stopil na sredo in jim reče: »Mir vam **bodi**.« <sup>20</sup> In ko je tako rekel, jim je pokazal **svoji** roki in svojo stran. Potem, ko so videli Gospoda, so bili učenci veseli. <sup>21</sup> Tedaj jim je Jezus ponovno rekel: »Mir vam **bodi**. Kakor me je **moj** Oče poslal, točno tako jaz vas pošiljam.« <sup>22</sup> In ko je to rekel, je dihnil nanje in jim reče: »Prejmite Svetega Duha. <sup>23</sup> Katerimkoli grehe odpustite, so jim odpuščeni; **in** katerimkoli **grehe** zadržite, so zadržani.«

<sup>24</sup> Toda ko je prišel Jezus, Tomaža, enega izmed dvanajsterih, ki se je imenoval Dvojček, ni bilo z njimi. <sup>25</sup> Drugi učenci so mu torej rekli: »Videli smo Gospoda.« On pa jim je rekel: »Razen če ne bom videl na njegovih rokah odtis žebljev in svoj prst položil v odtis žebljev in svojo roko porinil v njegovo stran, ne bom veroval.«

<sup>26</sup> In po osmih dneh so bili njegovi učenci ponovno znotraj in Tomaž z njimi. **Potem** je pri zaprtih vratih prišel Jezus in stal na sredi ter rekel: »Mir vam **bodi**.« <sup>27</sup> Potem reče Tomažu: »Sezi s svojim prstom sèm in poglej moji roki in sezi s svojo roko tja ter **jo** porini v mojo stran in ne bodi neveren, temveč veren.« <sup>28</sup> In Tomaž je odgovoril ter mu rekel: »Moj Gospod in moj Bog.« <sup>29</sup> Jezus mu reče: »Tomaž, ker si me videl, si veroval; blagoslovljeni **so** tisti, ki niso videli, pa so **vendarle** verovali.«

<sup>30</sup> In resnično je v prisotnosti svojih učencev Jezus storil mnoga druga znamenja, ki niso zapisana v tej knjigi, <sup>31</sup> toda ta so zapisana, da bi vi lahko verovali, da Jezus je Kristus, Božji Sin in da bi veruoč, lahko imeli življenje v njegovem imenu.

**21** Po teh stvareh je Jezus sebe učencem ponovno prikazal pri Tiberijskem morju in **sebe** je prikazal na ta način. <sup>2</sup> Tam so bili skupaj Simon Peter in Tomaž, imenovan Dvojček in Natáael iz galilejske Kane in Zebedejeva **sinova** ter dva druga izmed njegovih učencev. <sup>3</sup> Simon Peter jim reče: »Grem na ribolov.« Dejali so mu: »Tudi mi grem s teboj.« Odšli so in takoj vstopili na ladjo, pa tisto noč niso ničesar ujeli. <sup>4</sup> Toda sedaj, ko je torej prišlo jutro, je na obali stal Jezus, toda učenci niso vedeli, da je bil Jezus. <sup>5</sup> Potem jim Jezus reče: »Otroci, imate kaj hrane?« Odgovorili so mu: »Ne.« <sup>6</sup> In rekel jim je: »Vrzite mrežo na desno stran ladje in boste našli.« Zato so jo vrgli, pa je torej niso mogli izvleči zaradi množice rib. <sup>7</sup> Ta učenec, ki ga je Jezus ljubil, reče torej Petru: »Gospod je.« Takoj ko je Simon Peter slišal, da je bil to Gospod, si je **k sebi** opasal **svoj** ribiški plašč (kajti bil je nag) in se vrgel v more. <sup>8</sup> Ostali učenci pa so prišli na majhni ladji; (kajti niso bilidaleč od kopnega, temveč kot bi bilo dvesto komolcev) ter vlekli mrežo z ribami. <sup>9</sup> Takoj ko so prišli h kopnini, so tam zagledali žerjavico in na njej položeno ribo ter kruh. <sup>10</sup> Jezus jim reče: »Prinesi od rib, ki ste jih pravkar ujeli.« <sup>11</sup> Simon Peter se je povzpel in potegnil mrežo, polno velikih rib, sto tripetdeset, na kopno; in četudi jih je bilo vseh tako mnogo, se mreža vendarle ni strgal. <sup>12</sup> Jezus jim reče: »Pridite **in** obedujte.« Nihče izmed učencev pa si ga ni drznil vprašati: »Kdo si?« ker so vedeli, da je bil Gospod.

sepulchre, wherein was never man yet laid. <sup>42</sup> There laid they Jesus therefore because of the Jews' preparation **day**; for the sepulchre was nigh at hand.

**20** The first **day** of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. <sup>2</sup> Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. <sup>3</sup> Peter therefore went forth, and that other disciple, and came to the sepulchre. <sup>4</sup> So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. <sup>5</sup> And he stooping down, **and looking in**, saw the linen clothes lying; yet went he not in. <sup>6</sup> Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, <sup>7</sup> And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. <sup>8</sup> Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. <sup>9</sup> For as yet they knew not the scripture, that he must rise again from the dead. <sup>10</sup> Then the disciples went away again unto their own home.

<sup>11</sup> ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, **and looked** into the sepulchre, <sup>12</sup> And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. <sup>13</sup> And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. <sup>14</sup> And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. <sup>15</sup> Jesus saith unto her, **Woman, why weepest thou? whom seekest thou?** She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. <sup>16</sup> Jesus saith unto her, **Mary.** She turned herself, and saith unto him, Rabboni; which is to say, Master. <sup>17</sup> Jesus saith unto her, **Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.** <sup>18</sup> Mary Magdalene came and told the disciples that she had seen the Lord, and **that** he had spoken these things unto her.

<sup>19</sup> ¶ Then the same day at evening, being the first **day** of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, **Peace be unto you.** <sup>20</sup> And when he had so said, he shewed unto them **his** hands and his side. Then were the disciples glad, when they saw the Lord. <sup>21</sup> Then said Jesus to them again, **Peace be unto you: as my Father hath sent me, even so send I you.** <sup>22</sup> And when he had said this, he breathed on **them**, and saith unto them, **Receive ye the Holy Ghost:** <sup>23</sup> **Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.**

<sup>24</sup> ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

<sup>26</sup> ¶ And after eight days again his disciples were within, and Thomas with them: **then** came Jesus, the doors being shut, and stood in the midst, and said, **Peace be unto you.** <sup>27</sup> Then saith he to Thomas, **Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.** <sup>28</sup> And Thomas answered and said unto him, My Lord and my God. <sup>29</sup> Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**

<sup>30</sup> ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: <sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

**21** After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he **himself**. <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the **sons** of Zebedee, and two other of his disciples. <sup>3</sup> Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. <sup>4</sup> But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. <sup>5</sup> Then Jesus saith unto them, **Children, have ye any meat?** They answered him, No. <sup>6</sup> And he said unto them, **Cast the net on the right side of the ship, and ye shall find.** They cast therefore, and now they were not able to draw it for the multitude of fishes.

<sup>7</sup> Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt **his** fisher's coat **unto him**, (for he was naked,) and did cast himself into the sea. <sup>8</sup> And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. <sup>9</sup> As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. <sup>10</sup> Jesus saith unto them, **Bring of the fish which ye have now caught.** <sup>11</sup> Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. <sup>12</sup> Jesus saith unto them, **Come and dine.** And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. <sup>13</sup> Jesus

then cometh, and taketh bread, and giveth them, and fish likewise. <sup>14</sup>This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

<sup>15</sup>¶ So when they had dined, Jesus saith to Simon Peter, **Simon, son of Jonas, lovest thou me more than these?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my lambs.** <sup>16</sup>He saith to him again the second time, **Simon, son of Jonas, lovest thou me?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my sheep.** <sup>17</sup>He saith unto him the third time, **Simon, son of Jonas, lovest thou me?** Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, **Feed my sheep.** <sup>18</sup>**Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.** <sup>19</sup>This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, **Follow me.** <sup>20</sup>Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? <sup>21</sup>Peter seeing him saith to Jesus, Lord, and what **shall** this man **do?** <sup>22</sup>Jesus saith unto him, **If I will that he tarry till I come, what is that to thee? follow thou me.** <sup>23</sup>Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what **is that** to thee? <sup>24</sup>This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. <sup>25</sup>And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

<sup>13</sup>Jezus potem pride in vzame kruh in jim ga daje ter prav tako ribo. <sup>14</sup>To je sedaj tretjič, da se je Jezus prikazal svojim učencem, potem ko je bil obujen od mrtvih.

<sup>15</sup>Torej ko so obedovali, reče Jezus Simonu Petru: »Simon, Jonov **sin**, me ljubiš bolj kakor tile?« On mu reče: »Da Gospod, ti veš, da te imam rad.« Rekel mu je: »Hrani moja jagnjeta.« <sup>16</sup>Ponovno mu drugič reče: »Simon, Jonov **sin**, me ljubiš?« Rekel mu je: »Da Gospod, ti veš, da te imam rad.« Rekel mu je: »Pasi moje ovce.« <sup>17</sup>Reče mu tretjič: »Simon, Jonov **sin**, me imaš rad?« Peter je bil užaloščen, ker mu je tretjič rekel: »Ali me imaš rad?« In rekel mu je: »Gospod, ti veš vse stvari; ti veš, da te imam rad.« Jezus mu reče: »Hrani moje ovce. <sup>18</sup>Resnično, resnično, povem ti: »Ko si bil mlad, si se opasoval in hodil kamor si hotel, toda ko boš star, boš iztegnil svoji roki in drug te bo opasal in **te** vodil kamor nočeš.« <sup>19</sup>To je govoril in s tem naznanih s kakšno smrtjo naj bi proslavil Boga. In ko je to povedal, mu reče: »Sledi mi.« <sup>20</sup>Potem je Peter, ko se je obrnil okoli, videl slediti učenca, katerega je Jezus ljubil, ki je prav tako pri večerji slonal na njegovih prsih in rekel: »Gospod, kdo je tisti, ki te izdaja?« <sup>21</sup>Medtem ko ga je Peter gledal, reče Jezusu: »Gospod in kaj **bo** ta človek **storil?**« <sup>22</sup>Jezus mu reče: »Če hočem, da ostane, dokler ne pridem, kaj ti **je to** mar? Ti hodi za meno.« <sup>23</sup>Potem je šla ta beseda naokoli med brati, da naj ta učenec ne bi umrl, čeprav mu Jezus ni rekel: »Ne bo umrl,« temveč: »Če jaz hočem, da ostane, dokler ne pridem, kaj ti **je to** mar?« <sup>24</sup>To je učenec, ki pričuje o teh stvareh in je napisal te stvari in mi vemo, da je njegovo pričevanje resnično. <sup>25</sup>In obstaja tudi mnogo drugih stvari, ki jih je Jezus storil, katere, če bi vse zapisali, mislim da celo sam svet ne bi mogel vsebovati knjig, ki bi bile napisane. Amen.

# Apostolska dela

# THE ACTS OF THE APOSTLES

1 § Prejšnje poročilo sem naredil, o Teófil, o vsem, kar je Jezus začel, tako delati kakor učiti, <sup>2</sup> do dne, v katerem je bil vzet gor, potem ko je po Svetem Duhu dal zapovedi apostolom, katere je izbral; <sup>3</sup> § katerim se je, po svojem trpljenju, tudi pokazal živega, z mnogimi nezmotljivimi dokazi, katere so gledali širideset dni in govorili o stvareh, ki se nanašajo na Božje kraljestvo; <sup>4</sup> in ko je bil zbran skupaj z **njimi**, jim je zapovedal, da naj ne odidejo iz Jeruzalema, temveč čakajo na Očetovo oblubo: »Katero,« **on pravi**, »ste slišali od mene. <sup>5</sup> Kajti Janez je resnično krščeval z vodo, toda vi boste krščeni s Svetim Duhom, čez ne mnogo dni.« <sup>6</sup> Ko so torej prišli skupaj, so ga vprašali, rekoč: »Gospod, ali boš v tem času Izraelu ponovno obnovil kraljestvo?« <sup>7</sup> In rekel jim je: »Ni za vas, da bi vedeli čase ali obdobja, katera je Oče postavil v svoji lastni oblasti. <sup>8</sup> Toda prejeli boste moč, po tem, ko Sveti Duh pride nad vas, in vi mi boste priče, tako v Jeruzalemu, kakor po vsej Judeji in v Samariji ter do skrajnega dela zemlje.« <sup>9</sup> In ko je govoril te besede, medtem ko so ga gledali, je bil vzet gor, in oblak ga je sprejel iz njihovega pogleda. <sup>10</sup> In medtem ko so neomajno gledali proti nebu, ko je šel gor, glej, sta poleg njih stala dva moža v belih oblekah, <sup>11</sup> ki sta prav tako rekla: »Vi, možje iz Galileje, zakaj stojite strmeč v nebo? Ta isti Jezus, ki je bil od vas vzet gor v nebesa, bo prišel takoj, na podoben način, kakor ste ga videli iti v nebo.« <sup>12</sup> Tedaj so se z gore, imenovane Oljska, ki je šabatni dan poti od Jeruzalema, vrnili v Jeruzalem. <sup>13</sup> In ko so prišli vanj, so odšli gor v gornjo sobo, kjer so prebivali Peter in Jakob in Janez in Andrej, Filip in Tomaž, Bartolomej in Matej, Alfejev **sin** Jakob in Simon Gorečnik ter Jakobov **brat** Juda. <sup>14</sup> Vsi ti so soglasno vztrajali v molitvi in ponižni prošnji z ženskami in Marijo, Jezusovo materjo ter z njegovimi brati.

<sup>15</sup> In v tistih dneh je sredi učencev vstal Peter ter rekel (skupno število imen je bilo okoli sto dvajset): <sup>16</sup> »Možje **in** bratje, to pismo se je brezpogojno moralo izpolniti, katerega je Sveti Duh po Davidovih ustih prej govoril glede Juda, ki je bil vodnik tem, ki so prijeli Jezusa. <sup>17</sup> Kajti bil je štet z nami in je dosegel delež te službe. <sup>18</sup> Torej ta človek je s krivično nagrado kupil polje in ko je padel z glavo naprej, se je po sredi razpočil in vsa njegova notranjost se je izlila ven. <sup>19</sup> In to je bilo znano vsem jeruzalemskim prebivalcem, tako zelo, da se to polje v njihovem pravem jeziku imenuje Hakéldama, to se pravi: »Njiva krvi.« <sup>20</sup> Kajti pisano je v knjigi Psalmov: »Naj bo njegovo prebivališče zapuščeno in naj noben človek ne prebiva v njem in njegovo duhovno nadzorništvo naj prevzame nekdo drug.« <sup>21</sup> Zatorej izmed teh ljudi, ki so se z nami družili ves čas, ko je Gospod Jezus hodil med nami noter in ven, <sup>22</sup> začenši od Janezovega krsta do tega istega dne, ko je bil od nas vzet gor, mora biti nekdo odrejen, da bo z nami priča njegovega vstajenja.« <sup>23</sup> In določili so dva, Jožefa, imenovanega Bársaba, ki je bil imenovan v vzdevkom Just ter Matija. <sup>24</sup> In molili so ter rekli: »Ti, Gospod, ki poznaš srca vseh **ljudi**, pokaži, katerega izmed teh dveh si izbral, <sup>25</sup> § da lahko prevzame del te službe in apostolstva, od katerega je Juda s prestopkom odpadel, da bi lahko šel na svoj lasten kraj.« <sup>26</sup> In naznani so svoje zrebe in zreb je padel na Matija in ta je bil prištet enažterim apostolom.

**2** In ko je popolnoma prišel Binkoštni dan, so bili vsi soglasni na **enem** kraju. <sup>2</sup> In nenadoma je prišel z neba šum, kakor besneč mogočen veter ter napolnil vso hišo, kjer so sedeli. <sup>3</sup> In prikazali so se jim razcepljeni jeziki, podobni ognjenim ter sedli na vsakogar izmed njih. <sup>4</sup> In vsi so bili izpolnjeni s Svetim Duhom in začeli so govoriti z drugimi jeziki, kakor jim je Duh dajal izgovarjati. <sup>5</sup> V Jeruzalemu pa so prebivali Judje, predani možje, iz vsakega naroda pod nebom. <sup>6</sup> Torej, ko se je to razglasilo naokoli, so prišle skupaj množice in bili so zbegani, zato ker jih je vsakdo slišal govoriti v svojem lastnem jeziku. <sup>7</sup> In vsi so bili osuplji ter se čudili in drug drugemu govorili: »Glejte, ali niso vsi ti, ki govorijo, Galilejci? <sup>8</sup> In kako mi vsakega človeka slišimo v svojem lastnem jeziku, kjer smo bili rojeni? <sup>9</sup> Parti in Mediji in Elámici in prebivalci v Mezopotamiji in v Judeji in Kapadokiji, v Pontu in Aziji, <sup>10</sup> Frigiji in Pamfiliji, v Egiptu in libijskih krajih okoli Cirene in tujci iz Rima, Judje in spreobrnjeni, <sup>11</sup> Krečani in Arabci, mi jih v naših jezikih slišimo govoriti čudovita Božja dela.« <sup>12</sup> In vsi so bili osuplji in bili so v dvomu, govoreč drug drugemu: »Kaj to pomeni?« <sup>13</sup> Drugi so zasmehljivo rekli: »Ti ljudje so polni novega vina.«

<sup>14</sup> Vendar je Peter, ko je javno nastopil z enažterimi, povzdignil svoj glas in jim rekel: »Vi ljudje iz Judeje in vsi **vi**, ki prebivate v Jeruzalemu, to vam bodi znano in prisluhnite mojim besedam, <sup>15</sup> kajti ti niso pijani, kakor vi mislite, glede na to, da je še tretja dnevna ura. <sup>16</sup> Ampak to je to, kar je bilo rečeno po preroku Joélu: <sup>17</sup> »In zgodilo se bo v poslednjih dneh, govorí Bog: Izzil bom od svojega Duha na vse meso, in vaši sinovi in vaše hčere bodo prerokovali in vaši mladeniči bodo videli videnja in vaši starci bodo sanjali sanje, <sup>18</sup> in na svoje služabnike in na svoje pomočnice bom v tistih dneh izlil od svojega Duha in bodo prerokovali; <sup>19</sup> in pokazal bom čudeže zgoraj na nebu in znamenja spodaj na zemlji:

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup> Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: <sup>3</sup> To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: <sup>4</sup> And, being assembled together with **them**, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. <sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. <sup>6</sup> When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. <sup>8</sup> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. <sup>9</sup> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. <sup>10</sup> And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; <sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. <sup>12</sup> Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. <sup>13</sup> And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James **the son** of Alphaeus, and Simon Zelotes, and Judas **the brother** of James. <sup>14</sup> These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

<sup>15</sup> ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) <sup>16</sup> Men **and** brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. <sup>17</sup> For he was numbered with us, and had obtained part of this ministry. <sup>18</sup> Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. <sup>19</sup> And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. <sup>20</sup> For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. <sup>21</sup> Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, <sup>22</sup> Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. <sup>23</sup> And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed, and said, Thou, Lord, which knowest the hearts of all **men**, shew whether of these two thou hast chosen, <sup>25</sup> That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. <sup>26</sup> And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

**2** And when the day of Pentecost was fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. <sup>5</sup> And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. <sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. <sup>7</sup> And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? <sup>8</sup> And how hear we every man in our own tongue, wherein we were born? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, <sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. <sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> Others mocking said, These men are full of new wine.

<sup>14</sup> ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all **ye** that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup> For these are not drunken, as ye suppose, seeing it is **but** the third hour of the day. <sup>16</sup> But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and

vapour of smoke: <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, **that** whosoever shall call on the name of the Lord shall be saved. <sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. <sup>29</sup> Men **and** brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup> Until I make thy foes thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

<sup>37</sup> ¶ Now when they heard **this**, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men **and** brethren, what shall we do? <sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, **even** as many as the Lord our God shall call. <sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

<sup>41</sup> ¶ Then they that gladly received his word were baptized: and the same day there were added **unto them** about three thousand souls. <sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And fear came upon every soul: and many wonders and signs were done by the apostles. <sup>44</sup> And all that believed were together, and had all things common; <sup>45</sup> And sold their possessions and goods, and parted them to all **men**, as every man had need. <sup>46</sup> And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, <sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

**3** Now Peter and John went up together into the temple at the hour of prayer, **being** the ninth **hour**. <sup>2</sup> And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; <sup>3</sup> Who seeing Peter and John about to go into the temple asked an alms. <sup>4</sup> And Peter, fastening his eyes upon him with John, said, Look on us. <sup>5</sup> And he gave heed unto them, expecting to receive something of them. <sup>6</sup> Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. <sup>7</sup> And he took him by the right hand, and lifted **him** up: and immediately his feet and ankle bones received strength. <sup>8</sup> And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. <sup>9</sup> And all the people saw him walking and praising God: <sup>10</sup> And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. <sup>11</sup> And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

<sup>12</sup> ¶ And when Peter saw **it**, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? <sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let **him** go. <sup>14</sup> But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; <sup>15</sup> And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. <sup>16</sup> And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. <sup>17</sup> And now, brethren, I wot that through ignorance ye did **it**, as **did** also your rulers. <sup>18</sup> But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

kri in ogenj in dimne meglice; <sup>20</sup> sonce se bo spremenilo v temo in luna v kri, preden pride ta veliki in opazni dan Gospodovega prihoda. <sup>21</sup> In zgodilo se bo, **da** kdorkoli se bo skliceval na Gospodovo ime, bo rešen. <sup>22</sup> Vi, možje Izraelci, prisluhnite tem besedam. Jezus Nazarečan, mož med vami, po čudežnih močeh, čudežih in znamenjih potrjen od Boga, katere je Bog po njem storil v sredi med vami, kakor tudi vi sami veste; <sup>23</sup> njega, ki je bil izročen po določeni nameri in Božjem predvedenju, ste vi prijeli in po zlobnih rokah križali ter umorili, <sup>24</sup> § katerega je Bog dvignil in odvezal bolečin smrti; ker ni bilo mogče, da bi ga ta zadržala. <sup>25</sup> Kajti David glede njega govoril: »Vedno sem slutil Gospoda pred svojim obrazom, kajti on je na moji desnici, da ne bi bil omajan. <sup>26</sup> Zato se je moje srce veselilo in moj jezik je bil vesel; poleg tega bo tudi moje meso počivalo v upanju, <sup>27</sup> § ker moje duše nočeš pustiti v peklu niti nočeš trpeti, da bi tvoj Sveti videl trohnenje. <sup>28</sup> Spoznati si mi dal poti življenja; s svojim obličjem me boš napravil polnega radosti. <sup>29</sup> Možje **in** bratje, naj vam odkrito spregovorim o očaku Davidu, da je tako mrtev kakor pokopan in njegov mavzolej je med nami do današnjega dne. <sup>30</sup> § Ker je bil torej prerok in je vedel, da mu je Bog prisegel s prisego, da bo od sadu njegovih ledij, glede na meso, vzdignil Kristusa, da sedi na njegovem prestolu; <sup>31</sup> § in ker je to videl vnaprej, je govoril o Kristusovem vstajenju, da njegova duša ni ostala v peklu niti njegovo meso ni video trohnenja. <sup>32</sup> Tega Jezusa je Bog vzdignil, o čemer smo mi vsi priče. <sup>33</sup> Torej je bil z Božjo desnico povisan in je od Očeta prejel obljubo Svetega Duha, katerega je razlil, kakor sedaj vidite in slišite. <sup>34</sup> Kajti David ni dvignjen v nebesa, toda on sam pravi: »Gospod je rekel mojemu Gospodu: »Sedi na mojo desnico, <sup>35</sup> dokler ne naredim twojih sovražnikov [**za**] twojo pručko. <sup>36</sup> Zato naj vsa Izraelova hiša brez dvoma ve, da je Bog tega istega Jezusa, katerega ste vi križali, naredil tako Gospoda kakor Kristusa.«

<sup>37</sup> Torej ko so **to** slišali, so bili v svojem srcu spodbujeni ter rekli Petru in ostalim apostolom: »Možje **in** bratje, kaj naj storimo?« <sup>38</sup> Potem jim je Peter rekel: »Pokesajte se in vsak izmed vas naj bo krščen v imenu Jezusa Kristusa v odpuščanje grehov in prejeli boste dar Svetega Duha. <sup>39</sup> Kajti obljava je dana vam in vašim otrokom in vsem, ki so daleč stran, **celo** tolikim, kolikor jih bo poklical Gospod, naš Bog.« <sup>40</sup> In z mnogimi drugimi besedami je pričeval ter spodbujal, rekoč: »Rešite se iz tega sprijenega rodu.«

<sup>41</sup> Potem so bili tisti, ki so z veseljem sprejeli njegovo besedo, krščeni in istega dne **se jim je** dodalo okoli tri tisoč duš. <sup>42</sup> In neomajno so nadaljevali v apostolskem nauku in družbi in v lomljenu kruhu ter v molitvah. <sup>43</sup> In strah je prišel nad vsako dušo; in po apostolih je bilo storjenih mnogo čudežev in znamenj. <sup>44</sup> In vsi, ki so verovali, so bili skupaj in vse stvari so imeli skupne; <sup>45</sup> in prodajali so svoje posesti ter dobrine in jih delili vsem **Ijudem**, kolikor je vsak potreboval. <sup>46</sup> In vsak dan so soglasno nadaljevali v templju in od hiše do hiše lomili kruh [**in**] z veseljem in iskrenim srcem jedli svojo hrano, <sup>47</sup> ter slavili Boga in imeli naklonjenost pri vseh ljudeh. Gospod pa je k cerkvi dnevno dodajal takšne, ki naj bi bili rešeni.

**3** Torej Peter in Janez sta ob uri molitve skupaj odšla gor v tempelj; **3** **bila je** deveta **ura**. <sup>2</sup> Nekega moža, hromega od maternice njegove matere, pa so nosili in ga dnevno polagali pri tempeljskih velikih vratih, ki se imenujejo Lepa, da prosi miloščine od teh, ki so vstopali v tempelj, <sup>3</sup> ki je, ko je videl Petra in Janeza namenjena v tempelj, prosil miloščine. <sup>4</sup> In ko se je Peter z Janezom zazrl v njegove oči, je rekel: »Poglej nazu.« <sup>5</sup> In ta jima je posvetil pozornost, ker je pričakoval, da bo od njiju kaj prejel. <sup>6</sup> Potem je Peter rekel: »Srebra in zlata nimam, toda to, kar imam, ti dam: »V imenu Jezusa Kristusa iz Nazareta vstani in hodi.« <sup>7</sup> In prijel ga je za desnico ter **ga** dvignil in takoj so njegova stopala ter kosti gležnja prejele moč. <sup>8</sup> In poskočil je pokonci ter hodil in z njima vstopil v tempelj, kjer je hodil in poskakoval ter slavil Boga. <sup>9</sup> In vsi ljudje so ga videli hoditi in slaviti Boga <sup>10</sup> in vedeli so, da je bil to ta, ki je zaradi miloščine sedel pri tempeljskih Lepih velikih vratih. In izpolnjeni so bili s čudenjem ter osuplostjo nad tem, kar se mu je zgodilo. <sup>11</sup> In medtem ko se je hromi mož, ki je bil ozdravljen, držal Petra in Janeza, so vsi ljudje, ker so se silno čudili, skupaj stekli k njima v predverje, ki se je imenovalo Salomonovo.

<sup>12</sup> In ko je Peter **to** videl, je ljudem odgovoril: »Vi, možje iz Izraela, zakaj se čudite nad tem? Ali zakaj tako iskreno gledate na naju, kakor da bi z najino lastno močjo ali svetostjo tega moža pripravila hoditi? <sup>13</sup> § Bog Abrahama in Izaka in Jakoba, Bog naših očetov, je proslavil svojega Sina Jezusa, katerega ste vi izročili in ga zatajili v Pilatovi prisotnosti, ko je bil ta odločen, da **ga** izpusti. <sup>14</sup> Toda zatajili ste Svetega in Pravičnega ter prosili, da se vam zagotovi morilec; <sup>15</sup> § ubili pa ste Princa življenja, katerega je Bog obudil od mrtvih; o čemer smo mi priče. <sup>16</sup> In njegovo ime je po veri v njegovo ime tega moža naredilo močnega, katerega vidite in poznate. Da, vera, ki je po njem, mu je dala to popolno zdravje v prisotnosti vas vseh. <sup>17</sup> In sedaj, bratje, vem, da ste **to** storili po nevednosti, kakor **so storili** tudi vaši vladarji. <sup>18</sup> § Toda te besede, katere je Bog prej oznanil po ustih vseh svojih prerokov, da naj bi Kristus trpel, je on tako izpolnil.

<sup>19</sup> § Pokesajte se torej in bodo sprekričeni, da bodo vaši grehi lahko izbrisani, ko bodo od Gospodove prisotnosti prišli časi osvežitve; <sup>20</sup> § in poslal bo Jezusa Kristusa, ki vam je bil prej oznanjen, <sup>21</sup> katerega morajo sprejeti nebesa do časov obnovitve vseh stvari, katere je Bog govoril po ustih vseh svojih svetih prerokov odkar je svet nastal. <sup>22</sup> Kajti Mojzes je očetom resnično rekel: »Preroka vam bo Gospod, vaš Bog, vzdignil izmed vaših bratov, podobnega meni; njega boste poslušali v vseh stvareh, karkoli vam bo govoril. <sup>23</sup> In zgodilo se bo, **da** bo vsaka duša, ki ne bo poslušala tega preroka, uničena izmed ljudi. <sup>24</sup> Da, in vsi preroki od Samuela in tisti, ki so sledili, kolikor jih je govorilo, so enako napovedali o teh dneh. <sup>25</sup> Vi ste otroci prerokov in zaveze, katero je Bog sklenil z našimi očeti, rekoč Abrahamu: »In v tvojem semenu bodo blagoslovljena vsa sorodstva zemlje.« <sup>26</sup> § K vam je najprej Bog, ki je vzdignil svojega Sina Jezusa, njega poslal, da vas blagoslovi z odvračanjem vsakega izmed vas od njegovih krivičnosti.«

**4** In medtem ko sta govorila ljudem, so nadnju prišli duhovniki in tempeljski stotnik ter saduceji, <sup>2</sup> ki so bili užaloščeni, da sta učila ljudi in oznanjala vstajenje od mrtvih po Jezusu. <sup>3</sup> § In nanju so položili roke ter **ju** zadržali do naslednjega dne, kajti sedaj je bil večer. <sup>4</sup> Vendar so mnogi izmed teh, ki so slišali besedo, verovali; in število ljudi je bilo okoli pet tisoč.

<sup>5</sup> In pripelito se je naslednji dan, da so se njihovi vladarji in starešine in pisarji <sup>6</sup> in Hana, veliki duhovnik in Kajfa in Janez in Aleksander in kolikor jih je bilo iz sorodstva velikega duhovnika, skupaj zbrali v Jeruzalemu. <sup>7</sup> In ko so ju postavili medse, so vprašali: »S kakšno močjo ali s čigavim imenom sta to naredila?« <sup>8</sup> Tedaj jim je Peter, izpolnjen s Svetim Duhom, rekel: »Vi vladarji ljudi in starešine v Izraelu, <sup>9</sup> če sva ta dan zasliševana o dobrem delu, storjenemu nemočnemu človeku, na kakšen način je bil on ozdravljen; <sup>10</sup> bodi znano vam vsem in vsem ljudem in Izraelu, da v imenu Jezusa Kristusa iz Nazareta, ki ste ga križali, katerega je Bog obudil od mrtvih, celo po njem ta človek sedaj tukaj pred vami stoji ozdravljen. <sup>11</sup> § To je kamen, ki je bil zaničevan od vas graditeljev, ki je postal glava vogalu. <sup>12</sup> Niti ni rešitve duš v nikomer drugem, kajti pod nebom med ljudmi ni dano drugega imena, s katerim moremo biti rešeni.«

<sup>13</sup> Torej ko so videli Petrov in Janezov pogum ter zaznali, da sta bila neizobražena in nepoučena človeka, so se čudili; in o njiju so spoznali, da sta bila z Jezusom. <sup>14</sup> In ko so gledali moža, ki je bil ozdravljen, stati z njimi, proti temu niso mogli reči ničesar. <sup>15</sup> Toda ko so jima zapovedali, da se odstranita od velikega zborna, so se med seboj posvetovali, <sup>16</sup> rekoč: »Kaj naj storimo tema možema? Kajti ta zares opazen čudež, storjen po njima, je očiten vsem tistim, ki prebivajo v Jeruzalemu; in **tega** ne moremo zanikati. <sup>17</sup> Toda da se to ne razširi naprej med ljudmi, jima strogo zagrozimo, da odslej nobenemu človeku ne govorita v tem imenu.« <sup>18</sup> In poklicali so ju ter jima zapovedali sploh ne govoriti niti učiti v Jezusovem imenu. <sup>19</sup> Toda Peter in Janez sta odgovorila in jim rekla: »Sami presodite ali je v Božjih očeh bolj pravilno poslušati vas kakor Boga. <sup>20</sup> Kajti midva ne moreva, da ne bi govorila stvari, ki sva jih videla in slišala.« <sup>21</sup> Torej ko so jima še naprej grozili, so ju izpušteli zaradi ljudi, ker niso našli ničesar, da bi ju lahko kaznovali, kajti vsi **ljudje** so slavili Boga za to, kar je bilo storjeno. <sup>22</sup> Kajti mož, na katerem se je prikazal ta čudež ozdravljenja, je bil star preko štirideset let.

<sup>23</sup> In ko sta bila izpuščena, sta odšla k svoji lastni druščini ter poročala vse, kar so jima visoki duhovniki in starešine rekli. <sup>24</sup> In ko so oni to slišali, so svoje glasove soglasno povzdignili k Bogu ter rekli: »Gospod, ti si Bog, ki je naredil nebo in zemljo in morje ter vse, kar je v njih, <sup>25</sup> ki si po ustih svojega služabnika Davida rekel: »Zakaj besnijo pogani in si ljudje domisljajo prazne stvari? <sup>26</sup> Kralji zemlje so vstali in vladarji so bili skupaj zbrani zoper Gospoda in zoper njegovega Kristusa.« <sup>27</sup> § Kajti resnično so se proti tvojemu svetuemu otroku Jezusu, ki si ga ti mazilil, skupaj zbrali tako Herod kakor Poncij Pilat s pogani in Izraelovi ljudje, <sup>28</sup> da storijo karkoli je tvoja roka in tvoja namera poprej določila, da se stori. <sup>29</sup> In sedaj, Gospod, glej njihove grožnje in zagotovi svojim služabnikom, da bodo lahko z vsem pogumom govorili tvojo besedo, <sup>30</sup> z iztegnitvijo svoje roke da ozdravljajo; in da bodo znamenja in čudeži lahko storjeni z imenom tvojega svetega otroka Jezusa.«

<sup>31</sup> In ko so molili, se je zatrezel kraj, kjer so bili skupaj zbrani; in vsi so bili izpolnjeni s Svetim Duhom in s pogumom so govorili Božjo besedo. <sup>32</sup> Mnogo teh, ki so verovali, pa je bila enega srca in ene duše; niti nobeden **izmed njih** ni rekel, da je bilo karkoli od stvari, ki jih je imel v lasti, njegovo, temveč so vse stvari imeli skupne. <sup>33</sup> Apostoli pa so z veliko močjo podajali pričevanje o vstajenju Gospoda Jezusa, in nad njimi vsemi je bila velika milost. <sup>34</sup> Niti ni bilo med njimi nikogar, ki bi trpel pomankanje, kajti kolikor jih je bilo lastnikov zemljišč ali hiš, so jih prodali in prinesli vrednost stvari, ki so bile prodane <sup>35</sup> in **jih** polagali k stopalom apostolov in narejena je bila porazdelitev vsakemu človeku glede na njegovo potrebo. <sup>36</sup> In Jožef, ki je bil po apostolih imenovan z vzdevkom Barnaba (kar je prevedeno: »Sin tolažbe«), Lévijevč in iz dežele Cipra, <sup>37</sup> je imel zemljo, jo prodal in prinesel denar ter **ga** položil k stopalom apostolov.

<sup>19</sup> ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; <sup>20</sup> And he shall send Jesus Christ, which before was preached unto you: <sup>21</sup> Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. <sup>22</sup> For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. <sup>23</sup> And it shall come to pass, **that** every soul, which will not hear that prophet, shall be destroyed from among the people. <sup>24</sup> Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. <sup>25</sup> Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. <sup>26</sup> Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

**4** And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, <sup>2</sup> Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. <sup>3</sup> And they laid hands on them, and put **them** in hold unto the next day: for it was now eventide. <sup>4</sup> Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

<sup>5</sup> ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes, <sup>6</sup> And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. <sup>7</sup> And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? <sup>8</sup> Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, <sup>9</sup> If we this day be examined of the good deed done to the impotent man, by what means he is made whole; <sup>10</sup> Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, **even** by him doth this man stand here before you whole. <sup>11</sup> This is the stone which was set at nought of you builders, which is become the head of the corner. <sup>12</sup> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

<sup>13</sup> ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. <sup>14</sup> And beholding the man which was healed standing with them, they could say nothing against it. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup> Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them **is** manifest to all them that dwell in Jerusalem; and we cannot deny **it**. <sup>17</sup> But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. <sup>18</sup> And they called them, and commanded them not to speak at all nor teach in the name of Jesus. <sup>19</sup> But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. <sup>20</sup> For we cannot but speak the things which we have seen and heard. <sup>21</sup> So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all **men** glorified God for that which was done. <sup>22</sup> For the man was above forty years old, on whom this miracle of healing was shewed.

<sup>23</sup> ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. <sup>24</sup> And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: <sup>25</sup> Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? <sup>26</sup> The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. <sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> For to do whatsoever thy hand and thy counsel determined before to be done. <sup>29</sup> And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, <sup>30</sup> By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

<sup>31</sup> ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. <sup>32</sup> And the multitude of them that believed were of one heart and of one soul: neither said any **of them** that ought of the things which he possessed was his own; but they had all things common. <sup>33</sup> And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. <sup>34</sup> Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, <sup>35</sup> And laid **them** down at the apostles' feet: and distribution was made unto every man according as he had need. <sup>36</sup> And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, **and** of the country of Cyprus, <sup>37</sup> Having land, sold **it**, and brought the money, and laid **it** at the apostles' feet.

**5** But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> And kept back **part** of the price, his wife also being privy to it, and brought a certain part, and laid **it** at the apostles' feet. <sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back **part** of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. <sup>6</sup> And the young men arose, wound him up, and carried **him** out, and buried **him**. <sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. <sup>9</sup> Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband **are** at the door, and shall carry thee out. <sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying **her** forth, buried **her** by her husband. <sup>11</sup> And great fear came upon all the church, and upon as many as heard these things.

**12** ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. <sup>13</sup> And of the rest durst no man join himself to them: but the people magnified them. <sup>14</sup> And believers were the more added to the Lord, multitudes both of men and women.) <sup>15</sup> Insomuch that they brought forth the sick into the streets, and laid **them** on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. <sup>16</sup> There came also a multitude **out** of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

**17** ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, <sup>18</sup> And laid their hands on the apostles, and put them in the common prison. <sup>19</sup> But the angel of the Lord by night opened the prison doors, and brought them forth, and said, <sup>20</sup> Go, stand and speak in the temple to the people all the words of this life. <sup>21</sup> And when they heard **that**, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. <sup>22</sup> But when the officers came, and found them not in the prison, they returned, and told, <sup>23</sup> Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. <sup>24</sup> Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. <sup>25</sup> Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. <sup>26</sup> Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. <sup>27</sup> And when they had brought them, they set **them** before the council: and the high priest asked them, <sup>28</sup> Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

**29** ¶ Then Peter and the **other** apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand **to be** a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. <sup>32</sup> And we are his witnesses of these things; and **so is** also the Holy Ghost, whom God hath given to them that obey him.

**33** ¶ When they heard **that**, they were cut **to the heart**, and took counsel to slay them. <sup>34</sup> Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; <sup>35</sup> And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. <sup>36</sup> For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. <sup>37</sup> After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, **even** as many as obeyed him, were dispersed. <sup>38</sup> And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: <sup>39</sup> But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. <sup>40</sup> And to him they agreed: and when they had called the apostles, and beaten **them**, they commanded that they should not speak in the name of Jesus, and let them go.

**41** ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. <sup>42</sup> And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

**6** And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. <sup>2</sup> Then the twelve called the multitude of the disciples **unto them**, and said, It is not reason that

**5** Toda neki človek, po imenu Hananija, je s Safiro, svojo ženo, prodal posestvo <sup>2</sup> in zadržal **del** denarne vsote in tudi njegova žena je bila seznanjena s **tem** in prinesel je določen del ter **ga** položil k stopalom apostolov. <sup>3</sup> Toda Peter je rekel: »Hananija, zakaj je Satan napolnil tvore srce, da lažeš Svetemu Duhu in da zadržiš **del** vsote od zemljišča? <sup>4</sup> Dokler je ostajalo ali ni bilo twoje lastno? In potem, ko je bilo prodano ali ni bilo v tvoji lastni oblasti? Žakaj si v svojem srcu spločel to stvar? Nisi legal ljudem, temveč Bogu.« <sup>5</sup> In ko je Hananija slišal te besede, je padel dol ter izročil duha. In velik strah je prišel na vse tiste, ki so slišali te stvari. <sup>6</sup> Mladenci pa so vstali, ga ovili in **ga** odnesli ven ter **ga** pokopali. <sup>7</sup> In bilo je približno tri ure kasneje, ko je vstopila njegova žena, ki ni vedela kaj se je bilo zgodilo. <sup>8</sup> In Peter jo je ogovoril: »Povej mi ali sta za toliko prodala zemljišče?« In ona je rekla: »Da, za toliko.« <sup>9</sup> Tedaj ji je Peter rekel: »Kako je to, da sta se skupaj strinjala, da skušata Gospodovega Duha? Glej, stopala teh, ki so pokopala tvojega soproga, **so** pri vratih in odnesli te bodo ven.« <sup>10</sup> Potem je nemudoma padla ob njegovih stopalih in izročila duha. In vstopili so mladeniči ter jo našli mrtvo in ko so jo odnesli, so **jo** pokopali poleg njenega soproga. <sup>11</sup> In velik strah je prišel nad vso cerkev in nad vse, ki so slišali te stvari.

**12** Po rokah apostolov pa se je med ljudmi izvršilo mnogo znamenj in čudežev; (in vsi so bili s soglasjem v Salomonovem preddverju.

**13** Od preostalih pa se jim noben človek ni drznil pridružiti, toda ljudje so jih poveličevali. <sup>14</sup> In še več vernikov je bilo dodanih h Gospodu, množice takoj moških kakor žensk.) <sup>15</sup> Toliko, da so na ulice prinašali bolne in **jih** polagali na postelje ter ležišča, da bi lahko vsaj Petrova senca, ko je šel mimo, zasenčila nekatere izmed njih. <sup>16</sup> Tudi **ven** iz mest naokoli Jeruzalema je prišla množica, ki je prinašala bolne ljudi in te, ki so bili nadlegovani z nečistimi duhovi; in vsi so bili ozdravljeni.

**17** Tedaj je vstal veliki duhovnik in vsi tisti, ki so bili z njim (kar je saducejska ločina) in izpolnjeni so bili z ogorčenjem <sup>18</sup> in svoje roke so položili na apostole ter jih vtaknili v skupno ječo. <sup>19</sup> Toda Gospodov angel je ponoči odprl vrata ječe in jih privedel naprej ter rekel: <sup>20</sup> »Pojdite, stopite in govorite ljudem v templju vse besede tega življenja.« <sup>21</sup> In ko so **to** slišali, so zgodaj zjutraj vstopili v tempelj ter učili. Toda prišel je veliki duhovnik in tisti, ki so bili z njim in so sklicali skupaj veliki zbor in ves senat Izraelovih otrok in poslali k ječi, da bi jih privredili. <sup>22</sup> Toda ko so prišli častniki in jih niso našli v ječi, so se vrnili ter povedali, <sup>23</sup> rekoč: »Ječo smo resnično našli zaprto z vso varnostjo in čuvajo, ki so stali zunaj pred vrati, toda, ko smo odprli, v njej nismo našli nobenega človeka.« <sup>24</sup> Torej ko so veliki duhovnik in tempeljski stotnik ter visoki duhovniki slišali te besede, so se bali k čemu se bo to razvilo. <sup>25</sup> Tedaj je nekdo prišel ter jim povedal, rekoč: »Glejte, možje, katere ste vtaknili v ječo, stojijo v templju in učijo ljudi.« <sup>26</sup> Tedaj je stotnik s častniki odšel in jih privedel brez nasilja, kajti bali so se ljudi, da jih ne bi kamnali. <sup>27</sup> In ko so jih privedli, so **jih** postavili pred veliki zbor in veliki duhovnik jih je vprašal, <sup>28</sup> rekoč: »Ali vam nismo strogo zapovedali, da naj ne bi učili v tem imenu? In glejte, Jeruzalem ste napolnili s svojim naukom in nad nas nameravate privesti kri tega človeka.«

**29** Potem so Peter in **drugi** apostoli odgovorili ter rekli: »Mi moramo bolj ubogati Boga kakor ljudi. <sup>30</sup> Bog naših očetov je obudil Jezusa, katerega ste vi usmrtili in obesili na les. <sup>31</sup> § Njega je Bog s svojo desnico povišal, **da postane** Princ in Odrešenik, da bi Izraelu dal kesanje in odpuščanje grehov. <sup>32</sup> In mi smo njegove priče o teh stvareh; in **tako je** tudi Sveti Duh, katerega je Bog dal tistim, ki ga ubogajo.«

**33** Ko so **to** slišali, so bili **do srca** zbadeni in se posvetovali, da jih ubijejo. <sup>34</sup> Potem je nekdo v velikem zboru vstal, farizej, po imenu Gamáliel, učen mož postave, ugleden med vsemi ljudmi in vevel, da jih za nekaj časa vržejo ven; <sup>35</sup> in jim rekel: »Vi, možje v Izraelu, pazite se kaj nameravate storiti glede teh ljudi. <sup>36</sup> Kajti pred temi dnevi je vstal Tevdá, ki se je bahal, da je pomemben; kateremu so se pridružili številni ljudje, okoli štiristo; ki je bil umorjen, in vsi, kolikor se mu jih je pokoravalo, so bili razkropljeni in uničeni. <sup>37</sup> Po tem mož je, v dneh obdavčenja, vstal Juda iz Galileje in za seboj potegnil mnogo ljudi; tudi on je umrl in vsi so bili razkropljeni, **celó** tako mnogi, kot so ga ubogali. <sup>38</sup> In sedaj vam povem: »Zadržite se pred temi ljudmi in pustite jih pri miru. Kajti če je ta nameri ali to delo od ljudi, se bo izjalo; <sup>39</sup> toda če je to od Boga, tega ne morete premagati, da ne bi bili morda najdeni celo, da se borite zoper Boga.« <sup>40</sup> In strinjali so se z njim. Ko pa so poklicali apostole ter **jih** pretepli, so jim zapovedali, da naj ne govorijo v Jezusovem imenu in jih izpustili.

**41** In odšli so izpred prisotnosti velikega zobra, veseli, da so bili smatrani vredne trpeti sramoto zaradi njegovega imena. <sup>42</sup> In niso prenehali v templju in v vsaki hiši vsak dan učiti ter oznanjati Jezusa Kristusa.

**6** In v tistih dneh, ko je bilo število učencev pomnoženo, je nastalo mrmarjanje Grkov zoper Hebrejce, ker so bile njihove vdove zapostavljene pri vsakodnevni oskrbi. <sup>2</sup> Potem je dvanajsterica **k sebi** poklicala množico učencev in rekla: »To ni razlog, da bi opuščali

Božjo besedo in stregli [*pri*] mizah.<sup>3</sup> Zatorej bratje, poiščite med vami sedem mož, na dobrem glasu, polnih Svetega Duha in modrosti, katerim lahko določimo to opravilo.<sup>4</sup> Toda mi se bomo predali v nenehno molitev in službo besede.<sup>5</sup>

<sup>5</sup> In ta beseda je ugajala vsej množici. In izbrali so Štefana, moža polnega vere in Svetega Duha in Filipa in Prohorja in Nikáorja in Timona in Parmenája ter Nikolaja, spreobrnjenca iz Antiohije,<sup>6</sup> katere so postavili pred apostole; in ko so molili, so nanje položili *svoje* roke.<sup>7</sup> In Božja beseda je rasla in število učencev in Jeruzalemu se je silno pomnožilo in velika skupina duhovnikov je bila pokorna veri.<sup>8</sup> In Stefan je, poln vere in moči, delal med ljudmi velike čudeže in čudežne moči.

<sup>9</sup> Potem so vstali nekateri iz *sinagoge*, ki se je imenovala sinagoga Libertincev in Cirencev in Aleksandrincev in teh iz Kilikije ter iz Azije in so razpravljali s Štefanom.<sup>10</sup> Niso pa se mogli upirati modrosti in duhu, po katerem je govoril.<sup>11</sup> Tedaj so podkupili može, ki so rekli: »Slišali smo ga govoriti bogokletne besede zoper Mojzesu in *zoper* Boga.«<sup>12</sup> In razvneli so ljudi in starešine ter pisarje in prišli nad *njega* in ga zgrabili ter *ga* privedli k velikemu zboru<sup>13</sup> in postavili krive price, ki so rekle: »Ta človek ne preneha govoriti bogokletnih besed proti temu svetu prostoru in postavi,<sup>14</sup> kajti slišali smo ga govoriti, da bo ta Jezus Nazarecan uničil ta kraj in spremenil običaje, ki nam jih je izročil Mojzes.«<sup>15</sup> In vsi, ki so sedeli v velikem zboru, so neomajno zrli vanj in videli njegov obraz, kot bi bil obraz angela.

**7** Potem je veliki duhovnik rekel: »Ali so te stvari take?«<sup>2</sup> In rekel je: »Možje, bratje in očetje, prisluhnite: Bog slave se je prikazal našemu očetju Abrahamu, ko je bil v Mezopotamiji, preden je prebival v Haránu<sup>3</sup> in mu rekel: »Pođi ven iz svoje dežele in iz svojega sorodstva ter pridi v deželo, ki ti jo bom pokazal.«<sup>4</sup> § Tedaj je prišel iz kaldejske dežele in prebival v Haránu; ko pa je bil njegov oče mrtev, se je od tam odpravil v to deželo, v kateri vi sedaj prebivate.<sup>5</sup> V njej pa mu ni dal nobene dediščine niti *toliko* ne, da nanjo postavi svoje stopalo, vendar je obljudil, da mu jo bo dal v posest in njegovemu semenu za njim, ko *takrat še* ni imel otroka.<sup>6</sup> In Bog je govoril na ta način: »Da naj bi njegovo seme začasno bivalo v tuji deželi in da naj bi jih privedli v suženjstvo ter štiristo let z *njimi* hudobno ravnali.<sup>7</sup> Narodu pa, pri katerem bodo suženjevali, bom sodil jaz,« je rekel Bog:<sup>8</sup> in potem bodo prišli ter mi služili na tem kraju.<sup>9</sup> In dal mu je zavezo obrezovanja. In tako je **Abraham** zaplodil Izaka in ga osmi dan obrezal; in Izak je *zaplodil* Jakoba; in Jakob je *zaplodil* dvanajstere očake.<sup>9</sup> In očaki so, prevzeti z zavistjo, Jožefa prodali v Egipt. Toda Bog je bil z njim<sup>10</sup> in ga osvobodil iz vseh njegovih stisk in mu dal naklonjenost ter modrost v očeh faraona, egiptovskega kralja in ga naredil za voditelja nad Egipтом ter vso svojo hišo.<sup>11</sup> Torej nad vso egiptovsko deželo in Kánaan je prišlo pomanjkanje in velika stiska in naši očetje niso našli hrane.<sup>12</sup> Toda ko je Jakob slišal, da je bilo v Egiptu žito, je najprej odpdal naše očete.<sup>13</sup> In ob drugi *priložnosti* se je Jožef dal spoznati svojim bratom; in Jožefovo sorodstvo je bilo predstavljenno faraonu.<sup>14</sup> Potem je Jožef odpdal in k *sebi* poklical svojega očeta Jakoba in vse njegovo sorodstvo, petinsedemdeset duš.<sup>15</sup> Tako je Jakob odšel dol v Egipt ter umrl, on in naši očetje<sup>16</sup> in bili so preneseni preko v Sihem in položeni v mavzolej, ki ga je Abraham kupil za vsoto denarja od sinov Hemórja, *očeta* iz Sihema.<sup>17</sup> Toda ko se je približal obljudljeni čas, katerega je Bog prisegel Abrahamu, so ljudje v Egiptu rasli in se množili,<sup>18</sup> dokler ni vstal drug kralj, ki ni poznal Jožefa.<sup>19</sup> Ta isti je z našim sorodstvom premeteno ravnal in hudobno tretiral naše očete, tako da so izpostavili svoje majhne otroke, z namenom, da ne bi živel. <sup>20</sup> V tem času je bil rojen Mojzes, bil pa je silno lep in tri mesece so ga vzgajali v hiši njegovega očeta.<sup>21</sup> Ko pa je bil izpostavljen, ga je vzela faraonova hči in ga vzgojila za svojega lastnega sina.<sup>22</sup> In Mojzes je bil izučen v vsej egipčanski modrosti in mogočen je bil v besedah in dejanjih.<sup>23</sup> Ko je bil star polnih štirideset let, je prišlo v njegovo srce, da obiše svoje brate, Izraelove otroke.<sup>24</sup> In ko je viden enega *izmed njih* krivično trpeti, *ga* je branil in maščeval tega, ki je bil zatiran ter ubil Egipčana,<sup>25</sup> kajti domnevale je, da bodo njegovi bratje razumeli, kako jih hoče Bog po njegovi roki osvoboditi. Toda niso razumeli.<sup>26</sup> In medtem ko so se prepirali, se jim je naslednji dan pokazal ter jih ponovno skušal pomiriti, rekoč: »Možje, vi ste bratje; zakaj drug drugemu delate krivico?«<sup>27</sup> Toda tisti, ki je svojemu bližnjemu storil krivico, ga je odrinil proč, rekoč: »Kdo te je naredil za vladarja in sodnika nad nami?«<sup>28</sup> Ali me hočeš ubiti, kakor si včeraj storil Egipčanu?<sup>29</sup> Ob tej besedi je Mojzes pobegnil in bil tujec v midjánski deželi, kjer je zaplodil dva sinova.<sup>30</sup> Ko pa je preteklo štirideset let, se mu je v divjini Sinajske gore prikazal Gospodov angel v plamenu gorečega grma.<sup>31</sup> Ko je Mojzes *to* viden, se je čudil prizorom. Ko pa se je približal, da bi *to* pogledal, je prišel do njega Gospodov glas,<sup>32</sup> rekoč: »Jaz *sem* Bog tvojih očetov, Bog Abrahamov in Bog Izakov in Bog Jakobov.« Potem je Mojzes trepetal in si ni drznil pogledati.<sup>33</sup> Nato mu je Gospod rekel: »Sezuj si svoje čevlje s svojimi stopali, kajti kraj, kjer stojiš, je sveta zemlja.<sup>34</sup> Videl sem, videl sem stisko svojih ljudi, ki so v Egiptu in slišal sem njihovo stokanje in sem prišel dol, da jih osvobodim. In sedaj pridi, poslat te

we should leave the word of God, and serve tables.<sup>3</sup> Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.<sup>4</sup> But we will give ourselves continually to prayer, and to the ministry of the word.

**5** ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Niconor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:<sup>6</sup> Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.<sup>7</sup> And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.<sup>8</sup> And Stephen, full of faith and power, did great wonders and miracles among the people.

**9** ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.<sup>10</sup> And they were not able to resist the wisdom and the spirit by which he spake.<sup>11</sup> Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.<sup>12</sup> And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,<sup>13</sup> And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:<sup>14</sup> For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.<sup>15</sup> And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

**7** Then said the high priest, Are these things so?<sup>2</sup> And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,<sup>3</sup> And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.<sup>4</sup> Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.<sup>5</sup> And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.<sup>6</sup> And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.<sup>7</sup> And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.<sup>8</sup> And he gave him the covenant of circumcision: and so **Abraham** begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.<sup>9</sup> And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,<sup>10</sup> And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.<sup>11</sup> Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.<sup>12</sup> But when Jacob heard that there was corn in Egypt, he sent out our fathers first.<sup>13</sup> And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.<sup>14</sup> Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.<sup>15</sup> So Jacob went down into Egypt, and died, he, and our fathers,<sup>16</sup> And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.<sup>17</sup> But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,<sup>18</sup> Till another king arose, which knew not Joseph.<sup>19</sup> The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.<sup>20</sup> In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:<sup>21</sup> And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.<sup>22</sup> And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.<sup>23</sup> And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.<sup>24</sup> And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:<sup>25</sup> For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.<sup>26</sup> And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?<sup>27</sup> But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?<sup>28</sup> Wilt thou kill me, as thou diddest the Egyptian yesterday?<sup>29</sup> Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.<sup>30</sup> And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.<sup>31</sup> When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,<sup>32</sup> Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.<sup>33</sup> Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.<sup>34</sup> I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.<sup>35</sup> This Moses whom they refused, saying, Who made thee a ruler and

a judge? the same did God send **to be** a ruler and a deliverer by the hand of the angel which appeared to him in the bush.<sup>36</sup> He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

<sup>37</sup> ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.<sup>38</sup> This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and **with** our fathers: who received the lively oracles to give unto us:<sup>39</sup> To whom our fathers would not obey, but thrust **him** from them, and in their hearts turned back again into Egypt,<sup>40</sup> Saying unto Aaron, Make us gods to go before us: for **as for** this Moses, which brought us out of the land of Egypt, we wot not what is become of him.<sup>41</sup> And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.<sup>42</sup> Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices **by the space of** forty years in the wilderness?<sup>43</sup> Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.<sup>44</sup> Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.<sup>45</sup> Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;<sup>46</sup> Who found favour before God, and desired to find a tabernacle for the God of Jacob.<sup>47</sup> But Solomon built him an house.<sup>48</sup> Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,<sup>49</sup> Heaven **is** my throne, and earth **is** my footstool: what house will ye build me? saith the Lord: or what **is** the place of my rest?<sup>50</sup> Hath not my hand made all these things?

<sup>51</sup> ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers **did**, so **do** ye.<sup>52</sup> Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:<sup>53</sup> Who have received the law by the disposition of angels, and have not kept **it**.

<sup>54</sup> ¶ When they heard these things, they were cut to the heart, and they gnashed on him with **their** teeth.<sup>55</sup> But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,<sup>56</sup> And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.<sup>57</sup> Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,<sup>58</sup> And cast **him** out of the city, and stoned **him**: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.<sup>59</sup> And they stoned Stephen, calling upon **God**, and saying, Lord Jesus, receive my spirit.<sup>60</sup> And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

**8** And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.<sup>2</sup> And devout men carried Stephen **to his burial**, and made great lamentation over him.<sup>3</sup> As for Saul, he made havock of the church, entering into every house, and haling men and women committed **them** to prison.<sup>4</sup> Therefore they that were scattered abroad went every where preaching the word.<sup>5</sup> Then Philip went down to the city of Samaria, and preached Christ unto them.<sup>6</sup> And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.<sup>7</sup> For unclean spirits, crying with loud voice, came out of many that were possessed **with them**: and many taken with palsies, and that were lame, were healed.<sup>8</sup> And there was great joy in that city.<sup>9</sup> But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:<sup>10</sup> To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.<sup>11</sup> And to him they had regard, because that of long time he had bewitched them with sorceries.<sup>12</sup> But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.<sup>13</sup> Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.<sup>14</sup> Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:<sup>15</sup> Who, when they were come down, prayed for them, that they might receive the Holy Ghost:<sup>16</sup> (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)<sup>17</sup> Then laid they **their** hands on them, and they received the Holy Ghost.<sup>18</sup> And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,<sup>19</sup> Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.<sup>20</sup> But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.<sup>21</sup> Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.<sup>22</sup> Repent therefore of this thy wickedness, and pray God, if perhaps the

bom v Egipt.<sup>23</sup> Tega Mojzesu, katerega so zavrnili, rekoč: »Kdo te je naredil vladarja in sodnika?« istega je Bog poslal, **da bi bil** vladar in osvoboditelj po roki angela, ki se mu je prikazal v grmu.<sup>24</sup> Potem, ko je v egiptovski deželi in v Rdečem morju ter v divjini širideset let prikazoval čudeže in znamenja, jih je privedel ven.

<sup>25</sup> § To je ta Mojzes, ki je Izraelovim otrokom rekel: »Preroka vam bo Gospod, vaš Bog, obudil izmed vaših bratov, podobnega meni; njega boste poslušali.«<sup>26</sup> § To je tisti, ki je bil v cerkvi v divjini z angelom, ki je govoril z njim na Sinajski gori in z našimi očeti; ki je prejel žive prerokbe, da jih izroči nam;<sup>27</sup> katerega naši očetje niso hoteli ubogati, temveč so **ga** pahnili od sebe in se v svojih sрci ponovno obrnili nazaj v Egipt,<sup>28</sup> rekoč Aronu: »Naredi nam bogove, da gredo pred nami, kajti **glede** tega Mojzesu, ki nas je privedel iz egiptovske dežele, ne vemo kaj je nastalo iz njega.«<sup>29</sup> In v tistih dneh so naredili tele in maliku darovali žrtev ter se veselili v delih svojih lastnih rok.<sup>30</sup> Potem se je Bog obrnil in jih predal, da obožujejo vojsko neba; kakor je pisano v knjigi prerokov: »O hiša Izraelova ali ste meni darovali zaklane živali in žrteve **v obdobju** širidesetih let in divjini?<sup>31</sup> Da, vzeli ste Molohov šotor in zvezdo svojega boga Rajfána, kipe, ki ste jih naredili, da bi jih oboževali; jaz pa vas bom odvedel onstran Babilona.«<sup>32</sup> Naši očetje so imeli v divjini šotorško svetišče pričevanja, kakor je določil on, govorč Mojzesu, da naj ga naredi glede na videz, ki ga je videl.<sup>33</sup> § Katerega so tudi naši očetje, ki so prišli kasneje, vnesli z Jezusom na posest poganov, ki jih je Bog pregnal izpred obličja naših očetov do Davidovih dni:<sup>34</sup> ki je našel naklonjenost pred Bogom in si žezel najti šotorško svetišče za Jakobovega Boga.<sup>35</sup> Toda Salomon mu je zgradil hišo.<sup>36</sup> Vendar Najvišji ne prebiva v templjih, zgrajenimi z rokami; kakšno hišo mi hočete zgraditi?<sup>37</sup> govori Gospod: »Ali kaj **je** prostor mojega počitka?<sup>38</sup> Ali ni vse te stvari naredila moja ruka?«

<sup>39</sup> Vi trdovratni in neobrezani v srcu in ušesih, vi se vedno upirate Svetemu Duhu. Kakor so **počeli** vaši očetje, tako **počnete** vi.<sup>40</sup> Katerega izmed prerokov vaši očetje niso preganjali? In umorili so te, ki so vnaprej kazali na prihod Pravičnega, katerega izdajalci in morilci ste bili sedaj vi,<sup>41</sup> ki ste po uredbi angelov prejeli postavo, pa se **je** niste držali.«

<sup>42</sup> Ko so slišali te besede, so bili zarezani do srca in **s svojimi** zobmi so škripali proti njemu.<sup>43</sup> Toda on je, poln Svetega Duha, neomajno gledal gor v nebesa in videl Božjo slavo ter Jezusa stati na Božji desnici.<sup>44</sup> In rekel: »Glejte, nebesa vidim odprta in Sina človekovega stati na Božji desnici.«<sup>45</sup> Tedaj so z močnim glasom zakričali in zamašili svoja ušesa ter soglasno stekli nadanj<sup>46</sup> in **ga** vrgli iz mesta ter **ga** kamnali. Priče pa so svoja oblačila položile k stopalom mladeniča, katerega ime je bilo Savel.<sup>47</sup> In kamnali so Štefana, ki je klical k **Bogu** ter govoril: »Gospod Jezus, sprejmi mojega duha.«<sup>48</sup> In pokleplnil je ter z močnim glasom zaklical: »Gospod, tega greha jim ne položi na njihovo obdolžnico.« In ko je to rekel, je zaspal.

**8** In Savel je privolil v njegovo smrt. In ob tistem času je bilo tam veliko preganjanje zoper cerkev, ki je bila v Jeruzalemu; in vsi, razen apostolov, so bili razkropljeni povsod po vseh področjih Judeje in Samarije.<sup>2</sup> In predani možje so Štefana odnesli **k njegovemu pokopu** ter za njim pripravili veliko objokovanje.<sup>3</sup> Glede Savla pa, ta je napravil veliko opustošenje cerkve, ko je vstopal v vsako hišo in vlačil **[ven]** moške in ženske ter **jih** zapiral v ječo.<sup>4</sup> Zaradi tega so tisti, ki so bili razkropljeni naokoli, odšli povsod in oznanjali besedo.<sup>5</sup> Potem je Filip odšel dol v samarijsko mesto in jim oznamil Kristusa.<sup>6</sup> In množica je soglasno dala pozornost tem stvarem, ki jih je Filip govoril in poslušala ter gledala čudeže, katere je delal.<sup>7</sup> Kajti nečisti duhovi so kričeli, z močnim glasom prihajali iz mnogih, ki so bili **z njimi** obsedeni. In mnogi prevzeli s paralizo ter tisti, ki so bili hromi, so bili ozdravljeni.<sup>8</sup> In v tistem mestu je bila velika radost.<sup>9</sup> Vendar je bil tam neki mož, imenovan Simon, ki je poprej v istem mestu uporabljal čaranje in privlačil pogane iz Samarije ter objavljal, da je bil on sam nekaj velikega,<sup>10</sup> kateremu so vsi posvetili pozornost, od najmanjših do največjih, rekoč: »Ta mož je velika Božja moč.«<sup>11</sup> In ozirali so se nanj, zato ker jih je že dolgo časa privlačil s svojimi čarodejstvi.<sup>12</sup> Toda ko so verovali Filipu, ki je oznanjal besede glede Božjega kraljestva in ime Jezusa Kristusa, so bili krščeni, tako moški kakor ženske.<sup>13</sup> Potem je tudi sam Simon veroval; in ko je bil krščen, je ostal s Filippom in se čudil ter gledal čudeže in znamenja, ki so bila storjena.<sup>14</sup> Ko so torej apostoli, ki so bili v Jeruzalemu, slišali, da je Samarija sprejela Božjo besedo, so jim poslali Petra in Janeza,<sup>15</sup> ki sta, ko sta prišla dol, molila zanje, da bi mogli prejeti Svetega Duha<sup>16</sup> (kajti do takrat še ni padel na nobenega izmed njih). Bili so samo krščeni v imenu Gospoda Jezusa.)<sup>17</sup> Tedaj sta nanje polagala **svoje** roke in prejemali so Svetega Duha.<sup>18</sup> In ko je Simon viden, da je bil Sveti Duh dan po polaganju rok apostolov, jima je ponudil denar,<sup>19</sup> rekoč: »Dajta tudi meni to moč, da na kogarkoli položim roke, bo lahko prejel Svetega Duha.«<sup>20</sup> Vendar mu je Peter rekel: »Tvoj denar naj propade s teboj, ker si pomisliš, da se Božji dar lahko kupi z denarjem.<sup>21</sup> Ti nimaš niti vloge niti deleža v tej stvari, kajti tvoje srce ni iskreno v Božjih očeh.<sup>22</sup> Pokesaj

se torej od te svoje zlobnosti in prosi Boga, če ti bo mogoče lahko odpuščena misel twojega srca.<sup>23</sup> Kajti zaznavam, da si v žolču grenkobe in v vezi krivičnosti.<sup>24</sup> Potem je Simon odgovoril in rekel: »Prosita zame h Gospodu, da nobena izmed teh stvari, ki sta jih govorila, ne pride nadme.«<sup>25</sup> In onadva, ko sta pričevala in oznanila Gospodovo besedo, sta se vrnila v Jeruzalem ter v mnogih vaseh Samarie oznanila evangelij.<sup>26</sup> Gospodov angel pa je spregovoril Filipu, rekoč: »Vstani in pojdi proti jugu, na pot, ki gre dol iz Jeruzalema v Gazo, ki je zapančena.«<sup>27</sup> In vstal je ter odšel. In glej, človek iz Etiopije, evnuh z veliko oblastjo pod Kandáko, kraljico Etiopcev, ki je imel skrb za vso njeno zakladnico in je prišel v Jeruzalem, da bi oboževal,<sup>28</sup> se je vračal in sedé na svoji kočiji bral preroka Izaija.<sup>29</sup> Potem je Duh rekel Filipu: »Pojdi poleg in se pridruži tej kočiji.«<sup>30</sup> In Filip je stekel tja k **njemu** in ga slišal brati preroka Izaija ter rekel: »Razumeš kaj beres?«<sup>31</sup> In rekel je: »Kako bi lahko, razen če me ne bi vodil nek človek?« In prosil je Filipa, da pride gor in se usede z njim.<sup>32</sup> Mesto iz pisma, ki ga je bral, je bilo to: »Odveden je bil kakor ovca h klanju; in kakor je jagnje pred svojim strižcem nemo, tako on ni odprl svojih ust.«<sup>33</sup> V njegovem ponižanju je bila njegova sodba odstranjena in kdo bo razglasil njegov rod? Kajti njegovo življenje je vzeto z zemlje.<sup>34</sup> In evnuh je odgovoril Filipu ter rekel: »Prosim te, o kom govoriti prerok? O sebi ali nekem drugem človeku?«<sup>35</sup> Potem je Filip odprl svoja usta in pričel pri istem pismu in mu oznanil Jezusa.<sup>36</sup> In medtem ko sta nadaljevala po **njuni** poti, sta prišla do neke vode, in evnuh je rekel: »Poglej, **tukaj je** voda, kaj mi preprečuje biti krščen?«<sup>37</sup> § In Filip je rekel: »Če veruješ z vsem svojim srcem, smeš.« In ta je odgovoril ter rekel: »Verujem, da je Jezus Kristus Božji Sin.«<sup>38</sup> In velel je kočiji, da se ustavi. In skupaj sta odšla dol v vodo, tako Filip kakor evnuh; in ga je krstil.<sup>39</sup> In ko sta se povzpela iz vode, je Gospodov Duh Filipa vzel, da ga evnuh ni več videl in ta je radosten odšel na svojo pot.<sup>40</sup> Toda Filip se je znašel pri Ašdodu. In ko je potoval skozi, je v vseh mestih oznanjal, dokler ni prišel do Cezareje.

**9** Savel pa, ki je še vedno izdihoval grožnje in poboj zoper Gospodove učence, je odšel k velikemu duhovniku<sup>2</sup> in si od njega izprosil pisem za shodnice v Damasku, da če najde kogarkoli od te poti, bodisi moške ali ženske, bi jih lahko zvezane privedel v Jeruzalem.<sup>3</sup> Medtem ko je potoval, se je približal Damasku in nenadoma je naokoli njega zasvetila svetloba iz nebes<sup>4</sup> in padel je na tlater zaslilaš glas, ki mu je rekel: »Savel, Savel, zakaj me pregaš?«<sup>5</sup> § On pa je rekel: »Kdo si ti, Gospod?« In Gospod je rekel: »Jaz sem Jezus, katerega ti pregaš. Zate je to težko, da se upiraš bodicam.«<sup>6</sup> § In ta je trepetajoč in osupel rekel: »Gospod, kaj hočeš, da storim?« In Gospod mu je **rekel**: »Vstani in pojdi v mesto in povedano ti bo, kaj moraš storiti.«<sup>7</sup> Možje, ki so potovali z njim, pa so stali brez besed, ker so poslušali glas, vendar niso videli nobenega človeka.<sup>8</sup> In Savel se je dvignil s tal in ko so bile njegove oči odprte, ni videl nobenega človeka, ampak so ga vodili za roko in **ga** privedli v Damask.<sup>9</sup> In tri dni je bil brez vida in ni ne jedel, ne pil.

<sup>10</sup> V Damasku pa je bil neki učenec, po imenu Hananija in njemu je Gospod v videnju rekel: »Hanania.« In ta je rekel: »Glej, jaz **sem tu**, Gospod.«<sup>11</sup> In Gospod mu je **rekel**: »Vstani in pojdi v ulico, ki se imenuje Ravna in Judovi hiši povprašaj za **nekoga**, ki se imenuje Savel iz Tarza; kajti glej, on moli<sup>12</sup> in v videnju je videl moža, imenovanega Hananija, ki je vstopil in nanj položil **svojo** roko, da bi lahko prejel svoj vid.«<sup>13</sup> Potem je Hananija odgovoril: »Gospod, od mnogih sem slišal o tem človeku, koliko zla je storil tvojim svetim v Jeruzalemu<sup>14</sup> in tukaj ima od visokih duhovnikov oblast, da zveže vse, ki kličejo tvoje ime.«<sup>15</sup> Toda Gospod mu je rekel: »Odpravi se, kajti on mi je izbrana posoda, da ponese moje ime pred pogane in kralje in Izraelove otroke,<sup>16</sup> kajti pokazal mu bom kako velike stvari mora trpeti zaradi mojega imena.«<sup>17</sup> In Hananija je odšel svojo pot ter vstopil v hišo in ko je svoje roke položil nanj, je rekel: »Brat Savel, Gospod, **celo** Jezus, ki se ti je prikazal na poti, ko si prihajal, me je poslal, da lahko prejmeš svoj vid in izpolnjen boš s Svetim Duhom.«<sup>18</sup> In takoj so z njegovimi očmi padle kot bi bile luskine, in nemudoma je prejel vid in vstal ter bil krščen.<sup>19</sup> In ko je prejel hrano, je bil okrepljen. Potem je bil Savel nekaj dni z učenci, ki so bili v Damasku.<sup>20</sup> In nemudoma je v sinagogah oznanjal Kristusa, da je on Božji Sin.<sup>21</sup> Toda vsi, ki so **ga** slišali, so bili osuplji in rekli: »Ali ni to tisti, ki je uničil tiste, ki so se v Jeruzalemu sklicevali na to ime in je prišel sicer zaradi tega namena, da bi jih lahko zvezane privedel k visokim duhovnikom?«<sup>22</sup> Toda Savel je še bolj narasel v moči in zbegal Jude, ki so prebivali v Damasku ter dokazoval, da je ta pravi Kristus.

<sup>23</sup> In potem, ko so bili izpolnjeni mnogi dnevi, so se Judje posvetovali, da ga ubijejo,<sup>24</sup> toda njihovo prežanje v zasedi je bilo sporočeno Savlu. In noč in dan so stražili velika vrata, da ga ubijejo.<sup>25</sup> Potem so ga učenci ponoči vzeli in **ga** v košari spustili dol ob obzidju.<sup>26</sup> In ko je Savel prišel v Jeruzalem, se je poskusil pridružiti učencem, toda vsi so se ga bali in niso verjeli, da je bil učenec.<sup>27</sup> Vendar ga je Barnaba vzel in **ga** privedel k apostolom ter jim razodel kako je na poti videl Gospoda in da mu je govoril ter kako je v Damasku pogumno oznanjal v Jezusovem imenu.

thought of thine heart may be forgiven thee.<sup>23</sup> For I perceive that thou art in the gall of bitterness, and **in** the bond of iniquity.<sup>24</sup> Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.<sup>25</sup> And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.<sup>26</sup> And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.<sup>27</sup> And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship.<sup>28</sup> Was returning, and sitting in his chariot read Esaias the prophet.<sup>29</sup> Then the Spirit said unto Philip, Go near, and join thyself to this chariot.<sup>30</sup> And Philip ran thither to **him**, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?<sup>31</sup> And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.<sup>32</sup> The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:<sup>33</sup> In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.<sup>34</sup> And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?<sup>35</sup> Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.<sup>36</sup> And as they went on **their** way, they came unto a certain water: and the eunuch said, See, **here is** water; what doth hinder me to be baptized?<sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.<sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.<sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.<sup>40</sup> But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

**9** And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,<sup>2</sup> And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.<sup>3</sup> And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:<sup>4</sup> And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, why persecutest thou me?**<sup>5</sup> And he said, Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.**<sup>6</sup> And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord **said** unto him, **Arise, and go into the city, and it shall be told thee what thou must do.**<sup>7</sup> And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.<sup>8</sup> And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought **him** into Damascus.<sup>9</sup> And he was three days without sight, and neither did eat nor drink.

<sup>10</sup> ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, **Ananias**. And he said, Behold, **I am here**, Lord.<sup>11</sup> And the Lord **said** unto him, **Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, for, behold, he prayeth,**<sup>12</sup> **And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.**<sup>13</sup> Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:<sup>14</sup> And here he hath authority from the chief priests to bind all that call on thy name.<sup>15</sup> But the Lord said unto him, **Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:**<sup>16</sup> **For I will shew him how great things he must suffer for my name's sake.**<sup>17</sup> And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, **even** Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.<sup>18</sup> And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.<sup>19</sup> And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.<sup>20</sup> And straightway he preached Christ in the synagogues, that he is the Son of God.<sup>21</sup> But all that heard **him** were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?<sup>22</sup> But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

<sup>23</sup> ¶ And after that many days were fulfilled, the Jews took counsel to kill him:<sup>24</sup> But their laying await was known of Saul. And they watched the gates day and night to kill him.<sup>25</sup> Then the disciples took him by night, and let **him** down by the wall in a basket.<sup>26</sup> And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.<sup>27</sup> But Barnabas took him, and brought **him** to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached

boldly at Damascus in the name of Jesus.<sup>28</sup> And he was with them coming in and going out at Jerusalem.<sup>29</sup> And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.<sup>30</sup> **Which** when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.<sup>31</sup> Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

<sup>32</sup> ¶ And it came to pass, as Peter passed throughout all **quarters**, he came down also to the saints which dwelt at Lydda.<sup>33</sup> And there he found a certain man named **Eneas**, which had kept his bed eight years, and was sick of the palsy.<sup>34</sup> And Peter said unto him, **Eneas**, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.<sup>35</sup> And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

<sup>36</sup> ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.<sup>37</sup> And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid **her** in an upper chamber.<sup>38</sup> And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring **him** that he would not delay to come to them.<sup>39</sup> Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.<sup>40</sup> But Peter put them all forth, and kneeled down, and prayed; and turning **him** to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.<sup>41</sup> And he gave her **his** hand, and lifted her up, and when he had called the saints and widows, presented her alive.<sup>42</sup> And it was known throughout all Joppa; and many believed in the Lord.<sup>43</sup> And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

**10** There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian **band**,<sup>2</sup> A devout **man**, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.<sup>3</sup> He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.<sup>4</sup> And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.<sup>5</sup> And now send men to Joppa, and call for **one** Simon, whose surname is Peter:<sup>6</sup> He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.<sup>7</sup> And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;<sup>8</sup> And when he had declared all **these** things unto them, he sent them to Joppa.

<sup>9</sup> ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:<sup>10</sup> And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,<sup>11</sup> And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:<sup>12</sup> Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.<sup>13</sup> And there came a voice to him, Rise, Peter; kill, and eat.<sup>14</sup> But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.<sup>15</sup> And the voice spake unto him again the second time, What God hath cleansed, **that** call not thou common.<sup>16</sup> This was done thrice: and the vessel was received up again into heaven.<sup>17</sup> Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,<sup>18</sup> And called, and asked whether Simon, which was surnamed Peter, were lodged there.

<sup>19</sup> ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.<sup>20</sup> Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.<sup>21</sup> Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what **is** the cause wherefore ye are come?<sup>22</sup> And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.<sup>23</sup> Then called he them in, and lodged **them**. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.<sup>24</sup> And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.<sup>25</sup> And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped **him**.<sup>26</sup> But Peter took him up, saying, Stand up; I myself also am a man.<sup>27</sup> And as he talked with him, he went in, and found many that were come together.<sup>28</sup> And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.<sup>29</sup> Therefore came I **unto you** without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?<sup>30</sup> And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,<sup>31</sup> And said, Cornelius, thy prayer is heard,

<sup>28</sup> In bil je z njimi, ter prihajal in odhajal iz Jeruzalema.<sup>29</sup> In pogumno je govoril v imenu Gospoda Jezusa ter se prerekal proti Grkom, toda oni so ga poskušali umoriti.<sup>30</sup> **Nakar**, ko so bratje [*to*] izvedeli, so ga odvedli dol v Cezarejo in ga poslali v Tarz.<sup>31</sup> Potem so imele cerkve po vsej celotni Judeji in Galileji ter Samariji mir in se izgrajevale, in ker so živele v strahu Gospodovem ter v tolažbi Svetega Duha, so bile pomnožene.

<sup>32</sup> In pripetilo se je, ko je Peter potoval po vseh celotnih **okoliših**, [*da*] je prišel tudi dol k svetim, ki so prebivali v Lidi.<sup>33</sup> In tam je našel nekega moža, po imenu Enéj, ki se je osem let držal svoje postelje in je bil bolan zaradi paralize.<sup>34</sup> In Peter mu je rekel: »Enéj, Jezus Kristus te celostno ozdravlja. Vstani in postelji svojo posteljo.« In ta je takoj vstal.<sup>35</sup> In vsi tisti, ki so prebivali v Lidi in Šarónu, so ga videli ter se obrnili h Gospodu.

<sup>36</sup> Torej v Jopi je bila neka učenka, po imenu Tabita, kar se po razlagi imenuje Gazela. Ta ženska je bila polna dobrih del in dejanj miloščine, ki jih je storila.<sup>37</sup> In pripetilo se je v tistih dneh, da je bila bolna in je umrla, katero so, ko so **jo** umili, položili v zgornjo sobo.<sup>38</sup> Ker pa je bila Lida bližu Jope in so učenci slišali, da je bil tam Peter, so k njemu poslali dva moža, ki sta **ga** prosila, da ne bi odlašal priti k njim.<sup>39</sup> Potem je Peter vstal in odšel z njima. Ko je prišel, so ga odvedli v zgornjo sobo, in vse vdove so jokajte stale poleg njega in kazale plašče ter obleke, katere je naredila Gazela, dokler je bila z njimi.<sup>40</sup> Vendar jih je Peter vse vrgel ven ter poklepnil in molil, in ko se je obrnil k telesu, je rekel: »Tabita, vstani.« In odprla je svoje oči, in ko je zagledala Petra, se je usedla.<sup>41</sup> In dal ji je **svojo** roko ter jo dvignil. In ko je poklical svete ter vdove, jo je izročil živo.<sup>42</sup> In to se je razvedelo po vsej celotni Jopi in mnogi so verovali v Gospoda.<sup>43</sup> In pripetilo se je, da je mnogo dni ostal v Jopi pri nekem strojarju Simonu.

**10** V Cezareji je bil neki mož, imenovan Kornelij, stotnik čete imenovana italska **ceta**,<sup>2</sup> predan **mož** in nekdo, ki se je z vso svojo hišo bal Boga, ki je ljudem dajal veliko miloščine in vedno molil k Bogu.<sup>3</sup> Okoli devete dnevne ure je v videnju jasno videl Božjega angela prihajati k njemu, rekoč mu: »Kornelij.«<sup>4</sup> In ko je pogledal nanj, je bil prestrašen in rekel: »Kaj je, Gospod?« On pa mu je rekel: »Tvoje molitve in tvoje miloščine so prisle gor v spomin pred Boga.<sup>5</sup> In sedaj pošli može v Jopo in poklici **nekega** Simona, katerega vzdevek je Peter.<sup>6</sup> § Ta prenočuje pri nekemu strojarju Simonu, čigar hiša je ob morski obali. On ti bo povedal, kaj moraš storiti.<sup>7</sup> In ko je angel, ki je govoril Korneliju, odšel, je ta poklical dva izmed svojih hišnih služabnikov in predanega vojaka izmed teh, ki so nenehno čakali nanj<sup>8</sup> in ko jim je razglasil vse **te** stvari, jih je poslal v Jopo.

<sup>9</sup> Naslednji dan, ko so odšli na svoje potovanje in se približali mestu, se je Peter okoli šeste ure povzpel na hišno streho, da bi molil.<sup>10</sup> Postal pa je zelo lačen in bi žezel jesti, toda medtem ko so pripravljali, je padel v zamaknjenje<sup>11</sup> in videl odprto nebo ter nekakšno posodo spuščati se k njemu, kot bi bil to velik pleten prt s širimi vogali in se spuščal k zemlji,<sup>12</sup> v katerem so bile vse vrste štirinožnih zemeljskih živali in divjih zveri in plazečih stvari ter perjad neba.<sup>13</sup> In do njega je prišel glas: »Vstani, Peter, zakolji in jej.«<sup>14</sup> Vendar je Peter rekel: »Ne tako, Gospod, kajti še nikoli nisem jedel karkoli kar je oskrunjeno ali nečisto.«<sup>15</sup> Glas pa mu je ponovno, drugič, **rekel**: »Kar je Bog očistil, **tega** ne imenuj oskrunjeno.«<sup>16</sup> To se je zgodilo trikrat in posoda je bila ponovno sprejeta gor v nebo.<sup>17</sup> Torej medtem ko je bil Peter v sebi zaskrbljen, kaj bi to videnje, ki ga je viden, lahko pomenilo, glej, so možje, ki so bili poslani od Kornelija, povprašali po Simonovi hiši in stali pred velikimi vrati<sup>18</sup> in zaklicali ter vprašali ali je tam prenočeval Simon, ki je bil imenovan z vzdevkom Peter.

<sup>19</sup> Medtem ko je Peter premišljeval o videnju, mu je Duh rekel: »Glej, trije možje te iščejo. <sup>20</sup> Vstani torej in se spusti ter pojdi z njimi in nič ne dvomi, kajti jaz sem jih poslal.«<sup>21</sup> § Potem je Peter odšel dol k možem, ki so bili k njemu poslani od Kornelija in rekel: »Glejte, jaz sem ta, katerega iščete. Kakšen je razlog zaradi česar ste prišli?«<sup>22</sup> In rekli so: »Stotnik Kornelij, pravičen mož in nekdo, ki se boji Boga ter je na dobrem glasu med vsem judovskim narodom, je bil po svetem angelu od Boga obveščen, da pošlje v to hišo pote in da od tebe sliši besede.«<sup>23</sup> Potem jih je poklical noter in **jih** prenočil. In naslednji dan je Peter z njimi odšel, spremljali pa so ga neki bratje iz Jope.<sup>24</sup> In naslednji dan so vstopili v Cezarejo. In Kornelij jih je pričakoval ter sklical skupaj svoje sorodnike in bližnje prijatelje.<sup>25</sup> In ko je Peter vstopil, ga je srčal Kornelij in padel dol k njegovim stopalom ter **ga** oboževal.<sup>26</sup> Vendar ga je Peter dvignil, rekoč: »Vstani, tudi jaz sem človek.«<sup>27</sup> In medtem ko se je pogovarjal z njim, je vstopil ter našel mnoge, ki so bili zbrani skupaj.<sup>28</sup> In rekel jim je: »Vi veste, da je to nezakonita stvar za človeka, ki je Jud, da se druži ali pride k nekomu iz drugega naroda. Toda Bog mi je pokazal, da naj nobenega človeka ne imenujem oskrunjenega ali nečistega.<sup>29</sup> Zato sem brez ugovarjanja prišel **k vam** takoj, ko sem bil poklican. Sprašujem torej, zaradi kakšnega namena ste poslali pome?«<sup>30</sup> § In Kornelij je rekel: »Pred širimi dnevi sem se postil do te ure. In ob deveti uri sem v svoji hiši molil in glej, pred menoje je stal mož

v svetlem oblačilu.<sup>31</sup> In rekel: »Kornelij, twoja molitev je uslišana in tvoje milošćine so v spominu v Božjih očeh.<sup>32</sup> § Pošlj torek v Jopo in pokliči sem Simona, katerega vzdevek je Peter. Nastanjen je ob morski obali, v hiši **nekega** strojarja Simona. Ko ta pride, ti bo spregovoril.<sup>33</sup> Takoj sem torek poslal pote in dobro si storil, da si prišel. Sedaj smo torek mi vsi tukaj zbrani pred Bogom, da slišimo vse stvari, ki so ti zapovedane od Boga.«

<sup>34</sup> Tedaj je Peter odprl **svoja** usta in rekel: »Resnično zaznavam, da se Bog ne ozira na osebe,<sup>35</sup> temveč je v vsakem narodu pri njem sprejet kdor se ga boji in dela pravično.<sup>36</sup> Besedo, ki jo je **Bog** poslal Izraelovim otrokom, ko je oznanjal mir po Jezusu Kristusu; (on je Gospod vsega),<sup>37</sup> to besedo, **pravim**, vi poznate, ki je bila razglašena po vsej celotni Judeji in se pričela iz Galileje, po krstu, katerega je oznanjal Janez.<sup>38</sup> Kako je Bog s Svetim Duhom in z močjo mazilil Jezusa iz Nazareta, ki je hodil okoli, delal dobro in ozdravljal vse, ki so bili zatirani od hudiča, kajti Bog je bil z njim.<sup>39</sup> In mi smo priče vseh stvari, ki jih je storil, tako v judovski deželi kakor v Jeruzalemu, katerega so umorili in obesili na les.<sup>40</sup> Njega je Bog tretji dan obudil in ga javno prikazal,<sup>41</sup> ne vsem ljudem, temveč od Boga vnaprej izbranim pričam, **celo** nam, ki smo z njim jedli in pili potem, ko je vstal od mrtvih.<sup>42</sup> In naročil nam je naj oznanjamо ljudem in naj pričujemo, da je on tisti, ki je bil od Boga odrejen, **da bo** Sodnik živil in mrtvih.<sup>43</sup> Njemu vsi preroki dajejo pričevanje, da bo po njegovem imenu, kdorkoli veruje vanj, prejel odpuščanje grehov.«

<sup>44</sup> Medtem ko je Peter še govoril te besede, je Sveti Duh padel na vse te, ki so slišali besedo.<sup>45</sup> In tisti iz obreze, ki so verovali, so bili osupljeni, kolikor jih je prišlo s Petrom, zato ker je bil dar Svetega Duha izlit tudi na pogane.<sup>46</sup> Kajti slišali so jih govoriti z jeziki in poveličevati Boga. Potem je Peter odgovoril:<sup>47</sup> »Ali more kdorkoli prepovedati vodo, da ti, ki so enako kakor mi, prejeli Svetega Duha, ne bi bili krščeni?«<sup>48</sup> § In naročil jim je, naj jih krstijo v Gospodovem imenu. Potem so ga prosili, naj ostane nekaj dni.

**11** Apostoli in bratje, ki so bili v Judeji, pa so slišali, da so tudi pogani sprejeli Božjo besedo.<sup>2</sup> In ko je Peter prišel gor v Jeruzalem, so se tisti, ki so bili iz obreze, pričkali z njim,<sup>3</sup> rekoč: »Odšel si k neobrezanim ljudem in jedel z njimi.«<sup>4</sup> Toda Peter jim je **zadevo** ponovil od začetka in jim **jo** po vrsti pojasnil, rekoč:<sup>5</sup> »Bil sem v mestu Jopa in molil in v zamaknjenju sem videl videnje: »Neka posoda, ki se je spuščala, kot bi bil to velik prt s širimi vogali, spuščan dol iz neba in prišel je celo do mene,<sup>6</sup> § na katerem sem, ko sem **[vanj]** uprl svoje oči, opazoval in zagledal štirinožne zemeljske živali in divje zveri in plazeče stvari ter perjad neba.<sup>7</sup> In zaslišal sem glas, ki mi je rekel: »Vstani, Peter, zakolji in jej.«<sup>8</sup> Vendar sem rekel: »Ne tako, Gospod, kajti v moja usta nikoli ni vstopilo nič oskrunjenega ali nečistega.«<sup>9</sup> Toda glas iz neba mi je ponovno odgovoril: »Kar je Bog očistil, **tega** ne imenuj oskrunjeno.«<sup>10</sup> To pa se je zgodilo trikrat in vse je bilo ponovno dvignjeno v nebo.<sup>11</sup> In glej, takoj so bili tam trije možje, poslani k meni iz Cezareje, **[ki so]** že prišli k hiši, kjer sem bil.<sup>12</sup> In Duh mi je zaukahal, **naj** grem z njimi ne da bi kaj dvomil. Poleg tega me je spremjalo teh šest bratov in vstopili smo v možovo hišo<sup>13</sup> in razložil nam je kako je v svoji hiši videl angela, ki je stal ter mu rekel: »Pošli može v Jopo in pokliči Simona, katerega vzdevek je Peter,<sup>14</sup> ki ti bo povedal besede, po katerih boš rešen ti in vsa tvoja hiša.«<sup>15</sup> In ko sem pričel govoriti, je nanje padel Sveti Duh, kakor spočetka na nas.<sup>16</sup> Potem sem se spomnil Gospodove besede, kako je rekel: »Janez je zares krščeval z vodo, toda vi boste krščeni s Svetim Duhom.«<sup>17</sup> Torej jim je tedaj Bog dal podoben dar, kakor **ga je dal** nam, ki smo verovali v Gospoda Jezusa Kristusa. Kaj sem bil jaz, da bi se mogel zoperstaviti Bogu?«<sup>18</sup> Ko so slišali te stvari, so molčali in slavili Boga, rekoč: »Torej je Bog tudi poganom zagotovil kesanje v življenje.«

<sup>19</sup> Torej tisti, ki so bili razkropljeni naokoli zaradi preganjanja, ki je nastalo okoli Štefana, so potovali prav do Fenikije in Cipra in Antiohije in nikomur niso oznanjali besede, razen samo Judom.<sup>20</sup> Nekateri izmed teh pa so bili možje iz Cipra in Cirene, ki so, ko so prišli v Antiohijo, govorili Grkom ter oznanjali Gospoda Jezusa.<sup>21</sup> In Gospodova roka je bila z njimi, in veliko število je verovalo ter se spreobrnilo h Gospodu.

<sup>22</sup> Potem so besede o teh stvareh prišle do uše cerkve, ki je bila v Jeruzalemu, in poslali so naprej Barnaba, da bi šel prav do Antiohije.<sup>23</sup> Kateri, ko je prišel in videl Božjo milost, je bil vesel in vse spodbujal, da bi se s srčnim namenom trdno držali Gospoda.<sup>24</sup> Kajti bil je dober človek ter poln Svetega Duha in vere. In mnogo ljudi je bilo dodanih h Gospodu.<sup>25</sup> Potem se je Barnaba odpravil v Tarz, da poišče Savla,<sup>26</sup> in ko ga je našel, ga je privedel v Antiohijo. In pripetilo se je, da sta se celo leto zbirala s cerkvijo ter učila mnogo ljudi. In učenci so bili v Antiohiji prvič imenovani kristjani.

<sup>27</sup> In v teh dneh so prišli preroki iz Jeruzalema v Antiohijo.<sup>28</sup> In vstal je nekdo, po imenu Agab ter po Duhu kazal, da naj bi bilo veliko pomanjkanje po vsem celotnem svetu, ki se je zgodilo v dneh cesarja Klavdija.<sup>29</sup> Potem so bili učenci, vsak mož glede na svojo zmožnost,

and thine alms are had in remembrance in the sight of God.<sup>30</sup> Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of **one** Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.<sup>31</sup> Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

<sup>34</sup> ¶ Then Peter opened **his** mouth, and said, Of a truth I perceive that God is no respecter of persons:<sup>35</sup> But in every nation he that feareth him, and worketh righteousness, is accepted with him.<sup>36</sup> The word which **God** sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all):<sup>37</sup> That word, **I say**, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;<sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.<sup>39</sup> And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:<sup>40</sup> Him God raised up the third day, and shewed him openly;<sup>41</sup> Not to all the people, but unto witnesses chosen before of God, **even** to us, who did eat and drink with him after he rose from the dead.<sup>42</sup> And he commanded us to preach unto the people, and to testify that it is he which was ordained of God **to be** the Judge of quick and dead.<sup>43</sup> To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

<sup>44</sup> ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.<sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.<sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter,<sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?<sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

**11** And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.<sup>2</sup> And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,<sup>3</sup> Saying, Thou wentest in to men uncircumcised, and didst eat with them.<sup>4</sup> But Peter rehearsed **the matter** from the beginning, and expounded **it** by order unto them, saying,<sup>5</sup> I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: <sup>6</sup> Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.<sup>7</sup> And I heard a voice saying unto me, Arise, Peter; slay and eat.<sup>8</sup> But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.<sup>9</sup> But the voice answered me again from heaven, What God hath cleansed, **that** call not thou common.<sup>10</sup> And this was done three times: and all were drawn up again into heaven.<sup>11</sup> And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.<sup>12</sup> And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:<sup>13</sup> And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;<sup>14</sup> Who shall tell thee words, whereby thou and all thy house shall be saved.<sup>15</sup> And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.<sup>16</sup> Then remembered I the word of the Lord, how that he said, **John indeed baptized with water; but ye shall be baptized with the Holy Ghost.**<sup>17</sup> Forasmuch then as God gave them the like gift as **he did** unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?<sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

<sup>19</sup> ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.<sup>20</sup> And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.<sup>21</sup> And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

<sup>22</sup> ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.<sup>23</sup> Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.<sup>24</sup> For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.<sup>25</sup> Then departed Barnabas to Tarsus, for to seek Saul:<sup>26</sup> And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

<sup>27</sup> ¶ And in these days came prophets from Jerusalem unto Antioch.<sup>28</sup> And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.<sup>29</sup> Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

<sup>30</sup> Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

**12** Now about that time Herod the king stretched forth **his** hands to vex certain of the church.<sup>2</sup> And he killed James the brother of John with the sword.<sup>3</sup> And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)<sup>4</sup> And when he had apprehended him, he put **him** in prison, and delivered **him** to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.<sup>5</sup> Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.<sup>6</sup> And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.<sup>7</sup> And, behold, the angel of the Lord came upon **him**, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from **his** hands.<sup>8</sup> And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.<sup>9</sup> And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.<sup>10</sup> When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.<sup>11</sup> And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and **from** all the expectation of the people of the Jews.<sup>12</sup> And when he had considered **the thing**, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.<sup>13</sup> And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.<sup>14</sup> And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.<sup>15</sup> And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.<sup>16</sup> But Peter continued knocking: and when they had opened **the door**, and saw him, they were astonished.<sup>17</sup> But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.<sup>18</sup> Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.<sup>19</sup> And when Herod had sought for him, and found him not, he examined the keepers, and commanded that **they** should be put to death. And he went down from Judea to Cæsarea, and **there** abode.

**20** ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's **country**.<sup>21</sup> And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.<sup>22</sup> And the people gave a shout, **saying**, *It is* the voice of a god, and not of a man.<sup>23</sup> And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

**24** ¶ But the word of God grew and multiplied.<sup>25</sup> And Barnabas and Saul returned from Jerusalem, when they had fulfilled **their** ministry, and took with them John, whose surname was Mark.

**13** Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.<sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.<sup>3</sup> And when they had fasted and prayed, and laid **their** hands on them, they sent **them** away.

**4** ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.<sup>5</sup> And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to **their** minister.<sup>6</sup> And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name **was** Bar-jesus:<sup>7</sup> Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.<sup>8</sup> But Elymas the sorcerer (for so is his name by interpretation) withheld them, seeking to turn away the deputy from the faith.<sup>9</sup> Then Saul, (who also **is called** Paul,) filled with the Holy Ghost, set his eyes on him,<sup>10</sup> And said, O full of all subtlety and all mischief, **thou** child of the devil, **thou** enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?<sup>11</sup> And now, behold, the hand of the Lord **is** upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.<sup>12</sup> Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.<sup>13</sup> Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

**14** ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.<sup>15</sup> And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and* brethren, if ye have any word of exhortation

odločeni, da posljejo pomoč bratom, ki prebivajo v Judeji,<sup>30</sup> kar so tudi storili in to po Barnabovih ter Savlovih rokah poslali starešinam.

**12** Torej okoli tega časa je kralj Herod iztegnil **svoje** roke, da nadleguje nekatere iz cerkve.<sup>2</sup> In z mečem je ubil Jakoba, Janezovega brata.<sup>3</sup> Ker pa je videl, **[da]** je Judom to ugajalo, je še bolj nadaljeval, da zgrabi tudi Petra. (Takrat so bili dnevi nekväsenega kruha.)<sup>4</sup> § In ko ga je zgrabil, **ga** je vtaknil v ječo ter **ga** izročil štirim četvericam vojakov, da ga varujejo, ker ga je mislil po Veliki noči privesti k ljudem.<sup>5</sup> Peter je bil torej zadržan v ječi, toda cerkev je zanj brez prenehanja molila k Bogu.<sup>6</sup> In ko naj bi ga Herod privadel, je isto noč Peter spal med dvema vojakoma, privezan z dvema verigama, čuvaji pred vrati pa so stražili ječo.<sup>7</sup> In glej, Gospodov angel je prišel nad **njega** in svetloba je zasijala v ječi in Petra je udaril v stran ter ga dvignil, rekoč: »Hitro vstani.« In njegove verige so odpadle z **njegovih** rok.<sup>8</sup> In angel mu je rekел: »Opaši se in si poveži svoje sandale.« In tako je storil. In mu reče: »Ogri svojo obleko okoli sebe in mi sledi.«<sup>9</sup> In odšel je ven ter mu sledil in ni vedel, da je bilo res, kar se je zgodilo po angelu, temveč je mislil, da je videl videnje.<sup>10</sup> Ko sta bila mimo prve in druge straže, sta prišla k velikim železnim vratom, ki vodijo v mesto, ki so se jima sama od sebe odprla in odšla sta ven ter šla skozi neko ulico in angel je nemudoma odšel od njega.<sup>11</sup> Ko je Peter prišel k sebi, je rekel: »Sedaj zagotovo vem, da je Gospod poslal svojega angela in me osvobodil iz Herodove roke ter **pred** vsem pričakovanjem ljudi izmed Judov.«<sup>12</sup> Ko pa je **stvar** preudaril, je prišel k hiši Marije, Janezove materje, katerega vzdevek je bil Marko, kjer so bili mnogi skupaj zbrani ter molili.<sup>13</sup> In ko je Peter potrkal na velika vhodna vrata, je prišla prisluhnit gospodična, po imenu Roda.<sup>14</sup> In ko je spoznala Petrov glas, zaradi veselja ni odprla velikih vrat, temveč je stekla noter ter povedala kako pred velikimi vrti stoji Peter.<sup>15</sup> Oni pa so ji rekli: »Nora si.« Toda nenehno je zatrjevala, da je bilo točno tako. Tedaj so ji rekli: »To je njegov angel.«<sup>16</sup> Toda Peter je nenehno trkal in ko so odprli **vrata** ter ga zagledali, so bili osuplji.<sup>17</sup> Vendar ko jim je z roko namignil naj molčijo, jim je razodel kako ga je Gospod privadel iz ječe. In rekel je: »Pojdite, oznanite te stvari Jakobu in bratom.« In odšel je, ter šel v drug kraj.<sup>18</sup> Torej brž, ko je bil dan, med vojaki ni bila majhna razvnetost, kaj je nastalo s Petrom.<sup>19</sup> In ko ga je Herod iskal in ga ni našel, je zasljal čuvanje ter ukazal, da naj bi bili **le-ti** usmrčeni. In iz Judeje je odšel dol v Cezarejo ter ostal **tam**.

**20** Herod pa je bil zelo jezen na te iz Tira in Sidóna, toda oni so soglasno prišli k njemu in ker so naredili Blasta, kraljevega glavnega dvornega upravitelja, za svojega prijatelja, so želeti mir, kajti njihova dežela je bila hranjena s pomočjo kraljeve **dežele**.<sup>21</sup> Na določen dan pa se je Herod oblekel v kraljevsko obleko, se usedel na svoj prestol ter jim naredil slovesen govor.<sup>22</sup> Ljudstvo **[dežele]** pa je vzlikalo, rekoč: »To je božji glas, ne pa od človeka.«<sup>23</sup> In takoj ga je udaril Gospodov angel, ker ni dal slave Bogu in pojeden je bil od črvov ter izročil duha.

**24** Toda Božja beseda je rasla in se mnozila.<sup>25</sup> In ko sta izpolnila svojo službo, sta se Barnaba in Savel vrnili iz Jeruzalema ter s seboj vzelja Janeza, katerega vzdevek je bil Marko.

**13** Torej v cerkvi, ki je bila v Antiohiji, so bili določeni preroki in učitelji, kot Barnaba in Simeon, ki so ga imenovali Niger in Lukij iz Cirene in Manaén, ki je bil vzgojen s Herodom, vladarjem četrtniskega dela province ter Savel.<sup>2</sup> Medtem ko so služili Gospodu in se postili, je Sveti Duh rekel: »Oddvojite mi Barnaba in Savla za delo, kamor sem ju poklical.«<sup>3</sup> In ko so se postili ter molili in **svoje** roke položili nanju, so **ju** odposlali.

**4** Tako sta, odposlana po Svetem Duhu, odšla v Selevkijo in od tam sta odjadrala na Ciper.<sup>5</sup> In ko sta bila v Salamini, sta v judovskih sinagogah oznanjala Božjo besedo in za **svojo** službo sta imela tudi Janeza.<sup>6</sup> In ko sta šla prek otoka do Pafosa, sta našla nekega čarodeja, lažnega preročnika, Juda, katerega ime **je bilo** Barjezus,<sup>7</sup> ki je bil z namestnikom dežele, Sergijevim Pavlom, razsodnim človekom, ki je dal poklicati Barnaba in Savla ter želel slišati Božjo besedo.<sup>8</sup> Toda čarodej Elíma (kajti takšno je po razlagi njegovo ime), se jima je zoperstavil ter si prizadeval namestnika odvrniti od vere.<sup>9</sup> Potem je Savel (ki se **klice** tudi Pavel), izpoljen s Svetim Duhom, svoje oči uprl vanj<sup>10</sup> in rekel: »O poln vseh premetnosti in vseh vragolij, **ti** hudičev otrok, **ti** sovražnik vse pravičnosti, ali ne boš prenehel izkrivljati Gospodovih ravnih poti?<sup>11</sup> In sedaj glej, Gospodova roka **je** nad teboj in oslepel boš ter za nekaj časa ne boš videl sonca.« In takoj sta padla nanj zamegljenost in tema in krožil je ter iskal nekoga, da ga vodi za roko.<sup>12</sup> Potem je namestnik, ko je videl kaj se je zgodilo, veroval in bil osupel nad Gospodovim naukom.<sup>13</sup> Torej ko so Pavel in njegova skupina odlupili iz Pafosa, so prišli v Pergo v Pamfiliji. Janez pa se je ločil od njiju in se vrnil v Jeruzalem.

**14** Toda ko sta se odpravila iz Perge, sta prišla v Antiohijo v Pizidiji in na šabatni dan odšla v sinagogu ter se usedla.<sup>15</sup> Po branju postave in prerokov pa so predstojniki sinagoge poslali ponju, rekoč: »Vidva moža **in** brata, če imata kako spodbudno besedo za ljudi, povejta.«

<sup>16</sup> Tedaj je Pavel vstal in s svojo roko dal znamenje ter rekel: »Možje Izraelci in vi, ki se bojite Boga, poslušajte. <sup>17</sup> Bog teh ljudi iz Izraela je izbral naše očete in povišal ljudi, ko so kot tuje prebivali v egiptovski deželi in jih s povzdignjenim laktom privadel ven iz nje. <sup>18</sup> In približno okoli štirideset let je prenašal njihovo obnašanje v divjini. <sup>19</sup> In ko je v kánaanski deželi uničil sedem narodov, jim je njihovo deželo razdelil z žrebom. <sup>20</sup> Nató pa **jim** je dajal sodnike za približno štiristo petdeset let, do preroka Samuela. <sup>21</sup> In zatem so zahtevali kralja in Bog jim je dal Savla, Kiševega sina, moža iz Benjaminovega rodu, za približno štirideset let. <sup>22</sup> In ko ga je odstranil, jim je dvignil Davida, da bi bil njihov kralj, kateremu je dal tudi pričevanje ter rekel: »Našel sem Davida, Jesejevega **sina**, moža po svojem lastnem srcu, ki bo izpolnil vso mojo voljo.« <sup>23</sup> § Iz semena tega človeka je Bog, glede na **svojo** oblubo, Izraelu obudil Odrešenika, Jezusa, <sup>24</sup> ko je pred njegovim prihodom Janez oznanjal krst kesanja vsem ljudem iz Izraela. <sup>25</sup> In ko je Janez izpolnil svoj tek, je rekel: »Kdo mislite, da sem jaz? Jaz nisem **on**. Toda glejte, za meno prihaja nekdo, čigar čevelj v **njegovih** stopal nisem vreden odvezati.« <sup>26</sup> Možje **in** bratje, otroci Abrahamevے rase ter kdorkoli se med vami boji Boga, vam je poslana beseda te rešitve duš. <sup>27</sup> Kajti tisti, ki prebivajo v Jeruzalemu in njihovi vladarji, ker niso spoznali njega niti glasov prerokov, ki se bereo vsak šabatni dan, so **jih** izpolnili z **njegovo** oobsodo. <sup>28</sup> In čeprav **na njem** niso našli nobenega razloga za smrt, so od Pilata zahtevali, da naj bi bil umorjen. <sup>29</sup> In ko so izpolnili vse, kar je bilo pisano o njem, so **ga** sneli z lesa ter **ga** položili v mavzolej. <sup>30</sup> Toda Bog ga je obudil od mrtvih, <sup>31</sup> in mnogo dni so ga videli tisti, ki so prišli z njim iz Galileje v Jeruzalem, ki so njegove priče ljudem. <sup>32</sup> In mi vam razovedamo vesele novice, kako je to oblubo, ki je bila narejena očetom, <sup>33</sup> Bog izpolnil nam, njihovim otrokom, v tem, da je ponovno dvignil Jezusa, kakor je tudi pisano v drugem psalmu: »Ti si moj Sin, danes sem te rodil.« <sup>34</sup> In glede na to, da ga je obudil od mrtvih, **sedaj** ni več vrnitve k trohnenju, je rekel na ta način: »Dal vam bom zanesljive Davidove milosti.« <sup>35</sup> Zato tudi pravi v še enem **psalmu**: »Svojemu Svetemu ne boš dal videti trohnenja.« <sup>36</sup> Kajti David je, potem ko je po Božji volji služil svojemu lastnemu rodu, zaspal in bil položen k svojim očetom ter videl trohnenje, <sup>37</sup> toda ta, katerega je Bog ponovno obudil, ni videl trohnenja.

<sup>38</sup> Naj bo torej znano vam, možje **in** bratje, da se vam po tem človeku oznanjuje odpuščanje grehov, <sup>39</sup> in po njem ste vsi, ki verujete, opravičeni vseh stvari, od katerih niste mogli biti opravičeni po Mojzesovi postavi. <sup>40</sup> Pazite se torej, da ne pride nad vas to, o čemer je govora v prerokih: <sup>41</sup> »Glejte, vi prezirljivci in čudite se ter izginite, kajti v vaših dneh delam delo, delo katerega nikakor ne boste verovali, četudi vam ga človek razodene.« <sup>42</sup> § In ko so Judje odšli iz sinagoge, so pogani prosili, da bi jim bile te besede lahko oznanjene naslednjo šabat. <sup>43</sup> Torej ko je bila skupnost razpuščena, so mnogi izmed Judov in religioznih spreobrnjencev sledili Pavlu in Barnabu, ki sta jim govorila in jih prepričevala naj nadaljujejo v Božji milosti.

<sup>44</sup> Naslednji šabatni dan pa je prišlo skupaj skoraj celotno mesto, da sliši Božjo besedo. <sup>45</sup> Toda ko so Judje videli množice, so bili izpolnjeni z zavistjo in ugovarjali ter preklinali in govorili proti tem stvarem, ki jih je govoril Pavel. <sup>46</sup> Tedaj sta Pavel in Barnaba postala pogumna in rekla: »Potrebno je bilo, da bi se Božja beseda najprej spregovorila vam, toda ker ste jo postavili proč od sebe in sebe sodite nevredne večnega življenja, glejte, se obračava k pogonom. <sup>47</sup> Kajti tako nam je ukazal Gospod, **rekoč**: »Postavil sem te, da bi bil svetloba pogonom, da naj bi bil za rešitev duš do konca zemlje.« <sup>48</sup> In ko so pogani to slišali, so bili veseli in slavili Gospodovo besedo; in kolikor jih je bilo odrejenih za večno življenje, je verovalo. <sup>49</sup> In Gospodova beseda je bila razglasena po vsem celotnem področju. <sup>50</sup> Toda Judje so razvneli predane in častitljive ženske ter vodilne može mesta ter dvignili preganjanje zoper Pavla in Barnaba ter ju izgnali iz svojih krajev. <sup>51</sup> Vendar sta proti njim otresla prah s svojimi stopali in prišla v Ikonij. <sup>52</sup> Učenci pa so bili izpolnjeni z radostjo in s Svetim Duhom.

**14** Prijetilo pa se je v Ikoniju, da sta oba skupaj odšla v judovsko sinagogo in tako govorila, da je velika množica, tako Judov kakor tudi Grkov, verovala. <sup>2</sup> Toda neverni Judje so razvneli pogane in hudobno vplivali na njihovo mišljenje proti bratom. <sup>3</sup> Ostala sta torej dolgo časa in pogumno govorila v Gospodu, ki je dal pričevanje k besedi svoje milosti in zagotovil, da so se po njunih rokah dogajala znamenja in čudeži. <sup>4</sup> Vendar je bila množica iz mesta razdeljena; del je držal z Judi, del pa z apostoli. <sup>5</sup> In ko je bil storjen napad, ki so ga sprožili tako pogani kakor tudi Judje s svojimi vladarji, da z **njima** kruto ravnajo in da ju kamnajo, <sup>6</sup> sta bila o **tem** obveščena in pobegnila v Listro in Derbo, mesti v Likaoniji in k področju, ki leži naokoli <sup>7</sup> in tam oznanjala evangelijs.

<sup>8</sup> In v Listri je sedel neki mož, nemočen v svojih stopalih, pohabljen že od maternice svoje matere, ki nikoli ni hodil. <sup>9</sup> Isti je slišal Pavla govoriti. Ta je neomajno zrl vanj in zaznavajoč, da je imel vero, da bi bil ozdravljen, <sup>10</sup> je z močnim glasom rekel: »Stopi pokonci na svoja

for the people, say on. <sup>16</sup> Then Paul stood up, and beckoning with **his** hand said, Men of Israel, and ye that fear God, give audience. <sup>17</sup> The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. <sup>18</sup> And about the time of forty years suffered he their manners in the wilderness. <sup>19</sup> And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. <sup>20</sup> And after that he gave **unto them** judges about the space of four hundred and fifty years, until Samuel the prophet. <sup>21</sup> And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. <sup>22</sup> And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the **son** of Jesse, a man after mine own heart, which shall fulfil all my will. <sup>23</sup> Of this man's seed hath God according to **his** promise raised unto Israel a Saviour, Jesus: <sup>24</sup> When John had first preached before his coming the baptism of repentance to all the people of Israel. <sup>25</sup> And as John fulfilled his course, he said, Whom think ye that I am? I am not **he**. But, behold, there cometh one after me, whose shoes of **his** feet I am not worthy to loose. <sup>26</sup> Men **and** brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. <sup>27</sup> For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled **them** in condemning **him**. <sup>28</sup> And though they found no cause of death **in him**, yet desired they Pilate that he should be slain. <sup>29</sup> And when they had fulfilled all that was written of him, they took **him** down from the tree, and laid **him** in a sepulchre. <sup>30</sup> But God raised him from the dead: <sup>31</sup> And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. <sup>32</sup> And we declare unto you glad tidings, how that the promise which was made unto the fathers, <sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. <sup>34</sup> And as concerning that he raised him up from the dead, **now** no more to return to corruption, he said on this wise, I will give you the sure mercies of David. <sup>35</sup> Wherefore he saith also in another **psalm**, Thou shalt not suffer thine Holy One to see corruption. <sup>36</sup> For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: <sup>37</sup> But he, whom God raised again, saw no corruption.

<sup>38</sup> ¶ Be it known unto you therefore, men **and** brethren, that through this man is preached unto you the forgiveness of sins: <sup>39</sup> And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. <sup>40</sup> Beware therefore, lest that come upon you, which is spoken of in the prophets; <sup>41</sup> Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. <sup>42</sup> And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. <sup>43</sup> Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

<sup>44</sup> ¶ And the next sabbath day came almost the whole city together to hear the word of God. <sup>45</sup> But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. <sup>46</sup> Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. <sup>47</sup> For so hath the Lord commanded us, **saying**, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. <sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. <sup>49</sup> And the word of the Lord was published throughout all the region. <sup>50</sup> But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. <sup>51</sup> But they shook off the dust of their feet against them, and came unto Iconium. <sup>52</sup> And the disciples were filled with joy, and with the Holy Ghost.

**14** And it came to pass in Iconium, that they went both together into the synagoge of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. <sup>2</sup> But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. <sup>3</sup> Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. <sup>4</sup> But the multitude of the city was divided: and part held with the Jews, and part with the apostles. <sup>5</sup> And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use **them** despitefully, and to stone them, <sup>6</sup> They were ware of **it**, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: <sup>7</sup> And there they preached the gospel.

<sup>8</sup> ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: <sup>9</sup> The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, <sup>10</sup> Said with a loud voice, Stand upright on thy feet. And he leaped

and walked.<sup>11</sup> And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.<sup>12</sup> And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.<sup>13</sup> Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.<sup>14</sup> **Which** when the apostles, Barnabas and Paul, heard **of**, they rent their clothes, and ran in among the people, crying out,<sup>15</sup> And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:<sup>16</sup> Who in times past suffered all nations to walk in their own ways.<sup>17</sup> Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.<sup>18</sup> And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

<sup>19</sup> ¶ And there came thither **certain** Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew **him** out of the city, supposing he had been dead.<sup>20</sup> Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.<sup>21</sup> And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and **to** Iconium, and Antioch.<sup>22</sup> Confirming the souls of the disciples, **and** exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.<sup>23</sup> And when they had ordained them elders in every church, and had prayed with fasting, they commanded them to the Lord, on whom they believed.<sup>24</sup> And after they had passed throughout Pisidia, they came to Pamphylia.<sup>25</sup> And when they had preached the word in Perga, they went down into Attalia:<sup>26</sup> And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.<sup>27</sup> And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.<sup>28</sup> And there they abode long time with the disciples.

**15** And certain men which came down from Judæa taught the brethren, **and said**, Except ye be circumcised after the manner of Moses, ye cannot be saved.<sup>2</sup> When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.<sup>3</sup> And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.<sup>4</sup> And when they were come to Jerusalem, they were received of the church, and **of** the apostles and elders, and they declared all things that God had done with them.<sup>5</sup> But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command **them** to keep the law of Moses.

<sup>6</sup> ¶ And the apostles and elders came together for to consider of this matter.<sup>7</sup> And when there had been much disputing, Peter rose up, and said unto them, Men **and** brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.<sup>8</sup> And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as **he did** unto us;<sup>9</sup> And put no difference between us and them, purifying their hearts by faith.<sup>10</sup> Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?<sup>11</sup> But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

<sup>12</sup> ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

<sup>13</sup> ¶ And after they had held their peace, James answered, saying, Men **and** brethren, hearken unto me:<sup>14</sup> Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.<sup>15</sup> And to this agree the words of the prophets; as it is written,<sup>16</sup> After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:<sup>17</sup> That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.<sup>18</sup> Known unto God are all his works from the beginning of the world.<sup>19</sup> Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:<sup>20</sup> But that we write unto them, that they abstain from pollutions of idols, and **from** fornication, and **from** things strangled, and **from** blood.<sup>21</sup> For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.<sup>22</sup> Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; **namely**, Judas surnamed Barsabas, and Silas, chief men among the brethren:<sup>23</sup> And they wrote **letters** by them after this manner; The apostles and elders and brethren **send** greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:<sup>24</sup> Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, **Ye must** be circumcised, and keep the law: to whom we gave no **such** commandment:<sup>25</sup> It seemed good unto us, being assembled with one

stopala.« In poskočil je in hodil.<sup>11</sup> In ko je množica videla kaj je Pavel storil, so povzdignili svoje glasove, rekoč v likaonskem jeziku: »K nam dol sta prišla bogova v človeški podobi.«<sup>12</sup> In Barnaba so imenovali Jupitra, Pavla pa Merkurja, ker je bil glavni govornik.<sup>13</sup> Potem je Jupitrov svečenik, ki je bil pred njihovim mestom, k velikim vratom privedel vola in vence in z množico želel opraviti žrtvovanje.<sup>14</sup> **Nakar**, ko sta apostola Barnaba in Pavel **to** slišala, sta razparala svoja oblačila in stekla med množico, vzklikajoč<sup>15</sup> ingovoreč: »Možje, zakaj počnete te stvari? Tudi midva sva z vami človeka podobnih strasti in oznanjava vam, da naj bi se od teh ničevosti obrnili k živemu Bogu, ki je naredil nebo in zemljo in morje ter vse stvari, ki so v njih,<sup>16</sup> ki je v prejšnjih časih prenašal vse narode, da hodijo po svojih lastnih poteh.<sup>17</sup> Vendar sebe ni pustil brez pričevanja, ker je delal dobro in nam dajal dež z neba ter rodovitna obdobja in naša srca napolnjeval s hrano in veseljem.«<sup>18</sup> In s temi besedami sta komaj zadržala množico, da jima ni opravila žrtvovanja.

<sup>19</sup> In tja so prišli **neki** Judje iz Antiohije in Ikónija, ki so pregovorili množico in ko so kamnali Pavla, so **ga** izvlekli iz mesta, ker so mislili, da je bil mrtev.<sup>20</sup> Vendar, ko so ga obkrožili učenci, je vstal ter prišel v mesto in naslednji dan z Barnabom odšel v Derbo.<sup>21</sup> In ko sta temu mestu oznanila evangelij ter mnoge učila, sta se ponovno vrnila v Listro in v Ikónij in Antiohijo<sup>22</sup> ter krepila duše učencev **in** jih spodbujala, naj nadaljujejo v veri in da moramo skozi veliko stisko vstopiti v Božje kraljestvo.<sup>23</sup> In ko sta jim v vsaki cerkvi odredila starešine ter molila s postom, sta jih priporočila Gospodu, kateremu so verovali.<sup>24</sup> In potem, ko sta prepotovala skozi vso Pizidijo, sta prišla v Pamfilijo.<sup>25</sup> In ko sta besedo oznanila v Pergi, sta odšla dol v Atálejo<sup>26</sup> in od tam sta odjadrala v Antiohijo, od koder sta bila priporočena Božji milosti za delo, ki sta ga izvršila.<sup>27</sup> In ko sta prišla in so skupaj zbrali cerkev, sta jim ponovila vse, **kar** je Bog z njima storil in kako je odprl vrata vere k pogonom.<sup>28</sup> In tam sta z učenci ostala dolgo časa.

**15** Neki ljudje, ki so prišli dol iz Judeje, pa so učili brate **in** **govorili**: »Razen če ne boste obrezani po Možesovem običaju, ne morete biti rešeni.«<sup>2</sup> Ko sta imela torej Pavel in Barnaba z njimi ne majhno razhajanje mnenj ter se z njimi pričkala, so odločili, da naj bi glede tega vprašanja Pavel in Barnaba ter nekateri drugi izmed njih šli gor v Jeruzalem, k apostolom in starešinam.<sup>3</sup> In na njihovo pot spremljani s cerkvijo, so šli skozi Fenikijo in Samarijo, ter razglasali spreobrnitev poganov in vsem bratom so napravili veliko radost.<sup>4</sup> In ko so prišli v Jeruzalem, so bili sprejeti od cerkve in **od** apostolov ter starešin in razglasili so vse stvari, ki jih je Bog z njimi storil.<sup>5</sup> Toda vstali so nekateri iz ločine farizejev, ki so verovali, rekoč: »Da jih je potrebno obrezati in **jim** naročiti, naj se držijo Možesove postave.«

<sup>6</sup> In apostoli in starešine so prišli skupaj, da preudarijo o tej besedi.<sup>7</sup> In ko je bilo mnogo razpravljanja, je vstal Peter ter jih rekel: »Možje **in** bratje, vi veste kako to, da je Bog pred davnim časom naredil med nami izbiro, da naj bi pogani po mojih ustih slišali besedo evangelijsa in verovali.<sup>8</sup> In Bog, ki pozna srca, jim pričuje, ker jim daje Svetega Duha, prav tako kakor **je storil** nam<sup>9</sup> in ni naredil nobene razlike med nami ter njimi, ko je po veri očistil njihova srca.<sup>10</sup> Zakaj torej zdaj skušate Boga, da nadenetate na vrat učencev jarem, katerega niti naši očetje niti mi nismo mogli nositi?<sup>11</sup> Ampak mi verujemo, da bomo rešeni po milosti Gospoda Jezusa Kristusa, prav tako kakor oni.«

<sup>12</sup> Potem je vsa množica molčala in poslušala Barnaba in Pavla, ki sta razglasala kakšne čudežne moći in čudeže je po njiju Bog storil med pogani.

<sup>13</sup> In potem, ko so molčali, je Jakob odgovoril, rekoč: »Možje **in** bratje, prisluhnite mi.<sup>14</sup> Simeon je povedal, kako je Bog najprej obiskal pogane, da vzame izmed njih ljudi za svoje ime.<sup>15</sup> In k temu se ujemajo besede prerokov, kakor je pisano:<sup>16</sup> Po tem se bom vrnil in ponovno zgradil Davidovo šotorško svetišče, ki je padlo in ruševine le-tega bom ponovno zgradil in jaz ga bom ponovno postavil,<sup>17</sup> da bi lahko preostanek ljudi iskal Gospoda in vsi pogani, nad katere je klicano moje ime, govori Gospod, ki dela vse te stvari.<sup>18</sup> Bogu so vsa njegova dela znana od začetka sveta.<sup>19</sup> Zatorej je moja razsodba, da ne vznemirjam teh, ki so se iz poganstva obrnili k Bogu,<sup>20</sup> temveč, da jim napišemo, da se vzdržijo pred oskrunitvijo od malikov in **pred** prešuštvom in **pred** zadavljenimi stvarmi in **pred** krvjo.<sup>21</sup> Kajti Možes ima od starih časov v vsakem mestu tiste, ki ga oznanjajo, beroč vsak šabatni dan in sinagogah.<sup>22</sup> Tedaj je apostolom in starešinam s celotno cerkvijo to ugajalo, da s Pavлом in Barnabom posljejo v Antiohijo izbrana moža iz svoje lastne skupine; **namreč** Juda, imenovanega z vzdevkom Bársaba in Sila, vodilna moža med brati,<sup>23</sup> in po njiju so napisali **pisma** na ta način: »Apostoli, starešine in bratje **pošiljamo** pozdrave bratom, ki so izmed poganan v Antiohiji in Siriji ter Kilikiji,<sup>24</sup> ſker smo slišali, da so vas nekateri, ki so odšli izmed nas, vznemirili z besedami in spodkopavali vaše duše, rekoč: »Vi **morate** biti obrezani in se držati postave,« katerim nismo dali nobene **takšne** zapovedi.

<sup>25</sup> Nam, ki smo soglasno zbrani, se zdi dobro, da z našima ljubljenima Barnabom in Pavlom pošljemo k vam izbrana moža, <sup>26</sup> moža, ki sta svoja življenja tvegala zaradi imena našega Gospoda Jezusa Kristusa. <sup>27</sup> Poslali smo torej Juda in Sila, ki *vam* bosta iste stvari povedala ustno. <sup>28</sup> Kajti Svetemu Duhu in nam se zdi dobro, da vam ne nalagamo večjega bremena kakor te potrebne stvari: <sup>29</sup> da se vzdržite pred hrano darovano malikom in pred krvjo in pred zadavljenimi stvarmi ter pred prešuštvom. Če sebe obvarujete pred njimi, boste storili v redu. Mnogo uspeha.<sup>30</sup> Torej ko so bili odposlanji, so prišli v Antiohijo in ko so skupaj zbrali množico, so izročili poslanico, <sup>31</sup> *katerje* so se, zaradi tolažbe, ko so jo brali, razveselili. <sup>32</sup> Juda in Sila, ki sta bila tudi sama preroka, pa sta brate z mnogimi besedami spodbujala in *jih* krepila. <sup>33</sup> In potem, ko sta se kratek čas mudila *tam*, sta od bratov v miru odšla k apostolom. <sup>34</sup> § Vendar je Sili ugajalo, da še ostane tam. <sup>35</sup> Tudi Pavel in Barnaba sta prav tako nadaljevala z mnogimi drugimi v Antiohiji in učila ter oznanjala Gospodovo besedo.

<sup>36</sup> Nekaj dni kasneje je Pavel rekel Barnabu: »Pojdiva ponovno in običica naše brate v vsakem mestu, kjer sva oznanjala Gospodovo besedo *in poglejava* kako so.« <sup>37</sup> In Barnaba se je odločil, da s seboj vzameta Janeza, katerega vzdevek je bil Marko. <sup>38</sup> Toda Pavlu se ni zdelo dobro z njima vzeti tistega, ki je iz Pamfilije odšel od njiju in z njima ni odšel na delo. <sup>39</sup> Spor med njima pa je bil tako oster, da sta se ločila narazen drug od drugega. In tako je Barnaba vzel Marka ter odjadal na Ciper, <sup>40</sup> Pavel pa je izbral Sila in odšel, od bratov priporočen Božji milosti. <sup>41</sup> In odšel je skozi Sirijo in Kilikijo in krepil cerkve.

**16** Potem je prišel v Derbe in Listro. In glej, tam je bil neki učenec, po imenu Timotej, sin neke ženske, ki je bila Judinja in je verovala, toda njegov oče *je bil* Grk, <sup>2</sup> ki je bil pri bratih, ki so bili v Listri in Ikoniju, na dobrem glasu. <sup>3</sup> Njega je Pavel hotel vzeti s seboj in vzel ga je ter ga obrezal zaradi Judov, ki so bili v teh četrtih, kajti vsi so vedeli, da je bil njegov oče Grk. <sup>4</sup> In ko so šli skozi mesta, so jim izročali odloke, da se jih držijo, ki so bili odrejeni od apostolov in starešin, ki so bili v Jeruzalemu. <sup>5</sup> In tako so bile cerkve utrjene v veri in so številčno dnevno naraščale. <sup>6</sup> Torej ko so šli skozi Frigijo in področje Galacije in jim je Sveti Duh prepovedal oznanjati besedo v Aziji, <sup>7</sup> § so potem, ko so prišli do Mízije, poskušali iti v Bitinijo, toda Duh jim ni dovolil. <sup>8</sup> In šli so mimo Mízije in se spustili do Troáde. <sup>9</sup> Ponoči pa se je Pavlu prikazalo videnje: »Tam je stal Makedonec in ga prosil, rekoč: »Pridi sem v Makedonijo in nam pomagaj.« <sup>10</sup> In po tem, ko je imel videnje, smo si takoj prizadevali iti v Makedonijo, ker smo brez dvoma sklepali, da nas je poklical Gospod, da jim oznanimo evangelij. <sup>11</sup> Zato smo, ko smo dvignili sidro iz Troáde, prispeti z ravno smerjo v Samotrake in naslednjega *dne* v Neápolo <sup>12</sup> in od tam v Filípe, ki je glavno mesto tega dela Makedonije *ter [rimskal]* kolonija. In v tem mestu smo prebivali nekaj dni. <sup>13</sup> In na šabat smo odšli iz mesta k bregu reke, kjer je bila običajno molitev in se usedli ter govorili ženskam, ki so *tja* zahajale.

<sup>14</sup> In neka ženska, po imenu Lidija, prodajalka škrlnata, iz mesta Tiatira, ki je oboževala Boga, *nas* je poslušala, katere srce je Gospod odpril, da je prisluhnila besedam, ki jih je govoril Pavel. <sup>15</sup> In ko je bila krščena ona in njena družina, *nas* je rotila, rekoč: »Če ste me presodili, da sem zvesta Gospodu, pridite v mojo hišo in ostanite *tam*.« In primorala nas je.

<sup>16</sup> In pripetilo se je, ko smo šli k molitvi, da nas je srečala neka gospodična, obsedena z duhom vedeževanja, ki je z napovedovanjem usode prinašala veliko dobička svojim gospodarjem. <sup>17</sup> Ta je sledila Pavlu in nam ter vpila, rekoč: »Ti ljudje so služabniki Boga najvišjega, ki nam kažejo pot rešitve duš.« <sup>18</sup> In to je počela mnogo dni. Toda Pavel se je užaloščen obrnil in duhu rekel: »Zapovedujem ti v imenu Jezusa Kristusa, da prideš iz nje.« In še isto uro je prišel ven.

<sup>19</sup> In ko so njeni gospodarji videli, da je izginilo upanje na njihov dobiček, so ujeli Pavla in Sila ter *ju* zvylekli na trg k vladarjem <sup>20</sup> in ju privedli k oblastnikom, rekoč: »Ta moža, ki sta Juda, delata našemu mestu silne težave<sup>21</sup> § ter učita običaje, ki za nas, ki smo Rimljani, niso zakoniti za sprejetje niti za obeleževanje.« <sup>22</sup> In množica je skupaj vstala proti njima in oblastniki so jima raztrgali njuna oblačila ter ukazali naj *ju* pretepejo. <sup>23</sup> In ko so nanju položili mnogo udarcev z bičem, so *ju* vrgli v ječo ter ječarju ukazali naj *ju* varno straži. <sup>24</sup> Ta ju je, ker je prejel tak ukaz, pahnil v notranjo ječo in njuna stopala pričvrstil v kladi.

<sup>25</sup> Ob polnoči pa sta Pavel in Sila molila ter pela hvalnice Bogu, jetniki pa so ju poslušali. <sup>26</sup> In nenadoma je bil močan potres, tako da so bili zamajani temelji ječe in takoj so se vsa vrata odprla in vezi vseh so bile odvezane. <sup>27</sup> In čuvaj ječe, ki se je prebudil iz svojega spanja in videl vrata ječe odprta, je izvlekel svoj meč in se hotel ubiti, ker je mislil, da so jetniki pobegnili. <sup>28</sup> Toda Pavel je z močnim glasom zaklical, rekoč: »Ne stori si nič hudega, kajti vsi smo tukaj.« <sup>29</sup> Ta je potem zahteval luč in skočil noter in drhteč prišel ter padel dol pred Pavla in Sila <sup>30</sup> in ju privedel ven ter rekel: »Gospoda, kaj moram storiti, da bom

accord, to send chosen men unto you with our beloved Barnabas and Paul, <sup>26</sup> Men that have hazarded their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. <sup>28</sup> For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; <sup>29</sup> That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. <sup>30</sup> So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: <sup>31</sup> *Which* when they had read, they rejoiced for the consolation. <sup>32</sup> And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. <sup>33</sup> And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. <sup>34</sup> Notwithstanding it pleased Silas to abide there still. <sup>35</sup> Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

<sup>36</sup> ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. <sup>37</sup> And Barnabas determined to take with them John, whose surname was Mark. <sup>38</sup> But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. <sup>39</sup> And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; <sup>40</sup> And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. <sup>41</sup> And he went through Syria and Cilicia, confirming the churches.

**16** Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: <sup>2</sup> Which was well reported of by the brethren that were at Lystra and Iconium. <sup>3</sup> Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. <sup>4</sup> And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. <sup>5</sup> And so were the churches established in the faith, and increased in number daily. <sup>6</sup> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, <sup>7</sup> After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. <sup>8</sup> And they passing by Mysia came down to Troas. <sup>9</sup> And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. <sup>10</sup> And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. <sup>11</sup> Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; <sup>12</sup> And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days. <sup>13</sup> And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

<sup>14</sup> ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup> And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

<sup>16</sup> ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: <sup>17</sup> The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. <sup>18</sup> And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

<sup>19</sup> ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, <sup>20</sup> And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, <sup>21</sup> And teach customs, which are not lawful for us to receive, neither to observe, being Romans. <sup>22</sup> And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. <sup>23</sup> And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: <sup>24</sup> Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

<sup>25</sup> ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. <sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. <sup>27</sup> And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. <sup>28</sup> But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. <sup>29</sup> Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, <sup>30</sup> And brought them out,

and said, Sirs, what must I do to be saved? <sup>31</sup> And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. <sup>32</sup> And they spake unto him the word of the Lord, and to all that were in his house. <sup>33</sup> And he took them the same hour of the night, and washed **their** stripes; and was baptized, he and all his, straightway. <sup>34</sup> And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. <sup>35</sup> And when it was day, the magistrates sent the serjeants, saying, Let those men go. <sup>36</sup> And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. <sup>37</sup> But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast **us** into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. <sup>38</sup> And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. <sup>39</sup> And they came and besought them, and brought **them** out, and desired **them** to depart out of the city. <sup>40</sup> And they went out of the prison, and entered into **the house of Lydia**: and when they had seen the brethren, they comforted them, and departed.

**17** Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: <sup>2</sup> And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, <sup>3</sup> Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. <sup>4</sup> And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

<sup>5</sup> ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. <sup>6</sup> And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; <sup>7</sup> Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, **one** Jesus. <sup>8</sup> And they troubled the people and the rulers of the city, when they heard these things. <sup>9</sup> And when they had taken security of Jason, and of the other, they let them go.

<sup>10</sup> ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming **thither** went into the synagogue of the Jews. <sup>11</sup> These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. <sup>12</sup> Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. <sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. <sup>14</sup> And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. <sup>15</sup> And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

<sup>16</sup> ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. <sup>17</sup> Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. <sup>18</sup> Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. <sup>19</sup> And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? <sup>20</sup> For thou bringest certain strange things to our ears: we would know therefore what these things mean. <sup>21</sup> (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

<sup>22</sup> ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. <sup>23</sup> For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. <sup>24</sup> God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; <sup>25</sup> Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; <sup>26</sup> And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; <sup>27</sup> That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: <sup>28</sup> For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. <sup>29</sup> Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. <sup>30</sup> And the times of this ignorance God winked at; but now commandeth all men every where to repent: <sup>31</sup> Because he hath appointed a day, in the which he will judge the world in righteousness by **that** man whom he hath ordained; **whereof** he hath given assurance unto all **men**, in that he hath raised him from the dead.

rešen?« <sup>31</sup> In onadva sta rekla: »Veruj v Gospoda Jezusa Kristusa in rešen boš ti in twoja hiša.« <sup>32</sup> In Gospodovo besedo sta govorila njemu in vsem, ki so bili v njegovi hiši. <sup>33</sup> In še isto uro noči ju je vzel ter umil **njune** udarce in nemudoma je bil krščen on in vsi njegovi. <sup>34</sup> In ko ju je privedel v svojo hišo, je pred njiju postavil jed ter se veselil, ker je z vso svojo hišo veroval v Boga. <sup>35</sup> In ko je bil dan, so oblastniki poslali narednike, rekoč: »Izpusti tista človeka.« <sup>36</sup> In čuvaj ječe je te besede povedal Pavlu: »Oblastniki so poslali, naj vaju izpustum. Sedaj torej odidita in pojdira in miru.« <sup>37</sup> Vendar jim je Pavel rekel: »Naju, ki sva Rimljana, so neobsojena javno pretepli in **naju** vrgli in ječo. In sedaj naju mečejo ven na skrivaj? Ne, resnično, temveč naj sami pridejo in naju spravijo ven.« <sup>38</sup> In naredniki so te besede povedali oblastnikom in ko so slišali, da sta bila Rimljana, so se zbalili. <sup>39</sup> In prišli so ter ju rotili in **ju** privedli ven ter **od njiju** žezele, da odideta iz mesta. <sup>40</sup> In odšla sta iz ječe ter vstopila v Lidijino **hišo**; in ko sta videla brate, sta jih potolažila ter odšla.

**17** Torej ko sta šla skozi Amfipolo in Apolonijo sta prišla do Tesalonike, kjer je bila judovska sinagoga. <sup>2</sup> In kakor je bila njegova navada, je Pavel vstopil k njim in tri šabatne dneve z njimi razpravljal iz pisem, <sup>3</sup> razkrival in trdil, da je Kristus brez pogojno moral trpeti in ponovno vstati od mrtvih in da je ta Jezus, katerega vam oznanjam, Kristus. <sup>4</sup> In nekateri izmed njih so verovali in se družili s Pavlom in Silom, in velika množica izmed predanih Grkov ter ne malo izmed vodilnih žensk.

<sup>5</sup> Toda Judje, ki niso verovali, so prevzeti z zavistjo, vzeli k sebi neke ničvredne pajdaše iz prostaške sorte in zbrali skupino in po vsem mestu zanetili vstajo ter napadli Jazonovo hišo in si prizadevali, da ju privedejo k ljudstvu **[dežele]**. <sup>6</sup> Ko pa ju niso našli, so Jazona in neke brate odvlekli k vladarjem mesta ter kričali: »Tile, ki so obrnili svet na glavo, so prišli tudi sēm, <sup>7</sup> katere je sprejel Jazon, in vsi ti delajo nasprotno cesarjevim odlokom, rekoč, da obstaja drug kralj, **nek** Jezus.« <sup>8</sup> In vznemirili so množico in mestne vladarje, ko so slišali te stvari. <sup>9</sup> In ko so od Jazona in od ostalih prejeli varščino, so jih izpustili.

<sup>10</sup> In bratje so Pavla ter Sila takoj ponoči odpolali v Berójo. Ko sta prispeala **tja**, sta odšla v judovsko sinagogu. <sup>11</sup> Ti so bili plemenitejši, kakor tisti v Tesaloniki, ker so z vso prisebnostjo sprejeli besedo in dnevno preiskovali pisma, če so bile te stvari take. <sup>12</sup> Zato so mnogi izmed njih verovali, tudi častitljive ženske, ki so bile Grkinje in izmed mož ne malo. <sup>13</sup> Toda ko so Judje iz Tesalonike spoznali, da je Pavel Božjo besedo oznanjal v Berój, so prišli tudi tja in razvneli množico. <sup>14</sup> In potem so bratje Pavla takoj odpolali, da gre, kot bi bilo k morju, toda Sila in Timótej sta še vedno ostala tam. <sup>15</sup> In ti, ki so spremljali Pavla, so ga privedli v Atene in ko so prejeli zapoved za Sila in Timóteja, naj z vso naglico prideta k njemu, so odšli.

<sup>16</sup> Torej medtem ko je Pavel v Atenah čakal nanju, je bil njegov duh v njem raznet, ko je videl mesto v celoti predano malikovanju. <sup>17</sup> Zato se je v sinagogi prerekal z Judi in s predanimi osebamini in vsakodnevno na trgu s temi, ki so se srečevali z njim. <sup>18</sup> § Potem so mu ugovarjali neki filozofi izmed epikurejcev in izmed stoikov. In nekateri so rekli: »Kaj hoče povedati ta blebetavec?« Drugi nekako: »Zdi se, da je oznanjevalec tujih bogov,« ker jim je oznanjal Jezusa in vstajenje. <sup>19</sup> In prijeli so ga ter ga privedli na Areopag, rekoč: »Ali lahko izvemo kakšen **je** ta novi nauk, o katerem govorиш?« <sup>20</sup> Kajti v naša ušesa prinašaš nekatere čudne besede. Hočemo torej izvedeti, kaj te stvari pomenijo. <sup>21</sup> (Kajti vsi Atenci in tujci, ki so bili tam, svojega časa niso porobljali za nič drugega, razen da so ali govorili ali poslušali kako novo stvar.)

<sup>22</sup> § Tedaj je Pavel na sredi Marsovega hriba vstal in rekel: »Vi atenski možje, zaznavam, da ste v vseh stvareh preveč vraževerski. <sup>23</sup> Kajti ko sem šel mimo v gledal vaše predmete čaščenja, sem našel oltar s tem napisom: NEPOZNANEMU BOGU. Katerega torej vi nevedno obožujete, tega vam jaz razglasam. <sup>24</sup> Bog, ki je naredil svet in vse stvari na njem, glede na to, da je on Gospodar neba in zemlje, ne prebiva v templjih, narejenimi z rokami, <sup>25</sup> tudi ni oboževan s človeškimi rokami, kakor da karkoli potrebuje, glede na to, da vsem daje življenje in dihanje in vse stvari <sup>26</sup> in je iz ene krvi naredil vse narode ljudi, da prebivajo na vsem obličju zemlje in je vnaprej določil določene čase in meje njihovega prebivanja, <sup>27</sup> § da bi iskali Gospoda, če bi ga morda dotipali in ga našli, čeprav ni daleč od vsakega izmed nas. <sup>28</sup> Kajti v njem živimo in se gibljemo in imamo naš obstoj, kakor so rekli celo nekateri izmed vaših lastnih pesnikov: »Kajti tudi mi smo njegovo potomstvo.« <sup>29</sup> Kot smo torej zagotovo potomstvo Boga, ne bi smeli misliti, da je Božanstvo podobno zlatu ali srebru ali kamnu, vrezanem od umetnika in človeško pripravo. <sup>30</sup> In nad časi te nevednosti je Bog zamišljal, toda sedaj povsod vsem ljudem zapoveduje, da se pokesajo, <sup>31</sup> kajti določil je dan, na katerega bo sodil svet v pravičnosti, po **tem** možu, katerega je določil. **O tem** je dal zagotovilo vsem **ljudem**, ker ga je obudil od mrtvih.«

<sup>32</sup> Ko pa so slišali o vstajenju mrtvih, so se nekateri posmehovali, drugi pa so rekli: »O tej **zadevi** te bomo ponovno poslušali.« <sup>33</sup> Tako je Pavel odšel izmed njih. <sup>34</sup> Vendar so se mu določeni može trdno pridružili in verovali, med katerimi **je bil** Dionizij Areopagít in ženska, po imenu Damaris in drugi z njima.

**18** Po teh stvareh je Pavel odšel iz Aten in prišel v Korint<sup>2</sup> in našel nekega Juda po imenu Ákvila, rojenega v Pontu, [**ki je**] s svojo ženo Prískilo nedavno prišel iz Italije; (zato ker je Klavdij vsem Judom ukazal oditi iz Rima) in prišel k njima.<sup>3</sup> In ker je bil iste obrti, je ostal z njima in delal, kajti po njunem poklicu sta bila izdelovalca šotorov. <sup>4</sup> In vsak šabat je razpravljal v sinagogi in pregovarjal Jude ter Grke. <sup>5</sup> § In ko sta iz Makedonije prišla Sila in Timótej, je bil Pavel v duhu gnan in Judom pričeval, **da Jezus je bil** Kristus. <sup>6</sup> In ko so nasprotovali samim sebi in izrekali bogokletje, je otresel **svoje** oblačilo ter jim rekel: »Vaša kri **naj bo** na vaših lastnih glavah. Jaz **sem** čist. Odslej bom šel k poganom.«

<sup>7</sup> § In odšel je od tam ter vstopil v hišo nekega **moža**, po imenu Just, **nekoga**, ki je oboževal Boga, čigar hiša je bila tik poleg shodnice. <sup>8</sup> In Krisp, glavni predstojnik sinagoge, je z vso svojo hišo veroval v Gospoda in mnogi izmed Korinčanov so ob poslušanju verovali in bili so krščeni. <sup>9</sup> Potem je ponoči v videnju Pavlu govoril Gospod: »Ne boj se, temveč govor in ne molči,<sup>10</sup> kajti jaz sem s teboj in nihče se ne bo spravil nadte, da te poškoduje, kajti v tem mestu imam veliko ljudi.« <sup>11</sup> In **tam** je nadaljeval leto in šest mesecev ter med njimi učil Božjo besedo.

<sup>12</sup> In ko je bil namestnik Ahaje Galión, so Judje proti Pavlu soglasno naredili upor in ga privedli k sodnemu stolu,<sup>13</sup> rekoč: »Ta pregovarja ljudi, da obožujejo Boga v nasprotju s postavo.« <sup>14</sup> In ko je Pavel že skoraj odprl **svoja** usta, je Galión rekel Judom: »Če bi bil razlog krivična zadeva ali zlobna nespodobnost, o **vi** Judje, bi vas bil voljan prenašati. <sup>15</sup> Toda, če je to vprašanje besed in imen in vaše postave, vi glejte **na to**, kajti v teh **zadevah** ne bom sodnik.« <sup>16</sup> In spodil jih je od sodnega stola. <sup>17</sup> Tedaj so vsi Grki prijeli Sosténa, glavnega predstojnika sinagoge in **ga** pretepli pred sodnim stolom. Galión pa se ni zmenil za nobeno od teh stvari.

<sup>18</sup> In Pavel je **po tem** ostal **tam** še dolgo časa in se nató poslovil od bratov ter od tam odjadral v Sirijo in z njim Prískila in Ákvila, ko je v Kenhrejah ostrigel **svojo** glavo, kajti imel je zaobljubo. <sup>19</sup> In prišel je v Efez ter ju pustil tam, toda on sam je vstopil v sinagogi in razpravljal z Judi. <sup>20</sup> Ko so **ga** prosili, da ostane z njimi dlje časa, ni privolil.<sup>21</sup> § temveč se je poslovil, rekoč: »Vsekakor moram ta praznik, ki prihaja, praznovati v Jeruzalemu. Toda ponovno se bom vrnil k vam, če Bog hoče.« In odjadral je iz Efeza. <sup>22</sup> In ko je pristal v Cezareji in šel gor ter pozdravil cerkev, je odšel dol v Antiohijo. <sup>23</sup> In potem, ko je **tam** preživel nekaj časa, je odšel in se po vrsti odpravil preko **vse** dežele Galačanov in Frigije ter krepil vse učence.

<sup>24</sup> In v Efez je prišel neki Jud, po imenu Apolo, rojen v Aleksandriji, zgovoren človek **in** mogočen v pismih. <sup>25</sup> Ta človek je bil poučen o Gospodovi poti. Ker pa je bil v duhu goreč, je govoril in marljivo učil stvari o Gospodu, poznavajoč samo Janezov krst. <sup>26</sup> In v sinagogi je pričel pogumno govoriti. Ko sta ga Prískila in Ákvila slišali, sta ga vzela k **sebi** in mu podrobneje pojasnila Božjo pot. <sup>27</sup> In ko je bil pripravljen, da odide v Ahajo, so bratje pisali in spodbudili učence, da ga sprejmejo. Ko je prišel, je mnogo pomagal tem, ki so po milosti verovali,<sup>28</sup> kajti mogočno je prepričeval Jude **in to** javno, ter s pismi dokazoval, da je Jezus bil Kristus.

**19** In pripetilo se je, medtem ko je bil Apolo v Korintu, da je Pavel, ko je šel skozi gornje kraje, prišel v Efez. In ko je našel nekatere učence,<sup>2</sup> jim je rekel: »Ali ste, odkar ste verovali, prejeli Svetega Duha?« Oni pa so mu rekli: »Mi smo komaj slišali ali obstaja neki Sveti Duh.« <sup>3</sup> In rekel jim je: »V kaj ste bili tedaj krščeni?« In rekel so: »Z Janezovim krstom.« <sup>4</sup> Potem je Pavel rekel: »Janez je resnično krščeval s krstom kesanja, govorec ljudem, da naj verujejo v tistega, ki naj bi prišel za njim, to je v Kristusa Jezusa.« <sup>5</sup> Ko so **to** slišali, so bili krščeni in imenu Gospoda Jezusa. <sup>6</sup> In ko je Pavel nanje položil **svoje** roke, je prišel nadnjе Sveti Duh, in govorili so z jeziki ter prerokovali. <sup>7</sup> In vseh mož je bilo okoli dvanašt. <sup>8</sup> In odšel je v sinagogi in približno tri mesece pogumno govoril, razpravljal in prepričeval [**loj**] stvareh glede Božjega kraljestva. <sup>9</sup> Toda ko so bili številni zakrknjeni in niso verovali, temveč so pred množico o tej poti govorili hudobno, je odšel od njih in oddvojil učence in dnevno razpravljal v šoli nekega Tirána. <sup>10</sup> In to se je nadaljevalo približno dve leti, tako da so vsi, ki so prebivali v Aziji, slišali besedo Gospoda Jezusa, tako Judje kakor Grki. <sup>11</sup> In Bog je po Pavlovih rokah delal posebne čudeže,<sup>12</sup> tako da so od njegovega telesa bolnim nosili robce ali predpasnike, in bolezni so odhajale od njih in zli duhovi so izhajali iz njih.

<sup>13</sup> Takrat so se lotili tudi nekateri potepuški Judje, izganjalci duhov, klicati ime Gospoda Jezusa nad temi, ki so imeli zle duhove, rekoč: »Mi vas zaklinjamo pri Jezusu, katerega oznanja Pavel.« <sup>14</sup> In bilo je

<sup>32</sup> ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this **matter**. <sup>33</sup> So Paul departed from among them. <sup>34</sup> Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

**18** After these things Paul departed from Athens, and came to Corinth;  
<sup>2</sup> And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudio had commanded all Jews to depart from Rome:) and came unto them. <sup>3</sup> And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. <sup>4</sup> And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. <sup>5</sup> And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews **that** Jesus was Christ. <sup>6</sup> And when they opposed themselves, and blasphemed, he shook **his** raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

<sup>7</sup> ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. <sup>8</sup> And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. <sup>9</sup> Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: <sup>10</sup> For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. <sup>11</sup> And he continued there a year and six months, teaching the word of God among them.

<sup>12</sup> ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,<sup>13</sup> Saying, This **fellow** persuadeth men to worship God contrary to the law. <sup>14</sup> And when Paul was now about to open **his** mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: <sup>15</sup> But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such **matters**. <sup>16</sup> And he drove them from the judgment seat. <sup>17</sup> Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat **him** before the judgment seat. And Gallio cared for none of those things.

<sup>18</sup> ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn **his** head in Cenchrea: for he had a vow. <sup>19</sup> And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. <sup>20</sup> When they desired **him** to tarry longer time with them, he consented not; <sup>21</sup> But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. <sup>22</sup> And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. <sup>23</sup> And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

<sup>24</sup> ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. <sup>25</sup> This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. <sup>26</sup> And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. <sup>27</sup> And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: <sup>28</sup> For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

**19** And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, <sup>2</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. <sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. <sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup> When they heard this, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid **his** hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. <sup>7</sup> And all the men were about twelve. <sup>8</sup> And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. <sup>9</sup> But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. <sup>10</sup> And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. <sup>11</sup> And God wrought special miracles by the hands of Paul: <sup>12</sup> So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

<sup>13</sup> ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. <sup>14</sup> And there were seven sons

of **one** Sceva, a Jew, **and** chief of the priests, which did so.<sup>15</sup> And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? <sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.<sup>17</sup> And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.<sup>18</sup> And many that believed came, and confessed, and shewed their deeds.<sup>19</sup> Many of them also which used curious arts brought their books together, and burned them before all **men**: and they counted the price of them, and found **it** fifty thousand **pieces** of silver.<sup>20</sup> So mightily grew the word of God and prevailed.

<sup>21</sup> ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.<sup>22</sup> So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.<sup>23</sup> And the same time there arose no small stir about that way.<sup>24</sup> For a certain **man** named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;<sup>25</sup> Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.<sup>26</sup> Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:<sup>27</sup> So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.<sup>28</sup> And when they heard **these sayings**, they were full of wrath, and cried out, saying, Great **is** Diana of the Ephesians.<sup>29</sup> And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.<sup>30</sup> And when Paul would have entered in unto the people, the disciples suffered him not.<sup>31</sup> And certain of the chief of Asia, which were his friends, sent unto him, desiring **him** that he would not adventure himself into the theatre.<sup>32</sup> Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.<sup>33</sup> And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.<sup>34</sup> But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great **is** Diana of the Ephesians.<sup>35</sup> And when the townclerk had appeased the people, he said, **Ye** men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the **image** which fell down from Jupiter?<sup>36</sup> Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.<sup>37</sup> For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.<sup>38</sup> Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.<sup>39</sup> But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.<sup>40</sup> For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.<sup>41</sup> And when he had thus spoken, he dismissed the assembly.

**20** And after the uproar was ceased, Paul called unto **him** the disciples, and embraced **them**, and departed for to go into Macedonia.<sup>2</sup> And when he had gone over those parts, and had given them much exhortation, he came into Greece,<sup>3</sup> And **there** abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.<sup>4</sup> And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.<sup>5</sup> These going before tarried for us at Troas.<sup>6</sup> And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.<sup>7</sup> And upon the first **day** of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.<sup>8</sup> And there were many lights in the upper chamber, where they were gathered together.<sup>9</sup> And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.<sup>10</sup> And Paul went down, and fell on him, and embracing **him** said, Trouble not yourselves; for his life is in him.<sup>11</sup> When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.<sup>12</sup> And they brought the young man alive, and were not a little comforted.

<sup>13</sup> ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.<sup>14</sup> And when he met with us at Assos, we took him in, and came to Mitylene.<sup>15</sup> And we sailed thence, and came the next **day** over against Chios; and the next **day** we came to Samos, and tarried at Trogylgium; and the next **day** we came to Miletus.<sup>16</sup> For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

sedem sinov **nekega** Skevá, Juda **in** vodilnega izmed duhovnikov, ki so to delali.<sup>15</sup> Zli duh pa je odgovoril in rekel: »Jezusa poznam in Pavla poznam, toda kdo ste vi?«<sup>16</sup> In človek, v katerem je bil zli duh, je skočil nanje ter jih premagal in prevladal proti njim, tako da so iz te hiše pobegnili nagi in ranjeni.<sup>17</sup> In to je postal znano vsem Judom in Grkom, ki so prav tako prebivali v Efezu in strah se je spustil na vse **[izmed]** njih in ime Gospoda Jezusa je bilo poveličano.<sup>18</sup> In mnogi, ki so verovali, so prišli in priznali ter razodeli svoja dejanja.<sup>19</sup> Tudi mnogi izmed teh, ki so uporabljali magijo, so svoje knjige prinesli skupaj in jih sežgali pred vsemi **Ijudmi**, in izračunalni so njihova vrednost ter ugotovili, **[da] je** petdeset tisoč **koščkov** srebra.<sup>20</sup> Tako je Božja beseda mogočno rasla in prevladala.

<sup>21</sup> Ko so bile te stvari končane, se je Pavel v duhu namenil, ko je šel skozi Makedonijo in Ahajo, da gre do Jeruzalema, rekoč: »Potem ko sem bil tukaj, moram videti tudi Rim.«<sup>22</sup> Tako je v Makedonijo poslal dva izmed teh, ki so mu služili, Timóteja in Erásta, toda on sam je nekaj časa ostal in Aziji.<sup>23</sup> In hkrati je tam nastala ne majhna razvnetost glede te poti.<sup>24</sup> Kajti neki **človek**, po imenu Demetrij, srebrar, ki je izdeloval srebrne svetinje za Diano, ki so prinašale rokodelcem ne malo dobička,<sup>25</sup> katere je skupaj z delavci podobnega poklica sklical in rekel: »Gospodje, vi veste, da imamo od te obrti naše premoženje.<sup>26</sup> Poleg tega vidite in slišite, da je, ne samo v Efezu, temveč skoraj po vsej celotni Aziji, ta Pavel prepričal in odvrnil mnogo ljudi, govoreč, da niso nikakršni bogovi, ki so narejeni z rokami,<sup>27</sup> tako da ni samo naša obrt v nevarnosti, da bo zaničevana, temveč, da naj bi bil preziran tudi tempelj velike boginje Diane in uničena naj bi bila njena veličastnost, katero obožuje vsa Azija in svet.«<sup>28</sup> In ko so slišali **te besede**, so bili polni besa in vpili, rekoč: »Velika **je** Diana Efeška.«<sup>29</sup> In celotno mesto je bilo napolnjeno z zmešnjavo. In ko so ujeli Gaja in Aristarha, moža iz Makedonije, Pavlova družabnika na potovanju, so z njima soglasno zdrevli v gledališče.<sup>30</sup> Ko pa je Pavel hotel vstopiti k ljudstvu **[dežele]**, mu učenci niso dovolili.<sup>31</sup> Nekateri izmed azijskih voditeljev, ki so bili njegovi prijatelji, pa so poslali k njemu ter **ga** prosili, da sebe v gledališču ne bi izpostavljal.<sup>32</sup> Nekateri so torej vpili eno stvar, nekateri pa drugo, kajti zbor je bil zmeden in večji del ni vedel zakaj so prišli skupaj.<sup>33</sup> In iz množice so potegnili Aleksandra, ki so ga Jude porivali naprej. In Aleksander je z roko dal znamenje in želet narediti svoj zagovor pred ljudstvom **[dežele]**.<sup>34</sup> Vendar ko so spoznali, da je bil Jud, so vsi soglasno približno dve uri vpili: »Velika **je** Diana Efeška.«<sup>35</sup> In ko je mestni uradnik pomiril množico, je rekel: »Vi efeški možje, kateri človek tukaj ne ve kako je mesto Efežanov oboževalec velike boginje Diane in **podobe**, ki je padla dol iz Jupitera?«<sup>36</sup> Ker pa se torej zoper te stvari ne more govoriti, morate biti mirni in ne storite nič prenagljenega.<sup>37</sup> Kajti sěm ste privedli ta moža, ki nista niti roparja cerkvá niti nista bogokletnika vaše boginje.<sup>38</sup> Zatorej će imajo Demetrij in rokodelci, ki so z njim, besedo proti kateremukoli človeku, je sodišče odprto in tam so namestniki; naj drug drugega tožijo.<sup>39</sup> Toda će karkoli povprašujete glede drugih zadev, bo to odločeno na zakonitem zboru.<sup>40</sup> Kajti in nevarnosti smo, da bi bili klicani na zagovor zaradi vstaje tega dne, kajti nobenega razloga ni, s čimer lahko damo obračun tega vrveža.<sup>41</sup> § In ko je to rekel, je razpustil zbor.

**20** In potem, ko je vstaja prenehala, je Pavel k **sebi** poklical učence ter **jih** objel in odšel, češ da gre v Makedonijo.<sup>2</sup> In ko je odšel preko teh krajev in jim dal mnogo spodbude, je prišel in Grčijo<sup>3</sup> in **tam** je ostal tri mesece. In ko so Judje prežali nanj, ko je že skoraj odplul v Sirijo, se je namenil vrniti preko Makedonije.<sup>4</sup> § In v Azijo so ga spremljali Sópater iz Beróje; in iz Tesalonike Aristarh in Sekúndus; in Gaj iz Derbe in Timótej; in iz Azije Tihik in Trofim.<sup>5</sup> Ti, ki so šli pred nami, so nas pričakali v Troádi.<sup>6</sup> In po dneh nekvašenega kruha smo odjadrali iz Filípov in v petih dneh prišli k tem v Troádo, kjer smo ostali sedem dni.<sup>7</sup> In na prvi **dan** tedna, ko so učenci prišli skupaj k lomljenju kruha, jim je Pavel oznanjal, pripravljen, da jutri odide; in svoj govor nadaljeval do polnoči.<sup>8</sup> V zgornji sobi, kjer so bili skupaj zbrani, pa je bilo mnogo svetilk.<sup>9</sup> In na oknu je sedel neki mladenič, po imenu Evtih, ki je padel v globoko spanje. In medtem ko je Pavel dolgo pridigal, se je pogreznil v spanje in padel dol z **[najvišjega]**, tretjega nadstropja in pobran je bil mrtev.<sup>10</sup> In Pavel je odšel dol, se zgrudil nanj, **ga** objel ter rekel: »Ne vznemirjajte se, kajti njegovo življenje je v njem.«<sup>11</sup> Ko je torej ponovno prišel gor in prelomil kruh in jedel ter še dolgo časa govoril, celo do svita, je tako odšel.<sup>12</sup> In mladeniča so privedli živega in bili so ne malo potolaženi.

<sup>13</sup> In šli smo naprej k ladji in odjadrali do Asosa. Tam smo nameravali sprejeti Pavla, kajti tako je določil, ker je nameraval iti peš.<sup>14</sup> In ko se je z nami srečal pri Asosu, smo ga sprejeli in prišli v Mitiléno.<sup>15</sup> § In od tam smo odjadrali in naslednji **dan** prišli nasproti Hiosu. In naslednji **dan** smo prispeti v Samos in ostali v Trogilu. In naslednji **dan** smo prispeti v Milet.<sup>16</sup> Kajti Pavel se je odločil, da jadra mimo Efeza, ker v Aziji ni želet porabiti časa, kajti hitel je, če bi mu bilo mogoče, da bo na binkoštini dan v Jeruzalemu.

<sup>17</sup> In iz Mileta je poslal v Efez in poklical starešine cerkve. <sup>18</sup> In ko so prišli k njemu, jim je rekel: »Od prvega dne, ko sem prišel v Azijo, veste na kakšen način sem bil z vami v vseh obdobjih<sup>19</sup> in služil Gospodu z vso ponižnostjo mišljenga ter z mnogimi solzami in preizkušnjami, ki so me dolele med prežanjem Judov,<sup>20</sup> in kako nisem ničesar zamolčal, kar *vam* je bilo koristno, temveč sem vam pokazal in vas javno učil ter od hiše do hiše<sup>21</sup> pričeval obojim, tako Judom kakor tudi Grkom, kesanje napram Bogu in vero napram našemu Gospodu Jezusu Kristusu.<sup>22</sup> In sedaj, glejte, grem v Jeruzalem, zvezan v duhu in ne poznam stvari, ki me bodo tam dolele,<sup>23</sup> razen da Sveti Duh v vsakem mestu pričuje, rekoč, da me čakajo vezi in stiske.<sup>24</sup> § Toda nobena od teh besed me ne gane niti ne cenim svojega življenja dragocenega sebi, tako da bom lahko dokončal svoj tek z radostjo in službo, ki sem jo prejel od Gospoda Jezusa, da pričujem evangelij o Božji milosti.<sup>25</sup> In sedaj, glejte, vem, da vi vsi, med katere sem odšel in oznanjal Božje kraljestvo, ne boste več videli mojega obraza.<sup>26</sup> Zaradi tega vam danes dajem izjavno, da *sem* čist pred krvjo vseh *Ijudi*.<sup>27</sup> Kajti nisem se izogibal, da vam oznamim vso Božjo namero.

<sup>28</sup> Zatorej pazite nase in na ves trop, nad katerim vas je Sveti Duh naredil nadzornike, da pasete Božjo cerkev, katero je pridobil s svojo lastno krvjo.<sup>29</sup> Kajti vem to, da bodo po mojem odhodu vstopili med vas nadležni volkovci, ki ne bodo prizanašali tropu.<sup>30</sup> Prav tako bodo izmed vas vstali možje, ki bodo govorili sprevržene besede, da učence odtegnejo za seboj.<sup>31</sup> Torej čujte in se spomnite, da v obdobju treh let, ponoči in podnevi, nisem prenehal s solzami vsakogar svariti.<sup>32</sup> In sedaj, bratje, vas priporočam Bogu in besedi njegove milosti, ki je zmožna, da vas izgradi in da vam da dedičino med vsemi temi, ki so posvečeni.<sup>33</sup> Nisem hlepel po nikogarsnjem srebru ali zlatu ali obleki.<sup>34</sup> Da, tudi vi sami veste, da so te roke služile mojim potrebam in tem, ki so bili z menoj.<sup>35</sup> Pokazal sem vam vse stvari, da moramo s takšnim trudom podpirati slabotne in se spominjati besed Gospoda Jezusa, kako je rekel: »Bolj blagoslovljeno je dajati kakor prejemati.«

<sup>36</sup> In ko je tako govoril, je pokleknil in z njimi vsemi molil.<sup>37</sup> In vsi so bridko jokali in se oklenili Pavlovega vratu ter ga poljubljali<sup>38</sup> in žalovali predvsem zaradi vseh besed, ki jih je govoril, da naj ne bi več videli njegovega obraza. In pospremili so ga k ladji.

**21** In prijetilo se je, da potem, ko smo odšli od njih in odrinili, smo z ravno smerjo prispleli na Kos in naslednji *dan* na Rodos in od tam v Pátaro,<sup>2</sup> in ko smo našli ladjo, ki je jadrala preko do Fenikije, smo se vkrcali in odpotovali.<sup>3</sup> Torej ko smo odkrili Ciper, smo ga pustili na levi roki in odjadrali v Sirijo ter pristali v Tiru, kajti tam je ladja iztovorila svoj tovor.<sup>4</sup> In ko smo našli učence, smo tam ostali sedem dni. Ti so Pavlu po Duhu povedali, da naj ne bi šel gor v Jeruzalem.<sup>5</sup> In ko smo te dneve dovršili, smo se odpravili in odšli [*pol*] naši poti. In na našo pot so nas vsi pospremili z ženami in otroci, dokler *nismo bili* izven mesta, in pokleknili smo na obali ter molili.<sup>6</sup> In ko smo se poslovili drug od drugega, smo se odpeljali z ladjo, oni pa so se ponovno vrnili domov.<sup>7</sup> In ko smo dokončali *naše* potovanje iz Tira, smo prišli v Ptolemaido in pozdravili brate in en dan ostali z njimi.<sup>8</sup> In naslednji *dan* smo mi, ki smo bili iz Pavlove skupine, odšli ter prišli v Cezarejo in vstopili v hišo evangelista Filipa, ki je bil *eden* izmed sedmih; in ostali z njim.<sup>9</sup> In isti mož je imel štiri hčere, device, ki so prerokovale.<sup>10</sup> In ko smo se *tam* mudili mnogo dni, je prišel dol iz Judeje neki prerok, po imenu Agab.<sup>11</sup> In ko je prišel k nam, je vzel Pavlov pas ter si zvezal svoje lastne roke in stopala ter rekel: »Tako govorí Šveti Duh: ›Tako bodo Judje v Jeruzalemu zvezali moža, ki ima v lasti ta pas in *ga* izročili v roke pogonom.‹«<sup>12</sup> In ko smo slišali te stvari, smo ga rotili, tako mi kakor tudi tisti iz tega kraja, naj ne hodi gor v Jeruzalem.<sup>13</sup> Potem je Pavel odgovoril: »Kaj mislite, da jokate in da mi lomite moje srce? Pripravljen sem ne samo biti zvezan, temveč v Jeruzalemu tudi umreti za ime Gospoda Jezusa.«<sup>14</sup> In ko ni žezel biti pregovorjen, smo prenehali, rekoč: »Zgodi se Gospodova volja.«

<sup>15</sup> In po teh dneh smo vzeli našo prtljago in odšli gor v Jeruzalem.<sup>16</sup> § Z nami so šli tja tudi *nekateri* učenci iz Cezareje in s seboj so privedli nekega Mnazona iz Cipra, starega učenca, pri katerem naj bi prenočili.<sup>17</sup> In ko smo prišli v Jeruzalem, so nas bratje veselo sprejeli.<sup>18</sup> In naslednji *dan* je Pavel z nami odšel k Jakobu in prisotne so bile vse starešine.<sup>19</sup> In ko jih je pozdravil, je podrobno pojasnil kakšne stvari je Bog po njegovih službi storil med pogani.<sup>20</sup> In ko so *to* slišali, so slavili Gospoda in mu rekli: »Vidiš, brat, kako mnogo tisočev Judov je tukaj, ki verujejo, in vsi so goreči za postavo,<sup>21</sup> o tebi pa so obveščeni, da vse Jude, ki so med pogani, učiš, da zapustijo Mojzes, rekoč, da jim ni potrebno obrezati *njihovih* otrok niti živeti po običajih.<sup>22</sup> Kaj je to torej? Množica mora brez pogojno priti skupaj, kajti slišali bodo, da si prišel.<sup>23</sup> Pravimo ti, stôri torej tote: ›Imamo štiri moža, ki imajo na sebi zaobljubo;<sup>24</sup> vzemi jih in se z njimi očisti in naj bodo tvoji stroški, da si bodo lahko obrali *svoje* glave, in vsi bodo lahko spoznali, da te stvari, o katerih so bili glede tebe obveščeni, niso nič, temveč *da* tudi sam živiš redno in se držiš postave.«<sup>25</sup> § Kar zadeva pogane, ki verujejo,

<sup>17</sup> ¶ And from Miletus he sent to Ephesus, and called the elders of the church. <sup>18</sup> And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,<sup>19</sup> Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:<sup>20</sup> And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,<sup>21</sup> Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.<sup>22</sup> And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:<sup>23</sup> Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.<sup>24</sup> But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.<sup>25</sup> And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.<sup>26</sup> Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.<sup>27</sup> For I have not shunned to declare unto you all the counsel of God.

<sup>28</sup> ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.<sup>29</sup> For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.<sup>30</sup> Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.<sup>31</sup> Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.<sup>32</sup> And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.<sup>33</sup> I have coveted no man's silver, or gold, or apparel.<sup>34</sup> Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.<sup>35</sup> I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, **If it is more blessed to give than to receive.**

<sup>36</sup> ¶ And when he had thus spoken, he kneeled down, and prayed with them all.<sup>37</sup> And they all wept sore, and fell on Paul's neck, and kissed him,<sup>38</sup> Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

**21** And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:<sup>2</sup> And finding a ship sailing over unto Phenicia, we went aboard, and set forth.<sup>3</sup> Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.<sup>4</sup> And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.<sup>5</sup> And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.<sup>6</sup> And when we had taken our leave one of another, we took ship; and they returned home again.<sup>7</sup> And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.<sup>8</sup> And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.<sup>9</sup> And the same man had four daughters, virgins, which did prophesy.<sup>10</sup> And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.<sup>11</sup> And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.<sup>12</sup> And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.<sup>13</sup> Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.<sup>14</sup> And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

<sup>15</sup> And after those days we took up our carriages, and went up to Jerusalem.<sup>16</sup> There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.<sup>17</sup> And when we were come to Jerusalem, the brethren received us gladly.<sup>18</sup> And the *day* following Paul went in with us unto James; and all the elders were present.<sup>19</sup> And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.<sup>20</sup> And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:<sup>21</sup> And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.<sup>22</sup> What is it therefore? the multitude must needs come together: for they will hear that thou art come.<sup>23</sup> Do therefore this that we say to thee: We have four men which have a vow on them:<sup>24</sup> Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing;

but **that** thou thyself also walkest orderly, and keepest the law.<sup>25</sup> As touching the Gentiles which believe, we have written **and** concluded that they observe no such thing, save only that they keep themselves from **things** offered to idols, and from blood, and from strangled, and from fornication.<sup>26</sup> Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

<sup>27</sup> And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,<sup>28</sup> Crying out, Men of Israel, help: This is the man, that teacheth all **men** every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.<sup>29</sup> (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)<sup>30</sup> And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.<sup>31</sup> And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.<sup>32</sup> Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.<sup>33</sup> Then the chief captain came near, and took him, and commanded **him** to be bound with two chains; and demanded who he was, and what he had done.<sup>34</sup> And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.<sup>35</sup> And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.<sup>36</sup> For the multitude of the people followed after, crying, Away with him.<sup>37</sup> And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?<sup>38</sup> Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?<sup>39</sup> But Paul said, I am a man **which am** a Jew of Tarsus, **a city** in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.<sup>40</sup> And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto **them** in the Hebrew tongue, saying,

**22** Men, brethren, and fathers, hear ye my defence **which I make** now unto you.<sup>2</sup> (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) **3** I am verily a man **which am** a Jew, born in Tarsus, **a city** in Cilicia, yet brought up in this city at the feet of Gamaliel, **and** taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.<sup>4</sup> And I persecuted this way unto the death, binding and delivering into prisons both men and women.<sup>5</sup> As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.<sup>6</sup> And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.<sup>7</sup> And I fell unto the ground, and heard a voice saying unto me, **Saul, Saul, why persecutest thou me?**<sup>8</sup> And I answered, Who art thou, Lord? And he said unto me, **I am Jesus of Nazareth, whom thou persecutest.**<sup>9</sup> And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.<sup>10</sup> And I said, What shall I do, Lord? And the Lord said unto me, **Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.**<sup>11</sup> And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.<sup>12</sup> And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt **there**,<sup>13</sup> Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.<sup>14</sup> And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.<sup>15</sup> For thou shalt be his witness unto all men of what thou hast seen and heard.<sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.<sup>17</sup> And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;<sup>18</sup> And saw him saying unto me, **Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.**<sup>19</sup> And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:<sup>20</sup> And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.<sup>21</sup> And he said unto me, **Depart: for I will send thee far hence unto the Gentiles.**<sup>22</sup> And they gave him audience unto this word, and **then** lifted up their voices, and said, Away with such a **fellow** from the earth: for it is not fit that he should live.<sup>23</sup> And as they cried out, and cast off **their** clothes, and threw dust into the air,<sup>24</sup> The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.<sup>25</sup> And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?<sup>26</sup> When the centurion heard **that**, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.<sup>27</sup> Then

smo pisali **in** sklenili, da **[naj]** ne obeležujejo nobene takšne stvari, razen samo, da se varujejo pred **stvarmi** darovanim malikom in pred krvjo in pred zadavljenim in pred prešuštvom.<sup>26</sup> Tedaj je Pavel vzel može in naslednji dan, ko se je očistil, je z njimi vstopil v tempelj, da naznani dovršitev dni očiščevanja, dokler se ne bi za vsakega izmed njih darovala daritev.

<sup>27</sup> In ko se je sedem dni skoraj dokončalo, so Judje, ki so bili iz Azije, ko so ga zagledali v templju, razvneli vso množico in nanj položili roke ter vzlikali: »Možje Izraelci, pomagajte: To je človek, ki povsod vse **može** uči proti ljudem in postavi ter temu kraju, in razen tega je tudi Grke privedel v tempelj in oskrnil ta sveti prostor.«<sup>29</sup> (Kajti prej so v mestu videli z njim Efežana Trofima, za katerega so domnevali, da ga je Pavel privedel v tempelj.)<sup>30</sup> In vse mesto je bilo razdraženo in ljudje so tekli skupaj in prijeli so Pavla ter ga odvlekli iz templja in nemudoma so bila vrata zaprta.<sup>31</sup> In medtem ko so ga poskušali ubiti, so priše k vrhovnemu poveljniku čete novice, da je bil ves Jeruzalem v vstaji.<sup>32</sup> Ki je takoj vzel vojake in stotnike ter stekel dol k njim. In ko so zagledali vrhovnega poveljnika in vojake, so Pavla prenehali pretepati.<sup>33</sup> Tedaj se je približal vrhovni poveljnik in ga prijel ter **mu** ukazal, naj bo zvezan z dvema verigama in zahteval je kdo je bil in kaj je storil.<sup>34</sup> In nekateri so med množico vpili eno stvar, nekateri drugo in ki ni mogel zanesljivo izvedeti gotovosti za hrup, je ukazal, da ga s seboj vzamejo v grad.<sup>35</sup> In ko je prišel na stopnice, je bilo tako, da so ga zaradi nasilja množice nesli vojaki.<sup>36</sup> Kajti množica ljudi je sledila za njimi in kričala: »Proč z njim.«<sup>37</sup> In ko naj bi bil Pavel odveden v grad, je vrhovnemu poveljniku rekel: »Ti smem spregovoriti?« Ki je rekel: »Znaš govoriti grško?«<sup>38</sup> Ali nisi ti tisti Egipčan, ki je pred temi dnevi naredil vstajo in v divjino odvedel štiri tisoč mož, ki so bili morilci?<sup>39</sup> Vendar je Pavel rekel: »Jaz sem človek, **ki sem** Jud iz Tarza, **mesta** v Kilikiji, meščan ne nepomembnega mesta, in rotim te, dovoli mi, da spregovorim ljudem.«<sup>40</sup> In ko mu je dal dovoljenje, je Pavel stal na stopnicah in z roko dal znamentev ljudem. In ko je nastala velika tišina, **Jim** je spregovoril v hebrejskem jeziku, rekoč:

**22** »Možje, bratje in očetje, poslušajte moj zagovor, **katerega** vam sedaj **delam.**«<sup>2</sup> (In ko so slišali, da jim je spregovoril in hebrejskem jeziku, so ohranili še večjo tišino, in on reče):<sup>3</sup> »Jaz sem resnično človek, **ki sem** Jud, rojen v Tarzu, **mestu** v Kilikiji, vendar vzgojen v tem mestu pri Gamálielovih stopalih **in** poučevan glede na popolne običaje postave očetov in bil sem goreč napram Bogu, kakor ste danes vi vsi.<sup>4</sup> In to pot sem preganjal do smrti ter zvezoval in izročal v ječe tako moške kakor ženske.<sup>5</sup> Kakor tudi veliki duhovnik pričuje o meni in vse visoke starešine, od katerih sem prav tako prejel pisma za brate in odšel v Damask, da privedem te, ki so bili tam, zvezane v Jeruzalem, da bi bili kaznovani.<sup>6</sup> In pripetilo se je, da ko sem bil na potovanju in sem okoli poldneva prišel blizu Damaska, je nenadoma okoli mene z neba zasijala močna svetloba.<sup>7</sup> In padel sem na tel ter zaslišal glas, ki mi je rekel: »Savel, Savel, zakaj me preganjaš?«<sup>8</sup> In odgovoril sem: »Kdo si ti, Gospod?« On pa mi je rekel: »Jaz sem Jezus Nazarečan, katerega ti preganjaš.«<sup>9</sup> In tisti, ki so bili z menoj, so zares videli svetlubo in so bili prestrašeni, toda niso slišali glasu tistega, ki mi je govoril.<sup>10</sup> In rekel sem: »Kaj naj storim, Gospod?« In Gospod mi je rekel: »Vstani in pojdi v Damask in tam ti bo povedano o vseh stvareh, ki so ti določene, da jih storиш.«<sup>11</sup> In ko zaradi slave te svetlobe nisem mogel videti, sem voden za roko teh, ki so bili z menoj, prišel v Damask.<sup>12</sup> In neki Hananija, glede na postavo predan mož, na dobrem glasu od vseh Judov, ki so prebivali **tam**,<sup>13</sup> je prišel k meni in se ustavil ter mi rekel: »Brat Savel, prejmi svoj vid.« In isto uro sem pogledal nanj.<sup>14</sup> In rekel je: »Bog naših očetov te je izbral, da bi spoznal njegovo voljo in vidiš tega Pravičnega in da bi slišal glas iz njegovih ust.<sup>15</sup> Kajti ti boš njegova priča vsem ljudem o tem, kar si videl in slišal.<sup>16</sup> In sedaj, zakaj se mudis? Vstani in bodi krščen in izperi svoje grehe ter kliči Gospodovo ime.<sup>17</sup> In pripetilo se je, ko sem ponovno prišel v Jeruzalem, medtem ko sem molil v templju, da sem bil v zamaknjenu;<sup>18</sup> in videl sem njega, ki mi je rekel: »Podvijaj se in pojdi hitro iz Jeruzalema, kajti ne bodo sprejeli tvojega pričevanja glede mene.<sup>19</sup> In rekel sem: »Gospod, oni vedo, da sem v vsaki sinagogi zapiral in pretepal te, ki so verovali vate,<sup>20</sup> in ko je bila prelita kri tvojega mučenca Štefana, sem tudi sam stal poleg in soglašal k njegovi smrti in varoval obleko teh, ki so ga usmrtili.<sup>21</sup> In rekel mi je: »Pojdi, kajti od tukaj te bom poslal daleč k pogonom.«<sup>22</sup> In poslušali so ga do te besede in **nato** so povzdignili svoje glasove ter rekli: »Proč z zemlje z njim, kajti ne spodobi se, da bi živel.«<sup>23</sup> In ko so zakričali in odvrgli **svoja** oblačila ter v zrak metalni prah,<sup>24</sup> mu je vrhovni poveljnik velel, naj bo priveden v grad in zaukažal, da naj bi bil zaslisan z bičanjem, da bi lahko izvedel zakaj so tako vpili zoper njega.<sup>25</sup> In ko so ga zvezali z jermenji, je Pavel rekel stotniku, ki je stal poleg: »Ali je za vas zakonito, da bičate človeka, ki je Rimljanc in neobsoten?<sup>26</sup> Ko je stotnik **to** slišal, je odšel in povedal vrhovnemu poveljniku, rekoč: »Pazi kaj delaš, kajti ta človek je Rimljanc.«<sup>27</sup> Potem je prišel vrhovni poveljnik in mu rekel:

»Povej mi, ali si Rimljani?« Rekel je: »Da.«<sup>28</sup> § In vrhovni poveljnik je odgovoril: »Z velikim zneskom sem dosegel to svobodo.« Pavel pa je rekel: »Toda jaz sem bil rojen **svoboden**.«<sup>29</sup> Potem so nemudoma odstopili od njega, ki naj bi ga zaslišali. In tudi vrhovni poveljnik je bil prestrašen, potem ko je izvedel, da je bil Rimljani in ker ga je zvezal.<sup>30</sup> Naslednji dan, ker je hotel zagotovo izvedeti zakaj je bil obtožen od Judov, ga je odvezal od **njegovih** jermenov ter visokim duhovnikom in vsemu njihovemu vélkemu zboru ukazal, da se prikažejo in Pavla privedel dol ter ga postavil prednje.

**23** In ko je Pavel iskreno gledal vélki zbor, je rekel: »Možje **in** bratje, do danes sem živel po vsej dobrì vesti pred Bogom.«<sup>2</sup> Vélki duhovnik Hananija pa je ukazal tem, ki so stali poleg, da ga udarijo po ustih.<sup>3</sup> Potem mu je Pavel rekel: »Bog bo udaril tebe, **ti** pobeljeni zid, kajti sediš, da mi sodiš po postavi, velevaš pa, da sem udarjen v nasprotju s postavo?«<sup>4</sup> In ti, ki so stali poleg, so rekli: »Ti zasramuješ Božjega vélkega duhovnika!«<sup>5</sup> Potem je Pavel rekel: »Nisem vedel, bratje, da je vélki duhovnik, kajti pisano je: »O vladarju svojih ljudi ne boš govoril hudobno.«<sup>6</sup> § Toda ko je Pavel zaznal, da jih je bilo v vélkem zboru en del saducejev, drugi pa farizeji, je v zboru vzklknil: »Možje **in** bratje, jaz sem farizej, sin farizeja; zaradi upanja in vstajenja mrtvih sem poklican na zaslisanje.«<sup>7</sup> In ko je tako rekel, je med farizeji in saduceji nastalo nesoglasje, in množica je bila razdeljena.<sup>8</sup> Kajti saduceji pravijo, da ni vstajenja niti angela niti duha, toda farizeji oboje priznavajo.<sup>9</sup> § In nastalo je veliko vpitje. In pisarji, **ki so bili** iz farizejskega dela, so vstali ter se prepirali, rekoč: »Na tem človeku ne najdemo nobenega zla, temveč, če mu je govoril duh ali angel, se ne bojujmo proti Bogu.«<sup>10</sup> In ko je nastalo veliko nesoglasje, je vrhovni poveljnik, ker se je bal, da ne bi Pavla raztrgali na koščke, ukazal vojakom, da gredo dol in ga na silo vzamejo izmed njih ter **ga** privedejo v grad.<sup>11</sup> In naslednjo noč je poleg njega stal Gospod ter rekel: »Bodi dobre volje, Pavel, kajti kakor si pričeval o meni v Jeruzalemu, tako moraš pričevati tudi v Rimu.«<sup>12</sup> In ko je bil dan, so se nekateri izmed Judov zbrali skupaj ter se pod prekletstvom zavezali, rekoč, da ne bodo niti jedli niti pili, dokler Pavla ne ubijajo.<sup>13</sup> In bilo jih je več kot štirideset, ki so sklenili to zaročo.<sup>14</sup> In prišli so k visokim duhovnikom in starešinam ter reki: »Mi smo se pod velikim prekletstvom zavezali, da ne bomo ničesar jedli, dokler Pavla ne umorimo.«<sup>15</sup> Zdaj torej z vélkim zborom naznanite vrhovnemu poveljniku, da ga naslednji dan privede dol k vam, kot da glede njega zahtevate nekaj bolj podrobnega, mi pa smo pripravljeni, da ga ubijemo, preden pride blizu.<sup>16</sup> In ko je sin Pavlove sestre slišal o njihovem prežanju, je odšel in vstopil v grad ter povedal Pavlu.<sup>17</sup> Potem je Pavel k **sebi** poklical enega izmed stotnikov in rekel: »Spremite tega mladeniča k vrhovnemu poveljniku, kajti povedati mu ima neko stvar.«<sup>18</sup> Tedaj ga je ta vzel in **ga** spremil k vrhovnemu poveljniku in rekel: »Jetnik Pavel me je poklical k **sebi** in me prosil, da tega mladeniča spremim k tebi, ki ti ima nekaj povedati.«<sup>19</sup> Potem ga je vrhovni poveljnik prijel za roko in odšel z **njim** stran na samo ter **ga** vprašal: »Kaj je to, kar mi imaš povedati?«<sup>20</sup> In rekel je: »Jude je se strinjal, da od tebe zahtevajo, da jim naslednji dan privedeš Pavla dol v vélki zbor, kakor da bodo od njega zahtevali nekaj bolj podrobnega.<sup>21</sup> Ampak ne ukloni se jim, kajti nanj preži izmed njih več kot štirideset mož, ki so se s prisego zavezali, da ne bodo niti jedli niti pili, dokler ga ne ubijajo. In sedaj so pripravljeni, ker od tebe pričakujejo oblubo.«<sup>22</sup> Tako je **potem** vrhovni poveljnik pustil mladeniču oditi in **mu** naročil: »Glej da nobenemu človeku ne poveš, da si mi razodel te besede.«<sup>23</sup> In k **sebi** je poklical dva stotnika, rekoč: »Pripravita dvesto vojakov in sedemdeset konjenikov in dvesto suličarjev, da gredo ob tretji nočni uri v Cezarejo,<sup>24</sup> in priskrbite **jim** živali, da bodo lahko Pavla posadili nanje in **ga** varno privedite k voditelju Feliksu.«<sup>25</sup> In napisal je pismo na ta način:<sup>26</sup> »Klavdij Lizija **pošilja** pozdrav nadvse odličnemu voditelju Feliksu.<sup>27</sup> Tega moža so Jude prijeli in bi ga bili ubili. Potem sem prišel z vojsko in ko sem izvedel, da je bil Rimljani, sem ga rešil.<sup>28</sup> In ko sem hotel izvedel razlog, zakaj so ga obtožili, sem ga privедel v njihov vélki zbor.<sup>29</sup> O njem sem zaznal, da je obtožen vprašanj iz svoje postave, toda k njegovi obtožbi ni položenega ničesar vrednega smrti ali ujetništva.<sup>30</sup> In ko mi je bilo povedano, kako Jude prežijo na tega človeka, sem ga nemudoma poslal k tebi in tudi njegovim tožnikom sem dal zapoved, da pred teboj povedo kar **so imeli** zoper njega. Zbogom.«<sup>31</sup> Potem so vojaki, kakor jim je bilo ukazano, vzeli Pavla in **ga** ponoči privedli do Antipatríde.<sup>32</sup> Naslednji dan so konjenike pustili, da gredo z njim in se vrnili h gradu,<sup>33</sup> ki so, ko so prišli v Cezarejo in poslanico izročili voditelju, preden izročili tudi Pavla.<sup>34</sup> In ko je voditelj **pismo** prebral, je vprašal iz katere province je. In ko je razumel, da **je bil** iz Kilikije,<sup>35</sup> je rekel: »Poslušal te bom, ko pridejo tudi tvoji tožniki.« In ukazal ga je zadržati v Herodovi sodni dvoranji.

**24** Po petih dneh pa je prišel dol Hananija, vélki duhovnik, s starešinami in z nekim govornikom **po imenu** Tertúl, ki je voditelja poučil zoper Pavla.<sup>2</sup> In ko je bil le-ta poklican, **ga** je Tertúl pričel obtoževati, rekoč: »Glede na to, da po tebi uživamo veliko spokojnost in da so po tvoji previdnosti temu narodu storjena zelo plemenita

the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.<sup>28</sup> And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was **free** born.<sup>29</sup> Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.<sup>30</sup> On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from **his** bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

**23** And Paul, earnestly beholding the council, said, Men **and** brethren, I have lived in all good conscience before God until this day.<sup>2</sup> And the high priest Ananias commanded them that stood by him to smite him on the mouth.<sup>3</sup> Then said Paul unto him, God shall smite thee, **thou** whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?<sup>4</sup> And they that stood by said, Revilest thou God's high priest?<sup>5</sup> Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.<sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men **and** brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.<sup>7</sup> And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.<sup>8</sup> For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.<sup>9</sup> And there arose a great cry: and the scribes **that were** of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.<sup>10</sup> And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring **him** into the castle.<sup>11</sup> And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.<sup>12</sup> And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.<sup>13</sup> And they were more than forty which had made this conspiracy.<sup>14</sup> And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.<sup>15</sup> Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.<sup>16</sup> And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.<sup>17</sup> Then Paul called one of the centurions unto **him**, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.<sup>18</sup> So he took him, and brought **him** to the chief captain, and said, Paul the prisoner called me unto **him**, and prayed me to bring this young man unto thee, who hath something to say unto thee.<sup>19</sup> Then the chief captain took him by the hand, and went **with him** aside privately, and asked **him**, What is that thou hast to tell me?<sup>20</sup> And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.<sup>21</sup> But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.<sup>22</sup> So the chief captain **then** let the young man depart, and charged **him**, See **thou** tell no man that thou hast shewed these things to me.<sup>23</sup> And he called unto **him** two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;<sup>24</sup> And provide **them** beasts, that they may set Paul on, and bring **him** safe unto Felix the governor.<sup>25</sup> And he wrote a letter after this manner:<sup>26</sup> Claudio Lysias unto the most excellent governor Felix **sendeth** greeting.<sup>27</sup> This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.<sup>28</sup> And when I would have known the cause wherefore they accused him, I brought him forth into their council:<sup>29</sup> Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.<sup>30</sup> And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what **they had** against him. Farewell.<sup>31</sup> Then the soldiers, as it was commanded them, took Paul, and brought **him** by night to Antipatris.<sup>32</sup> On the morrow they left the horsemen to go with him, and returned to the castle:<sup>33</sup> Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.<sup>34</sup> And when the governor had read **the letter**, he asked of what province he was. And when he understood that **he was** of Cilicia;<sup>35</sup> I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

**24** And after five days Ananias the high priest descended with the elders, and **with** a certain orator **named** Tertullus, who informed the governor against Paul.<sup>2</sup> And when he was called forth, Tertullus began to accuse **him**, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,<sup>3</sup> We accept **it** always,

and in all places, most noble Felix, with all thankfulness.<sup>4</sup> Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.<sup>5</sup> For we have found this man *a pestilent fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:<sup>6</sup> Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.<sup>7</sup> But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,<sup>8</sup> Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.<sup>9</sup> And the Jews also assented, saying that these things were so.<sup>10</sup> Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:<sup>11</sup> Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.<sup>12</sup> And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:<sup>13</sup> Neither can they prove the things whereof they now accuse me.<sup>14</sup> But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:<sup>15</sup> And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.<sup>16</sup> And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward men*.<sup>17</sup> Now after many years I came to bring alms to my nation, and offerings.<sup>18</sup> Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.<sup>19</sup> Who ought to have been here before thee, and object, if they had ought against me.<sup>20</sup> Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,<sup>21</sup> Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

<sup>22</sup> And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.<sup>23</sup> And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbide none of his acquaintance to minister or come unto him.

<sup>24</sup> And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.<sup>25</sup> And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.<sup>26</sup> He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.<sup>27</sup> But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

**25** Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.<sup>2</sup> Then the high priest and the chief of the Jews informed him against Paul, and besought him,<sup>3</sup> And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.<sup>4</sup> But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.<sup>5</sup> Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.<sup>6</sup> And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.<sup>7</sup> And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.<sup>8</sup> While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.<sup>9</sup> But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?<sup>10</sup> Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.<sup>11</sup> For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.<sup>12</sup> Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

<sup>13</sup> And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.<sup>14</sup> And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:<sup>15</sup> About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.<sup>16</sup> To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.<sup>17</sup> Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.<sup>18</sup> Against whom when the accusers stood up, they brought none accusation of such things as I supposed:<sup>19</sup> But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to

dejanja,<sup>3</sup> § *to* priznavamo vedno in na vseh krajih, najplemenitejši Feliks, z vso hvaležnostjo.<sup>4</sup> Vendar, da te ne bom še bolj zadrževal, te prosim, da nam po svoji dobrotljivosti prisluhneš nekaj besed.<sup>5</sup> Kajti tega človeka smo spoznali *[za]* kužnega in povzročitelja upora med vsemi Judi po vsem svetu in kolovodja ločine Nazarecanov,<sup>6</sup> § ki je poskušal oskruniti tudi tempelj; katerega smo prijeli in hoteli soditi glede na našo postavo.<sup>7</sup> § Vendar je *nad nas* prišel vrhovni poveljnik Lizija in *ga* z veliko silo odvedel iz naših rok<sup>8</sup> § in njegovim tožnikom velel, da pridejo k tebi; s cigar zasliševanjem si boš lahko pridobil spoznanje o vseh teh stvareh, česar ga obtožujemo.<sup>9</sup> In tudi Jude je soglašali, rekoč, da so bile te stvari takšne.<sup>10</sup> Nató je Pavel, potem ko mu je voditelj dal znamenje, da govori, odgovoril: »Ker vem, da si bil že mnogo let sodnik temu narodu, se še bolj vedro zagovarjam,<sup>11</sup> zato, da boš lahko razumel, da je šele dvanašt dni odkar sem odšel gor v Jeruzalem, da bi oboževal.<sup>12</sup> In niti me niso našli v templju razpravljalni s katerimkoli človekom niti podpihovati množice, ne v sinagogah, ne v mestu,<sup>13</sup> niti ne morejo dokazati besed, s katerimi me sedaj obtožujejo.<sup>14</sup> Toda to ti priznam, da po poti, ki ji pravijo kriva vera, na ta način obožujem Boga svojih očetov in verujem vse stvari, ki so zapisane v postavi in prerokih,<sup>15</sup> in upanje imam v Boga, katerega tudi sami dopuščajo, da bo vstajenje mrtvih, tako pravičnih kakor nepravičnih.<sup>16</sup> In v tem sebe vežbam, da imam vest nenehov povsem brez prestopka pred Bogom in *pred* ljudmi.<sup>17</sup> Torej po mnogih letih sem prišel, da svojemu narodu prinesem miloščine in daritve.<sup>18</sup> Nakar so me neki Jude iz Azije našli v templju očiščenega, niti skupaj z množico niti s hrupom.<sup>19</sup> Ki bi moral biti tukaj pred teboj in ugovarjati, če bi imeli karkoli zoper mene.<sup>20</sup> Sicer naj ti isti *tukaj* povedo, če so našli na meni kakršnokoli zlo dejanje, medtem ko sem stal pred vélkim zborom,<sup>21</sup> razen, če je to zaradi tistega enega glasu, ko sem med njimi stal in vzkliknil: »Gledé vstajenja mrtvih ste me danes poklicali na zaslišanje..»

<sup>22</sup> In ko je Feliks, ki je imel popolnejše spoznanje o *tej* poti, slišal te besede, jih je preložil ter rekel: »Ko bo prišel dol vrhovni poveljnik Lizija bom spoznal vse o vaši zadevi.<sup>23</sup> § In stotniku je ukazal, da varuje Pavla in *mu* pusti imeti prostost in da naj nikomur od njegovih znancev ne bi prepovedal streči ali priti k njemu.

<sup>24</sup> § In po nekaj dneh, ko je prišel Feliks s svojo ženo Družilo, ki je bila Judinja, je poklical Pavla in ga poslušal glede vere v Kristusa.<sup>25</sup> In ko je razpravljal o pravičnosti, zmernosti in sodbi, ki pride, je Feliks zatrepetal in odgovoril: »Za sedaj pojdi svojo pot. Ko bom imel primeren čas, te bom poklical.<sup>26</sup> § Upal je tudi, da bi mu bil od Pavla dan denar, da bi ga lahko osvobodil, zaradi česar ga je pogosteje poklical in se posvetoval z njim.<sup>27</sup> Toda po dveh letih pa je na Feliksovem mesto prišel Porkij Fest. Feliks pa, voljan ustreči Judom, je Pavla pustil zvezanega.

**25** Torej ko je Fest prišel v provinco, se je po treh dneh povzpel iz Cezareje v Jeruzalem.<sup>2</sup> Potem sta ga véliki duhovnik in judovski voditelj poučila zoper Pavla in ga rotila<sup>3</sup> ter zoper njega želeta naklonjenosti, da bi ga dal poslati v Jeruzalem, preče na poti, da ga ubijejo.<sup>4</sup> Toda Fest je odgovoril, da naj bo Pavel čuvan v Cezareji in da bo sam v kratkem odšel *tja*.<sup>5</sup> »Naj torej tisti,« je rekel, »ki so med vami zmožni, odidejo z *menoj* dol in tega moža obtožijo, če je v njem kakršnakoli zlobnost.<sup>6</sup> In ko se je med njimi mudil več kot deset dni, je odšel dol v Cezarejo; in naslednji dan je sedeč na sodnem stolu zapovedal naj pripeljejo Pavla.<sup>7</sup> In ko je ta prišel, so naokoli stali Jude, ki so prišli dol iz Jeruzalema in zoper Pavla vložili mnoge in boleče ovadbe, katere niso mogli dokazati.<sup>8</sup> Medtem se je zagovarjal: »Niti zoper judovsko postavo, niti zoper tempelj, niti zoper cesarja nisem čisto nič zagrešil.<sup>9</sup> Toda Fest je, voljan ustreči Judom, Pavlu odgovoril in rekel: »Hočeš iti gor v Jeruzalem in biti tam, pred meno, sojen o teh stvareh?<sup>10</sup> Potem je Pavel rekel: »Pred cesarskim sodnim stolom stojim, kjer moram biti sojen. Judom nisem storil nobene krivice, kakor ti zelo dobro veš.<sup>11</sup> Kajti če sem prestopnik ali sem zagrešil karkoli vrednega smrti, se ne branim umreti, toda če ni nobene od teh stvari, za katere me ti tožijo, me noben človek ne more izročiti njim. Na cesarja se sklicujem.<sup>12</sup> Tedaj je Fest, ko se je posvetoval z zborom, odgovoril: »Na cesarja si se skliceval? K cesarju pojdeš.«

<sup>13</sup> In po nekaj dneh sta v Cezarejo prišla kralj Agripa in Berenika, da pozdravita Festa.<sup>14</sup> In ko sta bila tam mnogo dni, je Fest kralju razodel Pavlovo zadevo, rekoč: »Tukaj je neki mož, ki ga je Feliks pustil v vezeh,<sup>15</sup> o katerem so *me*, ko sem bil v Jeruzalemu, visoki duhovniki in judovski starešine obvestili, ker so proti njemu želeti *imet* sodbo.<sup>16</sup> Katerim sem odgovoril: »Rimljani nimajo navade kateregakoli človeka izročiti, da umre, preden se ta, ki je obtožen, ne sooči s tožniki in ima dovoljenje, da se brani glede zločina vloženega zoper njega.<sup>17</sup> Torej ko so prišli sém, sem brez kakršnegakoli odlašanja naslednji dan sédel na sodni stol in ukazal, da moža privedejo.<sup>18</sup> Proti kateremu, ko so tožniki vstali, niso prinesli nobene obtožbe o takšnih stvareh kakor sem predpostavljal,<sup>19</sup> temveč so imeli zoper njega neka vprašanja o njihovem lastnem praznoverju in o nekem Jezusu, ki je bil mrtev, o

katerem je Pavel trdil, da živi.<sup>20</sup> In ker sem dvomil o takšnem načinu zaslisanj, sem **ga** vprašal ali bi odšel v Jeruzalem in bi bil tam sojen o teh stvareh.<sup>21</sup> § Toda ko se je Pavel skliceval, da se zadrži za Avgustovo zaslisanje, sem ukazal, da ga stražijo, dokler ga ne pošljem k cesarju.<sup>22</sup> Potem je Agripa rekel Festu: »Tudi sam bi rad slišal tega človeka.« »Naslednji dan,« je rekel, »ga boš slišal.«

<sup>23</sup> In naslednji dan, ko sta z velikim pompom prišla Agripa in Berenika in vstopila na kraj zaslisanja z vrhovnimi poveljniki ter glavnimi možmi mesta, je bil na Festovo zapoved priveden Pavel.<sup>24</sup> In Fest je rekel: »Kralj Agripa in vsi ljudje, ki ste z nami tukaj prisotni, vidite tega človeka, glede katerega se je vsa množica Judov pogajala z menoj, tako v Jeruzalemu kakor **tudi** tukaj v kričala, da ne bi smel več živeti.<sup>25</sup> Toda ko sem spoznal, da ni zgrešil nič vrednega smrti in da se je on sam skliceval na Avgusta, sem določil, da ga pošljem.<sup>26</sup> O katerem ne vem nobene zanesljive stvari, da napišem svojemu gospodu. In zato sem ga privedel pred vas in zlasti pred tebe, o kralj Agripa, da bi po zaslisanju lahko imel kaj napisati.<sup>27</sup> Kajti zdi se mi nerazumno poslati jetnika in istočasno ne naznaniti zločinov **vloženih** zoper njega.«

**26** Potem je Agripa rekel Pavlu: »Dovoljeno ti je, da se zagovarjaš.« Nató je Pavel iztegnil svojo roko in se zagovarjal:<sup>2</sup> »Imam se za srečnega, kralj Agripa, ker se bom danes pred teboj zagovarjal gledé vseh stvari, katere me Jude obtožujejo,<sup>3</sup> še posebej, **ker te poznam**, da si poznavalec vseh običajev in vprašanj, ki so med Judi, te zaradi tega rotim, da me potprežljivo poslušaš.<sup>4</sup> Moj živiljenjski slog od moje mladosti, ki je bila najprej med mojim lastnim narodom v Jeruzalemu, poznao vsi Jude, <sup>5</sup> ki so me poznali od začetka, če bi [**le**] žeeli pričevati, da sem po najstrožji ločini našega bogoslužja živel kot farizej.<sup>6</sup> In sedaj stojim in sem sojen zaradi upanja o od Boga dani obljubi našim očetom.<sup>7</sup> K tej **obljubi** se naši dvanajstni rodovi, ki dan in noč iskreno služijo **Bogu**, nadejajo, da se uresniči. Zaradi tega upanja, kralj Agripa, sem obtožen od Judov.<sup>8</sup> Zakaj bi vam bila neverjetna misel, da bi Bog obujal mrtve?<sup>9</sup> Jaz sem sam pri sebi resnično mislil, da moram mnoge stvari narediti nasprotno imenu Jezusa Nazarečana.<sup>10</sup> Kar sem tudi počel v Jeruzalemu. In mnoge izmed svetih sem zapiral v ječo, ker sem prejel oblast od visokih duhovnikov. In ko so jih morili, sem dajal svoj glas zoper **nje**.<sup>11</sup> In pogosto sem jih v vsaki sinagogi kaznoval ter **jih** silil k bogokletju in zoper njih sem bil silno besen. Preganjal sem **jih** celo v tujih mestih.<sup>12</sup> Nakar, ko sem odšel v Damask, z oblastjo in pooblastilom od visokih duhovnikov,<sup>13</sup> sem sredi dneva, o kralj, na poti videl svetlubo z neba, nad sijajem sonca, ki je svetila naokoli mene in teh, ki so potovali z menoj.<sup>14</sup> In ko smo vsi popadali na zemljo, sem zaslidal glas, ki mi je spregovoril in v hebrejskem jeziku rekel: »Savel, Savel, zakaj me preganjaš? Zate **je to** težko, da se upiraš bodicam.<sup>15</sup> In rekel sem: »Kdo si ti, Gospod?« In rekel je: »Jaz sem Jezus, ki ga ti preganjaš.<sup>16</sup> Toda vstani in stopi na svoja stopala, kajti prikazal sem se ti zaradi tega namena, da te naredim za služabnika in pričo tako o teh stvareh, katere si videl, kakor o teh stvareh, v katerih se ti bom prikazal,<sup>17</sup> in te reševal pred ljudmi ter **pred** pogani, h katerim te sedaj pošiljam,<sup>18</sup> da odpreš njihove oči **in da jih** obrneš od teme k svetlobi in **od** Satanove oblasti k Bogu, da bi lahko prejeli odpuščanje grehov in dediščino med temi, ki so posvečeni po veri, ki je v meni.<sup>19</sup> Nakar, o kralj Agripa, nisem bil neposlušen nebeškemu videnju,<sup>20</sup> temveč sem se najprej pokazal tem iz Damaska in v Jeruzalemu in po vseh celotnih krajih Judeje in **potem** pogonom, da bi se pokesali in se obrnili k Bogu in opravljali dela primerna kesanju.<sup>21</sup> Zaradi teh razlogov so me v templju Jude zgrabili in **me** poskušali ubiti.<sup>22</sup> Ker sem torej dobil pomoč od Boga, sem nadaljeval do današnjega dne in pričeval tako malim kakor velikim in nisem govoril nobenih drugih besed kakor te, katere so govorili preroki in Mojzes, da naj bi se zgodile,<sup>23</sup> da naj bi Kristus trpel **in** da naj bi bil on prvi, ki bi vstal od mrtvih in bi naznani svetlubo ljudem ter pogonom.«

<sup>24</sup> In ko se je takoj zagovarjal, je Fest z močnim glasom rekel: »Pavel, izgubil si pamet. Mnogo učenja te je naredilo norega.«<sup>25</sup> Vendar je ta odvrnil: »Nisem zmešan, najplemenitejši Fest, temveč govorim besede resnice in treznosti.<sup>26</sup> Kajti kralj, pred katerim tudi sam pogumon govorim, ve o teh stvareh, kajti prepričan sem, da nobena teh stvari pred njim ni skrita, kajti ta stvar se ni zgodilallq v zakotju.<sup>27</sup> Kralj Agripa, verjameš prerokom? Vem, da verjameš.<sup>28</sup> Potem je Agripa rekel Pavlu: »Skoraj me pregovoriš, da postanem kristjan.«<sup>29</sup> In Pavel je rekel: »Bog daj, da ne bi bil samo ti, temveč tudi vsi, ki so me danes slišali, tako skoraj, kakor povsem tako kakor jaz, toda brez teh vezi.«<sup>30</sup> In ko je takoj govoril, so vstali kralj in voditelj in Berenika in vsi, ki so sedeli z njimi.<sup>31</sup> In ko so odšli proč, so se med seboj pogovarjali, rekoč: »Ta človek ne dela nič vrednega smrti ali ujetništva.«<sup>32</sup> Potem je Agripa rekel Festu: »Tega človeka bi lahko izpustili na prostost, če se ne bi skliceval na cesarja.«

**27** In ko je bilo določeno, da naj bi odpluli v Italijo, so Pavla in nekatere druge jetnike izročili **nekому**, po imenu Julij, stotniku Avgustove čete.<sup>2</sup> In ko smo vstopili na ladjo iz Adramítija, smo odrinili ter mislili pluti ob obalah Azije. Ž nami je bil **neki** Aristarh, Makedonec

be alive.<sup>20</sup> And because I doubted of such manner of questions, I asked **him** whether he would go to Jerusalem, and there be judged of these matters.<sup>21</sup> But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.<sup>22</sup> Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

<sup>23</sup> And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.<sup>24</sup> And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and **also** here, crying that he ought not to live any longer.<sup>25</sup> But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.<sup>26</sup> Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.<sup>27</sup> For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes **laid** against him.

**26** Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:<sup>2</sup> I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:<sup>3</sup> Especially **because I know** thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.<sup>4</sup> My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;<sup>5</sup> Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.<sup>6</sup> And now I stand and am judged for the hope of the promise made of God unto our fathers:<sup>7</sup> Unto which **promise** our twelve tribes, instantly serving **God** day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.<sup>8</sup> Why should it be thought a thing incredible with you, that God should raise the dead?<sup>9</sup> I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.<sup>10</sup> Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against **them**.<sup>11</sup> And I punished them oft in every synagogue, and compelled **them** to blaspheme; and being exceedingly mad against them, I persecuted **them** even unto strange cities.<sup>12</sup> Whereupon as I went to Damascus with authority and commission from the chief priests,<sup>13</sup> At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.<sup>14</sup> And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, **Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.**<sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.<sup>16</sup> But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;<sup>17</sup> Delivering thee from the people, and **from** the Gentiles, unto whom now I send thee,<sup>18</sup> To open their eyes, **and** to turn **them** from darkness to light, and **from** the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.<sup>19</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:<sup>20</sup> But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and **then** to the Gentiles, that they should repent and turn to God, and do works meet for repentance.<sup>21</sup> For these causes the Jews caught me in the temple, and went about to kill **me**.<sup>22</sup> Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:<sup>23</sup> That Christ should suffer, **and** that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

<sup>24</sup> And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad.<sup>25</sup> But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.<sup>26</sup> For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.<sup>27</sup> King Agrippa, believest thou the prophets? I know that thou believest.<sup>28</sup> Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.<sup>29</sup> And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.<sup>30</sup> And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:<sup>31</sup> And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.<sup>32</sup> Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

**27** And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto **one** named Julius, a centurion of Augustus' band.<sup>2</sup> And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; **one** Aristarchus, a Macedonian

of Thessalonica, being with us.<sup>3</sup> And the next **day** we touched at Sidon. And Julius courteously entreated Paul, and gave **him** liberty to go unto his friends to refresh himself.<sup>4</sup> And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.<sup>5</sup> And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, **a city of Lycia.**<sup>6</sup> And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.<sup>7</sup> And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;<sup>8</sup> And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city **of Lasea.**

<sup>9</sup> Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished **them**,<sup>10</sup> And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.<sup>11</sup> Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.<sup>12</sup> And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, **and there** to winter; **which is** an haven of Crete, and lieth toward the south west and north west.<sup>13</sup> And when the south wind blew softly, supposing that they had obtained **their** purpose, loosing **thence**, they sailed close by Crete.<sup>14</sup> But not long after there arose against it a tempestuous wind, called Euroclydon.<sup>15</sup> And when the ship was caught, and could not bear up into the wind, we let **her** drive.<sup>16</sup> And running under a certain island which is called Clauda, we had much work to come by the boat:<sup>17</sup> Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.<sup>18</sup> And we being exceedingly tossed with a tempest, the next **day** they lightened the ship;<sup>19</sup> And the third **day** we cast out with our own hands the tackling of the ship.<sup>20</sup> And when neither sun nor stars in many days appeared, and no small tempest lay on **us**, all hope that we should be saved was then taken away.<sup>21</sup> But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.<sup>22</sup> And now I exhort you to be of good cheer: for there shall be no loss of **any man's** life among you, but of the ship.<sup>23</sup> For there stood by me this night the angel of God, whose I am, and whom I serve,<sup>24</sup> Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.<sup>25</sup> Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.<sup>26</sup> Howbeit we must be cast upon a certain island.<sup>27</sup> But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;<sup>28</sup> And sounded, and found **it** twenty fathoms: and when they had gone a little further, they sounded again, and found **it** fifteen fathoms.<sup>29</sup> Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.<sup>30</sup> And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,<sup>31</sup> Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.<sup>32</sup> Then the soldiers cut off the ropes of the boat, and let her fall off.<sup>33</sup> And while the day was coming on, Paul besought **them** all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.<sup>34</sup> Wherefore I pray you to take **some** meat: for this is for your health: for there shall not an hair fall from the head of any of you.<sup>35</sup> And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken **it**, he began to eat.<sup>36</sup> Then were they all of good cheer, and they also took **some** meat.<sup>37</sup> And we were in all in the ship two hundred threescore and sixteen souls.<sup>38</sup> And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.<sup>39</sup> And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.<sup>40</sup> And when they had taken up the anchors, they committed **themselves** unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.<sup>41</sup> And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.<sup>42</sup> And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.<sup>43</sup> But the centurion, willing to save Paul, kept them from **their** purpose; and commanded that they which could swim should cast **themselves** first **into the sea**, and get to land:<sup>44</sup> And the rest, some on boards, and some on **broken pieces** of the ship. And so it came to pass, that they escaped all safe to land.

**28** And when they were escaped, then they knew that the island was called Melita.<sup>2</sup> And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.<sup>3</sup> And when Paul had gathered a bundle of sticks, and laid **them** on the fire, there came a viper out of the heat, and fastened on his hand.<sup>4</sup> And when the barbarians saw the **venomous** beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.<sup>5</sup> And he shook off the beast into the fire, and felt no harm.<sup>6</sup> Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they

iz Tesalonike.<sup>3</sup> § In naslednjega **dne** smo pristali v Sidónu. In Julij je s Pavlom človekoljubno ravnal ter **mu** dal dovoljenje za odhod na kopno k svojim prijateljem, da se okrepi.<sup>4</sup> In ko smo od tam odpluli, smo jadrali pod Ciprom, ker so bili vetrovi nasprotni.<sup>5</sup> In ko smo jadrali prek morja Kilikije in Pamfilije, smo prišli v Miro, **mesto** v Likiji.<sup>6</sup> In tam je stotnik našel ladjo iz Aleksandrije, ki je plula v Italijo, in nas vkrcal nanjo.<sup>7</sup> In ko smo mnogo dni počasi jadrali in smo komaj prišli nasproti Knidosa in ker nam veter ni dovoljeval, smo jadrali pod Kreto, nasproti Salmone,<sup>8</sup> in ko smo jo komaj prešli, smo prišli v kraj, ki se imenuje Dobri pristani: blizu katerega je bilo mesto Lasája.

<sup>9</sup> Torej potem, ko je bilo porabljenega mnogo časa in ko je bilo torej jadranje nevarno, ker je post sedaj že minil, **jih** je Pavel opomnil<sup>10</sup> in jim rekel: »Možje, zaznavam, da bo to potovanje z bolečino in veliko škodo, ne samo za tovor in ladjo, temveč tudi za naša življena.«

<sup>11</sup> Vendar je stotnik bolj zaupal gospodarju in lastniku ladje kakor tem besedam, ki so bile spregovorjene po Pavlu.<sup>12</sup> In ker pristanišče ni bilo primerno za prezimovanje, je večina svetovala, da tudi od tam odplujejo, če bi na kakršenkoli način lahko dosegli Fojniks **in tam** prezimili; **ki je** pristanišče na Kreti in leži proti jugozahodu in severozahodu.<sup>13</sup> In ko je nežno pihal južni veter, ker so mislili, da so dosegli **svoj** namen, so **od tam** dvignili sidro ter jadrali blizu Krete.

<sup>14</sup> Toda ne dolgo potem se proti njej dvigne viharen veter, imenovan evrakilon.<sup>15</sup> In ko je bila ladja ujeta in ni mogla jadrali proti vetru, smo **jo** pustili peljati.<sup>16</sup> In ko je drvela pod nekim otokom, ki je bil imenovan Kavda, smo imeli mnogo dela, da zavarujemo čoln.<sup>17</sup> Ko so ga dvignili, so uporabili pripomočke ter opasali ladjo in ker so se bali, da ne bi nepričakovano nasedli na sipine, so spustili jadra in tako smo bili gnani.<sup>18</sup> In ker nas je vihar silno premetaval, so naslednji **dan** razbremenili ladjo,<sup>19</sup> in tretji **dan** smo z našimi lastnimi rokami odvrgli ladijsko opremo.<sup>20</sup> In ko se mnogo dni ni pokazalo niti sonce niti zvezde in je na **nas** pritiskal ne majhen vihar, je bilo odvzeto vsako upanje, da bi bili rešeni.<sup>21</sup> Toda po dolgi vzdržnosti je Pavel stopil v sredo mednje in rekel: »Možje, moral bi mi prisluhniti in ne odpluti od Krete ter tako ne pridobiti te škode in izgube.<sup>22</sup> In sedaj vas spodbujam, da bodite dobre volje, kajti med vami ne bo nobene izgube **kateregakoli človeškega** življenga, razen ladje.<sup>23</sup> Kajti to noč je poleg mene stal angel Boga, cigar sem in kateremu služim,<sup>24</sup> rekoč: »Ne boj se, Pavel. Priveden moraš biti pred cesarja in glej, Bog ti je podaril vse te, ki jadrajo s teboj.«<sup>25</sup> In zato, možje, bodite dobre volje, kajti verjamem Bogu, da bo tako, kakor mi je bilo rečeno.<sup>26</sup> Vendar moramo biti vrženi na nek otok.«<sup>27</sup> Toda ko je prišla štirinajsta noč, ko smo bili gnani gor in dol po Adrijiji, se je okoli polnoči mornarjem zdelo, da so se približali neki deželi.<sup>28</sup> In izmerili so globino in **jo** namerili dvajset sežnjev, in ko so se pomaknili malo naprej, so ponovno izmerili in **jo** namerili petnajst sežnjev.<sup>29</sup> Potem so, ker so se bali, da ne bi padli na skale, s krme vrgli štiri sidra in hrepeneli po dnevnu.<sup>30</sup> In medtem ko so mornarji nameravali pobegniti z ladje, ko so hoteli čoln spustiti v morje, pod kinko kot da bodo vrgli sidra tudi iz premca,<sup>31</sup> je Pavel rekel stotniku in vojakom: »Razen če ti ne ostanejo na ladji, vi ne morete biti rešeni.«<sup>32</sup> Potem so vojaki presekali vrvi čolna in ga pustili pasti.<sup>33</sup> In medtem ko je prihalil dan, **jih** je Pavel vse rotil naj vzamejo hrano, rekoč: »Danes je štirinajsti dan, ko ste čakali in vztrajali ter se postili, brez da bi kaj vzel.<sup>34</sup> Zato vas prosim, da vzamete **nekaj** hrane, kajti to je za vaše zdravje, kajti nikomur od vas niti las ne bo padel z glave.«<sup>35</sup> In ko je tako govoril, je vzel kruh in se v prisotnosti vseh zahvalil Bogu; in ko **ga** je prelomil, je pričel jesti.<sup>36</sup> Potem so bili vsi dobre volje in so tudi sami vzeli **nekaj** hrane.<sup>37</sup> Vseh skupaj pa nas je bilo na ladji dvesto šestinsedemdeset duš.<sup>38</sup> In ko so se dovolj najedli, so razbremenili ladjo in v morje vrgli pšenico.<sup>39</sup> In ko je bil dan, niso poznali kopnine, toda odkrili so neki zaliv z obalo, v katerega bi radi, če bi bilo mogoče, vrinili ladjo.<sup>40</sup> In ko so dvignili sidra, so **se** predali morju ter odvezali krmilne vrvi in dvignili veliko jadro k vetru ter se usmerili proti obali.<sup>41</sup> In ko je nepričakovano prišla na kraj, kjer sta se stikali dve morji, je ladja nasedla, in sprednji del je trdno obtičal in ostal nepremičen, toda zadnji del je bil zaradi sile valov razbit.<sup>42</sup> In nasvet vojakov je bil, da pobijejo jetinke, da ne bi kateri od njih odplaval in pobegnil.<sup>43</sup> Toda stotnik, voljan rešiti Pavla, je preprečil **njihov** namen in ukazal, naj **se** tisti, ki lahko plavajo, najprej vržejo **v morje** in dosežajo kopno,<sup>44</sup> ostali pa, nekateri na deskah in nekateri na ladijskih **razbitinah**. In tako se je zgodilo, da so se vso varno rešili na kopno.

**28** In ko so bili rešeni, so potem izvedeli, da se otok imenuje Malta.<sup>2</sup> § In barbarsko ljudstvo nam je pokazalo ne malo prijaznosti, kajti prizgali so ogenj in nas zaradi navzočega dežja in zaradi mraza, vse sprejeli.<sup>3</sup> In ko je Pavel nabral sveženj vej in **jih** položil na ogenj, je zaradi vročine ven prišel gad in se opriel njegove roke.<sup>4</sup> In ko so barbari videli **strupeno** žival viseti na njegovi roki, so med seboj govorili: »Brez dvoma je ta človek morilec, kateremu, čeprav je ušel morju, maščevanje vendar ne pusti živeti.«<sup>5</sup> On pa je žival otrezel v ogenj in ni čutil nobene škode.<sup>6</sup> Vendar so gledali, ko naj bi imel oteklinu ali nenadoma padel mrtev. Toda potem, ko so dolgo časa

gledali in so videli, da se mu ni zgodilo nič hudega, so spremenili svoja mišljena in rekli, da je bil bog.

<sup>7</sup> V istih četrtih so bile posesti vodilnega moža otoka, katerega ime je bilo Publij, ki nas je sprejel in nas tri dni prijazno prenočeval. <sup>8</sup> Pripetilo pa se je, da je Publijev oče ležal bolan zaradi vročice in zaradi krvave grize; h kateremu je vtopil Pavel in molil ter položil svoji roki nanj in ga ozdravil. <sup>9</sup> Torej ko se je to zgodilo, so prišli tudi drugi, ki so na otoku imeli bolezni in so bili ozdravljeni, <sup>10</sup> ki so nas prav tako počastili z mnogimi častmi. In ko smo odšli, so **nas** obložili s takšnimi stvarmi, kot je bilo potrebno.

<sup>11</sup> § In po treh mesecih smo se vkrcali na ladjo iz Aleksandrije, ki je prezimila na otoku, katere znamenje sta bila Kastor in Poluks. <sup>12</sup> In ko smo se izkrcali v Sirakuzi, smo se **tam** mudili tri dni. <sup>13</sup> In od tam smo šli po ovinkih ter prišli v Région. In po enem dnevu je zapihal južni veter in naslednji dan smo prišli v Pútéole, <sup>14</sup> kjer smo našli brate in žezele so, da ostanemo z njimi sedem dni; in tako smo odšli proti Rimu. <sup>15</sup> In ko so bratje slišali o nas, so prišli od tam, da nas srečajo, prav do Apijkevega trga in Treh Tavern. Ko jih je Pavel zagledal, se je zahvalil Bogu in se opogumil. <sup>16</sup> § In ko smo prišli v Rim, je stotnik jetnika izročil poveljniku straže, toda Pavlu je bilo dovoljeno, da prebiva sam zase z vojakom, ki ga je varoval.

<sup>17</sup> In pripetilo se je, da je po treh dneh Pavel sklical skupaj judovske voditelje in ko so prišli skupaj, jim je rekel: »Možje **in** bratje, čeprav nisem ničesar zagrešil proti ljudem ali običajem naših očetov, sem bil vendarle jetnik, iz Jeruzalema izročen v roke Rimljanom. <sup>18</sup> Ki so me po zaslisuhoteli izpustiti, ker na meni ni bilo razloga za smrt. <sup>19</sup> Toda ko so Judeje **temu** ugovarjali, sem se bil primoran sklicevati na cesarja, ne da bi moral obtoževati svoj narod. <sup>20</sup> Zaradi tega razloga sem vas torej dal poklicati, da **vas** vidim in spregovorim z **vami**, zato ker sem s to verigo zvezan zaradi Izraelovega upanja.« <sup>21</sup> In rekli so mu: »Glede tebe nismo prejeli niti pisem iz Judeje niti nobeden izmed bratov, ki je prišel, **[te]** ni naznani ali škodljivo govoril o tebi. <sup>22</sup> Toda od tebe želimo slišali kaj misliš, kajti glede te ločine vemo, da ji povsod ugovarjajo.« <sup>23</sup> In ko so mu določili dan, so mnogi prišli k njemu v **njegovo** stanovanje; katerim je od jutra do večera pojasnjeval in dokazoval Božje kraljestvo, jih prepričeval glede Jezusa, tako iz Mojzesove postave kakor *iz* prerokov. <sup>24</sup> In nekateri so verjeli besedam, ki so bile govorjene, nekateri pa niso verjeli. <sup>25</sup> In ko se med seboj niso strinjali, so odšli, po tem ko je Pavel spregovoril eno besedo: »Dobro je Sveti Duh govoril našim očetom po preroku Izaiju, <sup>26</sup> rekoč: »Pojdi k tem ljudem in reci: »S poslušanjem boste slišali, pa ne boste razumeli; in z gledanjem boste videli, pa ne zaznali; <sup>27</sup> kajti srce teh ljudi je otopelo in njihova ušesa so naglušna in svoje oči so zaprli, da ne bi videli s **svojimi** očmi in **[da ne bi]** slišali s svojimi ušesi in **[da ne bi]** razumeli s **svojim** srcem in **[da ne bi]** bili spreobrnjeni in **[bi]** jih jaz ozdravil.« <sup>28</sup> Bodи vam torej znano, da je Božja rešitev duš poslana k poganom in **da** jo bodo poslušali.« <sup>29</sup> § In ko je rekel te besede, so Judeje odšli in med seboj imeli veliko razpravljanja.

<sup>30</sup> In Pavel je celi dve leti prebival v lastni najeti hiši in sprejemal vse, ki so prihajali k njemu <sup>31</sup> ter z vso samozavestjo oznanjal Božje kraljestvo in učil te stvari, ki se tičejo Gospoda Jezusa Kristusa **in** noben človek mu ni branil.

had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

<sup>7</sup> In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. <sup>8</sup> And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. <sup>9</sup> So when this was done, others also, which had diseases in the island, came, and were healed: <sup>10</sup> Who also honoured us with many honours; and when we departed, they laded **us** with such things as were necessary.

<sup>11</sup> And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. <sup>12</sup> And landing at Syracuse, we tarried **there** three days. <sup>13</sup> And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: <sup>14</sup> Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. <sup>15</sup> And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. <sup>16</sup> And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

<sup>17</sup> And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men **and** brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. <sup>18</sup> Who, when they had examined me, would have let **me** go, because there was no cause of death in me. <sup>19</sup> But when the Jews spake against **it**, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. <sup>20</sup> For this cause therefore have I called for you, to see **you**, and to speak with **you**: because that for the hope of Israel I am bound with this chain. <sup>21</sup> And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. <sup>22</sup> But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. <sup>23</sup> And when they had appointed him a day, there came many to him into **his** lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and **out of** the prophets, from morning till evening. <sup>24</sup> And some believed the things which were spoken, and some believed not. <sup>25</sup> And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, <sup>26</sup> Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: <sup>27</sup> For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with **their** eyes, and hear with **their** ears, and understand with **their** heart, and should be converted, and I should heal them. <sup>28</sup> Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and **that** they will hear it. <sup>29</sup> And when he had said these words, the Jews departed, and had great reasoning among themselves.

<sup>30</sup> And Paul dwelt two whole years in his own hired house, and received all that came in unto him, <sup>31</sup> Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

# THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

**1** Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,<sup>2</sup> (Which he had promised afore by his prophets in the holy scriptures.)<sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;<sup>4</sup> And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:<sup>5</sup> By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:<sup>6</sup> Among whom are ye also the called of Jesus Christ: <sup>7</sup> To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

<sup>8</sup> First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.<sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;<sup>10</sup> Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.<sup>11</sup> For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;<sup>12</sup> That is, that I may be comforted together with you by the mutual faith both of you and me.<sup>13</sup> Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.<sup>14</sup> I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.<sup>15</sup> So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.<sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;<sup>19</sup> Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.<sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:<sup>21</sup> Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.<sup>22</sup> Professing themselves to be wise, they became fools,<sup>23</sup> And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

<sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:<sup>25</sup> Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.<sup>26</sup> For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:<sup>27</sup> And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.<sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;<sup>29</sup> Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,<sup>30</sup> Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,<sup>31</sup> Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:<sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

**2** Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.<sup>2</sup> But we are sure that the judgment of God is according to truth against them which commit such things.<sup>3</sup> And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?<sup>4</sup> Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?<sup>5</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;<sup>6</sup> Who will render to every man according to his deeds:<sup>7</sup> To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:<sup>8</sup> But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,<sup>9</sup> Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;<sup>10</sup> But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:<sup>11</sup> For there is no respect of persons with God.<sup>12</sup> For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;<sup>13</sup> (For not the hearers

## Poslanica apostola Pavla Rimljjanom

**1** Pavel, služabnik Jezusa Kristusa, poklican, *da bi bil* apostol, odbran za evangelij Boga, <sup>2</sup>(ki ga je vnaprej obljudil po svojih prerokih v svetih pismih), <sup>3</sup> glede svojega Sina Jezusa Kristusa, našega Gospoda, ki je glede na meso zrasel iz Davidovega potomca;<sup>4</sup> in v vstajenjem od mrtvih je, glede na duha svetosti, razglasil, *da je* Božji Sin z močjo;<sup>5</sup> po katerem smo zaradi njegovega imena prejeli milost in apostolstvo, za poslušnost veri med vsemi narodi;<sup>6</sup> med katere ste po Jezusu Kristusu poklicani tudi vi.<sup>7</sup> Vsem, ki ste v Rimu, Božji ljubljenci, poklicani, *da ste* sveti: »Milost vam in mir od Boga, našega Očeta in Gospoda Jezusa Kristusa.«

<sup>8</sup> Najprej se po Jezusu Kristusu zahvaljujem svojemu Bogu za vas vse, da se o vaši veri govorji po vsem celotnem svetu.<sup>9</sup> Kajti Bog je moja priča, kateremu služim s svojim duhom v evangeliju njegovega Sina, da vas brez prenehanja vedno omenjam v svojih molitvah,<sup>10</sup> ker prosim, če bi na kakršenkoli način torej končno lahko imel uspešno potovanje, da po Božji volji pridek k vam.<sup>11</sup> Kajti hrepenim, da vas vidim, da bi vam lahko posredoval kak duhoven dar, z namenom, da boste lahko utrjeni;<sup>12</sup> to je, da bom lahko skupaj z vami potolažen po vzajemni veri, tako vaši kakor moji.<sup>13</sup> Torej, nočem, da bi bili nepoučeni, bratje, da sem se pogosto namenil priti k vam (toda doslej sem bil zadružan), da bi lahko imel, kakor med drugimi pogani, nekaj sadu tudi med vami.<sup>14</sup> Dolžnik sem, tako Grkom kakor barbarom, tako modrim kakor nemodrim.<sup>15</sup> Torej, kar se mene tiče, sem pripravljen evangelij oznaniti tudi vam, ki ste v Rimu.<sup>16</sup> Kajti ne sramujem se Kristusovega evangelija, kajti ta je Božja moč za rešitev duš vsakemu, ki veruje; najprej Judu in tudi Grku.<sup>17</sup> Kajti in njem se razodeva Božja pravčnost, iz vere v vero, kakor je pisano: »Pravični bo živel iz vere.«

<sup>18</sup> § Kajti Božji bes je razodet iz nebes zoper vso brezbožnost in nepravičnost ljudi, ki resnico zadržujejo v nepravičnosti;<sup>19</sup> zato ker je to, kar je lahko spoznano od Boga, očitno v njih; kajti Bog jim je to pokazal.<sup>20</sup> Kajti od stvarjenja sveta so nevidne stvari o njem jasno vidne, ker so razumljene po stvareh, ki so narejene; *celo* njegova večna moč in Božanstvo, tako da so brez opravičila.<sup>21</sup> Zato ker ko so spoznali Boga, *ga* niso slavili kakor Boga niti niso bili hvaležni, temveč so v svojih zamislilih postali prazni in njihovo nespametno srce je otemmelo.<sup>22</sup> Ker so o sebi izpovedovali, da so modri, so postali bedaki<sup>23</sup> in slavo netrohljivega Boga spremenili v podobo, podobno trohljivemu človeku in pticam in stirinožnim živalim in plazečim stvarem.

<sup>24</sup> Zato jih je tudi Bog, zaradi poželenj njihovih lastnih src, prepustil nečistosti, da med seboj onečaščajo svoja lastna telesa.<sup>25</sup> § Ki so Božjo resnico zamenjali in laž in so bolj oboževali in služili stvarstvu kakor Stvarniku, ki je blagoslovjen na veke. Amen.<sup>26</sup> Zaradi tega razloga jih je Bog prepustil ogabnim strastem; kajti celo njihove ženske so spremenile naravno uporabo v to, kar je protinaravno.<sup>27</sup> In prav tako so tudi moški, ki so opustili naravno uporabo ženske, v svojem poželenju goreli eden k drugemu; moški so z moškimi počenjali to, kar je nespodobno in na sebi prejemali to povračilo svoje zablode, ki je bilo primerno.<sup>28</sup> In celo kot v *svojem* spoznanju niso žeeli obdržati Boga, jih je Bog izročil pokvarjenemu umu, da počenjajo te stvari, ki niso primerne.<sup>29</sup> § Izpolnjeni so z vso nepravičnostjo, prešuštvom, zlobnostjo, pohlepnotjo, zlonamernostjo; polni zavisti, umora, razpravljanja, prevar, pogubnosti; opravljenici,<sup>30</sup> obrekovalci, sovražniki Boga, kruti, ponosni, bahači, izmišljevalci hudobnih stvari, nepošlušni staršem,<sup>31</sup> § brez razumevanja, lomilci zavez, brez naravne naklonjenosti, nespravljeni, neusmiljeni.<sup>32</sup> Ki pozna Božjo sodbo, da so tisti, ki zgrešijo takšne stvari, vredni smerti, ne samo, da to počenjajo, temveč imajo zadovoljstvo v tistih, ki jih počno.

**2** Torej si neopravičljiv, o človek, kdorkoli si, ki sodiš; kajti v čemer sodiš drugega, obsojaš sebe; kajti ti, ki sodiš, počneš iste stvari.<sup>2</sup> Toda mi smo prepričani, da je Božja sodba, glede na resnico, zoper te, ki izvajajo takšne stvari.<sup>3</sup> In mar misliš ti, o človek, ki sodiš tiste, ki takšne stvari počno in delaš isto, da boš ubežal Božji sodbi?<sup>4</sup> Ali preziraš bogastva njegove dobrote in prizanašanja in potprežljivosti, ne vedoč, da te Božja dobrata vodi h kesanju?<sup>5</sup> Toda po svojem brezčutnem in zakrnjenem srcu si nabiraš bes za dan besa in razodetja pravične Božje sodbe;<sup>6</sup> ki bo vsakemu človeku povrnil glede na njegova dejanja.<sup>7</sup> Večno življenje tem, ki si s potprežljivim vztrajanjem v dobrem ravnanju prizadevajo za slavo in čast in nesmrtnost;<sup>8</sup> toda tistim, ki so prepirljivi in ne ubogajo resnice, temveč ubogajo nepravičnost, ogorčenost in bes.<sup>9</sup> Stiska in tesnoba nad vsako dušo človeka, ki počne zlo, najprej judovsko in prav tako pogansko;<sup>10</sup> toda slava, čast in mir vsakemu človeku, ki dela dobro, najprej Judu in tudi poganu,<sup>11</sup> kajti pri Bogu ni oziranja na osebe.<sup>12</sup> Kajti kolikor jih je grešilo brez postave, bodo tudi propadli brez postave; in kolikor jih je grešilo v postavi, bodo sojeni po postavi.<sup>13</sup> (Kajti pred Bogom niso pravični poslušalci postave, temveč bodo opravičeni uresničevalci postave.<sup>14</sup> Kajti kadar

pogani, ki nimajo postave, po naravi delajo stvari, ki so vsebovane v postavi, so tisti, ki nimajo postave, samim sebi postava; <sup>15</sup> ki kažejo delo postave zapisano v njihovih srčih in tudi njihova vest pričuje in **njihove** misli se medtem obtožujejo ali pa opravičujejo druga drugo), <sup>16</sup> na dan, ko bo Bog po Jezusu Kristusu sodil skravnosti ljudi, glede na moj evangeli.

<sup>17</sup> Glej, imenuješ se Jud in počivaš na postavi in se bahaš z Bogom <sup>18</sup> in poznaš **njegovo** voljo in ker si poučen iz postave, odobravaš stvari, ki so odličnejše; <sup>19</sup> in si prepričan, da si ti sam vodnik slepim, svetloba tem, ki so v temi, <sup>20</sup> inštruktor nespametnih, učitelj otročičev, ki imaš v postavi obrazec spoznanja in resnice. <sup>21</sup> Ti torej, ki poučuješ drugega, samega sebe [*pa*] ne poučiš? Ti, ki oznanjaš naj človek ne krade, [*pa*] kradeš? <sup>22</sup> Ti, ki praviš naj človek ne stori zakonolomstva, [*pa*] storis zakonolomstvo? Ti, ki preziraš malike, [*pa*] storis svetoskrunstvo? <sup>23</sup> Ti, ki se bahaš s postavo, [*pa*] zaradi prelamljanja postave onečaščas Boga? <sup>24</sup> Kajti zaradi vas se med pogani izreka bogokletje proti Božjemu imenu, kakor je pisano. <sup>25</sup> Kajti obresa resnično koristi, če se držis postave; toda, če si lomilec postave, je tvoja obresa postala neobreza. <sup>26</sup> Torej, če se neobrezani drži pravičnosti postave, mar ne bo njegova neobreza šteta za obrezo? <sup>27</sup> In ali ne bo neobrezani, ki je po naravi, če izpolnjuje postavo, sodil tebe, ki po črkci in obrezi prestopaš postavo? <sup>28</sup> Kajti ni Jud tisti, ki je tak na zunaj; niti ni obresa **ta**, ki je zunanja, v mesu; <sup>29</sup> toda Jud **je** tisti, ki je tak navznoter; in obresa **je ta** od srca, v duhu **in** ne po črkci; katerega hvala ni od ljudi, temveč od Boga.

**3** Kakšno prednost ima potem Jud? Ali kakšna korist **je** od obreze? <sup>2</sup> Velika, [*v*] vsakem pogledu, predvsem, ker so bili Božji izreki zaupani njim. <sup>3</sup> § Kajti kaj če nekateri niso verovali? Mar bo njihova nevera naredila Božjo vero brez učinka? <sup>4</sup> Bog ne daj; da, naj bo Bog resničen, toda vsak človek lažnivec, kakor je pisano: »Da boš lahko opravičen po svojih besedah in lahko zmagaš, kadar si sojen.« <sup>5</sup> Toda če naša nepravičnost razkriva Božjo pravičnost, kaj bomo rekli? **Ali** je Bog, ki se maščuje, nepravičen? (Govorim kakor človek), <sup>6</sup> Bog ne daj, kajti kako bo potem Bog sodil svet? <sup>7</sup> Kajti če je Božja resnica zaradi moje laži v njegovo slavo bolj obilna; zakaj sem tudi jaz še vedno sojen kakor gresnik? <sup>8</sup> In ne **raje** (kot smo obreklijivo prikazani in kot nekateri zatrjujejo, da pravimo): »Delajmo zlo, da lahko pride dobro?« katerih obsodba je pravična.

<sup>9</sup> Kaj torej? Ali smo mi boljši **kakor oni**? Ne, nikakor ne, kajti prej smo tako Judom kakor pogonom dokazali, da so vsi pod grehom; <sup>10</sup> kakor je pisano: »Nobenega pravičnega ni, niti enega ni.« <sup>11</sup> Nobenega ni, ki razume, nobenega ni, ki išče Boga. <sup>12</sup> Vsi so odšli proč s poti, skupaj so postalni nekoristi; nobenega ni, ki dela dobro, ne, niti enega. <sup>13</sup> Njihovo grlo **je** odprt mavzolej; s svojimi jeziki so se posluževali prevare; strup kober **je** pod njihovimi ustnicami; <sup>14</sup> katerih usta **so** polna prekljinjanja in grenkobe; <sup>15</sup> njihova stopala **so** hitra, da prelijelo kri; <sup>16</sup> uničenje in beda **sta** na njihovih poteh; <sup>17</sup> in poti miru niso spoznali; <sup>18</sup> pred njihovimi očmi ni strahu Božjega.

<sup>19</sup> Torej mi vemo, da katerekoli besede govori postava, govori tistim, ki so pod postavo, da se vsaka usta lahko zamaše in ves svet lahko postane krv pred Bogom. <sup>20</sup> Torej po dejanjih postave v njegovem pogledu ne bo opravičeno nobeno meso, kajti spoznanje greha **je** po postavi.

<sup>21</sup> Toda sedaj je jasno pokazana Božja pravičnost brez postave, ker je izpričana po postavi in prerokih; <sup>22</sup> celo Božja pravičnost, **ki je** po veri Jezusa Kristusa vsem in nad vsemi temi, ki verujejo; kajti nobene razlike ni, <sup>23</sup> kajti vsi so grešili in niso dosegli Božje slave; <sup>24</sup> opravičeni pa so zastonj, po njegovih milosti prek odkupitve, ki je v Kristusu Jezusu; <sup>25</sup> katerega je Bog postavil. **da postane** spravna daritev po veri v njegovo kri, da po Božji prizanesljivosti oznani svojo pravičnost za odpuščanje grehov, ki so minuli; <sup>26</sup> da oznani, **pravim**, ob tem času svojo pravičnost; da je lahko sam pravičen in opravičevalec tistega, ki veruje v Jezusa. <sup>27</sup> Kje **je** torej bahanje? Izključeno je. Po kakšni postavi? Po delih? Ne, temveč po postavi vere. <sup>28</sup> Torej sklenemo, da je človek opravičen po veri, brez del postave. <sup>29</sup> **Ali je on** samo Bog Judov? **Ali** ne tudi pogonov? Da, tudi pogonov. <sup>30</sup> Ker **je** resnično en Bog, ki bo obrezo opravičil po veri in neobrezo preko vere. <sup>31</sup> Ali mi potem preko vere postavo razveljavljamo? Bog ne daj; da, mi utrjujemo postavo.

**4** Kaj bomo torej rekli, da je našel Abraham, naš oče, kar se nanaša na meso? <sup>2</sup> Kajti če bi bil Abraham opravičen po delih, bi se imel s čim ponašati; toda ne pred Bogom. <sup>3</sup> Kajti kaj pravi pismo? Abraham je verjel Bogu in to mu je bilo štetno za pravičnost. <sup>4</sup> Torej tistem, ki dela, nagrada ni šteta po milosti, temveč po dolgu. <sup>5</sup> Toda tistem, ki ne dela, temveč veruje v tistega, ki opravičuje brezbožnega, je njegova vera šteta za pravičnost. <sup>6</sup> Celo kakor tudi David opisuje blaženstvo človeka, kateremu Bog pripisuje pravičnost brez del, <sup>7</sup> **rekoč**: »Blagoslovjeni so tisti, katerih krivičnosti so odpuščene in katerih grehi so pokriti.

of the law **are** just before God, but the doers of the law shall be justified. <sup>14</sup> For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup> Which shew the work of the law written in their hearts, their conscience also bearing witness, and **their** thoughts the mean while accusing or else excusing one another; <sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

<sup>17</sup> Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, <sup>18</sup> And knowest **his** will, and approvest the things that are more excellent, being instructed out of the law; <sup>19</sup> And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, <sup>20</sup> An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. <sup>21</sup> Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? <sup>22</sup> Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? <sup>23</sup> Thou that makest thy boast of the law, through breaking the law dishonourest thou God? <sup>24</sup> For the name of God is blasphemed among the Gentiles through you, as it is written. <sup>25</sup> For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. <sup>26</sup> Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? <sup>27</sup> And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? <sup>28</sup> For he is not a Jew, which is one outwardly; neither **is that** circumcision, which is outward in the flesh: <sup>29</sup> But he **is** a Jew, which is one inwardly; and circumcision **is that** of the heart, in the spirit, **and** not in the letter; whose praise **is** not of men, but of God.

**3** What advantage then hath the Jew? or what profit **is there** of circumcision? <sup>2</sup> Much every way: chiefly, because that unto them were committed the oracles of God. <sup>3</sup> For what if some did not believe? shall their unbelief make the faith of God without effect? <sup>4</sup> God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. <sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? **Is** God unrighteous who taketh vengeance? (I speak as a man) <sup>6</sup> God forbid: for then how shall God judge the world? <sup>7</sup> For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? <sup>8</sup> And not **rather**, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

<sup>9</sup> What then? are we better **than they**? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; <sup>10</sup> As it is written, There is none righteous, no, not one: <sup>11</sup> There is none that understandeth, there is none that seeketh after God. <sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. <sup>13</sup> Their throat **is** an open sepulchre; with their tongues they have used deceit; the poison of asps **is** under their lips: <sup>14</sup> Whose mouth **is** full of cursing and bitterness: <sup>15</sup> Their feet **are** swift to shed blood: <sup>16</sup> Destruction and misery **are** in their ways: <sup>17</sup> And the way of peace have they not known: <sup>18</sup> There is no fear of God before their eyes.

<sup>19</sup> Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. <sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law **is** the knowledge of sin.

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; <sup>22</sup> Even the righteousness of God **which is** by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: <sup>23</sup> For all have sinned, and come short of the glory of God; <sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus: <sup>25</sup> Whom God hath set forth **to be** a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup> To declare, **I say**, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. <sup>27</sup> Where **is** boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law. <sup>29</sup> **Is he** the God of the Jews only? **is he** not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup> Seeing **it is** one God, which shall justify the circumcision by faith, and uncircumcision through faith. <sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

**4** What shall we say then that Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup> For if Abraham were justified by works, he hath **whereof** to glory; but not before God. <sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. <sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup> **Saying**. Blessed **are** they whose iniquities are forgiven, and whose

sins are covered. <sup>8</sup>Blessed is the man to whom the Lord will not impute sin. <sup>9</sup>Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. <sup>10</sup>How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup>And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: <sup>12</sup>And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. <sup>13</sup>For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. <sup>14</sup>For if they which are of the law be heirs, faith is made void, and the promise made of none effect: <sup>15</sup>Because the law worketh wrath: for where no law is, there is no transgression. <sup>16</sup>Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, <sup>17</sup>(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. <sup>18</sup>Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. <sup>19</sup>And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: <sup>20</sup>He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; <sup>21</sup>And being fully persuaded that, what he had promised, he was able also to perform. <sup>22</sup>And therefore it was imputed to him for righteousness. <sup>23</sup>Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup>But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; <sup>25</sup>Who was delivered for our offences, and was raised again for our justification.

**5** Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>2</sup>By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. <sup>3</sup>And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; <sup>4</sup>And patience, experience; and experience, hope: <sup>5</sup>And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. <sup>6</sup>For when we were yet without strength, in due time Christ died for the ungodly. <sup>7</sup>For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. <sup>8</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him. <sup>10</sup>For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. <sup>11</sup>And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

<sup>12</sup>Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup>(For until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup>Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. <sup>15</sup>But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. <sup>16</sup>And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. <sup>17</sup>For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) <sup>18</sup>Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. <sup>19</sup>For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. <sup>20</sup>Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: <sup>21</sup>That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

**6** What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup>God forbid. How shall we, that are dead to sin, live any longer therein? <sup>3</sup>Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup>Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. <sup>5</sup>For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: <sup>6</sup>Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup>For he that is dead is freed from sin. <sup>8</sup>Now if we be dead with Christ,

<sup>8</sup>Blagoslovjen je človek, kateremu Gospod ne bo pripisal greha. <sup>9</sup>Prihaja potem to blaženstvo samo na obrezo ali tudi na neobrezo? Kajti pravimo, da je bila vera Abrahamu šteta za pravičnost. <sup>10</sup>Kako je bila potem šteta? Ko je bil v obrezi ali v neobrezi? Ne v obrezi, temveč [ko je bil] v neobrezi. <sup>11</sup>In ko je bil še neobrezan, je prejel znamenje obreze, pečat pravičnosti vere, katero je imel, da bi bil lahko oče vseh teh, ki verujejo, čeprav niso obrezani, da bi bila lahko tudi njim pripisana pravičnost; <sup>12</sup>in oče obreznih, teh, ki niso samo iz obreze, temveč, ki tudi hodijo po stopinjah tiste vere našega očeta Abrahama, katero je imel, ko je bil še neobrezan. <sup>13</sup>§ Kajti obljava, da naj bi bil dedič sveta, ni bila [dana] Abrahamu ali njegovemu semenu preko postave, temveč preko pravičnosti iz vere. <sup>14</sup>Kajti če bodo dediči tisti, ki so iz postave, je vera ničeva in obljava brez učinka; <sup>15</sup>zato ker postava povzroča bes; kajti kjer ni nobene postave, tam ni prestopka. <sup>16</sup>Torej je to iz vere, da bi bilo lahko po milosti; z namenom, da bi bila obljava lahko zanesljiva vsemu semenu; ne samo temu, ki je iz postave, temveč tudi temu, ki je iz Abrahame vere, ki je oče nas vseh, <sup>17</sup>(kakor je pisano: »Naredil sem te za očeta mnogih narodov«) pred njim, kateremu je veroval, celo [pred] Bogom, ki ozivlja mrtve in kliče te stvari, ki niso, kakor da bi bile. <sup>18</sup>Ki je proti upanju veroval v upanje, da bi lahko postal oče mnogih narodov; glede na to, kar je bilo spregovorjeno: »Takšno bo twoje seme.« <sup>19</sup>In ker ni bil slaboten v veri, ko je bil star okoli sto let, svojega lastnega telesa torej ni imel za mrtvega niti ne še omrтvelost Sarine maternice. <sup>20</sup>Ob Božji oblji ni okleval zaradi nevere, temveč je bil močan v veri in dal slavo Bogu; <sup>21</sup>in je bil popolnoma prepričan, da kar je on oblabil, je zmogen tudi izpolniti. <sup>22</sup>Zato mu je bilo to šteto za pravičnost. <sup>23</sup>Torej, da mu je bilo pripisano, to ni bilo napisano samo zaradi njega, <sup>24</sup>§ temveč tudi zaradi nas, katerim bo pripisano, če verujemo v tistega, ki je od mrtvih obudil našega Gospoda Jezusa; <sup>25</sup>ki je bil izročen zaradi naših prestopkov in je bil ponovno obujen zaradi našega opravičenja.

**5** Torej, ker smo opravičeni iz vere, imamo po našem Gospodu Jezusu Kristusu z Bogom mir. <sup>2</sup>Po njem imamo tudi po veri dostop v to milost, v kateri stojimo in se veselimo v upanju Božje slave. <sup>3</sup>In ne samo to, temveč se ponašamo tudi s stiskami, ker vemo, da stiska dela potprežljivost, <sup>4</sup>in potprežljivost preizkušenost, in preizkušenost upanja; <sup>5</sup>upanje pa ne osramočuje, ker je Božja ljubezen prelita v naša srca po Svetem Duhu, ki nam je dan. <sup>6</sup>Kajti ko smo bili še brez moči, je Kristus ob primerenem času umrl za brezbožne. <sup>7</sup>Kajti komaj bi nekdo umrl za pravičnega človeka, čeprav bi si morda nekdo celo upal umreti za dobrega človeka. <sup>8</sup>Toda Bog izkazuje svojo ljubezen do nas v tem, da je Kristus umrl za nas, medtem ko smo bili še grešniki. <sup>9</sup>Toliko bolj bomo potem po njem rešeni pred besom, ker smo sedaj opravičeni po njegovi krvi. <sup>10</sup>Kajti če smo bili s smrto njegovega Sina pobotani k Bogu, ko smo bili sovražniki, bomo toliko bolj, ker smo pobotani, po njegovem življenju rešeni. <sup>11</sup>In ne samo tako, temveč se tudi veselimo v Bogu po našem Gospodu Jezusu Kristusu, po katerem smo sedaj prejeli spravo.

<sup>12</sup>Zatoj, kakor je po enem človeku na svet vstopil greh in po grehu smrt; in je tako smrt prešla na vse ljudi, ker so vsi grešili; <sup>13</sup>(kajti do postave je bil na svetu greh, toda greh ni pripisan v čas, ko ni postave. <sup>14</sup>Vendar je od Adama do Mojsesa kraljevala smrt, celo nad temi, ki niso grešili po podobnosti Adamovega prestopka, ki je podoba tega, ki je imel priti. <sup>15</sup>Toda z zastonjskim darom ni tako kakor s pregreho. Kajti če so po prestopku enega mnogi mrtvi, sta toliko bolj Božja milost in darilo po milosti, ki je po enem človeku, Jezusu Kristusu, mnoge obogatila. <sup>16</sup>In z darom ni tako kakor je bilo s tistim, ki je grešil. Kajti sodba je bila po enem v obsodbo, toda zastonjski dar je od mnogih prestopkov k opravičenju. <sup>17</sup>Kajti če je po prestopku enega človeka zakraljevala smrt, bodo toliko bolj tisti, ki prejemajo obilje milosti in od daru pravičnosti, v življenju kraljevali po enem, Jezusu Kristusu.) <sup>18</sup>Torej kakor je prišla po prestopku enega sodba nad vse ljudi v obsodbo, točno tako je prisel po pravičnosti enega zastonjski dar nad vse ljudi v opravičenje življenja. <sup>19</sup>Kajti kakor so po neposlušnosti enega človeka mnogi postali grešniki, tako bodo po poslušnosti enega mnogi postali pravični. <sup>20</sup>Poleg tega je postava vstopila, da bi bil prestopek lahko obilen. Toda kjer je greh obilen, je milost storila veliko več obilja, <sup>21</sup>da kakor je greh kraljeval za smrt, točno tako lahko milost kraljuje po pravičnosti za večno življenje po Jezusu Kristusu, našem Gospodu.

**6** Kaj bomo potem rekli? Ali bomo nadaljevali v grehu, da bo milost lahko obilna? <sup>2</sup>Bog ne daj. Kako bomo mi, ki smo mrtvi grehu, še živeli v njem? <sup>3</sup>Ali ne veste, da so toliki izmed nas, ki so bili krščeni v Jezusa Kristusa, bili krščeni v njegovo smrt? <sup>4</sup>Torej smo s krstom z njim pokopani v smrt, da naj bi podobno kakor je bil Kristus obujen od mrtvih po Očetovi slavi, točno tako tudi mi hodili v novosti življenja. <sup>5</sup>Kajti če smo bili skupaj posajeni v podobnost njegove smrti, bomo tudi v podobnost njegovega vstajenja, <sup>6</sup>ker vemo to, da je naš stari človek križan z njim, da bi bilo telo greha lahko uničeno, da naj odslej ne bi več služili grehu. <sup>7</sup>Kajti kdor je mrtev, je osvobojen pred grehom.

<sup>8</sup> Torej, če smo s Kristusom mrtvi, verujemo, da bomo z njim tudi živel, <sup>9</sup> vedoč da Kristus, ko je bil obujen od mrtvih, nič več ne umira; nad njim smrt nima več gospostva. <sup>10</sup> § Kajti kdor je umrl, je enkrat umrl grehu, toda kdor živi, živi Bogu. <sup>11</sup> § Prav tako tudi sebe šteje za zares mrtve grehu, toda žive za Boga, po Jezusu Kristusu, našem Gospodu. <sup>12</sup> Ne dopustite, da torej greh kraljuje v vašem umrljivem telesu, da bi ga morali ubogati v njegovih poželenjih. <sup>13</sup> Niti ne dajajte svojih udov grehu, **kot** orodja krivičnosti, temveč dajte sebe Bogu, kakor tisti, ki so od mrtvih živi in svoje ude **kot** orodja pravičnosti Bogu. <sup>14</sup> Kajti greh nad vami ne bo imel gospostva; kajti niste pod postavo, temveč pod milostjo. <sup>15</sup> Kaj torej? Mar bomo grešili, ker nismo pod postavo, temveč pod milostjo? Bog ne daj. <sup>16</sup> Ali ne veste, da komur same sebe dajete [*za*] služabnike v pokorščino, ste njegovi služabniki, komur se pokoravate; bodisi grehu v smrt ali poslušnosti v pravičnost? <sup>17</sup> Toda hvala Bogu, da ste bili služabniki grehu, vendar ste iz srca ubogali to obliko nauka, ki vam je bil izročen. <sup>18</sup> Ko ste bili torej osvobojeni greha, ste postalni služabniki pravičnosti. <sup>19</sup> Zaradi sibkosti vašega mesa govorim po običaju ljudi; kajti kakor ste svoje služabniške ude dali nečistosti in krivičnosti za krivičnost; točno tako dajte sedaj svoje služabniške ude pravičnosti za svetost. <sup>20</sup> § Kajti ko ste bili služabniki grehu, ste bili svobodni, [*prosti*] pred pravičnostjo. <sup>21</sup> Kakšen sad ste takrat imeli v tistih stvareh, katerih se sedaj sramujete? Kajti konec tistih stvari **je** smrt. <sup>22</sup> Toda sedaj, ko ste osvobojeni greha in ste postalni služabniki Bogu, imate vaš sad v svetost in konec večno življenje. <sup>23</sup> Kajti plačila za greh **so** smrt; toda Božji dar **je** večno življenje po Jezusu Kristusu, našem Gospodu.

**7** Ali ne veste, bratje (kajti govorim tem, ki poznaš postavo), da ima postava gospostvo nad človekom dokler on živi? <sup>2</sup> Kajti ženska, ki ima soproga, je po postavi vezana k *svojemu* soprogu dokler ta živi; toda če soprog umre, je odvezana od postave *svojega* soproga. <sup>3</sup> Torej če bo poročena k drugemu moškemu, medtem ko *njen* soprog živi, bo zaradi tega imenovana zakonolomka; toda če je njen soprog mrtev, je osvobojena te postave, tako da ni zakonolomka, čeprav je poročena k drugemu moškemu. <sup>4</sup> Tako, moji bratje, ste tudi vi po Kristusovem telesu postalni mrtvi postavi, da bi bili poročeni k drugemu, *celo* k njemu, ki je obujen od mrtvih, da naj bi obrodili sad za Boga. <sup>5</sup> Kajti ko smo bili v mesu, so v naših udih delovalo spodbude grehov, ki so bili po postavi, da obrodijo sad za smrt. <sup>6</sup> Toda sedaj smo osvobojeni postave, da bi mrtvi [*postavil*], pod katero smo bili držani, služili v novosti duha, ne pa v starosti črke.

<sup>7</sup> Kaj bomo torej rekli? **Ali** je postava greh? Bog ne daj. Ne, nisem spoznal greha, razen po postavi; kajti ne bi spoznal poželenja, razen če postava ne bi rekla: »Ne boš poželel.« <sup>8</sup> Toda greh, ki [*si*] po zapovedi jemlje priložnost, je v meni oblikoval vse vrste poželjivosti. Kajti brez postave **je bil** greh mrtev. <sup>9</sup> Kajti nekoč sem bil živ brez postave; toda, ko je prišla zapoved, je greh oživel, jaz pa sem umrl. <sup>10</sup> In zapoved, ki **je bila odrejena** za življenje, sem spoznal, **da je za smrt**. <sup>11</sup> Kajti greh, ki [*si*] jemlje priložnost po zapovedi, me je zavedel in **me** po njej usmrtil. <sup>12</sup> Torej **je** postava sveta in zapoved sveta in pravična ter dobra. <sup>13</sup> Mi je potem to, kar je dobro, storilo smrt? Bog ne daj. Toda greh, da bi se lahko pokazal greh, dela s tem kar je dobro, v meni smrt; ta greh utegne postati prek zapovedi silno grešen. <sup>14</sup> Kajti vemo, da je postava duhovna, toda jaz sem mesen, prodan pod greh. <sup>15</sup> Kajti tega, kar delam, ne dopuščam; kajti kar bi žezel, tega ne delam, temveč počenjam to, kar sovražim. <sup>16</sup> Če torej počenjam to, cesar nočem, soglašam k postavi, da **je ta** dobra. <sup>17</sup> Torej potem nisem več jaz, ki to počnem, temveč greh, ki prebiva v meni. <sup>18</sup> Kajti vem, da v meni (to je, v mojem mesu) ne prebiva nobena dobra stvar; kajti hoteti je z menoj pri roki, toda ne najdem tega, **kako** izvesti to, kar je dobro. <sup>19</sup> Kajti dobro, ki ga hočem, ne delam, temveč zlo, ki ga nočem, to počnem. <sup>20</sup> Torej če delam to, cesar nočem, to nisem več jaz, ki to počnem, temveč greh, ki prebiva v meni. <sup>21</sup> Odkril sem torej postavo, da ko sem hotel delati dobro, je z menoj prisotno zlo. <sup>22</sup> Kajti po notranjem človeku se veselim v Božji postavi, <sup>23</sup> toda v svojih udih vidim drugo postavo, ki se bori proti postavi mojega uma in me prinaša v sužnost postavi greha, ki je v mojih udih. <sup>24</sup> O pomilovanja vreden človek sem! Kdo me bo osvobodil iz telesa te smrti? <sup>25</sup> Zahvaljujem se Bogu po Jezusu Kristusu, našem Gospodu. Tako potem z umom služim Božji postavi, toda z mesom postavi greha.

**8** § Torej sedaj ni nobene obsodbe tem, ki so v Kristusu Jezusu, ki ne živijo po mesu, temveč po Duhu. <sup>2</sup> Kajti postava Duha življenja v Kristusu Jezusu me je osvobodila postave greha in smrti. <sup>3</sup> Kajti cesar postava ni mogla storiti, ker je bila slabostna po mesu, je [*storil*] Bog, ki je poslal svojega lastnega Sina v podobnosti grešnega mesa in za greh [*in*] obsodil greh v mesu, <sup>4</sup> da bi se lahko dopolnila pravičnost postave v nas, ki ne živimo po mesu, temveč po Duhu. <sup>5</sup> Kajti tisti, ki so po mesu, razmišljajo mesene stvari; toda tisti, ki so po Duhu, stvari od Duha. <sup>6</sup> Kajti biti mesenega mišljenja **je** smrt; toda biti duhovnega mišljenja **je** življenje in mir. <sup>7</sup> Ker **je** meseno mišljenje sovrašto zoper Boga; kajti to ni podrejeno Božji postavi niti zares ne more biti. <sup>8</sup> Zaradi tega tisti, ki so v mesu, ne morejo ugajati Bogu. <sup>9</sup> Toda vi niste v

we believe that we shall also live with him: <sup>9</sup> Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. <sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members **as** instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members **as** instruments of righteousness unto God. <sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace. <sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants of righteousness. <sup>19</sup> I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. <sup>20</sup> For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup> What fruit had ye then in those things whereof ye are now ashamed? for the end of those things **is** death. <sup>22</sup> But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>23</sup> For the wages of sin **is** death; but the gift of God **is** eternal life through Jesus Christ our Lord.

**7** Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? <sup>2</sup> For the woman which hath an husband is bound by the law to **her** husband so long as he liveth; but if the husband be dead, she is loosed from the law of **her** husband. <sup>3</sup> So then if, while **her** husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. <sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, **even** to him who is raised from the dead, that we should bring forth fruit unto God. <sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup> But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not **in** the oldness of the letter.

**7** What shall we say then? **Is** the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. <sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin **was** dead. <sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment, which **was ordained** to life, I found **to be** unto death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew **me**. <sup>12</sup> Wherefore the law **is** holy, and the commandment holy, and just, and good. <sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. <sup>14</sup> For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup> For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that **it is** good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but **how** to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do. <sup>20</sup> Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man: <sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

**8** There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. <sup>2</sup> For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. <sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: <sup>4</sup> That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. <sup>5</sup> For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. <sup>6</sup> For to be carnally minded **is** death; but to be spiritually minded **is** life and peace. <sup>7</sup> Because the carnal mind **is** enmity against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup> So then they that are in the flesh cannot please God. <sup>9</sup> But ye are not in the flesh, but in

the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.<sup>10</sup> And if Christ **be** in you, the body **is** dead because of sin; but the Spirit **is** life because of righteousness.<sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

<sup>12</sup> Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.<sup>13</sup> For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.<sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God.<sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.<sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God:<sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with **him**, that we may be also glorified together.

<sup>18</sup> For I reckon that the sufferings of this present time **are** not worthy to **be compared** with the glory which shall be revealed in us.<sup>19</sup> For the earnest expectation of the creature waiteth for the manifestation of the sons of God.<sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected **the same** in hope,<sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.<sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now.<sup>23</sup> And not only **they**, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, **to wit**, the redemption of our body.<sup>24</sup> For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?<sup>25</sup> But if we hope for that we see not, **then** do we with patience wait for **it**.<sup>26</sup> Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.<sup>27</sup> And he that searcheth the hearts knoweth what **is** the mind of the Spirit, because he maketh intercession for the saints according to **the will of God**.<sup>28</sup> And we know that all things work together for good to them that love God, to them who are the called according to **his** purpose.<sup>29</sup> For whom he did foreknow, he also did predestinate **to be** conformed to the image of his Son, that he might be the firstborn among many brethren.<sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.<sup>31</sup> What shall we then say to these things? If God **be** for us, who **can be** against us?<sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?<sup>33</sup> Who shall lay any thing to the charge of God's elect? **It is** God that justifieth.<sup>34</sup> Who **is** he that condemneth? **It is** Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.<sup>35</sup> Who shall separate us from the love of Christ? **shall** tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?<sup>36</sup> As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.<sup>37</sup> Nay, in all these things we are more than conquerors through him that loved us.<sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,<sup>39</sup> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**9** I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,<sup>2</sup> That I have great heaviness and continual sorrow in my heart.<sup>3</sup> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:<sup>4</sup> Who are Israelites; to whom **pertaineth** the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;<sup>5</sup> Whose **are** the fathers, and of whom as concerning the flesh Christ **came**, who is over all, God blessed for ever. Amen.

<sup>6</sup> Not as though the word of God hath taken none effect. For they **are** not all Israel, which are of Israel:<sup>7</sup> Neither, because they are the seed of Abraham, **are they** all children: but, In Isaac shall thy seed be called.<sup>8</sup> That is, They which are the children of the flesh, these **are** not the children of God: but the children of the promise are counted for the seed.<sup>9</sup> For this **is** the word of promise, At this time will I come, and Sara shall have a son.<sup>10</sup> And not only **this**; but when Rebecca also had conceived by one, **even** by our father Isaac;<sup>11</sup> (For **the children** being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>12</sup> It was said unto her, The elder shall serve the younger.<sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated.

<sup>14</sup> What shall we say then? **Is there** unrighteousness with God? God forbid.<sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.<sup>16</sup> So then **it is** not of him that willeth, nor of him that runneth, but of God that sheweth mercy.<sup>17</sup> For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.<sup>18</sup> Therefore hath he mercy on whom he will **have mercy**, and whom he will he hardeneth.<sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?<sup>20</sup> Nay but, O man, who art thou that repliest against God? Shall the thing

mesu, temveč v Duhu, če je tako, da v vas prebiva Božji Duh. Torej, če katerikoli človek nima Kristusovega Duha, ni njegov.<sup>10</sup> In če **je** Kristus v vas, **je** telo mrtvo zaradi greha; toda Duh **je** življenje zaradi pravičnosti.<sup>11</sup> Toda če v vas prebiva Duh tistega, ki je Jezusa obudil od mrtvih, bo tisti, ki je po svojem Duhu, ki prebiva v vas, obudil Kristusa od mrtvih, tudi ozivil vaša umrljiva telesa.

<sup>12</sup> Torej, bratje, mi smo dolžniki, **[vendar]** ne mesu, da bi živelji po mesu.<sup>13</sup> Kajti če živite po mesu, boste umrli, toda če po Duhu morite dejanja telesa, boste živelji.<sup>14</sup> Kajti kolikor jih je vodenio po Božjem Duhu, so Božji sinovi.<sup>15</sup> Kajti niste ponovno prejeli duha suženjstva za strah, temveč ste prejeli Duha posvojitve, s katerim kličemo: »Aba, Oče.«<sup>16</sup> Sam Duh z našim duhom prinaša pričevanje, da smo Božji otroci.<sup>17</sup> In če smo otroci, potem smo dediči; Božji dediči in sodiči s Kristusom, če je tako, da z **njim** trpimo, da bomo lahko tudi skupaj proslavljeni.

<sup>18</sup> Kajti menim, da trpljenja tega sedanjega časa niso vredna, **da se primerjajo** s slavo, ki se bo razodela v nas.<sup>19</sup> Kajti iskreno pričakovanje stvarstva pričakuje manifestacijo Božjih sinov.<sup>20</sup> Kajti stvarstvo je bilo podvrženo ničevosti, ne voljno, temveč zaradi njega, ki si je **le-to** podvrgel v upanju,<sup>21</sup> ker bo tudi stvarstvo samo rešeno iz suženjstva trohnenja v veličastno svobodo Božjih otrok.<sup>22</sup> Kajti vemo, da celotno stvarstvo do zdaj skupaj stoka in se muči v bolečini.<sup>23</sup> Pa ne samo **oni**, temveč tudi mi, ki imamo prve sadove Duha, celo mi sami v sebi stokamo in čakamo na posvojitev, **to je**, odkupitev našega telesa.<sup>24</sup> Kajti rešeni smo po upanju; toda upanje, ki je videnio, ni upanje; kajti kar človek vidi, čemu potem še upa?<sup>25</sup> Toda če upamo na to, kar ne vidimo, **potem to** pričakujemo s potrežljivostjo.<sup>26</sup> Prav tako tudi Duh pomaga našim slabotnostim; kajti ne vemo za kaj naj bi molili, kot bi morali, toda sam Duh posreduje za nas s stoki, ki ne morejo biti izrečeni.<sup>27</sup> In tisti, ki preiskuje srca, ve kakšno **je** mišljenje Duha, ker on posreduje za svete glede na Božjo **voljo**.<sup>28</sup> In mi vemo, da vse stvari skupaj delajo v dobro tem, ki ljubijo Boga, tem, ki so poklicani glede na **njegov** namen.<sup>29</sup> Kajti katere je vnaprej poznal, je prav tako vnaprej določil, **da bodo** skladni podobi njegovega Sina, da bi bil ta lahko prvorojene med mnogimi brati.<sup>30</sup> Poleg tega, kajtare je vnaprej določil, jih je tudi poklical; in katere je poklical, te je tudi opravčil; in katere je opravčil, te je tudi proslavlil.<sup>31</sup> Kajti bomo potem rekli k tem stvarem? Če **je** Bog za nas, kdo **je lahko** zoper nas?<sup>32</sup> On, ki ni prizanesel svojemu lastnemu sinu, temveč ga je izročil za nas vse, kako nam ne bo z njim velikodušno dal tudi vseh stvari?<sup>33</sup> Kdo bo karkoli položil k obtožbi Božjih izvoljencev? Bog **je**, ki opravičuje.<sup>34</sup> Kdo **je** kdor obsoja? **To je** Kristus, ki je umrl, da bolje rečeno, ki je bil obujen, ki je celo na Božji desnici, ki prav tako posreduje za nas.<sup>35</sup> Kdo nas bo ločil od Kristusove ljubezni? **Nas bo** tegoba ali nesreča ali preganjanje ali lakota ali nagota ali nevarnost ali meč?<sup>36</sup> Kakor je pisano: »Kajti zaradi tebe smo ves dan pobijani, imajo nas kakor ovce za klanje.«<sup>37</sup> § Ne, v vseh teh stvareh smo več kot zmagovalci po njem, ki nas je vzljubil.<sup>38</sup> Kajti prepričan sem, da nas niti smrt, niti življenje, niti angeli, niti kneževine, niti moči, niti sedanje stvari, niti stvari, ki pridejo,<sup>39</sup> niti visina, niti globina, niti katerokoli drugo ustvarjeno bitje ne bo zmožno ločiti od Božje ljubezni, ki je v Kristusu Jezusu, našem Gospodu.

**9** Govorim resnico v Kristusu, ne lažem, prav tako mi moja vest pričuje v Svetem Duhu,<sup>2</sup> da imam v svojem srcu veliko potrost in nenehno bridkost.<sup>3</sup> Kajti lahko bi si žezel, da bi bil jaz sam preklet pred Kristusom za svoje brate, moje sorodnike glede na meso;<sup>4</sup> ki so Izraelci, katerim **pripada** posvojitev in slava in zaveze in dajanje postave in bogoslužje in obljube;<sup>5</sup> katerih **so** očetje in iz katerih je, glede na meso, **prišel** Kristus, ki je čez vse, Bog, blagoslovljen na veke. Amen.

<sup>6</sup> Ne kakor da Božja beseda ne učinkuje. Kajti niso vsi Izraelci, ki so iz Izraela;<sup>7</sup> niti zato, ker so Abrahamovi potomci, **niso** vsi otroci, temveč: »Po Izaku se bo imenovalo twoje seme.«<sup>8</sup> To se pravi: »Tisti, ki so mesenjci otroci, tisti niso Božji otroci, temveč so za potomstvo šteti otroci obljube.«<sup>9</sup> Kajti to **je** beseda obljube: »Ob tem času bom prišel in Sara bo imela sina.«<sup>10</sup> Pa ne samo **to**; temveč, ko je tudi Rebeka spočela po enem, **celo** po našemu očetu Izaku<sup>11</sup> (kajti **otroka** se še nista rodila niti nista naredila ničesar dobrega ali zlega, da lahko ostane Božji namen glede na izvolitev, ne iz del, temveč iz njega, ki kliče),<sup>12</sup> ji je bilo rečeno: »Starejši bo služil mlajšemu.<sup>13</sup> Kakor je pisano: »Jakoba sem ljubil, toda Ezava sem sovražil.«

<sup>14</sup> Kaj bomo torej rekli? **Ali je** pri Bogu nepravičnost? Bog ne daj.<sup>15</sup> Kajti Mojzesu je reklo: »Usmilil se bom, kogar se hočem usmiliti in sočutje bom imel, do kogar hočem imeti sočutje.«<sup>16</sup> Torej potem **to** ni od tistega, ki hoče niti od tistega, ki teče, temveč od Boga, ki izkazuje usmiljenje.<sup>17</sup> Kajti pismo pravi faraonu: »Celo za ta isti namen sem te dvignil, da lahko na tebi pokažem svojo moč in da se bo moje ime lahko razglasilo po vsej celotni zemlji.«<sup>18</sup> Torej se usmili, kogar se hoče **usmiliti** in kogar hoče, tega zakrnke.<sup>19</sup> Torej mi boš rekel: »Zakaj še najde krivdo? Kajti kdo se je uprl njegovi volji?«<sup>20</sup> Ne, vendar, o človek, kdo si ti, ki nasprotuješ Bogu? Ali bo oblikovana stvar rekla

tistemu, ki jo je ustvaril: »Zakaj si me naredil takšno?«<sup>21</sup> Mar nima lončar moči nad ilom, da iz iste grude naredi eno posodo v čast, drugo pa v nečast?<sup>22</sup> **Kaj pa** če je Bog, voljan pokazati *svoj* bes in pokazati svojo moč, z veliko potrežljivosti prenašal posode besa, primerne za uničenje,<sup>23</sup> in da bi lahko dal spoznati bogastva svoje slave na posodah usmiljenja, ki jih je vnaprej pripravil za slavo,<sup>24</sup> celo nas, katere je poklical, ne samo izmed Judov, temveč tudi izmed poganov?<sup>25</sup> Kakor tudi pravi v Ozeju: »Ljudi, ki niso bili moji, bom imenoval moji ljudje; in njo, ki ni bila ljubljena, ljubljeno.«<sup>26</sup> In zgodilo se bo, **da** na kraju, kjer jim je bilo rečeno: »Vi niste moji ljudje,« tam bodo imenovani otroci živega Boga.<sup>27</sup> Tudi Izaija klice glede Izraela: »Četudi bo število Izraelovih otrok kakor morskega peska, bo rešen ostanek;<sup>28</sup> § kajti dokončal bo delo in *ga* nenašoma prekinil v pravičnosti; ker bo Gospod na zemlji hitro opravil svoje delo.<sup>29</sup> In kakor je prej rekel Izaija: »Razen če nam Gospod nad vojskami ne bi pustil semena, bi bili kakor Sódoma in bi posnemali Gomóro.«<sup>30</sup> Kaj bomo potem rekli? Da so se pogani, ki si niso prizadevali za pravičnost, dokopali do pravičnosti, celo pravičnosti, ki je iz vere.<sup>31</sup> Toda Izrael, ki si je prizadeval za postavo pravičnosti, se ni dokopal do postave pravičnosti.<sup>32</sup> Zakaj? Ker *tega* niso *iskali* po veri, temveč kakor bi bilo to po delih postave. Kajti spotaknili so se ob tisti kamen spotike,<sup>33</sup> kakor je pisano: »Glej, na Sionu položim kamen spotike in skalo pohujšanja; in kdorkoli veruje vanj, ne bo osramočen.«

**10** Bratje, moja srčna želja in prošnja k Bogu za Izrael je, da bi bili oni lahko rešeni.<sup>2</sup> Kajti prinašam jim pričevanje, da imajo gorečnost za Boga, toda ne glede spoznanja.<sup>3</sup> Kajti ker so bili nevedni glede Božje pravičnosti in so nameravali vzpostaviti svojo lastno pravičnost, se niso podvrgli Božji pravičnosti.<sup>4</sup> Kajti Kristus *je* konec postave za pravičnost vsakemu, ki veruje.<sup>5</sup> Kajti Mojzes opisuje pravičnost, ki je iz postave: »Da bi človek, ki dela te stvari, živel po njih.«<sup>6</sup> Toda pravičnost, ki je iz vere, govori na ta način: »Ne reci v svojem srcu: »Kdo se bo povzpel v nebo?« (to je, Kristusa privedel dol *od zgoraj*);<sup>7</sup> ali: »Kdo se bo spustil v brezno?« (to je, da Kristusa ponovno privede gor od mrtvih).«<sup>8</sup> Toda kaj ta pravi? Beseda je blizu tebe, *celo* v tvojih ustih in v tvojem srcu; to je, beseda vere, katero oznanjam; <sup>9</sup> da će boš s svojimi usti priznal Gospoda Jezusa in boš v svojem srcu veroval, da ga je Bog obudil od mrtvih, boš rešen.<sup>10</sup> Kajti s srcem človek veruje v pravičnost, z usti pa je narejeno priznanje in rešitev duše.<sup>11</sup> Kajti pismo pravi: »Kdorkoli veruje vanj, ne bo osramočen.«<sup>12</sup> Kajti ni razlike med Judom in Grkom, kajti isti Gospod nad vsemi je bogat do vseh, ki kličejo k njemu.<sup>13</sup> Kajti kdorkoli bo klical h Gospodovemu imenu, bo rešen.<sup>14</sup> Kako bodo torej klicali njega, v katerega niso verovali? In kako bodo verovali vanj, o katerem niso slišali? In kako bodo slišali brez oznanjevalca?<sup>15</sup> In kako bodo oznanjali, razen če niso poslani? Kakor je pisano: »Kako krasna so stopala teh, ki oznanjajo evangelij miru in prinašajo vesele novice o dobrih stvareh!«<sup>16</sup> Toda evangeliju niso bili vsi poslušni. Kajti Izaija pravi: »Gospod, kdo je verjel našemu poročilu?«<sup>17</sup> § Tako potem vera *prihaja* po poslušanju in poslušanje po Božji besedi.<sup>18</sup> Vendar pravim: »Mar niso slišali?« Da, resnično, njihov glas je šel po vsej zemlji in njihove besede do koncev sveta.<sup>19</sup> Toda pravim: »Mar Izrael ni spoznal?« Mojzes najprej pravi: »Izzval te bom k ljubosumu s *tistimi*, ki niso ljudstvo *in* z nespametnim narodom te bom jezil.«<sup>20</sup> Toda Izaija je zelo pogumen in pravi: »Našli so me tisti, ki me niso iskali; razočer sem bil tem, ki po meni niso spraševali.«<sup>21</sup> Toda Izraelu reče: »Cel ljubi dan sem svoje roke iztegoval k neposlušnim in upornim ljudem.«

**11** Potem pravim: »Mar je Bog zavrgel svoje ljudi?« Bog ne daj.<sup>2</sup> Kajti tudi sam sem Izraelec, iz Abrahamevga semena, *iz* Benjaminovega rodu.<sup>2</sup> Bog svojih ljudi, ki jih je vnaprej poznal, ni zavrgel. Mar ne veste kaj pravi pismo o Eliju? Kakor je posredoval k Bogu zoper Izraela, rekoč: <sup>3</sup> »Gospod, pobili so tvoje preroke in spodkopali tvoje oltarje; in jaz sam sem ostal in strežejo mi po življenju.«<sup>4</sup> Toda kaj mu pravi Božji odgovor? »Prihranil sem si sedem tisoč mož, ki niso upognili kolena k Báalovi *podobi*.«<sup>5</sup> Cel tako je tudi v tem sedanjem času ostanek glede na milosten izbor.<sup>6</sup> § In če je po milosti, potem *to* ni več iz del, drugače milost ni več milost. Toda če *je* iz del, potem to ni več milost, drugače delo ni več delo.

<sup>7</sup> Kaj torej? Izrael ni dosegel tega, za kar si je prizadeval, temveč so to dosegli izvoljeni, ostali pa so bili zaslepljeni<sup>8</sup> (glede na to, kakor je pisano: »Bog jim je dal duha omrтvelosti, oči, da ne bi videli, ušesa, da ne bi slišali«) do današnjega dne.<sup>9</sup> In David pravi: »Naj jim njihova miza postane zanka in past in kamen spotike in njihovo povračilo;<sup>10</sup> naj njihove oči postanejo zatemnjene, da ne bodo mogli videti in vedno upogni njihov hrbet.«<sup>11</sup> Potem pravim: »Ali so se spotaknili, da bi padli?« Bog ne daj; temveč je po njihovem padcu rešitev duš *toliko bolj prišla* k pogonom, da jih draži do ljubosuma.<sup>12</sup> Če *so* torej njihov padec bogastva sveta in njihovo zmanjševanje bogastva pogonom; koliko bolj njihova polnost?

<sup>13</sup> Kajti govorim vam, pogonom, v kolikor sem apostol pogonom, poveličujem svojo službo,<sup>14</sup> če lahko na kakršenkoli način izzovem kosanje *teh*, ki so moje meso in lahko rešim nekatere izmed njih.

formed say to him that formed *it*, Why hast thou made me thus?<sup>21</sup> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?<sup>22</sup> **What** if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:<sup>23</sup> And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.<sup>24</sup> Even us, whom he hath called, not of the Jews only, but also of the Gentiles?<sup>25</sup> As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.<sup>26</sup> And it shall come to pass, **that** in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.<sup>27</sup> Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:<sup>28</sup> For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.<sup>29</sup> And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.<sup>30</sup> What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.<sup>31</sup> But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.<sup>32</sup> Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;<sup>33</sup> As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

**10** Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.<sup>2</sup> For I bear them record that they have a zeal of God, but not according to knowledge.<sup>3</sup> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.<sup>4</sup> For Christ *is* the end of the law for righteousness to every one that believeth.<sup>5</sup> For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.<sup>6</sup> But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*)<sup>7</sup> Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)<sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;<sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.<sup>10</sup> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.<sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed.<sup>12</sup> For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.<sup>13</sup> For whosoever shall call upon the name of the Lord shall be saved.<sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?<sup>15</sup> And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!<sup>16</sup> But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?<sup>17</sup> So then faith *cometh* by hearing, and hearing by the word of God.<sup>18</sup> But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.<sup>19</sup> But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.<sup>20</sup> But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.<sup>21</sup> But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

**11** I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.<sup>2</sup> God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,<sup>3</sup> Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.<sup>4</sup> But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.<sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace.<sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

<sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded<sup>8</sup> (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.<sup>9</sup> And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:<sup>10</sup> Let their eyes be darkened, that they may not see, and bow down their back alway.<sup>11</sup> I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.<sup>12</sup> Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

<sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:<sup>14</sup> If by any means I may provoke to emulation *them which are* flesh, and might save some of them.<sup>15</sup> For if the casting away

of them **be** the reconciling of the world, what **shall** the receiving **of them be**, but life from the dead? <sup>16</sup> For if the firstfruit **be** holy, the lump **is also holy**: and if the root **be** holy, so **are** the branches. <sup>17</sup> And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; <sup>18</sup> Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: <sup>21</sup> For if God spared not the natural branches, **take heed** lest he also spare not thee. <sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in **his** goodness: otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. <sup>24</sup> For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural **branches**, be grafted into their own olive tree?

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup> For this **is** my covenant unto them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, **they are** enemies for your sakes: but as touching the election, **they are** beloved for the fathers' sakes. <sup>29</sup> For the gifts and calling of God **are** without repentance. <sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup> Even so have these also now not believed, that through your mercy they also may obtain mercy. <sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all.

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable **are** his judgments, and his ways past finding out! <sup>34</sup> For who hath known the mind of the Lord? or who hath been his counsellor? <sup>35</sup> Or who hath first given to him, and it shall be recompensed unto him again? <sup>36</sup> For of him, and through him, and to him, **are** all things: to whom **be** glory for ever. Amen.

**12** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, **which is** your reasonable service. <sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what **is** that good, and acceptable, and perfect, will of God.

<sup>3</sup> For I say, through the grace given unto me, to every man that is among you, not to think **of himself** more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. <sup>4</sup> For as we have many members in one body, and all members have not the same office: <sup>5</sup> So we, **being** many, are one body in Christ, and every one members one of another. <sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, **let us prophesy** according to the proportion of faith; <sup>7</sup> Or ministry, **let us wait** on our ministering: or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, **let him do it** with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

<sup>9</sup> Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. <sup>10</sup> Be kindly affectioned one to another with brotherly love; in honour preferring one another; <sup>11</sup> Not slothful in business; fervent in spirit; serving the Lord; <sup>12</sup> Rejoicing in hope; patient in tribulation; continuing instant in prayer; <sup>13</sup> Distributing to the necessity of saints; given to hospitality. <sup>14</sup> Bless them which persecute you: bless, and curse not. <sup>15</sup> Rejoice with them that do rejoice, and weep with them that weep. <sup>16</sup> Be of the same mind one toward another. Mind not high things, but descend to men of low estate. Be not wise in your own conceits. <sup>17</sup> Recompense to no man evil for evil. Provide things honest in the sight of all men. <sup>18</sup> If it be possible, as much as lieth in you, live peaceably with all men. <sup>19</sup> Dearly beloved, avenge not yourselves, but **rather** give place unto wrath: for it is written, Vengeance **is** mine; I will repay, saith the Lord. <sup>20</sup> Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. <sup>21</sup> Be not overcome of evil, but overcome evil with good.

**13** Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. <sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. <sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: <sup>4</sup> For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to **execute** wrath upon him that doeth evil. <sup>5</sup> Wherefore **ye** must needs be subject, not only for wrath, but also for conscience sake. <sup>6</sup> For for this cause pay ye tribute also: for they are God's ministers, attending continually upon

<sup>15</sup> Kajti če **je** odvračanje teh pobotanje sveta, kaj **bo** sprejemanje **teh**, če ne življenje iz mrtvih? <sup>16</sup> Kajti če **je** prvi sad svét, **je svéta** tudi gruda; in če **je** korenina svéta, **so** tudi veje. <sup>17</sup> In če so bile nekatere izmed vej odlomljene in si bil ti, ki si divja oljka, vcepljen v sredo mednje in si z njimi udeležen korenine in mastnosti oljke, <sup>18</sup> se ne bahaj zoper veje. Toda če se bahaš, ne nosiš korenine ti, temveč korenina tebe. <sup>19</sup> Rekel boš torej: »Veje so bile odlomljene, da sem bil jaz lahko vcepljen.« <sup>20</sup> Pravilno, ker so bile odlomljene zaradi nevere, ti pa stojiš po veri. Ne bodi vzvišen, temveč se boj. <sup>21</sup> Kajti če Bog ni prizanesel naravnim vejam, **pazi**, sicer tudi tebi ne prizanese. <sup>22</sup> Glej torej Božjo dobroto in strogost: na teh, ki so padli, strogost; toda napram tebi dobroto, če nadaljuješ v **njegovi** dobroti; sicer boš tudi ti odsekani. <sup>23</sup> In tudi oni bodo vcepljeni, če ne bodo nenehno ostajali v neveri, kajti Bog jih je zmožen ponovno vcepliti. <sup>24</sup> Kajti če si bil odsekan z oljke, ki je po naravi divja in si bil vcepljen nasprotno naravi, na dobro oljko; koliko mnogo bolj bodo tisti, ki so naravne **veje**, vcepljeni na svojo lastno oljko?

<sup>25</sup> Kajti nočem bratje, da bi bili nevedni o tej skrivnosti, da ne bi bili modri v svojih lastnih domišljavostih; ta delna slepota se je zgodila Izraelu, dokler ne bo vstopila polnost pogonov. <sup>26</sup> In tako bo rešen ves Izrael, kakor je pisano: »Iz Siona bo izsel Osvoboditelj in brezbožnost bo odvrnil od Jakoba, <sup>27</sup> kajti to **je** moja zaveza njim, ko jim bom odvzel njihove grehe.« <sup>28</sup> Kar zadeva evangelij, **so** zavoljo vas sovražniki; toda kar se tiče izbire, **so** ljubljeni zavoljo očetov. <sup>29</sup> Kajti darovi in Božja poklicanost **so** brez kesanja. <sup>30</sup> Kajti kakor v preteklih časih niste verjeli Bogu, ste sedaj po njihovi neveri vendarle dosegli usmiljenje. <sup>31</sup> Točno tako tudi ti sedaj niso verjeli, da po vašem usmiljenju tudi sami lahko dosežejo usmiljenje. <sup>32</sup> Kajti Bog jih je vse zaprl v nevero, da bi se lahko vseh usmilil.

<sup>33</sup> O globina bogastev, tako Božje modrosti kakor Božjega spoznanja! Kako nedoumljive **so** njegove sodbe in njegove poti neodkrite! <sup>34</sup> Kajti kdo je spoznal Gospodovo mišljenje? Ali kdo je bil njegov svetovalec? <sup>35</sup> Ali kdo mu je prvi dal in mu bo to ponovno poplačano? <sup>36</sup> Kajti iz njega in preko njega in njemu **so** vse stvari; kateremu **bodi** slava na veke. Amen.

**12** Po Božjih milostih vas torej rotim, bratje, da ponudite svoja telesa v živo žrtev, sveto, Bogu sprejemljivo, **kar je** vaše smiselnogosluženje. <sup>2</sup> In ne bodite prilagojeni temu svetu, temveč bodite preobraženi s prenavljanjem svojega mišljenja, da boste lahko razločili, kaj **je** tista dobra, sprejemljiva in popolna Božja volja.

<sup>3</sup> Kajti po meni dani milosti pravim vsakemu človeku, ki je med vami, **naj** ne misli **o samem sebi** višje kakor bi moral misliti; temveč naj misli trezno, glede na to, kakor je Bog vsakemu človeku podelil mero vere. <sup>4</sup> Kajti kakor imamo v našem nem telesu mnogo udov in vsi udje nimajo iste službe, <sup>5</sup> tako smo mi, **ki nas je** mnogo, eno telo v Kristusu in vsakdo udje drug drugemu. <sup>6</sup> Ker imamo torej darove, ki se razlikujejo glede na milost, ki nam je dana, če prerokba, **prerokujmo** glede na mero vere; <sup>7</sup> če služenje, **počakajmo** na **naše** služenje; ali kdor poučuje, na poučevanje; <sup>8</sup> ali kdor spodbuja, na spodbudo; kdor daje, **naj to dela** s preprostostjo; kdor vlada, z marljivostjo; kdor izkazuje usmiljenje, z vedrostjo.

<sup>9</sup> **Naj** bo ljubezen brez pretvarjanja. Sovražite to, kar je zlo; trdn se držite tega, kar je dobro. <sup>10</sup> **Bodite** drug drugemu prijazno naklonjeni z bratoljubjem; v spoštovanju dajajte prednost drug drugemu; <sup>11</sup> ne leni v poslu, **[itemveč]** goreči v duhu; služeč Gospodu; <sup>12</sup> veselč se v upanju; potrežljivi v stiski; neprenehoma [**neprenehoma: gr. iskreno, vztrajno, marljivo**] nadaljuje v molitvi; <sup>13</sup> razdeljuje nujnim potrebam svetih, predani gostoljubnosti. <sup>14</sup> Blagoslavlajte te, ki vas preganajo, blagoslavlajte in ne preklinjajte. <sup>15</sup> Veselite se s temi, ki se veselijo in jokajte s temi, ki jokajo. <sup>16</sup> Drug do drugega **bodite** istega mišljenja. Ne mislite visokih stvari, temveč se ponizajte k ljudem nizkega stanu. V svojih lastnih domišljavostih ne bodite modri. <sup>17</sup> Nobenemu človeku ne poplačajte zla za zlo. Pred očmi vseh ljudi skrbite za poštene stvari. <sup>18</sup> Če je mogoče, kolikor je v vaši moći, živite miroljubno z vsemi ljudmi. <sup>19</sup> § Srčno ljubljeni, sami se ne maščujte, temveč **raje** dajte prostor besu, kajti pisano je: »Moje **je** maščevanje, jaz bom povrnil, govorji Gospod.« <sup>20</sup> Torej če je tvoj sovražnik lačen, ga nahrani; če je žejen, mu daj piti, kajti s takšnim početjem boš kopičilogneno oglje na njegovo glavo. <sup>21</sup> Ne bodite premagani od zla, temveč zlo premagajte z dobrim.

**13** § Naj bo vsaka duša podrejena višnjim oblastem. Kajti ni oblasti, razen od Boga; oblasti, ki so, so odrejene od Boga. <sup>2</sup> Kdorkoli se torej upira oblasti, se upira Božji odredbi, in tisti, ki se upirajo, bodo se prejeli obsodbo. <sup>3</sup> Kajti vladarji niso strahota dobrim delom, temveč zlim. Se torej ne boš bal oblasti? Delaj to, kar je dobro in imel boš počevalo od nje; <sup>4</sup> kajti ona je Božja služabnica, tebi v dobro. Toda če počneš to, kar je zlo, se boj, ker meča ne nosi zaman; kajti Božja služabnica je, maščevalka, da **izvrši** bes nad tistim, ki počenja zlo. <sup>5</sup> Zatorej morate biti nujno podrejeni, ne samo zaradi besa, temveč tudi zaradi vesti. <sup>6</sup> Kajti zaradi tega razloga tudi plačujete davek, kajti oni so Božji služabniki, ki nenehno skrbijo prav za to stvar. <sup>7</sup> Povrnite

torej vsem njihove dolgove: davek komur **gre** davek, carino komur carino, strah komur strah, spoštovanje komur spoštovanje.<sup>8</sup> Nobenemu človeku ničesar ne dolguje, razen da ljubite drug drugega; kajti kdor ljubi drugega, je izpolnil postavo.<sup>9</sup> § Zaradi tega: »Ne boš zagrešil zakonolomstva,« »Ne boš ubil,« »Ne boš kradel,« »Ne boš pričal po krivem,« »Ne boš poželel;« in če **obstaja** katera druga zapoved, je le-ta na kratko obsežena in tej besedi, namreč: »Ljubil boš svojega bližnjega kakor samega sebe.«<sup>10</sup> Ljubezen svojemu bližnjemu ne dela škode; torej **je** ljubezen izpolnitve postave.<sup>11</sup> In ker poznamo čas, da **je** sedaj skrajni čas, da se prebudimo iz spanja, kajti sedaj **je** naša rešitev duš bližje, kakor ko smo **[zaceli]j** verovati.<sup>12</sup> Noč je davno minila, dan je blizu. Odvrzimo torej dela teme in si nadenimo bojno opremo svetlobe.<sup>13</sup> Živimo pošteno, kakor podnevi; ne v upornosti in pijanosti, ne v nespodobnosti in razuzdanosti, ne v prepiru in zavisti.<sup>14</sup> Temveč si nadenite Gospoda Jezusa Kristusa in ne delajte si preskrbe za meso, da **[bi]** **izpolnili** poželenja **le-tega**.

**14** Tistega, ki je v veri slaboten, sprejmite, **toda** ne k dvomljivim pričkanjem.<sup>2</sup> Kajti nekdo veruje, da lahko je vse stvari; drug, ki je šibek, je zelišča.<sup>3</sup> Naj tisti, ki je, ne prezira tistega, ki ne je; in kdor ne je, naj ne sodi tistega, ki je; kajti Bog ga je sprejel.<sup>4</sup> Kdo si ti, da sodis služabnika drugega moža? Svojemu lastnemu gospodarju stoji ali pada. Da, obdržan bo pokonci; kajti Bog ga je zmožen postaviti pokonci.<sup>5</sup> Neki človek čršča neki dan nad drugim, drugi čršča vsak dan **enako**. Naj bo vsak v svojem lastnem mišljenuj popolnoma prepričan.<sup>6</sup> § Kdor upošteva dan, **ga** upošteva za Gospoda; kdor pa dneva ne upošteva, **ga** ne upošteva Gospodu. Kdor je, je za Gospoda, kajti zahvale daje Bogu; kdor pa ne je, ne je Gospodu in zahvalo daje Bogu.<sup>7</sup> Kajti nihče izmed nas ne živi zase in noben človek ne umira zase.<sup>8</sup> Kajti če živimo, živimo za Gospoda; in če umremo, umremo za Gospoda. Če torej živimo ali umremo, smo Gospodovi.<sup>9</sup> § Kajti zato je Kristus tako umrl kakor vstal in oživel, da bi bil lahko Gospod tako mrtvih kakor živih.<sup>10</sup> § Toda zakaj sodiš svojega brata? Ali zakaj zasmehuješ svojega brata? Kajti vsi bomo stali pred Kristusovim sodnim stolom.<sup>11</sup> Kajti pisano je: »**Kakor** jaz živim, govori Gospod, bo vsako koleno pokleknilo k meni in vsak jezik bo priznal Boga.«<sup>12</sup> Tako bo potem vsak izmed nas Bogu dal obračun o sebi.<sup>13</sup> Torej ne sodimo več drug drugega, temveč raje sodimo to, da noben človek ne postavi kamna spotike ali priložnosti da pade, na pot **svojega** brata.<sup>14</sup> Vem in po Gospodu Jezusu sem prepričan, da ni nič samo po sebi nečisto; toda temu, ki smatra da je karkoli nečisto, **je to** zanj nečisto.<sup>15</sup> Toda če je tvoj brat užaloščen s **twojo** jedjo, torej ne živiš v ljubezni. S svojo jedjo ne uničuj tega, za kogar je Kristus umrl.<sup>16</sup> Naj se potem o vašem dobrem ne govori зло,<sup>17</sup> kajti Božje kraljestvo ni hrana in pijača, temveč pravičnost in mir in radost v Svetem Duhu.<sup>18</sup> Kajti kdor v teh stvareh služi Kristusu, je sprejemljiv za Boga in potrjen od ljudi.<sup>19</sup> Prizadevajmo si torej za stvari, ki delajo za mir in za stvari, s katerimi lahko eden izgraje drugega.<sup>20</sup> Zaradi hrane ne uničuj Božjega dela. Vse stvari **so** zares čiste; toda zlo **je** za tistega človeka, ki je s spotiko.<sup>21</sup> Dobro **je** ne jesti mesa niti piti vina niti **katerekoli stvari**, s čemer se tvoj brat spotika ali je užalen ali je postal slaboten.<sup>22</sup> Imaš vero? Imej **jo** zase pred Bogom. Srečen **je** kdor sebe ne obsoja v tej stvari, katero on dopušča.<sup>23</sup> Kdor pa dvomi, je obsojen če je, ker ne **je** iz vere; kajti karkoli ni iz vere, je greh.

**15** Torej moramo mi, ki smo močni, prenašati slabotnosti šibkih, ne pa da ugajamo sebi.<sup>2</sup> Naj vsak izmed nas ugaja **svojemu** bližnjemu v **njegovo** dobro, za izgrajevanje.<sup>3</sup> Kajti celo Kristus ni ugajal sebi; temveč, kakor je pisano: »Graje teh, ki so te grajali, so padle name.«<sup>4</sup> Kajti katerekoli stvari so bile vnaprej napisane, so bile napisane za naše učenje, da bi lahko preko potrežljivosti in tolažbe iz pisem imeli upanje.<sup>5</sup> Naj vam torej Bog potrežljivosti in tolažbe zagotovi, da boste istih misli drug do drugega glede na Kristusa Jezusa;<sup>6</sup> da boste lahko z enim umom **in** enim usti slavili Boga, celo Očeta našega Gospoda Jezusa Kristusa.

<sup>7</sup> Zatorej sprejemajte drug drugega, kakor je tudi Kristus nas sprejel v Božjo slavo.<sup>8</sup> Torej pravim, da je bil Jezus Kristus služabnik obrez za Božjo resnico, da potrdi obljube **narejene** očetom,<sup>9</sup> in da lahko pogani zaradi **njegovega** usmiljenja slavijo Boga; kakor je pisano: »Zaradi tega razloga te bom priznal med pogani in prepeval tvojemu imenu.«<sup>10</sup> In ponovno pravi: »Veselite se, vi pogani, z njegovimi ljudmi.«<sup>11</sup> In ponovno: »Hvalite Gospoda, vsi pogani; in povzdigujte ga vsi ljudje.«<sup>12</sup> In ponovno Izaja pravi: »Jesejeva korenina bo in tisti, ki se bo dvignil, da kraljuje nad pogani; vanj bodo zaupali pogani.«<sup>13</sup> Torej Bog upanja naj vas napolni z velikim veseljem in mirom v verovanju, da boste, po moči Svetega Duha, obilni v upanju.<sup>14</sup> In tudi jaz sam sem prepričan o vas, moji bratje, da ste tudi vi polni dobrote, izpolnjeni z vsem spoznanjem, zmožni tudi drug drugega opominjati.<sup>15</sup> Vendar, bratje, zaradi milosti, ki mi je dana od Boga, sem vam napisal na nek način pogumneje, kakor da vas spomnim,<sup>16</sup> da naj bi bil jaz služabnik Jezusa Kristusa za pogane, ko služim Božjemu evangeliju, da bi bila daritev poganov, posvečena po Svetem Duhu, lahko sprejemljiva.<sup>17</sup> Torej imam nekaj, s čemer se lahko po Jezusu

this very thing.<sup>7</sup> Render therefore to all their dues: tribute to whom tribute **is due**; custom to whom custom; fear to whom fear; honour to whom honour.<sup>8</sup> Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.<sup>9</sup> For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if **there be** any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.<sup>10</sup> Love worketh no ill to his neighbour: therefore love **is** the fulfilling of the law.<sup>11</sup> And that, knowing the time, that now **it is** high time to awake out of sleep: for now **is** our salvation nearer than when we believed.<sup>12</sup> The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.<sup>13</sup> Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.<sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the flesh, to **fulfil** the lusts **thereof**.

**14** Him that is weak in the faith receive ye, **but** not to doubtful disputations.<sup>2</sup> For one believeth that he may eat all things: another, who is weak, eateth herbs.<sup>3</sup> Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.<sup>4</sup> Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.<sup>5</sup> One man esteemeth one day above another: another esteemeth every day **alike**. Let every man be fully persuaded in his own mind.<sup>6</sup> He that regardeth the day, regardeth **it** unto the Lord; and he that regardeth not the day, to the Lord he doth not regard **it**. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.<sup>7</sup> For none of us liveth to himself, and no man dieth to himself.<sup>8</sup> For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.<sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.<sup>10</sup> But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.<sup>11</sup> For it is written, **As I live**, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.<sup>12</sup> So then every one of us shall give account of himself to God.<sup>13</sup> Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in **his** brother's way.<sup>14</sup> I know, and am persuaded by the Lord Jesus, that **there is** nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him **it is** unclean.<sup>15</sup> But if thy brother be grieved with **thy** meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.<sup>16</sup> Let not then your good be evil spoken of:<sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.<sup>18</sup> For he that in these things serveth Christ **is** acceptable to God, and approved of men.<sup>19</sup> Let us therefore follow after the things which make for peace, and things wherewith one may edify another.<sup>20</sup> For meat destroy not the work of God. All things indeed **are** pure; but **it is** evil for that man who eateth with offence.<sup>21</sup> **It is** good neither to eat flesh, nor to drink wine, nor **any thing** whereby thy brother stumbleth, or is offended, or is made weak.<sup>22</sup> Hast thou faith? have **it** to thyself before God. Happy **is** he that condemneth not himself in that thing which he alloweth.<sup>23</sup> And he that doubteth is damned if he eat, because **he eateth** not of faith: for whatsoever **is** not of faith is sin.

**15** We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.<sup>2</sup> Let every one of us please **his** neighbour for **his** good to edification.<sup>3</sup> For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.<sup>4</sup> For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.<sup>5</sup> Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:<sup>6</sup> That ye may with one mind **and** one mouth glorify God, even the Father of our Lord Jesus Christ.

<sup>7</sup> Wherefore receive ye one another, as Christ also received us to the glory of God.<sup>8</sup> Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises **made** unto the fathers:<sup>9</sup> And that the Gentiles might glorify God for **his** mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.<sup>10</sup> And again he saith, Rejoice, ye Gentiles, with his people.<sup>11</sup> And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.<sup>12</sup> And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.<sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.<sup>15</sup> Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,<sup>16</sup> That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.<sup>17</sup> I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.<sup>18</sup> For I

will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,<sup>19</sup> Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.<sup>20</sup> Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:<sup>21</sup> But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.<sup>22</sup> For which cause also I have been much hindered from coming to you.<sup>23</sup> But now having no more place in these parts, and having a great desire these many years to come unto you;<sup>24</sup> Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your **company**.<sup>25</sup> But now I go unto Jerusalem to minister unto the saints.<sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.<sup>27</sup> It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.<sup>28</sup> When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.<sup>29</sup> And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

<sup>30</sup> Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in **your** prayers to God for me;<sup>31</sup> That I may be delivered from them that do not believe in Judaea; and that my service which **I have** for Jerusalem may be accepted of the saints;<sup>32</sup> That I may come unto you with joy by the will of God, and may with you be refreshed.<sup>33</sup> Now the God of peace **be** with you all. Amen.

**16** I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:<sup>2</sup> That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.<sup>3</sup> Greet Priscilla and Aquila my helpers in Christ Jesus:<sup>4</sup> Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.<sup>5</sup> Likewise **greet** the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.<sup>6</sup> Greet Mary, who bestowed much labour on us.<sup>7</sup> Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.<sup>8</sup> Greet Amplias my beloved in the Lord.<sup>9</sup> Salute Urbane, our helper in Christ, and Stachys my beloved.<sup>10</sup> Salute Apelles approved in Christ. Salute them which are of Aristobulus' **household**.<sup>11</sup> Salute Herodion my kinsman. Greet them that be of the **household** of Narcissus, which are in the Lord.<sup>12</sup> Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.<sup>13</sup> Salute Rufus chosen in the Lord, and his mother and mine.<sup>14</sup> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.<sup>15</sup> Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.<sup>16</sup> Salute one another with an holy kiss. The churches of Christ salute you.

<sup>17</sup> Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.<sup>18</sup> For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.<sup>19</sup> For your obedience is come abroad unto all **men**. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.<sup>20</sup> And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ **be** with you. Amen.

<sup>21</sup> Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.<sup>22</sup> I Tertius, who wrote **this** epistle, salute you in the Lord.<sup>23</sup> Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.<sup>24</sup> The grace of our Lord Jesus Christ **be** with you all. Amen.

<sup>25</sup> Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,<sup>26</sup> But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:<sup>27</sup> To God only wise, **be** glory through Jesus Christ for ever. Amen.

Written to the Romans from Corinthus, *and sent by*  
Phebe servant of the church at Cenchrea.

Kristusušu ponašam v teh stvareh, ki se nanašajo na Boga.<sup>18</sup> Kajti ne bom si drznil govoriti o katerikoli izmed tistih stvari, ki jih Kristus ni naredil po meni, da bi naredil pogane poslušne v besedi in dejanju,<sup>19</sup> preko mogočnih znamenj in čudežev, po moći Božjega Duha; tako da sem od Jeruzalema in naokoli do Ilirika obširno oznanil Kristusov evangeliј.<sup>20</sup> Da, tako sem si prizadeval, da ne oznam evangelija kjer je bil Kristus imenovan, da ne bi gradil na temelju drugega človeka,<sup>21</sup> temveč kakor je pisano: »Katerim ni bilo govorjeno, bodo videli; in tisti, ki niso slišali, bodo razumeli.«<sup>22</sup> Zaradi tega razloga sem bil tudi sam zelo oviran, da pridev k vam.<sup>23</sup> Toda sedaj, ko v teh krajih nimam več prostora in imam ta mnoga leta veliko željo, da pridev k vam;<sup>24</sup> kadarkoli se odpravim na svoje potovanje v Španijo, bom prišel k vam, kajti zaupam, da vas na svojem potovanju vidim in da bom na svoji poti tja priveden mimo vas, da bi bil najprej nekoliko izpolnjen z vašo **druščino**.<sup>25</sup> Toda sedaj grem v Jeruzalem, da služim svetim.<sup>26</sup> Kajti tem iz Makedonije in Ahaje je ugajalo, da zborejo neki prispevki za revne svete, ki so v Jeruzalemu.<sup>27</sup> To jih je resnično veselilo; in njihovi dolžniki so. Kajti če so pogani postali soudeleženi njihovih duhovnih stvari, je tudi njihova dolžnost, da jim služijo v mesenih stvareh.<sup>28</sup> Ko bom torej opravil in jim zapečatil ta sad, bom mimo vas prišel v Španijo.<sup>29</sup> § In prepričan sem, ko pridev k vam, da bom prišel v polnosten blagoslova Kristusovega evangelija.

<sup>30</sup> Sedaj vas rotim, bratje, zaradi Gospoda Jezusa Kristusa in zaradi ljubezni Duha, da se skupaj z menoj borite v **svojih** molitvah zame k Bogu;<sup>31</sup> da bom lahko rešen pred temi, ki v Judeji ne verujejo; in da bodo mojo službo, ki jo **imam** za Jeruzalem, sveti lahko sprejeli;<sup>32</sup> da bom lahko po Božji volji z veseljem prišel k vam in bom lahko skupaj z vami okrepčan.<sup>33</sup> Torej Bog miru **bodi** z vami vsemi. Amen.

**16** Priporočam vam našo sestro Fojbo, ki je služabnica cerkve, ki je v Kenhrejah,<sup>2</sup> da jo sprejmete v Gospodu, kakor se spodobi svetim in da ji pomagate v kateremkoli opravilu vas potrebuje; kajti bila je pomočnica mnogim in tudi meni.<sup>3</sup> Pozdravite Prisko in Ákvila, moja pomočnika v Kristusu Jezusu,<sup>4</sup> ki sta za moje življenje tvegala svoja lastna vratova; katerima se ne zahvaljujem samo jaz, temveč tudi vse cerkve poganov.<sup>5</sup> Prav tako **pozdravite** cerkev, ki je v njuni hiši. Pozdrav mojemu srčno ljubljenemu Epájnetu, ki je prvenec Ahaje Kristusu.<sup>6</sup> Pozdravite Marijo, ki je trdo delala z mnogim trudim za nas.<sup>7</sup> Pozdrav Andróniki in Juniju, mojima sorodnikoma in mojima sojetnikoma, ki sta pomembna med apostoli, ki sta bila tudi pred menoj v Kristusu.<sup>8</sup> Pozdravite Ampliáta, mojega ljubljenega v Gospodu.<sup>9</sup> Pozdrav Urbanu, našemu pomočniku v Kristusu in Stahiju, mojemu ljubljenemu.<sup>10</sup> Pozdrav Apélu, potrjenemu v Kristusu. Pozdrav tem, ki so iz Aristóbulove **družine**.<sup>11</sup> Pozdrav Heródionu, mojemu sorodniku. Pozdravite te, ki so iz Narcísove **družine**, ki so v Gospodu.<sup>12</sup> Pozdrav Trifajni in Trifózi, ki se trudita v Gospodu. Pozdrav ljubljeni Pérsidi, ki se je veliko trudila v Gospodu.<sup>13</sup> Pozdravite Rafa, izbranca v Gospodu in njegovo mater in mojo **[mater]**.<sup>14</sup> Pozdrav Asínkritu, Flegonu, Hermesu, Patrobáju, Hermáju in bratom, ki so z njimi.<sup>15</sup> Pozdrav Filológu in Juliji, Néréju in njegovi sestri ter Olimpáju in vsem svetim, ki so z njimi.<sup>16</sup> Pozdravite drug drugega s svetim poljubom. Pozdravljo vas Kristusove cerkeve.

<sup>17</sup> Torej, rotim vas, bratje, zapomnite si te, ki povzročajo nesoglasja in prestopke nasprotno nauku, ki ste se ga naučili; in izogibajte se jih.<sup>18</sup> Kajti ti, ki so takšni, ne služijo našemu Gospodu Jezusu Kristusu, temveč svojemu lastnemu trebuhu; in z lepimi besedami ter vladnimi govorji zavajajo srca preprostih.<sup>19</sup> Kajti vaša poslušnost je šla naokoli k vsem **Ijudem**. Zaradi vas sem torej vesel, toda kljub temu bi vas žezel imeti modre do tega kar je dobro in nepokvarjene glede zla.<sup>20</sup> In Bog miru bo v kratkem zmečkal Satana pod vašimi stopali. Milost našega Gospoda Jezusa Kristusa **naj bo** z vami vsemi. Amen.

<sup>21</sup> Pozdravljo vas Timótej, moj delovni družabnik in moji sorodniki Lukij in Jazon in Sozípater.<sup>22</sup> Jaz, Tertij, ki sem napisal **to** poslanico, vas pozdravljam v Gospodu.<sup>23</sup> Pozdravlja vas Gaj, gostitelj mene in celotne cerkve. Pozdravlja vas Erást, glavni upravitelj mesta in brat Kvart.<sup>24</sup> § Milost našega Gospoda Jezusa Kristusa **naj bo** z vami vsemi. Amen.

<sup>25</sup> Torej njemu, ki je sposoben, da vas utrdi v skladu z mojim evangelijem in oznanjevanjem Jezusa Kristusa, glede na razodetje skrivnosti, ki je bila tajno čuvana od nastanka sveta,<sup>26</sup> toda sedaj je razodeta in po pismih prerokov, glede na zapoved večnega Boga, razglašena vsem narodom zaradi poslušnosti veri;<sup>27</sup> Bogu, edinemu modremu, **bodi** slava po Jezusu Kristusu na veke. Amen.

[Napisano Rimljanim iz Korinta **in poslano**  
po služabnici Fojbi iz kenhrejske cerkve.]

## Prva poslanica apostola Pavla Korinčanom

1 Pavel, poklican, *da je* po Božji volji apostol Jezusa Kristusa in *nas* 1 brat Sostén, <sup>2</sup>Božji cerkvi, ki je v Korintu, tem, ki so posvečeni v Kristusu Jezusu, poklicani *da so* sveti, z vsemi, ki na vsakem kraju, tako njihovem kakor našem, kličejo ime Jezusa Kristusa, našega Gospoda:

<sup>3</sup> »Milost **bodi** vam in mir od Boga, našega Očeta in **od** Gospoda Jezusa Kristusa.«

<sup>4</sup>Vedno se vam v prid zahvaljujem svojemu Bogu za Božjo milost, ki vam je dana po Jezusu Kristusu, <sup>5</sup>da ste v vsaki stvari obogateni po njem, v vsej izgovorjavi in *v* vsem spoznanju; <sup>6</sup>celo kakor je bilo Kristusovo pričevanje potrjeno v vas, <sup>7</sup>tako da vam, ki pričakujete prihod našega Gospoda Jezusa Kristusa, ne primanjkuje nobenega daru; <sup>8</sup>ki vas bo tudi do konca potrdil, **da boste lahko** brez krivde na dan našega Gospoda Jezusa Kristusa. <sup>9</sup>Bog *je* zvest, po katerem ste bili poklicani v družbo njegovega Sina Jezusa Kristusa, našega Gospoda.

<sup>10</sup>Torej vas rotim, bratje, v imenu našega Gospoda Jezusa Kristusa, da vsi govorite isto stvar *in da* med vami ne bo nobenih nesoglasij; temveč **da** boste popolnoma združeni skupaj, v istem mišljenju in v isti sodbi. <sup>11</sup>Kajti razodeto mi je bilo o vas, moji bratje, po teh, *ki so* iz Hloine **hiše**, da so med vami prepiri. <sup>12</sup>Pravim torej to, da vsak izmed vas govoriti: »Jaz sem Pavlov, jaz Apolov, jaz Kefov, jaz pa Kristusov.« <sup>13</sup>Ali je Kristus razdeljen? Ali je bil Pavel križan za vas? Ali ste bili krščeni v Pavlovo ime? <sup>14</sup>Zahvaljujem se Bogu, da nisem krstil nobenega izmed vas razen Krispa in Gaja, <sup>15</sup>da ne bi kdorkoli lahko rekel, da sem krščeval v svojem lastnem imenu. <sup>16</sup>In krstil sem tudi Stefanájevo družino; razen tega ne vem, če sem krstil kogarkoli drugega. <sup>17</sup>Kajti Kristus me ni poslal krščevat, temveč oznanjanje evangelij; ne z modrostjo besed, da ne bi bil Kristusov križ storjen brez učinka.

<sup>18</sup>Kajti oznanjevanje križa je tem, ki propadajo, nespametnost; toda nam, ki smo rešeni, je Božja moč. <sup>19</sup>Kajti pisano je: »Uničil bom modrost modrih in zavrgel bom razum razsodnih.« <sup>20</sup>Kje *je* modri? Kje *je* pisar? Kje *je* razpravljevec tega sveta? Ali ni modrosti tega sveta Bog naredil za nespametnost? <sup>21</sup>Kajti potem, ko v Božji modrosti svet po modrosti ni spoznal Boga, je Bogu ugajalo, da po nespametnosti oznanjevanja reši te, ki verujejo. <sup>22</sup>§ Kajti Jude zahtevajo znamenje in Grki iščejo modrost, <sup>23</sup>toda mi oznanjam križanega Kristusa, Judom kamen spotike in Grkom nespametnost; <sup>24</sup>toda tem, ki so poklicani, tako Judom kakor Grkom, *[je]* Kristus Božja moč in Božja modrost. <sup>25</sup>Kajti Božja nespametnost je modrejša od ljudi in Božja slabost močnejša od ljudi. <sup>26</sup>Kajti vidite svoj klic, bratje, da ni **poklican** veliko modrih po mesu, ne veliko mogočnih, ne veliko plemenitih; <sup>27</sup>toda Bog je izbral nespametne stvari sveta, da zbera modre; in Bog je izbral slabotne stvari sveta, da zbera stvari, ki so mogočne; <sup>28</sup>in nizke stvari sveta in stvari, ki so prezirane, je Bog izbral, **da**, in stvari, ki niso, da zavrže stvari, ki so, <sup>29</sup>da se v njegovi prisotnosti ne bi poveličevalo nobeno meso. <sup>30</sup>Toda vi ste iz njega v Kristusu Jezusu, ki je za nas postal modrost od Boga in pravičnost in posvečenje in odkupitev; <sup>31</sup>da, kakor je pisano: »Kdor se ponaša, naj se ponaša v Gospodu.«

**2** In jaz, bratje, ko sem prišel k vam, razglasajoč Božje pričevanje, <sup>2</sup>nisem prišel z odličnostjo govora ali z modrostjo. <sup>3</sup>Kajti odločil sem ne vedeti med vami nobene stvari, razen Jezusa Kristusa in njega križanega. <sup>4</sup>In z vami sem bil v slabosti in v strahu ter v mnogem trepetanju. <sup>5</sup>In moj govor in moje oznanjevanje nista **bila** s prepričevalnimi besedami človeške modrosti, temveč v prikazu Duha in moči, <sup>6</sup>da vaša vera ne bi stala na človeški modrosti, temveč na Božji moči. <sup>7</sup>Vendar govorimo modrost med temi, ki so popolni; vendar ne modrosti tega sveta niti princev tega sveta, ki se izjalovi; <sup>8</sup>temveč govorimo Božjo modrost v skrivnosti, **celo** prikrito **modrost**, katero je Bog pred svetom odredil in našo slavo; <sup>9</sup>katere nobeden izmed princev tega sveta ni spoznal. Kajti če bi *jo* spoznali, ne bi križali Gospoda slave. <sup>10</sup>Toda kakor je pisano: »Oko ni video niti uho slišalo niti ni vstopilo v človekovo srce, stvari, ki jih je Bog pripravil za tiste, ki ga ljubijo.« <sup>11</sup>Toda Bog nam *jih* je razodel po svojem Duhu, kajti Duh preiskuje vse stvari, da, globoke Božje stvari. <sup>12</sup>Kajti kateri človek ve stvari o človeku razen človekovega duha, ki je v njem? Točno tako Božje stvari ne pozna noben človek, razen Božjega Duha. <sup>13</sup>§ Torej nismo prejeli duha sveta, temveč duha, ki je od Boga; da bi lahko spoznali stvari, ki so nam velikodušno dane od Boga. <sup>14</sup>O katerih stvareh tudi govorimo, ne z besedami, katere uči človeška modrost, temveč katere uči Sveti Duh; *[in]* duhovne stvari primerjamo z duhovnimi. <sup>15</sup>Toda naraven človek ne sprejema stvari od Božjega Duha, kajti te so mu nespametnost; niti *jih* ne more razpoznati, ker se spoznavajo duhovno. <sup>16</sup>Toda kdor je duhoven, presoja vse stvari, čeprav on sam ni sojen od nobenega človeka. <sup>17</sup>Kajti kdo je spoznal Gospodov um, da bi ga lahko poučil? Toda mi imamo Kristusov um.

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

**1** Paul, called *to be* an apostle of Jesus Christ through the will of God, and <sup>2</sup>Sosthenes *our* brother, <sup>3</sup>Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: <sup>4</sup>Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

<sup>5</sup>I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; <sup>6</sup>That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; <sup>7</sup>Even as the testimony of Christ was confirmed in you: <sup>8</sup>So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: <sup>9</sup>Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. <sup>10</sup>God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

<sup>11</sup>Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

<sup>12</sup>For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. <sup>13</sup>Now this I say, that every one of you saith, I am of Paul; and I of Apollo; and I of Cephas; and I of Christ. <sup>14</sup>Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? <sup>15</sup>I thank God that I baptized none of you, but Crispus and Gaius; <sup>16</sup>Lest any should say that I had baptized in mine own name. <sup>17</sup>And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. <sup>18</sup>For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

<sup>19</sup>For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. <sup>20</sup>For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. <sup>21</sup>Where is the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? <sup>22</sup>For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. <sup>23</sup>For the Jews require a sign, and the Greeks seek after wisdom: <sup>24</sup>But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; <sup>25</sup>But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>26</sup>Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. <sup>27</sup>For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: <sup>28</sup>But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; <sup>29</sup>And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: <sup>30</sup>That no flesh should glory in his presence. <sup>31</sup>But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: <sup>32</sup>That, according as it is written, He that glorieth, let him glory in the Lord.

**2** And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. <sup>3</sup>For I determined not to know any thing among you, save Jesus Christ, and him crucified. <sup>4</sup>And I was with you in weakness, and in fear, and in much trembling. <sup>5</sup>And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: <sup>6</sup>That your faith should not stand in the wisdom of men, but in the power of God. <sup>7</sup>Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: <sup>8</sup>But we speak the wisdom of God in a mystery, *even* the hidden **wisdom**, which God ordained before the world unto our glory: <sup>9</sup>Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. <sup>10</sup>But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>11</sup>But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>12</sup>Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. <sup>13</sup>Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. <sup>14</sup>But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. <sup>15</sup>But he that is spiritual judgeth all things, yet he himself is judged of no man. <sup>16</sup>For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

**3** And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, **even** as unto babes in Christ. **2** I have fed you with milk, and not with meat: for hitherto ye were not able **to bear it**, neither yet now are ye able.

**3** For ye are yet carnal: for whereas **there is** among you envying, and strife, and divisions, are ye not carnal, and walk as men? **4** For while one saith, I am of Paul; and another, I **am** of Apollos; are ye not carnal? **5** Who then is Paul, and who **is** Apollos, but ministers by whom ye believed, even as the Lord gave to every man? **6** I have planted, Apollos watered; but God gave the increase. **7** So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. **8** Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. **9** For we are labourers together with God: ye are God's husbandry, **ye are** God's building. **10** According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. **11** For other foundation can no man lay than that is laid, which is Jesus Christ. **12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; **13** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. **14** If any man's work abide which he hath built thereupon, he shall receive a reward. **15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. **16** Know ye not that ye are the temple of God, and **that** the Spirit of God dwelleth in you? **17** If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which **temple** ye are.

**18** Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. **19** For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. **20** And again, The Lord knoweth the thoughts of the wise, that they are vain. **21** Therefore let no man glory in men. For all things are yours; **22** Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; **23** And ye are Christ's; and Christ **is** God's.

**4** Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. **2** Moreover it is required in stewards, that a man be found faithful. **3** But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. **4** For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. **5** Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. **6** And these things, brethren, I have in a figure transferred to myself and **to** Apollos for your sakes; that ye might learn in us not to think of **men** above that which is written, that no one of you be puffed up for one against another. **7** For who maketh thee to differ **from another?** and what hast thou that thou didst not receive? now if thou didst receive **it**, why dost thou glory, as if thou hadst not received **it?** **8** Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. **9** For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. **10** We **are** fools for Christ's sake, but ye **are** wise in Christ; we **are** weak, but ye **are** strong; ye **are** honourable, but we **are** despised. **11** Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; **12** And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: **13** Being defamed, we intreat: we are made as the filth of the world, **and are** the offscouring of all things unto this day. **14** I write not these things to shame you, but as my beloved sons I warn **you**. **15** For though ye have ten thousand instructors in Christ, yet **have ye** not many fathers: for in Christ Jesus I have begotten you through the gospel. **16** Wherefore I beseech you, be ye followers of me. **17** For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. **18** Now some are puffed up, as though I would not come to you. **19** But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. **20** For the kingdom of God **is** not in word, but in power. **21** What will ye? shall I come unto you with a rod, or in love, and **in** the spirit of meekness?

**5** It is reported commonly **that there is** fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. **2** And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. **3** For I verily, as absent in body, but present in spirit, have judged already, as though I were present, **concerning** him that hath so done this deed, **4** In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, **5** To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. **6** Your glorying **is** not good. Know ye not that a little leaven leaveneth

**3** In jaz, bratje, vam nisem mogel govoriti kot duhovnim, temveč kot mesenim, **celó** kot otročičem v Kristusu. **2** Hranil sem vas z mlekom in ne z jedjo, kajti doslej **je** niste bili zmožni **prenesti** niti še sedaj ne zmorete.

**3** § Kajti še vedno ste meseni; kajti glede na to, da **so** med vami zavist in prepri in nesoglasja, mar niste meseni in živite kot ljudje? **4** Kajti dokler nekdo govorí: »Jaz sem Pavlov,« drugi pa: »Jaz **sem** Apolov;« mar niste še meseni? **5** Kdo je potem Pavel in kdo **je** Apolo, če ne služabnika, po katerih verujete, prav kakor je Gospod dal vsakemu človeku? **6** Jaz sem zasadil, Apolo zalil, toda Bog je dal rast. **7** Torej potem ni nič kdor sadi niti kdor zaliva, temveč Bog, ki daje rast. **8** Torej kdor sadi in kdor zaliva, sta eno; in vsak bo svojo lastno nagrado prejel glede na svoj lasten trud. **9** Kajti midva sva delavca skupaj z Bogom. Vi ste Božje poljedelstvo, **vi ste** Božja zgradba. **10** Glede na milost od Boga, ki mi je dana kot modremu stavbeniku, sem položil temelj in drug gradi na njem. Toda vsak naj pazi, kako gradi na njem. **11** Kajti drugega temelja kot je položen, ki je Jezus Kristus, noben človek ne more položiti. **12** Torej če katerikoli človek na tem temelju gradi zlato, srebro, dragocene kamne, les, seno, strnišče; **13** delo vsakega bo razodeto, kajti razkril ga bo dan, ker bo razodet z ognjem; in ogenj bo preizkusil delo vsakega, kakšne vrste je. **14** Če delo kateregakoli človeka, ki je gradil na njem, ostane, bo prejel nagrado. **15** Če bo delo kateregakoli človeka zgorelo, bo trpel izgubo, toda on sam bo rešen; vendar tako kakor z ognjem. **16** Ali ne veste, da ste Božji tempelj in **da** Božji Duh prebiva v vas? **17** Če katerikoli človek omadeže Božji tempelj, bo Bog uničil njega; kajti Božji tempelj je svét, čigar **tempelj** ste vi.

**18** Naj se noben človek ne vara. Če se komurkoli med vami zdi, da je v tem svetu moder, naj postane bedak, da bo lahko moder. **19** Kajti modrost tega sveta je pri Bogu norost. Kajti pisano je: »Modre zasači v njihovi lastni prebrisanosti.« **20** In ponovno: »Gospod pozna misli modrih, da so prazne.« **21** Torej naj se noben človek ne ponaša z ljudmi. Kajti vse stvari so vaše: **22** bodisi Pavel ali Apolo ali Kefa ali svet ali življenje ali smrt ali sedanje stvari ali stvari, ki pridejo; vse so vaše; **23** vi ste Kristusovi, Kristus pa **je** Božji.

**4** Naj človek tako misli o nas kakor o Kristusovih služabnikih in oskrbnikih Božjih skrivnosti. **2** Poleg tega je pri oskrbnikih zahtevano, da je človek najden zvest. **3** Toda kar se mene tiče je to zelo majhna stvar, da bi bil sojen od vas ali od človeške sodbe. Da, jaz samega sebe ne sodim. **4** Kajti sam od sebe ne vem nič, čeprav s tem nisem opravičen; toda kdor sodi mene, je Gospod. **5** Torej ničesar ne sodite pred časom, dokler ne pride Gospod, ki bo na svetlubo privedel tako skrite stvari teme, kakor bo razodel namene src; in tedaj bo vsak prejel pohvalo od Boga. **6** In te stvari, bratje, sem zaradi vas v podobi prenesel nase in **na** Apola, da bi se lahko na nama naučili ne misliti **o ljudeh** preko tega kar je pisano, da se nobeden izmed vas ne bi napihoval drug proti drugemu. **7** Kajti kdo te dela, da se razlikuješ **od drugega?** In kaj imas, kar nisi prejel? Torej, če si **to** prejel, zakaj se ponašaš, kakor če **tega** nisi prejel? Sedaj ste siti, sedaj ste bogati, brez nas ste zakraljevali kakor kralji; in Bog daj, da ste zakraljevali, da bomo lahko tudi mi kraljevali z vami. **9** Kajti mislim, da je Bog nas apostole postavil zadnje, kakor bi bili določeni za smrt; kajti postali smo prizor svetu, angelom in ljudem. **10** Mi **smo** bedaki za Kristusa, toda vi **ste** modri v Kristusu; mi **smo** slabotni, toda vi **ste** močni; vi **ste** častitljivi, toda mi **smo** prezirani. **11** Celó do sedanje ure smo tako lačni kakor žejni, nagi, oklofutani in nimamo zanesljivega bivališča; **12** in trudimo se ter delamo z našimi lastnimi rokami; ko smo zasramovani, blagoslavljam; ko smo preganjani, to potrppimo; **13** ko smo psovani, milo prosimo. Postali smo kakor umazanija sveta **in** do današnjega dne **smo** izvržki vseh stvari. **14** Teh stvari vam ne pišem, da vas sramotim, temveč **vas** kot svoje ljubljene sinove svarim. **15** Kajti čeprav imate deset tisoč učiteljev v Kristusu, vendar le nimate mnogo ocetov; kajti v Kristusu Ježusu sem vas po evangeliu rodil jaz. **16** Zatorej vas rotim, bodite moji posnemovalci. **17** Zaradi tega razloga sem k vam poslal Timóteja, ki je moj ljubljeni sin in zvest v Gospod, ki vam bo priklical in spomin moje poti, ki so v Kristusu, kakor povsod in vsaki cerkvi učim. **18** Torej nekateri so napihneni, kot da ne bom prišel k vam. **19** Toda k vam bom prišel v kratkem, če Gospod hoče in ne bom spoznal govora teh, ki se napihujem, temveč moč. **20** Kajti Božje kraljestvo ni v besedi, temveč v moči. **21** Kaj hočete? Naj pridem k vam s palico ali v ljubezni in **v duhu krotkosti?**

**5** Pogosto se sporoča, **da je** med vami prešuštro in to prešuštro, kakršno je komaj imenovan med pogani, da naj bi nekdo imel ženo svojega očeta. **2** In vi ste napihneni in niste raje žalovali, da bi bil tisti, ki je to dejanje storil, lahko odvzet izmed vas. **3** Kajti resnično, čeprav telesno odšoten, toda prisoten v duhu, sem že sodil, kakor da sem bil prisoten, **glede** tistega, ki je storil to dejanje, **4** § v imenu našega Gospoda Ježusa Kristusa, ko ste z močjo našega Gospoda Ježusa Kristusa skupaj zbrani vi in moj duh, **5** da se takšnega izroči Satanu v uničenje mesa, da bi bil duh lahko rešen na dan Gospoda Ježusa. **6** Vaše ponašanje ni dobro. Mar ne veste, da malo kvasa prekvasti celotno

gmoto? <sup>7</sup> § Počistite torej stari kvas, da boste lahko nova gmota, ker ste nekvašeni. Kajti celo Kristus, naše pashalno jagnje, je žrtvovan za nas. <sup>8</sup> Torej praznimo praznik, ne s starim kvasom niti s kvasom hudobije in zlobnosti, temveč z nekvašenim **kruhom** iskrenosti in resnice. <sup>9</sup> V poslanici sem vam napisal, da se ne družite s prešuštvovalci, <sup>10</sup> čeprav ne skupaj s prešuštvovalci tega sveta ali z lakomniki ali izsiljevalci ali z malikovalci; kajti potem morate brezpogojno oditi s sveta. <sup>11</sup> Toda sedaj sem vam napisal, da se ne družite, če je katerikoli človek, ki se imenuje brat, prešuštvovalec ali lakomnik ali malikovalec ali obrekljivec ali pijanec ali izsiljevalec; s takšnim niti ne jejté. <sup>12</sup> Kajti kaj moram storiti, da sodim tudi tiste, ki so zunaj? Mar ne sodite vi tistih, ki so znotraj? <sup>13</sup> Toda tiste, ki so zunaj, sodi Bog. Torej to zlobno osebo odslovite izmed sebe.

**6** Ali si drzne kdo izmed vas, ki ima zadevo zoper drugega, tožiti pred nepravičnimi, ne pa pred svetimi? <sup>2</sup> Mar ne veste, da bodo sveti sodili svet? In če bo svet sojen po vas ali ste nevredni, da sodite najmanjšim zadevam? <sup>3</sup> Mar ne veste, da bomo sodili angelom? Koliko bolj stvarem, ki se nanašajo na to življenje? <sup>4</sup> Če imate torej sodbe o stvareh, ki se nanašajo na to življenje, postavljate za sodnike tiste, ki so v cerkvi najmanj spoštovani. <sup>5</sup> Govorim v vašo sramoto. Ali je tako, da med vami ni modrega? Ni niti enega, ki bi bil sposoben razsoditi med svojimi brati? <sup>6</sup> Vendar se brat toži z bratom in to pred neverniki. <sup>7</sup> Torej je zato med vami skrajna krivic, ker se tožite drug z drugim. Zakaj raje ne sprejemate krivice? Zakaj raje ne **dopustite, da ste** ogoljufani? <sup>8</sup> Ne, vi deljate krivico in goljufate in to *svoje* brate. <sup>9</sup> Mar ne veste, da nepravični ne bodo podedovali Božjega kraljestva? Ne bodite zavedeni; niti prešuštvovalci, niti malikovalci, niti zakonolomci, niti poženščeni, niti tisti, ki sami sebe zlorabljo z možmi, <sup>10</sup> niti tatovi, niti lakomniki, niti pijanci, niti zasramovalci, niti izsiljevalci ne bodo podedovali Božjega kraljestva. <sup>11</sup> § In takšni ste bili nekateri izmed vas; toda vi ste umiti, toda vi ste posvečeni, toda vi ste opravičeni v imenu Gospoda Jezusa in z Duhom našega Boga.

<sup>12</sup> Dovoljene so mi vse stvari, toda vse stvari niso koristne. Dovoljene so mi vse stvari, toda podvržen ne bom pod oblast nobene. <sup>13</sup> Jedi *[so]* za trebuh in trebuh za jedi, toda Bog bo uničil tako to kakor te. Telo torej ni za prešuštvovanje, temveč za Gospoda; in Gospod za telo. <sup>14</sup> In Bog je obudil tako Gospoda, kakor bo po svoji lastni moći obudil tudi nas. <sup>15</sup> Mar ne veste, da so vaša telesa Kristusovi udje? Mar naj torej vzamem Kristusove ude in *jih* naredim za ude pocestnice? Bog ne daj. <sup>16</sup> Kaj? Mar ne veste, da kar je združeno s pocestnico, je eno telo? »Kajti dva,« pravi on, »bosta eno meso.« <sup>17</sup> Toda kdor je pridružen h Gospodu, je en duh. <sup>18</sup> Bežite pred prešuštvom. Vsak greh, ki ga stori človek, je zunaj telesa; toda kdor zagreši prešuštvu, greši zoper svoje lastno telo. <sup>19</sup> Kaj? Mar ne veste, da je vaše telo tempelj Svetega Duha, **ki je** v vas, katerega imate od Boga in niste sami svoji? <sup>20</sup> § Kajti odkupljeni ste s ceno; zato proslavite Boga v vašem telesu in v vašem duhu, ki sta Božja.

**7** Torej glede stvari, o katerih ste mi pisali: »Dobro *je* za moškega ne dotikati se ženske.« <sup>2</sup> Kljub temu naj ima, *v izogib* prešuštvovanju, vsak mož svojo lastno ženo in vsaka ženska naj ima svojega lastnega soproga. <sup>3</sup> Naj soprog ženi vrača dolžno dobrohotnost in prav tako žena soprogu. <sup>4</sup> Žena nima oblasti nad svojim lastnim telesom, temveč soprog, in prav tako tudi soprog nima oblasti nad svojim lastnim telesom, temveč žena. <sup>5</sup> § Ne prikrajšujo se drug drugemu, razen če *je to* s soglasjem za nekaj časa, da se lahko predata postu in molitvi; in ponovno pridita skupaj, da vaju zaradi vajinega pomanjkanja samoobvladovanja ne skuša Satan. <sup>6</sup> Toda to govorim z dovoljenjem *in* ne po zapovedi. <sup>7</sup> Kajti želim, da bi bili vsi ljudje kakor jaz. Toda vsak človek ima svoj primeren dar od Boga, eden na ta način, drugi pa na drug.

<sup>8</sup> Torej neporočenim in vdovam pravim: »Zanje je dobro, če ostanejo kakor jaz.« <sup>9</sup> Toda če se ne morejo brzdati, naj se poroče; kajti bolje se je poročiti kakor plameneti. <sup>10</sup> Poročenim pa naročam, **čeprav** ne jaz, temveč Gospod: »Naj žena ne odide od *svojega* soproga.« <sup>11</sup> Toda če odide, naj ostane neomožena ali naj se pobota z *svojemu* soprogom, in soprog naj *svoje* žene ne odslovi. <sup>12</sup> Toda ostalim govorim jaz, ne Gospod: »Če ima katerikoli brat ženo, ki ne veruje in je zadovoljna, da prebiva z njim, naj je ne odslovi.« <sup>13</sup> In ženska, ki ima soproga, ki ne veruje in če je zadovoljen, da prebiva z njo, naj ga ona ne zapusti. <sup>14</sup> Kajti neverni soprog je posvečen po ženi in neverna žena je posvečena po soprogu; sicer bi bili vaši otroci nečisti, toda sedaj so sveti. <sup>15</sup> Toda če neverni odide, naj odide. Brat ali sestra v teh **primerih** nista pod suženjstvom; toda Bog nas je poklical k miru. <sup>16</sup> Kajti kaj veš ti, o žena, če boš rešila *svojega* soproga? Ali kako veš ti, o mož, če boš rešil *svojo* ženo?« <sup>17</sup> Toda kakor je Bog vsakemu človeku razdelil, kakor je Gospod vsakogar poklical, tako naj hodi. In tako določam v vseh cerkvah. <sup>18</sup> Ali je poklican katerikoli mož, ki je obrezan? Naj ne postane neobrezan. Ali je kateri poklican neobrezan? Naj ne bo obrezan. <sup>19</sup> Obreza ni nič in neobreza ni nič, temveč izpolnjevanje Božjih zapovedi. <sup>20</sup> Naj vsak ostane v isti poklicanosti, v katero je bil poklican. <sup>21</sup> Ali si bil poklican **kot** služabnik? Ne skrbi za to. Toda če

the whole lump? <sup>7</sup> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: <sup>8</sup> Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened **bread** of sincerity and truth. <sup>9</sup> I wrote unto you in an epistle not to company with fornicators: <sup>10</sup> Yet not altogether with the fornicators of this world, or with the covetous, or extortions, or with idolaters; for then must ye needs go out of the world. <sup>11</sup> But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not to eat. <sup>12</sup> For what have I to do to judge them also that are without? do not ye judge them that are within? <sup>13</sup> But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

**6** Dare any of you, having a matter against another, go to law before the **unjust**, and not before the saints? <sup>2</sup> Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup> Know ye not that we shall judge angels? how much more things that pertain to this life? <sup>4</sup> If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. <sup>5</sup> I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? <sup>6</sup> But brother goeth to law with brother, and that before the unbelievers. <sup>7</sup> Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather **suffer yourselves to** be defrauded? <sup>8</sup> Nay, ye do wrong, and defraud, and that **your** brethren. <sup>9</sup> Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup> Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. <sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

<sup>12</sup> All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. <sup>13</sup> Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. <sup>14</sup> And God hath both raised up the Lord, and will also raise up us by his own power. <sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make **them** the members of an harlot? God forbid. <sup>16</sup> What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. <sup>17</sup> But he that is joined unto the Lord is one spirit. <sup>18</sup> Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. <sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost **which is** in you, which ye have of God, and ye are not your own? <sup>20</sup> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

**7** Now concerning the things whereof ye wrote unto me: **It is** good for a man not to touch a woman. <sup>2</sup> Nevertheless, **to avoid** fornication, let every man have his own wife, and let every woman have her own husband. <sup>3</sup> Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. <sup>4</sup> The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. <sup>5</sup> Defraud ye not one the other, except **it be** with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. <sup>6</sup> But I speak this by permission, **and** not of commandment. <sup>7</sup> For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

<sup>8</sup> I say therefore to the unmarried and widows, It is good for them if they abide even as I. <sup>9</sup> But if they cannot contain, let them marry: for it is better to marry than to burn. <sup>10</sup> And unto the married I command, **yet** not I, but the Lord, Let not the wife depart from **her** husband: <sup>11</sup> But and if she depart, let her remain unmarried, or be reconciled to **her** husband: and let not the husband put away **his** wife. <sup>12</sup> But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. <sup>13</sup> And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. <sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. <sup>15</sup> But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such **cases**: but God hath called us to peace. <sup>16</sup> For what knowest thou, O wife, whether thou shalt save **thy** husband? or how knowest thou, O man, whether thou shalt save **thy** wife? <sup>17</sup> But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. <sup>18</sup> Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup> Let every man abide in the same calling wherein he was called. <sup>21</sup> Art thou called **being** a servant? care

not for it: but if thou mayest be made free, use *it* rather. <sup>22</sup> For he that is called in the Lord, **being** a servant, is the Lord's freeman: likewise also he that is called, **being** free, is Christ's servant. <sup>23</sup> Ye are bought with a price; be not ye the servants of men. <sup>24</sup> Brethren, let every man, wherein he is called, therein abide with God.

<sup>25</sup> Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. <sup>26</sup> I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be. <sup>27</sup> Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. <sup>28</sup> But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. <sup>29</sup> But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; <sup>30</sup> And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; <sup>31</sup> And they that use this world, as not abusing *it*: for the fashion of this world passeth away. <sup>32</sup> But I would have you without carefulness. He that is unmarried caret for the things that belong to the Lord, how he may please the Lord: <sup>33</sup> But he that is married caret for the things that are of the world, how he may please **his** wife. <sup>34</sup> There is difference **also** between a wife and a virgin. The unmarried woman caret for the things of the Lord, that she may be holy both in body and in spirit: but she that is married caret for the things of the world, how she may please **her** husband. <sup>35</sup> And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. <sup>36</sup> But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of **her** age, and need so require, let him do what he will, he sinneth not: let them marry. <sup>37</sup> Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. <sup>38</sup> So then he that giveth **her** in marriage doeth well; but he that giveth **her** not in marriage doeth better. <sup>39</sup> The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. <sup>40</sup> But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

**8** Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. <sup>2</sup> And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. <sup>3</sup> But if any man love God, the same is known of him. <sup>4</sup> As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that **there is** none other God but one. <sup>5</sup> For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) <sup>6</sup> But to us **there is but** one God, the Father, of whom **are** all things, and we in him; and one Lord Jesus Christ, by whom **are** all things, and we by him. <sup>7</sup> Howbeit **there is** not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. <sup>8</sup> But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. <sup>9</sup> But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. <sup>10</sup> For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols: <sup>11</sup> And through thy knowledge shall the weak brother perish, for whom Christ died? <sup>12</sup> But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. <sup>13</sup> Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

**9** Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? <sup>2</sup> If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. <sup>3</sup> Mine answer to them that do examine me is this, <sup>4</sup> Have we not power to eat and to drink? <sup>5</sup> Have we not power to lead about a sister, a wife, as well as other apostles, and **as** the brethren of the Lord, and Cephas? <sup>6</sup> Or I only and Barnabas, have not we power to forbear working? <sup>7</sup> Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? <sup>8</sup> Say I these things as a man? or saith not the law the same also? <sup>9</sup> For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? <sup>10</sup> Or saith he **it** altogether for our sakes? For our sakes, no doubt, **this** is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. <sup>11</sup> If we have sown unto you spiritual things, **is it** a great thing if we shall reap your carnal things? <sup>12</sup> If others be partakers of **this** power over you, **are** not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. <sup>13</sup> Do ye not know that they which minister about holy things live **of the things** of the temple? and they which wait at the altar are partakers with the altar? <sup>14</sup> Even so hath the Lord ordained that they which preach the gospel should live of the gospel. <sup>15</sup> But I have used none of these things: neither have I written these things, that it should be so done unto me: for **it were** better for me to die, than that

lahko postaneš svoboden, **to** vsekakor izkoristi. <sup>22</sup> Kajti kdor je poklican v Gospodu **kot** služabnik, je Gospodov osvobojenec; prav tako tudi kdor je poklican **kot** svoboden, je Kristusov služabnik. <sup>23</sup> Odkupljeni ste za ceno; ne bodite služabniki ljudem. <sup>24</sup> Bratje, naj vsak ostane z Bogom v tem, v čemer je bil poklican.

<sup>25</sup> Torej glede devic nimam zapovedi od Gospoda; čeprav dam svoje mnenje, kakor nekdo, ki je dosegel usmiljenje od Gospoda, da je zvest.

<sup>26</sup> Domnevam torej, da je to dobro zaradi sedanje stiske; **pravim**, da **je** to dobro za človeka, da je tako. <sup>27</sup> Ali si vezan k ženi? Ne skušaj biti razvezan. Ali si razvezan od žene? Ne išči žene. <sup>28</sup> Toda če pa se poročiš, nisi grešil; in če se devica poroči, ni grešila. Vendar bodo taki imeli stisko v mesu; toda prizanašam vam. <sup>29</sup> Toda pravim to, bratje, čas **je** krake. Preostaja to, da so tisti, ki imajo žene, kakor da jih ne bi imeli; <sup>30</sup> in tisti, ki jokajo, kakor ne bi jokali; in tisti, ki se veselijo, kakor da se ne bi veselili; in tisti, ki kupujejo, kakor ne bi imeli v lasti; <sup>31</sup> in tisti, ki uporablja ta svet, kakor **ga** ne bi zlorabljal; kajti videz tega sveta mineva. <sup>32</sup> Toda hočem, da ste brez skrbi. Kdor je neporočen, skrbi za stvari, ki pripadajo Gospodu, kako bi lahko ugajal Gospodu; <sup>33</sup> § toda kdor je poročen, skrbi za stvari, ki so od sveta, kako bi lahko ugajal **svoji** ženi. <sup>34</sup> § Razlika je **tudi** med ženo in devico. Neporočena ženska skrbi za Gospodove stvari, da bi bila lahko sveta, takoj v telesu kakor v duhu; toda tista, ki je poročena, skrbi za svetne stvari, kako bi lahko ugodila **svojemu** soprogu. <sup>35</sup> In to govorim v vašo lastno korist; ne da bi na vas lahko vrgel zanko, temveč k temu kar je ljubko in da bi lahko nemoteno služili Gospodu. <sup>36</sup> § Toda če kateri človek misli, da se do svoje device vede nespodobno, če je minil cvet **njenih** let in potreba tako zahteva, naj stori kar hoče, ne greši; naj se poročita.

<sup>37</sup> Vendar kdor v svojem srcu neomajno stoji in nima nujne potrebe, temveč ima oblast nad svojo lastno voljo in je v svojem srcu tako določil, da bo ohranil svojo devico, stori pravilno. <sup>38</sup> Tako torej kdor **jo** daje v zakon, stori pravilno; toda kdor **je** ne daje v zakon, stori bolje. <sup>39</sup> Žena je vezana s postavo dokler njen soprog živi; toda če njen soprog umre, je prosta, da se poroči s komurkoli hoče; le v Gospodu. <sup>40</sup> Toda po moji sodbi je srečnejša, če ostane tako; in mislim, da imam tudi jaz Božjega Duha.

**8** Torej glede stvari darovanih malikom vemo, da imamo vsi spoznanje. **8** Spoznanje napihuje, toda ljubezen izgrajuje. <sup>2</sup> In če katerikoli človek misli, da karkoli pozna, še nič ne pozna kakor bi moral poznati. <sup>3</sup> Toda če katerikoli človek ljubi Boga, isti je spoznan od njega. <sup>4</sup> § Kar torej zadeva uživanje tistih stvari, ki so darovane v žrtvovanje malikom, vemo, da v svetu malik ni nič in da ne **obstaja** drug Bog razen enega. <sup>5</sup> Kajti čeprav obstajajo ti, ki se imenujejo bogovi, bodisi na nebu ali na zemlji (kakor obstaja mnogo bogov in mnogo gospodov), <sup>6</sup> toda za nas **ni drugega razen** enega Boga, Očeta, od katerega **so** vse stvari in mi v njem; in en Gospod Jezus Kristus, po katerem **so** vse stvari in mi po njem. <sup>7</sup> Vendar to spoznanje ne **obstaja** v vsakem človeku; kajti nekateri z vestjo malikov do te ure **to** jedo kot stvar darovano maliku; in njihova slabotna vest je omadeževana. <sup>8</sup> Toda jed nas ne približa Bogu; kajti niti če jemo, nismo boljši; niti če ne jemo, nismo slabši. <sup>9</sup> Toda pazite, da ne bi na kakršenkoli način ta vaša svoboda postala kamen spotike tem, ki so slabotni. <sup>10</sup> Kajti če te katerikoli človek, ki ima spoznanje, vidi v templju malikov sedeti pri jedi, ali ne bo njegova vest, ki je slabotna, postala ohrabrena, da je te stvari, ki so darovane malikom; <sup>11</sup> in zaradi twojega spoznanja bo propadel slaboten brat, za katerega je Kristus umrl? <sup>12</sup> Toda kadar tako grešite proti bratom in prizadenete njihovo slabotno vest, grešite zoper Kristusa. <sup>13</sup> Zatorej, če jed stori, da se moj brat pohujša, dokler stoji svet ne bom jedel mesa, da ne bi svojega brata primoral grešiti.

**9** Mar nisem apostol? Ali nisem svoboden? Mar nisem videl Jezusa Kristusa, našega Gospoda? Mar niste vi moje delo v Gospodu? <sup>2</sup> Če nisem apostol drugim, sem pa nedvomno vam; kajti vi ste pečat mojega apostolstva v Gospodu. <sup>3</sup> Moj odgovor tem, ki me zasišujejo, je ta: <sup>4</sup> »Ali nimamo pravice jesti in piti?« <sup>5</sup> Ali nimamo pravice okrog voditi sestro, ženo, prav tako kakor drugi apostoli in **kakor** Gospodovi bratje ter Kefi? <sup>6</sup> Ali se samo jaz in Barnaba nimava pravice zadržati pred delom? <sup>7</sup> Kdo se kadarkoli gre vojskovanje na svoje lastne stroške? Kdo zasaja vinograd, pa ne je od sadov le-tega? Ali kdo pase trop, pa ne je mleka od tropa? <sup>8</sup> Ali govorim te besede kakor človek? Ali ne govorim isto tudi postava? <sup>9</sup> Kajti v Mojesovi postavi je pisano: »Ne boš zavezal gobca volu, ki mane žito.« Ali Bog skrbi za vole? <sup>10</sup> Ali pravi **to** povsem zaradi nas? Zaradi nas, brez dvoma, **tako** je pisano; da kdor orje, naj bi oral v upanju; in da kdor mlati v upanju, naj bi bil soudeleženec svojega upanja. <sup>11</sup> Če smo vam sejali duhovne stvari, **ali je** velika stvar, če bomo želi vaše mesene stvari? <sup>12</sup> Če so drugi udeleženci **te** pravice nad vami, **ali** nismo tem bolj mi? Pa vendar te pravice nismo uporabili, temveč vse stvari prenašamo, da ne bi ovirali Kristusovega evangelija. <sup>13</sup> Ali ne veste, da tisti, ki služijo pri svetih stvareh, živijo od tempelskih **stvari**? In da so tisti, ki prisostvujejo pri oltarju, udeleženci z oltarjem? <sup>14</sup> Točno tako je Gospod odredil, da naj tisti, ki oznanajo evangelij, živijo od evangelija. <sup>15</sup> Toda sam nisem uporabil nobene od teh stvari, niti nisem napisal teh stvari, da naj bi se mi tako zgodilo. Kajti zame

**bi bilo** bolje, da umrem, kakor da bi katerikoli človek onemogočil moje ponašanje.<sup>16</sup> Kajti čeprav oznanjam evangelij, se nimam s čim ponašati, ker je name položena nuja; da, gorje meni, če ne oznanjam evangelija!<sup>17</sup> Kajti če to stvar počnem voljno, imam nagrado. Toda če proti svoji volji, mi je bilo zaupano razdeljevanje **evangelija**.<sup>18</sup> Kaj je potem moja nagrada? **Resnično**, da kadar oznanjam evangelij, smem narediti Kristusov evangelij brezplačen, da ne bi izkorščal svoje pravice v evangeliju.<sup>19</sup> Kajti čeprav sem osvobojen vseh **Ijudi**, sem vendor sebe naredil služabnika vsem, da bi jih lahko več pridobil.<sup>20</sup> In Judom sem postal kakor Jud, da bi lahko pridobil Jude; tem, ki so pod postavo, kakor pod postavo, da bi lahko pridobil te, ki so pod postavo;<sup>21</sup> tem, ki so brez postave, kakor brez postave (ne brez postave Bogu, temveč pod Kristusovo postavo), da bi lahko pridobil te, ki so brez postave.<sup>22</sup> Slabotnim sem postal kakor slaboten, da lahko pridobim slabotne. Storil sem vse stvari vsem **Ijudem**, da bi jih vsekakor nekaj rešil.<sup>23</sup> In to počnem zaradi evangelija, da bom lahko z **vami** udeleženec le-tega.<sup>24</sup> Mar ne veste, da tisti, ki tečejo na tekmi, vsi tečejo, toda eden prejme nagrado? Tako tecite, da jo lahko dosežete.<sup>25</sup> Vsak pa, ki si prizadeva za nagrado, je zmeren v vseh stvareh. Torej oni **to počno**, da dosežete ovenljiv venec; toda mi neovenljivega.<sup>26</sup> Zatorej tako tečem, ne kakor negotovo; tako se borim, ne kakor nekdo, ki tolče zrak;<sup>27</sup> temveč potlačim svoje telo in **ga** privedem v podložnost, da ne bi bil na kakršenkoli način, ko sem oznanjal drugim, sam bil zavržen.

**10** Poleg tega bratje, nočem, da vi ne bi premisili, da so bili vsi naši očetje pod oblakom in so vsi šli skozi morje<sup>2</sup> in vsi so bili krščeni v Mojzesa, v oblaku in v morju,<sup>3</sup> in vsi so jedli isto duhovno jed,<sup>4</sup> in vsi so pili isto duhovno pičajočo. Kajti pili so iz te duhovne Skale, ki jih je spremljala. In ta Skala je bil Kristus.<sup>5</sup> Toda z mnogimi izmed njih Bog ni bil zelo zadovoljen; zato so bili zrušeni in divjini.<sup>6</sup> Torej te stvari so bile naši zgledi, z namenom, da mi ne bi hlepeli po zlih stvareh, prav tako kakor so oni poželeti.<sup>7</sup> Niti ne bodite malikovalci, kakor **so bili**nekateri izmed njih; kakor je pisano: »Ljudje so se usedli, da bi jedli in pili in vstali, da bi se zabavali.«<sup>8</sup> Niti ne zagrešimo prešuštvovanja, kakor so storili nekateri izmed njih in **[jih]** je v enem dnevu padlo triindvajset tisoč.<sup>9</sup> Niti ne skušajmo Kristusa, kakor so skušali tudi nekateri izmed njih in so bili pokončani od kač.<sup>10</sup> Niti ne godrnjajte, kakor so tudi nekateri izmed njih godrnjali in so bili pokončani od uničevalca.<sup>11</sup> Torej vse te stvari so se jim zgodile za zglede. Napisane pa so v svarilo nam, nad katere so prišli konci sveta.<sup>12</sup> Zato naj tisti, ki misli, da stoji, pazi, da ne pade.<sup>13</sup> Nobene preizkušnje niste prestali razen takšne, ki je človeku običajna. Toda Bog **je** zvest, ki ne bo dovolil, da bi bili skušani nad tem, kar ste zmožni; toda s preizkušnjo bo prav tako pripravil pot za pobeg, da **jo** boste lahko prestali.

<sup>14</sup> Moji srčno ljubljeni, bežite torej od malikovanja.<sup>15</sup> Govorim kot modrim možem; presodite, kaj govorim. <sup>16</sup> Mar ni časa blagoslova, ki jo blagoslavljam, udeležba pri Kristusovi krvi? Mar ni kruh, ki ga lomimo, udeležba pri Kristusovem telesu?<sup>17</sup> Kajti mi, **ki nas je** mnogo, smo en kruh **in** eno telo; ker smo vsi udeleženci tega enega kruha.<sup>18</sup> Glejte Izrael po mesu; ali niso tisti, ki jedo od žrtve, udeleženci olтарja?<sup>19</sup> Kaj torej pravim? Da je malik kaj, ali je to, kar je darovano v žrtvovanje malikom kaj?<sup>20</sup> Temveč **pravim**, da stvari, ki jih pogani žrtvujejo, žrtvujejo hudičem, ne pa Bogu; in ne želim, da bi vi imeli družbo s hudiči.<sup>21</sup> Ne morete piti Gospodove čaše in čaše hudičev. Ne morete biti udeleženci Gospodove mize in mize hudičev.<sup>22</sup> Ali Gospoda dražimo do ljubosumnosti? Ali smo močnejši od njega?<sup>23</sup> Dovoljene so mi vse stvari, toda vse stvari niso koristne. Dovoljene so mi vse stvari, toda vse stvari ne izgrajujejo.<sup>24</sup> Naj noben človek ne išče svojega lastnega, temveč vsak **srečo** drugega.<sup>25</sup> Karkoli se prodaja v mesnicah, **to** jehte, ne postavlajoč nobenih vprašanj glede vesti;<sup>26</sup> kajti Gospodova **je** zembla in njena polnost.<sup>27</sup> Če vas kdorkoli od teh, ki ne veruje, povabi **na pojedino** in ste pripravljeni, da greste; jehte karkoli je postavljen pred vas in ne sprašujte se nobenih vprašanj glede vesti.<sup>28</sup> § Toda če vam katerikoli človek reče: »To je darovano v žrtve malikom,« ne jehte zaradi tistega, ki je to pokazal in zaradi vesti; kajti zembla **je** Gospodova in njena polnost.<sup>29</sup> Vesti pravim, ne tvorje lastne, temveč od drugega; kajti zakaj je moja svoboda sojena od vesti drugega **človeka?**<sup>30</sup> Kajti če sem udeleženec po milosti, zakaj sem obrekovan zaradi tega, za kar se zahvaljujem?<sup>31</sup> Če torej jeste ali pijete ali delate karkoli, vse to delajte v Božjo slavo.<sup>32</sup> Ne dajajte nobenega povoda, niti Judom, niti pogonom, niti Božji cerkvi;<sup>33</sup> tako kakor jaz v vseh **stvareh** ugajam vsem **Ijudem** in ne iščem svoje lastne koristi, temveč **korist** mnogih, da bodo oni lahko rešeni.

**11** Bodite moji posnemovalci, celo kakor **sem** tudi jaz Kristusov.<sup>2</sup> Hvalim vas torej, bratje, da se me spominjate v vseh stvareh in se držite odredb, kakor sem vam **jih** izročil.<sup>3</sup> Toda želel bi, da veste, da je glava vsakemu možu Kristus; in glava ženski **je** mož; in glava Kristusu **je** Bog.<sup>4</sup> Vsak mož, ki moli ali prerokuje in ima **svojo** glavo pokrito, onečašča svojo glavo.<sup>5</sup> Toda vsaka ženska, ki moli ali prerokuje s **svojo** nepokrito glavo, onečašča svojo glavo; ker je to celo isto, kakor če bi bila ostržena na kratko.<sup>6</sup> Kajti če se ženska ne pokriva, naj bo tudi ostržena; toda če je za žensko sramotno, da bi

any man should make my glorying void.<sup>16</sup> For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!<sup>17</sup> For if I do this thing willingly, I have a reward: but if against my will, a dispensation of **the gospel** is committed unto me.<sup>18</sup> What is my reward then? **Verily** that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.<sup>19</sup> For though I be free from all **men**, yet have I made myself servant unto all, that I might gain the more.<sup>20</sup> And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;<sup>21</sup> To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.<sup>22</sup> To the weak became I as weak, that I might gain the weak: I am made all things to all **men**, that I might by all means save some.<sup>23</sup> And this I do for the gospel's sake, that I might be partaker thereof with **you**.<sup>24</sup> Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.<sup>25</sup> And every man that striveth for the mastery is temperate in all things. Now they **do it** to obtain a corruptible crown; but we an incorruptible.<sup>26</sup> I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:<sup>27</sup> But I keep under my body, and bring **it** into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

**10** Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;<sup>2</sup> And were all baptized unto Moses in the cloud and in the sea;<sup>3</sup> And did all eat the same spiritual meat;<sup>4</sup> And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.<sup>5</sup> But with many of them God was not well pleased: for they were overthrown in the wilderness.<sup>6</sup> Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.<sup>7</sup> Neither be ye idolaters, as **were** some of them; as it is written, The people sat down to eat and drink, and rose up to play.<sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.<sup>9</sup> Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.<sup>10</sup> Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.<sup>11</sup> Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.<sup>12</sup> Wherefore let him that thinketh he standeth take heed lest he fall.<sup>13</sup> There hath no temptation taken you but such as is common to man: but God **is** faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear **it**.

<sup>14</sup> Wherefore, my dearly beloved, flee from idolatry.<sup>15</sup> I speak as to wise men; judge ye what I say.<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?<sup>17</sup> For we **being** many are one bread, **and** one body: for we are all partakers of that one bread.<sup>18</sup> Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?<sup>19</sup> What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?<sup>20</sup> But I **say**, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.<sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.<sup>22</sup> Do we provoke the Lord to jealousy? are we stronger than he?<sup>23</sup> All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.<sup>24</sup> Let no man seek his own, but every man another's **wealth**.<sup>25</sup> Whatsoever is sold in the shambles, **that** eat, asking no question for conscience sake:<sup>26</sup> For the earth **is** the Lord's, and the fulness thereof.<sup>27</sup> If any of them that believe not bid you **to a feast**, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.<sup>28</sup> But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth **is** the Lord's, and the fulness thereof:<sup>29</sup> Conscience, I say, not thine own, but of the other: for why is my liberty judged of another **man's** conscience?<sup>30</sup> For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?<sup>31</sup> Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.<sup>32</sup> Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:<sup>33</sup> Even as I please all **men** in all **things**, not seeking mine own profit, but the **profit** of many, that they may be saved.

**11** Be ye followers of me, even as I also **am** of Christ.<sup>2</sup> Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered **them** to you.<sup>3</sup> But I would have you know, that the head of every man is Christ; and the head of the woman **is** the man; and the head of Christ **is** God.<sup>4</sup> Every man praying or prophesying, having **his** head covered, dishonoureth his head.<sup>5</sup> But every woman that prayeth or prophesieth with **her** head uncovered dishonoureth her head: for that is even all one as if she were shaven.<sup>6</sup> For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let

her be covered. <sup>7</sup> For a man indeed ought not to cover **his** head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. <sup>8</sup> For the man is not of the woman; but the woman of the man. <sup>9</sup> Neither was the man created for the woman; but the woman for the man. <sup>10</sup> For this cause ought the woman to have power on **her** head because of the angels. <sup>11</sup> Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup> For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. <sup>13</sup> Judge in yourselves: is it comely that a woman pray unto God uncovered? <sup>14</sup> Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? <sup>15</sup> But if a woman have long hair, it is a glory to her: for **her** hair is given her for a covering. <sup>16</sup> But if any man seem to be contentious, we have no such custom, neither the churches of God.

<sup>17</sup> Now in this that I declare **unto you** I praise **you** not, that ye come together not for the better, but for the worse. <sup>18</sup> For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. <sup>19</sup> For there must be also heresies among you, that they which are approved may be made manifest among you. <sup>20</sup> When ye come together therefore into one place, **this** is not to eat the Lord's supper. <sup>21</sup> For in eating every one taketh before **other** his own supper: and one is hungry, and another is drunken. <sup>22</sup> What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise **you** not. <sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the **same** night in which he was betrayed took bread: <sup>24</sup> And when he had given thanks, he brake **it**, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.** <sup>25</sup> After the same manner also **he took** the cup, when he had supped, saying, **This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.** <sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. <sup>27</sup> Wherefore whosoever shall eat this bread, and drink **this** cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himself, and so let him eat of **that** bread, and drink of **that** cup. <sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. <sup>30</sup> For this cause many **are** weak and sickly among you, and many sleep. <sup>31</sup> For if we would judge ourselves, we should not be judged. <sup>32</sup> But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. <sup>33</sup> Wherefore, my brethren, when ye come together to eat, tarry one for another. <sup>34</sup> And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

**12** Now concerning spiritual **gifts**, brethren, I would not have you ignorant. <sup>2</sup> Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. <sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and **that** no man can say that Jesus is the Lord, but by the Holy Ghost. <sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another **divers** kinds of tongues; to another the interpretation of tongues: <sup>11</sup> But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. <sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also **is** Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether **we be** Jews or Gentiles, whether **we be** bond or free; and have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup> If the whole body **were** an eye, where **were** the hearing? If the whole **were** hearing, where **were** the smelling? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where **were** the body? <sup>20</sup> But now **are they** many members, yet but one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup> And those **members** of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely **parts** have more abundant comeliness. <sup>24</sup> For our comely **parts** have no need: but God hath tempered the body together, having given more abundant honour to that **part** which lacked: <sup>25</sup> That there should be no schism in the body; but **that** the members should have the same care one for another. <sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. <sup>27</sup> Now ye are the body of Christ, and members in particular. <sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> **Are** all apostles? **are** all prophets? **are** all teachers?

bila ostrižena ali ostrižena na kratko, naj bo pokrita. <sup>7</sup> Kajti mož zares ne bi smel pokrivati **svoje** glave, ker je podoba in slava Boga; toda ženska je slava moškega. <sup>8</sup> Kajti moški ni iz ženske, temveč ženska iz moškega. <sup>9</sup> Niti ni bil moški ustvarjen zaradi ženske, temveč ženska zaradi moškega. <sup>10</sup> Zaradi tega razloga mora ženska na **svoji** glavi imeti oblast, zaradi angelov. <sup>11</sup> Pa vendar v Gospodu ni niti moškega brez ženske niti ženske brez moškega. <sup>12</sup> Kajti kakor **je** ženska iz moškega, točno tako **je** tudi moški po ženski; toda vse stvari od Boga. <sup>13</sup> Presodite v sebi; ali je primerno, da ženska nepokrita moli k Bogu? <sup>14</sup> Ali vas ne uči celo sama narava, če ima moški dolge lase, da je to njemu sramota? <sup>15</sup> Toda če ima ženska dolge lase, je njej to slava, kajti **njeni** lasje so ji dani za pokrivalo. <sup>16</sup> Toda če je katerikoli človek videti prepirljiv, mi take navade nimamo niti Božje cerkve ne.

<sup>17</sup> Torej s tem, kar **vam** navajam, **vas** ne hvalim, ker se ne shajate na boljše, temveč na slabše. <sup>18</sup> Kajti predvsem, ko se shajate v cerkvi, slišim, da so med vami nesoglasja; in deloma temu verjamem. <sup>19</sup> Kajti med vami morajo biti tudi krivoverci, da se med vami lahko razodenejo tisti, ki so preizkušeni. <sup>20</sup> Ko torej pride skupaj na en kraj, **to ni**, da jeste Gospodovo večerjo. <sup>21</sup> Ker pri jedi vsakdo poprej vzame svojo lastno večerjo; in je eden lačen, drugi pa pijan. <sup>22</sup> Kaj? Mar nimate hiš, da bi v njih jedli in pil? Ali prezirate Božjo cerkev in sramotite te, ki nimajo? Kaj naj vam rečem? Naj vas hvalim v tem? Ne hvalim **vas**. <sup>23</sup> Kajti od Gospoda sem prejel to, kar sem vam tudi izročil: »Da je Gospod Jezus **isto** noč, v kateri je bil izdan, vzel kruh <sup>24</sup> in ko se je zahvalil, ga **je** razlomil in rekel: »Vzemite, jejte. To je moje telo, ki je zlomljeno za vas. To delajte v moj spomin.« <sup>25</sup> Na isti način **je** vzel tudi čašo, ko je srknil, rekoč: »Ta čaša je nova zaveza v moji krvi. To delajte tako pogosto kot **to** pijete, v moj spomin.« <sup>26</sup> Kajti tako pogosto kot jeste ta kruh in pijete to čašo, razodevate Gospodovo smrt, dokler ne pride. <sup>27</sup> Zato kdorkoli bo nevredno jedel ta kruh in pil to Gospodovo čašo, bo kriv Gospodovega telesa in krvi. <sup>28</sup> Toda naj vsak človek izprša samega sebe in naj tako jé od **tega** kruha in pije od **te** čaše. <sup>29</sup> Kajti kdor jé in pije nevredno, jé in pije obsodbo samemu sebi in nerazpozna Gospodovo telo. <sup>30</sup> Zaradi tega razloga **so** mnogi med vami slabotni inbolejni in mnogi spijo. <sup>31</sup> Kajti če bi sodili sami sebe, bi ne bili sojeni. <sup>32</sup> § Toda ko smo sojeni, smo okarani od Gospoda, da ne bi bili obsojeni s svetom. <sup>33</sup> Zatorej, moji bratje, kadar pride skupaj, da jeste, počakajte drug na drugega. <sup>34</sup> In če je katerikoli človek lačen, naj jé doma, da se ne shajate v obsodbo. Ostalo pa bom uredil, ko pride.

**12** Torej glede duhovnih **darov**, bratje, vas ne bi hotel imeti nevedne. <sup>2</sup> Vi veste, da ste bili pogani, zapeljani k tem nemim malikom, celo kakor ste bili vodenji. <sup>3</sup> Zatorej vam dajem razumeti, da nihče, ki govorji po Božjem Duhu, ne imenuje Jezusa preklet; in **da** noben človek ne more reči, da Jezus je Gospod, razen po Svetem Duhu. <sup>4</sup> Torej obstaja raznolikost darov, toda isti Duh. <sup>5</sup> In obstaja drugačnost služenj, toda isti Gospod. <sup>6</sup> In obstaja raznolikost del, toda to je isti Bog, ki dela vse v vseh. <sup>7</sup> Toda manifestacija Duha je dana vsakemu človeku, da s tem koristi. <sup>8</sup> Kajti enemu je po Duhu dana beseda modrosti; drugemu po istem Duhu beseda spoznanja; <sup>9</sup> drugemu vera po istem Duhu; še drugemu po istem Duhu darovi ozdravljanja; <sup>10</sup> drugemu delanje čudežev; drugemu prerokba; drugemu razpoznavanje duhov; drugemu **številne** vrste jezikov; drugemu razlaganje jezikov. <sup>11</sup> Toda vse to počne ta en in točno isti Duh, ki vsakemu človeku razdeljuje posamično, kakor on hoče. <sup>12</sup> Kajti kakor je telo eno in ima mnogo udov in so vsi udi od tega enega telesa, čeprav mnogi, so eno telo; tako **je** tudi Kristus. <sup>13</sup> Kajti po enem Duhu smo vsi krščeni v eno telo, bodisi **smo** Judje ali pogani, bodisi **smo** vezani ali svobodni; vsi pa smo bili napojeni v enem Duhu. <sup>14</sup> Kajti telo ni en ud, temveč mnogo. <sup>15</sup> Če bo stopalo reklo: »Ker nisem roka, nisem od telesa;« ali potemtakem ni od telesa? <sup>16</sup> In če bo uho reklo: »Ker nisem oko, nisem od telesa;« ali potemtakem ni od telesa? <sup>17</sup> Če **bi bilo** celotno telo oko, kje **bi bil** sluh? Če **bi bilo** celotno sluh, kje **bi bil** vonj? <sup>18</sup> Toda sedaj je Bog vsakega od teh udov razporedil po telesu, kakor mu je ugajalo. <sup>19</sup> In če bi bili vsi en ud, kje **bi bilo** telo? <sup>20</sup> Vendar **so** sedaj **oni** številni udje, vendar samo eno telo. <sup>21</sup> In oko ne more reči roki: »Ne potrebujem te,« prav tako tudi ne glava stopalu: »Ne potrebujem te.« <sup>22</sup> Ne, potrebnih je veliko več teh telesnih udov, ki so videti slabotnejši. <sup>23</sup> In ti telesni **udje**, za katere mislimo, da so manj častitljivi, na te podelimoobilnejšo čast; in naši neprivlačni **deli** imajoobilnejšo ljubost. <sup>24</sup> Kajti naši ljubki **deli** nimajo potrebe; toda Bog je pripravil skupaj telo in dalobilnejšo čast temu **delu**, ki trpi pomanjkanje, <sup>25</sup> da v telesu ne bi bilo razkola; temveč, **da** bi imeli udje enako skrb drug za drugega. <sup>26</sup> In če en ud trpi, vsi udje trpijo z njim; ali [če] je en ud spoščovan, se vsi udje veselijo z njim. <sup>27</sup> Torej vi ste Kristusovo telo in predvsem udje. <sup>28</sup> In Bog je postavil nekatere v cerkvi, najprej apostole, drugič prerroke, tretič učitelje, natô čudežev, potem darove ozdravljanj, pomoči, upravljanj, raznolikost jezikov. <sup>29</sup> **So** vsi apostoli? **So** vsi preroki? **So** vsi učitelji? **So** vsi delavci čudežev? <sup>30</sup> Imajo vsi darove ozdravljanja? Ali vsi govorijo

z jeziki? Ali vsi razlagajo? <sup>31</sup> Toda iskreno hrepenite **po** najboljših darovih; in vendar vam pokažem še odličnejoš pot.

**13** Čeprav govorim s človeškimi in angelškimi jeziki, pa nimam ljubezni, sem postal **kakor** brneč bron ali zveneča cimbala. <sup>2</sup> In čeprav imam **dar** preroštva in razumem vse skrivnosti in vsa spoznjanja; in čeprav imam vso vero, tako da lahko premikam gore, pa nimam ljubezni, nisem nič. <sup>3</sup> In čeprav podelim vse svoje dobrine, da nahranim **revne** in čeprav izročim svoje telo, da bi izgorelo, nimam pa ljubezni, mi to nič ne koristi. <sup>4</sup> Ljubezen dolgo prenaša **in** je prijazna; ljubezen ni nevoščljiva; ljubezen sebe ne povzdiguje, ni napihnjena, <sup>5</sup> se ne ponaša nespodobno, ne išče svojega lastnega, ni lahko izvzvana, ne misli zlega; <sup>6</sup> ne razveseluje se v krivčnosti, temveč se razveseluje v resnici; <sup>7</sup> prenese vse stvari, veruje vsem stvarem, upa [*v*] vse stvari, vzdrži vse stvari. <sup>8</sup> Ljubezen nikoli ne izneveri. Toda če **bodo** preroštva, bodo prenehala; če **bodo** jeziki, bodo prenehali; če **bo** spoznanje, bo to izginilo proč. <sup>9</sup> Kajti spoznavamo deloma in prerokujemo deloma. <sup>10</sup> Toda ko pride to, kar je popolno, takrat bo to, kar je deloma, odpravljeno. <sup>11</sup> Ko sem bil otrok, sem govoril kakor otrok, razumel kakor otrok, mislil kakor otrok. Toda, ko sem postal mož, sem otročeje stvari dal stran. <sup>12</sup> § Kajti sedaj vidimo skozi steklo, temno; toda takrat iz obličja v obličje; sedaj spoznavam deloma, toda takrat bom spoznal enako, kakor sem bil tudi spoznan. <sup>13</sup> In sedaj ostajajo vera, upanje, ljubezen, to troje; toda največja od teh **je** ljubezen.

**14** Prizadevajte si za ljubezen in želite si duhovne **darove**, toda rajši, da boste lahko prerokovali. <sup>2</sup> § Kajti kdor govoriti v **neznanim** jeziku, ne govoriti ljudem, temveč Bogu, kajti noben človek **ga** ne razume, čeprav v duhu govoriti skrivnosti. <sup>3</sup> Toda kdor prerokuje, govoriti ljudem **vizgrajevanje**, spodbudo in tolažbo. <sup>4</sup> Kdor govoriti v **neznanim** jeziku, izgrajuje sebe; toda kdor prerokuje, izgrajuje cerkev. <sup>5</sup> Hočem, da vi vsi govorite z jeziki, toda rajši da prerokujete. Kajti večji **je** kdor prerokuje, kakor kdor govoriti z jeziki, razen če razлага, da lahko cerkev prejme izgrajevanje. <sup>6</sup> Torej bratje, če pridem k vam, govoreč z jeziki, kaj vam bom koristil, razen če vam ne bom govoril ali po razodetju ali po spoznanju ali po prerokovanju ali po nauku? <sup>7</sup> In celo stvari brez življenja dajejo zvok, bodisi piščal ali harfa [*in*] razen če ne dajo razlike v zvokih, kako bo razpoznamo kaj je piskano ali harfano? <sup>8</sup> Kajti če trobenta da nerazločen zvok, kdo se bo pripraval za boj? <sup>9</sup> Tako tudi vi, razen če ne boste z jezikom izrekli lahko razumljivih besed, kako se bo izvedelo kar je rečeno? Kajti v zrak boste govorili. <sup>10</sup> Obstaja, kakor se vé, tako veliko vrst glasov in nobeden od njih ni brez pomena. <sup>11</sup> Zatorej če ne vem pomena glasu, bom temu, ki govoriti, tujec in kdor govoriti, **bo** zame tujec. <sup>12</sup> Tako si tudi vi, ker ste vneti za duhovne **darove**, prizadevajte, da se boste lahko izkazali pri izgrajevanju cerkve. <sup>13</sup> Zatorej naj tisti, ki govoriti v **neznanim** jeziku, moli, da bo lahko razlagal. <sup>14</sup> Kajti če molim v **neznanim** jeziku, moli moj duh, toda moje razumevanje je brez sadu. <sup>15</sup> Kaj je to torej? Molil bom z duhom in molil bom tudi z razumom; pel bom z duhom in pel bom tudi z razumom. <sup>16</sup> Sicer, ko bo blagoslavljaj z duhom, kako bo, kdor zavzema prostor nepoučenega, ob tvjem zahvaljevanju rekel: »Amen,« glede na to, da ne razume kar praviš? <sup>17</sup> Kajti ti resnično daješ prisrčno zahvalo, toda drug ni izgrajen. <sup>18</sup> Zahvaljujem se svojem Bogu, bolj kakor vi vsi govorim z jeziki; <sup>19</sup> vendar v cerkvi raje spregovorim pet besed s svojim razumom, da bi lahko s **svojim glasom** poučil tudi druge, kakor deset tisoč besed v **neznanim** jeziku. <sup>20</sup> Bratje, ne bodite otroci v razumevanju. Čeprav ste v zlobnosti otroci, vendar v razumevanju bodite možje. <sup>21</sup> V postavi je pisano: »Z **ljudmi** drugih jezikov in drugih ustnic bom govoril tem ljudem; in vendar me kljub vsemu temu ne bodo slišali,« govoriti Gospod. <sup>22</sup> Zato so jeziki za znamenje, ne tem, ki verujejo, temveč tem, ki ne verujejo. Toda prerokovanje ne **služi** tem, ki ne verujejo, temveč tem, ki verujejo. <sup>23</sup> Če bi torej celotna cerkev prišla skupaj na en kraj in bi vsi govorili z jeziki in vstopijo **tisti, ki so** nepoučeni ali neverni, ali ne bodo rekli, da ste blazni? <sup>24</sup> Toda če vsi prerokujejo in vstopi nekdo, ki ne veruje ali **nekdo** nepoučen, je prepričan od vseh, je sojen od vseh. <sup>25</sup> In tako so razodete skrivnosti njegovega srca; in tako pada na **svoj** obraz in bo oboževal Boga ter naznanil, da je Bog resnično v vas. <sup>26</sup> Kako je to potem, bratje? Ko pridete skupaj ima vsak izmed vas psalm, ima nauk, ima jezik, ima razodetje, ima razlago. Naj bodo vse stvari storjene k izgrajevanju. <sup>27</sup> § Če katerikoli človek govoriti v **neznanim** jeziku, naj **bosta** po dva ali največ **po** trije in **to** po vrsti; eden pa naj razлага. <sup>28</sup> Toda če tam ni razlagalca, naj v cerkvi molči; govoriti pa naj sebi in Bogu. <sup>29</sup> Naj spregovorijo dva ali trije preroki, drugi pa naj sodijo. <sup>30</sup> Če je **katerakoli stvar** razodeta drugemu, ki sedi v bližini, naj prvi molči. <sup>31</sup> Kajti vsi lahko prerokujete eden za drugim, da se vsi lahko učijo in ste vsi lahko potolaženi. <sup>32</sup> In duhovi prerokov so podrejeni prerokom. <sup>33</sup> Kajti Bog ni **povzročitelj** zmešnjave, temveč miru, kakor v vseh cerkvah svetih. <sup>34</sup> Naj vaše ženske v cerkvah molčijo, kajti ni jim dovoljeno govoriti; temveč **jim je naročeno** biti pod poslušnostjo, kakor pravi tudi postava. <sup>35</sup> In če se hočajo karkoli naučiti, naj doma vprašajo svoje soproge, kajti za ženske je sramotno, da v cerkvi

**are** all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret? <sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

**13** Though I speak with the tongues of men and of angels, and have not charity, I am become **as** sounding brass, or a tinkling cymbal. <sup>2</sup> And though I have **the gift of prophecy**, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. <sup>3</sup> And though I bestow all my goods to feed **the poor**, and though I give my body to be burned, and have not charity, it profiteth me nothing. <sup>4</sup> Charity suffereth long, **and** is kind; charity envieth not; charity vaunteth not itself, is not puffed up, <sup>5</sup> Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; <sup>6</sup> Rejoiceth not in iniquity, but rejoiceth in the truth; <sup>7</sup> Beareth all things, believeth all things, hopeth all things, endureth all things. <sup>8</sup> Charity never faileth: but whether **there be** prophecies, they shall fail; whether **there be** tongues, they shall cease; whether **there be** knowledge, it shall vanish away. <sup>9</sup> For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, then that which is in part shall be done away. <sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. <sup>12</sup> For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. <sup>13</sup> And now abideth faith, hope, charity, these three; but the greatest of these **is** charity.

**14** Follow after charity, and desire spiritual **gifts**, but rather that ye may prophesy. <sup>2</sup> For he that speaketh in an **unknown** tongue speaketh not unto men, but unto God: for no man understandeth **him**; howbeit in the spirit he speaketh mysteries. <sup>3</sup> But he that prophesieth speaketh unto men **to edification, and exhortation, and comfort.** <sup>4</sup> He that speaketh in an **unknown** tongue edifieth himself; but he that prophesieth edifieth the church. <sup>5</sup> I would that ye all spake with tongues, but rather that ye prophesied: for greater **is** he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. <sup>6</sup> Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? <sup>7</sup> And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? <sup>8</sup> For if the trumpet give an uncertain sound, who shall prepare himself to the battle? <sup>9</sup> So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. <sup>10</sup> There are, it may be, so many kinds of voices in the world, and none of them **is** without signification. <sup>11</sup> Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh **shall be** a barbarian unto me. <sup>12</sup> Even so ye, forasmuch as ye are zealous of spiritual **gifts**, seek that ye may excel to the edifying of the church. <sup>13</sup> Wherefore let him that speaketh in an **unknown** tongue pray that he may interpret. <sup>14</sup> For if I pray in an **unknown** tongue, my spirit prayeth, but my understanding is unfruitful. <sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup> Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well, but the other is not edified. <sup>18</sup> I thank my God, I speak with tongues more than ye all: <sup>19</sup> Yet in the church I had rather speak five words with my understanding, that **by my voice** I might teach others also, than ten thousand words in an **unknown** tongue. <sup>20</sup> Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. <sup>21</sup> In the law it is written, With **men of** other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. <sup>22</sup> Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying **serveth** not for them that believe not, but for them which believe. <sup>23</sup> If therefore the whole church be come together into one place, and all speak with tongues, and there come in **those that are** unlearned, or unbelievers, will they not say that ye are mad? <sup>24</sup> But if all prophesy, and there come in one that believeth not, or **one** unlearned, he is convinced of all, he is judged of all: <sup>25</sup> And thus are the secrets of his heart made manifest; and so falling down on **his** face he will worship God, and report that God is in you of a truth. <sup>26</sup> How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. <sup>27</sup> If any man speak in an **unknown** tongue, **let it be** by two, or at the most **by three**, and **that** by course; and let one interpret. <sup>28</sup> But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. <sup>29</sup> Let the prophets speak two or three, and let the other judge. <sup>30</sup> If **any thing** be revealed to another that sitteth by, let the first hold his peace. <sup>31</sup> For ye may all prophesy one by one, that all may learn, and all may be comforted. <sup>32</sup> And the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not **the author** of confusion, but of peace, as in all churches of the saints. <sup>34</sup> Let your women keep silence in the churches: for it is not permitted unto them to speak; but **they are commanded** to be under obedience, as also saith the law. <sup>35</sup> And if they will learn any thing, let

them ask their husbands at home: for it is a shame for women to speak in the church.<sup>36</sup> What? came the word of God out from you? or came it unto you only?<sup>37</sup> If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.<sup>38</sup> But if any man be ignorant, let him be ignorant.<sup>39</sup> Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.<sup>40</sup> Let all things be done decently and in order.

**15** Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;<sup>2</sup> By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.<sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;<sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures:<sup>5</sup> And that he was seen of Cephas, then of the twelve:<sup>6</sup> After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.<sup>7</sup> After that, he was seen of James; then of all the apostles.<sup>8</sup> And last of all he was seen of me also, as of one born out of due time.<sup>9</sup> For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.<sup>10</sup> But by the grace of God I am what I am: and his grace which **was bestowed** upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.<sup>11</sup> Therefore whether **it were** I or they, so we preach, and so ye believed.<sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?<sup>13</sup> But if there be no resurrection of the dead, then is Christ not risen:<sup>14</sup> And if Christ be not risen, then **is** our preaching vain, and your faith **is** also vain.<sup>15</sup> Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.<sup>16</sup> For if the dead rise not, then is not Christ raised:<sup>17</sup> And if Christ be not raised, your faith **is** vain; ye are yet in your sins.<sup>18</sup> Then they also which are fallen asleep in Christ are perished.<sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable.<sup>20</sup> But now is Christ risen from the dead, **and** become the firstfruits of them that slept.<sup>21</sup> For since by man **came** death, by man **came** also the resurrection of the dead.<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.<sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.<sup>24</sup> Then **cometh** the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.<sup>25</sup> For he must reign, till he hath put all enemies under his feet.<sup>26</sup> The last enemy **that** shall be destroyed **is** death.<sup>27</sup> For he hath put all things under his feet. But when he saith **all** things are put under **him**, **it is** manifest that he is excepted, which did put all things under him.<sup>28</sup> And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.<sup>29</sup> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?<sup>30</sup> And why stand we in jeopardy every hour?<sup>31</sup> I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.<sup>32</sup> If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.<sup>33</sup> Be not deceived: evil communications corrupt good manners.<sup>34</sup> Awake to righteousness, and sin not; for some have not the knowledge of God: I speak **this** to your shame.

<sup>35</sup> But some **man** will say, How are the dead raised up? and with what body do they come?<sup>36</sup> **Thou** fool, that which thou sowest is not quickened, except it die:<sup>37</sup> And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other **grain**:<sup>38</sup> But God giveth it a body as it hath pleased him, and to every seed his own body.<sup>39</sup> All flesh **is** not the same flesh: but **there is** one **kind offlesh** of men, another flesh of beasts, another of fishes, **and** another of birds.<sup>40</sup> **There are** also celestial bodies, and bodies terrestrial: but the glory of the celestial **is** one, and the **glory** of the terrestrial **is** another.<sup>41</sup> **There is** one glory of the sun, and another glory of the moon, and another glory of the stars: for **one** star differeth from **another** star in glory.<sup>42</sup> So also **is** the resurrection of the dead. It is sown in corruption; it is raised in incorruption:<sup>43</sup> It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.<sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam **was made** a quickening spirit.<sup>46</sup> Howbeit that **was** not first which is spiritual, but that which is natural; and afterward that which is spiritual.<sup>47</sup> The first man **is of** the earth, earthly: the second man **is** the Lord from heaven.<sup>48</sup> As **is** the earthly, such **are** they also that are earthly: and as **is** the heavenly, such **are** they also that are heavenly.<sup>49</sup> And as we have borne the image of the earthly, we shall also bear the image of the heavenly.<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.<sup>51</sup> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,<sup>52</sup> In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.<sup>53</sup> For this corruptible must put on incorruption, and this mortal **must** put on

govorijo.<sup>36</sup> Kaj? Ali je Božja beseda prišla od vas? Je dospela samo k vam?<sup>37</sup> Če katerikoli človek misli o sebi, da je prerok ali duhoven, naj prizna, da so besede, ki vam jih pišem, zapovedi od Boga.<sup>38</sup> Toda če je katerikoli človek neveden, naj bo neveden.<sup>39</sup> Zato bratje, hrepenite da prerokujete in ne prepovejte govoriti z jeziki.<sup>40</sup> Naj bodo vse stvari storjene spodobno in urejeno.

**15** Poleg tega, bratje, vam razglašam evangelij, ki sem vam ga oznanil, ki ste ga tudi sprejeli in v katerem stojite;<sup>2</sup> po katerem ste tudi rešeni, če obdržite v spominu kar sem vam oznanil, razen če ste zaman verovali.<sup>3</sup> Kajti predvsem sem vam izročil to, kar sem tudi sam prejel, kako je ta Kristus umrl za naše grehe, glede na pisma;<sup>4</sup> in da je bil pokopan in da je bil tretji dan obujen, glede na pisma;<sup>5</sup> in da ga je videl Kefa, nató dvanašteri.<sup>6</sup> Potem ga je hrkrati videlo več kot petstot bratov; od katerih jih je večji del ostal do sedaj, toda nekateri so zaspali.<sup>7</sup> Nató ga je videl Jakob, potem vsi apostoli.<sup>8</sup> In zadnji od vseh sem ga videl tudi jaz, kakor nekdo rojen izven pravšnjega časa.<sup>9</sup> Kajti jaz sem najmanjši izmed apostolov, ki nisem primeren, da sem imenovan apostol, ker sem preganjal Božjo cerkev.<sup>10</sup> Toda po Božji milosti sem kar sem, in njegova milost, ki mi **je bila podeljena**, ni bila zaman; temveč sem se trudil bolj obilno kakor vsi oni. Vendar ne jaz, temveč Božja milost, ki je bila z menoj.<sup>11</sup> Torej bodisi **sem bil** jaz ali oni, takó oznanjam in takó ste verovali.<sup>12</sup> Torej če se oznanja Kristusa, ki je obujen od mrtvih, kako nekateri izmed vas pravite, da ni vstajenja mrtvih?<sup>13</sup> Toda če ni bilo vstajenja mrtvih, potem Kristus ni obujen.<sup>14</sup> Če pa Kristus ni bil obujen, potem **je** naše oznanjevanje prazno in **je** tudi vaša vera prazna.<sup>15</sup> Da, spoznani smo **[za]** krive Božje priče, ker smo pričevali o Bogu, ki je obudil Kristusa; katerega ni obudil, če je tako, da mrtvi ne vstajajo.<sup>16</sup> Kajti če mrtvi ne vstajajo, potem Kristus ni obujen.<sup>17</sup> Če pa Kristus ni bil obujen, **je** vaša vera prazna; še vedno ste v svojih grehih.<sup>18</sup> Tedaj so propadli tudi tisti, ki so zaspali v Kristusu.<sup>19</sup> Če imamo samo v tem življenju upanje v Kristusa, smo od vseh ljudi najbolj bedni.<sup>20</sup> Toda sedaj je Kristus obujen od mrtvih **in** postal prvenec teh, ki so zaspali.<sup>21</sup> Kajti odkar je po **človeku** prišla smrt, je po človeku **prišlo** tudi vstajenje mrtvih.<sup>22</sup> Kajti kakor v Adamu vsi umrejo, bodo točno tako v Kristusu vsi oživljeni.<sup>23</sup> Toda vsak po svojem lastnem redu; prvenec Kristus, zatem tisti, ki so Kristusovi, ob njegovem prihodu.<sup>24</sup> Potem **pride** konec, ko bo kraljestvo izročil Bogu, celo Očetu; ko bo odstranil vsako vladavino in vsako oblast ter moč.<sup>25</sup> Kajti on mora kraljevati, dokler ne položi vseh sovražnikov pod njegova stopala.<sup>26</sup> Zadnji sovražnik, **ki bo uničen**, **je** smrt.<sup>27</sup> Kajti vse stvari je položil pod njegova stopala. Toda ko pravi, vse stvari so položene pod **njega**, **je** očitno, da je tisti, ki je vse stvari položil pod njega, izvet.<sup>28</sup> In ko mu bodo vse stvari podjavljene, potem bo tudi Sin sebe podvrgel njemu, ki je vse stvari položil pod njega, da bo lahko Bog vse v vsem.<sup>29</sup> Sicer kaj bodo storili tisti, ki se krščujejo za mrtve, če mrtvi sploh niso obujeni? Zakaj so bili potem krščeni za mrtve?<sup>30</sup> In čemu mi vsako uro stojimo in nevarnosti?<sup>31</sup> Pri svojem veselju, ki ga imam v Kristusu Jezusu, našem Gospodu, izjavljam: »Vsak dan umiram.«<sup>32</sup> Če sem se v Efezu po človeško boril z zvermi, kaj mi koristi, če mrtvi niso obujeni? Jejmo in pijmo, kajti jutri umremo.<sup>33</sup> § Ne bodite zavedeni. Zli pogovori pokvarijo dobre manire.<sup>34</sup> Zbudite se k pravičnosti in ne grešite, kajti nekateri nimajo Božjega spoznanja. **To** vam govorim v vašo sramoto.

<sup>35</sup> Toda nekateri **ljudje** bodo rekli: »Kako so mrtvi obujeni? In s kakšnim telesom pridejo?«<sup>36</sup> **Ti** bedak, to kar ti seješ ne oživi, razen če ne umre.<sup>37</sup> In to, kar ti seješ, ne seješ to telo, ki bo, temveč golo zrno, to je lahko pšenica ali neko drugo **zrno**;<sup>38</sup> toda Bog mu daje telo, kakor mu ugaja in vsakemu semenu svoje lastno telo.<sup>39</sup> Ni vse meso isto meso, ampak **je** ena **vrsta** mesa od ljudi, drugo meso od živali, drugo od rib **in** drugo od ptic.<sup>40</sup> **Tam so** tudi nebesna telesa in zemeljska telesa; toda slava nebesnih **je** ena, **slava** zemeljskih pa **je** druga.<sup>41</sup> Ena **je** slava sonca, druga slava lune in druga slava zvezd, kajti **ena** zvezda se od **druge** zvezde razlikuje po slavi.<sup>42</sup> Tako je tudi vstajenje mrtvih. Sejano je v nečast, dvignjeno je v slavo. Sejano je v slabosti, dvignjeno je v moči.<sup>44</sup> § Sejano je v naravno telo, dvignjeno je duhovno telo. Obstaja naravno telo in obstaja duhovno telo.<sup>45</sup> In tako je pisano: »Prvi človek Adam je postal živa duša; zadnji Adam **je postal** oživljajoč duh.<sup>46</sup> Vendar ni **bilo** najprej to, kar je duhovno, temveč to, kar je naravno, in potem to, kar je duhovno.<sup>47</sup> Prvi človek **je** iz tal, zemeljski; drugi človek **je** Gospod iz nebes.<sup>48</sup> Kakršen **je** zemeljski, takšni **so** tudi tisti, ki so zemeljski; in kakršen **je** nebeški, takšni **so** tudi tisti, ki so nebeški.<sup>49</sup> In kakor smo nosili zemeljsko podobo, bomo nosili tudi nebeško podobo.<sup>50</sup> Torej povem to, bratje, da meso in kri ne moreta podedovati Božjega kraljestva; niti trohnenje ne podeduje netrohnenja.<sup>51</sup> Glejte, pokažem vam skrivnost: »Ne bomo vsi zaspali, toda vsi bomo spremenjeni,<sup>52</sup> v trenutku, kot bi trenil z očesom, ob zadnji trobenti, kajti trobenta bo zadonela in mrtvi bodo vstali netrohneči in mi bomo spremenjeni.«<sup>53</sup> Kajti ta trohlivost si mora nadeti netrohlivost in to umrljivo **si mora** nadeti nesmrtnost.<sup>54</sup> Torej ko si bo ta trohlivost

nadela netrohljivost in si bo to umrljivo nadelo nesmrtnost, tedaj se bo izpolnila beseda, ki je zapisana: »Smrt je požrta v zmagi.<sup>55</sup> § O smrt, kje **je** twoje želo? O grob, kje **je** twoja zmaga?<sup>56</sup> Želo smrti **je** greh, moč greha pa **je** postava.<sup>57</sup> Toda zahvaljen **bodi** Bog, ki nam daje zmago po našem Gospodu Jezusu Kristusu.<sup>58</sup> Torej, moji ljubljeni bratje, bodite neomajni, nepremakljivi, vedno obilni v Gospodovem delu, ker veste, da vaš trud v Gospodu ni zaman.

**16** Torej glede nabirke za svete, kakor sem dal naročilo cerkvam v Galatiji, točno tako storite.<sup>2</sup> Na prvi **dan** tedna naj vsak izmed vas položi poleg sebe v shrambo, kakor ga je **Bog** osrečil, da ne bo zbiranj, ko pridem.<sup>3</sup> In ko pridem, katerekoli boste z **vašimi** pismi priporočili, te bom poslal, da prinesejo vašo velikodušnost v Jeruzalem.<sup>4</sup> Če pa bo primerno, da grem tudi jaz, bodo šli z menoj.<sup>5</sup> Torej, ko bom šel skozi Makedonijo, bom prišel k vam; kajti pojdem skozi Makedonijo.<sup>6</sup> § In lahko bo, da bom ostal, da in prezimil z vami, da me boste lahko spremili na moje potovanje, kamorkoli pojdem.<sup>7</sup> Kajti ne bom vas torej videl mimogrede; temveč zaupam, da ostanem nekaj časa z vami, če Gospod dovoli.<sup>8</sup> Toda v Efezu bom ostal do binkosti.<sup>9</sup> Kajti velika in uspešna vrata so se mi odprla in **tam je** mnogo nasprotnikov.<sup>10</sup> Torej če pride Timótej, glejte, da bo lahko z vami brez strahu, kajti opravlja Gospodovo delo, kakor ga **opravljam** tudi jaz.<sup>11</sup> Naj ga torej nihče ne prezira, temveč ga spremite v miru, da bo lahko prišel k meni, ker ga pričakujem z brati.<sup>12</sup> Glede **našega** brata Apola, sem ga silno prosil, da pride z brati k vam, toda njegova volja sploh ni bila, da pride ob tem času; toda prišel bo, ko bo imel primeren čas.<sup>13</sup> Čujte, trdno stojte v veri, obnašajte se kakor možje, bodite močni.<sup>14</sup> Naj bodo vse vaše stvari narejene z ljubeznijo.<sup>15</sup> Rotim vas, bratje (vi poznate Stefanájevo hišo, da je ta prvenec Ahaje in **da** so sebe posvetili službi svetim),<sup>16</sup> da se takšnim podredite in vsakemu, ki pomaga z **nami** in se trudi.<sup>17</sup> § Vesel sem Stefanájevega, Fortunatovega in Aháikovega prihoda, kajti preskrbeli so to, kar je manjkalo na vaši strani.<sup>18</sup> Kajti okreplčali so mojega in vašega duha; zatoj jim priznajte, da so takšni.

<sup>19</sup> Pozdravljam vas cerkve iz Azije. V Gospodu vas zelo pozdravljalta Ákvila in Priska, s cerkvijo, ki je v njuni hiši.<sup>20</sup> Pozdravljam vas vsi bratje. Srug drugega pozdravite s svetim poljubom.<sup>21</sup> Pozdrav od **mene**, Pavla, z mojo lastno roko.<sup>22</sup> Če kateri človek nima rad Gospoda Jezusa Kristusa, naj bo Anathema Maranatha.<sup>23</sup> § Milost našega Gospoda Jezusa Kristusa **bodi** z vami.<sup>24</sup> Moja ljubezen **bodi** z vami vsemi v Kristusu Jezusu. Amen.

[Prva **poslanica** Korinčanom je bila napisana iz Filipov po Stefanáju in Fortunatu in Aháiku in Timóteju.]

immortality.<sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.<sup>55</sup> O death, where **is** thy sting? O grave, where **is** thy victory?<sup>56</sup> The sting of death **is** sin; and the strength of sin **is** the law.<sup>57</sup> But thanks **be** to God, which giveth us the victory through our Lord Jesus Christ.<sup>58</sup> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

**16** Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.<sup>2</sup> Upon the first **day** of the week let every one of you lay by him in store, as **God** hath prospered him, that there be no gatherings when I come.<sup>3</sup> And when I come, whosoever ye shall approve by **your** letters, them will I send to bring your liberality unto Jerusalem.<sup>4</sup> And if it be meet that I go also, they shall go with me.<sup>5</sup> Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.<sup>6</sup> And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.<sup>7</sup> For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.<sup>8</sup> But I will tarry at Ephesus until Pentecost.<sup>9</sup> For a great door and effectual is opened unto me, and **there are** many adversaries.<sup>10</sup> Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also **do**.<sup>11</sup> Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.<sup>12</sup> As touching **our** brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.<sup>13</sup> Watch ye, stand fast in the faith, quit you like men, be strong.<sup>14</sup> Let all your things be done with charity.<sup>15</sup> I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and **that** they have addicted themselves to the ministry of the saints.)<sup>16</sup> That ye submit yourselves unto such, and to every one that helpeth with **us**, and laboureth.<sup>17</sup> I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.<sup>18</sup> For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

<sup>19</sup> The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.<sup>20</sup> All the brethren greet you. Greet ye one another with an holy kiss.<sup>21</sup> The salutation of **me** Paul with mine own hand.<sup>22</sup> If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.<sup>23</sup> The grace of our Lord Jesus Christ **be** with you.<sup>24</sup> My love **be** with you all in Christ Jesus. Amen.

The first **epistle** to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

# THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

**1** Paul, an apostle of Jesus Christ by the will of God, and Timothy **our** brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: **2** Grace **be** to you and peace from God our Father, and **from** the Lord Jesus Christ. **3** Blessed **be** God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; **4** Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. **5** For as the sufferings of Christ abound in us, so our consolation also aboundingeth by Christ. **6** And whether we be afflicted, **it is** for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, **it is** for your consolation and salvation. **7** And our hope of you **is** stedfast, knowing, that as ye are partakers of the sufferings, so **shall ye be** also of the consolation. **8** For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: **9** But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: **10** Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver **us**; **11** Ye also helping together by prayer for us, that for the gift **bestowed** upon us by the means of many persons thanks may be given by many on our behalf.

**12** For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. **13** For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; **14** As also ye have acknowledged us in part, that we are your rejoicing, even as ye also **are** ours in the day of the Lord Jesus.

**15** And in this confidence I was minded to come unto you before, that ye might have a second benefit; **16** And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. **17** When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? **18** But **as God is** true, our word toward you was not yea and nay. **19** For the Son of God, Jesus Christ, who was preached among you by us, **even** by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. **20** For all the promises of God in him **are** yea, and in him Amen, unto the glory of God by us. **21** Now he which stablisheth us with you in Christ, and hath anointed us, **is** God; **22** Who hath also sealed us, and given the earnest of the Spirit in our hearts. **23** Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. **24** Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

**2** But I determined this with myself, that I would not come again to you **in** heaviness. **2** For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? **3** And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is **the joy** of you all. **4** For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. **5** But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. **6** Sufficient to such a man **is** this punishment, which **was inflicted** of many. **7** So that contrariwise ye **ought** rather to forgive **him**, and comfort **him**, lest perhaps such a one should be swallowed up with overmuch sorrow. **8** Wherefore I beseech you that ye would confirm **your** love toward him. **9** For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. **10** To whom ye forgive any thing, I **forgive** also: for if I forgave any thing, to whom I forgave **it**, for your sakes **forgave I it** in the person of Christ; **11** Lest Satan should get an advantage of us: for we are not ignorant of his devices. **12** Furthermore, when I came to Troas to **preach** Christ's gospel, and a door was opened unto me of the Lord, **13** I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. **14** Now thanks **be** unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. **15** For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: **16** To the one **we are** the savour of death unto death; and to the other the savour of life unto life. And who **is** sufficient for these things? **17** For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

**3** Do we begin again to commend ourselves? or need we, as some **others**, epistles of commendation to you, or **letters** of commendation from you? **2** Ye are our epistle written in our hearts, known and read of all men: **3** *Forasmuch as ye are* manifestly declared to be the epistle of Christ

## Drugá poslanica apostola Pavla Korinčanom

**1** Pavel, po Božji volji apostol Jezusa Kristusa, in **naš** brat Timótej Božji cerkvi, ki je v Korintu, z vsemi svetimi, ki so po vsej Ahaji: **2** Milost **bodi** vam in mir od Boga, našega Očeta in **od** Gospoda Jezusa Kristusa. **3** Blagoslovjen **bodi** Bog, celo Oče našega Gospoda Jezusa Kristusa, Oče usmiljenj v Bog vse tolažbe, **4** ki nas tolaži v vsaki naši stiski, da bomo sposobni tolažiti te, ki so v kakršnikoli težavi, s tolažbo, s katero smo mi sami potolaženi od Boga. **5** Kajti kakor so Kristusova trpljenja obilna v nas, tako je obilna tudi naša tolažba po Kristusu. **6** Če pa smo stiskani, **je to** za vašo tolažbo in rešitev duš, ki je učinkovita v prestajanju istih trpljenj, katera tudi mi prenašamo; ali če smo potolaženi, **je to** zaradi vaše tolažbe in rešitev duš. **7** In naše upanje o vas **je** neomajno, vedoč, da kakor ste udeleženci trpljenj, tako **boste postal** tudi tolažbe. **8** Kajti nočemo, bratje, da bi bili vi nevedni o naši težavi, ki je k nam prišla v Aziji, da smo bili stiskani preko mere, nad močjo, tako zelo, da smo obupali celo nad življenjem. **9** Toda v sebi smo imeli smrtno obsodbo, da ne bi zaupali vase, temveč v Boga, ki obuja mrtve; **10** ki nas je osvobodil iz tako velike smrti in še osvabaja; v katerega zaupamo, da **nas** bo še osvabajal. **11** Tudi vi skupaj pomagate z molitvijo za nas, da bi bila lahko zaradi daru, **podarjenega** nam, s pomočjo mnogih oseb, dana zahvala z naše strani.

**12** Kajti naše veselje je to, pričevanje naše vesti, da smo se v svetu vedli s preprostostjo in pobožno iskrenostjo, ne z meseno modrostjo, temveč z Božjo milostjo in bolj obilno posebej do vas. **13** Kajti ne pišemo vam nobenih drugih stvari, kakor kar berete ali spoznavate; in zaupam, da boste spoznali celo do konca; **14** kakor ste nas tudi vi deloma spoznali, da smo mi vaše veselje, celo kakor **ste** tudi vi naše na dan Gospoda Jezusa.

**15** V tem zaupanju sem bil voljan prej priti k vam, da bi vi lahko imeli dvojno korist; **16** in mimo vas iti v Makedonijo in iz Makedonije ponovno priti k vam in bi bil od vas pospremljen na svoji poti proti Judeji. **17** Ko sem bil torej takih misli, ali sem uporabil lahkomiselnost? Ali stvari, ki jih nameravam, nameravam storiti glede na meso, da bo z menoj »da«, »da« in »ne«, »ne«? **18** Toda **kakor je** Bog resničen, naša beseda do vas ni bila »da« in »ne«. **19** Kajti Božji Sin, Jezus Kristus, ki je bil med vami oznanjen po nas, **celo** po meni in Silvanu ter Timóteju, ni bil »da« in »ne«, temveč je bil v njem »da«. **20** Kajti vse Božje oblube **so** v njem »da« in v njem »Amen« v Božjo slavo po nas. **21** Torej tisti, ki nas z vami utruje v Kristusu in nas je mazilil, **je** Bog; **22** ki nas je tudi zapečatil in v naša srca dal poroštvo Duha. **23** Poleg tega kličem Boga za pričo nad svojo dušo, da doslej še nisem prišel k vam v Korint, da bi vam prizanesel. **24** Ne, ker bi imeli gospostvo nad vašo vero, temveč smo pomočniki vaše radosti; kajti stojite po veri.

**2** Toda pri sebi sem sklenil, da k vam ne bom ponovno prišel s potrstostjo. **2** Kajti če vas užalostim, kdo je torej tisti, ki me razveseljuje, razen istega, ki je po meni užaloščen? **3** In to isto sem napisal vam, da ne bi, ko pridem, imel bridkost od teh, da katerih bi se moral veseliti; ker imam zaupanje v vas vse, da je moje veselje **veselje** vas vseh. **4** Kajti iz precejšnje stiske in tesnobe srca sem vam pisal z mnogimi solzami; ne da bi bili vi užaloščeni, temveč da bi lahko spoznali ljubezen, ki jo imam bolj obilno do vas. **5** Toda če je kdorkoli povzročil žalost, ni užalostil mene, temveč deloma, da vas ne bom vse preobremenil. **6** Takšnemu človeku **je** primerna ta kazen, katera **[mu] je bila naložena** od večine. **7** Tako da **mu morate** nasprotno vi raje odpustiti in **ga** potolažiti, da ne bi bil mogoče tak požrt s preveliko bridkostjo. **8** Zatorej vas rotim, da boste potrdili **svojo** ljubezen do njega. **9** Kajti zato sem vam tudi pisal, da bi lahko spoznal dokaz o vas, če ste v vseh stvareh poslušni. **10** Komur kaj odpustite, **odpušcam** tudi jaz. Kajti če sem kaj odpustil, komur sem zaradi vas **to** odpustil, **sem to odpustil** v Kristusovi osebi; **11** § da Satan ne bi pridobil prednosti pred nami; kajti o njegovih naklepih nismo nevedni. **12** Nadalje, ko sem prišel v Troádo, da **oznam** Kristusov evangelij in so mi bila odprta vrata v Gospodu, **13** v svojem duhu nisem imel počitka, ker nisem našel svojega brata Tita. Toda, ko sem se od njih poslovil, sem od tam odšel v Makedonijo. **14** Torej hvala **bodi** Bogu, ki nam vedno povzroča, da slavimo zmago v Kristusu in po nas na vsakem kraju razodeva vonj njegovega spoznanja. **15** Kajti Bogu smo prijeten Kristusov vonj med temi, ki so rešeni in med temi, ki se pogubljajo. **16** Nekomu **smo** vonj po smrt za smrt, drugemu pa vonj po življenju za življenje. In kdo **je** primeren za te stvari? **17** § Kajti nismo kakor mnogi, ki kvarijo Božjo besedo; temveč kot iz iskrenosti, vendar kot od Boga, v Božjih očeh govorimo v Kristusu.

**3** Ali ponovno pričenjamо priporočati sami sebe? Ali potrebujemo, **3** kot nekateri **drugi**, za vas priporočilne poslanice ali priporočilna **pisma** od vas? **2** Vi ste naša poslanica, napisana v naših srcih, od vseh ljudi poznana in brana, **3** **ker ste** vidno oznanili, da ste Kristusova

poslanica, dana po nas, ne napisana s črnilom, temveč z Duhom živega Boga; ne na kamnite plošče, temveč na mesene plošče srca.

<sup>4</sup>In tako zaupanje imamo po Kristusu usmerjeno k Bogu; <sup>5</sup>ne da smo sami zadostni, da mislimo karkoli kakor od nas samih, temveč je naša zadostnost od Boga; <sup>6</sup>ki nas je tudi storil zmožne služabnike nove zaveze; ne po črki, temveč po duhu; kajti črka ubija, toda duh daje življenje. <sup>7</sup>Toda če je bilo veličastno služenje smrti, zapisano *in* vrezano v kamne, tako da Izraelovi otroci, zaradi slave njegove zunanjosti, niso mogli neomajno gledati Mojzesovega obraza, katerega *slava* je bila odpravljena, <sup>8</sup>kako ne bo služba duha precej veličastnejša? <sup>9</sup>Kajti če je služba odsodbi slava, *[fjo]* služba pravičnosti veliko bolj prekaša v slavi. <sup>10</sup>Kajti celo to, kar je postal slavno, v tem oziru ni imelo slave, zaradi slave, ki prekaša. <sup>11</sup>Kajti če je *bilo* slavno to, kar je bilo odpravljeno, *je* veliko bolj slavno to, kar ostaja. <sup>12</sup>Ker imamo torej tolikšno upanje, uporabljamo veliko razumljivost govora, <sup>13</sup>in ne kakor Mojzes, *ki* si je prek svojega obraza nadel zagrinjalo, da Izraelovi otroci niso mogli neomajno gledati konca tega, kar je odpravljeno. <sup>14</sup>Toda njihovi umi so bili zaslepljeni. Kajti do danes ostaja pri branju Stare zaveze isto zagrinjalo neodgrnjeno; katero *zagrinalo* je odpravljeno v Kristusu. <sup>15</sup>Toda celo do današnjega dne, kadar se bere Mojzes, je na njihovem srcu zagrinjalo. <sup>16</sup>Pa vendar, ko se bodo obrnili h Gospodu, bo zagrinjalo odvzeto. <sup>17</sup>Torej Gospod je ta Duh, in kjer *je* Gospodov Duh, tam *je* svoboda. <sup>18</sup>Toda mi vsi, ki z odgrnjenim obrazom gledamo kakor v steklu Gospodovo slavo, smo iz slave v slavo preobraženi v isto podobo, *celo* kakor po Gospodovem Duhu.

**4** Ker imamo to službo, kakor smo prejeli usmiljenje, ne omahujemo, <sup>2</sup>temveč smo se odrekli skritim stvarem nepoštenosti in ne hodimo v prebrisanoosti niti z Božjo besedo ne ravnamo varljivo, temveč se z manifestacijo resnice v Božjih očeh priporočamo vesti vsakega človeka. <sup>3</sup>Toda če je naš evangelij skrit, je skrit tistim, ki so izgubljeni, <sup>4</sup>v katerih je bog tega sveta zaslepil misli tistih, ki ne verujejo, da jim ne bi zasijala svetloba veličastnega Kristusovega evangelija, ki je podoba Boga. <sup>5</sup>Kajti ne oznanjam sebe, temveč Kristusa Jezusa, Gospoda; in sebe, vaše služabnike, zaradi Jezusa. <sup>6</sup>Kajti Bog, ki je zapovedal svetlobi, da zasije iz teme, je zasijal v naših srcih, da *nudi* svetlobo spoznanja Božje slave na obrazu Jezusa Kristusa.

<sup>7</sup>Toda ta zaklad imamo v lončenih posodah, da bi bila odličnost moči lahko od Boga in ne od nas. <sup>8</sup>Na vsaki strani *sma* vznemirjeni, vendar ne v tegobi; zmedeni *sma*, vendar ne v obupu; <sup>9</sup>preganjeni, toda ne zapanjeni; metani *[lob tla]*, toda ne uničeni; <sup>10</sup>vedno v telesu naokrog prenašamo umiranje Gospoda Jezusa, da bi se lahko tudi v našem telesu razodelo Jezusovo življenje. <sup>11</sup>Kajti mi, ki živimo, smo zaradi Jezusa nenehno izročani v smrt, da bi se tudi Jezusovo življenje lahko razodelo v našem umrljivem mesu. <sup>12</sup>Tako potem v nas deluje smrt, toda v vas življenje. <sup>13</sup>Ker imamo istega duha vere, glede na to, kakor je pisano: >Veroval sem in zato sem govoril;< tudi mi verujemo in zato govorimo; <sup>14</sup>vedoč, da tisti, ki je obudil Gospoda Jezusa, bo po Jezusu obudil tudi nas in *nas* postavil z vami. <sup>15</sup>Kajti vse stvari *so* zaradi vas, da bi lahko obilna milost zaradi zahvaljevanja mnogih prekipevala v Božjo slavo. <sup>16</sup>Zaradi tega razloga ne omagujemo; kajti kljub temu, da naš zunanjji človek umira, je vendarla naš notranji *človek* iz dneva v dan obnovljen. <sup>17</sup>Kajti naša lahka stiska, ki je samo za trenutek, opravlja za nas veliko večjo, presegajočo *in* večno težo slave; <sup>18</sup>medtem ko ne gledamo na stvari, ki so vidne, temveč na stvari, ki so nevidne. Kajti stvari, ki so vidne, *so* začasne, toda stvari, ki so nevidne, *so* večne.

**5** Kajti vemo, da će bi naša zemeljska hiša *tega* šotorskega svetišča razpadla, imamo v nebesih večno Božjo stavbo, hišo ne narejeno z rokami. <sup>2</sup>Kajti v tem stokamo in iskreno želimo, da bi se povrh odeli z našo hišo, ki je iz nebes; <sup>3</sup>§ če je tako, da ko bomo oblečeni, ne bi bili najdeni goli. <sup>4</sup>Kajti mi, ki smo v *tem* šotoru, obeženi stokamo. Ne zato, ker hočemo biti neoblečeni, temveč oblečeni povrh, da bi bila umrljivost lahko požrta z življenjem. <sup>5</sup>Torej kdor nas je naredil za točno isto stvar, *je* Bog, ki nam je dal tudi poročstvo Duhu. <sup>6</sup>Torej *sma* vedno zaupljivi, ker vemo, da medtem ko smo doma v telesu, smo odsotni od Gospoda <sup>7</sup>(kajti hodimo po veri, ne po pogledu). <sup>8</sup>Zaupljivi smo, *pravim* in voljni rajši biti odsotni iz telesa in biti prisotni z Gospodom. <sup>9</sup>Zatorej se trudimo, da bomo bodisi prisotni ali odsotni, lahko pri njem sprejeti. <sup>10</sup>Kajti vsi se moramo prikazati pred Kristusovim sodnim stolom, da bo vsakdo lahko prejel stvari, *storjene v svojem* telesu, glede na to, kar je storil, bodisi *je to* dobro ali slabo.

<sup>11</sup>Ker torej poznamo Gospodov strah, pregovarjamо ljudi; toda Bogu smo postali očitni; in zaupam tudi, *[da]* smo postali očitni v vaših vesteх. <sup>12</sup>Kajti ne priporočamo se vam ponovno, temveč vam dajemo priložnost, da ste zavoljo nas ponosni, da boste imeli nekaj, da *odgovorite* tem, ki se ponašajo na zunaj, ne pa v srcu. <sup>13</sup>Kajti če smo brez pameti, *je to* za Boga, ali če smo zdravega mišljenja, *je to* zaradi vaše stvari. <sup>14</sup>Kajti sili nas Kristusova ljubezen; ker tako sodimo, da če je eden umrl za vse, potem so bili mrtvi vsi. <sup>15</sup>In *da* je umrl za vse, da tisti, ki živijo, odslej ne bi živel več zase, temveč za tistega, ki je zanje umrl in ponovno vstal. <sup>16</sup>Zatorej odslej nobenega človeka ne poznamo po mesu. Da, četudi smo Kristusa poznali po mesu, *ga*

ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

<sup>4</sup>And such trust have we through Christ to God-ward: <sup>5</sup>Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; <sup>6</sup>Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. <sup>7</sup>But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: <sup>8</sup>How shall not the ministration of the spirit be rather glorious? <sup>9</sup>For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. <sup>10</sup>For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. <sup>11</sup>For if that which is done away *was* glorious, much more that which remaineth *is* glorious. <sup>12</sup>Seeing then that we have such hope, we use great plainness of speech: <sup>13</sup>And not as Moses, *which* put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: <sup>14</sup>But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *vail* is done away in Christ. <sup>15</sup>But even unto this day, when Moses is read, the veil is upon their heart. <sup>16</sup>Nevertheless when it shall turn to the Lord, the veil shall be taken away. <sup>17</sup>Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. <sup>18</sup>But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

**4** Therefore seeing we have this ministry, as we have received mercy, we faint not; <sup>2</sup>But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commanding ourselves to every man's conscience in the sight of God. <sup>3</sup>But if our gospel be hid, it is hid to them that are lost: <sup>4</sup>In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. <sup>5</sup>For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. <sup>6</sup>For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup>But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. <sup>8</sup>*We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; <sup>9</sup>Persecuted, but not forsaken; cast down, but not destroyed; <sup>10</sup>Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. <sup>11</sup>For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. <sup>12</sup>So then death worketh in us, but life in you. <sup>13</sup>We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; <sup>14</sup>Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. <sup>15</sup>For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. <sup>16</sup>For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. <sup>17</sup>For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; <sup>18</sup>While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

**5** For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. <sup>2</sup>For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: <sup>3</sup>If so be that being clothed we shall not be found naked. <sup>4</sup>For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. <sup>5</sup>Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit. <sup>6</sup>Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: <sup>7</sup>(For we walk by faith, not by sight:) <sup>8</sup>We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. <sup>9</sup>Wherefore we labour, that, whether present or absent, we may be accepted of him. <sup>10</sup>For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

<sup>11</sup>Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. <sup>12</sup>For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. <sup>13</sup>For whether we be beside ourselves, *it is to* God: or whether we be sober, *it is* for your cause. <sup>14</sup>For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: <sup>15</sup>And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. <sup>16</sup>Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we

**him** no more. <sup>17</sup> Therefore if any man **be** in Christ, **he is** a new creature: old things are passed away; behold, all things are become new. <sup>18</sup> And all things **are** of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. <sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech **you** by us: we pray **you** in Christ's stead, be ye reconciled to God. <sup>21</sup> For he hath made him **to be** sin for us, who knew no sin; that we might be made the righteousness of God in him.

**6** We then, **as** workers together **with him**, beseech **you** also that ye receive not the grace of God in vain. <sup>2</sup> (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now **is** the accepted time; behold, now **is** the day of salvation.) <sup>3</sup> Giving no offence in any thing, that the ministry be not blamed: <sup>4</sup> But in all **things** approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, <sup>5</sup> In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; <sup>6</sup> By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, <sup>7</sup> By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, <sup>8</sup> By honour and dishonour, by evil report and good report: as deceivers, and **yet** true; <sup>9</sup> As unknown, and **yet** well known; as dying, and, behold, we live; as chastened, and not killed; <sup>10</sup> As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and **yet** possessing all things.

<sup>11</sup> O **ye** Corinthians, our mouth is open unto you, our heart is enlarged. <sup>12</sup> Ye are not straitened in us, but ye are straitened in your own bowels. <sup>13</sup> Now for a recompence in the same, (I speak as unto **my** children,) be ye also enlarged. <sup>14</sup> Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? <sup>15</sup> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? <sup>16</sup> And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in **them**; and I will be their God, and they shall be my people. <sup>17</sup> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean **thing**; and I will receive you, <sup>18</sup> And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

**7** Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

<sup>2</sup> Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. <sup>3</sup> I speak not **this** to condemn **you**: for I have said before, that ye are in our hearts to die and live with **you**. <sup>4</sup> Great **is** my boldness of speech toward you, great **is** my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. <sup>5</sup> For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without **were** fightings, within **were** fears. <sup>6</sup> Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; <sup>7</sup> And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. <sup>8</sup> For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though **it were** but for a season. <sup>9</sup> Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. <sup>10</sup> For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. <sup>11</sup> For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, **what** clearing of yourselves, yea, **what** indignation, yea, **what** fear, yea, **what** vehement desire, yea, **what** zeal, yea, **what** revenge! In all **things** ye have approved yourselves to be clear in this matter. <sup>12</sup> Wherefore, though I wrote unto you, **I did it not** for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. <sup>13</sup> Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. <sup>14</sup> For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which **I made** before Titus, is found a truth. <sup>15</sup> And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. <sup>16</sup> I rejoice therefore that I have confidence in you in all **things**.

**8** Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; <sup>2</sup> How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. <sup>3</sup> For to **their** power, I bear record, yea, and beyond **their** power **they were** willing of themselves; <sup>4</sup> Praying us with much intreaty that we would receive the gift, and **take upon us** the fellowship of the ministering

vendarle sedaj ne poznamo več [*po mesu*]. <sup>17</sup> § Torej, če **je** katerikoli človek v Kristusu, **je** novo ustvarjeno bitje. Stare stvari so minile; glejte, vse stvari so postale nove. <sup>18</sup> In vse stvari **so** od Boga, ki nas je po Jezusu Kristusu spravil s seboj in nam dal službo pobotanja; <sup>19</sup> namreč, da je bil Bog v Kristusu, ko je svet pobotal s seboj, ker jim ni pripisal njihovih prekrškov, nam pa predal besedo sprave. <sup>20</sup> Torej smo potem predstavniki za Kristusa, kakor da **vas** je po nas rotil Bog. Namesto Kristusa **vas** prosim, bodite spravljeni z Bogom. <sup>21</sup> Kajti njega, ki ni poznal greha, je zaradi nas storil, **da postane** greh, da bi mi lahko postali Božja pravičnost v njem.

**6** Mi **vas** potem **kot** delavci skupaj z **njim** tudi rotimo, da Božje milosti niste prejeli zaman. <sup>2</sup> (Kajti pravi: »Uslišal sem te v sprejemljivem času in na dan rešitve duše sem ti pomagal; glej, sedaj **je** odobren čas; glej, sedaj **je** dan rešitve duše.«) <sup>3</sup> Ne dajemo nobene spotike v nobeni stvari, da služba ne bo ošteta. <sup>4</sup> Toda v vseh **stvareh** se priporočamo kakor Božji služabniki, v veliki potprežljivosti, v stiskah, v potrebah, v tegobah, <sup>5</sup> v bičanjih, v ječah, pri uporih, v naporih, v bedenjih, v postih, <sup>6</sup> s čistostjo, s spoznanjem, s potprežljivostjo, s prijaznostjo, s Švetim Duhom, z nehlinjeno ljubeznijo, <sup>7</sup> z besedo resnice, z Božjo močjo, z bojno opremo pravičnosti na desni roki in na levi, <sup>8</sup> s spoštovanjem in nespoštovanjem, na slabem in dobrem glasu; kakor sleparji, pa **vendar** iskreni; <sup>9</sup> kakor neznani, pa **vendar** dobro znani; kakor umirajoči in glej, živimo; kakor kaznovani, pa ne ubiti; <sup>10</sup> kakor žalostni, vendar vedno veseli; kakor ubogi, vendar mnoge bogatimo; kakor ne bi imeli nič, pa **vendar** posedujemo vse stvari.

<sup>11</sup> O **vi** Korinčani, naša usta so vam odprta, naše srce je širokosrčno. <sup>12</sup> Vi niste omejeni v nas, temveč ste omejeni v vaših lastnih notranjostih. <sup>13</sup> Torej za povračilo v enakem (govorim vam kakor **svojim** otrokom), bodite tudi vi širokosrčni. <sup>14</sup> Ne bodite neenako vpreženi skupaj z nevernikami, kajti kakšno družbo ima pravičnost z nepravičnostjo? Ali kakšno udeležbo ima svetloba s temo? <sup>15</sup> In kakšno soglasje ima Kristus z Beliáлом? Ali kakšen delež ima, kdor veruje, z nevernik? <sup>16</sup> § In kakšno strinjanje ima Božji tempelj z maliki? Kajti vi ste tempelj živega Boga; kakor je rekel Bog: »Prebival bom v njih in hodil v **njih** in jaz bom njihov Bog in oni bodo moji ljudje.« <sup>17</sup> Zatorej prideven izmed njih in bodite oddvojeni,« govori Gospod »in nečiste **stvari** se ne dotikajte; in jaz vas bom sprejel <sup>18</sup> in vam bom Oče in vi boste moji sinovi in hčere,« govori Gospod Vsemogočni.

**7** Ker imamo torej te obljube, srčno ljubljeni, se očistimo pred vso umazanijo mesa in duha ter v strahu Božjem dovršujmo svetost.

<sup>2</sup> Sprejmite nas; nikomur nismo storili krivice, nobenega človeka nismo pokvarili, nobenega človeka nismo ogoljufali. <sup>3</sup> **Tega** ne govorim, da **vas** obsodim, kajti prej sem rekel, da ste v naših srcih, da z **vami** umremo in živimo. <sup>4</sup> Velika **je** moja drznost govora do vas, veliko **je** moje ponašanje glede vas. Napolnjen sem s tolažbo, silno radosten v vsej naši stiski. <sup>5</sup> Kajti ko smo prišli v Makedonijo, naše meso ni imelo počitka, temveč smo bili stiskani na vsaki strani; zunaj **so bili** boji, znotraj **so bili** strahovi. <sup>6</sup> Kljub temu nas je Bog, ki tolaži te, ki so potrli, potolažil s Titovim prihodom; <sup>7</sup> pa ne samo z njegovim prihodom, temveč s tolažbo, s katero je bil potolažen med vami, ko nam je pripovedoval vašo iskreno željo, vaše žalovanje, vaše goreče mišljenje do mene; tako, da sem se tem bolj veselil. <sup>8</sup> Kajti čeprav sem vas s pismom užalostil, se ne kesam, čeprav sem se kesal; kajti zaznavam, da vas je ista poslanica užalostila, čeprav **je bilo** to samo za nekaj časa. <sup>9</sup> Sedaj se veselim, ne da ste bili užaloščeni, temveč da ste **[bili]** užaloščeni do kesanja. Kajti užaloščeni ste bili na bogaboječ način, da od nas v ničemer ne bi prejeli škode. <sup>10</sup> Kajti bogaboječa žalost opravlja kesanje v rešitev duše, katere se ne bomo kesali, toda svetna žalost ustvarja smrt. <sup>11</sup> Kajti glejte to točno isto stvar, da ste bili užaloščeni na bogaboječ način, kakšno skrbnost je to storilo v vas, da, **kakšno** čiščenje vas samih, da, **kakšno** ogorčenost, da, **kakšen** strah, da, **kakšno** silovito hrepeneњe, da, **kakšno** gorečnost, da, **kakšno** maščevanje! V vseh **stvareh** ste sebe potrdili, da ste v tej zadevi čisti.

<sup>12</sup> Zatorej čeprav sem vam pisal, **sem to storil** ne zaradi razloga tistega, ki je storil krivico niti zaradi razloga tistega, ki je trpel krivico, temveč, da se vam lahko pokaže naša skrb za vas v Božjih očeh. <sup>13</sup> § Torej smo bili potolaženi v vaši tolažbi. Da in silno bolj smo se veselili zaradi Titovega veselja, ker je bil po vas vseh njegov duh okrepan. <sup>14</sup> Kajti če sem se mu kakorkoli bahal z vami, nisem osramočen; temveč kakor smo vam govorili vse stvari v resnici, se je celo tako naše bahanje, katerega **sem storil** pred Titom, izkazalo **[za]** resnično. <sup>15</sup> In njegova notranja strast je do vas obilnejša, medtem ko se spominja poslušnosti vas vseh, kako ste ga sprejeli s strahom in trepetanjem. <sup>16</sup> Veselim se torej, da imam v vas zaupanje v vseh **stvareh**.

**8** Poleg tega, bratje, vam storimo, da veste o Božji milosti podeljeni makedonskim cerkvam, <sup>2</sup> da je bila v veliki preizkušnji stiske obilica njihovega veselja in njihova globoka revščina obilna v bogastvih njihove velikodušnosti. <sup>3</sup> Kajti pričujem po **svoji** močeh, da, in preko **svojih** moči **so bili** sami voljni <sup>4</sup> in **[so]** nas z mnogimi prošnjami prosili, da bi mi sprejeli dar in **nase vzeli** družbo služenja svetim.

<sup>5</sup> In *to so storili*, ne kakor smo upali, temveč so najprej sebe izročili Gospodu in po Božji volji nam. <sup>6</sup> Tako, da smo prosili Tita, da kakor je pričel, tako naj isto milost v vas tudi konča. <sup>7</sup> Torej kakor ste obilni v vsaki *stvari*, v veri, izgovorjavi, spoznanju, v vsej marljivosti in v vaši ljubezni do nas, *glejte*, da ste obilni tudi v tej milosti. <sup>8</sup> Ne govorim po zapovedi, temveč z razlogom gorečnosti drugih in da dokažem iskrenost vaše ljubezni. <sup>9</sup> Kajti poznati milost našega Gospoda Jezusa Kristusa, da čeprav je bil bogat, je vendar zaradi vas postal ubog, da bi po njegovi revščini v lahko obogateli. <sup>10</sup> In v tem dajem *svoj* nasvet, kajti to je koristno za vas, ki ste prej začeli, ne samo delati, temveč ste bili prizadeveni tudi pred enim letom. <sup>11</sup> Zdaj torej izvršite *to* delo; da kakor *je bila* pripravljenost hoteti, tako *bo lahko* tudi izvršitev iz tega kar imate. <sup>12</sup> Kajti če je bil najprej voljan um, *je sprejet* glede na to, kar človek ima *in* ne glede na to, česar nima. <sup>13</sup> Kajti ne *misljam*, da bi bili drugi ljudje olajšani, vi pa obteženi, <sup>14</sup> temveč prek enakosti, *da lahko* sedaj, ob tem času, vaše obilje *postane oskrba* za njihovo siromaštvo, da bo njihovo obilje lahko tudi *oskrba* za vaše siromaštvo, da bo lahko enakost, <sup>15</sup> kakor je pisano: »Kdor *je nabral* veliko, ni imel ničesar preveč, in kdor *je nabral* malo, ni imel pomanjkanja.« <sup>16</sup> Toda zahvala *bodi* Bogu, ki je na Titovo srce položil isto iskreno skrb za vas. <sup>17</sup> Kajti zares je sprejel spodbudo; toda ker je bil bolj prizadeven, je k vam odšel iz svojega lastnega nagiba. <sup>18</sup> In z njim smo poslali brata, katerega hvala v evangeliju *je* po vseh celotnih cerkvah; <sup>19</sup> in ne samo *to*, temveč, ki je bil tudi od cerkvá izbran, da potuje z nami s to milostjo, ki je po nas preskrbljena v slavo istega Gospoda in *izjaviti* vašega pripravljenega mišljenja; <sup>20</sup> izogibajoč se temu, da nas noben človek ne bi mogel oštevati v tem obilju, ki je preskrbljeno po nas; <sup>21</sup> ko skrbimo za poštene stvari, ne samo v Gospodovih očeh, temveč tudi v očeh ljudi. <sup>22</sup> In z njima smo poslali našega brata, ki se nam je pogosto v mnogih stvareh izkazal marljivega, toda sedaj mnogo bolj marljivega na veliko zaupanje, katerega *imam* v vas. <sup>23</sup> Če *kdorkoli poizveduje* o Titu, *je* glede vas moj družabnik in sopomočnik, ali *če bodo poizvedovali* o [dveh] naših bratih, *sta* odpolsanca cerkvá *in* Kristusova slava. <sup>24</sup> Zatorej pokažite njim in pred cerkvami dokaz svoje ljubezni in našega bahanja vam v prid.

**9** Kajti glede služenja svetim, je zame odveč, da vam pišem, <sup>2</sup> kajti poznam pripravljenost vašega mišljenja, zaradi katerega se o vas baham tem iz Makedonije, da je bila Ahaja pripravljena pred enim letom; in vaša gorečnost je spodbudila zelo mnoge. <sup>3</sup> Vendar sem poslal brate, da ne bi bilo naše bahanje o vas, vam v prid, zaman; da boste, kakor sem rekel, vi lahko bili pripravljeni, <sup>4</sup> da ne bi bili morda, če pridejo z menoj tisti iz Makedonije in vas najdejo nepripravljeni, mi (da ne rečem vi) osramočeni v tem istem zaupljivem bahanju. <sup>5</sup> Zatorej sem mislil, da je potrebno spodbuditi brate, da bi prej šli k vam in vnaprej pripravili vaš dar, o katerem ste prej imeli obvestilo, da bo isti lahko pripravljen kot *resnična* radodarnost in ne kakor *od* pohlepnosti. <sup>6</sup> Toda *rečem* to: »Kdor varčno seje, bo tudi varčno žel; in kdor radodarno seje, bo tudi radodarno žel.« <sup>7</sup> Vsak *naj tako da*, glede na to, kakor se je nameril v svojem srcu; ne nejevoljno ali iz nuje, kajti Bog ljubi vedrega darovalca. <sup>8</sup> In Bog *je* zmožen storiti, da bo vsa milost obilna napram vam, da boste vedno imeli vso zadostnost v vseh *stvareh [in boste]* lahko bogati za vsako dobro delo <sup>9</sup> (kakor je pisano: »Razdelil je povsod, dal je revnim. Njegova pravičnost ostaja na veke.«) <sup>10</sup> Torej kdor daje seme sejalcu, daje tako kruh za *vašo* hrano kakor množi vaše posejano seme in povečuje sadove vaše pravičnosti) <sup>11</sup> obogateli ste v vsaki stvari za vso radodarnost, ki po nas povzroča zahvaljevanje k Bogu. <sup>12</sup> Kajti služenje tej službi ni samo oskrba potreb svetih, temveč je po mnogih zahvaljevanjih tudi obilna Bogu; <sup>13</sup> čeprav s poskusom tega služenja proslavlajo Boga zaradi vaše izražene podložnosti Kristusovemu evangeliju in zaradi *vaše* velikodušne razdelitve njim in vsem *ljudem*; <sup>14</sup> in z njihovo molitvijo za vas, kateri zaradi silne Božje milost v vas hrepenijo po vas. <sup>15</sup> Hvala *bodi* Bogu za njegov neizrekljivi dar.

**10** Torej jaz sam, Pavel, ki *sem* v navzočnosti med vami nizek, toda odsoten sem drzen do vas, vas pri Kristusovi krotkosti in blagosti rotim. <sup>2</sup> Toda rotim *vas*, da ne bi bil drzen, ko sem prisoten s tem zaupanjem, s katerim mislim biti do nekaterih drzen, ki mislimo o nas, kakor da smo živelji glede na meso. <sup>3</sup> Kajti čeprav živimo v mesu, se ne borimo po mesu <sup>4</sup> (kajti orožja našega vojskovanja niso mesena, temveč mogočna po Bogu, da podirajo trdnjave); <sup>5</sup> podiramo zamisli in vsako visoko stvar, ki sebe povzdiguje proti spoznanju Boga ter vsako misel prinašamo v ujetništvo, v poslušnost Kristusu; <sup>6</sup> in v pripravljenosti smo, da maščujemo vso neposlušnost, ko se vaša poslušnost dopolni. <sup>7</sup> Ali gledate na stvari po zunanjem videzu? Če katerikoli človek zaupa sebi, da je Kristusov, naj sam v sebi to ponovno razmisli, da kakor *je* on Kristusov, točno tako *sno* mi Kristusovi. <sup>8</sup> § Kajti čeprav bi se malce bolj bahal z našo oblastjo, katero nam je Gospod dal za izgrajevanje in ne za vaše uničenje, ne bi bil osramočen; <sup>9</sup> da ne bom videti, kakor če vas hočem strašiti s pismi. <sup>10</sup> Kajti *njegova* pisma, pravijo, *[daj]* so tehtna in vplivna, toda *njegova* telesna prisotnost *je* šibka in *njegov* govor zaničevanja vreden. <sup>11</sup> Naj takšni mislimo to, da takšni kakor smo mi z

to the saints. <sup>5</sup> And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. <sup>6</sup> Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. <sup>7</sup> Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also. <sup>8</sup> I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. <sup>9</sup> For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. <sup>10</sup> And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. <sup>11</sup> Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. <sup>12</sup> For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. <sup>13</sup> For *I mean* not that other men be eased, and ye burdened: <sup>14</sup> But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: <sup>15</sup> As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack. <sup>16</sup> But thanks *be* to God, which put the same earnest care into the heart of Titus for you. <sup>17</sup> For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. <sup>18</sup> And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; <sup>19</sup> And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration* of your ready mind: <sup>20</sup> Avoiding this, that no man should blame us in this abundance which is administered by us: <sup>21</sup> Providing for honest things, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup> And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. <sup>23</sup> Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ. <sup>24</sup> Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

**9** For as touching the ministering to the saints, it is superfluous for me to write to you: <sup>2</sup> For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. <sup>3</sup> Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: <sup>4</sup> Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. <sup>5</sup> Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness. <sup>6</sup> But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. <sup>7</sup> Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. <sup>8</sup> And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: <sup>9</sup> (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. <sup>10</sup> Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) <sup>11</sup> Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. <sup>12</sup> For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; <sup>13</sup> Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; <sup>14</sup> And by their prayer for you, which long after you for the exceeding grace of God in you. <sup>15</sup> Thanks *be* unto God for his unspeakable gift.

**10** Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you: <sup>2</sup> But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. <sup>3</sup> For though we walk in the flesh, we do not war after the flesh: <sup>4</sup> (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) <sup>5</sup> Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; <sup>6</sup> And having in a readiness to revenge all disobedience, when your obedience is fulfilled. <sup>7</sup> Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. <sup>8</sup> For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: <sup>9</sup> That I may not seem as if I would terrify you by letters. <sup>10</sup> For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. <sup>11</sup> Let such an one think this, that, such as we are in word by letters when

we are absent, such *will we be* also in deed when we are present.<sup>12</sup> For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.<sup>13</sup> But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.<sup>14</sup> For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:<sup>15</sup> Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,<sup>16</sup> To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.<sup>17</sup> But he that glorieth, let him glory in the Lord.<sup>18</sup> For not he that commendeth himself is approved, but whom the Lord commendeth.

**11** Would to God ye could bear with me a little in *my* folly: and indeed bear with me.<sup>2</sup> For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.<sup>3</sup> But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.<sup>4</sup> For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.<sup>5</sup> For I suppose I was not a whit behind the very chiefest apostles.<sup>6</sup> But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.<sup>7</sup> Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?<sup>8</sup> I robbed other churches, taking wages of *them*, to do you service.<sup>9</sup> And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.<sup>10</sup> As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.<sup>11</sup> Wherefore? because I love you not? God knoweth.<sup>12</sup> But what I do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.<sup>13</sup> For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.<sup>14</sup> And no marvel; for Satan himself is transformed into an angel of light.<sup>15</sup> Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

<sup>16</sup> I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.<sup>17</sup> That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.<sup>18</sup> Seeing that many glory after the flesh, I will glory also.<sup>19</sup> For ye suffer fools gladly, seeing ye *yourselves* are wise.<sup>20</sup> For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.<sup>21</sup> I speak as concerning reproach, as though we had been weak. Howbeit wheresoever any is bold, (I speak foolishly,) I am bold also.<sup>22</sup> Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.<sup>23</sup> Are they ministers of Christ? (I speak as a fool) *I am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.<sup>24</sup> Of the Jews five times received I forty *stripes* save one.<sup>25</sup> Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;<sup>26</sup> In journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;<sup>27</sup> In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.<sup>28</sup> Beside those things that are without, that which cometh upon me daily, the care of all the churches.<sup>29</sup> Who is weak, and I am not weak? who is offended, and I burn not?<sup>30</sup> If I must needs glory, I will glory of the things which concern mine infirmities.<sup>31</sup> The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.<sup>32</sup> In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:<sup>33</sup> And through a window in a basket was I let down by the wall, and escaped his hands.

**12** It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.<sup>2</sup> I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.<sup>3</sup> And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)<sup>4</sup> How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.<sup>5</sup> Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.<sup>6</sup> For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now*

besedo po črkah, ko smo odsotni, *bomo* takšni tudi v dejanju, ko smo prisotni.<sup>12</sup> Kajti ne drznemo se meriti ali primerjati z nekaterimi, ki priporočajo sami sebe. Toda tisti, ki sebe merijo s seboj in se primerjajo med seboj, niso modri.<sup>13</sup> Toda mi se ne bomo bahali o stvareh zunaj *naše* mere, temveč glede na mero oblasti, katero nam je Bog razdelil, mero, da smo segli celo do vas.<sup>14</sup> Kajti ne iztezamo se preko *naše mere* kakor da nismo prispeli do vas, kajti z *oznanjevanjem* Kristusovega evangelija smo prišli tudi prav do vas.<sup>15</sup> O stvareh se ne bahamo zunaj *naše* mere, *to je* z naporji drugih ljudi, temveč imamo upanje, ko se vaša vera okrepi, da bomo glede na našo oblast obilno povečani po vas,<sup>16</sup> da oznamimo evanglij v *pokrajinhah* onstran vas *in* ne da se bahamo na področju drugega človeka o stvareh, *ki so bile* pripravljene k naši roki.<sup>17</sup> Toda kdor se ponaša, naj se ponaša v Gospodu.<sup>18</sup> Kajti ni potrejen kdor priporoča sebe, temveč kogar priporoča Gospod.

**11** Bog daj, da bi lahko z meno malo zdržali in *moji* neumnosti, *in* zares potrite z meno.<sup>2</sup> Kajti nad vami sem ljubosumen z bogaboječo ljubosumnostjo, kajti zaročil sem vas z enim soprogom, da *vas* lahko *kakor* čiste device predstavim Kristusu.<sup>3</sup> Toda bojim se, da ne bi bila na kakršenkoli način, kakor je kača s svojo premetenostjo preslepila Eva, tudi vaša mišljena pokvarjena proč od preprostosti, ki je v Kristusu.<sup>4</sup> Kajti če tisti, ki prihaja, oznanja drugega Jezusa, katerega nismo oznanili ali *če sprejmete* drugega duha, katerega niste prejeli ali drug evanglij, katerega niste sprejeli, bi bili mogoče z *njim* prizanesljivi.<sup>5</sup> Kajti domnevam, da nisem bil niti malo za zelo vodilnimi apostoli.<sup>6</sup> Toda čeprav *sem* grob v gorovu, pa nisem v spoznanju; toda med vami smo se temeljito razodeli v vseh stvareh.<sup>7</sup> Ali sem zagrešil prestopek s ponizevanjem samega sebe, da bi bili vi lahko povišani, ker sem vam brez plačila oznanil Božji evanglij?<sup>8</sup> Odvzel sem drugim cerkvam in *od njih* jemal plačila, da vam storim uslugo.<sup>9</sup> In ko sem bil prisoten z vami in trpel pomanjkanje, nisem bil v breme nobenemu človeku, kajti to, kar mi je primanjkovalo, so preskrbeli bratje, ki so prišli iz Makedonije. In v vseh *stvareh* sem se varoval pred tem, da bi vam bil v breme in *tako se* bom varoval.<sup>10</sup> Kakor je Kristusova resnica v meni, me v področjih Ahaje noben človek ne bo ustavil v tem bahanju.<sup>11</sup> Zakaj? Ker vas ne ljubim? Bog ve.<sup>12</sup> Toda kar delam, to bom delal, da bom lahko odsekal priložnost pred temi, ki želijo priložnost; da bodo, v čemer se ponašajo, lahko najdeni kakor mi.<sup>13</sup> Kajti takšni *so* lažni apostoli, varljivi delavci, ki se prenarejajo v Kristusove apostole.<sup>14</sup> In nič čudnega; kajti sam Satan se prenareja v angela svetlobe.<sup>15</sup> Torej *ni* nič posebnega, če so tudi njegovi služabniki prenarejeni kakor služabniki pravičnosti, katerih konec bo glede na njihova dela.

<sup>16</sup> Ponovno pravim: »Naj me noben človek nima za bedaka; če drugače, me vendar sprejmite kakor bedaka, da se bom lahko malce bahal.<sup>17</sup> To, kar govorim, *tega* ne govorim po Gospodu, temveč kakor bi bilo nespametno v tem zaupanju bahanja.<sup>18</sup> Ker pa se mnogi ponašajo po mesu, se bom tudi jaz ponašal.<sup>19</sup> Kajti z veseljem trpite bedake, ker ste vi *sami* modri.<sup>20</sup> Kajti trpite, če vas človek privleče v suženjstvo, če *vas* človek požira, če *od vas* človek jemlje, če človek sebe povijuše, če vas človek udari po obrazu.<sup>21</sup> Govorim glede graje, kakor bi bili šibki. Čeprav v čemer je kdorkoli drzen (govorim nespametno), sem tudi sam drzen.<sup>22</sup> Ali so Hebrejci? Tudi jaz *sem*. Ali so Izraelci? Tudi jaz *sem*. Ali so Abramovo seme? Tudi jaz *sem*.<sup>23</sup> Ali so Kristusovi služabniki? (Govorim kakor bedak.) Jaz *sem* bolj; obilnejši v naporih, nad mero pri bičanjih, pogosteje v ječah, često v smrtnih nevarnostih.<sup>24</sup> Od Judov sem petkrat prejel štirideset *udarcev z bičem*, izvzemši enega.<sup>25</sup> Trikrat sem bil pretepen s šibami, enkrat sem bil kamnan, trikrat sem pretrpel brodolom, noč in dan sem bil na globokem morju;<sup>26</sup> pogosto *na* potovanjih, v nevarnostih od vodá, v nevarnostih od roparjev, v nevarnostih od *svojih lastnih* rojakov, v nevarnostih od pogonov, v nevarnostih v mestu, v nevarnostih v divjini, v nevarnostih na morju, v nevarnostih med lažnivimi brati;<sup>27</sup> v utrujenostih in bolestih, v pogostih bedenjih, v laktoti in žeji, v pogostih postih, v mrazu in negoti.<sup>28</sup> Poleg teh stvari, ki so zunanje, to kar dnevno prihaja nadme, *ſe* Iskrb za vse cerkve.<sup>29</sup> Kdo je slaboten in jaz nisem slaboten? Kdo je užalen in jaz ne gorim?<sup>30</sup> Če se moram nujno ponašati, se bom ponašal s stvarmi, ki se tičejo mojih slabotnosti.<sup>31</sup> Bog in Oče našega Gospoda Jezusa Kristusa, ki je blagoslovil na vékoma, ve, da ne lažem.<sup>32</sup> V Damasku je voditelj pod kraljem Arétom z garnizijo zastražil mesto Damaščanov, željan, da me zgrabi,<sup>33</sup> pa sem bil skozi okno v košu spuščen dol ob zidu in pobegnil njegovim rokom.«

**12** § Zame ni primerno, da bi se sedaj poveličeval. Prišel bom k videnjem in razojetjem od Gospoda.<sup>2</sup> Pred okoli štirinajstimi leti sem spoznal človeka v Kristusu (bodisi v telesu, ne morem reči; ali izven telesa, ne morem povedati; Bog ve), nekoga vzetega gor do tretjih nebes.<sup>3</sup> In poznal sem takšnega človeka (bodisi v telesu ali izven telesa, ne morem povedati; Bog ve),<sup>4</sup> kako je bil vzet gor v raj in je slišal neizgovorljive besede, ki jih človeku ni zakonito izreči.<sup>5</sup> S takšnim se bom ponašal. Vendar se ne bom ponašal s seboj, temveč s svojimi slabotnostmi.<sup>6</sup> Kajti kljub temu, da bi se želet ponašati, ne

bom bedak; kajti povedal bom resnico. Toda **sedaj** potrprim, da ne bi katerikoli človek mislil o meni več kakor me vidi, **da sem** ali **kar** sliši o meni. <sup>7</sup>In da se ne bi, zaradi obilja razodetij, prek mere povišal, mi je bil dan v meso trn, Satanov poslanec, da me udari, da ne bi bil prek mere vzvišen. <sup>8</sup>Za to stvar sem trikrat rotil Gospoda, da bi jo odstranil od mene. <sup>9</sup>In mi je rekel: »Dovolj ti je moja milost, kajti moja moč je izpopolnjena v slabotnosti.« Torej se bom z največjim veseljem raje ponašal s svojimi slabotnostmi, da bo na meni lahko počivala Kristusova moč. <sup>10</sup>Torej bom zaradi Kristusa užival v slabotnostih, v grjah, v potrebah, v preganjanjih, v tegobah; kajti kadar sem slaboten, tedaj sem močan.

<sup>11</sup>Postal sem bedak v ponašanju. Prisilili ste me, kajti od vas bi moral biti priporočen. Kajti v ničemer ne zaostajam za vašimi najvordinješimi apostoli, čeprav nisem nič. <sup>12</sup>Resnično, znamenja apostola so bila med vami storjena v vsej potrpežljivosti, z znamenji in čudeži ter mogočnimi dejanji. <sup>13</sup>Kajti kaj je to v čemer ste bili slabši do drugih cerkvá, razen **tega**, da vam jaz nisem bil v breme? Odpustite mi to krivico. <sup>14</sup>Glejte, tretjič sem pripravljen priti k vam, in vam ne bom v breme, kajti ne iščem vašega, temveč vas. Kajti ne bi smeli biti otroci obvezani varčevati za starše, temveč starši za otroke. <sup>15</sup>In zelo rad se hočem razdati in biti razdan za vas; četudi vas obilneje ljubim, sem manj ljubljen. <sup>16</sup>Toda naj bo tako, nisem vas bremenil; kljub temu sem vas, ker sem prebrisal, ujel z zvijačo. <sup>17</sup>Ali sem vas izkoristil po kom od teh, katere sem poslal k vam? <sup>18</sup>Naprosil sem Tita in **z njim** sem poslal brata. Ali vas je izkoristil Tit? Ali nisva hodila v istem duhu? **Ali** nisva **hodila** po istih stopinjah? <sup>19</sup>Ponovno, ali mislite, da se vam opravičujemo? Govorimo pred Bogom v Kristusu. Toda, srčno ljubljeni, vse stvari **počenjam** v vaše izgrajevanje. <sup>20</sup>Kajti bojim se, da ko pridem, vas ne bom našel takšnih, kakor vas želim in **da** me boste vi našli takšnega, kakor si ne želite; da ne bi **bilo** razpravljanj, zavisti, jeze, prepirov, obrekovanj, šepetanj, napihovanj, uporov. <sup>21</sup>**In** da me ne bi, ko ponovno pridem, moj Bog med vami ponižal in **da** bom objokoval mnoge, ki so že gresili in se niso pokesali od nečistosti in prešuštvovanja in pohotnosti, ki so jih zgrešili.

**13** To je tretjič, [**da**] prihajam k vam. Po ustih dveh ali treh prič bo ugotovljena vsaka beseda. <sup>2</sup>Povedal sem vam že nekoč in vam drugič napovedujem, kakor če bi bil prisoten; in sedaj odsoten pišem tem, ki so poprej gresili in vsem drugim, da če ponovno pridem, ne bom prizanašal. <sup>3</sup>Ker iščete dokaz, da Kristus govorí v meni, ki posebej do vas ni slaboten, temveč je v vas mogočen. <sup>4</sup>Kajti čeprav je bil križan zaradi slabosti, vendarle živi z Božjo močjo. Kajti tudi mi smo šibki v njem, toda z Božjo močjo bomo živelí z njim za vas. <sup>5</sup>Izprašajte se, ali ste v veri. Preizkusite se. Ali se ne poznate, da je Jezus Kristus v vas, razen če ste zavrženi? <sup>6</sup>Toda zaupam, da boste spoznali, da mi nismo zavrženi. <sup>7</sup>Sedaj molim k Bogu, da ne storite nobenega zla; ne da bi se mi izkazali potrjene, temveč da bi vi storili to, kar je pošteno, čeprav smo mi kakor zavrženi. <sup>8</sup>Kajti ničesar ne moremo storiti proti resnici, temveč za resnico. <sup>9</sup>Kajti veseli smo, ko smo mi slabotni, vi pa močni; in to tudi želimo, **celó** vašo popolnost. <sup>10</sup>Zatorej pišem te stvari v odsotnosti, da ne bi navzoč uporabil ostrine, glede na oblast, ki mi jo je Gospod dal za izgrajevanje in ne za uničenje.

<sup>11</sup>Končno, bratje, zbogom. Bodite popolni, bodite dobro potolaženi, bodite enega mišljenja, živite v miru; in z vami bo Bog ljubezen in miru. <sup>12</sup>Pozdravite drug drugega s svetim poljubom.

<sup>13</sup>Pozdravljajo vas vsi sveti. <sup>14</sup>Milost Gospoda Jezusa Kristusa in Božja ljubezen in soudeležba Svetega Duha **bodi** z vami vsemi. Amen.

[Druga **poslanica** Korinčanom je bila napisana iz Filipov, **mesta** v Makedoniji, po Titu in Luku.]

I forbear, lest any man should think of me above that which he seeth me **to be**, or **that** he heareth of me. <sup>7</sup>And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. <sup>8</sup>For this thing I besought the Lord thrice, that it might depart from me. <sup>9</sup>And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. <sup>10</sup>Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

<sup>11</sup>I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. <sup>12</sup>Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. <sup>13</sup>For what is it wherein ye were inferior to other churches, except **it be** that I myself was not burdensome to you? forgive me this wrong. <sup>14</sup>Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. <sup>15</sup>And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. <sup>16</sup>But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. <sup>17</sup>Did I make a gain of you by any of them whom I sent unto you? <sup>18</sup>I desired Titus, and with **him** I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? **walked we** not in the same steps? <sup>19</sup>Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but **we do** all things, dearly beloved, for your edifying. <sup>20</sup>For I fear, lest, when I come, I shall not find you such as I would, and **that** I shall be found unto you such as ye would not: lest **there be** debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: <sup>21</sup>**And** lest, when I come again, my God will humble me among you, and **that** I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

**13** This **is** the third **time** I am coming to you. In the mouth of two or three witnesses shall every word be established. <sup>2</sup>I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: <sup>3</sup>Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. <sup>4</sup>For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. <sup>5</sup>Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? <sup>6</sup>But I trust that ye shall know that we are not reprobates. <sup>7</sup>Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. <sup>8</sup>For we can do nothing against the truth, but for the truth. <sup>9</sup>For we are glad, when we are weak, and ye are strong: and this also we wish, **even** your perfection. <sup>10</sup>Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

<sup>11</sup>Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. <sup>12</sup>Greet one another with an holy kiss.

<sup>13</sup>All the saints salute you. <sup>14</sup>The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, **be** with you all. Amen.

The second **epistle** to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

# THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

**1** Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) **2** And all the brethren which are with me, unto the churches of Galatia: **3** Grace **be** to you and peace from God the Father, and **from** our Lord Jesus Christ, **4** Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: **5** To whom **be** glory for ever and ever. Amen.

**6** I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: **7** Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. **8** But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. **9** As we said before, so say I now again, If any **man** preach any other gospel unto you than that ye have received, let him be accursed.

**10** For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. **11** But I certify you, brethren, that the gospel which was preached of me is not after man. **12** For I neither received it of man, neither was I taught **it**, but by the revelation of Jesus Christ. **13** For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: **14** And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. **15** But when it pleased God, who separated me from my mother's womb, and called **me** by his grace, **16** To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: **17** Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. **18** Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. **19** But other of the apostles saw I none, save James the Lord's brother. **20** Now the things which I write unto you, behold, before God, I lie not. **21** Afterwards I came into the regions of Syria and Cilicia; **22** And was unknown by face unto the churches of Judaea which were in Christ: **23** But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. **24** And they glorified God in me.

**2** Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with **me** also. **2** And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. **3** But neither Titus, who was with me, being a Greek, was compelled to be circumcised: **4** And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: **5** To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. **6** But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed **to be somewhat** in conference added nothing to me: **7** But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as **the gospel** of the circumcision **was** unto Peter; **8** (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) **9** And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we **should go** unto the heathen, and they unto the circumcision. **10** Only **they would** that we should remember the poor; the same which I also was forward to do. **11** But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. **12** For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. **13** And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. **14** But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before **them** all, If thou, being a Jew, liveth after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? **15** We **who are** Jews by nature, and not sinners of the Gentiles, **16** Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. **17** But if, while we seek to be justified by Christ, we ourselves also are found sinners, **is** therefore Christ the minister of sin? God forbid. **18** For if I build again the things which I destroyed, I make myself a transgressor. **19** For I through the law am dead to the law, that I might live unto God. **20** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. **21** I do not frustrate

## Poslanica apostola Pavla Galačanom

**1** Pavel, apostol (ne od ljudi niti ne po človeku, temveč po Jezusu Kristusu in Bogu Očetu, ki ga je obudil od mrtvih) **2** in vsi bratje, ki so z menoj, cerkvam v Galatiji: **3** »Milost **bodi** vam in mir od Boga Očeta in **od** našega Gospoda Jezusa Kristusa, **4** ki je samega sebe dal za naše grehe, da nas lahko osvobodi iz tega sedanjega hudobnega sveta, glede na voljo Boga in našega Očeta, **5** kateremu **bodi** slava na veke vekov. Amen.«

**6** Čudim se, da ste se tako hitro oddaljili od tistega, ki vas je poklical v Kristusovo milost, k drugemu evangeliju, **7** ki ni drug, temveč so tam nekateri, ki vas vznemirjajo in hočejo izkriviti Kristusov evangelij. **8** Toda čeprav vam mi ali angel iz nebes oznanja kak drug evangelij, kakor tega, ki smo vam ga oznanili, naj bo ta preklet. **9** Kakor smo rekli prej, tako ponovno govorim sedaj: »Ce vam katerikoli **človek** oznani kak drug evangelij, kakor ta, ki ste ga prejeli, naj bo preklet.«

**10** Kajti ali sedaj pregovarjam ljudi ali Boga? Ali poskušam ugajati ljudem? Kajti če bi še ugajal ljudem, ne bi bil Kristusov služabnik.

**11** Toda potrjujem vam, bratje, da evangelij, ki je bil oznanjen po meni, ni po človeku. **12** Kajti niti ga nisem prejel od človeka niti se **ga** nisem naučil, temveč po razodetju Jezusa Kristusa. **13** Kajti slišali ste o mojem vedenju, v preteklem času v judovski religiji, da sem preko mere preganjal Božjo cerkev in jo pustošil, **14** in v judovski religiji napredoval nad mnoge svoje vrstnike v svojem lastnem narodu in bil še silno vnet za izročila svojih očetov. **15** Toda ko je Bogu, ki me je od maternice moje matere odbral in **me** poklical po svoji milosti, ugajalo, **16** da v meni razodene svojega Sina, da bi ga lahko oznanal med pogani, se nisem takoj posvetoval z mesom in krvjo, **17** niti nisem odšel gor v Jeruzalem k tem, ki so bili apostoli pred menoj, temveč sem odšel v Arabijo in se ponovno vrnil v Damask. **18** Potem sem po treh letih odšel gor v Jeruzalem, da vidim Petra in z njim ostal petnajst dni. **19** Toda izmed apostolov nisem videl nobenega drugega, razen Jakoba, Gospodovega brata. **20** Torej stvari, ki vam jih pišem, glejte, pred Bogom, ne lažem. **21** Kasneje sem prišel v področja Sirije in Kilikije; **22** in po obrazu sem bil nepoznan cerkvam v Judeji, ki so bile v Kristusu, **23** toda samo slišali so: »Da tisti, ki nas je v preteklih časih preganjal, sedaj oznanja vero, katero je nekoč uničeval.« **24** § In slavili so Boga v meni.

**2** Potem sem po štirinajstih letih ponovno z Barnabom odšel gor v Jeruzalem in s **seboj** vzel tudi Tita. **2** In gor sem odšel po razodetju in jim posredoval ta evangelij, katerega oznanjama med pogani, toda skrivaj tem, ki so bili ugledni, da ne bi na kakršenkoli način tekel ali sem tekel zaman. **3** Toda niti Tit, ki je bil z menoj, ki je bil Grk, ni bil prisiljen, da se obreže. **4** In to zaradi nepričakovano privedenih lažnih bratov, ki so prišli na skrivnem, da zalezujejo našo svobodo, ki jo imamo v Kristusu Jezusu, da bi nas lahko privedi v suženjstvo; **5** katerim nismo niti za eno uro dali prostora s podložnostjo, da bi se evangelijska resnica lahko nadaljevala z vami. **6** Toda izmed teh, ki so se zdeli, da so nekaj (karkoli so bili, mi ni važno; Bog ne sprejema človeške zunanjosti), kajti tisti, ki so se zdeli, **da so nekaj**, mi na posvetovanju niso nicesar dodali, **7** temveč nasprotno, ko so videli, da je bil evangelij neobreze zaupan meni, kakor **je bil evangelij** obreze Petru **8** (kajti kdor je učinkovito deloval v Petru k apostolstvu obrezanih, isti je bil mogočen v meni za pogane). **9** In ko so Jakob, Kefa in Janez, ki se zdijo, da so stebri, zaznali milost, ki mi je bila dana, so meni in Barnabu podali desnice družabništva, da **bi** midva **šla** k pogonom, oni pa k obrezanim. **10** Le **želevi so**, da bi se spominjala revnih; isto kar sem si tudi sam prizadeval storiti. **11** Toda ko je Peter prišel v Antiohijo, sem se mu v obraz uprl, ker je bil za oštevi. **12** Kajti preden so prišli nekateri od Jakoba, je jedel s pogani. Toda, ko so prišli, se je umaknil in se oddvojil, ker se je bal teh, ki so bili iz obreze. **13** In prav tako so se z njim pretvarjali drugi Judje; do te mere, da je bil tudi Barnaba zapeljan z njihovim pretvarjanjem. **14** Toda ko sem videl, da niso živel pošteno, glede na resnico evangelija, sem pred vsemi **temi** rekel Petru: »Ce ti, ki si Jud, živiš po načinu poganov, ne pa kakor počno Judje, zakaj siliš pogane, da živijo kakor počno Judje?« **15** Mi, **ki smo** Judje po naravi, ne pa poganski grešniki, **16** vemo, da človek ni opravičen po delih postave, temveč po veri v Jezusa Kristusa, celo mi smo verovali v Jezusa Kristusa, da bi bili lahko opravičeni po veri v Kristusa, ne pa po delih postave, kajti po delih postave ne bo opravičeno nobeno meso. **17** Toda če smo, medtem ko si prizadevamo biti opravičeni po Kristusu, tudi mi sami spoznani **[za]** grešnike, **je** potem takem Kristus služabnik greha? Bog ne daj. **18** Kajti če ponovno gradim stvari, ki sem jih uničil, sebe delam prestopnika. **19** Kajti po postavi sem mrtev postavi, da bi lahko živel Bogu. **20** Križan sem s Kristusom, pa vendar živim; vendar ne jaz, temveč Kristus živi v meni. In življenje, ki ga sedaj živim v mesu, živim po veri v Božjega Sina, ki me je ljubil in dal zame samega

sebe.<sup>21</sup> Ne onemogočam Božje milosti; kajti če je pravičnost **prišla** po postavi, potem je Kristus umrl zaman.

**3** § O nespametni Galačani, kdo vas je uročil, da ne bi ubogali resnice, pred čigar očmi je bil očitno postavljen Jezus Kristus, križan med vami?<sup>2</sup> Samo to hočem izvedeti od vas: »Ali ste prejeli Duha z deli postave ali s poslušnostjo veri?«<sup>3</sup> Ali ste tako nespametni? Ali ste, začenši z Duhom, sedaj popolni v mesu?<sup>4</sup> Ali ste toliko stvari pretrpeli zaman? Če **bi bile** vendarle zaman.<sup>5</sup> On torej, ki vam daje Duha in med vami dela čudeže, **ali jih dela** po delih postave ali po poslušnosti veri?<sup>6</sup> Celó kakor je Abraham veroval Bogu in mu je bilo to šteto za pravičnost.

<sup>7</sup> Spoznajte torej, da so Abrahamovi otroci tisti, ki so iz vere.<sup>8</sup> In ker je pismo slutilo, da bo Bog pogane opravičil po veri, je poprej oznanjalo evangelij Abrahamu, **rekoč**: »V tebi bodo blagoslovjeni vsi narodi.«<sup>9</sup>

Tako so torej tisti, ki so iz vere, blagoslovjeni z zvestim Abrahomom.<sup>10</sup> Kajti kolikor jih je iz del postave, so pod prekletstvom, kajti pisano je: »Preklet **je** vsak, kdor ne vztraja v vseh stvareh, ki so pisane v knjigi postave, da jih izvrši.«<sup>11</sup> Toda očitno **je to**, da v Božjih očeh noben človek ni opravičen s postavo, kajti: »Pravični bo živel iz vere.«<sup>12</sup>

Postava pa ni iz vere, temveč: »Človek, ki jih izvršuje, bo živel po njih.«<sup>13</sup> Kristus nas je odkupil od prekletstva postave, ko je za nas postal prekletstvo, kajti pisano je: »Preklet **je** vsak, kdor visi na drevesu.«<sup>14</sup>

Da bi Abrahomov blagoslov lahko po Jezusu Kristusu prešel na pogane, da bi mi po veri lahko prejeli obljubo Duha.<sup>15</sup> Bratje, govorim po človeških običajih: »Čeprav **je to** samo človeška zaveza, vendar **če je** potrjena, je noben človek ne razveljavlja ali dodaja k njej.«<sup>16</sup> Torej obljube so bile izrečene Abrahamu in njegovemu semenu. Ni rekel: »In semenom,« kakor mnogim; temveč kakor enemu: »In twojemu semenu,« ki je Kristus.<sup>17</sup> § In pravim to, **da** zavezo, ki je bila prej potrjena od Boga v Kristusu, postava, ki je bila širisto trideset let kasnejše, ne more razveljaviti, da bi obljubo storila brez učinka.<sup>18</sup> Kajti če **je** dediščina po postavi, **le-ta ni** več po obljubi; toda Bog **jo** je Abrahamu dal po obljubi.<sup>19</sup>

Čemu potem **služi** postava? Dodana je bila zaradi prestopkov, dokler ne bi prišel potomec, kateremu je bila dana obljuba; **in ta je bila** odrejena po angelih v roku posrednika.<sup>20</sup> Torej posrednik ni **posrednik** enega, toda Bog je eden.<sup>21</sup> **Ali** je potem postava zoper Božje obljube? Bog ne daj, kajti če bi bila dana postava, ki bi lahko dala življenje, bi bila pravičnost resnično po postavi.<sup>22</sup> Toda pismo je vse zaprlo pod greh, da bi bila lahko tem, ki verujejo, dana obljuba po veri Jezusa Kristusa.

<sup>23</sup> Toda preden je prišla vera, smo bili držani pod postavo, zaprti veri, ki naj bi se razodela kasneje.<sup>24</sup> Zatorej je bila postava naša vzgojiteljica, **da nas privede** h Kristusu, da bi bili mi lahko opravičeni iz vere.<sup>25</sup> Toda potem, ko je prišla vera, nismo več pod vzgojiteljico.<sup>26</sup> Kajti vi vsi ste Božji otroci po veri v Kristusa Jezusa.<sup>27</sup> Kajti tako veliko, kot vas je bilo krščenih v Kristusa, ste oblekli Kristusa.<sup>28</sup> Ni niti Juda niti Grka, ni niti sužnja niti svobodnega, ni niti moškega niti ženske; kajti vsi vi ste eno v Kristusu Jezusu.<sup>29</sup> Če pa **ste** Kristusovi, potem ste Abrahamovo seme in dediči glede na obljubo.

<sup>23</sup> Pravim torej: »**Da** se dediči, dokler je še otrok, nič ne razlikuje od služabnika, čeprav je gospodar vsega,<sup>2</sup> temveč je pod varuhi in vzgojitelji do časa, določenega od očeta.«<sup>3</sup> Točno tako smo bili mi, ko smo bili otroci, v suženjstvu pod prvinami sveta.<sup>4</sup> Toda, ko je prišla polnost časa, je Bog poslal svojega Sina, narejenega iz ženske, postavljenega pod postavo,<sup>5</sup> da odkupi te, ki so bili pod postavo, da bi mi lahko prejeli posinovljenje.<sup>6</sup> In ker ste sinovi, je Bog v vaša srca poslal Duha svojega Sina, ki kliče: »Aba, Oče.«<sup>7</sup> § Zatorej nisi več služabnik, temveč sin; če pa [**si**] sin, [**si**] potem po Kristusu Božji dedič.

<sup>8</sup> Vendar ste tedaj, ko niste poznali Boga, služili tem, ki po naravi niso bogovi.<sup>9</sup> Toda sedaj, potem ko ste spoznali Boga, ali bolje rečeno ste spoznani od Boga, kako se ponovno obračate k slabotnim in bednim prvinam, katerim želite biti ponovno v suženjstvu.<sup>10</sup> Obeležujete dneve in mesece in čase in leta.<sup>11</sup> Bojim se za vas, da nisem na vas zaman priložil truda.

<sup>12</sup> Bratje, rotim vas, bodite kakor **sem** jaz; kajti jaz **sem** kakor **ste** vi; sploh me niste prizadeli.<sup>13</sup> Vi veste kako sem vam na začetku oznanjal evangelij z šibkosti mesa.<sup>14</sup> § In moje preizkušnje, ki je bila v mojem mesu, niste niti prezirali niti zavrgli, temveč ste me sprejeli kot Božjega angela, **celó** kot Kristusa Jezusa.<sup>15</sup> Kje je potem blagoslovjenost, o kateri ste govorili? Kajti pričujem vam, da če **bi bilo** mogoče, bi si iztaknili svoje lastne oči in mi jih dali.<sup>16</sup> Sem torej postal vaš sovražnik, ker vam govorim resnico?<sup>17</sup> Oni so vam goreče naklonjeni, **toda** ne pravilno; da, izključili bi vas, da bi jim vi bili goreče naklonjeni.<sup>18</sup> Toda dobro **je** biti nenehno goreče naklonjen v dobrì **stvari** in ne samo kadar sem prisoten z vami.<sup>19</sup> Moji majhni otroci, zaradi katerih se mučim v ponovnem rojevanju, dokler ne bo v vas oblikovan Kristus, <sup>20</sup> sedaj želim biti prisoten z vami in spremeniti svoj glas; kajti stojim s pomislekom o vas.

<sup>21</sup> Povejte mi vi, ki želite biti pod postavo, ali ne slišite postave?<sup>22</sup> Kajti pisano je, da je imel Abraham dva sinova, enega s sužnjico, drugega pa s svobodno.<sup>23</sup> Toda ta, **ki je bil** iz sužnje, je bil rojen

the grace of God: for if righteousness **come** by the law, then Christ is dead in vain.

**3** O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?<sup>2</sup> This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?<sup>3</sup> Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?<sup>4</sup> Have ye suffered so many things in vain? if **it be** yet in vain.<sup>5</sup> He therefore that ministereth to you the Spirit, and worketh miracles among you, **doeth he it** by the works of the law, or by the hearing of faith?<sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness.

<sup>7</sup> Know ye therefore that they which are of faith, the same are the children of Abraham.<sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, **saying**, In thee shall all nations be blessed.<sup>9</sup> So then they which be of faith are blessed with faithful Abraham.<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed **is** every one that continueth not in all things which are written in the book of the law to do them.<sup>11</sup> But that no man is justified by the law in the sight of God, **it is** evident: for, The just shall live by faith.<sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them.

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed **is** every one that hangeth on a tree:<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.<sup>15</sup> Brethren, I speak after the manner of men; Though **it be** but a man's covenant, yet **if it be** confirmed, no man disannulleth, or addeth thereto.<sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.<sup>17</sup> And this I say, **that** the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.<sup>18</sup> For if the inheritance **be** of the law, **it is** no more of promise: but God gave **it** to Abraham by promise.<sup>19</sup> Wherefore then **serveth** the law? It was added because of transgressions, till the seed should come to whom the promise was made; **and it was** ordained by angels in the hand of a mediator.<sup>20</sup> Now a mediator is not **a mediator** of one, but God is one.<sup>21</sup> Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.<sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

<sup>23</sup> But before faith came, we were kept under the law, shut up unto the law which should afterwards be revealed.<sup>24</sup> Wherefore the law was our schoolmaster **to bring us** unto Christ, that we might be justified by faith.<sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.<sup>26</sup> For ye are all the children of God by faith in Christ Jesus.<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.<sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.<sup>29</sup> And if ye **be** Christ's, then are ye Abraham's seed, and heirs according to the promise.

<sup>4</sup> Now I say, **That** the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;<sup>2</sup> But is under tutors and governors until the time appointed of the father.<sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world:<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,<sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons.<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.<sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

<sup>8</sup> Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.<sup>9</sup> But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?<sup>10</sup> Ye observe days, and months, and times, and years.<sup>11</sup> I am afraid of you, lest I have bestowed upon you labour in vain.

<sup>12</sup> Brethren, I beseech you, be as I **am**; for I **am** as ye **are**: ye have not injured me at all.<sup>13</sup> Ye know how through infirmity of the flesh I preached the gospel unto you at the first.<sup>14</sup> And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, **even** as Christ Jesus.<sup>15</sup> Where is then the blessedness ye spake of? for I bear you record, that, if **it had been** possible, ye would have plucked out your own eyes, and have given them to me.<sup>16</sup> Am I therefore become your enemy, because I tell you the truth?<sup>17</sup> They zealously affect you, **but** not well; yea, they would exclude you, that ye might affect them.<sup>18</sup> But **it is** good to be zealously affected always in **a good thing**, and not only when I am present with you.<sup>19</sup> My little children, of whom I travail in birth again until Christ be formed in you,<sup>20</sup> I desire to be present with you now, and to change my voice; for I stand in doubt of you.

<sup>21</sup> Tell me, ye that desire to be under the law, do ye not hear the law?<sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.<sup>23</sup> But he **who was** of the bondwoman was born after the flesh;

but he of the freewoman **was** by promise.<sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.<sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.<sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.<sup>27</sup> For it is written, Rejoice, **thou** barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.<sup>28</sup> Now we, brethren, as Isaac was, are the children of promise.<sup>29</sup> But as then he that was born after the flesh persecuted him **that was born** after the Spirit, even so **it is** now.<sup>30</sup> Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.<sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

**5** Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

<sup>2</sup> Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.<sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law.<sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.<sup>5</sup> For we through the Spirit wait for the hope of righteousness by faith.<sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.<sup>7</sup> Ye did run well; who did hinder you that ye should not obey the truth?<sup>8</sup> This persuasion **cometh** not of him that calleth you.<sup>9</sup> A little leaven leaveneth the whole lump.<sup>10</sup> I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.<sup>11</sup> And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.<sup>12</sup> I would they were even cut off which trouble you.<sup>13</sup> For, brethren, ye have been called unto liberty; only **use** not liberty for an occasion to the flesh, but by love serve one another.<sup>14</sup> For all the law is fulfilled in one word, **even** in this; Thou shalt love thy neighbour as thyself.<sup>15</sup> But if ye bite and devour one another, take heed that ye be not consumed one of another.<sup>16</sup> **This** I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.<sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.<sup>18</sup> But if ye be led of the Spirit, ye are not under the law.<sup>19</sup> Now the works of the flesh are manifest, which are **these**: Adultery, fornication, uncleanness, lasciviousness,<sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,<sup>21</sup> Envynings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told **you** in time past, that they which do such things shall not inherit the kingdom of God.<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,<sup>23</sup> Meekness, temperance: against such there is no law.<sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts.<sup>25</sup> If we live in the Spirit, let us also walk in the Spirit.<sup>26</sup> Let us not be desirous of vain glory, provoking one another, envying one another.

**6** Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.<sup>2</sup> Bear ye one another's burdens, and so fulfil the law of Christ.<sup>3</sup> For if a man think himself to be something, when he is nothing, he deceiveth himself.<sup>4</sup> But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.<sup>5</sup> For every man shall bear his own burden.<sup>6</sup> Let him that is taught in the word communicate unto him that teacheth in all good things.<sup>7</sup> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.<sup>8</sup> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.<sup>9</sup> And let us not be weary in well doing: for in due season we shall reap, if we faint not.<sup>10</sup> As we have therefore opportunity, let us do good unto all **men**, especially unto them who are of the household of faith.<sup>11</sup> Ye see how large a letter I have written unto you with mine own hand.<sup>12</sup> As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.<sup>13</sup> For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.<sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.<sup>15</sup> For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.<sup>16</sup> And as many as walk according to this rule, peace **be** on them, and mercy, and upon the Israel of God.<sup>17</sup> From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.<sup>18</sup> Brethren, the grace of our Lord Jesus Christ **be** with your spirit. Amen.

po mesu; toda tisti iz svobodne, **je bil** po obljenji.<sup>24</sup> Katere stvari so prispodoba, kajti to sta dve zavezi; ena z gore Sinaj, ki povzroča suženjstvo, ki je Hagára.<sup>25</sup> Kajti ta Hagára je gora Sinaj v Arabiji in ustreza **[prestolnici]** Jeruzalem, ki je sedaj in je v suženjstvu s svojimi otroci.<sup>26</sup> Toda **[prestolnica]** Jeruzalem, ki je zgoraj, je svobodna, ki je mati nas vseh.<sup>27</sup> Kajti pisano je: »Veseli se, **ti** jalova, ki ne rojevaš; izbruhni in zavpij, ti, ki nisi v porodnih mukah; kajti zapuščena ima mnogo več otrok kakor tista, ki ima soproga.<sup>28</sup> Torej smo mi, bratje, kot je bil Izak, otroci obljube.<sup>29</sup> Toda kakor je takrat, kdor je bil rojen po mesu, preganjal tistega, **ki je bil** rojen po Duhu, točno tako **je to** sedaj.<sup>30</sup> Vendar kaj pravi pismo? »Spôdi sužnjo in njenega sina, kajti sin sužnje ne bo dedič s sinom svobodne.<sup>31</sup> Zaradi tega, bratje, nismo otroci sužnje, temveč svobodne.

**5** Stojte torej trdno v svobodi, s katero nas je Kristus osvobodil in ne bodite ponovno vpleteni z jarmom sužnosti.

<sup>2</sup> Glejte, jaz, Pavel, vam povem, da će boste obrezani, vam Kristus ne bo nič koristil.<sup>3</sup> Kajti ponovno pričujem vsakemu človeku, ki je obrezen, da je dolžnik izpolnjevanja celotne postave.<sup>4</sup> Katerikoli izmed vas ste opravičeni po postavi, vam je Kristus postal nekoristen; odpadli ste od milosti.<sup>5</sup> Kajti mi po Duhu čakamo na upanje pravičnosti iz vere.<sup>6</sup> Kajti v Jezusu Kristusu niti obreza ne koristi nič niti neobreza, temveč vera, ki deluje po ljubezni.<sup>7</sup> Dobro ste tekli; kdo vas je oviral, da ne bi ubogali resnice?<sup>8</sup> To prepričevanje ne **prihaja** od tistega, ki vas kliče.<sup>9</sup> Malo kvasa prekvazi celotno gmoto.<sup>10</sup> Po Gospodu imam zaupanje v vas, da ne boste drugače misleči; toda kdor vas nadleguje, bo nosil svojo oobsodbo, kdorkoli bo.<sup>11</sup> In jaz, bratje, če vendar oznanjam obrezo, zakaj še vedno trpim preganjanje? Potem je pohujšanje križa prenehalo.<sup>12</sup> Kateri pa vas begajo, želim da bi bili celo odrezani.<sup>13</sup> Kajti bratje, poklicani ste bili v svobodo; samo svobode ne **uporabite** za priložnost mesu, temveč v ljubezni služite drug drugemu.<sup>14</sup> Kajti vsa postava je izpolnjena v eni besedi, **celo** v tej: »Svojega bližnjega boš ljubil kakor samega sebe.<sup>15</sup> Toda če drug drugega grizete in hrustate, pazite, da ne boste požrti eden od drugega.<sup>16</sup> Pravim torej **to**: »Hodite v Duhu in ne boste uresničili poželenja mesa.<sup>17</sup> Kajti meso hrepeni zoper Duha, Duh pa zoper meso; in ta dva sta drug drugemu nasprotna, tako da ne morete delati stvari, ki bi jih žezeли.<sup>18</sup> Toda če ste vodenii od Duha, niste pod postavo.<sup>19</sup> § Torej dela mesa so očitna, ki so **ta**: zakonolomstvo, prešuštvovanje, nečistost, pohotnost,<sup>20</sup> malikovanje, čaranje, sovraštvo, prerekanje, tekmovanja, bes, prepri, upori, krivoverstva,<sup>21</sup> zavisti, umori, pijanost, veseljačenja in podobno; o katerih vam vnaprej povem, kakor sem **vam** tudi povedal v preteklem času, da tisti, ki počenljajo takšne stvari, ne bodo podedovali Božjega kraljestva.<sup>22</sup> Toda sad Duha je ljubezen, radost, mir, potrpežljivost, blagost, dobrata, vera,<sup>23</sup> krotkost, zmernost; zoper te ni postave.<sup>24</sup> In tisti, ki so Kristusovi, so meso križali s strastmi in poželenji.<sup>25</sup> Če živimo po Duhu, tudi hodimo v Duhu.<sup>26</sup> Ne bodimo željni prazne slave z izvajanjem drug drugega in zavidanjem drug drugemu.

**6** § Bratje, če je človek zasačen v krivdi, vi, ki ste duhovni, obnovite takšnega v duhu krotkosti; in se opazujte, da ne bi bili tudi vi skušani.<sup>2</sup> Nosite bremena drug drugemu in tako izpolnite Kristusovo postavo.<sup>3</sup> Kajti če človek misli, da je on sam kaj, ko ni nič, samega sebe zavaja.<sup>4</sup> § Toda vsakdo naj preizkusí svoje lastno delo in potem bo imel veselje le v sebi in ne v drugem.<sup>5</sup> Kajti vsak človek bo nosil svoje lastno breme.<sup>6</sup> Kdor je poučevan v besedi, naj vse dobrine deli s tistim, ki poučuje.<sup>7</sup> Ne bodite zavedeni; Bog se ne **[pusti]** zasmehovati; kajti karkoli človek seje, to bo tudi žel.<sup>8</sup> Kajti kdor seje v svoje meso, bo od mesu požel trohljivost; toda kdor seje v Duha, bo od Duha požel večno življenje.<sup>9</sup> In ne bodimo naveličani v izvrševanju dobrega, kajti če ne izgubimo poguma, bomo v pravšnjem obdobju želi.<sup>10</sup> Medtem ko imamo torej priložnost, delajmo dobro vsem **Ijudem**, še posebej tem, ki so iz verne družine.<sup>11</sup> § Vidite kako veliko pismo sem vam napisal s svojo lastno roko.<sup>12</sup> Kolikor jih želi storiti dober prikaz v mesu, vas silijo, da bi bili obrezani; samo da oni ne bi trpeli preganjanja zaradi Kristusovega križa.<sup>13</sup> Kajti niti oni sami, ki so obrezani, se ne držijo postave; temveč vas želijo imeti obrezane, da bi se lahko ponašali z vašim mesom.<sup>14</sup> Toda Bog ne daj, da bi se jaz ponašal, razen s križem našega Gospoda Jezusa Kristusa, po katerem je svet križan meni, jaz pa svetu.<sup>15</sup> § Kajti v Kristusu Jezusu niti obreza ne koristi nič niti neobreza, temveč novo ustvarjeno bitje.<sup>16</sup> In kateri živijo glede na to pravilo, mir **bodi** nad njimi in usmiljenje in nad Božjim Izraelom.<sup>17</sup> Odslej naj me noben človek ne vznemirja, kajti na svojem telesu nosim znamenja Gospoda Jezusa.<sup>18</sup> Bratje, milost našega Gospoda Jezusa Kristusa **bodi** z vašim duhom. Amen.

[Galačanom, napisano iz Rima.]

## Poslanica apostola Pavla Efežanom

1 Pavel, po Božji volji apostol Jezusa Kristusa, svetim, ki so v Efezu 1 in zvestim v Kristusu Jezusu: <sup>2</sup> »Milost **bodi** vam in mir od Boga, našega Očeta in **od** Gospoda Jezusa Kristusa.«

<sup>3</sup> Blagoslovjen **bodi** Bog in Oče našega Gospoda Jezusa Kristusa, ki nas je blagoslovil z vsemi duhovnimi blagoslovi v nebeskih **prostori** v Kristusu; <sup>4</sup> v kolikor nas je pred ustanovitvijo sveta izbral v njem, da bi bili pred njim sveti in brez greje, v ljubezni, <sup>5</sup> nas je glede na dobro voljo svojega hotenja zase vnaprej določil za posvojitev otrok po Jezusu Kristusu, <sup>6</sup> v hvalo slave njegove milosti, v kateri nas je naredil sprejete v ljubljenem. <sup>7</sup> V katerem imamo po njegovi krvi odkupitev, odpuščanje grehov glede na bogastva njegove milosti; <sup>8</sup> v čemer je imel do nas obilje v vsej modrosti in razumnosti, <sup>9</sup> ko nam je dal spoznati skrivnost svoje volje, po svojem zadovoljstvu, katerega je namenil v sebi; <sup>10</sup> § da v razdeljevanju polnosti časov lahko zbere skupaj v eno vse stvari v Kristusu, tako te, ki so na nebu, kakor te, ki so na zemljji; **celo** v njem; <sup>11</sup> v katerem smo dosegli tudi dedičino, vnaprej določeni glede na namen njega, ki vse stvari dela po sklepu svoje lastne volje; <sup>12</sup> da bi bili mi, ki smo prvi zaupali v Kristusa, v hvalo njegove slave. <sup>13</sup> V katerega ste tudi vi **zaupali**, potem ko ste slišali besedo resnice, evangelij rešitve vaših duš. V katerem ste bili potem, ko ste verovali, tudi zapečateni s tem Svetim Duhom obljube, <sup>14</sup> ki je poročilo naše dedičine do odkupitve kupljene lastnine, v hvalo njegove slave.

<sup>15</sup> Zato se tudi jaz, potem ko sem slišal o vaši veri v Gospoda Jezusa in ljubezni do vseh svetih, <sup>16</sup> ne prenehamb zahvaljevati za vas in vas omenjati v svojih molitvah; <sup>17</sup> da bi vam Bog našega Gospoda Jezusa Kristusa, Oče slave, lahko dal duha modrosti in razodetja v spoznanju njega; <sup>18</sup> da bi bile oči vašega razumevanja razsvetljene, da boste lahko vedeli kakšno je upanje njegovega klicanja in kakšna bogastva slave njegove dedičine v svetih <sup>19</sup> in kakšna **je** silna veličina njegove moči do nas, ki verujemo, glede na delovanje njegove mogočne moči, <sup>20</sup> katero je učinkovito prikazal v Kristusu, ko ga je obudil od mrtvih in **ga** postavil na svojo lastno desnico v nebeskih **prostori**, <sup>21</sup> daleč nad vsako kneževino v oblast in moč in gospodstvo ter **[nad]** vsako ime, ki je poimenovano ne samo na tem svetu, temveč tudi na tem, ki prihaja; <sup>22</sup> in vse **stvari** je položil pod njegova stopala in mu dal, **da je** nad vsemi **stvarmi**, glava cerkvi, <sup>23</sup> ki je njegovo telo, polnost njega, ki izpolnjuje vse v vsem.

**2** In **oživel** je vas, ki ste bili mrtvi v prestopkih in grehih, <sup>2</sup> v katerih ste v preteklem času živeli glede na način tega sveta, glede na princa oblasti zraka, duha, ki sedaj deluje v otrocih neposlušnosti; <sup>3</sup> med katerimi smo tudi mi vsi imeli v preteklih časih naše vedenje v poželenjih našega mesa in uresnicevamo smo želje mesa in mišljenja in smo bili po naravi otroci besa, tako kakor drugi. <sup>4</sup> Toda Bog, ki je bogat v usmiljenju, nas je zaradi svoje velike ljubezni, s katero nas je vzljubil, <sup>5</sup> celo ko smo bili mrtvi v grehih, skupaj s Kristusom oživel (po milosti ste rešeni) <sup>6</sup> in **nas** skupaj dvignil in **nas** skupaj posadil v nebeške **prostore** v Kristusu Jezusu, <sup>7</sup> da bi v prihajajočih časih lahko pokazal izjemna bogastva svoje milosti v **svoji** prijaznosti do nas po Kristusu Jezusu. <sup>8</sup> Kajti z milostjo ste rešeni po veri; in to ni od vas, **to je** Božji dar; <sup>9</sup> ne **[pa]** iz del, da se ne bi katerikoli človek bahal. <sup>10</sup> Kajti mi smo njegova izdelava, ustvarjeni v Kristusu Jezusu za dobra dela, ki jih je Bog prej odredil, da bi v njih hodili.

<sup>11</sup> Zatorej se spomnite, da ste **bili** v preteklem času pogani v mesu, ki ste imenovani Neobreza po tistih, ki **[sebe]** imenujejo Obreza v mesu, storjena z rokami; <sup>12</sup> da ste bili v tistem času brez Kristusa, neznanci pred Izraelovo republiko in tuji pred zavezami obljube in niste imeli upanja in ste bili brez Boga na svetu. <sup>13</sup> Toda sedaj ste v Kristusu Jezusu vi, ki ste bili včasih daleč proč, približani po Kristusovi krvi. <sup>14</sup> Kajti on je naš mir, ki je oba napravil eno in je **med nami** zlomil srednji zid pregrade <sup>15</sup> in v svojem mesu odpravil sovraščvo, **celo** zakon zapovedi, **vsebovan** v odredbah; zato da naredi v sebi iz dveh enega novega človeka in **tako** sklene mir; <sup>16</sup> in da lahko oba v enem telesu po križu spravi k Bogu ter s tem umori sovraščvo. <sup>17</sup> In prišel je ter oznanil mir vam, ki ste bili daleč stran in tem, ki so bili blizu. <sup>18</sup> Kajti po njem imamo obojo po enem Duhu dostop k Očetu. <sup>19</sup> Zdaj torej niste več tujni in tuji ljudje, temveč sodržavljeni s svetimi in iz Božje družine <sup>20</sup> in zgrajeni ste na temelju apostolov ter prerokov, sam Jezus Kristus pa je glavni vogalni **kamen**; <sup>21</sup> v katerem vsa zgradba, primerno zasnovana skupaj, raste v svet tempelj v Gospodu, <sup>22</sup> v katerem ste tudi vi po Duhu skupaj sezidani za Božje prebivališče.

**3** Zaradi tega razloga jaz, Pavel, jetnik Jezusa Kristusa za vas pogane, <sup>2</sup> če ste slišali o razdeljevanju Božje milosti, katera mi je dana posebej do vas, <sup>3</sup> kako, da mi je po razodetju dal spoznati skrivnost (kakor sem prej napisal z nekaj besedami, <sup>4</sup> s čimer, ko berete, lahko

## THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: <sup>2</sup> Grace **be** to you, and peace, from God our Father, and **from** the Lord Jesus Christ.

<sup>3</sup> Blessed **be** the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly **places** in Christ: <sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: <sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. <sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; <sup>8</sup> Wherein he hath abounded toward us in all wisdom and prudence; <sup>9</sup> Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: <sup>10</sup> That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; **even** in him: <sup>11</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: <sup>12</sup> That we should be to the praise of his glory, who first trusted in Christ. <sup>13</sup> In whom ye also **trusted**, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, <sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> Cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: <sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, <sup>19</sup> And what **is** the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, <sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set **him** at his own right hand in the heavenly **places**, <sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: <sup>22</sup> And hath put all **things** under his feet, and gave him **to be** the head over all **things** to the church, <sup>23</sup> Which is his body, the fulness of him that filleth all in all.

**2** And you **hath he quickened**, who were dead in trespasses and sins; <sup>2</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: <sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. <sup>4</sup> But God, who is rich in mercy, for his great love wherewith he loved us, <sup>5</sup> Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:) <sup>6</sup> And hath raised **us** up together, and made **us** sit together in heavenly **places** in Christ Jesus: <sup>7</sup> That in the ages to come he might shew the exceeding riches of his grace in **his** kindness toward us through Christ Jesus. <sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: **it is** the gift of God: <sup>9</sup> Not of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

<sup>11</sup> Wherefore remember, that ye **being** in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup> That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: <sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition **between us**; <sup>15</sup> Having abolished in his flesh the enmity, **even** the law of commandments **contained** in ordinances; for to make in himself of twain one new man, **so** making peace; <sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup> For through him we both have access by one Spirit unto the Father. <sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; <sup>20</sup> And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner **stone**; <sup>21</sup> In whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> In whom ye also are builded together for an habitation of God through the Spirit.

**3** For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, <sup>2</sup> If ye have heard of the dispensation of the grace of God which is given me to you-ward: <sup>3</sup> How that by revelation he made known unto me the mystery; (as I wrote afore in few words, <sup>4</sup> Whereby, when ye read, ye may understand

my knowledge in the mystery of Christ)<sup>5</sup> Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; <sup>6</sup> That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: <sup>7</sup> Wherof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. <sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; <sup>9</sup> And to make all **men** see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: <sup>10</sup> To the intent that now unto the principalities and powers in heavenly **places** might be known by the church the manifold wisdom of God, <sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord: <sup>12</sup> In whom we have boldness and access with confidence by the faith of him. <sup>13</sup> Wherefore I desire that ye faint not at my tribulations for you, which is your glory. <sup>14</sup> For this cause I bow my knees unto the Father of our Lord Jesus Christ, <sup>15</sup> Of whom the whole family in heaven and earth is named, <sup>16</sup> That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; <sup>17</sup> That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, <sup>18</sup> May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; <sup>19</sup> And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

<sup>20</sup> Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, <sup>21</sup> Unto him **be** glory in the church by Christ Jesus throughout all ages, world without end. Amen.

**4** I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, <sup>2</sup> With all lowliness and meekness, with longsuffering, forbearing one another in love; <sup>3</sup> Endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup> **There is** one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup> One Lord, one faith, one baptism, <sup>6</sup> One God and Father of all, who *is* above all, and through all, and in you all. <sup>7</sup> But unto every one of us is given grace according to the measure of the gift of Christ. <sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.) <sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: <sup>14</sup> That we **henceforth** be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, **and** cunning craftiness, whereby they lie in wait to deceive; <sup>15</sup> But speaking the truth in love, may grow up into him in all things, which is the head, **even** Christ: <sup>16</sup> From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

<sup>17</sup> This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, <sup>18</sup> Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: <sup>19</sup> Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. <sup>20</sup> But ye have not so learned Christ; <sup>21</sup> If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: <sup>22</sup> That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; <sup>23</sup> And be renewed in the spirit of your mind; <sup>24</sup> And that ye put on the new man, which after God is created in righteousness and true holiness.

<sup>25</sup> Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. <sup>26</sup> Be ye angry, and sin not: let not the sun go down upon your wrath. <sup>27</sup> Neither give place to the devil. <sup>28</sup> Let him that stole steal no more: but rather let him labour, working with **his** hands the thing which is good, that he may have to give to him that needeth. <sup>29</sup> Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. <sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. <sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: <sup>32</sup> And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

**5** Be ye therefore followers of God, as dear children; <sup>2</sup> And walk in love, **as** Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. <sup>3</sup> But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; <sup>4</sup> Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. <sup>5</sup> For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater,

razumete moj vpogled v Kristusovo skrivnost); <sup>5</sup> katera v drugih časih ni bila razglašena človeškim sinovom, kakor je sedaj po Duhu razodela njegovim svetim apostolom in prorokom, <sup>6</sup> da naj bi bili pogani sodediči in iz istega telesa ter po evanđeliju udeleženci njegove obljube v Kristusu, <sup>7</sup> katerega služabnik sem postal, glede na Božji dar milosti, dane meni, po dejavnem delovanju njegove moći. <sup>8</sup> § Meni, ki sem manj, kakor najmanjši izmed vseh svetih, je dana ta milost, da naj bi med pogani oznanjal nedoumljiva Kristusova bogastva <sup>9</sup> § in storil, da vsi ***ljudje*** vidijo kakšna **je** družba skrivnosti, ki je bila ob začetku sveta skrita v Bogu, ki je po Jezusu Kristusu ustvaril vse stvari; <sup>10</sup> z namenom, da se lahko zdaj kneževinam in oblastem v nebeških **prostorijah** prek cerkve da spoznati mnogovrstna Božja modrost, <sup>11</sup> glede na večen namen, katerega je nameraval v Kristusu Jezusu, našem Gospodu, <sup>12</sup> v katerem imamo pogum in dostop z zaupanjem po njegovi veri. <sup>13</sup> Zatorej želim, da ob mojih stiskah za vas, kar je vaša slava, ne opešate. <sup>14</sup> § Zaradi tega razloga upogibam svoja kolena k Očetu našega Gospoda Jezusa Kristusa, <sup>15</sup> po katerem je imenovana celotna družina na nebu in zemlji, <sup>16</sup> da vam bo zagotovil, glede na bogastva svoje slave, da boste v notranjem človeku okrepljeni z močjo njegovega Duha; <sup>17</sup> da lahko Kristus po veri prebiva v vaših srcah, da bi ukoreninjeni in utemeljeni v ljubezni, <sup>18</sup> lahko z vsemi svetimi zmogli doumeti, kolikšna **je** širina in dolžina in globina in višina <sup>19</sup> ter da spoznate Kristusovo ljubezen, ki presega spoznanje, da bi bili lahko izpoljeni z vso Božjo polnostjo.

<sup>20</sup> Torej njemu, ki je zmožen, glede na moč, ki deluje v nas, narediti presegajoče obilno povrh vsega kar prosimo ali mislimo, <sup>21</sup> § njemu **bodi** slava v cerkvi po Kristusu Jezusu skozi vse čase, od veka do veka. Amen.

**4** Jaz torej, Gospodov jetnik, vas rotim, da živite vredno Božjemu pozivu, s katerim ste poklicani, <sup>2</sup> z vso ponižnostjo in krotkostjo, s potprežljivostjo prenašajte drug drugega v ljubezni; <sup>3</sup> prizadevajoč si ohraniti enotnost Duha z vezjo miru. <sup>4</sup> **Obstaja** eno telo in en Duh, točno tako kot ste poklicani v enem upanju vaše poklicanosti; <sup>5</sup> en Gospod, ena vera, en krst, <sup>6</sup> en Bog in Oče vseh, ki **je** nad vsemi in po vseh in v vas vseh. <sup>7</sup> Toda vsakomur izmed nas je dana milost glede na mero Kristusovega daru. <sup>8</sup> Zatorej pravi: »Ko se je povzpel gor na višavo, da odpeljal ujetnočinstvo in dal darove ljudem.« <sup>9</sup> (Torej, da se je povzpel, kaj je to razen, da se je tudi najprej spustil v nižje dele zemlje?) <sup>10</sup> § On, ki se je spustil, je tudi isti, ki se je povzpel daleč nad vsa nebesa, da bi lahko izvršil vse stvari). <sup>11</sup> In dal je nekatere apostole in nekatere preroke in nekatere evangeliste in nekatere pastirje in učitelje; <sup>12</sup> za izpopolnjevanje svetih, za delo služenja, za izgrajevanje Kristusovega telesa; <sup>13</sup> dokler mi vsi ne pridemo k enotnosti vere in spoznanja Božjega Sina, do popolnega človeka, do mere postave Kristusove polnosti, <sup>14</sup> da **odslej** ne bomo več otroci, premetavani sem ter tja in prenašani okoli z vsakim vetrom nauka, s človeško pretkanostjo **in** spremno prekanjenostjo, s čimer oni prezijo, da bi zavedli; <sup>15</sup> temveč, ker govorimo resnico v ljubezni, lahko v vseh stvareh rastemo vanj, ki je glava, **celo** Kristus, <sup>16</sup> iz katerega celotno telo, primerno združeno skupaj in strnjeno s tem, kar vsak sklep oskrbuje, glede na dejavno delovanje po meri vsakega dela, omogoča rast telesa v izgrajevanje sebe v ljubezni.

<sup>17</sup> To torej pravim in pričujem v Gospodu, da odslej ne živite kakor živijo drugi pogani, v ničevosti svojega uma, <sup>18</sup> ki imajo zatemnjeno razumevanje, odtujeni so od Božjega življenja preko nevednosti, ki je v njih, zaradi slepote njihovega srca; <sup>19</sup> ki so se prek svojega občutka predali v pohotnost, da s pohlepom počenjajo vso nečistost. <sup>20</sup> Toda vi se niste tako učili Kristusa, <sup>21</sup> če je tako, da ste ga slišali in ste bili po njem poučeni, kakor je resnica v Jezusu; <sup>22</sup> da glede na prejšnje vedenje odložite starega človeka, ki je pokvarjen glede varljivih poželenj; <sup>23</sup> in bodite obnovljeni v duhu svojega uma; <sup>24</sup> in da si oblečete novega človeka, ki je po Bogu ustvarjen v pravičnosti in resnični svetosti.

<sup>25</sup> Zatorej zavračajte laganje in vsak **[naj]** govori resnico s svojim bližnjim, kajti mi smo udje drug drugega. <sup>26</sup> § Bodite jezni in ne grešite; sonce naj ne zaide nad vašim besom <sup>27</sup> niti ne dajajte prostora hudiču. <sup>28</sup> Kdor je kradel, naj ne krade več, temveč naj se raje trudi in s **svojimi** rokami dela stvar, ki je dobra, da bo imel **[kaj]** dati tistem, ki potrebuje. <sup>29</sup> Nobenemu umazanemu govoru ne dopustite iziti iz vaših ust, temveč to, kar je dobro, v prid izgrajevanju, da lahko nudi milost poslušalcem. <sup>30</sup> In ne žalostite Božjega Svetega Duha, s čimer ste zapečateni za dan odkupitve. <sup>31</sup> Naj bo vsa grenkoba in bes in jeza in razgrajanje ter zlo govorjenje vzdignjeno od vas z vso zlobnostjo **[vred]**; <sup>32</sup> in bodite prijazni drug do drugega, nežnega srca, odpuščajoč drug drugemu, celo kakor je Bog zaradi Kristusa odpustil vam.

**5** Bodite torej Božji posnemovalci, kakor ljubljeni otroci <sup>2</sup> in živite v ljubezni, kakor nas je tudi Kristus ljubil in dal samega sebe za nas **kot** daritev in žrtev Bogu v blagodiešč vonj. <sup>3</sup> Toda prešuštvovanje in vse nečistosti ali pohlepnosti naj ne bodo niti enkrat omenjene med vami, kakor se spodobi svetim; <sup>4</sup> niti umazanost, niti nespametno govorjenje, niti šaljiva vulgarnost, katere niso primerne, temveč rajši zahvaljevanje. <sup>5</sup> Kajti to veste, da ne vlačugar, ne nečista oseba niti

pohlepnež, ki je malikovalec, nima nobene dedičine v Kristusovem in Božjem kraljestvu.<sup>6</sup> Naj vas noben človek ne vara s praznimi besedami, kajti zaradi teh stvari prihaja Božji bes na otroke neposlušnosti.<sup>7</sup> Ne bodite torej udeleženci z njimi.<sup>8</sup> Kajti včasih ste bili tema, toda sedaj ste svetloba v Gospodu. Živite kot otroci svetlobe,<sup>9</sup> § (kajti sad Duha je v vsej dobroti in pravičnosti ter resnicu)<sup>10</sup> in preizkušajte kaj je sprejemljivo Gospodu.<sup>11</sup> In ne imejte družbe z brezplodnimi deli teme, temveč *jih* raje grajajte.<sup>12</sup> Kajti sramota je celo govoriti o teh stvareh, ki so po njih storjene na skrivnem.<sup>13</sup> Toda vse stvari, ki so pograjane, so razodete po svetlobi; kajti karkoli razodeva je svetloba.<sup>14</sup> Zatorej on pravi: »Prebudi se ti, ki spiši in vstani od mrtvih in Kristus ti bo dal svetobo.«<sup>15</sup> Glejte torej, da živite preudarno, ne kakor bedaki, temveč kakor modri.<sup>16</sup> Izkoristite čas, kajti dnevi so hudi.<sup>17</sup> Zatorej ne bodite nemodri, temveč razumevajte kaj je Gospodova volja.<sup>18</sup> In ne bodite opiti z vinom, v čemer je izgred, temveč bodite napolnjeni z Duhom.<sup>19</sup> Nagovarjajte se s psalmi in hvalnicami ter duhovnimi pesmimi, prepevajte in v svojem srcu skladajte napeve Gospodu.<sup>20</sup> Vedno se zahvaljujte Bogu in Očetu v imenu našega Gospoda Jezusa Kristusa za vse stvari.<sup>21</sup> Drug drugemu se podrejajte v strahu Božjem.<sup>22</sup> Žene, podredite se svojim lastnim soprogom, kakor Gospodu.<sup>23</sup> Kajti soprog je glava ženi, kakor je tudi Kristus glava cerkvi; in on je rešitelj telesa.<sup>24</sup> Torej kakor je cerkev podrejena Kristusu, tako *naj bodo* v vsaki stvari žene svojim lastnim soprogom.<sup>25</sup> Sopropi, ljubite svoje žene, prav tako kakor je tudi Kristus ljubil cerkev in dal zanjo samega sebe,<sup>26</sup> da bi jo lahko posvetil in očistil z vodnim izpiranjem po besedi,<sup>27</sup> da bi lahko sebi predstavil krasno cerkev, ki nima madeža ali gube ali katerekoli takšne stvari, temveč da bi bila sveta in brez pomanjkljivosti.<sup>28</sup> Tako so možje dolžni ljubiti svoje žene kakor svoja lastna telesa. Kdor ljubi svojo ženo, ljubi sebe.<sup>29</sup> § Kajti še nikoli ni noben človek sovražil svojega lastnega mesa, temveč ga hrani in neguje, kakor Gospod cerkev;<sup>30</sup> § kajti mi smo udje njegovega telesa, iz njegovega mesa in iz njegovih kosti.<sup>31</sup> Zaradi tega razloga bo mož zapustil svojega očeta in mater in bo pridružen k svoji ženi in ona dva bosta eno meso.<sup>32</sup> To je velika skrivnost, vendar jaz govorim glede Kristusa in cerkve.<sup>33</sup> Vseeno naj vsak izmed vas še posebej ljubi svojo ženo, celo kakor samega sebe; in žena [*naj gleda*, da spoštuje *svojega* soproga.

**6** Otroci, ubogajte svoje starše v Gospodu, kajti to je prav.<sup>2</sup> Spoštuje svojega očeta in mater (kar je prva zapoved z obljubo),<sup>3</sup> da bo lahko dobro s teboj in boš lahko dolgo živel na zemlji.<sup>4</sup> In vi očetje, ne provocirajte svojih otrok do besa, temveč jih vzgajajte v Gospodovem poučevanju in svarilu.<sup>5</sup> Služabniki, bodite poslušni tem, ki so *vasi* gospodarji glede na meso, s strahom in trepetom, v iskrenosti svojega srca, kakor Kristusu;<sup>6</sup> ne z navidezno vdanostjo, kakor bi raje ugajali ljudem, temveč kot Kristusovi služabniki iz srca izpolnjujte Božjo voljo;<sup>7</sup> z dobro voljo izvršujte službo kakor Gospodu in ne ljudem,<sup>8</sup> ker veste, da katerokoli dobro stvar kdorkoli stori, isto bo prejel od Gospoda, bodisi *je* suženj ali svoboden.<sup>9</sup> In vi, gospodarji, jim storite iste stvari in prizanašajte grožnjam, ker veste, da je tudi vaš Gospodar v nebesih; niti pri njem ni oziranja na osebe.

<sup>10</sup> Končno, moji bratje, bodite močni v Gospodu in v sili njegove moči.<sup>11</sup> Nadenite si vso Božjo bojno opremo, da boste zmožni obstati proti hudičevim zvijačam.<sup>12</sup> Kajti ne borimo se proti mesu in krvi, temveč proti kneževinam, proti oblastem, proti vladarjem teme tega sveta, proti duhovni zlobnosti na visokih *polozajih*.<sup>13</sup> Zato vzemite nase celotno Božjo bojno opremo, da se boste zmožni na hudoben dan zoperstaviti in vse storiti ter obstati.<sup>14</sup> Stojte torej in imejte svoja ledja opasana z resnico in na sebi imejte prsní oklep pravičnosti<sup>15</sup> in svoja stopala obuta s pripravljenostjo evangelija miru;<sup>16</sup> predvsem vzemite ščit vere, s katerim boste zmožni pogasiti vse ognjene puščice zlobnega.<sup>17</sup> In vzemite celado rešitve duše in meč Duha, kar je Božja beseda;<sup>18</sup> in vedno molite z vso molitvijo in ponizo prošnjo v Duhu in k temu bedite z vso vztrajnostjo in ponizo prošnjo za vse svete;<sup>19</sup> in zame, da mi bo lahko dan govor, da bom lahko pogumno odpiral svoja usta, da se razglasli skrivnost evangelija,<sup>20</sup> za katerega sem predstavnik v vezeh, da bom v tem lahko pogumno govoril, kakor bi moral govoriti.

<sup>21</sup> Toda, da boste lahko poznali tudi moje zadeve *in* kako delam, vam bo Tihik, moj ljubljeni brat in zvesti služabnik v Gospodu, oznani vse stvari;<sup>22</sup> katerega sem poslal k vam zaradi istega namena, da bi vi lahko spoznali naše zadeve *in* da bi on lahko potolažil vaša srca.

<sup>23</sup> Mir *bodi* bratom in ljubezen z vero od Boga Očeta in Gospoda Jezusa Kristusa.<sup>24</sup> § Milost *bodi* z vsemi tistimi, ki z iskrenostjo ljubijo našega Gospoda Jezusa Kristusa. Amen.

[Napisano iz Rima Efežanom po Tihiku.]

hath any inheritance in the kingdom of Christ and of God.<sup>6</sup> Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.<sup>7</sup> Be not ye therefore partakers with them.<sup>8</sup> For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:<sup>9</sup> (For the fruit of the Spirit *is* in all goodness and righteousness and truth.)<sup>10</sup> Proving what is acceptable unto the Lord.<sup>11</sup> And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.<sup>12</sup> For it is a shame even to speak of those things which are done of them in secret.<sup>13</sup> But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.<sup>14</sup> Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.<sup>15</sup> See then that ye walk circumspectly, not as fools, but as wise,<sup>16</sup> Redeeming the time, because the days are evil.<sup>17</sup> Wherefore be ye not unwise, but understanding what the will of the Lord *is*.<sup>18</sup> And be not drunk with wine, wherein is excess; but be filled with the Spirit;<sup>19</sup> Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;<sup>20</sup> Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;<sup>21</sup> Submitting yourselves one to another in the fear of God.<sup>22</sup> Wives, submit yourselves unto your own husbands, as unto the Lord.<sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.<sup>24</sup> Therefore as the church is subject unto Christ, so *let the wives be* to their own husbands in every thing.<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it;<sup>26</sup> That he might sanctify and cleanse it with the washing of water by the word,<sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.<sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.<sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:<sup>30</sup> For we are members of his body, of his flesh, and of his bones.<sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.<sup>32</sup> This is a great mystery: but I speak concerning Christ and the church.<sup>33</sup> Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

**6** Children, obey your parents in the Lord: for this is right.<sup>2</sup> Honour thy father and mother; (which is the first commandment with promise;)<sup>3</sup> That it may be well with thee, and thou mayest live long on the earth.<sup>4</sup> And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.<sup>5</sup> Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;<sup>6</sup> Not with eyerservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;<sup>7</sup> With good will doing service, as to the Lord, and not to men:<sup>8</sup> Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.<sup>9</sup> And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

<sup>10</sup> Finally, my brethren, be strong in the Lord, and in the power of his might.<sup>11</sup> Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.<sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.<sup>14</sup> Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;<sup>15</sup> And your feet shod with the preparation of the gospel of peace;<sup>16</sup> Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

<sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God:<sup>18</sup> Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;<sup>19</sup> And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,<sup>20</sup> For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

<sup>21</sup> But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

<sup>22</sup> Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

<sup>23</sup> Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.<sup>24</sup> Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

# THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

**1** Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: **2** Grace **be** unto you, and peace, from God our Father, and **from** the Lord Jesus Christ. **3** I thank my God upon every remembrance of you, **4** Always in every prayer of mine for you all making request with joy, **5** For your fellowship in the gospel from the first day until now; **6** Being confident of this very thing, that he which hath begun a good work in you will perform **it** until the day of Jesus Christ: **7** Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. **8** For God is my record, how greatly I long after you all in the bowels of Jesus Christ. **9** And this I pray, that your love may abound yet more and more in knowledge and **in** all judgment; **10** That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; **11** Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

**12** But I would ye should understand, brethren, that the things **which happened** unto me have fallen out rather unto the furtherance of the gospel; **13** So that my bonds in Christ are manifest in all the palace, and in all other **places**; **14** And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. **15** Some indeed preach Christ even of envy and strife; and some also of good will: **16** The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: **17** But the other of love, knowing that I am set for the defence of the gospel. **18** What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. **19** For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, **20** According to my earnest expectation and **my** hope, that in nothing I shall be ashamed, but **that** with all boldness, as always, **so** now also Christ shall be magnified in my body, whether **it be** by life, or by death. **21** For to me to live **is** Christ, and to die **is** gain. **22** But if I live in the flesh, this **is** the fruit of my labour: yet what I shall choose I wot not. **23** For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: **24** Nevertheless to abide in the flesh **is** more needful for you. **25** And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; **26** That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. **27** Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; **28** And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. **29** For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; **30** Having the same conflict which ye saw in me, and now hear **to be** in me.

**2** If **there be** therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, **2** Fulfil ye my joy, that ye be likeminded, having the same love, **being** of one accord, of one mind. **3** Let nothing **be done** through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. **4** Look not every man on his own things, but every man also on the things of others. **5** Let this mind be in you, which was also in Christ Jesus: **6** Who, being in the form of God, thought it not robbery to be equal with God: **7** But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: **8** And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. **9** Wherefore God also hath highly exalted him, and given him a name which is above every name: **10** That at the name of Jesus every knee should bow, of **things** in heaven, and **things** in earth, and **things** under the earth; **11** And **that** every tongue should confess that Jesus Christ **is** Lord, to the glory of God the Father.

**12** Wherfore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. **13** For it is God which worketh in you both to will and to do of **his** good pleasure. **14** Do all things without murmurings and disputings: **15** That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; **16** Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. **17** Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. **18** For the same cause also do ye joy, and rejoice with me.

**19** But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. **20** For I have no man

## Poslanica apostola Pavla Filipljanom

**1** Pavel in Timotej, služabnika Jezusa Kristusa, vsem svetim v Kristusu Jezusu, ki so v Filipih, z duhovnimi nadzorniki in pomočniki [**Božjih**] služabnikov: **2** Milost **bodi** vam in mir od Boga, našega Očeta in **od** Gospoda Jezusa Kristusa. **3** Svojemu Bogu se zahvaljujem vsakič, ko se vas spominjam, **4** vedno v vsaki svoji molitvi z radostjo prosim za vas vse, **5** zaradi vaše družbe v evangeliju, od prvega dne do sedaj; **6** ker sem prepričan o tej sami stvari, da on, ki je v vas pričel dobro delo, **ga** bo opravil do dneva Jezusa Kristusa. **7** Prav tako je zame primerno, da tako mislim o vas vseh, ker vas imam v svojem srcu; v kolikor ste vi vsi udeleženci moje milosti, tako v mojem ujetništvu kakor v obrambi in potrjevanju evangelija. **8** Kajti Bog je moja priča kako silno hrepenim po vas vseh v notranjostih Jezusa Kristusa. **9** In molim to, da bo vaša ljubezen lahko še bolj in bolj obilna v spoznanju in **v** vsaki razsodbi; **10** da boste lahko presojali stvari, ki so odlične; da boste lahko iskreni in brez pohujšanja do Kristusovega dne; **11** izpolnjeni s sadovi pravičnosti, ki so po Jezusu Kristusu, v slavo in hvalo Božjo.

**12** Toda, [**da**] bi razumeli, bratje, da so stvari, **ki** so se mi **zgodile**, toliko bolj izpadle in pospeševanje evangelija; **13** tako da so moje vezi v Kristusu razpoznavne po vsej palači in po vseh drugih **krajih**; **14** in mnogi izmed bratov v Gospodu so z mojimi vezmi povečali samozavest, da so mnogo pogumnejše, brez strahu, govorili besedo. **15** Nekateri zares oznanjajo Kristusa celo iz zavisti in prepira, nekateri pa tudi iz dobre volje; **16** nekdo oznanja Kristusa iz spora, ne iskreno, ker misli, da mojim vezem dodaja stisko, **17** toda drug iz ljubezni, veden, da sem določen za obrambo evangelija. **18** Kaj torej? Vseeno, vsak način, bodisi s pretezo ali z resnico, Kristus se oznanja; in v tem se veselim, da in veselil se bom. **19** Kajti vem, da se bo to, po vaših molitvah in oskrbi Duha Jezusa Kristusa, obrnilo k rešitvi moje duše, **20** gledе na moje iskreno pričakovanje in **moje** upanje, da v ničemer ne bom osramočen, temveč, **da** bo z vso srčnostjo, kot vedno, **tako** tudi sedaj, Kristus poveličan v mojem telesu, bodisi **bo to** z življnjem ali s smrjo. **21** Kajti zame **je** živeti Kristus in umreti **je** dobikek. **22** Toda če živim v mesu, **je** to sad mojega truda; vendar ne vem kaj bi izbral. **23** Kajti v škripcu sem med dvema, ker hrepenim oditi in biti s Kristusom; kar je veliko bolje, **24** pa vendar **je** zaradi vas bolj potrebno ostati v mesu. **25** In ker imam to zaupanje, vem, da bom zaradi vašega napredovanja in veselja vere ostal in nadaljeval z vami vsemi; **26** da bo vaše veselje v Jezusu Kristusu lahko bolj obilno zaradi mene, z mojim ponovnim prihodom k vam. **27** Samo vaše vedenje naj bo kakor se to spodobi Kristusovemu evangeliju, da bom bodisi prišel in vas videl, ali pa bom odsoten, lahko slišal o vaših zadevah, da trdno stojite v enim duhu, enega mišljenja in si skupaj prizadavate za vero evangelija; **28** in v ničemer prestrašeni od vaših nasprotnikov, kar je njim ociten simbol pogube, toda vam rešitev duš in to od Boga. **29** § Kajti zaradi Kristusa vam je dano, da ne samo verujete vanj, temveč da zaradi njega tudi trpite; **30** in imate isti boj, ki ste ga videli v meni in sedaj slišite, **da je** v meni.

**2** Če **obstaja** torej kakršnakoli tolažba v Kristusu, če kakršnakoli tolažba ljubezni, če kakršnakoli družba Duha, če kakršnakoli čustva in usmiljenja, **2** izpolnite moje veselje, da ste istih misli in imate isto ljubezen, **da ste** soglasni, enega mišljenja. **3** **Naj se nič ne storí** zaradi prepira ali ošabnosti, temveč naj vsak v skromnosti mišljenja bolj upošteva drugega kakor sebe. **4** Ne glejte vsakdo na svoje lastne stvari, temveč vsakdo tudi na stvari drugih. **5** V vas naj bo to mišljenje, ki je bilo tudi v Kristusu Jezusu, **6** § ki je, četudi v Božji podobi, mislil, da ni rop, da bi bil enak z Bogom; **7** temveč je samega sebe naredil brez slóvesa in si privzel obliko služabnika in bil narejen po človeški podobnosti; **8** in po videzu zaznan kakor moški, je samega sebe ponižal in postal pokoren do smrti, celo smrt na križu. **9** Zatorej ga je Bog tudi visoko povišal in mu dal ime, ki je nad vsakim imenom, **10** da naj bi ob imenu Jezus pokleplnilo vsako koleno, od **stvari** na nebū in **stvari** na zemlji ter **stvari** pod zemljijo; **11** ter **da** bi vsak jezik priznal, da **je** Jezus Kristus Gospod, v slavo Boga Očeta.

**12** Zatorej, moji ljubljeni, kakor ste vedno ubogali, ne kakor samo v moji prisotnosti, temveč veliko bolj zdaj, v moji odsotnosti, s strahom in trepetanjem uresničite svojo lastno rešitev duše. **13** Kajti Bog je, ki deluje v vas oboje, da hočete in da delate iz **njegovega** dobrega zadovoljstva. **14** Vse stvari delajte brez mrmranj in razpravljanj, **15** da boste lahko brez krivde in neškodljivi Božji sinovi, brez oštevanja v sredi sprajaranja in sprevrženega naroda, med katerim si jete kakor luči na svetu; **16** držeč se besede življjenja, da se bom na Kristusov dan lahko veselil, da nisem tekel zaman niti se trudil zaman. **17** Da, in če bi bil darovan na žrtev in službo vaše vere, se radostim in se z vami vsemi veselim. **18** Zaradi istega razloga se tudi vi veselite in razveseljute z menoj.

**19** Toda zaupam v Gospoda Jezusa, da v kratkem pošljem k vam Timoteja, da bom tudi jaz, ko izvem vaše stanje, lahko dobro potolažen.

<sup>20</sup> Kajti nimam nobenega človeka istih misli, ki bo naravno skrbel za vaše stanje. <sup>21</sup> Kajti vsi iščejo svoje lastno, ne *[pa]* stvari, katere so Jezusa Kristusa. <sup>22</sup> Vendar poznate dokaz o njem, da je z menoj služil v evangeliju kakor sin z očetom. <sup>23</sup> Njega se sedaj nadejam poslati, tako kmalu, kot bom videl, kako bo z menoj. <sup>24</sup> Toda zaupam v Gospoda, da bom kmalu prišel tudi sam. <sup>25</sup> Vendar se mi je zdelo potrebitno poslati k vam Epafroditu, mojega brata in družabnika v trudu in soboru, toda vašega odpolanača in tega, ki je služil mojim potrebam. <sup>26</sup> Kajti hrepel je po vas vseh in bil poln potrstosti; zato ker ste slišali, da je bil bolan. <sup>27</sup> Kajti zares je bil bolan, blizu smrti, toda Bog se ga je usmilil; in ne samo njega, ampak tudi mene, da ne bi imel bridkost na bridkost. <sup>28</sup> Poslal sem ga torej bolj hitro, da ko ga boste ponovno videli, se boste lahko razveselili in da bom jaz lahko manj žalosten. <sup>29</sup> Sprejemite ga torej v Gospodu z vsem veseljem; in take imejte v časti; <sup>30</sup> ker je bil zaradi Kristusovega dela blizu smrti, ne oziraje se na svoje življenje, da dopolni pomanjkanje vašega služenja do mene.

**3** Končno, moji bratje, veselite se v Gospodu. Da vam pišem iste stvari, meni zares ni nadležno, toda za vas *je to* varno.

<sup>2</sup> § Pazite se pov, pazite se zlih delavcev, pazite se razkola. <sup>3</sup> § Kajti mi smo obreza, ki obožujemo Boga v duhu in se veselimo v Kristusu Jezusu in nimamo zaupanja v meso. <sup>4</sup> Čeprav bi tudi jaz lahko imel zaupanje v mesu. Če katerikoli drug človek misli, da ima *[kaj]*, glede česar bi lahko zaupal v meso, jaz bolj: <sup>5</sup> obrezan osmi dan, iz Izraelove rase, *iz* Benjaminovega rodu, Hebrejec izmed Hebrejev, glede postave farizej, <sup>6</sup> glede gorečnosti sem preganjal cerkev, glede pravičnosti, ki je po postavi, brez krivde. <sup>7</sup> Toda te stvari, ki so bile zame dobiček, te sem štel izgubo za Kristusa. <sup>8</sup> § Da, nedvomno in vse stvari štejem *le za* izgubo zaradi odličnosti spoznanja Kristusa Jezusa, mojega Gospoda, za katerega sem pretrpel izgubo vseh stvari in jih štejem *le za* iztrebek, da lahko pridobim Kristusa, <sup>9</sup> in najden bom v njem, ne ker bi imel svojo lastno pravičnost, ki je iz postave, temveč to, ki je po Kristusovi veri, pravičnost, ki je od Boga, po veri; <sup>10</sup> da bi lahko spoznal njega in moč njegovega vstajenja in udeležbo njegovih trpljenj in postal podoben njegovi smrti; <sup>11</sup> če na kakršenkoli način lahko dospem do vstajenja mrtvih. <sup>12</sup> Ne da bi že dospel ali bi bil že popoln; vendar si prizadevam za tem, če bi lahko željno vzel to, zaradi česar sem tudi jaz željno vzeti od Kristusa Jezusa. <sup>13</sup> Bratje, ne štejem se, da sem željno vzeti, toda *delam to* eno stvar in pozabljam te stvari, ki so zadaj in se iztegujem k tem stvarem, ki so spredaj; <sup>14</sup> pritiskam proti cilju zaradi nagrade visoke poklicanosti od Boga v Kristusu Jezusu. <sup>15</sup> Bodimo torej, kolikor nas je popolnih, takega mišljenja; in če ste v katerikoli stvari drugače misleči, vam bo Bog razodel še to. <sup>16</sup> § Pa vendar, kateri smo že dospeli, živimo po istem načelu, mislimo isto stvar. <sup>17</sup> Bratje, bodite skupaj moji posnemovalci in zapomnite si tiste, ki živijo tako, kakor imate nas za zgled. <sup>18</sup> (Kajti mnogi živijo, o katerih sem vam pogosto povedal in vam sedaj govorim jokaje, *da so* sovražniki Kristusovega križa; <sup>19</sup> katerih konec *je* uničenje, katerih Bog *je njihov* trebuh in *katerih* slava *je* v njihovi sramoti, ki misljijo zemeljske stvari.) <sup>20</sup> Kajti naše državljanstvo je v nebesih, od koder tudi pričakujemo Odrešenika, Gospoda Jezusa Kristusa, <sup>21</sup> ki bo, glede na delovanje, s katerim si je zmožen k sebi podjarmiti celo vse stvari, spremenil naša nizkotna telesa, da bodo oblikovala podobno njegovemu veličastnemu telesu.

**4** Zato, moji bratje, srčno ljubljeni in zaželeni, moja radost in krona, tako stoje trdno v Gospodu, *moji* srčno ljubljeni. <sup>2</sup> Rotim Evodijo in rotim Sintího, da bosta istega mišljenja v Gospodu. <sup>3</sup> In prosim tudi tebe, resnični soborec, pomagaj tema ženskama, ki sta se z menoj trudili v evangeliju; tudi s Klemnom in z ostalimi mojimi sodelavci, katerih imena *so* v knjigi življenja. <sup>4</sup> Nenehno se veselite v Gospodu. *In* ponovno pravim: »Veselite se.« <sup>5</sup> Naj bo vaša zmernost znana vsem ljudem. Gospod *je* blizu. <sup>6</sup> Ne vznemirjate se in ne skrbite glede ničesar, temveč naj bodo v vsaki stvari vaše želje razglasene Bogu z molitvijo in ponižno prošnjo, z Zahvaljevanjem. <sup>7</sup> In Božji mir, ki presega vse razumevanje, bo varoval vaša srca in mišljenja po Kristusu Jezusu. <sup>8</sup> Končno, bratje, katerekoli stvari so resnične, katerekoli stvari *so* iskrene, katerekoli stvari *so* pravične, katerekoli stvari *so* čiste, katerekoli stvari *so* očarljive, katerekoli stvari *so* na dobrem glasu; če *obstaja* kakršnaki moč in če *obstaja* kakršnaki hvala, mislite na te stvari. <sup>9</sup> Stvari, katere ste se tako naučili, kakor sprejeli in slišali ter videli na meni, te izvršujete; in z vami bo Bog miru.

<sup>10</sup> Toda silno sem se razveselil v Gospodu, da je vaša skrbnost do mene sedaj končno ponovno vzcvetela; v čemer ste tudi bili skrbni, toda manjkala vam je priložnost. <sup>11</sup> Ne da govorim z ozirom na pomanjkanje, kajti naučil sem se, v kakršnemkoli stanju sem, biti *s tem* zadovoljen. <sup>12</sup> Vem oboje, kako je biti ponižen in vem kako je biti bogat; povsod in v vseh stvareh sem poučen, tako biti sit kakor biti lačen, tako biti bogat kakor prenašati pomanjkanje. <sup>13</sup> Vse stvari lahko storim v Kristusu, ki me krepi. <sup>14</sup> Vendar ste dobro storili, da ste soudeleženi pri moji stiski. <sup>15</sup> Torej vi Filipljani veste tudi, da na začetku evangelija, ko sem odšel iz Makedonije, nobena cerkev, razen samo vaša, ni sodelovala z menoj glede dajanja in sprejemanja. <sup>16</sup> Kajti celo v Tesaloníku ste večkrat poslali za mojo nujno potrebo. <sup>17</sup> Ne ker želim daru, temveč

likeminded, who will naturally care for your state. <sup>21</sup> For all seek their own, not the things which are Jesus Christ's. <sup>22</sup> But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. <sup>23</sup> Him therefore I hope to send presently, so soon as I shall see how it will go with me. <sup>24</sup> But I trust in the Lord that I also myself shall come shortly. <sup>25</sup> Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. <sup>26</sup> For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. <sup>27</sup> For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. <sup>28</sup> I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. <sup>29</sup> Receive him therefore in the Lord with all gladness; and hold such in reputation: <sup>30</sup> Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

**3** Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

<sup>2</sup> Beware of dogs, beware of evil workers, beware of the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. <sup>4</sup> Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: <sup>5</sup> Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee: <sup>6</sup> Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. <sup>7</sup> But what things were gain to me, those I counted loss for Christ. <sup>8</sup> Yea doubtless, and I count all things **but** loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them **but** dung, that I may win Christ, <sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: <sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> If by any means I might attain unto the resurrection of the dead. <sup>12</sup> Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. <sup>13</sup> Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, <sup>14</sup> I press toward the mark for the prize of the high calling of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. <sup>16</sup> Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. <sup>17</sup> Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. <sup>18</sup> (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: <sup>19</sup> Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.) <sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: <sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

**4** Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. <sup>2</sup> I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. <sup>3</sup> And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life. <sup>4</sup> Rejoice in the Lord alway: *and* again I say, Rejoice. <sup>5</sup> Let your moderation be known unto all men. The Lord *is* at hand. <sup>6</sup> Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. <sup>7</sup> And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. <sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. <sup>9</sup> Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

<sup>10</sup> But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

<sup>11</sup> Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. <sup>12</sup> I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. <sup>13</sup> I can do all things through Christ which strengtheneth me. <sup>14</sup> Notwithstanding ye have well done, that ye did communicate with my affliction. <sup>15</sup> Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. <sup>16</sup> For even in Thessalonica ye sent once and again unto my necessity. <sup>17</sup> Not because I desire a gift: but I desire fruit that may abound to your account.

<sup>18</sup> But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. <sup>19</sup> But my God shall supply all your need according to his riches in glory by Christ Jesus. <sup>20</sup> Now unto God and our Father **be** glory for ever and ever. Amen.

<sup>21</sup> Salute every saint in Christ Jesus. The brethren which are with me greet you. <sup>22</sup> All the saints salute you, chiefly they that are of Caesar's household. <sup>23</sup> The grace of our Lord Jesus Christ **be** with you all. Amen.

želim sad, da bo obilen na vaš račun. <sup>18</sup> Toda imam vse in obilo; sem poln, ker sem od Epafrođita prejel stvari, **ki so bile** poslane od vas, dišavo sladkega vonja, sprejemljivo žrtvovanje, všečno Bogu. <sup>19</sup> § Toda moj Bog bo preskrbel vse vaše potrebe, glede na svoja bogastva, v slavi, po Jezusu Kristusu. <sup>20</sup> Torej Bogu in našemu Očetu **bodi** slava na vse vekov. Amen.

<sup>21</sup> Pozdravite vsakega svetega v Kristusu Jezusu. Pozdravljo vas bratje, ki so z menoj. <sup>22</sup> Pozdravljo vas vsi sveti, predvsem tisti, ki so iz cesarjeve družine.

<sup>23</sup> Milost našega Gospoda Jezusa Kristusa **bodi** z vami vsemi. Amen.  
[To je bilo napisano Filipljanom iz Rima po Epafrođitu.]

It was written to the Philippians from Rome by Epaphroditus.

## THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

### Poslanica apostola Pavla Kološanom

1 Pavel, po Božji volji apostol Jezusa Kristusa in *nas* brat Timotej,  
2 svetim in zvestim bratom v Kristusu, ki ste v Kolosah: »Milost  
*bodi* vam in mir od Boga, našega Očeta in Gospoda Jezusa Kristusa.«  
3 Zahvaljujemo se Bogu in Očetu našega Gospoda Jezusa Kristusa,  
ko nenehno molimo za vas. 4 odkar smo slišali o vaši veri v Kristusa  
Jezusa in o ljubezni, *ki jo imate* do vseh svetih; 5 zaradi upanja, ki  
je za vas prihranjeno v nebesih, o katerem ste prej slišali v besedi  
resnice evangelija, 6 ki je prišel k vam tako, kakor *je* po vsem svetu;  
in prinaša sad, kakor tudi v vas, od dneva, ko ste slišali *o njem* in  
spoznali Božjo milost v resnici; 7 kakor ste se tudi naučili od Ěpafrá,  
našega dragega poslužabnika, ki je za vas zvest Kristusov poslužabnik,  
8 ki nam je tudi pojasnil vašo ljubezen v Duhu. 9 Zaradi tega razloga  
tudi mi od dneva, ko smo *to* slišali, ne prenehamo moliti za vas in  
želimo, da bi bili vi lahko izpolnjeni s spoznanjem njegove volje, v  
vsej modrosti in duhovnem razumevanju, 10 da bi lahko hodili vredno  
Gospoda v vsej všečnosti, bili rodoviti v vsakem dobrem delu in  
rastli v spoznaju Boga; 11 okrepljeni z vso močjo, glede na njegovo  
veličastno moč, v vsej vztrajnosti in potrpežljivosti, z veseljem; 12 in se  
zahvaljevali Očetu, ki nas je naredil primerne za udeležence dedičine  
svetih v svetlobi, 13 ki nas je osvobodil pred oblastjo teme v *nas*  
prenesel v kraljestvo svojega ljubljenega Sina; 14 § v katerem imamo  
po njegovi krvi odkupitev, *torej* odpuščanje grehov; 15 ki je podoba  
nevidnega Boga, prvorjenec vsakega ustvarjenega bitja, 16 kajti po  
njem so bile ustvarjene vse stvari, ki so na nebu in ki so na zemlji,  
vidne in nevidne, bodisi *so to* prestoli ali gospodstva ali kneževine ali  
oblasti; vse stvari so bile ustvarjene po njem in zanj; 17 in on je pred  
vsemi stvarmi in po njem vse stvari stojijo skupaj. 18 In on je glava  
telesa, cerkve; kateri je začetek, prvorjenec od mrtvih; da bi lahko  
v vseh *stvareh* imel prvenstvo. 19 § Kajti *Očetu* je ugajalo, da bi v  
njem prebivala vsa polnost; 20 in je sklenil mir po krvi njegovega križa,  
*da* po njem pobota k sebi vse stvari; po njem, *pravim*, bodisi, *da so*  
stvari na zemlji ali stvari v nebesih. 21 In vas, ki ste bili nekoč odtujeni  
in v *svojem* mišljenju po zlobnih delih sovražnik, je vendar sedaj  
pobotal 22 v telesu njegovega mesa skozi smrt, da vas predstavi svete  
in neoporečne in nepograjane v svojem pogledu, 23 če utemeljeni in  
ustaljeni nadaljujete v veri in se ne *boste* oddaljili od upanja evangelija,  
katerega ste slišali *in* ki je bil oznanjen vsakemu ustvarjenemu bitju, ki  
je pod nebom; katerega sem jaz, Pavel, postal poslužabnik; 24 ki se sedaj  
veselim v svojih trpljenjih za vas in v svojem mesu dopolnjujem to,  
kar je zaradi njegovega telesa, ki je cerkev, primanjkovalo Kristusovim  
stiskom; 25 katerega poslužabnik sem postal, glede na Božjo razdelitev, ki  
mi je bila dana za vas, da izpolnim Božjo besedo; 26 *celó* skrivnost, ki  
je bila skrita pred veki in pred rodom, toda sedaj je razodeta njegovim  
svetim, 27 katerim je Bog hotel razodeti kakšna so bogastva slave te  
skrivnosti med pogani; ki je Kristus v vas, upanje slave, 28 § katerega  
oznanjam in vsakega človeka svarimo in vsakega človeka učimo v vsej  
modrosti; da lahko vsakega človeka prikažemo popolnega v Kristusu  
Jezusu; 29 zato se tudi trudim in se borim, glede na njegovo delovanje,  
ki v meni mogočno deluje.

2 Kajti hočem, da bi vedeli kako velik boj imam za vas in *za* te iz  
Laodikeje in *za* mnoge, četudi niso videli mojega obraza v mesu,  
2 § da bodo njihova srca lahko potolažena, stkana skupaj v ljubezni in  
v vseh bogastvih polnega zagotovila razumevanja, k spoznaju Božje  
skrivnosti in Očetove in Kristusove; 3 v katerem so skriti vsi zakladi  
modrosti in spoznanja. 4 In to pravim, da vas ne bi katerikoli človek  
presleplil s prepričevalnimi besedami. 5 Kajti čeprav sem odsoten v  
mesu, sem vendar z vami v duhu in se veselim ter zrem vašo urejenost  
in neomajnost vaše vere v Kristusa.

6 Tako kakor ste torej sprejeli Gospoda Kristusa Jezusa, *tako* živite  
v njem; 7 ukoreninjeni in zgrajeni v njem ter potrjeni v veri, kakor ste  
bili poučeni v tem obilju v zahvaljevanjem. 8 Pazite, da vas ne bi  
katerikoli človek oplenil s filozofijo in prazno prevaro po človeškem  
izročilu, po temeljnih principih sveta, ne pa po Kristusu. 9 Kajti v njem  
telesno prebiva vsa polnost Božanstva. 10 In vi ste popolni v njem, ki  
je glava vseh kneževin in oblasti; 11 § v katerem ste tudi obrezani z  
obrezo narejeno brez rok, s slačenjem grešnega mesenega telesa, s  
Kristusovo obrezo; 12 s krstom pokopani z njim, v katerem ste tudi vi  
z *njim* vstali, po veri Božjega delovanja, ki ga je obudil od mrtvih.  
13 In vas, mrtve v vaših grehih in neobrezanosti vašega mesa, je on  
oživel skupaj z njim ter vam odpustil vse grehe 14 in izbrisal rokopis  
odredb, ki so bile zoper nas, ki nam je bil nasproten in ga odstranil s  
poti ter ga pribil na svoj križ; 15 *in* ker imamo pokvarjene kneževine  
in oblasti, je naredil iz njih javni prikaz, slaveč v tem zmago nad njimi.  
16 Ne pustite torej nobenemu človeku, da vas sodi v jedi ali v pijači ali  
pri spoštovanju svetega dne ali mlaja ali šabatnih *dni*; 17 ki so senca  
stvari, ki pridejo; toda telo *je* Kristusovo. 18 Ne pustite nobenemu

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our*  
brother, 2 To the saints and faithful brethren in Christ which are at Colosse:  
Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.  
3 We give thanks to God and the Father of our Lord Jesus Christ, praying  
always for you, 4 Since we heard of your faith in Christ Jesus, and of the  
love *which ye have* to all the saints, 5 For the hope which is laid up for you  
in heaven, whereof ye heard before in the word of the truth of the gospel;  
6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as  
*it doth* also in you, since the day ye heard of *it*, and knew the grace of God  
in truth: 7 As ye also learned of Epaphras our dear fellowservant, who is for  
you a faithful minister of Christ; 8 Who also declared unto us your love in the  
Spirit. 9 For this cause we also, since the day we heard *it*, do not cease to pray  
for you, and to desire that ye might be filled with the knowledge of his will in  
all wisdom and spiritual understanding; 10 That ye might walk worthy of the  
Lord unto all pleasing, being fruitful in every good work, and increasing in the  
knowledge of God; 11 Strengthened with all might, according to his glorious  
power, unto all patience and longsuffering with joyfulness; 12 Giving thanks  
unto the Father, which hath made us meet to be partakers of the inheritance  
of the saints in light: 13 Who hath delivered us from the power of darkness,  
and hath translated *us* into the kingdom of his dear Son: 14 In whom we  
have redemption through his blood, even the forgiveness of sins: 15 Who is  
the image of the invisible God, the firstborn of every creature: 16 For by him  
were all things created, that are in heaven, and that are in earth, visible and  
invisible, whether *they be* thrones, or dominions, or principalities, or powers:  
all things were created by him, and for him: 17 And he is before all things, and  
by him all things consist. 18 And he is the head of the body, the church: who  
is the beginning, the firstborn from the dead; that in all *things* he might have  
the preeminence. 19 For it pleased the Father that in him should all fulness  
dwell; 20 And, having made peace through the blood of his cross, by him to  
reconcile all things unto himself; by him, I say, whether *they be* things in  
earth, or things in heaven. 21 And you, that were sometime alienated and  
enemies in *your* mind by wicked works, yet now hath he reconciled 22 In  
the body of his flesh through death, to present you holy and unblameable and  
unreproveable in his sight: 23 If ye continue in the faith grounded and settled,  
and *be* not moved away from the hope of the gospel, which ye have heard,  
*and* which was preached to every creature which is under heaven; whereof I  
Paul am made a minister; 24 Who now rejoice in my sufferings for you, and fill  
up that which is behind of the afflictions of Christ in my flesh for his body's  
sake, which is the church: 25 Whereof I am made a minister, according to the  
dispensation of God which is given to me for you, to fulfil the word of God;  
26 Even the mystery which hath been hid from ages and from generations,  
but now is made manifest to his saints: 27 To whom God would make known  
what is the riches of the glory of this mystery among the Gentiles; which is  
Christ in you, the hope of glory: 28 Whom we preach, warning every man, and  
teaching every man in all wisdom; that we may present every man perfect in  
Christ Jesus: 29 Whereunto I also labour, striving according to his working,  
which worketh in me mightily.

2 For I would that ye knew what great conflict I have for you, and *for them*  
at Laodicea, and *for* as many as have not seen my face in the flesh; 2 That  
their hearts might be comforted, being knit together in love, and unto all  
riches of the full assurance of understanding, to the acknowledgement of the  
mystery of God, and of the Father, and of Christ; 3 In whom are hid all the  
treasures of wisdom and knowledge. 4 And this I say, lest any man should  
beguile you with enticing words. 5 For though I be absent in the flesh, yet am  
I with you in the spirit, joying and beholding your order, and the stedfastness  
of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:  
7 Rooted and built up in him, and stablished in the faith, as ye have been  
taught, abounding therein with thanksgiving. 8 Beware lest any man spoil  
you through philosophy and vain deceit, after the tradition of men, after the  
rudiments of the world, and not after Christ. 9 For in him dwelleth all the  
fullness of the Godhead bodily. 10 And ye are complete in him, which is the  
head of all principality and power: 11 In whom also ye are circumcised with  
the circumcision made without hands, in putting off the body of the sins of  
the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein  
also ye are risen with *him* through the faith of the operation of God, who  
hath raised him from the dead. 13 And you, being dead in your sins and the  
uncircumcision of your flesh, hath he quickened together with him, having  
forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that  
was against us, which was contrary to us, and took it out of the way, nailing it  
to his cross; 15 And having spoiled principalities and powers, he made a shew  
of them openly, triumphing over them in it. 16 Let no man therefore judge  
you in meat, or in drink, or in respect of an holyday, or of the new moon, or  
of the sabbath *days*: 17 Which are a shadow of things to come; but the body

is of Christ.<sup>18</sup> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,<sup>19</sup> And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

<sup>20</sup> Wherfore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,<sup>21</sup> (Touch not; taste not; handle not;<sup>22</sup> Which all are to perish with the using;) after the commandments and doctrines of men?<sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

**3** If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.<sup>2</sup> Set your affection on things above, not on things on the earth.<sup>3</sup> For ye are dead, and your life is hid with Christ in God.<sup>4</sup> When Christ, **who is** our life, shall appear, then shall ye also appear with him in glory.

<sup>5</sup> Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:<sup>6</sup> For which things' sake the wrath of God cometh on the children of disobedience:<sup>7</sup> In the which ye also walked some time, when ye lived in them.<sup>8</sup> But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.<sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his deeds;<sup>10</sup> And have put on the new **man**, which is renewed in knowledge after the image of him that created him:<sup>11</sup> Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond **nor** free: but Christ **is** all, and in all.<sup>12</sup> Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;<sup>13</sup> Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also **do** ye.<sup>14</sup> And above all these things **put on** charity, which is the bond of perfectness.<sup>15</sup> And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.<sup>16</sup> Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.<sup>17</sup> And whatsoever ye do in word or deed, **do** all in the name of the Lord Jesus, giving thanks to God and the Father by him.

<sup>18</sup> Wives, submit yourselves unto your own husbands, as it is fit in the Lord.<sup>19</sup> Husbands, love **your** wives, and be not bitter against them.<sup>20</sup> Children, obey **your** parents in all things: for this is well pleasing unto the Lord.<sup>21</sup> Fathers, provoke not your children **to anger**, lest they be discouraged.<sup>22</sup> Servants, obey in all things **your** masters according to the flesh; not with eyerservice, as menpleasers; but in singleness of heart, fearing God:<sup>23</sup> And whatsoever ye do, do **it** heartily, as to the Lord, and not unto men;<sup>24</sup> Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.<sup>25</sup> But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

**4** Masters, give unto **your** servants that which is just and equal; knowing that ye also have a Master in heaven.

<sup>2</sup> Continue in prayer, and watch in the same with thanksgiving;<sup>3</sup> Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:<sup>4</sup> That I may make it manifest, as I ought to speak.<sup>5</sup> Walk in wisdom toward them that are without, redeeming the time.<sup>6</sup> Let your speech **be** alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

<sup>7</sup> All my state shall Tychicus declare unto you, **who is** a beloved brother, and a faithful minister and fellowservant in the Lord:<sup>8</sup> Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;<sup>9</sup> With Onesimus, a faithful and beloved brother, who is **one** of you. They shall make known unto you all things which **are done** here.

<sup>10</sup> Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) <sup>11</sup> And Jesus, which is called Justus, who are of the circumcision. These only **are my** fellowworkers unto the kingdom of God, which have been a comfort unto me.<sup>12</sup> Epaphras, who is **one** of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.<sup>13</sup> For I bear him record, that he hath a great zeal for you, and them **that are** in Laodicea, and them in Hierapolis.<sup>14</sup> Luke, the beloved physician, and Demas, greet you.<sup>15</sup> Salute the brethren which are in Laodicea, and Nympha, and the church which is in his house.<sup>16</sup> And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the **epistle** from Laodicea.<sup>17</sup> And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.<sup>18</sup> The salutation by the hand of me Paul. Remember my bonds. Grace **be** with you. Amen.

človeku, da vas preslepi glede vaše nagrade, [*tako da je*] prostovoljno ponjen in obožuje angele in se vsiljuje v te stvari, katere ni videl, prazno napihnjen s svojim mesenim umom,<sup>19</sup> ne drži pa se Glave, od katere ima vse telo po sklepih in vezeh nudeno hrano in stkanu skupaj raste z rastjo od Boga.

<sup>20</sup> Zato rej če ste s Kristusom mrtvi temeljnim principom sveta, zakaj ste podrejeni odredbam, kakor da živite v svetu<sup>21</sup> (ne dotikaj, ne okušaj, ne prijemaj,<sup>22</sup> ki bodo z uporabo vsi odmrlji) po človeških zapovedih in naukah?<sup>23</sup> Katere stvari imajo resnično navidezen prikaz modrosti v pobožnem oboževanju in ponižnosti in zapostavljanju telesa; v zadovoljevanje mesa, ne pa v kakršnokoli vrednost.

**3** Če ste bili torej obujeni s Kristusom, iščite te stvari, ki so zgoraj, kjer Kristus sedi na Božji desnici.<sup>2</sup> Naravnajte svojo naklonjenost na stvari zgoraj, ne na stvari na zemlji.<sup>3</sup> Kajti umrli ste in vaše življenje je s Kristusom skrito v Bogu.<sup>4</sup> Ko se bo prikazal Kristus, **ki je** naše življenje, tedaj se boste tudi vi prikazali z njim v slavi.

<sup>5</sup> Mrvite torej svoje ude, ki so na zemlji: prešuštvovanje, nečistost, nebrzданo strast, zlo poželjivost in pohlepnot, kar je malikovanje;<sup>6</sup> kajti zaradi teh stvari prihaja Božji bes na otroke neposlušnosti;<sup>7</sup> v katerih ste tudi vi nekaj časa hodili, ko ste živelii v njih.<sup>8</sup> Toda sedaj tudi vse to odložite: jezo, bes, zlobnost, bogokletje, umazan govor iz vaših ust.<sup>9</sup> Ne lažite drug drugemu, ker ste slekli starega človeka z njegovimi dejanji<sup>10</sup> in si nadeli novega **človeka**, ki je obnovljen v spoznanju, po podobi njega, ki ga je ustvaril;<sup>11</sup> kjer ni niti Grka niti Juda, obrezé niti neobreze, tujca, Skita, sužnja, **niti** svobodnega, temveč **je** Kristus vse in v vseh.<sup>12</sup> Nadenite si torej, kot Božji izvoljeni, sveti in ljubljeni, čustva usmiljenja, prijaznost, ponižnost mišljena, krotkost, potrežljivost;<sup>13</sup> prizanašajte drug drugemu in odpuščajte drug drugemu, če ima katerikoli človek spor proti komurkoli. Torej kakor je Kristus odpustil vam, tako tudi vi **počnite**.<sup>14</sup> In nad vsemi temi stvarmi si **oblecite** ljubezen, ki je vez popolnosti.<sup>15</sup> In Božji mir naj vlada v vaših srcih, h kateremu ste tudi poklicani v enem telesu; in bodite hvaležni.<sup>16</sup> Naj Kristusova beseda bogato prebiva v vas v vsej modrosti; drug drugega učite in opominjajte s psalmi in hvalnicami ter duhovnimi pesmimi in prepevajoč Gospodu z milostjo v svojih srcih.<sup>17</sup> In karkoli delate v besedi ali dejanju, vse **delajte** v imenu Gospoda Jezusa in po njem dajajte zahvalo Bogu in Očetu.

<sup>18</sup> Žene, podreditve se svojim lastnim soprogom, kakor se to spodbobi v Gospodu.<sup>19</sup> Soprogi, ljubite **svoje** žene in ne bodite osorni proti njim.<sup>20</sup> Otroci, ubogajte **svoje** starše v vseh stvareh, kajti to je zelo prijetno Gospodu.<sup>21</sup> Očetje, ne provocirajte svojih otrok **k jezi**, da ne bi izgubili poguma.<sup>22</sup> § Služabniki, v vseh stvareh ubogajte **svoje** gospodarje po mesu; ne z navidezno vdanostjo, kakor da bi raje ugajali ljudem; temveč v iskrenosti srca, boječ se Boga.<sup>23</sup> In karkoli delate, delajte **to** iz srca, kakor Gospodu in ne ljudem;<sup>24</sup> vedoč, da boste od Gospoda prejeli nagrado dediščine; kajti vi služite Gospodu Kristusu.<sup>25</sup> Toda kdor dela krivico, bo za krivico prejel, kar je storil; in ni oziranja na osebe.

**4** Gospodarji, dajajte **svojim** služabnikom to, kar je pravično in primerno; vedoč, da imate tudi vi Gospodarja v nebesih.

<sup>2</sup> Vztrajajte v molitvi in bedite v njej z zahvaljevanjem;<sup>3</sup> poleg tega molite tudi za nas, da bi nam Bog odprl vrata govora, da bomo govorili Kristusovo skrivnost, zaradi katere sem tudi v vezeh;<sup>4</sup> da jo bom lahko prikazal, kakor sem dolžan govoriti.<sup>5</sup> Živite v modrosti do teh, ki so zunaj in izkoristite čas.<sup>6</sup> Naj **bo** vaš govor vedno z milostjo, začinjen s soljo, da boste lahko vedeli kako bi morali odgovarjati vsakemu človeku.

<sup>7</sup> Ves moj položaj vam bo razglasil Tihik, **ki je** ljubljen brat in zvest služabnik ter soslužabnik v Gospodu;<sup>8</sup> § katerega sem k vam poslal z istim namenom, da bi lahko spoznal vaš položaj in potolažil vaša srca;<sup>9</sup> z Onézimom, zvestim in ljubljenim bratom, ki je **eden** izmed vas. Dala vam bosta spoznati vse stvari, ki so **storjene** tukaj.

<sup>10</sup> Pozdravlja vas Aristarh, moj sojetnik in Marko, sin Barnabove sestre (glede katerega ste prejeli zapovedi; če pride k vam, ga sprejmite)<sup>11</sup> in Jezus, ki se imenuje Just, ki so iz obreze. Samo ti so **moji** sodelavci za Božje kraljestvo, ki so mi bili v tolažbo.<sup>12</sup> § Pozdravlja vas Epafrá, ki je **eden** izmed vas, Kristusov služabnik, ki se vedno goreče bori za vas v molitvah, da bi lahko stali popolni in dovršeni, v vsej Božji volji.<sup>13</sup> Kajti prinašam mu pričevanje, da ima veliko gorečnost za vas in za tiste, **ki so** v Laodikeji in za one v Hierápoli.<sup>14</sup> Pozdravlja vas Luka, ljubljeni zdravnik in Demá.<sup>15</sup> Pozdravite brate, ki so v Laodikeji in Nimfáso ter cerkev, ki je v njegovi hiši.<sup>16</sup> In ko preberete to poslanico med vami, poskrbite, da se bo brala tudi v cerkvi Laodikejcev; in da tudi vi preberete **poslanico** iz Laodikeje.<sup>17</sup> In Arhipu recite: »Pazi na službo, ki si jo prejel v Gospodu, da jo izpolnjuješ.«

<sup>18</sup> Pozdrav z mojo, Pavlovo roko. Spominjajte se mojih vezi. Milost **bodi** z vami. Amen.

[Napisano iz Rima Kološanom, po Tihiku in Onézimu.]

# Prva poslanica apostola Pavla Tesalonicičanom

1 § Pavel in Silván ter Timótej cerkvi Tesaloníčanov, *ki je* v Bogu Očetu in v Gospodu Jezusu Kristusu: »Milost **bodi** vam in mir od Boga, našega Očeta in Gospoda Jezusa Kristusa.«<sup>2</sup> Vedno se za vas vse zahvaljujemo Bogu in vas omenjam v svojim molitvah,<sup>3</sup> ko se brez prenehanja spominjamo vašega dela vere in truda ljubezni ter potrežljivosti upanja v našega Gospoda Jezusa Kristusa, pred očmi Boga in našega Očeta;<sup>4</sup> ker poznamo, ljudjeni bratje, vašo izvolitev od Boga.<sup>5</sup> Kajti naš evangelij ni prišel k vam samo v besedi, temveč tudi v moči in v Svetem Duhu in v precejšnjem zagotovilu; kakor veste kakšne vrste ljudje smo bili med vami zaradi vas.<sup>6</sup> In vi ste postali naši in Gospodovi sledilci, ker ste besedo sprejeli v veliki stiski, z veseljem Svetega Duha,<sup>7</sup> tako da ste bili zgledi vsem, ki verujejo v Makedoniji in Ahaji.<sup>8</sup> Kajti od vas je odmevala Gospodova beseda ne samo po Makedoniji in Ahaji, temveč se je vaša, do Boga usmerjena vera, razširila tudi naokoli, po vsakem kraju; tako da nam ni treba karkoli govoriti,<sup>9</sup> kajti oni sami so o nas prikazali kakšne vrste prihod smo imeli k vam in kako ste se od malikov obrnili k Bogu, da služite živemu in resničnemu Bogu;<sup>10</sup> in da čakate na njegovega Sina iz nebes, katerega je obudil od mrtvih, **celo** Jezusa, ki nas je osvobodil pred besom, ki pride.

2 Kajti bratje, vi sami veste, da naš prihod k vam ni bil zaman,<sup>2</sup> temveč smo celo potem, ko smo poprej v Filípih trpeli in bili sramotno obravnavani, kakor veste, smo bili v našem Bogu pogumni, da smo vam v velikem boju izpričali Božji evangelij.<sup>3</sup> Kajti naše spodbujanje ni **bilo** iz prevare niti iz nečistosti niti v zvijači,<sup>4</sup> temveč kakor nam je Bog dopustil, da nam zaupa evangelij, točno tako govorimo; ne kakor ugajajoči ljudem, temveč Bogu, ki preizkuša naša srca.<sup>5</sup> Kajti niti nismo ob kateremkoli času uporabili laskavih besed, kakor, veste niti pretveze pohlepnosti; Bog **je** priča.<sup>6</sup> Niti nismo iskali slave od ljudi niti od vas niti ne od drugih, ko bi lahko bili obremenjujoči kot Kristusovi apostoli.<sup>7</sup> Toda med vami smo bili nežni, tako kakor dojilja neguje svoje otroke.<sup>8</sup> Tako smo vas bili vdano željni, da smo vam bili voljni podeliti ne samo Božji evangelij, temveč tudi naše lastne duše, ker ste nam bili dragi.<sup>9</sup> Kajti spomnите se bratje, našega truda in muke; kajti ponoči in podnevi smo garali, ker nismo želeti biti obremenitev komurkoli izmed vas, ko smo vam pridigli Božji evangelij.<sup>10</sup> Vi *ste* priče in **tudi** Bog, kako sveto in pravično in neoporečno smo se včeli med vami, ki verujete.<sup>11</sup> Prav tako veste, kako smo tolažili in opozarjali vsakega izmed vas, tako kakor oče **počne** svojim otrokom,<sup>12</sup> da bi vi živelii vredno Boga, ki vas je poklical v svoje kraljestvo in slavo.

13 Zaradi tega razloga se prav tako brez prenehanja zahvaljujemo Bogu, kajti ko ste prejeli Božjo besedo, ki ste jo slišali od nas, jo niste sprejeli **kakor** človeško besedo, temveč takšno, kot je v resnici, Božjo besedo, ki učinkovito deluje tudi v vas, ki verujete.<sup>14</sup> Kajti vi, bratje, ste postali sledilci Božjih cerkvá, ki so v Judeji v Kristusu Jezusu; kajti tudi vi ste trpeli podobne stvari od svojih lastnih rojakov, takšne, kakor so jih oni od Judov,<sup>15</sup> ki so ubili tako Gospoda Jezusa, kakor svoje lastne prerroke in so preganjali nas; pa ne ugajajo Bogu in so nasprotni vsem ljudem.<sup>16</sup> Branijo nam govoriti poganom, da bi bili le-ti lahko rešeni in da bi vsakič dopolnili svoje grehe; kajti bes je prišel nadnje do skrajnosti.

17 Toda mi, bratje, ki smo bili za kratek čas vzeti od vaše navzočnosti, **[toda]** ne v srcu, smo si z velikim hrepenenjem toliko obilježe prizadevali, da vidimo vaše obliče.<sup>18</sup> Zato smo želeti priti k vam, celo jaz Pavel, enkrat in ponovno; toda Satan nas je zadržal.<sup>19</sup> Kajti kaj *je* naše upanje ali veselje ali krona radosti? **Ali** ne celo vi v prisotnosti našega Gospoda Jezusa Kristusa ob njegovem prihodu?<sup>20</sup> Kajti vi ste naša slava in veselje.

3 Zato, ko nismo mogli več potrpeti, smo mislili, da je dobro, da v Atenah ostanemo sami,<sup>2</sup> in smo poslali Timóteja, našega brata in Božjega službenika in našega sodelavca pri Kristusovem evangeliju, da vas utrdi in da vas potolaži glede vaše vere,<sup>3</sup> da ne bi bil noben človek omajan s temi stiskami, kajti vi sami veste, da smo določeni za to.<sup>4</sup> Kajti resnično, ko smo bili z vami, smo vam vnaprej povedali, da naj bi trpeli stisko; kakor se je zgodilo in vi to veste.<sup>5</sup> Zaradi tega razloga, ko nisem mogel več potrpeti, sem poslal, da spoznam vašo vero, da vas ne bi z nekimi načini skušal skušnjavač in bi bil naš trud zaman.<sup>6</sup> Toda sedaj, ko je od vas k nam prišel Timótej in nam prinesel dobre novice o vaši veri ter ljubezni in da nas imate vedno v lepem spominu ter si silno želete, da nas vidite, kakor si tudi mi **[želimo] videti** vas;<sup>7</sup> zato smo bili, bratje, po vaši veri potolaženi glede vas v vsej naši stiski in tegobi,<sup>8</sup> kajti zdaj živimo, če vi trdno stojite v Gospodu.<sup>9</sup> Kajti kakšne zahvale lahko spet za vas vrnemo Bogu, za vse veselje, s katerim se zaradi vas veselimo pred našim Bogom?<sup>10</sup> Ponoči in podnevi silno prosimo, da bi lahko videli vaš obraz in lahko dovršili to, kar primanjkuje vaši veri.<sup>11</sup> Torej sam Bog in naš Oče in naš Gospod Jezus Kristus **[naj]** našo

# THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians **which is** in God the Father and **in** the Lord Jesus Christ: Grace **be** unto you, and peace, from God our Father, and the Lord Jesus Christ.<sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers;<sup>3</sup> Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;<sup>4</sup> Knowing, brethren beloved, your election of God.<sup>5</sup> For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.<sup>6</sup> And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:<sup>7</sup> So that ye were ensamples to all that believe in Macedonia and Achaia.<sup>8</sup> For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.<sup>9</sup> For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;<sup>10</sup> And to wait for his Son from heaven, whom he raised from the dead, **even** Jesus, which delivered us from the wrath to come.

2 For yourselves, brethren, know our entrance in unto you, that it was not in vain:<sup>2</sup> But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.<sup>3</sup> For our exhortation **was** not of deceit, nor of uncleanness, nor in guile:<sup>4</sup> But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.<sup>5</sup> For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God **is** witness:<sup>6</sup> Nor of men sought we glory, neither of you, nor **yet** of others, when we might have been burdensome, as the apostles of Christ.<sup>7</sup> But we were gentle among you, even as a nurse cherisheth her children:<sup>8</sup> So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.<sup>9</sup> For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.<sup>10</sup> Ye **are** witnesses, and God **also**, how holily and justly and unblameably we behaved ourselves among you that believe:<sup>11</sup> As ye know how we exhorted and comforted and charged every one of you, as a father **doth** his children,<sup>12</sup> That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received **it not as** the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.<sup>14</sup> For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they **have** of the Jews:<sup>15</sup> Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:<sup>16</sup> Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.<sup>18</sup> Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.<sup>19</sup> For what **is** our hope, or joy, or crown of rejoicing?<sup>20</sup> For ye not even ye in the presence of our Lord Jesus Christ at his coming?<sup>20</sup> For ye are our glory and joy.

3 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;<sup>2</sup> And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:<sup>3</sup> That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.<sup>4</sup> For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.<sup>5</sup> For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.<sup>6</sup> But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also **to see** you:<sup>7</sup> Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:<sup>8</sup> For now we live, if ye stand fast in the Lord.<sup>9</sup> For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;<sup>10</sup> Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?<sup>11</sup> Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.<sup>12</sup> And the Lord make you to

increase and abound in love one toward another, and toward all **men**, even as we **do** toward you: <sup>13</sup> To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

**4** Furthermore then we beseech you, brethren, and exhort **you** by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, **so ye** would abound more and more. <sup>2</sup> For ye know what commandments we gave you by the Lord Jesus. <sup>3</sup> For this is the will of God, **even** your sanctification, that ye should abstain from fornication: <sup>4</sup> That every one of you should know how to possess his vessel in sanctification and honour; <sup>5</sup> Not in the lust of concupiscence, even as the Gentiles which know not God: <sup>6</sup> That no **man** go beyond and defraud his brother in **any** matter: because that the Lord **is** the avenger of all such, as we also have forewarned you and testified. <sup>7</sup> For God hath not called us unto uncleanness, but unto holiness. <sup>8</sup> He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. <sup>9</sup> But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. <sup>10</sup> And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; <sup>11</sup> And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; <sup>12</sup> That ye may walk honestly toward them that are without, and **that** ye may have lack of nothing.

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. <sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive **and** remain unto the coming of the Lord shall not prevent them which are asleep. <sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> Then we which are alive **and** remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. <sup>18</sup> Wherefore comfort one another with these words.

**5** But of the times and the seasons, brethren, ye have no need that I write unto you. <sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. <sup>3</sup> For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. <sup>4</sup> But ye, brethren, are not in darkness, that that day should overtake you as a thief. <sup>5</sup> Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. <sup>6</sup> Therefore let us not sleep, as **do** others; but let us watch and be sober. <sup>7</sup> For they that sleep sleep in the night; and they that be drunken are drunken in the night. <sup>8</sup> But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. <sup>9</sup> For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, <sup>10</sup> Who died for us, that, whether we wake or sleep, we should live together with him. <sup>11</sup> Wherefore comfort yourselves together, and edify one another, even as also ye do.

<sup>12</sup> And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; <sup>13</sup> And to esteem them very highly in love for their work's sake. **And** be at peace among yourselves. <sup>14</sup> Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all **men**. <sup>15</sup> See that none render evil for evil unto any **man**; but ever follow that which is good, both among yourselves, and to all **men**. <sup>16</sup> Rejoice evermore. <sup>17</sup> Pray without ceasing. <sup>18</sup> In every thing give thanks: for this is the will of God in Christ Jesus concerning you. <sup>19</sup> Quench not the Spirit. <sup>20</sup> Despise not prophesying. <sup>21</sup> Prove all things; hold fast that which is good. <sup>22</sup> Abstain from all appearance of evil. <sup>23</sup> And the very God of peace sanctify you wholly; and **I pray God** your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. <sup>24</sup> Faithful **is** he that calleth you, who also will do **it**. <sup>25</sup> Brethren, pray for us.

<sup>26</sup> Greet all the brethren with an holy kiss. <sup>27</sup> I charge you by the Lord that this epistle be read unto all the holy brethren. <sup>28</sup> The grace of our Lord Jesus Christ **be** with you. Amen.

pot usmerjata k vam. <sup>12</sup> In Gospod [**naj**] vam stori, da rastete in [**ste**] obilni v ljubezni drug do drugega in do vseh **ljudi**, prav tako kakor mi **počnemo** vam, <sup>13</sup> z namenom, da bi lahko vaša srca utrdil brez graje v svetosti pred Bogom, celo našim Očetom, ob prihodu našega Gospoda Jezusa Kristusa z vsemi njegovimi svetimi.

**4** Nadalje vas potem rotimo, bratje in **vas** spodbujamo po Gospodu Jezusu, da kakor ste od nas prejeli, kako bi morali živeti in ugađati Bogu, **tako da** bi bili bolj in bolj obilni. <sup>2</sup> Kajti veste kakšne zapovedi smo vam dali po Gospodu Jezusu. <sup>3</sup> Kajti to je Božja volja, **celo** vaše posvečenje, da naj bi se vzdržali pred prešuštvovanjem, <sup>4</sup> da bi vsakdo izmed vas vedel kako čuvati svojo posodo v posvečenju in časti; <sup>5</sup> ne [**ipa**] v poželenju pohotnosti, tako kakor pogani, ki ne poznajo Boga; <sup>6</sup> da noben **človek** ne gre preko in ne goljufa svojega brata v **katerikoli** zadavi; zato ker **je** Gospod maščevalec vsega tega, kakor smo vas tudi mi svarili in pričevali. <sup>7</sup> Kajti Bog nas ni poklical k nečistosti, temveč v svetost. <sup>8</sup> Kdor torej prezira, ne prezira človeka, temveč Boga, ki nam je prav tako dal svojega Svetega Duha. <sup>9</sup> Toda glede bratoljubja ne potrebujete, da vam pišem, kajti vi sami ste od Boga poučeni, da ljubite drug drugega. <sup>10</sup> In zares to delajte do vseh bratov, ki so po vsej Makedoniji. Toda rotimo vas, bratje, da bolj in bolj rastete <sup>11</sup> in da se učite biti mirni ter opravljati svoje lastno opravilo in da delate s svojimi lastnimi rokami, kakor smo vam zapovedali; <sup>12</sup> da boste lahko živel i skreno do teh, ki so zunaj in **da** ne boste ničesar potrebovali.

<sup>13</sup> Toda ne želim, da bi bili vi nevedni, bratje, glede teh, ki so zaspali, da ne žalujete, tako kakor drugi, ki nimajo upanja. <sup>14</sup> Kajti če verujemo, da je Jezus umrl in ponovno vstal, bo točno tako tudi tiste, ki spijo v Jezusu, Bog privedeš z njim. <sup>15</sup> Kajti to vam rečemo po Gospodovi besedi, da mi, ki smo živi **in** ostanemo do Gospodovega prihoda, ne bomo vodili teh, ki so zaspali. <sup>16</sup> Kajti sam Gospod se bo spustil iz nebes z vzklikom, z glasom nadangela in z Božjo trobento; in prvi bodo vstali mrtvi v Kristusu. <sup>17</sup> Potem pa bomo mi, ki smo živi **in** preostanemo, vzeti skupaj z njimi v oblake, da srečamo Gospoda v zraku, in tako bomo vedno z Gospodom. <sup>18</sup> Zato drug drugega tolaze s temi besedami.

**5** Toda o časih in obdobjih, bratje, ni potrebno, da vam pišem. <sup>2</sup> Kajti vi sami prav dobro veste, da dan Gospodov prihaja tako, kakor tat ponoči. <sup>3</sup> Kajti ko bodo govorili: »Mir in varnost,« tedaj nenadoma pride nadnje uničenje, kakor porodne muke na žensko z otrokom; in ne bodo ubežali. <sup>4</sup> Toda vi, bratje, niste v temi, da vas tisti dan presenetiti kakor tat. <sup>5</sup> Vi vsi ste otroci svetlobe in otroci dneva. Nismo od noči niti od teme. <sup>6</sup> Zatorej ne spimo, kakor **počno** ostali, temveč čujmo in bodimo trezni. <sup>7</sup> Kajti tisti, ki spijo, spijo ponoči; in tisti, ki se opijajo, so pijani ponoči. <sup>8</sup> Toda mi, ki smo od dneva, bodimo trezni, nadenimo si prsni oklep vere in ljubezni in za čelado upanje rešitve duše. <sup>9</sup> Kajti Bog nas ni določil za bes, temveč da dosežemo rešitev duše po našem Gospodu Jezusu Kristusu, <sup>10</sup> ki je umrl za nas, da bodisi smo budni ali spimo, naj bi živel skupaj z njim. <sup>11</sup> Zato se skupaj tolaze in izgrajute drug drugega, kakor tudi počnete.

<sup>12</sup> In rotimo vas bratje, da spoznate te, ki se med vami trudijo in so nad vami in Gospodu ter vas opominjajo, <sup>13</sup> in da jih zaradi njihovega dela zelo visoko spoštuje v ljubezni. **In** bodite v miru med seboj. <sup>14</sup> Torej vas spodbujamo, bratje, posvarite te, ki so nepodrejeni, tolaze malodušne, podpirajte slabotne, bodite potrežljivi do vseh **ljudi**. <sup>15</sup> Glejte, da nihče nobenemu **človeku** ne vrača zla za zlo, temveč vedno sledite temu, kar je dobro, tako med seboj, kakor do vseh **ljudi**. <sup>16</sup> Neprenehoma se veselite. <sup>17</sup> Molíte brez prenehanja. <sup>18</sup> V vsaki stvari se zahvaljujte, kajti to je Božja volja v Kristusu Jezusu glede vas. <sup>19</sup> Ne gasite Duha. <sup>20</sup> Ne prezirajte prerokovanj. <sup>21</sup> Preizkušajte vse stvari; trdno držite to, kar je dobro. <sup>22</sup> § Vzdržite se vsega videza zla. <sup>23</sup> In sam Bog miru **naj** vas popolnoma posveti; in **prosim Boga**, da bodo vaš celoten duh in duša in telo ohranjeni neomadeževani do prihoda našega Gospoda Jezusa Kristusa. <sup>24</sup> Zvest **je** on, ki vas kliče, ki bo **to** tudi storil.

<sup>25</sup> Bratje, molíte za nas.

<sup>26</sup> Pozdravite vse brate s svetim poljubom. <sup>27</sup> Po Gospodu vam naročam, da bo ta poslanica prebrana vsem svetim bratom.

<sup>28</sup> Milost našega Gospoda Jezusa Kristusa **bodi** z vami. Amen.

[Prva **poslanica** Tesalonicanom je bila napisana iz Aten.]

The first **epistle** unto the Thessalonians was written from Athens.

## Druga poslanica apostola Pavla Tesalonicičanom

1 Pavel in Silván ter Timótej, cerkvi Tesaloníčanov v Bogu, našem  
1 Očetu in Gospodu Jezusu Kristusu: <sup>2</sup> »Milost vam in mir od Boga,  
našega Očeta in Gospoda Jezusa Kristusa.«

<sup>3</sup> Dolžni smo, da se vedno zahvaljujemo Bogu za vas, bratje, kakor  
se spodobi, zato ker ta vaša vera silno raste in je ljubezen vsakogar  
izmed vseh do drug drugega obilna, <sup>4</sup> tako, da se mi sami ponašamo  
z vami po Božjih cerkvah, zaradi vaše potprežljivosti in vere, v vseh  
vaših preganjanjih in stiskah, ki jih prenašate; <sup>5</sup> kar je razpoznaven  
simbol pravične Božje sodbe, da boste lahko šteti vredne Božjega  
kraljestva, za katerega tudi trpite. <sup>6</sup> Čeprav je pri Bogu pravična stvar,  
da poplača stisko tem, ki vas stiskajo, <sup>7</sup> vam pa, ki ste stiskani, počitek z  
nami, ko bo Gospod Jezus razodet iz nebes s svojimi mogočnimi angeli  
<sup>8</sup> in v plamenečem ognju se bo maščeval na teh, ki ne poznajo Boga  
in ne ubogajo evangelija našega Gospoda Jezusa Kristusa; <sup>9</sup> ki bodo  
kaznovani z večnim uničenjem proč od Gospodove prisotnosti in proč  
od slave njegove moči; <sup>10</sup> še ko bo prišel, da bo proslavljen v svojih svetih  
in da bo občudovan v vseh teh, ki verujejo (ker so verovali našemu  
pričevanju med vami) na tisti dan. <sup>11</sup> Zatorej tudi vedno molimo za  
vas, da vas bo naš Bog smatral vredne te poklicanosti in izpolnite vso  
dobro voljo **njegove** dobrote ter delo vere v moči; <sup>12</sup> da bo v vas lahko  
proslavljenome ime našega Gospoda Jezusa Kristusa in vi in njem, glede  
na milost našega Boga in Gospoda Jezusa Kristusa.

2 Torej vas rotimo, bratje, pri prihodu našega Gospoda Jezusa Kristusa  
2 in *pri* našem zbiranju k njemu, <sup>2</sup> da ne boste kmalu pretreseni v  
mišljenju ali bili vznemirjeni, niti po duhu, niti z besedo, niti s pismom  
kot od nas, kakor da je blizu Kristusov dan. <sup>3</sup> Nobenemu človeku ne  
pustite, da vas na kakršenkoli način zavede, kajti **ta dan ne bo prišel**,  
razen če ne bo najprej prišlo odpadanje in da se razodene grešen človek,  
sin pogube, <sup>4</sup> ki nasprotuje in se povije nad vse, kar se imenuje Bog  
ali kar se obožuje, tako da se le-ta kakor Bog usede v Božji tempelj in  
se razkazuje, da je Bog. <sup>5</sup> Se ne spomnite, da ko sem bil še z vami, sem  
vam te stvari povedal? <sup>6</sup> Sedaj poznate kaj ga zadržuje, da bi se lahko  
razodel ob svojem času. <sup>7</sup> Kajti skrivnost krivičnosti že deluje. Samo  
tisti, ki sedaj ovira, **bo oviral**, dokler ne bo umaknjens s poti. <sup>8</sup> In takrat  
bo razodet ta Zlobni, katerega bo Gospod pokončal z dihom svojih ust  
in uničil s sijajem svojega prihoda. <sup>9</sup> **Torej njega**, katerega prihod je po  
Satanovem delovanju z vso močjo in znamenji ter lažnimi čudeži <sup>10</sup> in z  
vso varljivostjo nepravičnosti v teh, ki umirajo, zato ker niso sprejeli  
ljubezni do resnice, da bi bili lahko rešeni. <sup>11</sup> In zaradi tega razloga  
jim bo Bog poslat močno zablodo, da bi verjeli laži; <sup>12</sup> da bodo lahko  
obsojeni vsi, ki niso verjeli resnici, temveč so uživali v nepravičnosti.

<sup>13</sup> Toda mi smo dolžni, da se nenehno zahvaljujemo Bogu za vas, od  
Gospoda ljubljeni bratje, ker vas je Bog od začetka izbral za rešitev  
duše s posvečenjem Duha in prepričanjem v resnico; <sup>14</sup> kamor vas  
je poklical po našem evangeliju, k doseganju slave našega Gospoda  
Jezusa Kristusa. <sup>15</sup> Torej bratje, stoje trdno in držite se izročil, o katerih  
ste bili poučeni, bodisi z besedo ali našo poslanico. <sup>16</sup> Torej sam naš  
Gospod Jezus Kristus in Bog, celo naš Oče, ki nas je ljubil in **nam** je  
po milosti dal večno tolažbo ter dobro upanje, <sup>17</sup> **[naj]** tolaži vaša srca  
ter vas utrdi v vsaki dobri besedi in delu.

3 Končno, bratje, molíte za nas, da bi Gospodova beseda imela **proto**  
3 pot in bi bila proslavljen, tako kakor *je* pri vas, <sup>2</sup> in da bi bili mi  
lahko rešeni pred nerazumnimi in zlobnimi, kajti vsi **Ijudje** nimajo  
vere. <sup>3</sup> Toda Gospod je zvest, ki vas bo utrdil in **vas** varoval pred zlom.  
<sup>4</sup> Glede vas pa imamo zaupanje v Gospodu, da tako delate kakor boste  
delali stvari, ki vam jih zapovedujemo. <sup>5</sup> In Gospod **naj** vodi vaša srca  
v Božjo ljubezen in v potprežljivo čakanje na Kristusa.

<sup>6</sup> Torej vam naročamo, bratje, v imenu našega Gospoda Jezusa  
Kristusa, da se oddaljite od vsakega brata, ki živi nerедno in ne po  
izročilu, ki ga je prejel od nas. <sup>7</sup> Kajti vi sami veste kako nas morate  
posnemati, kajti med vami se nismo vedli neredno <sup>8</sup> niti nismo zastonj  
jedli kruha kateregakoli človeka, temveč smo noč in dan delali z muko  
in garanjem, da ne bi bili nikomur izmed vas v breme. <sup>9</sup> Ne ker ne  
bi imeli avtoritete, temveč da sebe naredimo za zgled vam, da bi nas  
posnemali. <sup>10</sup> Kajti celo, ko smo bili z vami, smo vam zapovedali to,  
da će kdorkoli noče delati, naj tudi ne bi jedel. <sup>11</sup> Kajti slišimo, da so  
med vami nekateri, ki živijo neredno, ki sploh ne delajo, temveč so  
vtikljiveži. <sup>12</sup> Torej tem, ki so takšni, velevamo in jih spodbujamo pri  
našem Gospodu Jezusu Kristusu, da v spokojnosti delajo in jedo svoj  
lasten kruh. <sup>13</sup> Toda vi, bratje, ne bodite izmučeni in počenjanju dobrega.  
<sup>14</sup> In če kdorkoli ni poslušen naši besedi v tej poslanici, tega človeka  
si zaznamujte in se ne družite z njim, da bo osramočen. <sup>15</sup> Vendar **ga**  
ne imejte za sovražnika, ampak **ga** opominjajte kakor brata. <sup>16</sup> Torej  
sam Gospod miru **[naj]** vam vsekakor vedno daje mir. Gospod **bodi** z  
vami vsemi.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians  
in God our Father and the Lord Jesus Christ: <sup>2</sup> Grace unto you, and peace,  
from God our Father and the Lord Jesus Christ.

<sup>3</sup> We are bound to thank God always for you, brethren, as it is meet, because  
that your faith groweth exceedingly, and the charity of every one of you all  
toward each other aboundeth; <sup>4</sup> So that we ourselves glory in you in the  
churches of God for your patience and faith in all your persecutions and  
tribulations that ye endure: <sup>5</sup> **Which is** a manifest token of the righteous  
judgment of God, that ye may be counted worthy of the kingdom of God, for  
which ye also suffer: <sup>6</sup> Seeing *it is* a righteous thing with God to recompense  
tribulation to them that trouble you; <sup>7</sup> And to you who are troubled rest  
with us, when the Lord Jesus shall be revealed from heaven with his mighty  
angels, <sup>8</sup> In flaming fire taking vengeance on them that know not God, and  
that obey not the gospel of our Lord Jesus Christ: <sup>9</sup> Who shall be punished  
with everlasting destruction from the presence of the Lord, and from the  
glory of his power; <sup>10</sup> When he shall come to be glorified in his saints, and  
to be admired in all them that believe (because our testimony among you  
was believed) in that day. <sup>11</sup> Wherefore also we pray always for you, that our  
God would count you worthy of **this** calling, and fulfil all the good pleasure  
of **his** goodness, and the work of faith with power: <sup>12</sup> That the name of our  
Lord Jesus Christ may be glorified in you, and ye in him, according to the  
grace of our God and the Lord Jesus Christ.

**2** Now we beseech you, brethren, by the coming of our Lord Jesus Christ,  
**2** and *by* our gathering together unto him, <sup>2</sup> That ye be not soon shaken in  
mind, or be troubled, neither by spirit, nor by word, nor by letter as from  
us, as that the day of Christ is at hand. <sup>3</sup> Let no man deceive you by any  
means: for **that day shall not come**, except there come a falling away first,  
and that man of sin be revealed, the son of perdition; <sup>4</sup> Who opposeth and  
exalteth himself above all that is called God, or that is worshipped; so that  
he as God sitteth in the temple of God, shewing himself that he is God.  
<sup>5</sup> Remember ye not, that, when I was yet with you, I told you these things?  
<sup>6</sup> And now ye know what withholdeth that he might be revealed in his time.  
<sup>7</sup> For the mystery of iniquity doth already work: only he who now letteth  
**will let**, until he be taken out of the way. <sup>8</sup> And then shall that Wicked be  
revealed, whom the Lord shall consume with the spirit of his mouth, and  
shall destroy with the brightness of his coming: <sup>9</sup> **Even him**, whose coming  
is after the working of Satan with all power and signs and lying wonders,  
<sup>10</sup> And with all deceivableness of unrighteousness in them that perish; because  
they received not the love of the truth, that they might be saved. <sup>11</sup> And for  
this cause God shall send them strong delusion, that they should believe a  
lie: <sup>12</sup> That they all might be damned who believed not the truth, but had  
pleasure in unrighteousness.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved  
of the Lord, because God hath from the beginning chosen you to salvation  
through sanctification of the Spirit and belief of the truth: <sup>14</sup> Whereunto he  
called you by our gospel, to the obtaining of the glory of our Lord Jesus  
Christ. <sup>15</sup> Therefore, brethren, stand fast, and hold the traditions which ye  
have been taught, whether by word, or our epistle. <sup>16</sup> Now our Lord Jesus  
Christ himself, and God, even our Father, which hath loved us, and hath  
given **us** everlasting consolation and good hope through grace, <sup>17</sup> Comfort  
your hearts, and stablish you in every good word and work.

**3** Finally, brethren, pray for us, that the word of the Lord may have **free**  
**3** course, and be glorified, even as *it is* with you: <sup>2</sup> And that we may be  
delivered from unreasonable and wicked men: for all **men** have not faith.  
<sup>3</sup> But the Lord is faithful, who shall stablish you, and keep **you** from evil.  
<sup>4</sup> And we have confidence in the Lord touching you, that ye both do and will  
do the things which we command you. <sup>5</sup> And the Lord direct your hearts into  
the love of God, and into the patient waiting for Christ.

<sup>6</sup> Now we command you, brethren, in the name of our Lord Jesus Christ,  
that ye withdraw yourselves from every brother that walketh disorderly, and  
not after the tradition which he received of us. <sup>7</sup> For yourselves know how  
ye ought to follow us: for we behaved not ourselves disorderly among you;  
<sup>8</sup> Neither did we eat any man's bread for nought; but wrought with labour  
and travail night and day, that we might not be chargeable to any of you:  
<sup>9</sup> Not because we have not power, but to make ourselves an ensample unto  
you to follow us. <sup>10</sup> For even when we were with you, this we commanded  
you, that if any would not work, neither should he eat. <sup>11</sup> For we hear that  
there are some which walk among you disorderly, working not at all, but  
are busybodies. <sup>12</sup> Now them that are such we command and exhort by our  
Lord Jesus Christ, that with quietness they work, and eat their own bread.  
<sup>13</sup> But ye, brethren, be not weary in well doing. <sup>14</sup> And if any man obey not  
our word by this epistle, note that man, and have no company with him, that  
he may be ashamed. <sup>15</sup> Yet count **him** not as an enemy, but admonish **him**  
as a brother. <sup>16</sup> Now the Lord of peace himself give you peace always by all  
means. The Lord **be** with you all.

<sup>17</sup> The salutation of Paul with mine own hand, which is the token in every epistle: so I write. <sup>18</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *epistle* to the Thessalonians was written from Athens.

<sup>17</sup> Pozdrav od Pavla z mojo lastno roko, kar je simbol v vsaki poslanici. Tako pišem. <sup>18</sup> § Milost našega Gospoda Jezusa Kristusa *bodi* z vami vsemi. Amen.

[Druga *poslanica* Tesaloničanom je bila napisana iz Aten.]

# Prva poslanica apostola Pavla Timóteju

1 § Pavel, apostol Jezusa Kristusa po zapovedi Boga, našega Odrešenika in Gospoda Jezusa Kristusa, *ki je* naše upanje; <sup>2</sup> Timóteju, *mojemu* lastnemu sinu v veri: »Milost, usmiljenje *in* mir od Boga, našega Očeta in Jezusa Kristusa, našega Gospoda.«

<sup>3</sup> Kakor sem te rotil, ko sem odsel v Makedonijo, da še ostaneš v Efezu, da bi lahko nekaterim naročil, da ne učijo nobenega drugega nauka, <sup>4</sup> niti ne dajo pozornosti bajkam in neskončnim rodovnikom, kar prej podpira razprave, kakor [*pa*] bogaboječe izgrajevanje, ki je v veri. *Tako delajte.* <sup>5</sup> Torej namen zapovedi je ljubezen iz čistega srca in *iz* dobre vesti ter *iz* nehlinjene vere, <sup>6</sup> od katere so se nekateri oddaljili in obrnili stran k praznemu blebetanju; <sup>7</sup> želeč biti učitelji postave; [*pa*] niti ne razumejo kaj govorijo niti o čemer zatrjujejo. <sup>8</sup> Toda mi vemo, da *je* postava dobra, če jo človek uporablja zakonito; <sup>9</sup> vedoč to, da postava ni narejena za pravičnega človeka, temveč za nepostavnega in neposlušnega, za brezbožnega in za grešnike, za nesvetne in oskrunjene, za morilce očetov in morilce mater, za ubijalce, <sup>10</sup> za vlačugarje, za tiste, ki sebe omadejujejo z možmi, za ugrabitelje ljudi, za lažnivce, za krivoprisežnike in če je katerakoli druga stvar, ki je nasprotna zdravemu nauku; <sup>11</sup> glede na slavni evangelij blagoslovljenega Boga, ki je bil zaupan mojemu varstvu. <sup>12</sup> In zahvaljujem se Kristusu Jezusu, našemu Gospodu, ki me je usposobil in me postavil v službo, kajti imel me je za zvestega; <sup>13</sup> ki sem bil prej bogokletnik in preganjalec ter škodljivec. Toda dosegel sem usmiljenje, ker sem *to* počel nevedno, v nejeveri. <sup>14</sup> Milost našega Gospoda pa je bila silno bogata z vero in ljubeznijo, ki je v Kristusu Jezusu. <sup>15</sup> To *je* zvest izrek in vreden popolnega sprejetja, da je Kristus Jezus prišel na svet, da reši grešnike; od katerih sem jaz vodilni. <sup>16</sup> Vendar sem zaradi tega razloga dosegel usmiljenje, da bi Jezus Kristus lahko vnaprej na meni pokazal vso potrežljivost za vzor tem, ki naj bi odslej veroval vanj za večno življenje. <sup>17</sup> Torej Kralju, večnemu, nesmrtnemu, nevidnemu, edinemu modremu Bogu, *bodi* čast in slava na vseki vekov. Amen. <sup>18</sup> To naročilo sem zaupal tebi, sin Timótej, glede na prerokbe, ki so izšle poprej o tebi, da boš po njih lahko bojeval dober boj; <sup>19</sup> in obdržiš vero in dobro vest; katero so nekateri odložili in glede vere storili brodolom. <sup>20</sup> Od katerih sta Himénaj in Aleksander; katera sem izročil Satanu, da bi se lahko naučila ne preklinjati.

**2** Predvsem torej spodbujam, da naj bodo ponižne prošnje, molitve, posredovanja *in* zahvaljevanja narejena za vse ljudi, <sup>2</sup> za kralje in *za* vse, ki so na oblasti; da bomo lahko preživljali tiho in mirno življenje, v vsej bogaboječnosti in poštenosti. <sup>3</sup> Kajti to *je* dobro in sprejemljivo v očeh Boga, našega Odrešenika, <sup>4</sup> ki hoče, da bi bili vsi ljudje rešeni in da pridejo do spoznanja resnice. <sup>5</sup> Kajti *obstaja* en Bog in en posrednik med Bogom in ljudmi, človek Kristus Jezus; <sup>6</sup> ki je samega sebe dal v odkupnino za vse, da se bo pričevalo ob primernem času. <sup>7</sup> § Kateremu sem določen *za* pridigarja in apostola (govorim resnico v Kristusu *in* ne lažem), učitelja poganov v veri in resnicu. <sup>8</sup> Hočem torej, da može povsod molijo, vzdigujoč svete roke, brez besa in dvoma. <sup>9</sup> In da na podoben način tudi ženske sebe olepšajo s preprosto obleko, s sramežljivostjo in preudarnostjo; ne s prepletanjem las ali zlatom ali biseri ali dragim oblačilom; <sup>10</sup> temveč (kar je primerno ženskam, ki izražajo bogaboječnost) z dobrimi deli. <sup>11</sup> Naj se ženska pouči v tišini z vso podložnostjo. <sup>12</sup> Toda ženski ne dovolim poučevati niti da si prisvoji oblast nad moškim, ampak, da je v tišini. <sup>13</sup> Kajti najprej je bil oblikovan Adam, potem Eva. <sup>14</sup> In ni bil zaveden Adam, temveč ženska, ki je bila zavedena v prestopek. <sup>15</sup> Vendar pa bo rešena z rojevanjem, če oni nadaljujejo v veri in ljubezni in svetosti s preudarnostjo.

**3** To *je* zvest izrek: »Če človek hrepeni po službi duhovnega nadzornika, želi dobro delo.« <sup>2</sup> Duhovni nadzornik mora biti torej brez krivde, soprog ene žene, oprezen, trezen, dobrega vedenja, predan gostoljubnosti, zmožen za poučevanje. <sup>3</sup> § Ne vdan vinu, ne razuzdanec, ne pohlepni ali umazano grabežljiv; temveč potrežljiv, ne razgračaj, ne lakomen; <sup>4</sup> tisti, ki dobro vodi svojo lastno družino, ima svoje otroke v podložnosti vso resnostjo; <sup>5</sup> (kajti če mož ne ve, kako vladati svoji lastni hiši, kako bo skrbel za Božjo cerkev?) <sup>6</sup> Ne novinec, da ne bi, kipeč od ponosa, padel v hudičovo obsodbo. <sup>7</sup> Poleg tega mora imeti dober glas od teh, ki so zunaj; da ne pade v grajo ter v hudičovo zanko. <sup>8</sup> Prav tako *morajo biti* pomočniki [*Božjih*] služabnikov dostenjanstveni, ne dvoumni besed, ne vdani obilnemu vinu, ne pohlepni po umazani grabežljivosti; <sup>9</sup> ki s čisto vestjo obdržijo skrivenost vere. <sup>10</sup> In ti naj bodo najprej preizkušeni; potem pa naj, *najdeni* brez krivde, služijo kot pomočniki [*Božjega*] služabnika. <sup>11</sup> Prav tako *morajo biti njihove* žene dostenjanstvene, ne obrekovalke, trezne, zveste v vseh stvareh. <sup>12</sup> Naj bodo pomočniki [*Božjih*] služabnikov soprogi ene žene, ki dobro vladajo svojim otrokom in svoji lastni hiši. <sup>13</sup> Kajti tisti, ki so se pravilno posluževali službe pomočnika [*Božjega*] služabnika, so si pridobili dober položaj in veliko hrabrost v veri, ki je v Kristusu

# THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; <sup>2</sup> Unto Timothy, my own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

<sup>3</sup> As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, <sup>4</sup> Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.* <sup>5</sup> Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: <sup>6</sup> From which some having swerved have turned aside unto vain jangling; <sup>7</sup> Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. <sup>8</sup> But we know that the law *is* good, if a man use it lawfully; <sup>9</sup> Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, <sup>10</sup> For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; <sup>11</sup> According to the glorious gospel of the blessed God, which was committed to my trust. <sup>12</sup> And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; <sup>13</sup> Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. <sup>14</sup> And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. <sup>15</sup> This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. <sup>16</sup> Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. <sup>17</sup> Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen. <sup>18</sup> This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; <sup>19</sup> Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: <sup>20</sup> Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

**2** I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; <sup>2</sup> For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. <sup>3</sup> For this *is* good and acceptable in the sight of God our Saviour; <sup>4</sup> Who will have all men to be saved, and to come unto the knowledge of the truth. <sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus; <sup>6</sup> Who gave himself a ransom for all, to be testified in due time. <sup>7</sup> Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity. <sup>8</sup> I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. <sup>9</sup> In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; <sup>10</sup> But (which becometh women professing godliness) with good works. <sup>11</sup> Let the woman learn in silence with all subjection. <sup>12</sup> But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. <sup>13</sup> For Adam was first formed, then Eve. <sup>14</sup> And Adam was not deceived, but the woman being deceived was in the transgression. <sup>15</sup> Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

**3** This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. <sup>2</sup> A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; <sup>3</sup> Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; <sup>4</sup> One that ruleth well his own house, having his children in subjection with all gravity; <sup>5</sup> (For if a man know not how to rule his own house, how shall he take care of the church of God?) <sup>6</sup> Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. <sup>7</sup> Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. <sup>8</sup> Likewise *must* the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; <sup>9</sup> Holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved; then let them use the office of a deacon, being *found* blameless. <sup>11</sup> Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. <sup>12</sup> Let the deacons be the husbands of one wife, ruling their children and their own houses well. <sup>13</sup> For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. <sup>14</sup> These things write I unto thee, hoping to come unto thee shortly: <sup>15</sup> But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the

living God, the pillar and ground of the truth.<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

**4** Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;<sup>2</sup> Speaking lies in hypocrisy; having their conscience seared with a hot iron;<sup>3</sup> Forbidding to marry, **and commanding** to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.<sup>4</sup> For every creature of God **is** good, and nothing to be refused, if it be received with thanksgiving:<sup>5</sup> For it is sanctified by the word of God and prayer.<sup>6</sup> If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.<sup>7</sup> But refuse profane and old wives' fables, and exercise thyself **rather** unto godliness.<sup>8</sup> For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.<sup>9</sup> This **is** a faithful saying and worthy of all acceptation.<sup>10</sup> For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

<sup>11</sup> These things command and teach.<sup>12</sup> Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.<sup>13</sup> Till I come, give attendance to reading, to exhortation, to doctrine.<sup>14</sup> Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.<sup>15</sup> Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.<sup>16</sup> Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

**5** Rebuke not an elder, but intreat **him** as a father; **and** the younger men as all brethren;<sup>2</sup> The elder women as mothers; the younger as sisters, with all purity.<sup>3</sup> Honour widows that are widows indeed.<sup>4</sup> But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.<sup>5</sup> Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.<sup>6</sup> But she that liveth in pleasure is dead while she liveth.<sup>7</sup> And these things give in charge, that they may be blameless.<sup>8</sup> But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.<sup>9</sup> Let not a widow be taken into the number under threescore years old, having been the wife of one man,<sup>10</sup> Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.<sup>11</sup> But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;<sup>12</sup> Having damnation, because they have cast off their first faith.<sup>13</sup> And withal they learn **to be** idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.<sup>14</sup> I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.<sup>15</sup> For some are already turned aside after Satan.<sup>16</sup> If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.<sup>17</sup> Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.<sup>18</sup> For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer **is** worthy of his reward.<sup>19</sup> Against an elder receive not an accusation, but before two or three witnesses.<sup>20</sup> Them that sin rebuke before all, that others also may fear.<sup>21</sup> I charge **thee** before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.<sup>22</sup> Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.<sup>23</sup> Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.<sup>24</sup> Some men's sins are open beforehand, going before to judgment; and some **men** they follow after.<sup>25</sup> Likewise also the good works **of some** are manifest beforehand; and they that are otherwise cannot be hid.

**6** Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and **his** doctrine be not blasphemed.<sup>2</sup> And they that have believing masters, let them not despise **them**, because they are brethren; but rather do **them** service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

<sup>3</sup> If any man teach otherwise, and consent not to wholesome words, **even** the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;<sup>4</sup> He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,<sup>5</sup> Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.<sup>6</sup> But godliness with contentment is great gain.<sup>7</sup> For we brought nothing into **this** world, **and it is** certain we can carry nothing out.<sup>8</sup> And having food and raiment let us be

Jezusu.<sup>14</sup> Te stvari ti pišem, ker upam, da v kratkem pridem k tebi.<sup>15</sup> Toda če se bom dolgo mudil, da boš lahko vedel kako bi se moral obnašati v Božji hiši, ki je cerkev živega Boga, steber in temelj resnice.<sup>16</sup> § In skrivnost prave bogabrežnosti je brez polemike velika. Bog je bil razdet v mesu, opravičen v Duhu, viden od angelov, oznanjen pogonom, svet je vanj veroval, sprejet je bil gor v slavo.

Duh torej izrecno govori, da bodo in poznejših časih nekateri odšli od vere in dajali pozornost zapeljivim duhovom in hudičevim naukom;<sup>2</sup> in hinavščini govoreč laži; ki imajo svojo vest ožgano z vročim železom;<sup>3</sup> prepovedovali bodo poročanje **in zapovedovali** vzdržati se jedi, ki jih je Bog ustvaril, da bi bile sprejete z zahvaljevanjem teh, ki verujejo in poznajo resnico.<sup>4</sup> Kajti vsako Božje bitje **je** dobro in nič naj ne bo odklonjeno, če je to sprejeto z zahvaljevanjem,<sup>5</sup> kajti posvečeno je z Božjo besedo in molitvijo.<sup>6</sup> Če brate spominjaš na te stvari, boš dober služabnik Jezusa Kristusa, hranjen z besedami vere in zdravega nauka, kateremu si sledil.<sup>7</sup> Toda zavrnji bajke oskrunjene in starih žensk ter se **raje** uri v bogabrežnosti.<sup>8</sup> Kajti telesno urjenje malo koristi, toda bogabrežnost je koristna za vse stvari, ki ima oblubo življenja, ki je sedaj in tega, ki pride.<sup>9</sup> To **je** zvest izrek in vreden popolnega sprejetja.<sup>10</sup> Kajti zato se tako trudimo kakor prenašamo grajo, ker zaupamo v živega Boga, ki je Odrešenik vseh ljudi, zlasti teh, ki verujejo.

<sup>11</sup> Te stvari zapoveduj in uči.<sup>12</sup> Ne dopusti, da kdorkoli prezira twojo mladost; temveč bodi zgled vernikom v besedi, vedenju, v ljubezni, v duhu, v veri, v čistosti.<sup>13</sup> Dokler ne pridem daj pozornost branju, spodbujanju [**in**] nauku.<sup>14</sup> Ne zanemarjaj daru, ki je v tebi, ki ti je bil dan po prerokbi, s polaganjem rok zpora starešin.<sup>15</sup> § Premišljuj o teh stvareh; v celoti se jim izroči; da bo tvoj napredek lahko viden vsem.<sup>16</sup> Pazi nase in na nauk; nadaljuj v njih, kajti s takšnim ravnanjem boš rešil tako sebe, kakor tudi tiste, ki te poslušajo.

Ne oštej starešine, temveč **ga** milo prosi kakor očeta; in mlajše može kakor brate, **2** starejše ženske kakor matere; mlajše kakor sestre, z vso čistostjo.<sup>3</sup> Spostuj vdove, ki so zares vdove.<sup>4</sup> Toda če ima katerakoli vdova otroke ali nečake, naj se najprej naučijo doma pokazati spoštovanje in povračati svojim staršem; kajti to je dobro in sprejemljivo pred Bogom.<sup>5</sup> Torej tista, ki je zares vdova in zapuščena, zaupa v Boga ter noč in dan nadaljuje v ponužnih prošnjah ter molitvah.<sup>6</sup> Toda tista, ki živi v užitku, je mrtva medtem ko živi.<sup>7</sup> In zapoveduj te stvari, da bodo lahko brez krivde.<sup>8</sup> Toda če kdorkoli ne skrbi za svoje lastne in [**še**] posebej za tiste iz svoje lastne hiše, je zanikal vero in je slabši kot nevernik.<sup>9</sup> Ne pustite, da bi bila sprejeta vdova z manj kot šestdesetimi leti, ki je bila žena enega moža,<sup>10</sup> z dobrim pričevanjem o dobrih delih; če je vzugala otroke, če je prenočevala tujce, če je svetim umivala stopala, če je pomagala trpečim, če je marljivo sledila vsakemu dobremu delu.<sup>11</sup> Toda mlajše vdove zavrnji, kajti ko pričnejo postajati poltene, zoper Kristusa, se hočejo možiti;<sup>12</sup> imajo obsodbo, ker so zavrgle svojo prvo vero.<sup>13</sup> In poleg tega se naučijo **biti** brezdelne in se klatijo okoli od hiše do hiše; in ne samo brezdelja, temveč tudi klepetanja in vtikljivosti [**v zadeve drugih**], govoreč stvari, ki jih ne bi smeje.<sup>14</sup> Hočem torej, da se mlajše ženske omožijo, rodijo otroke, vodijo hišo, ne dajo nobene priložnosti nasprotniku, da govori grajajoče.<sup>15</sup> Kajti nekatere so se že obrnile proč za Satanom.<sup>16</sup> Če ima katerikoli moški ali ženska, ki veruje, vdove, naj jih podpira in naj se ne obremenjuje cerkve, da bo ta lahko podpirala tiste, ki so zares vdove.<sup>17</sup> Naj bodo starešine, ki dobro vladajo, šteti za vredne dvojne časti, posebej tisti, ki se trudijo v besedi in nauku.<sup>18</sup> Kajti pismo pravi: »Ne boš zavezal gobca volu, ki mane žito.« In: »Delavec **je** vreden svoje nagrade.«<sup>19</sup> Proti starešini ne sprejmi obtožbe, razen pred dvema ali tremi pričami.<sup>20</sup> Te, ki grešijo, oštej pred vsemi, da se bodo tudi drugi lahko bali.<sup>21</sup> § Naročam **ti** pred Bogom in Gospodom Jezusom Kristusom in izvoljenimi angeli, da obeležuješ te stvari, brez dajanja prednosti enemu pred drugim in ničesar ne delaj s pristrankostjo.<sup>22</sup> Na nobenega človeka naglo ne polagaj rok niti ne bodi soudeleženec grehov drugih ljudi. Sebe obrani čistega.<sup>23</sup> Ne pij več vode, temveč zaradi trebuha in svojih pogostih slabotnosti užij malce vina.<sup>24</sup> Grehi nekaterih ljudi so razkriti vnaprej in gredo prej na sodbo; in [**Igrehi**] nekaterih **ljudi** sledijo kasneje.<sup>25</sup> Podobno so tudi dobra dela **nekaterih** vnaprej razodeta; in tista, ki so drugačna, ne morejo biti skrita.

Naj tako veliko služabnikov, kot jih je podjarmljenih, smatra svoje lastne gospodarje vredne vse časti, da se zoper Božje ime in **njegov** nauk ne bi izrekalo bogokletja.<sup>2</sup> In tisti, ki imajo verne gospodarje, naj **jih** ne prezirajo, zato ker so bratje; temveč naj **jim** raje služijo, ker so zvesti in ljubljeni, soudeleženci dobička. Te stvari uči in spodbujaj.

<sup>3</sup> Če katerikoli človek uči drugače in ne pritrjuje zdravim besedam, **celo** besedam našega Gospoda Jezusa Kristusa in nauku, ki je glede na bogabrežnost; <sup>4</sup> je ponosen in ničesar ne ve, marveč boleha glede vprašanj in besednih prepirov, od česar prihajajo zavist, prepir, posmehanjanja, hudobna domnevjanja,<sup>5</sup> § sprevržena razpravljanja ljudi izprijenih misli in oropanih resnice, ki mislijo, da je bogabrežnost [**vir**] dobička. Od takšnih se umaknite.<sup>6</sup> § Toda bogabrežnost je, skupaj z zadovoljstvom, velik dobiček.<sup>7</sup> Kajti ničesar nismo prinesli na **ta** svet in

nedvomno **je**, **[da]** ničesar ne moremo odnesti.<sup>8</sup> In bodimo zadovoljni s tem, da imamo hrano in obleko.<sup>9</sup> Toda tisti, ki hočejo biti bogati, padejo v skušnjava in zanko ter v mnoga nespametna in škodljiva poželenja, ki ljudi potopijo v uničenje in pogubo.<sup>10</sup> Kajti ljubezen do denarja je korenina vsega zla; za katerim so nekateri zahlepeli, zašli od vere in se prebolli z mnogimi bridkostmi.<sup>11</sup> Toda ti, o Božji mož, beži od teh stvari in si prizadevaj za pravičnost, bogaboječnost, vero, ljubezen, potrežljivost in krotkost.<sup>12</sup> Bojuj dober boj vere, oprimi se večnega življenja, kamor si tudi poklican in si pred mnogimi pričami izpovedal dobro izpoved.<sup>13</sup> Dajem ti naročilo v očeh Boga, ki oživlja vse stvari in **pred** Kristusom Jezusom, ki je pred Poncijem Pilatom pričeval dobro priznanje;<sup>14</sup> da ohraniš **to** zapoved brez madeža, brezgrajno do pojavitev našega Gospoda Jezusa Kristusa,<sup>15</sup> ki jo bo ob svojih časih pokazal, **ki je** blagoslovljen in edini Vladar, Kralj kraljev in Gospod gospodov;<sup>16</sup> ki ima edini nesmrtnost in prebiva v svetlobi, kateremu se noben človek ne more približati; katerega noben človek ni videl niti ne more videti; kateremu **bodi** čast in večna oblast. Amen.<sup>17</sup> Naročajte tem, ki so na tem svetu bogati, da naj ne bodo vzvišeni niti naj ne zaupajo v negotova bogastva, temveč v živega Boga, ki nam bogato daje v uživanje vse stvari;<sup>18</sup> da delajo dobro, da bodo bogati v dobrih delih, pripravljeni za razdeljevanje, voljni za posredovanje;<sup>19</sup> in si v shrambi privarčevali dober temelj za čas, ki pride, da se bodo lahko oprijeli večnega življenja.<sup>20</sup> § O Timotej, varuj to, kar je zaupano tvojemu varstvu, izogibajoč se oskrunjenih **in** praznih blebetanj ter tako imenovanih lažnih znanstvenih oporekanj,<sup>21</sup> § katera so nekateri izpovedovali **in** zašli glede vere. Milost **bodi** s teboj. Amen.

[Prvo Timoteju je bilo napisano iz Laodikeje,  
ki je glavno mesto Frigije Pacatiane.]

therewith content.<sup>9</sup> But they that will be rich fall into temptation and a snare, and **into** many foolish and hurtful lusts, which drown men in destruction and perdition.<sup>10</sup> For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.<sup>11</sup> But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.<sup>12</sup> Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.<sup>13</sup> I give thee charge in the sight of God, who quickeneth all things, and **before** Christ Jesus, who before Pontius Pilate witnessed a good confession;<sup>14</sup> That thou keep **this** commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:<sup>15</sup> Which in his times he shall shew, **who is** the blessed and only Potentate, the King of kings, and Lord of lords;<sup>16</sup> Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom **be** honour and power everlasting. Amen.<sup>17</sup> Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;<sup>18</sup> That they do good, that they be rich in good works, ready to distribute, willing to communicate;<sup>19</sup> Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.<sup>20</sup> O Timothy, keep that which is committed to thy trust, avoiding profane **and** vain babblings, and oppositions of science falsely so called:<sup>21</sup> Which some professing have erred concerning the faith. Grace **be** with thee. Amen.

The first to Timothy was written from Laodicea, which is  
the chiefest city of Phrygia Pacatiana.

# THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

**1** Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, **2** To Timothy, **my** dearly beloved son: Grace, mercy, **and** peace, from God the Father and Christ Jesus our Lord. **3** I thank God, whom I serve from **my** forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; **4** Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; **5** When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. **6** Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. **7** For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. **8** Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; **9** Who hath saved us, and called **us** with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, **10** But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: **11** Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. **12** For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. **13** Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. **14** That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. **15** This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. **16** The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: **17** But, when he was in Rome, he sought me out very diligently, and found **me**. **18** The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

**2** Thou therefore, my son, be strong in the grace that is in Christ Jesus. **2** And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. **3** Thou therefore endure hardness, as a good soldier of Jesus Christ. **4** No man that warreth entangleth himself with the affairs of **this** life; that he may please him who hath chosen him to be a soldier. **5** And if a man also strive for masteries, **yet** is he not crowned, except he strive lawfully. **6** The husbandman that laboureth must be first partaker of the fruits. **7** Consider what I say; and the Lord give thee understanding in all things. **8** Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: **9** Wherein I suffer trouble, as an evil doer, **even** unto bonds; but the word of God is not bound. **10** Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. **11** *It is* a faithful saying: For if we be dead with **him**, we shall also live with **him**: **12** If we suffer, we shall also reign with **him**: if we deny **him**, he also will deny us: **13** If we believe not, **yet** he abideth faithful: he cannot deny himself. **14** Of these things put **them** in remembrance, charging **them** before the Lord that they strive not about words to no profit, **but** to the subverting of the hearers. **15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. **16** But shun profane **and** vain babblings: for they will increase unto more ungodliness. **17** And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; **18** Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. **19** Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. **20** But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. **21** If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, **and** prepared unto every good work. **22** Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. **23** But foolish and unlearned questions avoid, knowing that they do gender strifes. **24** And the servant of the Lord must not strive; but be gentle unto all **men**, apt to teach, patient, **25** In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; **26** And **that** they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

**3** This know also, that in the last days perilous times shall come. **2** For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, **3** Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, **4** Traitors, heady, highminded, lovers of pleasures more than lovers of God; **5** Having a form of godliness, but denying the power thereof: from

## Druga poslanica apostola Pavla Timóteju

**1** Pavel, po Božji volji apostol Jezusa Kristusa, gledo na obljubo življenja, ki je v Kristusu Jezusu, **2** Timóteju, **mojemu** srčno ljubljenemu sinu: Milost, usmiljenje **in** mir od Boga Očeta in Kristusa Jezusa, našega Gospoda. **3** Zahvaljujem se Bogu, kateremu služim s čisto vestjo od svojih pradedov, da se te brez prenehanja, noč in dan, spominjam v svojih molitvah **4** in silno si želim, da te vidim, zavedajoč se svojih solz, da bom lahko izpoljen z radostjo; **5** ko se spominjam nehlinjene vere, ki je v tebi, katera je najprej prebivala v tvoji stari materi Loidi in tvoji materi Evniki; in prepričan sem, da tudi v tebi. **6** Zatorej te spominjam, da razvnameš Božji dar, ki je v tebi po polaganju mojih rok. **7** Kajti Bog nam ni dal duha strahu, temveč moči, ljubezni in zdravega razuma. **8** Ti se torej ne sramuj pričevanja o našem Gospodu niti o meni, njegovem jetniku, temveč bodi soudeleženec trpljenj evangelija glede na Božjo moč; **9** § ki nas je rešil in **nas** poklical s sveto poklicanoščjo, ne glede na naša dela, temveč glede na svoj lasten namen in milost, ki nam je bila dana v Kristusu Jezusu pred začetkom sveta, **10** toda sedaj je prikazana s pojavitvijo našega Odrešenika Jezusa Kristusa, ki je odpravil smrt in po evangeliju prinesel življenje in nesmrtnost na svetlobo. **11** Kateremu sem bil jaz določen za pridigarja in apostola in učitelja poganov. **12** Zaradi tega razloga tudi trpmi te stvari. Pa vendar nisem osramočen, ker vem, komu sem veroval in prepričan sem, da je on zmožen obdržati to, kar sem mu izročil, za tisti dan. **13** Trdno drži vzorec zdravih besed, katere si slišal od mene, v veri in ljubezni, ki je v Kristusu Jezusu. **14** § To dobro stvar, ki ti je bila zaupana, varuj s Svetim Duhom, ki prebiva v nas. **15** To veš, da so se vsi, ki so v Aziji, obrnili proč od mene; izmed katerih sta Figel in Hermógen. **16** Gospod naj da usmiljenje Onezíforjevi hiši, kajti pogosto me je poživil in ni bil osramočen zaradi mojih verig. **17** Toda ko je bil v Rimu, me je zelo marljivo iskal in **me** našel. **18** Gospod naj mu zagotovi, da bo na tisti dan lahko našel usmiljenje od Gospoda. In ti zelo dobro veš, v kako mnogih stvareh mi je služil v Efuzu.

**2** Ti torej, moj sin, bodi močan v milosti, ki je v Kristusu Jezusu. **2** Stvari pa, ki si jih med mnogimi pričami slišal od mene, iste izroči zvestim ljudem, ki bodo zmožni tudi druge poučiti. **3** Ti torej prenašaj trdoto kot dober vojak Jezusa Kristusa. **4** Noben človek, ki se bojuje, se ne zapleta z zadavami **tega** življenja, da lahko ugodi njemu, ki ga je izbral, da bi bil vojak. **5** In če si človek prav tako prizadeva za zmago, **kljub temu** ni okronan, razen če si ne prizadeva zakonito. **6** Poljedelec, ki dela, mora biti prvi udeleženec sadov. **7** Preudari, kar pravim in Gospod naj ti da razumevanje v vseh stvareh. **8** Spominjam se, da je bil Jezus Kristus, iz Davida vega semena, obujen od mrtvih glede na moj evangeliј, **9** za katerega prenašam stisko kakor hudodelec, **celo** do vezi; toda Gospodova beseda ni zvezana. **10** Zato zaradi izvoljenih prenašam vse stvari, da bi lahko tudi oni dosegli resitev duš, ki je v Kristusu Jezusu z večno slavo. **11** *To je* zvest izrek: Kajti če smo z **njim** umrli, bomo z **njim** tudi živelji. **12** Če trpmo, bomo z **njim** tudi kraljevali. Če **ga** zatajimo, nas bo tudi on zatajil. **13** Če ne verujemo, **vendar** on ostaja zvest; sebe ne more zatajiti. **14** Spominjam **jih** o teh stvareh in naročaj **jim** pred Gospodom, da se ne pričkajo glede besed, kar ne koristi, **temveč** spokopava poslužalcev. **15** § Prizadevaj si, da se pokažeš potrjenega Bogu, delavca, ki se mu ni potrebno sramovati, ki pravilno razdeljuje besedo resnice. **16** Toda izogibaj se oskrunjeneh **in** praznih blebetanj, ker se bodo okrepila k večji brezbožnosti. **17** In njihova beseda bo razjedala kakor rak; izmed katerih sta Himénaj in Filét, **18** ki sta zašla glede resnice, rekoč, da je vstajenje že minilo; in zrušila vero nekaterih. **19** § Kljub temu Božji temelj trdno stoji in ima ta pečat: »Gospod pozna te, ki so njegovi.« In: »Naj se vsak, kdor imenuje Kristusovo ime, odreče krivičnosti.« **20** Toda v veliki hiši niso samo posode iz zlata in iz srebra, temveč tudi iz lesa in iz ila; in nekaterje v čast, nekaterje pa v nečast. **21** Če se človek torej očisti od le-teh, bo postal posoda v čast, posvečena ter primerena za gospodarjevo uporabo **in** pripravljena za vsako dobro delo. **22** Běži tudi pred mladostnimi poželenji, toda sledi pravičnosti, veri, ljubezni, miru, s tistimi, ki iz čistega srca kličejo h Gospodu. **23** Toda izogibaj se nespametnih in primitivnih razprav, ker veš, da povzročajo prepire. **24** In Gospodov služabnik se ne sme prepirati, temveč **[mora]** biti blag do vseh **ljudi**, zmožen za poučevanje, potprežljiv, **25** § da v krotkosti vrga te, ki nasprotujejo sebi; če jim bo Bog morda dal kesanje za priznanje resnice; **26** in **da** bodo lahko prišli k sebi, ven iz zanke hudiča, ki jih je ujel v svojo voljo.

**3** Vedi tudi to, da bodo v poslednjih dneh nastopili nevarni časi. **2** Kajti ljudje bodo samoljubni, lakomni, bahači, ponosni, bogokletniki, neposlusni staršem, nehvaležni, nesveti, **3** brez naravnne prijaznosti, prelamljali bodo premirje, lažni obtoževalci, neobrzdani, kruti, prezirljivci tistih, ki so dobri, **4** izdajalci, prekanjeni, vzvišeni, raje bi imeli užitke kakor imeli radi Boga; **5** ki imajo podobo pobožnosti, toda zanikajo

njeno moč. Od takšnih se odvrni proc. <sup>6</sup>Kajti od te vrste so tisti, ki se plazijo v hiše in peljejo v ujetništvo neumne ženske, natovorjene z grehi, speljane s številnimi poželenji, <sup>7</sup>ki se vedno uče in nikoli niso zmožni priti do spoznanja resnice. <sup>8</sup>Torej kakor sta se Janes in Jambrés uprla Mojzesu, tako se tudi ti upirajo resnic; ljudje pokvarjenih umov, izprijeni glede vere. <sup>9</sup>Vendar ne bodo nič dlje napredovali, kajti njihova neumnost bo očitna vsem ***ljudem***, kakor je bila tudi njuna. <sup>10</sup>Toda ti si popolnoma spoznal moj nauk, način življenja, namen, vero, potrežljivost, ljubezen, potrpljenje, <sup>11</sup>preganjanja, stiske, ki so prišle k meni v Antiohiji, v Ikóniju, v Listri; kakšna preganjanja sem prestal, toda iz vseh ***teh*** me je osvobodil Gospod. <sup>12</sup>Da, in vsi, ki hočejo bogaboječe živeti v Kristusu Jezusu, bodo trpeli preganjanje. <sup>13</sup>Toda hudobneži in zapeljivci bodo postajali slabši in slabši, varali bodo in bodo varani. <sup>14</sup>Toda ti nadaljuj pri stvareh, ki si se jih naučil in se o njih prepričal, ker veš od koga si se ***jih*** učil; <sup>15</sup>in da si od otroštva poznal sveta pisma, katera so te zmožna storiti modrega za rešitev duše po veri, ki je v Kristusa Jezusa. <sup>16</sup>Vse pismo ***je*** dano po navdihu od Boga in ***je*** koristno za nauk, za opomin, za grajanje, za poučevanje v pravičnosti, <sup>17</sup>da bi bil Božji mož lahko popoln, temeljito opremljen za vsa dobra dela.

**4** Zato ***te*** rotim pred Bogom in Gospodom Jezusom Kristusom, ki <sup>1</sup>bo sodil žive in mrtve ob njegovi pojavitvi in njegovem kraljestvu: <sup>2</sup>oznanju besedo, bodi takošen v sezoni, izven sezone, grajaj, oštevaj, spodbujaj z vso potrežljivostjo in naukom. <sup>3</sup>Kajti prišel bo čas, ko ne bodo hoteli prenašati zdravega nauka, ampak si bodo po svojih lastnih poželenjih, ker imajo željna ušesa, kopičili učitelje <sup>4</sup>in ***svoja*** ušesa bodo odvračali od resnice in zapeljani bodo v bajke. <sup>5</sup>Toda ti pazi v vseh stvareh, pretrpi stiske, opravi delo evangelista, naredi popoln dokaz svoje službe. <sup>6</sup>Kajti sedaj sem pripravljen, da bom žrtvovan in čas mojega odhoda je blizu. <sup>7</sup>Bojeval sem dober boj, zaključil ***svoj*** tek, vero ohranil. <sup>8</sup>Odslej je zame prihranjena krona pravičnosti, katero mi bo na tisti dan dal Gospod, pravičen sodnik; in ne samo meni, temveč tudi vsem tem, ki ljubijo njegovo pojavitve.

<sup>9</sup>Uporabi svojo prizadevnost, da v kratkem prideš k meni, <sup>10</sup>kajti Demá me je zapustil, ker je vzljubil ta sedanji svet in je odpotoval v Tesaloníko; Kreskens v Galatijo, Tit v Dalmacijo. <sup>11</sup>Samo Luka je z menoj. Vzemi Marka in ga privedi s seboj, kajti koristen mi je za službo. <sup>12</sup>Tihika pa sem poslal v Efez. <sup>13</sup>Ko prideš, prinesi s ***seboj*** ogrinjalo, ki sem ga pustil v Troádi, pri Karpu in knjige ***in*** še posebej pergamente. <sup>14</sup>Kotlar Aleksander mi je storil mnogo hudega. Gospod ga nagradi glede na njegova dela. <sup>15</sup>Katerega se tudi ti pazi, kajti silno se je upiral našim besedam. <sup>16</sup>Ob mojem prvem zagovoru noben človek ni stal z menoj, temveč so me vsi ***ljudje*** zapustili. ***Prosim Boga***, da to ne bo prišlo v poštev k njihovi obtožnici. <sup>17</sup>Vendar je z menoj stal Gospod in me krepil, da bi lahko po meni postal oznanjevanje popolnoma znano in ***da*** bi vsi pogani lahko slišali; in rešen sem bil iz levijh ust. <sup>18</sup>In Gospod me bo osvobodil iz vsakega zlega dela in ***me*** ohranil za svoje nebeško kraljestvo; kateremu ***bodi*** slava na veke vekov. Amen.

<sup>19</sup>Pozdravi Prisko in Ákvila ter Onezíforjevo družino. <sup>20</sup>Erást je ostal v Korintu, le Trofima sem bolnega pustil v Miletu. <sup>21</sup>Uporabi svojo prizadevnost, da prideš pred zimo. Pozdravljo te Evbúl in Pudent in Lin in Klavdija ter vsi bratje.

<sup>22</sup>§ Gospod Jezus Kristus ***bodi*** s tvojim duhom. Milost ***bodi*** z vami. Amen.

[Druga ***poslanica*** Timóteju, prvemu določenemu duhovnemu nadzorniku cerkve Efežanov, je bila napisana iz Rima, ko je bil Pavel drugič priveden pred Nerona.]

such turn away. <sup>6</sup>For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, <sup>7</sup>Ever learning, and never able to come to the knowledge of the truth. <sup>8</sup>Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. <sup>9</sup>But they shall proceed no further: for their folly shall be manifest unto all ***men***, as theirs also was. <sup>10</sup>But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, <sup>11</sup>Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of ***them*** all the Lord delivered me. <sup>12</sup>Yea, and all that will live godly in Christ Jesus shall suffer persecution. <sup>13</sup>But evil men and seducers shall wax worse and worse, deceiving, and being deceived. <sup>14</sup>But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned ***them***: <sup>15</sup>And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup>All scripture ***is*** given by inspiration of God, and ***is*** profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup>That the man of God may be perfect, throughly furnished unto all good works.

**4** I charge ***thee*** therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; <sup>2</sup>Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. <sup>3</sup>For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup>And they shall turn away ***their*** ears from the truth, and shall be turned unto fables. <sup>5</sup>But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. <sup>6</sup>For I am now ready to be offered, and the time of my departure is at hand. <sup>7</sup>I have fought a good fight, I have finished ***my*** course, I have kept the faith: <sup>8</sup>Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

<sup>9</sup>Do thy diligence to come shortly unto me: <sup>10</sup>For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. <sup>11</sup>Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. <sup>12</sup>And Tychicus have I sent to Ephesus. <sup>13</sup>The cloke that I left at Troas with Carpus, when thou comest, bring ***with thee***, and the books, ***but*** especially the parchments. <sup>14</sup>Alexander the coppersmith did me much evil: the Lord reward him according to his works: <sup>15</sup>Of whom be thou ware also; for he hath greatly withstood our words. <sup>16</sup>At my first answer no man stood with me, but all ***men*** forsook me: ***I pray God*** that it may not be laid to their charge. <sup>17</sup>Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and ***that*** all the Gentiles might hear: and I was delivered out of the mouth of the lion. <sup>18</sup>And the Lord shall deliver me from every evil work, and will preserve ***me*** unto his heavenly kingdom: to whom ***be*** glory for ever and ever. Amen.

<sup>19</sup>Salute Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup>Erasthus abode at Corinth: but Trophimus have I left at Miletum sick. <sup>21</sup>Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. <sup>22</sup>The Lord Jesus Christ ***be*** with thy spirit. Grace ***be*** with you. Amen.

The second ***epistle*** unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

# THE EPISTLE OF PAUL THE APOSTLE TO TITUS

**1** Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; **2** In hope of eternal life, which God, that cannot lie, promised before the world began; **3** But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; **4** To Titus, **mine** own son after the common faith: Grace, mercy, **and** peace, from God the Father and the Lord Jesus Christ our Saviour.

**5** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: **6** If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. **7** For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; **8** But a lover of hospitality, a lover of good men, sober, just, holy, temperate; **9** Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. **10** For there are many unruly and vain talkers and deceivers, specially they of the circumcision: **11** Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. **12** One of themselves, **even** a prophet of their own, said, The Cretians **are** alway liars, evil beasts, slow bellies. **13** This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; **14** Not giving heed to Jewish fables, and commandments of men, that turn from the truth. **15** Unto the pure all things **are** pure: but unto them that are defiled and unbelieving **is** nothing pure; but even their mind and conscience is defiled. **16** They profess that they know God; but in works they deny **him**, being abominable, and disobedient, and unto every good work reprobate.

**2** But speak thou the things which become sound doctrine: **2** That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. **3** The aged women likewise, that **they be** in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; **4** That they may teach the young women to be sober, to love their husbands, to love their children, **5** **To be** discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. **6** Young men likewise exhort to be sober minded. **7** In all things shewing thyself a pattern of good works: in doctrine **shewing** uncorruptness, gravity, sincerity, **8** Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. **9** **Exhort** servants to be obedient unto their own masters, **and** to please **them** well in all **things**; not answering again; **10** Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. **11** For the grace of God that bringeth salvation hath appeared to all men, **12** Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; **13** Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; **14** Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. **15** These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

**3** Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, **2** To speak evil of no man, to be no brawlers, **but** gentle, shewing all meekness unto all men. **3** For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, **and** hating one another. **4** But after that the kindness and love of God our Saviour toward man appeared, **5** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; **6** Which he shed on us abundantly through Jesus Christ our Saviour; **7** That being justified by his grace, we should be made heirs according to the hope of eternal life. **8** **This is** a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. **9** But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. **10** A man that is an heretick after the first and second admonition reject; **11** Knowing that he that is such is subverted, and sinneth, being condemned of himself.

**12** When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. **13** Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. **14** And let ours also learn to maintain good works for necessary

## Poslanica apostola Pavla Titu

**1** Pavel, Božji služabnik in apostol Jezusa Kristusa, glede na vero Božijih izvoljencev in priznavanje resnice, ki je po bogaboječnosti; **2** V upanju večnega življenja, katerega je Bog, ki ne more lagati, obljudil preden je svet nastal; **3** toda ob primernih časih je svojo besedo jasno pokazal prek oznanjevanja, ki mi je bila zaupana glede na zapoved Boga, našega Odrešenika; **4** § Titu, **mojemu** lastnemu sinu, po skupni veri: »Milost, usmiljenje **in** mir od Boga Očeta in Gospoda Jezusa Kristusa, našega Odrešenika.«

**5** Na Kreti sem te pustil zaradi tega razloga, da urediš stvari, ki so pomanjkljive, ter v vsakem mestu določi starešine, kakor sem ti določil; **6** če je kdorkoli brez krivde, soprog ene žene, z zvestimi otroci, **[ki]** niso obtoženi razgrajanja ali neposlušnosti. **7** Kajti duhovni nadzornik mora biti brez krivde, kakor Božji oskrbnik, ne samovoljen, ne hitro jezen, ne vdan vinu, ne razuzdanec, ne vdani umazani grabežljivosti; **8** temveč ima rad gostoljubnost, ima rad dobre ljudi, trezen, pravičen, svet, zmeren; **9** ki trdno drži zvesto besedo, kakor je bil poučen, da bo lahko zmožen z zdravim naukom ugovarjalce tako spodbujati kakor prepričevati. **10** Kajti mnogo je neposlušnih in praznih blebatačev ter sleparjev, posebno tistih iz obreze, **11** katerih usta se morajo zapreti, ki zaradi umazanega dobička spodkopavajo cele družine, ko učijo stvari, katere ne bi smeli. **12** Eden izmed njih, njihov lasten prerok, je rekel: »Krečani **so** vedno lažnici, zle živali, počasni trebuhi.« **13** To pričevanje je resnično. Zatorej jih ostro oštanj, da bodo lahko zdravi in veri; **14** ne dajajoč pozornost judovskim bajkam in človeškim zapovedim, ki odvračajo od resnice. **15** Čistim **so** vse stvari čiste, toda tem, ki so omadeževani in neverni, **ni** nič čisto, temveč so omadeževane celo njihove misli in vest. **16** Izpovedujejo, da poznajo Boga, toda z deli **ga** zanikajo, ker so gnujni in neposlušni in neuporabni za vsako dobro delo.

**2** Toda ti govori stvari, ki so primerne zdravemu nauku, **2** da bodo starejši može trezni, dostojanstveni, zmerni, brez graje v veri, v ljubezni, v potrežljivosti. **3** Prav tako starejše ženske, da **bodo** v obnašanju, kakor se spodobi svetosti, ne lažne obtoževalke, ne vdane mnogemu vinu, učiteljice dobrih stvari; **4** da bodo lahko učile mlade ženske biti trezno misleče, imeti rade svoje soproge, imeti rade svoje otroke, **5** **biti** razumne, čiste, varuhinje doma, dobre, poslušne svojim lastnim soprogom, da se zoper Božjo besedo ne izreka bogokletja. **6** Prav tako spodbujaj mladeniče, da bodo treznega mišljenja. **7** V vseh stvareh se kaži za vzor dobrih del. V nauku **prikaži** nepokvarjenost, resnost, iskrenost, **8** zdrav govor, ki ne more biti obsojen; da bo lahko osramočen kdor je iz nasprotni strani, ker ne bo imel o tebi povedati nobene hudobne stvari. **9** **Spodbujaj** služabnike, da so poslušni svojim lastnim gospodarjem **in** da jim res v vseh **stvareh** ugodijo brez ugovarjanja; **10** brez kraje, temveč prikažejo vso dobro zvestobo; da lahko v vseh stvareh olepšajo nauk Boga, našega Odrešenika. **11** § Kajti Božja milost, ki prinaša rešitev duš, se je prikazala vsem ljudem **12** in nas uči, da naj bi v tem sedanjem svetu zanikal brezbožnost in posvetna poželenja, živeli trezno, pravično in bogaboječe **13** in pričakovali to blagoslovljeno upanje in veličastno pojavitve velikega Boga in našega Odrešenika, Jezusa Kristusa; **14** ki je samega sebe dal za nas, da bi nas lahko odkupil pred vso krivičnostjo in zase očistil izvoljene ljudi, vnete za dobra dela. **15** Te stvari govori in spodbujaj in oštrevaj z vso oblastjo. Ne dopusti, da te kdorkoli prezira.

**3** § Spomni jih, naj bodo podrejeni kneževinam in oblastem, da se podredijo avtoritetam, da so pripravljeni za vsako dobro delo, **2** da o nobenem človeku ne govorijo hudobno, da niso razgrajači, **temveč** blagi in izkazujejo vso krotkost do vseh ljudi. **3** Kajti tudi mi sami smo bili včasih nespametni, neposlušni, zavedeni in **[smo]** služili raznim poželenjem ter užitkom in živeli v zlobnosti ter zavisti, osovraženi **in** **[smo]** sovražili drug drugega. **4** Toda potem se je prikazala prijaznost in človekoljubnost Boga, našega Odrešenika, **5** ne z deli pravičnosti, katere smo storili, temveč nas je rešil glede na njegovo usmiljenje, s kopeljo prerojenja in obnovitve Svetega Duha; **6** katerega je po Jezusu Kristusu, našem Odrešeniku, obilno izril na nas; **7** da naj bi opravičeni po njegovi milosti postali dediči glede na upanje večnega življenja. **8** **To je** zvesto govorjenje in te stvari hočem, da nenehno izjavljaš, da bodo tisti, ki verujejo v Boga, lahko pazljivi, da skrbijo za dobra dela. Te stvari so dobre in koristne ljudem. **9** Toda izogibaj se neumnih vprašanj in rodovnikov in sporov ter pričkanj glede postave; kajti te so nekoristne in prazne. **10** Človeka, ki je krivoverec, po prvem in drugem svaril zavrn; **11** vedoč, da kdor je takšen, je spodkopan in greši in sam od sebe obsojen.

**12** Ko bom k tebi poslat Artemája ali Tihika si prizadovaj, da prideš k meni v Nikópolo, kajti sklenil sem, da tam prezimim. **13** Zenája, izvedenca v postavi in Apola marljivo pospremi na njuno pot, da jima

ne bo ničesar manjkalo.<sup>14</sup> In naj se tudi naši naučijo, da obdržijo dobra dela za potrebne zadeve, da ne bodo brez sadu.

<sup>15</sup> § Pozdravljo te vsi, ki so z menoj. Pozdravi tiste, ki nas imajo radi v veri. Milost **bodi** z vami vsemi. Amen.

[To je bilo napisano Titu, prvemu posvečenemu duhovnemu nadzorniku cerkve Krečanov, iz Nikópole v Makedoniji.]

uses, that they be not unfruitful. <sup>15</sup> All that are with me salute thee. Greet them that love us in the faith. Grace **be** with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

# THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON

**1** Paul, a prisoner of Jesus Christ, and Timothy **our** brother, unto Philemon our dearly beloved, and fellowlabourer, **2** And to **our** beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: **3** Grace to you, and peace, from God our Father and the Lord Jesus Christ.

**4** I thank my God, making mention of thee always in my prayers, **5** Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; **6** That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. **7** For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. **8** Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, **9** Yet for love's sake I rather beseech **thee**, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. **10** I beseech thee for my son Onesimus, whom I have begotten in my bonds: **11** Which in time past was to thee unprofitable, but now profitable to thee and to me: **12** Whom I have sent again: thou therefore receive him, that is, mine own bowels: **13** Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: **14** But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. **15** For perhaps he therefore departed for a season, that thou shouldest receive him for ever; **16** Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? **17** If thou count me therefore a partner, receive him as myself. **18** If he hath wronged thee, or oweth **thee** ought, put that on mine account; **19** I Paul have written **it** with mine own hand, I will repay **it**: albeit I do not say to thee how thou owest unto me even thine own self besides. **20** Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

**21** Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. **22** But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

**23** There salute thee Epaphras, my fellowprisoner in Christ Jesus; **24** Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. **25** The grace of our Lord Jesus Christ **be** with your spirit. Amen.

Written from Rome to Philemon, by Onesimus, a servant.

## Poslanica apostola Pavla Filemonu

**1** Pavel, jetnik Jezusa Kristusa in **naš** brat Timotej, našemu srčno ljubljenemu Filémonu in sodelavcu **2** in **naši** dragi Apiji in Arhipu, našemu sobojevniku ter cerkvi v tvoji hiši: **3** »Milost vam in mir od Boga, našega Očeta in Gospoda Jezusa Kristusa.«

**4** Vedno, kadar te omenjam v svojih molitvah, se zahvaljujem svojemu Bogu, **5** ker slišim o tvoji ljubezni in o twoji veri, ki jo imaš do Gospoda Jezusa in do vseh svetih; **6** da bi prenos twoje vere lahko postal učinkovit s priznavanjem vsake dobre stvari, ki je v tebi v Kristusu Jezusu. **7** Kajti v twoji ljubezni imamo veliko veselje in tolažbo, ker so po tebi, brat, osvežene notranjosti svetih. **8** Zatorej čeprav bi bil v Kristusu lahko zelo drzen, da ti zapovem to, kar je primerno, **9** **te** vendar zaradi ljubezni raje rotim, tak, kakršen sem, Pavel, starec in sedaj tudi jetnik Jezusa Kristusa. **10** Rotim te za svojega sina Onézima, katerega sem rodil v svojih vezeh, **11** ki ti je bil v preteklem času nekoristen, toda sedaj koristi tebi in meni, **12** katerega sem ponovno poslal; ti ga torej sprejmi, to je, mojo lastno notranjost; **13** katerega sem želel obdržati pri sebi, da bi mi namesto tebe lahko služil v vezeh evangelija. **14** Toda brez twojega mišljena ne želim storiti ničesar; da twoja korist ne bi bila kakor bi bila iz nuje, temveč prostovoljna. **15** Kajti zato je mogoče za nekaj časa odpotoval, da bi ga sprejel za zmeraj; **16** sedaj ne kot služabnika, temveč več kot služabnika, ljubljenega brata, predvsem meni, toda koliko bolj tebi, tako v mesu, kakor v Gospodu? **17** Če me imaš torej za družabnika, ga sprejmi kakor mene. **18** Če ti je prizadel krivico ali **ti** karkoli dolguje, pripisi to na moj račun; **19** jaz, Pavel, sem **to** napisal s svojo lastno roko, sam ti bom **to** povrnil; čeprav ti ne rečem kako mi poleg tega dolguješ celo samega sebe. **20** Da, brat, naj imam veselje s teboj v Gospodu; osveži mojo notranjost v Gospodu.

**21** Ker imam zaupanje v twojo poslušnost, sem ti pisal, vedoč, da boš storil tudi več kakor pravim. **22** Toda poleg tega mi pripravi tudi stanovanje, kajti zaupam, da vam bom podarjen zaradi vaših molitev.

**23** Pozdravljam te Épafrá, moj sojetnik v Kristusu Jezusu, **24** Marko, Aristarh, Demá, Luka, moji sodelavci.

**25** § Milost našega Gospoda Jezusa Kristusa **bodi** z vašim duhom. Amen.  
[Napisano iz Rima Filemonu, po služabniku Onézimu.]

## THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

### Poslanica apostola Pavla Hebrejcem

1 Bog, ki je ob različnih časih in na številne načine v preteklem času govoril očetom po prerokih, <sup>2</sup> nam je v teh poslednjih dneh spregovoril po svojem Sinu, katerega je določil [za] dediča vseh stvari, po katerem je tudi naredil svetove; <sup>3</sup> ki je sijaj njegove slave in natančna podoba njegove osebe in po besedi svoje moči nosi vse stvari; ko nas je po sebi očistil naših grehov, je sédel na desnico Veličanstva na višavi; <sup>4</sup> narejen je bil toliko boljši kakor angeli, kolikor je s podedovanjem dosegel odličnejše ime kakor oni. <sup>5</sup> Kajti kateremu izmed angelov je on kadarkoli rekel: »Ti si moj Sin, danes sem te rodi!« In ponovno: »Jaz mu bom Oče in on mi bo Sin!« <sup>6</sup> In ponovno, ko privede prvorojenca na svet, pravi: »In obožujejo naj ga vsi Božji angeli.« <sup>7</sup> § In o angelih pravi: »Kdor dela svoje angele duhove in svoje služabnike ognjene plamene.« <sup>8</sup> Toda sinu pravi: »Tvoj prestol, o Bog, je na veke vekov; žežlo pravičnosti je žežlo tvojega kraljestva.« <sup>9</sup> Ljubil si pravičnost in sovražil krivičnost; zatorej te je Bog, celo tvoj Bog, mazilil z oljem veselja bolj kakor tvoje tovariše. <sup>10</sup> In: »Ti, Gospod, si v začetku položil temelj zemlji in nebesa so delo tvojih rok; <sup>11</sup> ona bosta propadla, toda ti ostajaš; in vsa se bosta postarala kakor oblek; <sup>12</sup> in zložil ju boš kakor suknjo in se bosta spremenila, toda ti si isti in tvoja leta ne bodo prenehala.« <sup>13</sup> Toda kateremu izmed angelov je ob katerenkoli času rekel: »Sédi na mojo desnico, dokler ne naredim tvojih sovražnikov [za] tvojo pručko?« <sup>14</sup> Mar niso vsi ti službujoči duhovi, poslani, da služijo zaradi tistih, ki bodo dediči rešitve duš?

2 Zatorej smo dolžni dati iskrnejšo pozornost besedam, katere smo slišali, da jim ne bi kadarkoli pustili izmuzniti se. <sup>2</sup> Kajti če je bila beseda, govorjena po angelih, neomajna in je vsak prestopek ter neposlušnost prejel pravično povračilo nagrade; <sup>3</sup> kako bomo ušli mi, če zanemarimo tako veliko rešitev duš, o kateri je najprej pričel govoriti Gospod in nam je bila potrjena po tistih, ki smo ga slišali; <sup>4</sup> [ko] njim Bog prav tako prinaša pričevanje, takoj z znamenji kakor s čudeži in z različnimi čudežnimi močmi ter darovi Svetega Duha, glede na svojo lastno voljo?

5 Kajti angelom ni položil v podreditev sveta, ki pride, o katerem govorimo. <sup>6</sup> Temveč je nekdo na nekem kraju pričeval, rekoč: »Kaj je clovek, da misliš nanj? Ali cloveški sin, da ga obiskuješ?« <sup>7</sup> § Naredil si ga malo nižjega od angelov; kronaš ga s slavo in častjo in postavljaš ga nad dela svojih rok. <sup>8</sup> Vse stvari si podvrgel pod njegova stopala.« Kajti, ker je vse podvrgel pod njega, ni pustil ničesar, kar ni položeno pod njega. Vendar sedaj še ne vidimo vseh stvari položenih pod njega. <sup>9</sup> Toda vidimo Jezusa, ki je bil postavljen malo nižje od angelov, zaradi smrtnega trpljenja, kronanega s slavo in častjo; da bi po Božji milosti okusil smrt za vsakega cloveka. <sup>10</sup> Kajti spodbabilo se je njemu, za katerega so vse stvari in po katerem so vse stvari v prinašanju mnogih sinov v slavo, da naredi poveljnika njihove rešitve duš popolnega skozi trpljenja. <sup>11</sup> Kajti vsi so iz enega, tako kdor posvečuje, kakor tisti, ki so posvečeni. Zaradi tega razloga ni osramočen, da jih kliče brate, <sup>12</sup> rekoč: »Oznanjal bom tvoje ime svojim bratom, na sredi cerkve ti bom prepeval hvalo.« <sup>13</sup> In ponovno: »Svoje trdno upanje bom položil vanj.« In ponovno: »Glej, jaz in otroci, ki mi jih je dal Bog.« <sup>14</sup> V kolikor ste potem kot otroci soudeleženci mesa in krvi, je tudi sam prav tako vzel del od istega, da bi skozi smrt lahko uničil tistega, ki je imel smrtno oblast, to je hudiča <sup>15</sup> in osvobodil tiste, ki so bili zaradi strahu pred smrtno vse svoje življenje podrejeni sužnosti. <sup>16</sup> Kajti resnično nase ni prevzel narave angelov, temveč je nase prevzel Abrahamovo seme. <sup>17</sup> § Zatorej se je zanj v vseh stvareh spodbabilo, da je bil narejen podoben svojim bratom, da bi bil lahko usmiljen in zvest veliki duhovnik v stvareh, ki se nanašajo na Boga, da opravi pobotanje za grehe ljudi. <sup>18</sup> Kajti ker je on sam trpel in bil skušan, je zmožen okrepiti te, ki so skušani.

3 § Zatorej sveti bratje, soudeleženci nebeške poklicanosti, preudarite Apostola in Vélikega Duhovnika naše veroizpovedi, Kristusa Jezusa, <sup>2</sup> ki je bil zvest tistem, ki ga je določil, kakor je bil tudi Mojzes zvest v vsej njegovi hiši. <sup>3</sup> Kajti ta clovek je bil štet za vrednega večje slave kakor Mojzes, ker kdor je hišo zgradil ima večjo čast kakor hiša. <sup>4</sup> Kajti vsaka hiša je zgrajena po nekem cloveku, toda kdor je zgradil vse stvari, je Bog. <sup>5</sup> In Mojzes je bil resnično zvest v vsej njegovi hiši kot služabnik, za pričevanje o teh stvareh, o katerih naj bi se pozneje govorilo; <sup>6</sup> § toda Kristus [pa] kot sin nad svojo lastno hišo; katerega hiša smo mi, če trdno držimo zaupanje in se trdno veselimo upanja do konca. <sup>7</sup> Zatorej (kakor govorí Sveti Duh): »Če boste danes zaslisiši njegov glas, <sup>8</sup> ne zakrnite svojih src kakor v izzivanju, na dan preizkušnje v divjini, <sup>9</sup> ko so me vaši očetje skušali, me presojali in širideset let gledali moja dela.« <sup>10</sup> Zato sem bil užaloščen s tem rodom in rekel: »Vedno se motijo v svojem srcu in niso spoznali mojih poti.« <sup>11</sup> Tako sem prisegel v svojem besu: »Ne bodo vstopili v moj počitek.«

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup> Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; <sup>3</sup> Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; <sup>4</sup> Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. <sup>5</sup> For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. <sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. <sup>8</sup> But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. <sup>10</sup> And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup> They shall perish; but thou remainest; and they all shall wax old as doth a garment; <sup>12</sup> And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. <sup>13</sup> But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? <sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

2 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. <sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; <sup>3</sup> How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; <sup>4</sup> God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak. <sup>6</sup> But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: <sup>8</sup> Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. <sup>10</sup> For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. <sup>11</sup> For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. <sup>13</sup> And again, I will put my trust in him. And again, Behold I and the children which God hath given me. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; <sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For verily he took not on him the nature of angels; but he took on him the seed of Abraham. <sup>17</sup> Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; <sup>2</sup> Who was faithful to him that appointed him, as also Moses was faithful in all his house. <sup>3</sup> For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. <sup>4</sup> For every house is builded by some man; but he that built all things is God. <sup>5</sup> And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; <sup>6</sup> But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. <sup>7</sup> Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup> When your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. <sup>11</sup> So I swear in my wrath, They shall not enter into my rest.) <sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief,

in departing from the living God.<sup>13</sup> But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.<sup>14</sup> For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;<sup>15</sup> While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.<sup>16</sup> For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.<sup>17</sup> But with whom was he grieved forty years? **was it** not with them that had sinned, whose carcasses fell in the wilderness?<sup>18</sup> And to whom sware he that they should not enter into his rest, but to them that believed not?<sup>19</sup> So we see that they could not enter in because of unbelief.

**4** Let us therefore fear, lest, a promise being left **us** of entering into his rest, any of you should seem to come short of it.<sup>2</sup> For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard **it**.<sup>3</sup> For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.<sup>4</sup> For he spake in a certain place of the seventh **day** on this wise, And God did rest the seventh day from all his works.<sup>5</sup> And in this **place** again, If they shall enter into my rest.<sup>6</sup> Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.<sup>7</sup> Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.<sup>8</sup> For if Jesus had given them rest, then would he not afterward have spoken of another day.<sup>9</sup> There remaineth therefore a rest to the people of God.<sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God **did** from his.<sup>11</sup> Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.<sup>12</sup> For the word of God **is** quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and **is** a discerner of the thoughts and intents of the heart.<sup>13</sup> Neither is there any creature that is not manifest in his sight: but all things **are** naked and opened unto the eyes of him with whom we have to do.<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast **our** profession.<sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as **we are**, yet without sin.<sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**5** For every high priest taken from among men is ordained for men in things **pertaining** to God, that he may offer both gifts and sacrifices for sins:<sup>2</sup> Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.<sup>3</sup> And by reason hereof he ought, as for the people, so also for himself, to offer for sins.<sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as **was** Aaron.<sup>5</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.<sup>6</sup> As he saith also in another **place**, Thou **art** a priest for ever after the order of Melchisedec.<sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;<sup>8</sup> Though he were a Son, yet learned he obedience by the things which he suffered;<sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him;<sup>10</sup> Called of God an high priest after the order of Melchisedec.

<sup>11</sup> Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.<sup>12</sup> For when for the time ye ought to be teachers, ye have need that one teach you again which **be** the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.<sup>13</sup> For every one that useth milk **is** unskilful in the word of righteousness: for he is a babe.<sup>14</sup> But strong meat belongeth to them that are of full age, **even** those who by reason of use have their senses exercised to discern both good and evil.

**6** Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,<sup>2</sup> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.<sup>3</sup> And this will we do, if God permit.<sup>4</sup> For **it is** impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,<sup>5</sup> And have tasted the good word of God, and the powers of the world to come,<sup>6</sup> If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put **him** to an open shame.<sup>7</sup> For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:<sup>8</sup> But that which beareth thorns and briers **is** rejected, and **is** nigh unto cursing; whose end **is** to be burned.<sup>9</sup> But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.<sup>10</sup> For God **is** not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye

<sup>12</sup> Pazite bratje, da ne bi bilo v katerem izmed vas hudobno srce nevere in umikanju od živega Boga.<sup>13</sup> Temveč vsakodnevno drug drugega spodbujajte, dokler se imenuje: »Danes,« da ne bi kdorkoli izmed vas zakrknil zaradi zapeljivosti greha.<sup>14</sup> Kajti postali smo Kristusovi soudeleženci, če začeteči našega zaupanja neomajno držimo do konca;<sup>15</sup> dokler je rečeno: »Če boste danes zaslišali njegov glas, ne zakrknite svojih src kakor v izvivanju.«<sup>16</sup> § Kajti nekateri, ko so slišali, so izzivali; čeprav ne vsi, ki so prišli po Mojzesu iz Egipta.<sup>17</sup> Toda nad kom je bil štirideset let užaloščen? **Mar** ni **bil** s temi, ki so grešili, katerih trupla so popadala v divjinji?<sup>18</sup> In katerim je prisegel, da naj ne bi vstopili v njegov počitek, če ne tem, ki niso verovali?<sup>19</sup> Tako vidimo, da niso mogli vstopiti zaradi nevere.

**4** Bojmo se torej, da se ne bi komurkoli izmed vas zdelo, da je zamudil obljubo o vstopu v njegov počitek, ki **nam** je bila zapuščena.<sup>2</sup> Kajti evangeliј je bil oznanjen nam, kakor tudi njim; toda oznanjena beseda tem ni koristila, ker ni bila pridružena veri tistih, ki so **jo** slišali.<sup>3</sup> Kajti mi, ki smo verovali, vstopamo v počitek, kakor pravi: »Kakor sem prisegel v svojem besu, če bodo vstopili v moj počitek;« čeprav so bila dela končana od ustanovitve sveta.<sup>4</sup> Kajti na nekem mestu je o sedmem dnevu govoril na ta način: »In Bog je počival sedmi dan od vseh svojih del.«<sup>5</sup> In na tem **mestu** ponovno: »Če bodo vstopili v moj počitek.«<sup>6</sup> Ker torej ostaja to, da morajo nekateri vstopiti vanj in tisti, ki jim je bilo to najprej oznanjeno, zaradi nevere niso vstopili;<sup>7</sup> znova omuje neki dan, rekoč v Davidu: »Danes,« po tako dolgem času; kakor je rečeno: »Če boste danes zaslišali njegov glas, ne zakrknite svojih src.«<sup>8</sup> Kajti če jim je Jezus dal počitek, potem pozneje ne bi govoril o drugem dnevu.<sup>9</sup> Zaradi tega ostaja **[šabatni]** počitek za Božje ljudi.<sup>10</sup> Kajti kdor je vstopil v njegov počitek, je tudi prenehal s svojimi lastnimi deli, kakor **je** Bog s svojimi.<sup>11</sup> Trudimo se torej, da vstopimo v ta počitek, da ne bi katerikoli človek padel po istem zgledu nevere.<sup>12</sup> Kajti Božja beseda **je** živa in močna in ostrešja kakor vsak dvorenž meč, ki prodre celo do ločitve duše in duha, sklepov in mozga ter **je** razpoznavalka misli in namenov srca.<sup>13</sup> Niti ni nobene stvari, ki se ne razpozna v njegovem pogledu, temveč **so** vse stvari razgaljene in odprte očem tistega, s katerim imamo opraviti.<sup>14</sup> Ker imamo veličastnega vélikega duhovnika, ki je prešel v nebesa, Jezusa, Božjega sina, torej trdno držimo **našo** veroizpoved.<sup>15</sup> Kajti nimamo vélikega duhovnika, ki ne more biti ganjen z občutenjem naših slabosti; temveč je bil skušan v vseh ozirih, podobno kakor **sмо mi, vendar** brez greha.<sup>16</sup> Pristopimo torej pogumno k prestolu milosti, da bomo lahko dosegli usmiljenje in našli milost za pomoč v času potrebe.

**5** Kajti vsak véliki duhovnik, vzet izmed ljudi, je odrejen za ljudi v stvareh, **ki se nanašajo** na Boga, da lahko daruje tako darove kakor žrtve za grehe,<sup>2</sup> ki ima lahko sočutje za nevedne in za tiste, ki so izven poti; kajti tudi on sam je obdan s šibkostjo.<sup>3</sup> In zaradi tega razloga mora, kakor za ljudi, tako tudi zase, darovati za grehe.<sup>4</sup> In noben človek si te časti ne jemlje sam, temveč kdor je poklican od Boga, kakor **je bil** Aron.<sup>5</sup> Tako tudi Kristus ni samega sebe proslavljal, da bi postal véliki duhovnik, temveč tisti, ki mu je rekел: »Ti si moj Sin, danes sem te rodil.«<sup>6</sup> Kakor pravi tudi na drugem **mestu**: »Ti si duhovnik na veke po Melkizedekovem redu.«<sup>7</sup> Ki je v dneh svojega mesa, ko je z močnim vpitjem in solzami daroval molitve in ponizne prošnje k njemu, ki ga je bil zmožen rešiti pred smrto in je bil uslušan, zato ker se je bal;<sup>8</sup> čeprav je bil Sin, pa se je iz stvari, katere je pretrpel, naučil poslušnosti;<sup>9</sup> in ker je postal popoln, je postal avtor večne rešitve duš vsem tistim, ki ga ubogajo;<sup>10</sup> véliki duhovnik, poklican od Boga, po Melkizedekovem redu.

<sup>11</sup> O katerem imamo povedati mnogo besed in bi **[jih]** težko izrekel, glede na to, da ste leni za poslušanje.<sup>12</sup> Kajti v času, ko bi morali biti učitelji, imate potrebo, da vas nekdo ponovno uči katera **so** začetna načela Božjih izrekov; in postali ste takšni, ki imajo potrebo po mleku in ne po močni hrani.<sup>13</sup> Kajti vsak, kdor je deležen mleka, **je** nevešč v besedi pravičnosti, ker je dojenček.<sup>14</sup> Toda močna hrana pripada tem, ki so polnoletni, **torej** tistim, ki imajo zaradi razloga uporabe svoja cutila trenirana, da razlikujejo tako dobro kakor zlo.

**6** Zatorej pustimo načela Kristusovega nauka, nadaljujmo k popolnosti;<sup>1</sup> in ne polagajmo ponovno temelja kesanja od mrtvih del in vere v Boga,<sup>2</sup> nauka o krščevanjih in o polaganju rok in o vstajenju mrtvih ter o večni sodbi.<sup>3</sup> In to bomo storili, če Bog dovoli.<sup>4</sup> Kajti nemogoče **je** za tiste, ki so bili enkrat razsvetljeni in so okusili nebeški dar in so postali soudeleženci Svetega Duha<sup>5</sup> in so okusili dobro Božjo besedo in moči sveta, ki pride,<sup>6</sup> če bodo odpadli, da se jih ponovno obnovi v kesanje, ker sami sebi na novo križajo Božjega Sina in **ga** izpostavlajo javni sramoti.<sup>7</sup> Kajti zemlja, ki posrka dež, ki pogosto pada nanjo in obrodi zelišča, primerna za tiste, ki so jo obdelovali, prejema blagoslov od Boga.<sup>8</sup> Toda tista, ki rodi trnje in osat, **je** zavrnjena in **je** bližu prekletstva; katere konec **je**, da bo požgana.<sup>9</sup> Toda ljubljeni, mi smo glede vas prepričani o boljših stvareh in stvareh, ki spremljajo rešitev duš, čeprav tako govorimo.<sup>10</sup> Kajti Bog ni krivičen, da pozabi vaše delo in trud ljubezni, ki ste ga pokazali njegovemu imenu, ker ste služili svetim in še služite.<sup>11</sup> In želimo, da vsak izmed vas do konca izkazuje isto vnemo

k polni gotovosti upanja,<sup>12</sup> da ne boste leni, temveč posnemovalci teh, ki zaradi vere in potrežljivosti podedujejo obljube.<sup>13</sup> Kajti ko je Bog dal Abrahamu oblubo, je prisegel pri samem sebi, ker ni mogel priseči pri nikomer večjem,<sup>14</sup> rekoč: »Zagotovo, z blagosavljanjem te bom blagoslovil in z množenjem te bom pomnožil.<sup>15</sup> § In tako je, potem ko je potrežljivo vztrajal, dosegel oblubo.<sup>16</sup> Kajti ljudje resnično prisegajo pri večjem; in prisega za potrditev jim je konec vsega prepira.<sup>17</sup> V čemer je Bog, voljan dedičem oblubo obilnejše pokazati nespremenljivost svoje namere, **to** potrdil s prisojo;<sup>18</sup> da imamo z dvema nespremenljivima izjavama, v katerih **je** *zaga*ta za Boga nemogoče lagati, lahko močno tolažbo mi, ki smo pobegnili zaradi zatočišča, da se oprimemo upanja, postavljenega pred nas;<sup>19</sup> katerega **upanje** imamo kakor sidro duše, tako gotovo kakor neomajno in katero vstopa v to notranjost zagrinjala;<sup>20</sup> kamor je za nas vstopil predhodnik, **celo** Jezus, postavljen [**za**] velikega duhovnika na veke po Melkizedekovem redu.

**7** Kajti ta Melkizedek, kralj v Salemu, duhovnik najvišjega Boga, ki je srečal Abrahama, ko se je vračal iz poboja kraljev in ga blagoslovil;<sup>2</sup> kateremu je tudi Abraham dal desetino od vsega; najprej pomeni Kralj pravičnosti in nató tudi Kralj Salema, kar je Kralj miru;<sup>3</sup> brez očeta, brez matere, brez porekla niti nima začetka dni niti konca življenja, toda narejen podoben Božjemu Sinu trajno ostaja duhovnik.<sup>4</sup> Torej preudarje kako velik **je bil** ta mož, kateremu je celo očak Abraham dal desetino od plenov.<sup>5</sup> In resnično imajo tisti, ki so iz Lévijevih sinov, ki prejemajo službo duhovništva, zapoved, naj glede na postavo od ljudi pobirajo desetine, to je, od svojih bratov, čeprav so izšli iz Abrahamovih ledij;<sup>6</sup> toda on, katerega poreklo ni smatrano od njih, je prejel Abrahamove desetine in blagoslovil tistega, ki je imel obljube.<sup>7</sup> In brez vseh ugoverjanj je manjše blagoslovljeno od boljšega.<sup>8</sup> In tukaj prejemajo desetine ljudje, ki umirajo, toda tam **jih prejema** on, o katerem je pričevalo, da živi.<sup>9</sup> In tako lahko potem takem rečem: »Tudi Levi, ki prejema desetine, je plačal desetine po Abrahamu.«<sup>10</sup> Kajti bil je še v ledjih svojega očeta, ko ga je srečal Melkizedek.<sup>11</sup> Če je bila torej popolnost po Lévijevem duhovništvu (kajti pod njim so ljudje prejeli postavo), kakšna **je bila** nadaljnja potreba, da bi nastopil drug duhovnik po Melkizedekovem redu in ne bi bil imenovan po Aronovem redu?<sup>12</sup> Kajti zaradi sprememb duhovništva je storjena tudi potreba po spremembni postave.<sup>13</sup> Kajti on, o katerem se govorijo te stvari, pripada drugemu rodu, od katerega noben človek ni daroval prisotnost pri oltarju.<sup>14</sup> Kajti očitno **je**, da naš Gospod izvira iz Juda, iz rodu, o katerem glede duhovništva Mojzes ni ničesar rekel.<sup>15</sup> In še mnogo bolj očitno je, kajti po Melkizedekovi podobnosti vstaja drug duhovnik,<sup>16</sup> ki ni postal po postavi mesene zapovedi, temveč po moči neskončnega življenja.<sup>17</sup> Kajti on pričuje: »Ti **si** duhovnik na veke po Melkizedekovem redu.«<sup>18</sup> Kajti razveljavitev prejšnje zapovedi je resnična zaradi njene slabosti in nekoristnosti.<sup>19</sup> Kajti postava ni ničesar storila populno, toda vpeljava boljšega upanja **je**; po katerem se bližamo k Bogu.<sup>20</sup> In še toliko bolj, ker ni bil **narejen za duhovnika** brez prisoje;<sup>21</sup> (kajti ti duhovniki so postali brez prisoje; toda ta s prisojo po tistem, ki mu je rekel: »Gospod je prisegel in se ne bo kesal: ›Ti **si** duhovnik na veke po Melkizedekovem redu!‹«);<sup>22</sup> samo s tem je bil Jezus postavljen za pôroka boljše zaveze.<sup>23</sup> In onih je bilo resnično mnogo duhovnikov, ker jim zaradi smrti ni bilo dopuščeno, da ostanejo;<sup>24</sup> toda ta **človek**, ker ostaja večno, ima nespremenljivo duhovništvo.<sup>25</sup> Zatorej jih je tudi zmožen rešiti do zadnjega, da po njem pridejo k Bogu, glede na to, da vedno živi, da posreduje zanje.<sup>26</sup> Kajti takšen veliki duhovnik nam je bil primeren, **ki je** svet, neškodljiv, neomadeževan, ločen od grešnikov in je postal višji od nebes;<sup>27</sup> ki ni potreboval vsak dan, kakor ti veliki duhovniki, darovati žrtvovanje, najprej za svoje lastne grehe in potem za grehe ljudi; kajti to je storil enkrat, ko je daroval samega sebe.<sup>28</sup> Kajti postava dela ljudi [**za**] velike duhovnike, ki imajo šibkost; toda beseda prisoje, ki je bila, odkar [**je**] postava, **postavlja** Sina, ki je posvečen na vékoma.

**8** Torej od saka, ki smo jih govorili, **je to** povzetek: »Imamo takšnega velikega duhovnika, ki je postavljen na desnico prestola Veličanstva v nebesih;<sup>2</sup> služabnika svetišča in resničnega šotorskega svetišča, ki ga je postavil Gospod in ne človek.<sup>3</sup> Kajti vsak veliki duhovnik je določen, da daruje darove in žrtve, zato **je** potrebno, da ima tudi ta človek nekaj, da daruje.<sup>4</sup> Kajti če bi bil na zemlji, ne bi bil duhovnik, glede na to, da so tu duhovniki, ki darujejo daritve glede na postavo;<sup>5</sup> ki služijo zgledu in senci nebeških stvari, kakor je bil Mojzes opomnjen od Boga, ko je bil na tem, da postavi šotorsko svetišče, kajti: »Glej,« pravi, »da narediš vse stvari glede na zgled, ki ti je bil pokazan na gori.«<sup>6</sup> Toda sedaj je dosegel toliko odličnejo službo, kolikor je tudi posrednik boljše zaveze, ki je bila osnovana na boljših obljbah.<sup>7</sup> Kajti če bi bila tista prva **zaveza** brezhibna, potem se ne bi iskalo prostora za drugo.<sup>8</sup> Kajti, ko je pri njih našel krivdo, jim pravi: »Glejte, pridejo dnevi, govorí Gospod, ko bom z Izraelovo hišo in z Judovo hišo sklenil novo zavezo;<sup>9</sup> ne glede na zavezo, ki sem jo sklenil z njihovimi očetmi na dan, ko sem jih prijel za roko, da jih vodim iz egiptovske dežele; ker niso ostali v moji zavezi in se nisem ozrl nanje,« govorí Gospod.<sup>10</sup> »Kajti

have ministered to the saints, and do minister.<sup>11</sup> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:<sup>12</sup> That ye be not slothful, but followers of them who through faith and patience inherit the promises.<sup>13</sup> For when God made promise to Abraham, because he could swear by no greater, he sware by himself,<sup>14</sup> Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.<sup>15</sup> And so, after he had patiently endured, he obtained the promise.<sup>16</sup> For men verily swear by the greater: and an oath for confirmation **is** to them an end of all strife.<sup>17</sup> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed **it** by an oath:<sup>18</sup> That by two immutable things, in which **it was** impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:<sup>19</sup> Which **hope** we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;<sup>20</sup> Whither the forerunner is for us entered, **even** Jesus, made an high priest for ever after the order of Melchisedec.

**7** For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;<sup>2</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;<sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.<sup>4</sup> Now consider how great this man **was**, unto whom even the patriarch Abraham gave the tenth of the spoils.<sup>5</sup> And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:<sup>6</sup> But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.<sup>7</sup> And without all contradiction the less is blessed of the better.<sup>8</sup> And here men that die receive tithes; but there he **receiveth them**, of whom it is witnessed that he liveth.<sup>9</sup> And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.<sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him.<sup>11</sup> If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need **was there** that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?<sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law.<sup>13</sup> For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.<sup>14</sup> For **it is** evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.<sup>15</sup> And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,<sup>16</sup> Who is made, not after the law of a carnal commandment, but after the power of an endless life.<sup>17</sup> For he testifieth, Thou **art** a priest for ever after the order of Melchisedec.<sup>18</sup> For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.<sup>19</sup> For the law made nothing perfect, but the bringing in of a better hope **did**; by the which we draw nigh unto God.<sup>20</sup> And inasmuch as not without an oath **he was made priest**:<sup>21</sup> (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou **art** a priest for ever after the order of Melchisedec:)<sup>22</sup> By so much was Jesus made a surety of a better testament.<sup>23</sup> And they truly were many priests, because they were not suffered to continue by reason of death:<sup>24</sup> But this **man**, because he continueth ever, hath an unchangeable priesthood.<sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.<sup>26</sup> For such an high priest became us, **who is** holy, harmless, undefiled, separate from sinners, and made higher than the heavens;<sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.<sup>28</sup> For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, **maketh** the Son, who is consecrated for evermore.

**8** Now of the things which we have spoken **this is** the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens:<sup>2</sup> A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.<sup>3</sup> For every high priest is ordained to offer gifts and sacrifices: wherefore **it is** of necessity that this man have somewhat also to offer.<sup>4</sup> For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:<sup>5</sup> Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, **that** thou make all things according to the pattern shewed to thee in the mount.<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.<sup>7</sup> For if that first **covenant** had been faultless, then should no place have been sought for the second.<sup>8</sup> For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:<sup>9</sup> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant,

and I regarded them not, saith the Lord.<sup>10</sup> For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:<sup>11</sup> And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.<sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.<sup>13</sup> In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

**9** Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.<sup>2</sup> For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.<sup>3</sup> And after the second veil, the tabernacle which is called the Holiest of all;<sup>4</sup> Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;<sup>5</sup> And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.<sup>6</sup> Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.<sup>7</sup> But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:<sup>8</sup> The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:<sup>9</sup> Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;<sup>10</sup> *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;<sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.<sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.<sup>16</sup> For where a testament *is*, there must also of necessity be the death of the testator.<sup>17</sup> For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.<sup>18</sup> Whereupon neither the first *testament* was dedicated without blood.<sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,<sup>20</sup> Saying, This *is* the blood of the testament which God hath enjoined unto you.<sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.<sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission.<sup>23</sup> *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.<sup>24</sup> For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:<sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;<sup>26</sup> For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.<sup>27</sup> And as it is appointed unto men once to die, but after this the judgment:<sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

**10** For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.<sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.<sup>3</sup> But in those *sacrifices there is* a remembrance again *made* of sins every year.<sup>4</sup> For *it is* not possible that the blood of bulls and of goats should take away sins.<sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:<sup>6</sup> In burnt offerings and *sacrifices* for sin thou hast had no pleasure.<sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.<sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;<sup>9</sup> Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.<sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:<sup>12</sup> But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;<sup>13</sup> From henceforth expecting till his enemies be made his footstool.<sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.<sup>15</sup> *Whereof* the Holy Ghost also is a witness to us: for

to *je* zaveza, ki jo bom sklenil z Izraelovo hišo po tistih dneh,« govori Gospod, »svoje postave bom položil v njihove misli in jih zapisil v njihova srca, in jaz jim bom Bog in oni mi bodo ljudje;<sup>11</sup> in ne bodo učili vsak svojega bližnjega in vsak svojega brata, rekoč: »Spoznejte Gospoda,« kajti vsi me bodo poznali, od najmanjseg do največjega.<sup>12</sup> Kajti usmiljen bom do njihovih nepravičnosti in njihovih grehov ter njihovih krivičnosti se ne bom več spominjal.«<sup>13</sup> Ker pravi: »Novo *zavezo*,« je prvo naredil staro. Torej to, kar propada in postaja staro, je pripravljeno, da izgine proč.

Torej prva *zaveza* je resnično imela tudi odredbe o bogoslužju in posvetnem svetišču.<sup>2</sup> Kajti postavljen je bilo šotorsko svetišče; prvo, v katerem *je bil* svečnik in miza ter hlebi navzočnosti; kar je imenovano Svetišče.<sup>3</sup> Za drugim zagrinjalom pa šotorsko svetišče, ki se imenuje Najsvetejše;<sup>4</sup> ki je imelo zlato kadilnico in skrinjo zaveze v celoti prevlečeno z zlatom, v kateri *je bila* zlata posoda, ki je imela mano in Aronova palica, ki je vzbrstela ter plošči zaveze;<sup>5</sup> in nad njo keruba slave, ki zasenčuje sedež milosti [*skrinje zaveze*]; o katerem sedaj ne moremo podrobno govoriti.<sup>6</sup> Torej ko so bile te stvari tako odrejene, so duhovniki, opravljajoč službo *Bogu*, vedno šli v prvo šotorsko svetišče.<sup>7</sup> Toda v drugo *je* veliki duhovnik *odsel* sam, enkrat vsako leto, ne brez krvi, katero je daroval zase in *za* grehe ljudi.<sup>8</sup> Sveti Duh tako naznanja, da pot v najsvetejše še ni bila razodeta, dokler je še stalno prvo šotorsko svetišče.<sup>9</sup> Ta *je bil* podoba za tedaj pripravljeni čas, v katerem so bili darovani tako darovi kakor žrtve, ki niso mogli storiti popolnega, kar se tiče vesti, tistega, ki je službo opravljal.<sup>10</sup> *To je veljalo* samo za jedi in pijače in številna umivanja ter mesene odredbe, naložene *nanje* do časa preureditve.<sup>11</sup> Toda Kristus, ki je prišel [*kot*] veliki duhovnik prihodnjih dobrih stvari, z večjim in popolnejšim šotorskim svetiščem, ne narejenim z rokami, to se pravi, ne od te zgradbe;<sup>12</sup> niti ne s krvjo koz in telet, temveč je s svojo lastno krvjo enkrat vstopil v sveti prostor in *za nas* dosegel večno odkupitev.<sup>13</sup> Kajti če kri bikov in kozlov ter pepel telice, škropeč nečiste, posvečuje do očiščenja mesa;<sup>14</sup> koliko bolj bo Kristusova kri, ki je po večnem Duhu samega sebe brez madeža daroval Bogu, očistila vašo vest pred mrtvimi deli, da služite živemu Bogu?<sup>15</sup> In zaradi tega razloga je on posrednik nove zaveze, da bi s pomočjo smrti, za odkupitev od prestopkov, *ki so bili* pod prvo zavezo, tisti, ki so poklicani, lahko prejeli oblubo večne dediščine.<sup>16</sup> Kajti kjer *je* oporoka, tam mora biti tudi potreba po smrti oporočnika.<sup>17</sup> Kajti oporoka *je* veljavna potem, ko so ljudje mrtvi; sicer nima nobene moči vse dokler oporočnik živi.<sup>18</sup> Nakar niti prva *zaveza* ni bila posvečena brez krvi.<sup>19</sup> Kajti ko je Mojzes vsem ljudem govoril vsak predpis, glede na postavo, je vzel kri telet in kozlov, z vodo in škrlatno volno ter izop in poškropil tako knjigo kakor vse ljudi,<sup>20</sup> rekoč: »To *je* kri zaveze, ki vam jo je Bog ukazal.«<sup>21</sup> Poleg tega je s krvjo poškropil tako šotorsko svetišče kakor vse posode za služenje.<sup>22</sup> In skoraj vse stvari se po postavi očiščuje s krvjo; in brez prelivanja krvi ni odpuščanja.<sup>23</sup> *Bilo je* torej potrebno, da naj bi bili vzori stvari v nebesih očiščeni s temi; toda same nebeske stvari [*pa*] z boljšimi žrtvami kakor te.<sup>24</sup> Kajti Kristus ni vstopil v svete prostore, narejene z rokami, *ki so* slike resničnih; temveč v sama nebesa, da se sedaj za nas pokaže v Božji prisotnosti.<sup>25</sup> Niti ne, da bi samega sebe pogosto daroval, kakor veliki duhovnik vsako leto s krvjo drugih vstopa v sveti prostor;<sup>26</sup> kajti potem bi moral ob ustanovitve sveta pogosto trpeti. Toda sedaj se je prikazal enkrat ob koncu sveta, da z žrtvovanjem samega sebe odstrani greh.<sup>27</sup> In kakor je določeno ljudem enkrat umreti, toda po tem sodba;<sup>28</sup> tako je bil Kristus enkrat darovan, da nosi grehe mnogih; in tem, ki ga pričakujejo, se bo drugič prikazal brez greha v rešitev duš.

**10** Kajti postava, ki vsebuje senco dobrih stvari, ki pridejo *in* ne prave podobe stvari, s temi žrtvami, katere leto za letom stalno darujejo, še prislecev nikoli ne more storiti popolnih.<sup>2</sup> Kajti ali takrat ne bi negali biti darovani? Zato ker ti oboževalci, enkrat očiščeni, naj ne bi imeli nič več zavedanja o grehih.<sup>3</sup> Toda s temi *daritvami je* vsako leto *storjen* ponoven opomin zaradi grehov.<sup>4</sup> Kajti ni mogoče, da naj bi kri bikov in kozlov odvzemala grehe.<sup>5</sup> Zato, ko prihaja na svet, pravi: »Žrtvovanja in daritve nočeš, toda telo si mi pripravil;<sup>6</sup> v žgalnih daritvah in *daritvah* za greh nimaš nobenega veselja.<sup>7</sup> Tedaj sem rekel: »Glej, prihajam (v zvitku knjige je to zapisano o meni), da izpolnim twojo voljo, o Bog.«<sup>8</sup> Še več, ko je rekel: »Žrtve in darovanja in žgalnih daritv ter *darovanja* za greh nočeš niti nimaš veselja *v teh*,« ki so darovane po postavi;<sup>9</sup> § je potem rekel: »Glej, prihajam, da izpolnim twojo voljo, o Bog.« Odpravila prvo, da lahko vzpostavi drugo.<sup>10</sup> Po tej volji smo z daritvijo telesa Jezusa Kristusa posvečeni enkrat *za vselej*.<sup>11</sup> In vsak duhovnik vsak dan stoji, služi in pogosto daruje iste žrtve, katere nikoli ne morejo odvzeti grehov.<sup>12</sup> Toda ta človek, potem ko je daroval eno žrtev za grehe na veke, je sédel na Božjo desnico;<sup>13</sup> in od tega časa naprej čaka, dokler ne bodo njegovi sovražniki narejeni [*za*] njegovo pručko.<sup>14</sup> Kajti z eno daritvijo je na veke izpopolnil te, ki so posvečeni.<sup>15</sup> *O tem* nam je priča tudi Sveti Duh; kajti potem, ko

nam je prej rekel:<sup>16</sup> »To je zaveza, ki jo bom sklenil z njimi po tistih dneh,« govori Gospod, »svoje postave bom položil v njihova srca in v njihove misli jih bom zapisal;<sup>17</sup> in njihovih grehov ter krivičnosti se ne bom več spominjal.«<sup>18</sup> Torej kjer je odpuščanje le-teh, ni več daritve za greh.

<sup>19</sup> Ker imamo torej, bratje, hrabrost, da po Jezusovi krvi vstopimo v najsvetješje,<sup>20</sup> po novi in živi poti, katero je za nas posvetil skozi zagrinjalo, to se pravi svoje meso;<sup>21</sup> in **ker imamo** vélikega duhovnika nad Božjo hišo;<sup>22</sup> se približajmo z resničnim srcem, v polni gotovosti vere, ker smo naša srca poškropili pred zlo vestjo in naša telesa umili s čisto vodo.<sup>23</sup> Trdno, brez omahovanja, se držimo veroizpovedi **nase** vere (ker je zvest on, ki je obljubil)<sup>24</sup> in preudarimo drug drugega, da spodbujamo k ljubezni in k dobrim delom.<sup>25</sup> Ne zapuščajmo zbiranja nas samih, kakor je navada nekaterih, temveč **drug drugega** spodbujajmo in **[to]** toliko bolj, kakor vidite, da se približuje dan.<sup>26</sup> Kajti če namerno grešimo, potem ko smo prejeli spoznanje o resnici, za grehe ne ostane nobena žrtev več,<sup>27</sup> temveč neizogibno strašno pričakovanje sodbe in ognjenega ogorčenja, ki bo požrl nasprotnike.<sup>28</sup> Kdor je preziral Mojsesovo postavo, je na osnovi dveh ali treh prič brez usmiljenja umrl.<sup>29</sup> Predvidevajte koliko hujšo kazen bo vreden tisti, ki je pod stopalom pomendral Božjega Sina in je štel kri zaveze, s katero je bil posvečen, **za** nesvetno stvar in **[to]** storil navzlic Duhu milosti?<sup>30</sup> Kajti poznamo tistega, ki je rekel: »Maščevanje **pripada** meni, jaz bom poplača,« govori Gospod. In ponovno: »Gospod bo sodil svoje ljudi.«<sup>31</sup> **To je** strašna stvar, pasti v roke živega Boga.<sup>32</sup> Toda spomnite se prejšnjih dni, v katerih ste, potem ko ste bili razsvetljeni, pretrpeli velik boj stisk;<sup>33</sup> deloma, medtem ko ste bili narejeni **[za]** predmet zaničevanja, tako z grajami kakor s stiskami, in deloma medtem ko ste postali družabniki teh, ki so bili tega navajeni.<sup>34</sup> § Kajti do mene ste imeli sočutje v mojih vezeh in ste radostno sprejeli plenjenje svojih dobrin, vedoč v sebi, da imate v nebesih boljše in trajno imetje.<sup>35</sup> Ne odvrzite torej svoje zaupnosti, ki ima veliko povračilo nagrade.<sup>36</sup> Kajti potrebo imate po potrpežljivosti, da potem, ko ste storili Božjo voljo, lahko prejmete obljubo.<sup>37</sup> Kajti še malo časa in on, ki prihaja, bo prišel in ne bo okleval.<sup>38</sup> Torej pravični bo živel iz vere. Toda ce se **kdorkoli** umakne, moja duša nad njim ne bo imela veselja.<sup>39</sup> Toda mi nismo od teh, ki se umikajo v pogubo, temveč od teh, ki verujejo v rešitev duše.

**11** Vera je torej zagotovilo stvarem v katere upamo, dokaz nevidnih stvari.<sup>2</sup> Kajti po njej so starešine dosegli dober glas.<sup>3</sup> Po veri razumemo, da so bili svetovi zasnovani po Božji besedi, tako da stvari, ki so vidne, niso bile narejene iz stvari, ki se kažejo.<sup>4</sup> Po veri je Abel Bogu daroval odličnejšo žrtev kakor Kajn, s katero je dosegel pričevanje, da je bil pravičen, ker je Bog pričeval o njegovih darovih; in po njih, čeprav mrtev, še vedno govori.<sup>5</sup> Po veri je bil Henoh prestavljen, da ne bi videl smrti; in ni ga bilo najti, ker ga je Bog prestavil, kajti pred njegovo prestavitevijo je imel to pričevanje, da je ugajal Bogu.<sup>6</sup> Toda brez vere **mu je** nemogoče ugajati, kajti kdor prihaja k Bogu, mora verovati, da on je in **da** je nagrajevalec teh, ki ga marljivo iščejo.<sup>7</sup> § Po veri je Noe, ki je bil posvarjen od Boga, o še ne videnih stvareh, prevzet s strahom, pripravil barko za rešitev svoje hiše, po kateri je obsodil svet in postal dedič pravičnosti, ki je po veri.<sup>8</sup> Po veri je Abraham ubogal, ko je bil poklican, da gre ven, na kraj, katerega naj bi kasneje prepel v dediščino; in odšel je ven, ne vedoč kam je šel.<sup>9</sup> Po veri se je mudil v obljudbljeni deželi, kot v tuji deželi in prebival v šotorih z Izakom in Jakobom, z njim sodeličema iste obljube;<sup>10</sup> kajti iskal je mesto, ki ima temelje, katerega graditelj in izdelovalec **je** Bog.<sup>11</sup> Preko vere je tudi sama Sara prejela moč, da spočne seme in rodila otroka, ko je bila čez starost, ker je tega, ki je obljubil, precenila zvestega.<sup>12</sup> Zatorej jih je izšlo celó iz enega in skoraj mrtvrega, **tako velika** množica kakor zvezd neba in kakor peska, ki je brezstevil ob morski obali.<sup>13</sup> Vsi ti so umrli v veri in niso prejeli obljud, vendar so jih videli od daleč in bili prepričani o **njih in jih** sprejeli ter priznali, da so bili tujni in romarji na zemlji.<sup>14</sup> Kajti tisti, ki govorijo takšne stvari, odkrito razglasajo, da iščejo domovino.<sup>15</sup> In resnično, ce bi razmišljali o tej **domovini**, od koder so izšli, bi mogoče imeli priložnost, da se vrnejo.<sup>16</sup> Toda odsej si zelijo boljšo **domovino**, to je, nebeško. Zato Bog ni osramočen, da se imenuje njihov Bog, kajti zanje je pripravil mesto.<sup>17</sup> Po veri je Abraham, ko je bil preizkušan, daroval Izaka. In on, ki je prejel obljud, je daroval svojega edinorojenega **sina**,<sup>18</sup> o katerem je bilo rečeno: »Da se bo twoje seme imenovalo po Izaku,«<sup>19</sup> ker je menil, da **ga je bil** Bog zmožen obudit celó od mrtvih; od koder ga je po podobi tudi prepel.<sup>20</sup> Po veri je, glede na stvari, ki pridejo, Izak blagoslovil Jakoba in Ezava.<sup>21</sup> Po veri je Jakob, ko je umiral, blagoslovil oba Jožefova sinova, in oboževal **oprt** na vrh svoje palice.<sup>22</sup> Po veri je Jožef, ko je umiral, naredil omenibo odhoda Izraelovih otrok in dal zapoved glede svojih kosti.<sup>23</sup> Po veri so Mojsesa, ko je bil rojen, njegovi starši tri mesece skrivali, ker so videli, **da je bil** čeden otrok, in se niso bali kraljeve zapovedi.<sup>24</sup> Po veri je Mojses, ko je prišel v leta, odklonil, da bi bil imenovan sin faraonove hčere;<sup>25</sup> raje si je izbral, da z Božjimi ljudmi tripi stisko, kakor da nekaj časa uživa zadovoljstva greha;<sup>26</sup> Kristusovo grajanje je cenil za večja bogastva kakor zaklade v Egiptu, kajti imel je

after that he had said before,<sup>16</sup> This **is** the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;<sup>17</sup> And their sins and iniquities will I remember no more.<sup>18</sup> Now where remission of these **is**, there **is** no more offering for sin.

<sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,<sup>20</sup> By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;<sup>21</sup> And **having** an high priest over the house of God;<sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.<sup>23</sup> Let us hold fast the profession of **our** faith without wavering; (for he **is** faithful that promised);<sup>24</sup> And let us consider one another to provoke unto love and to good works:<sup>25</sup> Not forsaking the assembling of ourselves together, as the manner of some **is**; but exhorting **one another**: and so much the more, as ye see the day approaching.<sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,<sup>27</sup> But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.<sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses:<sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?<sup>30</sup> For we know him that hath said, Vengeance **belongeth** unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.<sup>31</sup> **It is** a fearful thing to fall into the hands of the living God.<sup>32</sup> But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;<sup>33</sup> Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.<sup>34</sup> For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.<sup>35</sup> Cast not away therefore your confidence, which hath great recompence of reward.<sup>36</sup> For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.<sup>37</sup> For yet a little while, and he that shall come will come, and will not tarry.<sup>38</sup> Now the just shall live by faith: but if **any man** draw back, my soul shall have no pleasure in him.<sup>39</sup> But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

**11** Now faith is the substance of things hoped for, the evidence of things not seen.<sup>2</sup> For by it the elders obtained a good report.<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.<sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.<sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.<sup>6</sup> But without faith **it is** impossible to please **him**: for he that cometh to God must believe that he is, and **that** he is a rewarder of them that diligently seek him.<sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.<sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.<sup>9</sup> By faith he sojourned in the land of promise, as **in** a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:<sup>10</sup> For he looked for a city which hath foundations, whose builder and maker **is** God.<sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.<sup>12</sup> Therefore sprang there even of one, and him as good as dead, **so many** as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of **them**, and embraced **them**, and confessed that they were strangers and pilgrims on the earth.<sup>14</sup> For they that say such things declare plainly that they seek a country.<sup>15</sup> And truly, if they had been mindful of that **country** from whence they came out, they might have had opportunity to have returned.<sup>16</sup> But now they desire a better **country**, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.<sup>17</sup> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten **son**,<sup>18</sup> Of whom it was said, That in Isaac shall thy seed be called:<sup>19</sup> Accounting that God **was** able to raise **him** up, even from the dead; from whence also he received him in a figure.<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come.<sup>21</sup> By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, **leaning** upon the top of his staff.<sup>22</sup> By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.<sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw **he was** a proper child; and they were not afraid of the king's commandment.<sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;<sup>25</sup> Choosing rather to suffer affliction with the people of God, than to enjoy

the pleasures of sin for a season; <sup>26</sup> Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>28</sup> Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. <sup>29</sup> By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. <sup>30</sup> By faith the walls of Jericho fell down, after they were compassed about seven days. <sup>31</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. <sup>32</sup> And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: <sup>33</sup> Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: <sup>36</sup> And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: <sup>37</sup> They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; <sup>38</sup> (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. <sup>39</sup> And these all, having obtained a good report through faith, received not the promise: <sup>40</sup> God having provided some better thing for us, that they without us should not be made perfect.

**12** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, <sup>2</sup> Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. <sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. <sup>4</sup> Ye have not yet resisted unto blood, striving against sin. <sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup> But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. <sup>9</sup> Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? <sup>10</sup> For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. <sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. <sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees; <sup>13</sup> And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. <sup>14</sup> Follow peace with all men, and holiness, without which no man shall see the Lord: <sup>15</sup> Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; <sup>16</sup> Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. <sup>17</sup> For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. <sup>18</sup> For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, <sup>19</sup> And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: <sup>20</sup> (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: <sup>21</sup> And so terrible was the sight, that Moses said, I exceedingly fear and quake;) <sup>22</sup> But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup> To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, <sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. <sup>25</sup> See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: <sup>26</sup> Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. <sup>27</sup> And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. <sup>28</sup> Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: <sup>29</sup> For our God is a consuming fire.

**13** Let brotherly love continue. <sup>2</sup> Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. <sup>3</sup> Remember them

spoštovanje do povračila nagrade. <sup>27</sup> Po veri je zapustil Egipt in se ni bal kraljevega besa, kajti vztrajal je, kakor [bi] zrl tistega, ki je neviden. <sup>28</sup> Prek vere je praznoval pasho in škropljenje s krvjo, da se jih ne bi dotaknil tisti, ki je uničil prvorojence. <sup>29</sup> Po veri so šli skozi Rdeče morje kakor po kopni zemlji, kar so poskušali storiti Egipčani, [pa] so bili utopljeni. <sup>30</sup> Po veri so padli dol zidovi Jerihe, potem ko so jo obkrožali sedem dni. <sup>31</sup> Po veri pocestnica Rahába, ko je v miru sprejela oglednika, ni umrla s temi, ki niso verovali. <sup>32</sup> In kaj naj še rečem? Kajti zmanjkal bo mi časa, da vam povem o Gideónu in o Baráku in o Samsonu in o Jefteju; tudi o Davidu in Samuelu ter o prerokih, <sup>33</sup> ki so po veri podjarmili kraljestva, izvrševali pravičnost, dosegali oblube, mašili gobce levom, <sup>34</sup> gasili silovitost ognja, pobegnili rezilu meča, iz slabosti postajali močni, v boju postajali hrabri, vojske neznanec obračali v beg. <sup>35</sup> Ženske so ponovno prejemale svoje mrtve dvignjene v življenje. Drugi pa so bili mučeni, ker niso sprejeli osvoboditve; da bi lahko dosegli boljše vstajenje; <sup>36</sup> in drugi so imeli preizkušnjo krutih zasmehovanj ter bičanj, da, poleg tega vezi in ujetništvo. <sup>37</sup> Bili so kamnani, bili so žaganji narazen, bili so skušani, bili so umorjeni z mečem. Okoli so tavali v ovcijih in kozijih kožah; bili so v pomanjanju, užaloščeni, mučeni <sup>38</sup> (katerih svet ni bil vreden). Tavali so po puščavah in po gorah in po brlogih in zemeljskih votlinah. <sup>39</sup> In vsi ti, ki so prek vere dosegli dober glas, niso prejeli oblube, <sup>40</sup> kajti Bog je za nas priskrbel neko boljšo stvar, da oni ne bi postali popolni brez nas.

**12** Zato vidite, ker smo tudi mi obdani naokoli s tako velikim oblakom pričevalcev, odložimo vsako breme in greh, ki nas tako z luhkoto pesti in s potrpežljivostjo tecimo tekmo, ki je postavljena pred nas; <sup>2</sup> glejmo k Jezusu, avtorju in dopolnitelju naše vere; ki je zaradi radosti, ki je bila postavljena predenj, pretrpel križ in preziral sramoto in je poseden na desnico Božjega prestola. <sup>3</sup> Kajti razmislite vendar o tistem, ki je prestal takšno nasprotovanje grešnikov proti sebi, da ne bi bili vi utrujeni in oslabeli v svojih umih. <sup>4</sup> Niste se še do krvi uprli v boju zoper greh. <sup>5</sup> In pozabili ste na spodbujanje, ki vam govori kakor otrokom: »Moj sin, ne preziraj Gospodovega karanja niti ne izgubljaj poguma, kadar te ošteva: <sup>6</sup> kajti kogar Gospod ljubi, strogo vzgaja, in biča vsakega sina, katerega sprejema.« <sup>7</sup> Če ste prestali vzgojo, Bog z vami ravna kakor s sinovi; kajti kakšen sin je ta, katerega oče ne bi strogo vzgajal? <sup>8</sup> Toda če ste brez vzgoje, česar so vsi soudeleženi, potem ste nezakonski otroci, ne pa sinovi. <sup>9</sup> Nadalje smo imeli očete našega mesa, ki so nas korigirali in smo jim dali spoštovanje. Mar ne bomo veliko raje v podrejenosti Očetu duhov in živel? <sup>10</sup> Kajti oni so nas resnično strogo vzgajali za nekaj dni, po svoji lastni volji; toda on za našo korist, da mi lahko postanemo soudeleženci njegove svetosti. <sup>11</sup> Torej nobeno opominjanje zaenkrat ni videti, da bi bilo veselo, temveč briško. Kljub temu potem obrodi miren sad pravičnosti v teh, ki so z njim izurjeni. <sup>12</sup> Zatorej dvignite roke, ki visijo in slabotna kolena; <sup>13</sup> in naredite ravne steze za svoja stopala, da se ne bi to, kar šepa, obrnilo proč s poti, temveč naj bo raje ozdravljen. <sup>14</sup> Prizadevajte si za mir z vsemi ljudmi in svetost, brez katere noben človek ne bo videl Gospoda. <sup>15</sup> Marljivo zrite, da ne bi katerikoli človek padel od Božje milosti; da vas ne bi zbgala nobena korenina grenkobe, ki poganja in bi bili z njo mnogi omadeževani; <sup>16</sup> da ne bi bilo nobenega prešuštrovalca ali oskrunjene osebe, kakor Ezav, ki je za en košček hrane prodal pravico svojega prvorodenstva. <sup>17</sup> Kajti veste kako je bil potem, ko je želel podedovati blagoslov, zavrjen; kajti ni našel nobenega prostora za kesanje, čeprav ga je skrbno iskal s solzami. <sup>18</sup> Kajti niste prišli h gori, ki se jo lahko dotakne in ki gori z ognjem in niti k črnosti in ne temi in ne viharju <sup>19</sup> in ne donenju tropente in ne glasu besed; katerega glas so tisti, ki so poslušali, rotili, da jim beseda ne bi bila več izgovorjena. <sup>20</sup> § (Kajti niso mogli prenesti tega, kar je bilo ukazano: »In če se žival komaj dotakne gore, naj bo kamnana ali prebodenja s puščico.« <sup>21</sup> In prizor je bil tako strašen, da je Mojzes rekel: »Silno se bojim in tresem.«) <sup>22</sup> Toda vi ste prišli h gori Sion in k mestu živega Boga, nebeškemu Jeruzalemu in k nepreštevnim angelskim druščini, <sup>23</sup> h glavnemu zboru in cerkvi prvorodenih ljudi, ki so zapisani v nebesih in k Bogu, Sodniku vseh in k duhovom pravičnih ljudi, ki so dosegli popolnost <sup>24</sup> in k Jezusu, posredniku nove zaveze in h krvi škropljenja, ki govori boljše stvari kakor ta od Abela. <sup>25</sup> Glejte, da ne zavrnete tistega, ki govori. Kajti če niso ušli tisti, ki so zavrnili tistega, ki je govoril na zemlji, koliko bolj ne bomo ušli mi, če se odvrnemo od tistega, ki govori iz nebes; <sup>26</sup> katerega glas je takrat stresel zemljo; toda sedaj je obljudil, rekoč: »Še enkrat stresem, ne samo zemljo, temveč tudi nebo.« <sup>27</sup> In ta beseda: »Še enkrat,« pomeni odstranitev tistih stvari, ki so lahko stresene, kakor od stvari, ki so narejene, da te stvari, ki ne morejo biti stresene, lahko ostanejo. <sup>28</sup> Zaradi tega mi, ki prejemamo kraljestvo, ki ne more biti omajano, imejmo milost, s katero lahko sprejemljivo služimo Bogu, s spoštovanjem in bogaboječim strahom. <sup>29</sup> Kajti naš Bog je požirajoč ogenj.

**13** Naj se bratoljubje nadaljuje. <sup>2</sup> § Ne bodite pozabljeni, da pogostite tujce, kajti s tem so nekateri nevedoč pogostili angele.

<sup>3</sup> Spominjajte se teh, ki so v vezeh, kakor zvezani z njimi; **in** teh, ki prenašajo nadloge, kakor ste tudi vi sami v telesu. <sup>4</sup> Zakon **je** častitljiv v vsem in postelja neomadeževana, toda vlačugarje in zakonolomce bo sodil Bog. <sup>5</sup> **Naj bo vaše** vedénje brez pohlepnosti **in bodite** zadovoljni s temi stvarmi, kar jih imate; kajti rekel je: »Nikoli te ne bom zapustil niti se te ne bom odrekel.« <sup>6</sup> Tako da lahko pogumno rečemo: »Gospod **je** moj pomočnik in ne bom se bal, kaj mi bo storil človek.«

<sup>7</sup> Spominjajte se teh, ki imajo nad vami vladarstvo, ki so vam govorili Božjo besedo; katerih vero posnemajte in upoštevajte konec **njihovega** vedénja. <sup>8</sup> Jezus Kristus, isti včeraj in danes in na veke. <sup>9</sup> Ne bodite nošeni naokoli z različnimi in tujimi nauki. Kajti dobra stvar **je**, da je srce utrjeno z milostjo; ne **[pa]** z jedmi, ki niso koristile tem, ki so bili zavzeti s tem. <sup>10</sup> Imamo oltar, s katerega nimajo pravice jesti tisti, ki služijo šotorskemu svetišču. <sup>11</sup> Kajti telesa teh živali, katerih kri prinese véliki duhovnik v svetišče za greh, so zažgana zunaj šotorišča. <sup>12</sup> Zato je tudi Jezus, da je lahko s svojo lastno krvjo ljudi posvetil, trpel zunaj velikih vrat. <sup>13</sup> Zato pojdimo naprej k njemu zunaj šotorišča in prenašajmo njegovo grajo. <sup>14</sup> Kajti tukaj nimamo trajnega mesta, temveč iščemo tega, ki pride. <sup>15</sup> Po njem torej Bogu nenehno darujmo hvalno žrtev, to je, sad **naših** ustnic, ki dajejo zahvalo njegovemu imenu. <sup>16</sup> Toda ne pozabite delati dobro in razdeljevati, kajti s takšnimi žrtvami je Bog zelo zadovoljen. <sup>17</sup> Ubogajte te, ki imajo vladarstvo nad vami in se podredite; kajti oni bedijo nad vašimi dušami kakor tisti, ki morajo dati obračun, da bodo to lahko delali z radostjo in ne z žalostjo, kajti to **je** za vas nekoristno.

<sup>18</sup> Molite za nas, kajti zaupamo, **[da]** imamo dobro vest **[in smo]** v vseh stvareh voljni iskreno živeti. <sup>19</sup> Toda rotim **vas**, raje delajte to, da vam bom lahko prej povrnjen. <sup>20</sup> Torej Bog miru, ki je od mrtvih ponovno privedel našega Gospoda Jezusa, ta véliki pastir ovc, naj vas po krvi večne zaveze, <sup>21</sup> naredi popolne v vsakem dobrem delu, da izpolnite njegovo voljo, ki povzroča v vas to, kar je prijetno v njegovem pogledu, po Jezusu Kristusu, kateremu **bodi** slava na veke vekov. Amen. <sup>22</sup> In rotim vas, bratje, dopustite besedo opominjanja, kajti pismo sem vam napisal z nekaj besedami. <sup>23</sup> Védite, da je **naš** brat Timótej izpuščen na prostost; s katerim, če pride v kratkem, vas bom videl.

<sup>24</sup> Pozdravite vse tiste, ki vladajo nad vami in vse svete. Pozdravljam vas tisti iz Italije.

<sup>25</sup> Milost **bodi** z vami vsemi. Amen.

[Napisano Hebrejem iz Italije po Timóteju.]

that are in bonds, as bound with them; **and** them which suffer adversity, as being yourselves also in the body. <sup>4</sup> Marriage **is** honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. <sup>5</sup> **Let your** conversation **be** without covetousness; **and be** content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. <sup>6</sup> So that we may boldly say, The Lord **is** my helper, and I will not fear what man shall do unto me.

<sup>7</sup> Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of **their** conversation. <sup>8</sup> Jesus Christ the same yesterday, and to day, and for ever. <sup>9</sup> Be not carried about with divers and strange doctrines. For **it is** a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. <sup>10</sup> We have an altar, whereof they have no right to eat which serve the tabernacle. <sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore unto him without the camp, bearing his reproach. <sup>14</sup> For here have we no continuing city, but we seek one to come. <sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of **our** lips giving thanks to his name. <sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased. <sup>17</sup> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that **is** unprofitable for you.

<sup>18</sup> Pray for us: for we trust we have a good conscience, in all things willing to live honestly. <sup>19</sup> But I beseech **you** the rather to do this, that I may be restored to you the sooner. <sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, <sup>21</sup> Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom **be** glory for ever and ever. Amen. <sup>22</sup> And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. <sup>23</sup> Know ye that **our** brother Timothy is set at liberty; with whom, if he come shortly, I will see you. <sup>24</sup> Salute all them that have the rule over you, and all the saints. They of Italy salute you. <sup>25</sup> Grace **be** with you all. Amen.

Written to the Hebrews from Italy by Timothy.

# THE GENERAL EPISTLE OF JAMES

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing **this**, that the trying of your faith worketh patience. 4 But let patience have **her** perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all **men** liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man **is** unstable in all his ways. 9 Let the brother of low degree rejoice in that he is exalted: 10 But the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 12 Blessed **is** the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the righteousness of God. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth **therein**, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion **is** vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, **and** to keep himself unspotted from the world.

2 My brethren, have not the faith of our Lord Jesus Christ, **the Lord** of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay cloathing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 Are ye not then partial in yourselves, and are become judges of evil thoughts? 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one **point**, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. 14 What **doth it** profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be **ye** warmed and filled; notwithstanding ye give them not those things which are needful to the body; what **doth it** profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she

# Splošno Jakobovo pismo

1 Jakob, služabnik Boga in Gospoda Jezusa Kristusa, dvanajsterim rodovom, ki so razkropljeni naokoli, pozdrav.

2 Moji bratje, kadar zapadate v številne skušnje, smatrajte to [za] veliko veselje, <sup>3</sup> ker veste **to**, da preizkušenost vaše vere ustvarja potprežljivost. <sup>4</sup> Toda naj ima potprežljivost **svoje** popolno delo, da boste lahko popolni in celotni, [da **vam**] ničesar ne manjka. <sup>5</sup> Če [pa] komu izmed vas manjka modrosti, naj prosi od Boga, ki velikodušno daje vsem **Ijudem** in ne očita; in dana mu bo. <sup>6</sup> Toda prosi naj v veri niti malo omahujoč. Kajti kdor omahuje, je podoben morskemu valu, [ki ga] žene veter in ga premetava. <sup>7</sup> Kajti tak človek naj ne misli, da bo karkoli prejel od Gospoda. <sup>8</sup> Človek dvojnih misli **je** nestanoviten na vseh svojih poteh. <sup>9</sup> Naj se brat nizkega položaja veseli v tem, da je povišan; <sup>10</sup> toda bogat v tem, da je ponižan, ker bo minil kakor cvet na travi. <sup>11</sup> Kajti takoj, ko sonce vzide z žogočo vročino, to izsuši travo in njen cvet pade in lepota njenega videza propade; tako bo tudi bogataš zbledel na svojih poteh. <sup>12</sup> Blagoslovijen **je** človek, ki preizkušnjo vzdrži; kajti ko je preizkušen, bo prejel krono življenja, katero je Gospod obljubil tistim, ki ga ljubijo. <sup>13</sup> Naj noben človek, ko je skušan, ne reče: »Skušan sem od Boga,« kajti Bog ne more biti skušan z zlom niti sam nikogar ne skuša. <sup>14</sup> Toda vsak je skušan, ko je odtegnjen s svojimi lastnimi poželenji in premamljen. <sup>15</sup> Ko je potem poželenje spočeto, rojeva greh. Greh pa, ko je dovršen, rojeva smrt. <sup>16</sup> Ne motite se, moji ljubljeni bratje. <sup>17</sup> Vsak dober dar in vsako popolno darilo je od zgoraj in prihaja dol od Očeta svetil, s katerim ni nestanovitnosti niti sence obračanja. <sup>18</sup> Po svoji lastni volji nas je zaplodil z besedo resnice, da naj bi bili mi nekako prvenci njegovih ustvarjenih bitij.

19 Zatorej, moji ljubljeni bratje, naj bo vsak človek hiter za poslušanje, počasen za govorjenje, počasen za bes, <sup>20</sup> kajti človekov bes ne uresničuje Božje pravičnosti. <sup>21</sup> Zatorej dajte proč vso umazanost in odvečno porednost ter s krotkostjo sprejmite vcepljeno besedo, ki je zmožna rešiti vaše duše. <sup>22</sup> Toda bodite uresničevalci besede in ne le poslušalci, ki sami sebe varajo. <sup>23</sup> Kajti če je kdorkoli poslušalec besede, ne pa uresničevalce, je podoben človeku, ki svoj naraven obraz ogleduje v zrcalu; <sup>24</sup> kajti gleda sebe in gre svojo pot ter nemudoma pozabi kakšne vrste človek je bil. <sup>25</sup> Toda kdorkoli gleda v popolno postavo svobode in ostaja v **njej**, ni pozabljen poslušalec, temveč izvrševalce dela, bo ta človek blagoslovijen v svojem dejanju. <sup>26</sup> Če je katerikoli človek med vami videti religiozen, pa ne brzda svojega jezika, temveč zavaja svoje lastno srce, **je** bogoslužje tega človeka prazno. <sup>27</sup> Čisto in neomadeževano bogoslužje pred Bogom in Očetom je to: »Obiskovati osirotele in vdove v njihovi stiski **ter** se ohraniti neomadeževanega od sveta.«

2 Moji bratje, vere našega Gospoda Jezusa Kristusa, **Gospoda** slave, 2 ne imejte z oziranjem na osebe. <sup>2</sup> Kajti če pride v vaš zbor mož z zlatim prstanom in čedno obleko, pride pa tudirevež v grdem oblačilu; <sup>3</sup> in se ozirate k tistem, ki nosi elegantno oblačilo ter mu rečete: »Sédi tukaj na dobro mesto;« revnemu pa rečete: »Stoj tukaj ali sédi tukaj pod mojo pručko.« <sup>4</sup> Mar niste potem v sebi pristranski in ste postalni sodniki s hudobnimi mislimi? <sup>5</sup> Poslušajte, moji ljubljeni bratje: »Ali ni Bog izbral revnih tega sveta, bogatih v veri in dedičev kraljestva, katerega je obljudil tem, ki ga ljubijo?« <sup>6</sup> Toda vi ste prezirali revnega. Ali vas ne zatirajo bogataši in vas vlečejo pred sodne stole? <sup>7</sup> Ali ne preklinajo oni tega vrednega imena, po katerem ste imenovani? <sup>8</sup> Če izpolnite kraljevo postavo glede pisma: »Svojega bližnjega boš ljubil kakor samega sebe,« delate pravilno. <sup>9</sup> Toda če se ozirate na osebe, storite greh in ste po postavi pograjani kot prestopniki. <sup>10</sup> Kajti kdorkoli se bo držal celotne postave in se vendar prekrši v eni **točki**, je kriv vseh. <sup>11</sup> Kajti kdor je rekel: »Ne počni zakonolomstva,« je rekel tudi: »Ne ubijaj.« Torej če ne počneš zakonolomstva, vendar če ubijaš, si postal prestopnik postave. <sup>12</sup> Tako govorite in tako delajte, kakor tisti, ki bodo sojeni po postavi svobode. <sup>13</sup> Kajti tisti, ki ni pokazal nobenega usmiljenja, bo sodbo prejel brez usmiljenja; in usmiljenje se razveseluje zoper sodbo. <sup>14</sup> Kaj **to** koristi, moji bratje, četudi človek reče, [da] ima vero, nima pa del? Mar ga lahko vera reši? <sup>15</sup> Če sta brat ali sestra naga in brez dnevine hrane, <sup>16</sup> in jima kdo izmed vas reče: »Odidita v miru, bodita ogreta in nasičena;« čeprav jima ne daste teh stvari, ki so potrebne telesu; kaj **to** koristi? <sup>17</sup> Prav tako vera, če ta nima del, je sama zase mrtva. <sup>18</sup> Da, človek lahko reče: »Ti imas vero, jaz pa imam dela. Pokaži mi svojo vero brez svojih del in pokazal ti bom svojo vero s svojimi deli. <sup>19</sup> Ti veruješ, da obstaja en Bog; pravilno ravnaš. Tudi hudiči verujejo in trepetajo.« <sup>20</sup> Toda ali hočeš spoznati, o prazni človek, da je vera brez del mrtva? <sup>21</sup> Mar ni bil naš oče Abraham opravičen z deli, ko je na oltarju daroval svojega sina Izaka? <sup>22</sup> Vidiš kako je vera sodelovala z njegovimi deli in je vera z deli postala popolna? <sup>23</sup> In izpolnjeno je bilo pismo, ki pravi: »Abraham je veroval Bogu in to mu je bilo pripisano v pravičnost;« in imenovan je bil: »Priatelj Boga.« <sup>24</sup> Vidite torej kako, da je človek opravičen z deli in ne samo iz vere. <sup>25</sup> Ali ni bila prav tako tudi pocestnica Rahába opravičena z deli, ko je sprejela poslanca in ju

odposlala [po] drugi poti? <sup>26</sup> Kajti kakor je telo brez duha mrtvo, tako je tudi vera brez del mrtva.

**3** Moji bratje, ne bodite mnogi učitelji, ker veste, da bomo prejeli večjo obsodbo. <sup>2</sup> Kajti v mnogih stvareh vsi grešimo. Če katerikoli človek ne greši z besedo, **je** isti popoln mož **in** tudi zmožen obrzdati celotno telo. <sup>3</sup> Glejte, konjem v usta dajemo žvale, da nas lahko ubogajo in obračamo njihovo celotno telo. <sup>4</sup> § Glejte tudi ladje, katere, čeprav so tako velike in **jih** že nejo kruti vetrovi, se vendar obračajo z zelo majhnim krmilom, kamorkoli krmar hoče. <sup>5</sup> Prav tako je jezik majhen ud, pa se baha [**z**] velikimi stvarmi. Glejte, kako veliko stvar prižge majhen ogenj! <sup>6</sup> In jezik **je** ogenj, svet krivičnosti. Tako je jezik med našimi udi, da omadežuje celotno telo in razvnema zakon narave; in ta je vžgan iz pekla. <sup>7</sup> Kajti vsaka vrsta, od živali in od ptic in od kač in od stvari v morju, je ukrotljiva in je bila ukročena od človeštva, <sup>8</sup> toda jezika ne more ukrotiti noben človek; **je** neukrotljivo zlo, polno smrtonosnega strupa. <sup>9</sup> Z njim blagoslavljam Boga, celo Očeta; in z njim preklinjam ljudi, ki so ustvarjeni po Božji podobnosti. <sup>10</sup> Iz istih ust izvirata blagoslavljanje in preklinjanje. Moji bratje, te stvari ne smejo biti taksne. <sup>11</sup> Mar daje studenec na istem mestu sladko in grenko **vodo**? <sup>12</sup> Ali lahko figovo drevo, moji bratje, rodi olive? Ali trta fige? Tako noben studenec ne **more** dajati obeh, slane in sladke vode. <sup>13</sup> Kdo **je** med vami moder človek in opremljen s spoznanjem? Naj s krotkostjo modrosti kaže dobro vedenje svojih del. <sup>14</sup> Toda če imate v svojih srčih grenko zavist in prepričanje, se ne ponašajte in ne lažite zoper resnico. <sup>15</sup> Ta modrost se ne spušča od zgoraj, temveč **je** zemeljska, čutna, vražja. <sup>16</sup> Kajti kjer **sta** zavist in prepričanje, tam **je** zmešnjava in vsako hudobno delo. <sup>17</sup> Toda modrost, ki je od zgoraj, je najprej čista, potem mirna, nežna **in** lahka za ravnanje, polna usmiljenja in dobrih sadov, brez pristrankosti in brez hinavščine. <sup>18</sup> In sad pravičnosti sejejo v miru tisti, ki delajo mir.

**4** Od kod **prihajajo** med vami vojne in boji? Ali ne **pridejo** od tukaj, **celo** iz vaših poželenj, ki se vojskujejo v vaših udih? <sup>2</sup> Vi hlepite, pa nimate. Ubijate in želite imeti, pa ne morete doseči. Bojujete se in vojskuje, vendar nimate, ker ne prosite. <sup>3</sup> Prosite, pa ne prejmete, ker prosite neprimereno, da bi **toporabili** za svoja poželenja. <sup>4</sup> Vi zakonolomci in zakonolomke ali ne veste, da je prijateljstvo s svetom sovraščvo do Boga? Kdorkoli bo torej prijatelj sveta, postane Božji sovražnik. <sup>5</sup> § Ali mislite, da pismo zaman pravi: »Duh, ki prebiva v nas, hrepeni do zavisti!« <sup>6</sup> Toda on daje več milosti. Zatorej pravi: »Bog se ponosnim upira, toda ponjišnim daje milost.« <sup>7</sup> Podvrzite se torej Bogu. Uprise se hudiču in bo od vas pobegnil. <sup>8</sup> Približajte se Bogu in se vam bo približal. Očistite si **svoje** roke, **vi** grešniki; in očistite **svoja** srca, **vi**, [**ki ste**] dvojnih misli. <sup>9</sup> Bodite užaloščeni in žalujte ter jokajte. Naj bo vaš smeh obrnjen v žalovanje in **vaša** radost v potrstost. <sup>10</sup> Ponižajte se v Gospodovih očeh in vas bo povišal. <sup>11</sup> Bratje, drug o drugem ne gorovite hudobno. Kdor o **svojem** bratu govori hudobno in svojega brata sodi, govori hudobno o postavi in sodi postavo. Toda če sodiš postavo, nisi uresničevalce postave, temveč sodnik. <sup>12</sup> § En zakonodajalec je, ki je zmožen rešiti in uničiti. Kdo si ti, da sodiš drugega?

<sup>13</sup> Pojdite torej, vi, ki pravite: »Danes ali jutri bomo šli v to mesto in tam ostali eno leto in kupovali in prodajali ter zaslužili dobiček;« <sup>14</sup> medtem ko ne veste kaj **bo** jutri. Kajti kaj **je** vaše življenje? Je celo meglica, ki se za kratek čas prikaže in potem izgine proč. <sup>15</sup> Kajti takó **morate** reči: »Če Gospod hoče, bomo živel in delali to ali ono.« <sup>16</sup> Toda sedaj se razveseljujete v svojih bahanjih. Vsako takšno razveseljevanje je zlo. <sup>17</sup> Torej tistem, ki zna delati dobro, pa **tega** ne dela, mu je to [**v**] greh.

**5** Pojdite torej, **vi** bogataši, jokajte in tulite zaradi vaših bed, ki bodo prišle nad **vas**. <sup>2</sup> Vaša bogastva so pokvarjena in vaše obleke so požrite od moljev. <sup>3</sup> Vaše zlato in srebro je postal zarjavelo; in njuna rja bo priča zoper vas in bo razjedla vaše meso kakor bi bila ogenj. Nakopičili ste skupaj zaklad za poslednje dni. <sup>4</sup> Glejte, placilo delavcev, ki so poželi vaša polja, katera ste si pridržali s sleparstvom, kriči. In kriki teh, ki so poželi, so vstopili v ušesa Gospoda nad vojskami. <sup>5</sup> Na zemlji ste živel v užitku in bili polteni; svoja srca ste redili, kakor za dan zakola. <sup>6</sup> Obsodili **in** ubili ste pravičnega; **in** se vam ne upira.

<sup>7</sup> Bodite torej potrpežljivi, bratje, do Gospodovega prihoda. Glejte, poljedelec pričakuje dragocen sad zemlje in ima za to veliko potrpežljivost, dokler ne prejme zgodnjega in poznegra dežja. <sup>8</sup> Bodite tudi vi potrpežljivi. Utrdite svoja srca, kajti Gospodov prihod se približuje. <sup>9</sup> Ne godrnjajte drug proti drugemu, bratje, da ne bi bili obsojeni. Glejte, sodnik stoji pred vrti. <sup>10</sup> Moji bratje, za zgled prenašanja stiske in potrpežljivosti vzemite preroke, ki so govorili v Gospodovem imenu. <sup>11</sup> Glejte, mi štejemo za srečne te, ki vztrajajo. Slišali ste o Jobovi potrpežljivosti in videli Gospodov konec; da je Gospod zelo sočuten in nežno usmiljen. <sup>12</sup> Toda nad vsemi stvarmi, moji bratje, ne prisegajte niti pri nebu, niti pri zemlji, niti s kako drugo prisego. Temveč vaš »da« naj bo »da« in **vaš** »ne« [**naj bo**] »ne«, da ne zapadete v obsodbo. <sup>13</sup> § Ali je kdo med vami v stiski? Naj moli. Ali je kdo vesel? Naj prepeva psalme. <sup>14</sup> Je kdo med vami bolan? Naj pokliče starešine cerkve in

had received the messengers, and had sent **them** out another way? <sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

**3** My brethren, be not many masters, knowing that we shall receive the greater condemnation. <sup>2</sup> For in many things we offend all. If any man offend not in word, the same **is** a perfect man, **and** able also to bridle the whole body. <sup>3</sup> Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. <sup>4</sup> Behold also the ships, which though **they be** so great, and **are** driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. <sup>5</sup> Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! <sup>6</sup> And the tongue **is** a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. <sup>7</sup> For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: <sup>8</sup> But the tongue can no man tame; **it is** an unruly evil, full of deadly poison. <sup>9</sup> Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. <sup>10</sup> Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. <sup>11</sup> Doth a fountain send forth at the same place sweet **water** and bitter? <sup>12</sup> Can the fig tree, my brethren, bear olive berries? either a vine, figs? so **can** no fountain both yield salt water and fresh. <sup>13</sup> Who **is** a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. <sup>14</sup> But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. <sup>15</sup> This wisdom descendeth not from above, but **is** earthly, sensual, devilish. <sup>16</sup> For where envying and strife **is**, there **is** confusion and every evil work. <sup>17</sup> But the wisdom that is from above is first pure, then peaceable, gentle, **and** easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. <sup>18</sup> And the fruit of righteousness is sown in peace of them that make peace.

**4** From whence **come** wars and fightings among you? **come they** not hence, **even** of your lusts that war in your members? <sup>2</sup> Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. <sup>3</sup> Ye ask, and receive not, because ye ask amiss, that ye may consume **it** upon your lusts. <sup>4</sup> Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. <sup>5</sup> Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? <sup>6</sup> But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. <sup>7</sup> Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup> Draw nigh to God, and he will draw nigh to you. Cleanse **your** hands, **ye** sinners; and purify **your** hearts, **ye** double minded. <sup>9</sup> Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and **your** joy to heaviness. <sup>10</sup> Humble yourselves in the sight of the Lord, and he shall lift you up. <sup>11</sup> Speak not evil one of another, brethren. He that speaketh evil of **his** brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. <sup>12</sup> There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

<sup>13</sup> Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: <sup>14</sup> Whereas ye know not what **shall be** on the morrow. For what **is** your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. <sup>15</sup> For that ye **ought** to say, If the Lord will, we shall live, and do this, or that. <sup>16</sup> But now ye rejoice in your boastings: all such rejoicing is evil. <sup>17</sup> Therefore to him that knoweth to do good, and doeth **it** not, to him it is sin.

**5** Go to now, **ye** rich men, weep and howl for your miseries that shall come upon **you**. <sup>2</sup> Your riches are corrupted, and your garments are moth-eaten. <sup>3</sup> Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. <sup>4</sup> Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. <sup>5</sup> Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. <sup>6</sup> Ye have condemned **and** killed the just; **and** he doth not resist you.

<sup>7</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. <sup>8</sup> Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. <sup>9</sup> Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. <sup>10</sup> Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. <sup>11</sup> Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. <sup>12</sup> But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and **your** nay, nay; lest ye fall into condemnation. <sup>13</sup> Is any among you afflicted? let him pray. Is any merry? let him sing psalms. <sup>14</sup> Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing

him with oil in the name of the Lord: <sup>15</sup> And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. <sup>16</sup> Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. <sup>17</sup> Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. <sup>18</sup> And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. <sup>19</sup> Brethren, if any of you do err from the truth, and one convert him; <sup>20</sup> Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

naj nad njim molijo ter ga v Gospodovem imenu mazilijo z oljem. <sup>15</sup> In molitev vere bo rešila bolnika in Gospod ga bo vzdignil; in če je storil grehe, mu bodo odpuščeni. <sup>16</sup> § Drug drugemu priznavajte *svoje* napake in molite drug za drugega, da boste lahko ozdravljeni. Veliko koristi energična, goreča molitev pravičnega. <sup>17</sup> Elija je bil človek, podvržen podobnim strastem kakor smo mi in je iskreno molil, da ne bi deževalo. In na zemljo ni deževalo v obdobju treh let in šestih mesecev. <sup>18</sup> In ponovno je molil in nebo je dalo dež in zemlja je obrodila svoj sad. <sup>19</sup> Bratje, če kdo izmed vas zaide od resnice in ga nekdo spreobrne, <sup>20</sup> naj ta ve, da kdor je grešnika spreobrnil od zmote njegove poti, bo rešil dušo pred smrtno in zakril množico grehov.

## Prva splošna Petrova poslanica

1 Peter, apostol Jezusa Kristusa, tujcem, razpršenim vsepovsod po 1 Pontu, Galatiji, Kapadokiji, Aziji in Bitiniji, <sup>2</sup> izvoljenim glede na predvidevanje Boga Očeta, s posvečenjem Duha, k poslušnosti in škropljenju s krvjo Jezusa Kristusa: »Milost vam in mir naj se pomnožita.«

<sup>3</sup> Blagoslovjen **bodi** Bog in Oče našega Gospoda Jezusa Kristusa, ki nas je glede na svoje obilno usmiljenje, z vstajenjem Jezusa Kristusa od mrtvih, ponovno rodil v živo upanje, <sup>4</sup> k dedičini, netrohneči in neomadeževani in ki ne propada, prihranjeni v nebesih za vas, <sup>5</sup> ki ste varovani z Božjo močjo po veri v rešitev duš, ki je pripravljena, da se razodene v poslednjem času. <sup>6</sup> V kateri se silno veselite, čeprav ste sedaj za nekaj časa, če je potrebno, v potrstoti po mnogovrstnih preizkušnjah, <sup>7</sup> da bo preizkušenost vaše vere, ki je veliko bolj dragocena kakor zlato, ki izgineva, čeprav je to preizkušeno z ognjem, lahko najdema v hvalo, čast in slavo, ob pojavitvi Jezusa Kristusa. <sup>8</sup> § Katerega niste videli, vi ljubite; v katerega, čeprav **ga** sedaj ne vidite, vendar verujete [*in*] se veselite z nepopisno radostjo in polni slave, <sup>9</sup> ko prejemate konec svoje vere, **celo** rešitev **svojih** duš. <sup>10</sup> O tej rešitvi duš so pozivedovali in marljivo preiskovali preroki, ki so prerokovali o milosti, **ki naj bi prišla** k vam. <sup>11</sup> In preiskovali so kaj ali na kakšno vrsto časa je kazal Kristusov Duh, ki je bil v njih, ko je vnaprej pričeval o Kristusovem trpljenju in slavi, ki naj bi sledila. <sup>12</sup> Katerim je bilo razodeto, da ne njim, temveč so besede služile nam, sedaj pa so sporočene vam, po teh, ki so vam s Svetim Duhom, poslanim iz nebes, oznanili evangelij; v katere stvari želijo pogledati angeli. <sup>13</sup> Zatorej opašite ledja svojega uma, bodite trezni in do konca upajte na milost, ki bo privedena k vam ob razodetju Jezusa Kristusa; <sup>14</sup> kot poslušni otroci se ne prilagajajte glede na prejšnja poželenja, v svoji nevednosti, <sup>15</sup> temveč kakor je svet on, ki vas je poklical, tako bodite sveti vi, v vseh vrstah vedenja, <sup>16</sup> ker je pisano: »Bodite sveti, kajti jaz sem svet.« <sup>17</sup> In če kličete k Očetu, ki sodi brez oziranja na osebe, glede na delo vsakega človeka, preživite čas svojega začasnega bivanja **tukaj** v strahu, <sup>18</sup> ker veste, da iz vašega praznega vedenja, **prejetega** po izročilu od vaših očetov, niste bili odkupljeni s trohljivimi stvarmi, **kot sta** srebro in zlato, <sup>19</sup> temveč z dragoceno Kristusovo krvjo, kakor od jagnjeta brez pomanjkljivosti in brez madeža; <sup>20</sup> ki je bil resnično vnaprej določen, pred ustanovitvijo sveta, toda v teh poslednjih časih je bil razodet za vas, <sup>21</sup> ki po njem verujete v Boga, ki ga je obudil od mrtvih in mu izročil slavo; da bo vaša vera in upanje lahko v Bogu. <sup>22</sup> Ker ste svoje duše, v pokorčini resnici skozi Duha, očistili v nehlinjeno bratoljubje, **glejte, da** goreče, s čistim srcem, ljubite drug drugega, <sup>23</sup> ker ste ponovno rojeni, ne iz trohljivega semena, temveč iz netrohljivega, po Božji besedi, ki živi in ostaja na veki. <sup>24</sup> Kajti vse meso **je** kot trava in vsa človeška slava kakor cvet trave. Trava ovene in njen cvet pade proč, <sup>25</sup> toda Gospodova beseda vztraja za vedno. In to je beseda, ki vam je oznanjena po evangeliju.

2 Zatorej dajte na stran vso zlobnost in vso zvijačo in hinavščine in nevoščljivosti in vsa hudobna govorjenja, <sup>2</sup> § kot novorojeni otročiči si želite pristrega mleka besede, da boste s tem lahko rastli; <sup>3</sup> če je tako, ste okusili, da **je** Gospod milostljiv. <sup>4</sup> H kateremu prihajajte **kakor k** živemu kamnu, zares zavrnjenemu od ljudi, toda od Boga izbranemu **in** dragocenemu. <sup>5</sup> § Tudi vi ste, kot živi kamni, vgrajeni [*v*] duhovno hišo, sveto duhovništvo, da darujete duhovne žrtve, po Jezusu Kristusu sprejemljive Bogu. <sup>6</sup> Zatorej je tudi vsebovano v pismu: »Glej, na Sionu položim glavni vogalni kamen, izvoljen, dragocen, in kdor veruje vanj, ne bo zbegan.« <sup>7</sup> Vam torej, ki verujete, **je** dragocen; toda tem, ki so neposlušni, je kamen, ki so ga graditelji zavrnili, ta isti postal glava vogalu <sup>8</sup> in kamen spotike in skalnega pohujšanja, **celo tem**, ki se spotikajo ob besedo, ki so neposlušni; za kar so bili tudi določeni. <sup>9</sup> Toda vi **ste** izbran rod, kraljevo duhovništvo, svet narod, posebni ljudje; da naj bi naznanjali hvale tistega, ki vas je iz teme poklical v svojo čudovito svetlobi; <sup>10</sup> ki v preteklem času niste **bili** ljudstvo, toda sedaj **ste** Božje ljudstvo; ki niste dosegli usmiljenja, toda sedaj ste usmiljenje dosegli.

<sup>11</sup> Srčno ljubljeni, rotim **vas** kot tujece in romarje; vzdržite se pred mesenimi poželenji, ki se bojujejo zoper dušo; <sup>12</sup> imejte svoje vedenje iskreno med pogani, da bodo, medtem ko govorijo proti vam kot hudodelcem, lahko po **vaših** dobrih delih, katera bodo gledali, na dan obiskanja proslavili Boga.

<sup>13</sup> § Zaradi Gospoda se podredite vsaki človeški odredbi; bodisi je to kralj, kot najvišji, <sup>14</sup> bodisi voditeljem, kot tistim, ki so po njem poslani za kaznovanje hudodelcev in za hvalo teh, ki delajo dobro. <sup>15</sup> Kajti taka je Božja volja, da boste s počenjanjem dobrega lahko utišali nevednost nespametnih ljudi. <sup>16</sup> Kot svobodni, pa **svoje** svobode ne uporabljajte za ogrinjalo zlonamernosti, temveč kakor Božji služabniki. <sup>17</sup> Spoštuje vse **ljudi**. Ljubite bratstvo. Bojte se Boga. Spoštuje kralja.

<sup>18</sup> Služabniki, z vsem strahom **bodite** podrejeni **svojim** gospodarjem;

## THE FIRST EPISTLE GENERAL OF PETER

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

<sup>3</sup> Blessed **be** the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, <sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, <sup>5</sup> Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. <sup>6</sup> Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: <sup>7</sup> That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: <sup>8</sup> Whom having not seen, ye love; in whom, though now ye see **him** not, yet believing, ye rejoice with joy unspeakable and full of glory: <sup>9</sup> Receiving the end of your faith, **even** the salvation of **your** souls. <sup>10</sup> Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace **that should come** unto you: <sup>11</sup> Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. <sup>12</sup> Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. <sup>13</sup> Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; <sup>14</sup> As obedient children, not fashioning yourselves according to the former lusts in your ignorance: <sup>15</sup> But as he which hath called you is holy, so be ye holy in all manner of conversation; <sup>16</sup> Because it is written, Be ye holy; for I am holy. <sup>17</sup> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning **here** in fear: <sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, **as** silver and gold, from your vain conversation **received** by tradition from your fathers; <sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot: <sup>20</sup> Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, <sup>21</sup> Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. <sup>22</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, **see that ye** love one another with a pure heart fervently: <sup>23</sup> Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. <sup>24</sup> For all flesh **is** as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: <sup>25</sup> But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

<sup>2</sup> Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup> As newborn babes, desire the sincere milk of the word, that ye may grow thereby: <sup>3</sup> If so be ye have tasted that the Lord **is** gracious. <sup>4</sup> To whom coming, **as unto** a living stone, disallowed indeed of men, but chosen of God, **and** precious, <sup>5</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. <sup>6</sup> Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. <sup>7</sup> Unto you therefore which believe **he is** precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup> And a stone of stumbling, and a rock of offence, **even to them** which stumble at the word, being disobedient: whereunto also they were appointed. <sup>9</sup> But ye **are** a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: <sup>10</sup> Which in time past **were** not a people, but **are** now the people of God: which had not obtained mercy, but now have obtained mercy.

<sup>11</sup> Dearly beloved, I beseech **you** as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; <sup>12</sup> Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by **your** good works, which they shall behold, glorify God in the day of visitation.

<sup>13</sup> Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; <sup>14</sup> Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. <sup>15</sup> For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: <sup>16</sup> As free, and not using **your** liberty for a cloke of maliciousness, but as the servants of God. <sup>17</sup> Honour all **men**. Love the brotherhood. Fear God. Honour the king. <sup>18</sup> Servants, **be** subject to **your** masters with all fear; not only to the good and gentle, but also to the froward.

<sup>19</sup> For this **is** thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. <sup>20</sup> For what glory **is it**, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer **for it**, ye take it patiently, this **is** acceptable with God. <sup>21</sup> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: <sup>22</sup> Who did no sin, neither was guile found in his mouth: <sup>23</sup> Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed **himself** to him that judgeth righteously: <sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. <sup>25</sup> For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

ne samo dobrim in blagim, temveč tudi osornim. <sup>19</sup> Kajti vredno hvale **je to**, če človek, ki krivično trpi, zaradi zavedanja pred Bogom, prenaša žalost. <sup>20</sup> Kajti kakšna čast **je to**, če boste, ko ste oklofutani zaradi svojih napak, to potrežljivo prestali? Toda ko delate dobro in **zaradi tega** trpite, če to potrežljivo prestanete, **je to sprejemljivo** pri Bogu. <sup>21</sup> Kajti celo k temu ste bili poklicani, ker je tudi Kristus trpel za nas in nam pustil zgled, da naj bi vi sledili njegovim stopinjam; <sup>22</sup> ki ni storil greha niti v njegovih ustih ni bilo najti zvijače; <sup>23</sup> ki ni ponovno zasramoval, ko je bil zasramovan; ko je trpel, ni grozil; temveč je **sebe** izročil njemu, ki sodi pravično; <sup>24</sup> ki je sam, v svojem lastnem telesu, naše grehe ponesel na les, da naj bi mi, mrtvi grehom, lahko živel v pravičnosti; s čigar udarci z bičem ste bili ozdravljeni. <sup>25</sup> Kajti bili ste kakor ovce, ki so zašle, toda sedaj ste vrnjeni k Pastirju in duhovnemu Nadzorniku svojih duš.

**3** Likewise, ye wives, **be** in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; <sup>2</sup> While they behold your chaste conversation **coupled** with fear. <sup>3</sup> Whose adorning let it not be that outward **adorning** of plaiting the hair, and of wearing of gold, or of putting on of apparel; <sup>4</sup> But **let it be** the hidden man of the heart, in that which is not corruptible, **even the ornament** of a meek and quiet spirit, which is in the sight of God of great price. <sup>5</sup> For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: <sup>6</sup> Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. <sup>7</sup> Likewise, ye husbands, dwell with **them** according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. <sup>8</sup> Finally, **be ye** all of one mind, having compassion one of another, love as brethren, **be** pitiful, **be** courteous: <sup>9</sup> Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. <sup>10</sup> For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: <sup>11</sup> Let him eschew evil, and do good; let him seek peace, and ensue it. <sup>12</sup> For the eyes of the Lord **are** over the righteous, and his ears **are open** unto their prayers: but the face of the Lord **is** against them that do evil.

**3** Prav tako **bodite**, ve žene, podložne svojim lastnim soprogom; da **bi** bili lahko, če kateri ne ubogajo besede, prav tako pridobljeni brez besede, z vedenjem žena, <sup>2</sup> medtem ko gledajo vaše čisto vedenje **zdrženo** s strahom. <sup>3</sup> Katerih okrasitev naj ne bo ta zunanja **okrasitev**, s prepletanjem las in z nošenjem zlata ali z oblačenjem oblek, <sup>4</sup> temveč **naj bo to** skriti človek srca, v tem kar ni trohljivo, **celo ornament** krotkega in tihega duha, kar ima v očeh Boga veliko ceno. <sup>5</sup> Kajti na ta način so v starih časih tudi svete ženske, ki so zaupale v Boga, sebe okrasile s tem, da so bile podložne svojim lastnim soprogom. <sup>6</sup> Celo kakor je Sara ubogala Abrahama in ga klicala gospodar, katere hčere ste ve, dokler delate dobro in niste prestrašene s kakršnimkoli prelahom. <sup>7</sup> Prav tako vi soprogi, prebivajte z **njimi** glede na spoznanje in dajajte čast ženi kot šibkejši posodi in kakor ste skupaj sodeliči milosti življenga, da vaše molitve ne bodo ovirane. <sup>8</sup> Končno, **bodite** vsi enega mišljenja s tem, da imate sočutje drug do drugega, imejte se radi kot bratje, **bodite** sočutni, **bodite** prijazni, <sup>9</sup> ne vračajte zla za zlo ali posmehovanja za posmehovanje, temveč nasprotno, blagoslavljajte; ker veste, da ste bili k temu poklicani, da naj bi podedovali blagoslov. <sup>10</sup> Kajti kdor hoče ljubiti življene in videti dobre dni, naj zadržuje svoj jezik od zla in svoje ustnice, da ne bodo govorile nobene zvijače. <sup>11</sup> Naj se ogiblje zla in dela dobro; naj išče mir in mu sledi. <sup>12</sup> Kajti Gospodove oči so nad pravičnimi in njegova ušesa **so odprta** k njihovim molitvam, toda Gospodov obraz **je** zoper te, ki počnejo zlo.

<sup>13</sup> In kdo **je ta**, ki vam bo škodil, če boste privrženci tega kar je dobro? <sup>14</sup> Toda če pa trpite zaradi pravičnosti, **ste** srečni; in ne bojte se njihovih strahot niti ne bodite zaskrbljeni; <sup>15</sup> § temveč v svojih srcih Gospoda Boga posvetite. In **bodite** vedno pripravljeni, s krotkostjo in strahom, **dati** odgovor vsakemu človeku, ki vas sprašuje **za razlog** upanja, ki je v vas; <sup>16</sup> s tem, da imate dobro vest; da bodo, glede na to, da o vas govorijo hudobno, kakor o hudodelcih, lahko osramočeni tisti, ki zmotno obtožujejo vaše dobro vedenje v Kristusu. <sup>17</sup> Kajti bolje **je**, če je taka Božja volja, da trpite zaradi početja dobrega, kakor zaradi početja zlega. <sup>18</sup> Kajti tudi Kristus je enkrat trpel za grehe, pravični za nepravične, da bi nas lahko privedel k Bogu, je bil v mesu usmrčen, toda oživljen po Duhu, <sup>19</sup> po katerem je tudi šel in oznanjal duhovom v ječi; <sup>20</sup> ki so bili nekdaj neposlušni, ko je Božja potrežljivost nekoč, v Noetovih dneh, čakala, medtem ko se je pripravljala barka, v kateri je bilo malo, to je osem duš, rešeno po vodi. <sup>21</sup> Podobna podoba kakor **celo** krst, nas tudi sedaj rešuje (in ne odstranjuje umazanje mesa, temveč jamči o doberi vesti pred Bogom), z vstajenjem Jezusa Kristusa, <sup>22</sup> ki je odsel v nebesa in je na Božji desnici; podrejeni so mu bili angeli in oblasti ter moči.

**4** Ker je torej Kristus za nas trpel v mesu, se podobno tudi vi oborožite **4** z istim mišljenjem, kajti kdor je trpel v mesu, je prenehal z grehom; <sup>2</sup> da preostanek **svojega** časa v mesu ne bi več živel za človeška poželenja, temveč za Božjo voljo. <sup>3</sup> Kajti pretekli čas **našega** življenga nam lahko zadošča, da smo izvrševali voljo poganov, ko smo hodili v pohotnosti, pozelenjih, vinskih izgredih, veseljačenjih, gostijah in gnusnih malikovanjih; <sup>4</sup> pri čemer imajo za čudno, da ne tečete z **njimi** k istemu izgredu upornosti, govoreč zlo o **vas**; <sup>5</sup> ki bodo dali obračun tistem, ki je pripravljen, da sodi žive in mrtve. <sup>6</sup> § Zaradi tega razloga je bil evangelič oznanjen tudi tem, ki so mrtvi, da bi bili lahko sojeni po človeško, v mesu, toda glede Boga bi živel v duhu.

<sup>7</sup> Toda konec vseh stvari je blizu; bodite torej trezni in čujte v molitvi. <sup>8</sup> Bolj pa kakor karkoli drugega imejte med seboj gorečo ljubezen, kajti ljubezen pokrije množico grehov. <sup>9</sup> Brez godrnjanja se poslužujte gostoljubnosti drug do drugega. <sup>10</sup> Kakor je vsak prejel dar, **točno tako** enako služite drug drugemu, kot dobri oskrbniki mnogovrstne Božje milosti. <sup>11</sup> Če katerikoli človek govori, **naj govori** kakor Božje izreke; če katerikoli človek služi, **naj to opravlja** kakor iz zmožnosti, katero daje Bog; da bo v vseh stvareh Bog lahko proslavljen po Jezusu Kristusu, kateremu bodi hvala in gospodstvo na veke vekov. Amen.

<sup>12</sup> Ljubljeni, ne mislite čudno glede ognjene preizkušnje, katera je, da vas preizkusiti, kakor da se vam je zgodila neka čudna stvar, <sup>13</sup> temveč se veselite, kolikor ste soudeleženci Kristusovih trpljenj; da ko se bo razodela njegova slava, boste lahko tudi veseli s silno radostjo. <sup>14</sup> § Če ste grajani zaradi Kristusovega imena, **ste** srečni; kajti na vas počiva

duh slave in Boga; na njihovi strani je obrekovanje, toda na vaši strani je on proslavljen.<sup>15</sup> Toda nihče izmed vas naj ne trpi kot morilec ali **kot** tat ali **kot** hudodelec ali kot vtipkljivec v zadeve drugih ljudi.<sup>16</sup> Vendar, če **katerikoli človek trpi** kot kristjan, naj ne bo osramočen, temveč naj zaradi tega proslavlja Boga.<sup>17</sup> Kajti **prihaja** čas, da se mora sodba pričeti v Božji hiši; in če se **ta** najprej **prične** pri nas, kakšen **bo** konec teh, ki ne ubogajo Božjega evangelija?<sup>18</sup> In če bo pravični komaj rešen, kje se bo pokazal brezbožnež in grešnik?<sup>19</sup> Zatorej naj tisti, ki trpijo glede na Božjo voljo, čuvanje svojih duš izročijo **njemu**, kot zvestemu Stvarniku, s početjem dobrega.

**5** Starešine, ki so med vami, spodbujam jaz, ki sem tudi starešina in priča Kristusovih trpljenj in tudi soudeleženec slave, ki se bo razodela;<sup>2</sup> pasite Božji trop, ki je med vami in prevzemite nadzor **nad njim**, ne s prisilo, temveč voljno; ne zaradi umazane grabežljivosti, temveč s primernim namenom;<sup>3</sup> niti kakor bi bili gospodarji nad **Božjo** dediščino, temveč zgledi tropu.<sup>4</sup> In ko se bo pojavi glavni Pastir, boste prejeli krono slave, ki ne propada.<sup>5</sup> Podobno se vi mlajši podredite starejšim. Da, vsi **izmed vas** bodite podrejeni drug drugemu in bodite oblečeni s ponižnostjo; kajti Bog se ponosnim upira, ponižnim pa daje milost.

**6** Ponižajte se torej pod mogočno Božjo roko, da vas bo lahko ob primerem času povišal.<sup>7</sup> Vso svojo skrb vrzite nanj, kajti on skrbi za vas.<sup>8</sup> Bodite trezni, bodite opreznici, ker vaš nasprotnik hudič hodi naokrog kakor rjoveč lev in išče, koga bi lahko požrl;<sup>9</sup> kateremu se uprite neomajni v veri, vedoč, da so ista trpljenja dovršena v vaših bratih, ki so po svetu.<sup>10</sup> Toda Bog vse milosti, ki nas je poklical v svojo večno slavo po Kristusu Jezusu, potem ko ste nekaj časa trpeli, vas stori popolne, utrjene, okrepljene, **vas** ustali.<sup>11</sup> § Njemu **bodi** slava in gospostvo na vse vekov. Amen.

**12** Po Silvánu, zvestemu bratu, sem vam, kakor mislim, napisal na kratko in spodbujal ter pričeval, da je to resnična Božja milost, v kateri stojite.<sup>13</sup> Pozdravlja vas **cerkev**, **ki je** v Babilonu, izvoljena skupaj z **vami**, in **tudi** Marko, moj sin.<sup>14</sup> § Pozdravite drug drugega s poljubom ljubezni. Mir **bodi** z vami vsemi, ki ste v Kristusu Jezusu. Amen.

their part he is evil spoken of, but on your part he is glorified.<sup>15</sup> But let none of you suffer as a murderer, or **as** a thief, or **as** an evildoer, or as a busybody in other men's matters.<sup>16</sup> Yet if **any man suffer** as a Christian, let him not be ashamed; but let him glorify God on this behalf.<sup>17</sup> For the time **is come** that judgment must begin at the house of God: and if **it first begin** at us, what shall the end **be** of them that obey not the gospel of God?<sup>18</sup> And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?<sup>19</sup> Wherefore let them that suffer according to the will of God commit the keeping of their souls **to him** in well doing, as unto a faithful Creator.

**5** The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:<sup>2</sup> Feed the flock of God which is among you, taking the oversight **thereof**, not by constraint, but willingly; not for filthy lucre, but of a ready mind;<sup>3</sup> Neither as being lords over **God's** heritage, but being ensamples to the flock.<sup>4</sup> And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.<sup>5</sup> Likewise, ye younger, submit yourselves unto the elder. Yea, all **of you** be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

**6** Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:<sup>7</sup> Casting all your care upon him; for he careth for you.<sup>8</sup> Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:<sup>9</sup> Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.<sup>10</sup> But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle **you**.<sup>11</sup> To him **be** glory and dominion for ever and ever. Amen.

**12** By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.<sup>13</sup> The **church that is** at Babylon, elected together with **you**, saluteth you; and **so doth** Marcus my son.<sup>14</sup> Greet ye one another with a kiss of charity. Peace **be** with you all that are in Christ Jesus. Amen.

## THE SECOND EPISTLE GENERAL OF PETER

**1** Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: **2** Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, **3** According as his divine power hath given unto us all things that **pertain** unto life and godliness, through the knowledge of him that hath called us to glory and virtue: **4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. **5** And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; **6** And to knowledge temperance; and to temperance patience; and to patience godliness; **7** And to godliness brotherly kindness; and to brotherly kindness charity. **8** For if these things be in you, and abound, they make **you that ye shall** neither **be** barren nor unfruitful in the knowledge of our Lord Jesus Christ. **9** But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. **10** Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: **11** For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

**12** Wherefore I will not be negligent to put you always in remembrance of these things, though ye know **them**, and be established in the present truth. **13** Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting **you** in remembrance; **14** Knowing that shortly I must put off **this** my tabernacle, even as our Lord Jesus Christ hath shewed me. **15** Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. **16** For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. **17** For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. **18** And this voice which came from heaven we heard, when we were with him in the holy mount. **19** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: **20** Knowing this first, that no prophecy of the scripture is of any private interpretation. **21** For the prophecy came not in old time by the will of man: but holy men of God spake **as they were** moved by the Holy Ghost.

**2** But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. **2** And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. **3** And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. **4** For if God spared not the angels that sinned, but cast **them** down to hell, and delivered **them** into chains of darkness, to be reserved unto judgment; **5** And spared not the old world, but saved Noah the eighth **person**, a preacher of righteousness, bringing in the flood upon the world of the ungodly; **6** And turning the cities of Sodom and Gomorrah into ashes condemned **them** with an overthrow, making **them** an ensample unto those that after should live ungodly; **7** And delivered just Lot, vexed with the filthy conversation of the wicked: **8** (For that righteous man dwelling among them, in seeing and hearing, vexed **his** righteous soul from day to day with **their** unlawful deeds;) **9** The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: **10** But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous **are they**, selfwilled, they are not afraid to speak evil of dignities. **11** Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. **12** But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; **13** And shall receive the reward of unrighteousness, **as** they that count it pleasure to riot in the day time. Spots **they are** and blemishes, sporting themselves with their own deceivings while they feast with you; **14** Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: **15** Which have forsaken the right way, and are gone astray, following the way of Balaam **the son** of Bosor, who loved the wages of unrighteousness; **16** But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. **17** These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. **18** For when they speak great swelling **words** of vanity, they allure through the lusts of the flesh, **through much** wantonness, those that were clean escaped from them who live in error. **19** While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same

## Druga splošna Petrova poslanica

**1** Simon Peter, služabnik in apostol Jezusa Kristusa tem, ki so z nami po Božji pravičnosti in našem Odrešeniku Jezusu Kristusu dosegli podobno dragoceno vero: **2** Milost in mir naj se vam pomnožita prek spoznanja Boga in Jezusa, našega Gospoda, **3** glede na to, kot nam je njegova božanska moč dala vse stvari, ki se **nanašajo** na življenje in bogaboječnost, prek spoznanja tistega, ki nas je poklical v slavo in moč: **4** po katerih so nam dane silno velike in dragocene obljube, da bi bili po teh lahko soudeleženci božanske narave, ko smo pobegnili propadljivosti, ki je na svetu prek poželenja. **5** In poleg tega darujte vso marljivost, dodajte vaši veri krepot, in krepoti spoznanje, **6** in spoznanju zmernost, in zmernosti potprežljivost, in potprežljivosti bogaboječnost, **7** in bogaboječnosti bratsko prijaznost, in bratski prijaznosti ljubezen. **8** Kajti če so te stvari in vas in **[so]** obilne, vas naredijo, **da ne boste** niti jalovi niti brez sadu v spoznanju našega Gospoda Jezusa Kristusa. **9** Toda komur te stvari primanjkujejo, je slep in kratkoviden in je pozabil, da je bil očiščen od svojih starih grehov. **10** Bratje, zatorej si raje prizadevajte, da storite vašo poklicanost in izvoljenost zanesljivo; kajti če te stvari počnete, nikoli ne boste padli, **11** kajti tako vam bo razkošno odprt vstop v večno kraljestvo našega Gospoda in Odrešenika Jezusa Kristusa.

**12** Zato ne bom nemaren, da vas ne bi vedno opominjal o teh stvareh, čeprav **jih** veste in ste utrjeni v pričujoči resnici. **13** Da, mislim, da je primereno, dokler sem v tem šotoru, da **vas** razvnamem s tem, da vas spomnim, **14** vedoč, da bom moral v kratkem odložiti **ta** svoj šotor, kakor mi je pokazal naš Gospod Jezus Kristus. **15** Poleg tega si bom prizadeval, da boste po mojem odhodu **[s sveta]** lahko imeli te stvari vedno v spominu. **16** Kajti, ko smo vam dali spoznati moč in prihod našega Gospoda Jezusa Kristusa, nismo sledili pretkano izmišljenim bajkam, ampak smo bili očividiči njegovega veličanstva. **17** Kajti od Boga Očeta je prejel čast in slavo, ko je iz odlične slave k njemu prisel takšen glas: »Ta je moj ljubljeni Sin, v katerem sem zelo zadovoljen.« **18** In ta glas, ki je prišel z neba, smo slišali, ko smo bili z njim na sveti gori. **19** Imamo tudi zanesljivejšo preroško besedo; zato pravilno delate, da pazite nanjo kakor na svetilko, ki sije na temnem kraju, dokler ne zasveti zora in v vaših srčih ne vzide zvezda danica; **20** vedoč najprej to, da nobena prerokba iz pisem ni iz kakršnekoli osebne razlage. **21** Kajti prerokba v starih časih ni prišla s človeško voljo, temveč so sveti Božji možje govorili **kakor bi bili** spodbujeni s Svetim Duhom.

**2** Vendar so bili lažni preroki tudi med ljudmi, točno tako bodo med vami lažni učitelji, ki bodo na skrivnem vnašali preklenksa krivoverstva in celo tajili Gospoda, ki jih je odkupil ter si nase nakopali hiter propad. **2** In mnogi bodo sledili njihovim pogubnim potem; zaradi katerih se bo obrekovala pot resnice. **3** In zaradi pohlepnosti bodo s hlinjenimi besedami iz vas naredili trgovsko blago; katerih sodba se sedaj že dolgo ne obotavlja in njihovo prekletstvo ne dremlje. **4** Kajti če Bog ni prizanesel angelom, ki so grešili, temveč **jih** je vrgel navzdol v pekel in **jih** izročil verigam teme, da bodo pridržani do sodbe, **5** in ni prizanesel staremu svetu, temveč rešil Noeta, osmo **osebo**, oznanjevalca pravičnosti, ko je poslal potop na svet brezbožnih; **6** in spremenil mesti Sódome in Gomóre v pepel, **ju** je obsodil z uničenjem, ter **ju** naredil zgled tem, ki naj bi kasneje brezbožno živel; **7** in osvobodil pravičnega Lota, prizadetega z umazanim razgovorom zlobnih; **8** (kajti ta pravičen mož je prebival med njimi in z videnjem in slišanjem iz dneva v dan z **njihovimi** nezakonitimi dejanji mučil **svojo** pravično dušo.) **9** Gospod ve kako bogaboječega osvoboditi iz preizkušenj in nepravične prihraniti za dan sodbe, da bodo kaznovani. **10** Toda predvsem te, ki hodijo za mesom v nečistosti poželenja in prezirajo vladu. Predrnji **so**, svojevoljni, ne bojijo se hudobno govoriti o dostojanstvih. **11** Medtem ko angeli, ki so večji v moči in mogočnosti, pred Gospoda ne prinašajo posmehljivih obtožb zoper njih. **12** Toda ti, kot naravne okrutne živali, narejene, da so ujeti in uničene, govorijo hudobno o stvareh, ki jih ne razumejo; in v svoji lastni pokvarjenosti bodo popolnoma propadli; **13** in prejeli bodo nagrado nepravičnosti, **kakor** tisti, ki imajo za užitek razgrajanje **podnevi**. Madeži **so** in izvržki, ki se zabavajo s svojimi lastnimi zavajanji, medtem ko se gostijo z vami; **14** ki imajo oči polne zakonolomstva in ki ne morejo prenehati z grehom; ki zapeljujejo omahljive duše, srce pa so urili s pohlepnimi navadami; prekleti otroci; **15** ki so zapustili pravo pot in zašli ter sledili Beórjevemu **sinu** Bileámu, ki je vzljubil plačila nepravičnosti; **16** toda za svojo krivičnost je bil oštet; nemti osel, govorč s človeškim glasom, je preprečil prerokovo norost. **17** Ti so vodnjaki brez vode, oblaki, ki so nošeni z viharjem, katerim je večno prihranjena zamegljena črnina. **18** Kajti ko govorijo velike, napihljnje besede ničevosti, privabljojo s poželenji mesa, **skozi mnoge** razuzdanosti te, ki so zares pobegnili pred temi, ki živijo v zmoti. **19** Medtem ko jim obljubljajo svobodo, **[pa]** so oni sami služabniki izprijenosti. Kajti od cesar je človek premagan, od istega je priveden

v sužnost.<sup>20</sup> Kajti če so potem, ko so prek spoznanja Gospoda in Odrešenika Jezusa Kristusa pobegnili umazanostim sveta, bili ponovno vpleteni vanje in premagani, je zadnji konec z njimi slabši kakor začetek.<sup>21</sup> Kajti zanje bi bilo bolje, da ne bi spoznali poti pravičnosti, kakor pa, potem ko so *jo* spoznali, da se obrnejo od svete zapovedi, ki jim je bila izročena.<sup>22</sup> Toda to se jim je zgodilo glede na resničen pregorov: »Pes *se* ponovno obrne k svojemu lastnemu izbljuvku; in svinja, ki je bila umita, k svojemu valjanju v blatu.«

**3** Ljubljeni, sedaj vam pišem torej to drugo poslanico; v katerih **obeh** sem vaše čiste ume razvnel z načinom spominjanja,<sup>2</sup> da boste lahko razmišljali o besedah, katere so bile prej izgovorjene po svetih prerokih in o zapovedi od nas, apostolov Gospoda in Odrešenika.<sup>3</sup> Vedite najprej to, da bodo v poslednjih dneh prišli porogljivci, ki bodo hodili za svojimi lastnimi poželenji<sup>4</sup> ter govorili: »Kje je obljava njegovega prihoda? Kajti odkar so očetje zaspali, se vse stvari nadaljujejo kakor *so bile* od začetka stvarstva.«<sup>5</sup> Kajti oni tega nočajo spoznati, da je bilo po Božji besedi nebo od davnine in *[da]* zemlja sestoji iz vode in vodi.<sup>6</sup> S čimer je bil svet, ki je bil takrat, preplavljen z vodo, uničen.<sup>7</sup> Toda nebo in zemlja, ki sta sedaj, sta po isti besedi držana v rezervi, prihranjena ognju za dan sodbe in pogube brezbožnih ljudi.<sup>8</sup> Toda ljubljeni, ne bodite nevedni o tej eni stvari, da *je* en dan z Gospodom kakor tisoč let in tisoč let kakor en dan.<sup>9</sup> Gospod ni počasen glede svoje obljube, kakor nekateri ljudje razumejo počasnost, temveč je do nas potprežljiv, ne voljan, da bi se kdorkoli pogubil, temveč da bi vsi prišli do kesanja.<sup>10</sup> § Toda Gospodov dan bo prišel kakor tat v noči; v kateri bo nebo preminilo z velikim hrupom in prvine se bodo stopile z gorečo vročino; tudi zemlja in dela, ki so na njej, bodo sežgana.<sup>11</sup> **Ker** se bodo torej vse te stvari raztopile, kakšna vrsta **oseb** morate biti v **vsem** svetem vedenju in bogaboječnosti,<sup>12</sup> da pričakujete in hitite k prihajanju Božjega dne, ko se bo nebo goreče stopilo in se bodo prvine stopile z gorečo vročino?<sup>13</sup> Kljub temu pa mi, glede na njegovo oblubo, pričakujemo novo nebo in novo zemljo, kjer prebiva pravičnost.<sup>14</sup> Torej, ljubljeni, glede na to, da pričakujete takšne stvari, si prizadevajte, da vas bo lahko našel v miru, brez madeža in brez krivde.<sup>15</sup> In smatrajte, **da je** potprežljivost našega Gospoda rešitev duš; kakor vam je napisal tudi naš ljubljeni brat Pavel, glede na modrost, ki mu je bila dana;<sup>16</sup> kakor je tudi v vseh **njegovih** poslanicah, **kjer** v njih govori o teh stvareh; v katerih so nekatere stvari težke za razumevanje, katere tisti, ki so nepoučeni in omahljivi, pačijo, kakor **počno** tudi drugim pismom, v svoje lastno uničenje.<sup>17</sup> Vi torej, ljubljeni, glede na to, da vidim, da poprej poznate **te stvari**, se varujte, da ne bi tudi vi, zavedeni z zmoto zlobnih, odpadli od svoje lastne neomajnosti.<sup>18</sup> Temveč rastite v milosti in v spoznanju našega Gospoda in Odrešenika Jezusa Kristusa. Njemu **bodi** slava tako sedaj in na veke. Amen.

is he brought in bondage.<sup>20</sup> For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.<sup>21</sup> For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.<sup>22</sup> But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

**3** This second epistle, beloved, I now write unto you; in **both** which I stir up your pure minds by way of remembrance:<sup>2</sup> That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:<sup>3</sup> Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,<sup>4</sup> And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.<sup>5</sup> For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:<sup>6</sup> Whereby the world that then was, being overflowed with water, perished:<sup>7</sup> But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.<sup>8</sup> But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.<sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.<sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.<sup>11</sup> Seeing then **that** all these things shall be dissolved, what manner of **persons** ought ye to be in **all** holy conversation and godliness,<sup>12</sup> Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?<sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.<sup>14</sup> Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.<sup>15</sup> And account **that** the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;<sup>16</sup> As also in all **his** epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.<sup>17</sup> Ye therefore, beloved, seeing ye know **these things** before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.<sup>18</sup> But grow in grace, and **in** the knowledge of our Lord and Saviour Jesus Christ. To him **be** glory both now and for ever. Amen.

# THE FIRST EPISTLE GENERAL OF JOHN

**1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; <sup>2</sup>(For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) <sup>3</sup>That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. <sup>4</sup>And these things write we unto you, that your joy may be full.

<sup>5</sup>This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. <sup>6</sup>If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: <sup>7</sup>But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. <sup>8</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make him a liar, and his word is not in us.

**2** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: <sup>2</sup>And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world. <sup>3</sup>And hereby we do know that we know him, if we keep his commandments. <sup>4</sup>He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. <sup>5</sup>But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. <sup>6</sup>He that saith he abideth in him ought himself also so to walk, even as he walked.

<sup>7</sup>Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. <sup>8</sup>Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. <sup>9</sup>He that saith he is in the light, and hateth his brother, is in darkness even until now. <sup>10</sup>He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. <sup>11</sup>But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. <sup>12</sup>I write unto you, little children, because your sins are forgiven you for his name's sake. <sup>13</sup>I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. <sup>14</sup>I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. <sup>15</sup>Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. <sup>16</sup>For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup>And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

<sup>18</sup>Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. <sup>19</sup>They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. <sup>20</sup>But ye have an unction from the Holy One, and ye know all things. <sup>21</sup>I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. <sup>22</sup>Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. <sup>23</sup>Whosoever denieth the Son, the same hath not the Father: (*but he that acknowledgeth the Son hath the Father also.*) <sup>24</sup>Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. <sup>25</sup>And this is the promise that he hath promised us, *even* eternal life. <sup>26</sup>These *things* have I written unto you concerning them that seduce you. <sup>27</sup>But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. <sup>28</sup>And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. <sup>29</sup>If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

**3** Behold, what manner of love the Father hath bestowed upon us, that we *should* be called the sons of God: therefore the world knoweth us not, because it knew him not. <sup>2</sup>Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. <sup>3</sup>And every man that hath this hope in him purifieth himself, even as he is pure. <sup>4</sup>Whosoever

## Prva splošna Janezova poslanica

**1** To, kar je bilo od začetka, kar smo slišali, kar smo videli s svojimi lastnimi očmi, kar smo opazovali in so naše roke prijele, Besed življenja <sup>2</sup>(kajti življenje je bilo jasno pokazano in videli smo *ga* in pričujemo v vam kažemo to večno življenje, ki je bilo z Očetom in je bilo jasno pokazano nam), <sup>3</sup>to, kar smo videli in slišali, to oznanjam vam, da boste tudi vi lahko imeli z nami družbo; in resnično, naša družba *je* z Očetom in z njegovim Sinom Jezusom Kristusom. <sup>4</sup>In te stvari vam pišemo, da bo vaše veselje lahko popolno.

<sup>5</sup>To je torej sporočilo, ki smo ga slišali od njega in ga oznanjam vam, da je Bog svetloba in v njem sploh ni nobene teme. <sup>6</sup>Če rečemo, da imamo družbo z njim, pa hodimo v temi, lažemo in ne delamo resnice; <sup>7</sup>§ toda če hodimo v svetlobi, kakor je on v svetlobi, imamo družbo drug z drugim in kri Jezusa Kristusa, njegovega Sina, nas očiščuje pred vsakim grehom. <sup>8</sup>Če rečemo, da nimamo greha, sami sebe zavajamo in resnice ni v nas. <sup>9</sup>Če priznavamo naše grehe, je zvest in pravičen, da nam *naše* grehe odpusti in da nas očisti pred vso nepravičnostjo. <sup>10</sup>Če rečemo, da nismo grešili, ga naredimo lažniva in njegove besede ni v nas.

**2** Moji mali otroci, te stvari vam pišem, da ne grešite. Če pa katerikoli človek greši, imamo pri Očetu zagovornika, Jezusa Kristusa, pravičnega. <sup>2</sup>In on je spravna daritev za naše grehe, pa ne samo za naše, temveč tudi za *grehe* celotnega sveta. <sup>3</sup>In s tem spoznamo, da ga poznamo, če se ravnamo po njegovih zapovedih. <sup>4</sup>Kdor pravi: »Poznam ga,« pa se ne drži njegovih zapovedi, je lažnivec in v njem ni resnice. <sup>5</sup>Toda kdorkoli se drži njegove besede, je v njem Božja ljubezen resnično izpopolnjena; s tem spoznamo, da smo v njem. <sup>6</sup>Kdor pravi, *[da]* ostaja v njem, mora tudi sam tako živeti, kakor je živel on.

<sup>7</sup>Bratje, ne pišem vam nobene nove zapovedi, temveč staro zapoved, ki ste jo imeli od začetka. Stara zapoved je beseda, ki ste jo slišali od začetka. <sup>8</sup>Ponovno, pišem vam novo zapoved, katere beseda je resnična v njem in v vas; zato ker je tema minila in sedaj sije resnična svetloba. <sup>9</sup>Kdor pravi, *[da]* je v svetlobi, pa sovraži svojega brata, je v temi celo do sedaj. <sup>10</sup>Kdor ljubi svojega brata, ostaja v svetlobi in v njem ni nobene priložnosti za spotiko. <sup>11</sup>Toda kdor sovraži svojega brata, je v temi in hodi po temi in ne ve kam gre, zato ker mu je ta tema zaslepila njegove oči. <sup>12</sup>Pišem vam, majhni otroci, ker so vam zaradi njegovega imena odpuščeni vaši grehi. <sup>13</sup>Pišem vam, očetje, ker ste spoznali njega, *ki je* od začetka. Pišem vam, mladenci, ker ste premagali zlobnega. Pišem vam, majhni otroci, ker ste spoznali Očeta. <sup>14</sup>Pisal sem vam, očetje, ker ste spoznali njega, *ki je* od začetka. Pisal sem vam, mladenci, ker ste močni in Božja beseda ostaja v vas in ste premagali zlobnega. <sup>15</sup>Ne ljubite sveta niti stvari, *ki so* v svetu. Če katerikoli človek ljubi svet, v njem ni Očetove ljubezni. <sup>16</sup>Kajti vse, kar *je* v svetu, poželenje mesa, poželenje oči in napuh življenja, ni od Očeta, temveč od sveta. <sup>17</sup>In svet mineva in njegovo poželenje; toda kdor izpolnjuje Božjo voljo, ostaja na veke.

<sup>18</sup>Majhni otroci, poslednji čas je in kakor ste slišali, da bo prišel antikrist, je celo sedaj tam mnogo antikristov; po čemer vemo, da je poslednji čas. <sup>19</sup>Izšli so od nas, toda niso bili od nas; kajti če bi bili od nas, bi *brez dvoma* ostali z nami, toda *odšli so ven*, da bi bili lahko jasno prikazani, da niso bili vsi od nas. <sup>20</sup>Toda vi imate maziljenje od Svetega in poznate vse stvari. <sup>21</sup>Nisem vam pisal, ker ne poznate resnice, temveč ker jo poznate in da nobena laž ni iz resnice. <sup>22</sup>Kdo je lažnivec razen kdor zanika, da Jezus je Kristus? Ta je antikrist, ki zanika Očeta in Sina. <sup>23</sup>Kdorkoli zanika Sina, ta isti nima Očeta; *[toda] kdor priznava Sina, ima tudi Očeta.* <sup>24</sup>Naj torej v vas ostaja to, kar ste slišali od začetka. Če bo to, kar ste slišali od začetka, ostalo v vas, boste tudi vi ostali v Sinu in v Očetu. <sup>25</sup>In to je obljuba, ki nam jo je obljudil, *celo* večno življenje. <sup>26</sup>Te *stvari* sem vam napisal glede teh, ki vas zapeljejo. <sup>27</sup>Toda maziljenje, katerega ste prejeli od njega, ostaja v vas in ne potrebujete, da vas katerokoli človek uči. Toda kakor vas isto maziljenje uči o vseh stvareh in je resnično in ni laž in celo tako kakor vas je poučilo, boste ostali v njem. <sup>28</sup>In sedaj, majhni otroci, ostanite v njem, da ko se bo prikazal, bomo lahko imeli zaupanje in ob njegovem prihodu ne bomo osramočeni pred njim. <sup>29</sup>Če veste, da je pravičen, spoznavate, da je vsak, kdor ravna pravično, rojen iz njega.

**3** § Glejte, kakšno vrsto ljubezni nam je podelil Oče, da naj bi bili imenovani Božji sinovi; zato nas svet ne spoznava, ker ni spoznal njega. <sup>2</sup>Ljubljeni, sedaj smo Božji sinovi, ni pa se še pokazalo kaj bomo; toda vemo, da ko se bo prikazal, bomo podobni njemu, kajti videli ga bomo kakršen je. <sup>3</sup>In vsak človek, ki ima to upanje vanj, se očiščuje, celo kakor je on čist. <sup>4</sup>Kdorkoli zgreši greh, prestopa tudi postavo,

kajti greh je prekršitev postave.<sup>5</sup> In vi veste, da je bil jasno pokazan, da odvzame naše grehe; in v njem ni greha.<sup>6</sup> Kdorkoli ostaja v njem, ne greši. Kdorkoli pa greši, ga ni videl niti ga ni spoznal.<sup>7</sup> Majhni otroci, naj vas noben človek ne zavede. Kdor ravna pravično, je pravičen, celo kakor je pravičen on.<sup>8</sup> Kdor zagreši greh, je od hudiča, kajti hudič greši od začetka. Zaradi tega namena je bil jasno pokazan Božji Sin, da bi lahko uničil hudičeva dela.<sup>9</sup> Kdorkoli je rojen iz Boga, ne stori greha, kajti njegovo seme ostaja v njem; in ne more grešiti, ker je rojen iz Boga.<sup>10</sup> V tem so prikazani Božji otroci in hudičevi otroci: kdorkoli ne dela pravičnosti, ni od Boga niti kdor ne ljubi svojega brata.<sup>11</sup> Kajti to je sporočilo, ki ste ga slišali od začetka, da naj ljubimo drug drugega.<sup>12</sup> Ne kakor Kajn, **ki** je bil od tega zlobnega in je usmrtil svojega brata. In zakaj ga je usmrtil? Ker so bila njegova lastna dela hudobna, njegovega brata pa pravična.

<sup>13</sup> Ne čudite se, moji bratje, če vas svet sovraži.<sup>14</sup> Mi vemo, da smo iz smrti prešli v življenje, ker ljubimo brate. Kdor *svojega* brata ne ljubi, ostaja v smerti.<sup>15</sup> Kdorkoli sovraži svojega brata, je morilec; in veste, da noben morilec nima večnega življenja, ki *[bi]* ostajalo v njem.<sup>16</sup> S tem zaznavamo **Božjo** ljubezen, ker je svoje življenje dal za nas, in mi moramo **naša** življenja dati za brate.<sup>17</sup> Toda kdorkoli ima dobrine tega sveta in vidi svojega brata v potrebi in pred njim zapre svoja čustva *sočutja*, kako v njem prebiva Božja ljubezen?<sup>18</sup> Moji majhni otroci, ne ljubimo z besedo niti z jezikom; temveč v dejanju in v resnici.<sup>19</sup> In s tem vemo, da smo iz resnice in bomo naša srca potrdili pred njim.<sup>20</sup> Kajti če nas naše srce obsoja, je Bog večji kakor naše srce in pozna vse stvari.<sup>21</sup> Ljubljeni, če nas naše srce ne obsoja, **potem** imamo zaupanje do Boga.<sup>22</sup> In karkoli prosimo, od njega prejmemo, ker se ravnamo po njegovih zapovedih in delamo te stvari, ki so všečne v njegovih očeh.<sup>23</sup> In to je njegova zapoved: »Da naj verujemo v ime njegovega Sina Jezusa Kristusa in ljubimo drug drugega,« kakor nam je dal zapoved.<sup>24</sup> In kdor se ravna po njegovih zapovedih, prebiva v njem in on v njem. In zaradi tega vemo, da on ostaja v nas, po Duhu, ki nam ga je dal.

**4** Ljubljeni, ne verjemite vsakemu duhu, temveč duhove preizkušajte, ali so od Boga, ker je mnogo lažnih prerokov odšlo v svet.<sup>2</sup> S tem prepoznate Božjega Duha: »Vsak duh, ki priznava, da je Jezus Kristus prišel v mesu, je od Boga;<sup>3</sup> § in noben duh, ki ne priznava, da je Jezus Kristus prišel v mesu, ni od Boga; in to je ta **duh** antikrista, o katerem ste slišali, da naj bi prišel; in je celo že sedaj na svetu.«<sup>4</sup> Vi ste od Boga, majhni otroci in ste jih premagali, ker je večji tisti, ki je v vas, kakor ta, ki je v svetu.<sup>5</sup> Oni so od sveta; zaradi tega govorijo o svetu in svet jih posluša.<sup>6</sup> Mi **[pa]** smo od Boga; kdor pozna Boga, nas posluša, kdor **[pa]** ni od Boga, nas ne posluša. S tem spoznamo duha resnice in duha zmote.

<sup>7</sup> Ljubljeni, ljubimo drug drugega, kajti ljubezen je od Boga, in vsak, kdor ljubi, je rojen iz Boga in pozna Boga.<sup>8</sup> Kdor ne ljubi, ne pozna Boga, kajti Bog je ljubezen.<sup>9</sup> V tem je bila do nas jasno pokazana Božja ljubezen, zato ker je ta Bog poslal svojega edinorojenjega Sina v svet, da bi mi lahko živel po njem.<sup>10</sup> V tem je ljubezen, ne da smo mi ljubili Boga, temveč, da nas je on ljubil in poslal svojega Sina, **da postane** spravna daritev za naše grehe.<sup>11</sup> Ljubljeni, če nas je Bog tako ljubil, bi morali tudi mi ljubiti drug drugega.<sup>12</sup> Noben človek nikoli ni videl Boga. Če ljubimo drug drugega, Bog prebiva v nas in je njegova ljubezen izpopolnjena v nas.<sup>13</sup> S tem vemo, da prebivamo v njem in on v nas, ker nam je dal od svojega Duha.<sup>14</sup> In videli smo in pričujemo, da je Oče posjal Sina, **da bi bil** Odrešenik sveta.<sup>15</sup> Kdorkoli bo priznal, da je Jezus Božji Sin, Bog prebiva v njem in on v Bogu.<sup>16</sup> In mi smo spoznali in verovali ljubezni, ki jo ima Bog do nas. Bog je ljubezen in kdor prebiva v ljubezni, prebiva v Bogu in Bog v njem.<sup>17</sup> V tem se je naša ljubezen dovršila, da imamo lahko srčnost na dan sodbe; ker kakor je on, tako smo mi na tem svetu.<sup>18</sup> V ljubezni ni nobenega strahu, temveč popolna ljubezen izganja strah; ker strah vsebuje muko. Kdor se boji, ni izpopoljen v ljubezni.<sup>19</sup> Mi ga ljubimo, ker je najprej on ljubil nas.<sup>20</sup> Če človek reče: »Ljubim Boga, « pa sovraži svojega brata, je lažnivec; kajti kdor ne ljubi svojega brata, katerega je videl, kako lahko ljubi Boga, katerega ni videl?<sup>21</sup> In od njega imamo to zapoved: »Da kdor ljubi Boga, ljubi tudi svojega brata.«

**5** Kdorkoli veruje, da Jezus je Kristus, je rojen iz Boga; in vsak, kdor ljubi tistega, ki je zaplodil, ljubi tudi tistega, ki je zaplojen od njega.<sup>2</sup> Da ljubimo Božje otroke spoznamo s tem, ko ljubimo Boga in se ravnamo po njegovih zapovedih.<sup>3</sup> Kajti to je Božja ljubezen, da se ravnamo po njegovih zapovedih; in njegove zapovedi niso mučne.<sup>4</sup> Kajti karkoli je rojeno iz Boga, premaga svet; in to je zmaga, ki premaga svet, **celo** naša vera.<sup>5</sup> Kdo je tisti, ki premaga svet, razen kdor veruje, da je Jezus Božji Sin?<sup>6</sup> To je on, ki je prišel z vodo in krvjo, **celo** Jezus Kristus; ne samo z vodo, temveč z vodo in krvjo. In to je Duh, ki prinaša pričevanje, ker Duh je resnica.<sup>7</sup> Kajti trije so, ki pričujejo na nebuh: Oče, Beseda in Sveti Duh; in ti trije so eno.<sup>8</sup> § In trije so, ki pričujejo na zemlji: Duh in voda in kri; in ti trije se strinjajo v enem.<sup>9</sup> Če smo sprejeli pričevanje od ljudi, je pričevanje od Boga

committeth sin transgresseth also the law: for sin is the transgression of the law.<sup>5</sup> And ye know that he was manifested to take away our sins; and in him is no sin.<sup>6</sup> Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.<sup>7</sup> Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.<sup>8</sup> He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.<sup>9</sup> Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.<sup>10</sup> In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.<sup>11</sup> For this is the message that ye heard from the beginning, that we should love one another.<sup>12</sup> Not as Cain, **who** was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

<sup>13</sup> Marvel not, my brethren, if the world hate you.<sup>14</sup> We know that we have passed from death unto life, because we love the brethren. He that loveth not **his** brother abideth in death.<sup>15</sup> Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.<sup>16</sup> Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down **our** lives for the brethren.<sup>17</sup> But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of **compassion** from him, how dwelleth the love of God in him?<sup>18</sup> My little children, let us not love in word, neither in tongue; but in deed and in truth.<sup>19</sup> And hereby we know that we are of the truth, and shall assure our hearts before him.<sup>20</sup> For if our heart condemn us, God is greater than our heart, and knoweth all things.<sup>21</sup> Beloved, if our heart condemn us not, **then** have we confidence toward God.<sup>22</sup> And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.<sup>23</sup> And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.<sup>24</sup> And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

**4** Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.<sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:<sup>3</sup> And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that **spirit** of antichrist, whereof ye have heard that it should come; and even now already is it in the world.<sup>4</sup> Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.<sup>5</sup> They are of the world: therefore speak they of the world, and the world heareth them.<sup>6</sup> We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

<sup>7</sup> Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.<sup>8</sup> He that loveth not knoweth not God; for God is love.<sup>9</sup> In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.<sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son **to be** the propitiation for our sins.<sup>11</sup> Beloved, if God so loved us, we ought also to love one another.<sup>12</sup> No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.<sup>13</sup> Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.<sup>14</sup> And we have seen and do testify that the Father sent the Son **to be** the Saviour of the world.<sup>15</sup> Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.<sup>16</sup> And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.<sup>17</sup> Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.<sup>18</sup> There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.<sup>19</sup> We love him, because he first loved us.<sup>20</sup> If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?<sup>21</sup> And this commandment have we from him, That he who loveth God love his brother also.

**5** Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.<sup>2</sup> By this we know that we love the children of God, when we love God, and keep his commandments.<sup>3</sup> For this is the love of God, that we keep his commandments: and his commandments are not grievous.<sup>4</sup> For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, **even** our faith.<sup>5</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?<sup>6</sup> This is he that came by water and blood, **even** Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.<sup>7</sup> For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.<sup>8</sup> And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

<sup>9</sup>If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. <sup>10</sup>He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. <sup>11</sup>And this is the record, that God hath given to us eternal life, and this life is in his Son. <sup>12</sup>He that hath the Son hath life; **and** he that hath not the Son of God hath not life. <sup>13</sup>These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. <sup>14</sup>And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: <sup>15</sup>And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. <sup>16</sup>If any man see his brother sin a sin **which is** not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. <sup>17</sup>All unrighteousness is sin: and there is a sin not unto death. <sup>18</sup>We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. <sup>19</sup>**And** we know that we are of God, and the whole world lieth in wickedness. <sup>20</sup>And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, **even** in his Son Jesus Christ. This is the true God, and eternal life. <sup>21</sup>Little children, keep yourselves from idols. Amen.

večje, kajti to je pričevanje Boga, katerega je pričeval o svojem Sinu. <sup>10</sup>Kdor veruje v Božjega Sina, ima pričevanje v sebi. Kdor pa ne veruje Bogu, ga je storil za lažnjivca, ker ne veruje zapisu, ki ga je Bog dal o svojem Sinu. <sup>11</sup>In to je zapis, da nam je Bog dal večno življenje in to življenje je v njegovem Sinu. <sup>12</sup>Kdor ima Sina, ima življenje; kdor **pa** nima Božjega Sina, nima življenja. <sup>13</sup>§ Te besede sem napisal vam, ki verujete v ime Božjega Sina; da boste lahko vedeli, da imate večno življenje in da lahko verujete v ime Božjega Sina. <sup>14</sup>In to je zaupanje, ki ga imamo v njem, da če prosimo katerokoli stvar, glede na njegovo voljo, nas on usliši. <sup>15</sup>In če vemo, da nas sliši, karkoli prosimo, vemo, da imamo prošnje, ki smo jih žeeli od njega. <sup>16</sup>Če katerikoli človek vidi svojega brata grešiti [**z**] grehom, **ki** ni za smrt, bo prosil in on mu bo dal življenje, za tiste, ki ne grešijo za smrt. Obstaja greh za smrt; ne pravim, da naj prosi zanj. <sup>17</sup>Vsa nepravičnost je greh; obstaja pa greh, ki ni za smrt. <sup>18</sup>§ Vemo, da kdorkoli je rojen iz Boga, ne greši; temveč kdor je rojen iz Boga, sebe varuje in ta zlobni se ga ne dotika. <sup>19</sup>**In** mi vemo, da smo od Boga, celoten svet pa leži v zlobnosti. <sup>20</sup>In mi vemo, da je Božji Sin prišel ter nam dal razumevanje, da bi lahko spoznali tistega, ki je resničen in mi smo v njem, ki je resničen, **celó** v njegovem Sinu Jezusu Kristusu. Ta je resničen Bog in večno življenje. <sup>21</sup>§ Majhni otroci, varujte se pred maliki. Amen.

## Druga Janezova poslanica

**1** Starešina izvoljeni gospe in njenim otrokom, katere ljubim v resnici; **1** pa ne samo jaz, temveč tudi vsi tisti, ki so spoznali resnico; **2** zaradi resnice, ki prebiva v nas in bo za vedno z nami. **3** § Milost bodi z vami, usmiljenje **in** mir od Boga Očeta in od Gospoda Jezusa Kristusa, Očetovega Sina, v resnici in ljubezni.

**4** Silno sem se razveselil, da sem našel nekatere izmed twojih otrok, ki hodijo v resnici, kakor smo prejeli zapoved od Očeta. **5** In sedaj te rotim, gospa, ne kakor da sem ti napisal novo zapoved, temveč to, katero smo imeli od začetka, da ljubimo drug drugega. **6** In to je ljubezen, da živimo po njegovih zapovedih. To je zapoved: »Da kakor ste slišali od začetka, naj bi hodili v njej.« **7** Kajti mnogo sleparjev je vstopilo na svet, ki ne priznavajo, da je Jezus Kristus prišel v mesu. Ta je slepar in antikrist. **8** Glejte nase, da ne izgubimo teh stvari, ki smo jih izvršili, temveč, da prejmemmo popolno plačilo. **9** Kdorkoli greši in ne ostaja v Kristusovem nauku, nima Boga. Kdor ostaja v Kristusovem nauku, ima tako Očeta kakor Sina. **10** § Če kdo pride k vam in vam ne prinese tega nauka, ga ne sprejmite v **svojo** hišo niti mu ne želite: »Bog te obvarji! Srečno!« **11** § Kajti kdor mu želi: »Bog te obvarji! Srečno!« je soudeleženec njegovih zlih dejanj.

**12** Ker vam imam napisati mnogo stvari, ne želim **pisati** s papirjem in črnilom, temveč zaupam, da pridem k vam in spregovorim iz obličja v obliče, da bo naše veselje lahko popolno. **13** § Pozdravljam te otroci twoje izvoljene sestre. Amen.

## THE SECOND EPISTLE OF JOHN

**1** The elder unto the elect lady and her children, whom I love in the truth; **1** and not I only, but also all they that have known the truth; **2** For the truth's sake, which dwelleth in us, and shall be with us for ever. **3** Grace be with you, mercy, **and** peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

**4** I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. **5** And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. **6** And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. **7** For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. **8** Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. **9** Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. **10** If there come any unto you, and bring not this doctrine, receive him not into **your** house, neither bid him God speed: **11** For he that biddeth him God speed is partaker of his evil deeds.

**12** Having many things to write unto you, I would not **write** with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. **13** The children of thy elect sister greet thee. Amen.

# THE THIRD EPISTLE OF JOHN

**1** The elder unto the wellbeloved Gaius, whom I love in the truth.

**2** Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. **3** For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. **4** I have no greater joy than to hear that my children walk in truth. **5** Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; **6** Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: **7** Because that for his name's sake they went forth, taking nothing of the Gentiles. **8** We therefore ought to receive such, that we might be fellowhelpers to the truth.

**9** I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. **10** Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth **them** out of the church.

**11** Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. **12** Demetrius hath good report of all **men**, and of the truth itself: yea, and we **also** bear record; and ye know that our record is true.

**13** I had many things to write, but I will not with ink and pen write unto thee: **14** But I trust I shall shortly see thee, and we shall speak face to face. Peace **be** to thee. **Our** friends salute thee. Greet the friends by name.

## Tretja Janezova poslanica

**1** starešina srčno ljubljenemu Gaju, katerega ljubim v resnici.

**2** Ljubljeni, nad vsemi stvarmi si najbolj želim, da bi ti lahko uspeval in bil zdrav, celo kakor uspeva twoja duša. **3** Kajti silno sem se razveselil, ko so prišli bratje in pričevali o resnici, ki je v tebi, celo kako živiš v resnici. **4** Nimam večjega veselja, kakor da slišim, da moji otroci živijo v resnici. **5** Ljubljeni, zvesto delaš karkoli delaš bratom in tujcem, **6** ki so pred cerkvijo nosili pričevanje o twoji ljubezni. Katerim, če jim pomagaš na poti na bogoboječ način, boš storil prav, **7** zato ker so odšli zaradi njegovega imena in ničesar niso jemali od poganov. **8** Take bi morali torej sprejemati, da bi lahko postali sopomočniki k resnici.

**9** Pisal sem cerkvi, toda Diotréf, ki ima med njimi rad premoč, nas ne sprejema. **10** Zatorej, če pridem, se bom spomnil njegovih dejanj, katere počne, ko proti nam žlobudra s hudobnimi besedami, in ni zadovoljen s tem niti sam ne sprejema bratov in prepoveduje tem, ki bi jih hoteli in **jih** izganja iz cerkve.

**11** Ljubljeni, ne sledi temu, kar je hudobno, temveč temu, kar je dobro. Kdor dela dobro, je od Boga; toda kdor dela hudobno, ni videl Boga. **12** Demetrij ima dober glas od vseh **ljudi** in od same resnice; da, in **tudi** mi pričujemo; in veš, da je naše pričevanje resnično.

**13** Mnogo stvari sem imel napisati, toda nočem ti pisati s črnilom in peresom, **14** temveč zaupam, da te bom v kratkem videl in spregovorila bova iz obličja v obličje. Mir ti **bodi**. Pozdravljo te **naši** prijatelji. Pozdravi prijatelje po imenu.

# Judova splošna poslanica

# THE GENERAL EPISTLE OF JUDE

1 § Juda, služabnik Jezusa Kristusa in Jakobov brat, tem, ki so posvečeni po Bogu Očetu in ohranjeni v Jezusu Kristusu *in* poklicani:  
2 ,Usmiljenje in mir in ljubezen naj vam bodo pomnožene.«

3 Ljubljeni, ko sem posvetil vso marljivost, da vam pišem o skupni rešitvi duš, je bilo zame nujno, da vam pišem in *vas* spodbujam, da se iskreno potegujete za vero, ki je bila enkrat [*za vselej*] izročena svetim. <sup>4</sup> Kajti ne-sluteč so se prikradli določeni ljudje, ki so bili že od davno odrejeni za to obsodbo, brezbožni ljudje, ki milost našega Boga sprevračajo v opolzkost in zanikajo edinega Gospoda Boga in našega Gospoda Jezusa Kristusa. <sup>5</sup> Hočem vas torej spomniti, čeprav ste nekoč to vedeli, da je Gospod, ki je ljudi rešil iz egiptovske dežele, potem uničil te, ki niso verovali. <sup>6</sup> In angele, ki niso obdržali svojega prvega stanja, temveč so zapustili svoje lastno prebivališče, je ohranil v večnih verigah pod temo, do sodbe velikega dne. <sup>7</sup> Celó kakor so Sódoma in Gomóra in na podoben način mesta okoli njiju, ki so same sebe predajala v prešuštvu in hodila za tujim mesom, postavljenata kot zgled, trpeč maščevanje večnega ognja. <sup>8</sup> Podobno tudi ti *umazani* sanjači omadežujejo meso, prezirajo gospodstvo in hudobno govorijo o dostojanstvih. <sup>9</sup> Vendarle si nadangel Mihael, ko se je pričkal s hudičem in prerekal glede Mojzesovega telesa, ni drznil zoper njega udrihati obtožbe, temveč je rekel: »Gospod te ošteje.« <sup>10</sup> Toda ti govorijo hudobno o teh stvareh, ki jih ne poznajo; toda kar naravno vedo, kot brezčutne živali, v teh stvareh sami sebe kvarijo. <sup>11</sup> Gorgej jim! Kajti odšli so na Kajnov pot in lakomno tekli za Bileámovo zmoto po nagrado in propadli v Korahovem uporu. <sup>12</sup> Ti so madeži na vaših dobrodelnih pojedinah, ko se zabavajo z vami in se hranijo brez strahu. Oblaki so brez vode, ki jih vetrovi nosijo okoli; drevesa, katerih sad vene, brez sadu, dvakrat mrtva, izruvana s koreninami; <sup>13</sup> besneči morski valovi, ki se penijo od svoje lastne sramote; blodeče zvezde, ki jim je za vedno prihranjena črna temà. <sup>14</sup> In tudi Henoh, sedmi od Adama, je prerokoval o njih, rekoč: >Glej, Gospod prihaja z deset tisoč svojih svetih, <sup>15</sup> § da izvrši sodbo nad vsemi in da prepriča vse, ki so med njimi brezbožni, o vseh njihovih brezbožnih dejanjih, ki so jih brezbožno zgrešili in o vseh njihovih trdih *govorih*, katere so brezbožni grešniki govorili zoper njega.« <sup>16</sup> To so godrnjači, pritoževalci, ki hodijo za svojimi lastnimi poželenji; in njihova usta govorijo velike napihnjene besede, ker zaradi koristi občudujejo človeško zunanjost.

17 Toda ljubljeni, spominjajte se besed, ki so vam jih prej govorili apostoli našega Gospoda Jezusa Kristusa, <sup>18</sup> kako so vam povedali, da bodo v poslednjem času zasmehovalci, ki naj bi hodili za svojimi lastnimi brezbožnimi poželenji. <sup>19</sup> Ti so tisti, ki se oddvojijo, čutni, ki nimajo Duha. <sup>20</sup> Toda vi, ljubljeni, se izgrajujte v vaši najsvetejši veri, moleč v Svetem Duhu, <sup>21</sup> ohranite se v Božji ljubezni, pričakujte usmiljenje našega Gospoda Jezusa Kristusa, za večno življenje. <sup>22</sup> § In do nekaterih imejte sočutje, s tem da delate razliko; <sup>23</sup> § druge pa rešite s strahom in *jih* potegnite iz ognja; in sovražite celó obleko, omadeževano z mesom.

24 Torej njemu, ki vas je zmožen varovati pred padcem in *vas* s silno radostjo predstaviti brezhibne pred prisotnost svoje slave, <sup>25</sup> edinemu modremu Bogu, našemu Odrešeniku, *bodi* slava in veličanstvo, gospodstvo in oblast, tako sedaj kot na veke. Amen.

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:  
2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints. <sup>4</sup> For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. <sup>5</sup> I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. <sup>6</sup> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. <sup>7</sup> Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. <sup>8</sup> Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. <sup>9</sup> Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. <sup>10</sup> But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. <sup>11</sup> Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. <sup>12</sup> These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; <sup>13</sup> Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. <sup>14</sup> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, <sup>15</sup> To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. <sup>16</sup> These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; <sup>18</sup> How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. <sup>19</sup> These be they who separate themselves, sensual, having not the Spirit. <sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, <sup>21</sup> Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. <sup>22</sup> And of some have compassion, making a difference: <sup>23</sup> And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, <sup>25</sup> To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

# THE REVELATION OF ST. JOHN THE DIVINE

**1** The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: **2** Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. **3** Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. **4** John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; **5** And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, **6** And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. **7** Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. **8** I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

**9** John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. **10** I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, **11** Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. **12** And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; **13** And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. **14** His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; **15** And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. **16** And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. **17** And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: **18** I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

**19** Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; **20** The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

**2** Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: **2** I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: **3** And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. **4** Nevertheless I have somewhat against thee, because thou hast left thy first love. **5** Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. **6** But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. **7** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

**8** And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; **9** I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. **10** Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. **11** He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

**12** And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; **13** I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. **14** But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. **15** So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. **16** Repent; or else I will come unto thee quickly, and will fight against them

## Božansko razodetje Sv. Janeza

**1** Razodetje Jezusa Kristusa, ki mu ga je dal Bog, da bi pokazal svojim služabnikom stvari, ki se morajo v kratkem zgodi: in poslal je ter to po svojem angelu predstavil svojemu služabniku Janezu, **2** ki je pričeval o Božji besedi in o pričevanju Jezusa Kristusa in o vseh stvareh, ki jih je videl. **3** Blagoslovjen je kdor bere in tisti, ki slišijo besede te prerokbe in se držijo teh stvari, ki so v njej zapisane; kajti čas je blizu. **4** Janez sedmim cerkvam, ki so v Aziji: »Milost budi vam in mir od njega, ki je in ki je bil in ki pride in od sedmih Duhov, ki so pred njegovim prestolom **5** in od Jezusa Kristusa, ki je zvesta priča in prvorojenec izmed umrlih in princ kraljev zemlje. Njemu, ki nas je vzljubil in nas je v svoji lastni krv umil naših grehov **6** in nas naredil kralje in duhovnike Bogu ter svojemu Očetu; njemu budi slava in gospodstvo na vse vekov. Amen. **7** Glej, prihaja z oblaki in video ga bo vsako oko in tudi tisti, ki so ga prebodli in zaradi njega bodo žalovala vsa sorodstva zemlje. Točno tako: »Amen.« **8** »Jaz sem Alfa in Omega, začetek in konec,« govoril Gospod, ki je in ki je bil in ki pride, Vsemogočni.

**9** Jaz, Janez, ki sem tudi vaš brat in družabnik v stiski in v kraljestvu in potrežljivosti Jezusa Kristusa, sem bil zaradi Božje besede in zaradi pričevanja o Jezusu Kristusu na otoku, ki se imenuje Patmos. **10** Na Gospodov dan sem bil v Duhu in za seboj sem zaslila močan glas, kakor od trobente, **11** § rekoč: »Jaz sem Alfa in Omega, prvi in zadnji.« In: »Kar vidiš, zapiši v knjigo in jo pošlji sedmim cerkvam, ki so v Aziji: v Efez in v Smirno in v Pergamon in v Tiatiro in v Sarde in v Filadelfijo in v Laodikejo.« **12** In obrnil sem se, da vidim glas, ki je govoril z menoj. In ko sem se obrnil, sem zagledal sedem zlatih svečnikov **13** in sredi sedmih svečnikov nekoga, podobnega Sinu človekovemu, oblesenega z obleko, ki sega do stopal in okoli prsi opasanega z zlatim pasom. **14** Njegova glava in njegovi lasje so bili beli kakor volna, tako beli kakor sneg in njegove oči so bile kakor plamen ognja **15** in njegova stopala podobna čistemu bronu, kakor če bi bila žgana v talilni peči in njegov glas kakor šum mnogih vod. **16** In v svoji desnici je imel sedem zvezd in iz njegovih ust je izhajal oster, dvorenec meč in njegovo obličeje je bilo kot [kadar] sonce sije v svoji môči. **17** In ko sem ga zagledal, sem padel k njegovim stopalam kakor mrtev. In svojo desnico je položil name ter mi rekel: »Ne boj se; jaz sem prvi in zadnji. **18** § Jaz sem ta, ki živi in je bil mrtev; in glej, živ sem na vêkomaj, Amen; in ključe imam od pekla in od smrti.

**19** Zapiši stvari, ki si jih videl in stvari, ki so in stvari, ki bodo odslej; **20** skrivnost sedmih zvezd, ki jih vidiš v moji desni in sedmih zlatih svečnikov. Sedem zvezd so angeli sedmih cerkv in sedem svečnikov, ki jih vidiš, je sedem cerkv.«

**2** »Angelu cerkve v Efezu piši: Te stvari govoril on, ki v svoji desnici drži sedem zvezd, ki hodi v sredi sedmih zlatih svečnikov; **2** poznam twoja dela in tvoj trud in tvojo potrežljivost in kako ne moreš prenašati teh, ki so hudobni in preizkusil si tiste, ki pravijo, da so apostoli, pa to niso in si jih našel lažnivce. **3** In prenašal si in imaš potrežljivost in si se trudil zaradi mojega imena in nisi izgubil poguma. **4** Vendar imam nekaj proti tebi, kajti zapustil si svojo prvo ljubezen. **5** § Spomni se torej od kod si padel in se pokesaj in opravljaj prva dela, sicer bom hitro prišel k tebi in bom odstranil tvoj svečnik z njegovega mesta, razen če se ne pokesaš. **6** Toda to imaš, da sovražiš dejanja nikolajevcev, ki jih tudi sam sovražim. **7** Kdor ima uho, naj sliši kaj Duh govoril cerkvam: »Tistem, ki premaga, bom dal jesti od drevesa življenja, ki je na sredini Božjega raja.«

**8** »In angelu cerkve v Smirni piši: Te stvari govoril prvi in zadnji, ki je bil mrtev in je živ; **9** § poznam twoja dela in stisko in revščino (toda bogat si) in poznam bogokletje teh, ki pravijo, da so Judje, pa niso, temveč so Satanova sinagoga. **10** Ne boj se nobene od teh stvari, ki jih boš pretrpel. Glej, hudič bo nekatere izmed vas vrgel v ječo, da boste lahko preizkušeni in deset dni boste imeli stisko. Bodi zvest do smrti in dal ti bom krono življenja. **11** Kdor ima uho, naj sliši kaj Duh govoril cerkvam: »Kdor premaga, ne bo poškodovan od druge smrti.«

**12** »In angelu cerkve v Pergamonu piši: Te besede govoril on, ki ima oster meč z dvema ostrinama; **13** poznam twoja dela in kje prebiva, celo kjer je Satanov prestol. In trdno držiš moje ime in moje vere nisi zanikal celo v tistih dneh, v katerih je bil Antipa, moj zvesti mučenec, ki je bil umorjen med vami, kjer prebiva Satan. **14** Toda zoper tebe imam nekaj stvari, ker imaš tam tiste, ki se drže Bileámovega nauka, ki je učil Baláka metati kamen spotike pred Izraelove otroke, da jedo stvari žrtvovane malikom in da zatrešijo prešuštvlo. **15** § Tako imaš tudi tiste, ki se držijo nauka nikolajevcev, katerih besedo sovražim. **16** § Pokesaj se, sicer bom hitro prišel k tebi in proti njim se bom boril z

mečem svojih ust.<sup>17</sup> Kdor ima uho, naj sliši kaj Duh govori cerkvam:  
»Tistemu, ki premaga, bom dal jesti od skrite mane in dal mu bom bel kamen in na kamnu napisano novo ime, ki ga ne pozna noben človek, razen kdor **ga** prejme.«

<sup>18</sup> »In angelu cerkve v Tiatiri piši: ›Te stvari govori Božji Sin, ki ima svoje oči podobne plamenu ognja in **so** njegova stopala kakor čist bron;<sup>19</sup> poznam tvoja dela in ljubezen in služenje in vero in twojo potrežljivost in twoja dela; in zadnjih **je** več kakor prvih.<sup>20</sup> Vendar imam zoper tebe nekaj stvari, ker trpiš to žensko Jezabelo, ki sebe imenuje prerokinjo, da uči in da zapeljuje moje služabnike, da zagrešijo prešuštvilo in da jedo stvari žrtvovane malikom.<sup>21</sup> In dal sem ji čas, da se pokesa od svojega prešuštvovanja, pa se ni pokesala.<sup>22</sup> Glej, vrgel jo bom na posteljo in te, ki z njo gresijo zakonolomstvo, v veliko stisko, razen če se ne pokesajo od svojih dejanj.<sup>23</sup> In njene otroke bom pobil s smrtnjo in vse cerkve bodo vedele, da sem jaz tisti, ki preiskujem notranjosti in srca; in vsakemu od vas bom dal glede na vaša dejanja.<sup>24</sup> Toda tebi in ostalim iz Tiatire pravim, kdor nima tega nauka in tem, ki niso spoznali Satanovih globin, kakor gorivo; na vas ne bom nadel nobenega drugega bremena.<sup>25</sup> Temveč da trdno držite to, kar že imate, dokler ne pridem.<sup>26</sup> In kdor zmaga in moja dela ohrani do konca, njemu bom dal oblast nad narodi.<sup>27</sup> In vladal jim bo z železno palico; kakor lončena posoda bodo razbiti do črepinj; celo kot sem jaz prejel od svojega Očeta.<sup>28</sup> In dal mu bom juntrano zvezdo.<sup>29</sup> Kdor ima uho, naj sliši kaj Duh govori cerkvam.«

**3** »In angelu cerkve v Sardah piši: ›Te besede govori on, ki ima sedem Božjih Duhov in sedem zvezd; poznam tvoja dela, da imaš ime, da živiš, pa si mrtev.<sup>2</sup> Bodи oprezen in okrépi stvari, ki ostanejo, ki so pripravljené, da umro, kajti tvojih del nisem našel popolnih pred Bogom.<sup>3</sup> § Spomni se torej kako si prejel in slišal in trdno drži ter se pokesaj. Ce torej ne boš stražil, bom prišel nadte kakor tat in ne boš vedel, katero uro bom prišel nadte.<sup>4</sup> Nekaj imen imaš celo v Sardah, ki si niso omadeževali svojih oblek; in ti bodo hodili z meno v belem, kajti vredni so.<sup>5</sup> Kdor premaga, ta isti bo oblečen v belo oblačilo in njegovega imena ne bom izbrisal iz knjige življenja, temveč bom njegovo ime priznal pred svojim Očetom in pred njegovimi angeli.<sup>6</sup> Kdor ima uho, naj sliši kaj Duh govori cerkvam.«

<sup>7</sup> »In angelu cerkve v Filadelfiji piši: ›Te besede govori tisti, ki je svét, tisti, ki je resničen, tisti, ki ima Davidov ključ, tisti, ki odpira in noben človek ne zapira; in zapira, pa noben človek ne odpira.<sup>8</sup> Požnam tvoja dela. Glej, pred teboj sem postavil odprta vrata in noben človek jih ne more zapreti, kajti majhno moč imaš in ohranil si mojo besedo in nisi zanikal mojega imena.<sup>9</sup> Glej, prisilil bom te, iz Satanove shodnice, ki pravijo, da so Judje, pa niso, temveč lažejo; glej, prisilil jih bom, da pridejo in obožujejo pred tvojimi stopali in da spoznajo, da sem te vzljubil.<sup>10</sup> Ker si ohranil besedo moje potrežljivosti, bom tudi jaz tebe obvaroval pred uro preizkušnje, ki bo prišla nad ves svet, da preizkusí tiste, ki prebivajo na zemlji.<sup>11</sup> Glej, pridem hitro. Trdno drži to, kar imaš, da ti noben človek ne odvzame tvoje krone.<sup>12</sup> Tistega, ki premaga, bom naredil **[za]** steber v templju svojega Boga in ne bo več šel ven; in nanj bom napisal ime svojega Boga in ime mesta svojega Boga, **ki je** novi Jeruzalem, ki prihaja dol z neba od mojega Boga in **nanj bom napisal** svoje novo ime.<sup>13</sup> Kdor ima uho, naj sliši kaj Duh govori cerkvam.«

<sup>14</sup> »In angelu cerkve Laodikejcev piši: ›Te besede govori Amen, zvesta in resnična priča, začetek Božjega stvarstva;<sup>15</sup> poznam tvoja dela, da nisi niti mrzel niti vroč. Želim si, da bi bil mrzel ali vroč.<sup>16</sup> Zaradi tega, ker si mlačen in nisi niti mrzel niti vroč, te bom izpljunil iz svojih ust.<sup>17</sup> Ker praviš: ›Bogat sem in okreplil sem se z dobrinami in ne potrebujem ničesar; pa ne veš, da si pomilovanja vreden in beden in reven in slep ter nag,<sup>18</sup> ti svetujem, da kupiš od mene zlata, prečiščenega v ognju, da boš lahko bogat in belo oblačilo, da boš lahko oblečen in **da** se ne prikaže sramota tvoje nagote in svoje oči mazili z mazilom za oči, da boš lahko videl.<sup>19</sup> § Kolikor jih imam rad, oštěvam in karam. Bodи torej goreč in se pokesaj.<sup>20</sup> Glej, stojim pred vrati in trkam. Če katerikoli človek sliši moj glas in odpre vrata, bom vstopil k njemu in bom večerjal z njim in on z meno.<sup>21</sup> Tistemu, ki premaga, bom zagotovil, da sede z meno na moj prestol, celo kakor sem tudi sam zmagal in sem s svojim Očetom poseden na njegovem prestolu.<sup>22</sup> Kdor ima uho, naj sliši kaj Duh govori cerkvam.«

**4** Potem sem pogledal in glej, vrata na nebu **so bila** odprta in prvi glas, ki sem ga zaslišal, **je bil**, kakor bi bil od trobente, govoreče z meno, ki je rekel: »Pridi sēm gor in pokazal ti bom stvari, ki morajo biti odslej.«<sup>2</sup> In takoj sem bil v duhu in glej, prestol je bil postavljen v nebesih in **nekdo** je sedel na prestolu.<sup>3</sup> In tisti, ki je sedel, je bil videti podoben kamnu jaspisu in sardiju in naokoli prestola **je bila** mavrica, na pogled podobna smaragdu.<sup>4</sup> In naokoli prestola **je bila** štiriindvajset prestolov in na prestolih sem videl sedeti štiriindvajset starešin, oblečenih v bela oblačila in na svojih glavah so imeli zlate krone.<sup>5</sup> § In pred prestolom so izvirali bliski in grmenja ter glasovi; in

with the sword of my mouth.<sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

<sup>18</sup> And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet **are** like fine brass;<sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last **to be** more than the first.<sup>20</sup> Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.<sup>21</sup> And I gave her space to repent of her fornication; and she repented not.<sup>22</sup> Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.<sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.<sup>24</sup> But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.<sup>25</sup> But that which ye have **already** hold fast till I come.<sup>26</sup> And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:<sup>27</sup> And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.<sup>28</sup> And I will give him the morning star.<sup>29</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

**3** And unto the angel of the church in Sardis write; These things saith he that **hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.**<sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.<sup>3</sup> Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.<sup>4</sup> Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.<sup>5</sup> He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.<sup>6</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

<sup>7</sup> And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;<sup>8</sup> I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

<sup>9</sup> Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.<sup>10</sup> Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.<sup>11</sup> Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.<sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, **which** is new Jerusalem, which cometh down out of heaven from my God: and **I will write upon him** my new name.<sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

<sup>14</sup> And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;<sup>15</sup> I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.<sup>16</sup> So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.<sup>17</sup> Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:<sup>18</sup> I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and **that** the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

<sup>19</sup> As many as I love, I rebuke and chasten: be zealous therefore, and repent.<sup>20</sup> Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.<sup>21</sup> To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.<sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

**4** After this I looked, and, behold, a door **was** opened in heaven: and the first voice which I heard **was** as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.<sup>2</sup> And immediately I was in the spirit: and, behold, a throne was set in heaven, and **one** sat on the throne.<sup>3</sup> And he that sat was to look upon like a jasper and a sardine stone: and **there was** a rainbow round about the throne, in sight like unto an emerald.<sup>4</sup> And round about the throne **were** four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.<sup>5</sup> And out of the throne proceeded lightnings and thunderings and voices: and **there were**

seven lamps of fire burning before the throne, which are the seven Spirits of God. <sup>6</sup> And before the throne **there was** a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, **were** four beasts full of eyes before and behind. <sup>7</sup> And the first beast **was** like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast **was** like a flying eagle. <sup>8</sup> And the four beasts had each of them six wings about **him**; and **they were** full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. <sup>9</sup> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, <sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

<sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

**5** And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? <sup>3</sup> And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. <sup>4</sup> And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. <sup>5</sup> And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. <sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. <sup>7</sup> And he came and took the book out of the right hand of him that sat upon the throne. <sup>8</sup> And when he had taken the book, the four beasts and four **and** twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. <sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; <sup>10</sup> And hast made us unto our God kings and priests: and we shall reign on the earth. <sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; <sup>12</sup> Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, **be** unto him that sitteth upon the throne, and unto the Lamb for ever and ever. <sup>14</sup> And the four beasts said, Amen. And the four **and** twenty elders fell down and worshipped him that liveth for ever and ever.

**6** And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. <sup>2</sup> And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. <sup>3</sup> And when he had opened the second seal, I heard the second beast say, Come and see. <sup>4</sup> And there went out another horse **that was** red: and **power** was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. <sup>5</sup> And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. <sup>6</sup> And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and **see** thou hurt not the oil and the wine. <sup>7</sup> And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. <sup>8</sup> And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. <sup>9</sup> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: <sup>10</sup> And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? <sup>11</sup> And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they **were**, should be fulfilled. <sup>12</sup> And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; <sup>13</sup> And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. <sup>14</sup> And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. <sup>15</sup> And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; <sup>16</sup> And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: <sup>17</sup> For the great day of his wrath is come; and who shall be able to stand?

pred prestolom **je bilo** sedem gorečih ognjenih svetilk, ki so sedem Božjih Duhov. <sup>6</sup> In pred prestolom **je bilo** stekleno morje, podobno kristalu; in v sredini prestola in naokoli prestola **so bile** štiri živali, spredaj in zadaj polne oči. <sup>7</sup> In prva žival **je bila** podobna levu in druga žival podobna teletu in tretja žival je imela obraz kakor človek, četrta žival pa **je bila** podobna letečemu orlu. <sup>8</sup> In štiri živali so imele vsaka izmed njih okoli **sebe** po šest peruti in znotraj **so bile** polne oči; in niso počivale dan in noč, rekoč: »Svet, svet, svet, Gospod Bog Vsemogačni, ki je bil in je in ki pride.« <sup>9</sup> In ko so te živali dale slavo in čast in zhvalo njemu, ki je sedel na prestolu, ki živi na veke vekov, <sup>10</sup> je štirindvajset starešin padlo dol pred njim, ki je sedel na prestolu in oboževalo njega, ki živi na veke vekov in svoje krone vrglo pred prestol, rekoč: <sup>11</sup> »Vreden si, o Gospod, da prejmeš slavo in čast ter moč, kajti ustvaril si vse stvari in zaradi tvojega zadovoljstva so in so bile ustvarjene.«

**5** In v desnici njega, ki je sedel na prestolu, sem videl knjigo, popisano znotraj in na zadnji strani, zapečateno s sedmimi pečati. <sup>2</sup> In videl sem krepkega angela razglašati z močnim glasom: »Kdo je vreden, da odpre knjigo in da odtrga njene pečate?« <sup>3</sup> In nihče na nebu niti na zemlji niti pod zemljo, ni bil zmožen, da odpre knjigo niti da pogleda nanjo. <sup>4</sup> In zelo sem jokal, ker se ni našel nihče vreden, da odpre in da bere knjigo niti da pogleda nanjo. <sup>5</sup> In eden izmed starešin mi reče: »Ne jokaj; glej, Lev iz Judovega rodu, Davidova Korenina, je prevladal, da odpre knjigo in da razveže njenih sedem pečatov.« <sup>6</sup> § In pogledal sem in glej, na sredini prestola in štirih živali in sredi starešin je stalo Jagnje, kot bi bilo zaklano in je imelo sedem rogov in sedem oči, ki so sedem Božjih Duhov, poslanih po vsej zemlji. <sup>7</sup> In prišlo je ter vzelo knjigo iz desnice tistega, ki je sedel na prestolu. <sup>8</sup> In ko je vzelo knjigo, so štiri živali in štirindvajset starešin padli dol pred Jagnjetom in vsi izmed njih so imeli harfe in zlate stekleničke polne dišav, ki so molitve svetih. <sup>9</sup> In peli so novo pesem, rekoč: »Vredno si, da vzameš to knjigo in da odpreš njene pečate; kajti bilo si umorjeno in s svojo krvjo si nas odkupilo Bogu izmed vsakega sorodstva in jezika in ljudstva in naroda <sup>10</sup> § in si nas naredilo **[za]** kralje in duhovnike pri našemu Bogu, in mi bomo kraljevali na zemlji.« <sup>11</sup> In zagledal sem in zaslilaš glas mnogih angelov naokoli prestola in živali in starešini, in njihovo število je bilo desettisočkrat deset tisoč in tisočev tisoči, <sup>12</sup> § ki so z močnim glasom govorili: »Vredno je Jagnje, ki je bilo zaklano, da prejme oblast in bogastva in modrost in moč in čast in slavo in blagoslov.« <sup>13</sup> § In vsako ustvarjeno bitje, ki je na nebu in na zemljini in pod zemljino in takšna kot so v morju in vse, ki so v njem, sem slišal govoriti: »Blagoslov in čast in slava in oblast **naj bo** njemu, ki sedi na prestolu in Jagnjetu na veke vekov.« <sup>14</sup> § In štiri živali so rekle: »Amen.« In štirindvajset starešin je padlo dol in oboževalo tistega, ki živi na veke vekov.

**6** In potem sem videl, ko je Jagnje odprlo enega izmed pečatov in slišal sem, kakor bi bil hrup grmenja, eno izmed štirih živali govoriti: »Pridi in poglej.« <sup>2</sup> In videl sem ter zagledal belega konja; in tisti, ki je sedel na njem, je imel lok in dana mu je bila krona in odsel je naprej zmagoval in da zmaga. <sup>3</sup> In ko je odprlo drugi pečat, sem zaslilaš drugo žival reči: »Pridi in poglej.« <sup>4</sup> § In odsel je drug konj, **ki je bil** rdeč; in tistem, ki je sedel na njem, je bila dana **oblast** z zemlje odvzeti mir in da naj bi drug drugega klali, in dan mu je bil velik meč. <sup>5</sup> In ko je odprlo tretji pečat, sem zaslilaš tretjo žival reči: »Pridi in poglej.« In pogledal sem in glej črn konj; in tisti, ki je sedel na njem, je imel v svoji roki tehnicno. <sup>6</sup> In zaslilaš sem glas na sredini med štirimi živalmi reči: »Mera pšenice za kovanec in tri mere ječmena za kovanec; in **glej, [da]** ne škoduješ olju in vinu.« <sup>7</sup> In ko je odprlo četrto pečat, sem zaslilaš glas četrte živali reči: »Pridi in poglej.« <sup>8</sup> § In pogledal sem in zagledal konja mrtvaško blede barve; in tistem, ki je sedel na konju, je bilo ime Smrt in Pekel je sledil za njim. In izročena jima je bila oblast nad četrtino zemelje, da ubijata z mečem in z lakočjo in z smrtnjo in z zemeljskimi živalmi. <sup>9</sup> In ko je odprlo peti pečat, sem videl pod oltarjem duše teh, ki so bili zaklani zarađi Božje besede in zarađi pričevanja, ki so ga imeli <sup>10</sup> in z močnim glasom so vpili, rekoč: »Doklej, o Gospod, svet in resničen, ne boš sodil in maščeval naše krv na teh, ki prebijajo na zemlji?« <sup>11</sup> § In vsakemu izmed njih so bila dana bela svečana oblačila in rečeno jim je bilo, da naj še za kratek čas počivajo, dokler se ne bi izpolnili tudi njihovi sposlužabniki in njihovi bratje, ki naj bi bili ubiti, kajtor so **bili** oni sami. <sup>12</sup> In gledal sem, ko je odprlo šesti pečat in glej, bil je velik potres, in sonce je postal črno kakor vrečevina iz dlak in luna je postala kakor kri, <sup>13</sup> in zvezde neba so popadale na zemljo, celo kakor figovo drevo odvrže svoje nezrele fige, ko ga stresa mogočen veter. <sup>14</sup> In nebo je odšlo kakor zvitek pergamenta, ko je zvit skupaj, in vsaka gora in otok sta bila premaknjena s svojega mesta. <sup>15</sup> Kralji zemelje, pomembni ljudje, bogataši, vrhovni poveljniki, mogočneži, vsak suženj in vsak prost človek pa so se skrili v brloge in v skale gorovij; <sup>16</sup> in rekli so goram in skalam: »Padite na nas in nas skrijte pred obrazom njega, ki sedi na prestolu in pred Jagnjetovim besom, <sup>17</sup> § kajti prišel je veliki dan njegovega besa in kdo bo zmožen obstati?«

**7** In po teh stvareh sem zagledal štiri angele stati na štirih vogalih zemlje, ki so držali štiri vetrove zemlje, da veter ne bi pihal ne na zemljo niti ne na morje niti ne v nobeno drevo. **2** In videl sem drugega angela dvigovati se od vzhoda, ki je imel pečat živega Boga; in ta je z močnim glasom zaklical štirim angelom, katerim je bilo dano, da škodujejo zemljui in morju, **3** rekoč: »Ne škodujte zemljui niti morju niti drevesom, dokler ne zapečatimo služabnikov našega Boga na njihovih čelih.« **4** In slišal sem število teh, ki so bili zapečateni. **In** zapečatenih **je bilo** sto štiriinštirideset tisoč izmed vseh rodov Izraelovih otrok. **5** Iz Judovega rodu **je bilo** zapečatenih dvanajst tisoč. Iz Rubenovega rodu **je bilo** zapečatenih dvanajst tisoč. Iz Gadovega rodu **je bilo** zapečatenih dvanajst tisoč. **6** Iz Aserjevega rodu **je bilo** zapečatenih dvanajst tisoč. Iz Neftálievega rodu **je bilo** zapečatenih dvanajst tisoč. Iz Manásejevega rodu **je bilo** zapečatenih dvanajst tisoč. **7** Iz Simeonovega rodu **je bilo** zapečatenih dvanajst tisoč. Iz Lévíjevega rodu **je bilo** zapečatenih dvanajst tisoč. Iz Isahárjevega rodu **je bilo** zapečatenih dvanajst tisoč. **8** Iz Zábulonovega rodu **je bilo** zapečatenih dvanajst tisoč. Iz Jožefovega rodu **je bilo** zapečatenih dvanajst tisoč. Iz Benjaminovega rodu **je bilo** zapečatenih dvanajst tisoč. **9** § Potem sem pogledal in glej, velika množica, ki je noben človek ne bi mogel prešteti, izmed vseh narodov in sorodstev in ljudi in jezikov, je stala pred prestolom in pred Jagnjetom, oblečena v bela svečana oblačila in **[s]J** palmami v svojih rokah **10** in vpila z močnim glasom, rekoč: »Rešitev duš našemu Bogu, ki sedi na prestolu in Jagnjetu.« **11** In vsi angeli so stali naokrog prestola in **okoli** starešin in štirih živali in pred prestolom so padli na svoje obraze in oboževali Boga, **12** § rekoč: »Amen: ›Blagoslov, slava, modrost, zahvaljevanje, čast, oblast in moč **bodi** našemu Bogu na veke vekov. Amen.« **13** § In eden izmed starešin je odgovoril ter mi rekel: »Kaj so ti, ki so oblečeni v bela svečana oblačila? In od kod so prišli?« **14** § In rekel sem mu: »Gospod, ti veš.« In rekel mi je: »To so tisti, ki so prišli iz velike stiske in so oprali svoja svečana oblačila in jih pobelili in Jagnjetovi krvi.« **15** § Zato so pred Božjim prestolom in v njegovem templju mu služijo dan in noč. In tisti, ki sedi na prestolu, bo prebival med njimi. **16** Ne bodo več lačni niti ne več žejni niti nanje ne bo svetilo sonce niti nobena vročina. **17** Kajti Jagnje, ki je v sredi prestola, jih bo paslo in jih vodilo k živim studencem vodá in Bog bo obriral vse solze z njihovih oči.«

**8** **2** In ko je odprlo sedmi pečat, je bila na nebu kake pol ure tišina. **2** In videl sem sedem angelov, ki so stali pred Bogom in tem je bilo danih sedem trobent. **3** In prišel je drugi angel in stal pred oltarjem, ki je imel zlato kadilnico in dano mu je bilo veliko kadila, da bi **ga** z molitvami vseh svetih daroval na zlatem oltarju, ki je bil pred prestolom. **4** In dim kadila, **ki je prišel** z molitvami svetih, se je iz angelove roke dvignil pred Boga. **5** In angel je vzpel kadilnico in jo napolnil z ognjem z oltarja in **jo** vrgel v zemljo; in tam so bili glasovi, grmenja, bliski in potres. **6** In sedem angelov, ki je imelo sedem trobent, se je pripravilo, da zatrobijo.

**7** § Zatrobil je prvi angel in sledila sta toča in ogenj, pomešana s krvjo in bila sta vržena na zemljo, in zgorela je tretjina dreves in zgorela je vsa zelena trava. **8** In zatrobil je drugi angel in kakor bi bila velika gora, ki je gorela z ognjem, vržena v morje, in tretjina morja je postala kri, **9** § in tretjina ustvarjenih bitij, ki so bila v morju in so imela življenje, je poginila, in uničena je bila tretjina ladij. **10** In zatrobil je tretji angel in z neba je padla velika zvezda, goreča, kot bi bila svetilka in ta je padla na tretjino rek in na studence vodá; **11** in zvezda se je imenovala Pelin, in tretjina vodá je postala grenka; in mnogo ljudi je umrlo zaradi vodá, ker so postale grenke. **12** In zatrobil je četrti angel in udarjena je bila tretjina sonca in tretjina lune in tretjina zvezd, tako kot bi njihova tretjina potemnela in dan ni sijal za svojo tretjino in prav tako noč.

**13** § In gledal sem in slišal angela leteti po sredi neba, rekoč z močnim glasom: »Gorje, gorje, gorje prebivalcem zemlje zaradi preostalih glasov trobente treh angelov, ki bodo še zatrobili!«

**9** § In zatrobil je peti angel in videl sem zvezdo pasti z neba na zemljo in dan mu je bil ključ od jame brez dna. **2** In odprl je jamo brez dna in iz jame se je dvignil dim, kakor dim velike talilne peči; in zaradi dima iz jame sta potemnela sonce in zrak. **3** In iz dima so prišle na zemljo kobilice in dana jim je bila oblast, kakor imajo škorpioni oblast na zemlji. **4** In naročeno jim je bilo, da naj ne bi škodili zemeljski travi niti nobeni zeleni stvari niti nobenemu drevesu, temveč samo tistim ljudem, ki na svojih čelih nimajo Božjega pečata. **5** In dano jim je bilo, da naj jih ne bi pobijale, temveč da naj bi bili pet mesecev mučeni, in njihovo mučenje **je bilo** kakor mučenje škorpiona, ko piči človeka. **6** In v tistih dneh bodo ljudje iskali smrt, pa je ne bodo našli; in žeeli bodo umreti, smrt pa bo bežala od njih. **7** In oblika kobilic **je bila** podobna konjem, pripravljenim za boj; in na njihovih glavah **so bili**, kot bi bile krone podobne zlatu in njihovi obrazzi **so bili** kakor človeški obrazzi. **8** In imele so lase kakor ženski lasje in njihovi zobje so bili

**7** And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. **2** And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, **3** Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. **4** And I heard the number of them which were sealed: **and there were** sealed an hundred **and forty and** four thousand of all the tribes of the children of Israel. **5** Of the tribe of Juda **were** sealed twelve thousand. Of the tribe of Reuben **were** sealed twelve thousand. Of the tribe of Gad **were** sealed twelve thousand. **6** Of the tribe of Aser **were** sealed twelve thousand. Of the tribe of Nepthalim **were** sealed twelve thousand. Of the tribe of Manasses **were** sealed twelve thousand. **7** Of the tribe of Simeon **were** sealed twelve thousand. Of the tribe of Levi **were** sealed twelve thousand. Of the tribe of Issachar **were** sealed twelve thousand. **8** Of the tribe of Zabulon **were** sealed twelve thousand. Of the tribe of Joseph **were** sealed twelve thousand. Of the tribe of Benjamin **were** sealed twelve thousand. **9** After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; **10** And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. **11** And all the angels stood round about the throne, and **about** the elders and the four beasts, and fell before the throne on their faces, and worshipped God, **12** Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, **be** unto our God for ever and ever. Amen. **13** And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? **14** And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. **15** Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. **16** They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. **17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

**8** And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. **2** And I saw the seven angels which stood before God; and to them were given seven trumpets. **3** And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer **it** with the prayers of all saints upon the golden altar which was before the throne. **4** And the smoke of the incense, **which came** with the prayers of the saints, ascended up before God out of the angel's hand. **5** And the angel took the censer, and filled it with fire of the altar, and cast **it** into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. **6** And the seven angels which had the seven trumpets prepared themselves to sound.

**7** The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. **8** And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; **9** And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. **10** And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; **11** And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. **12** And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. **13** And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

**9** And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. **2** And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. **3** And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. **4** And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. **5** And to them it was given that they should not kill them, but that they should be tormented five months: and their torment **was** as the torment of a scorpion, when he striketh a man. **6** And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. **7** And the shapes of the locusts **were** like unto horses prepared unto battle; and on their heads **were** as it were crowns like gold, and their faces **were** as the faces of men. **8** And they had hair as the

hair of women, and their teeth were as *the teeth* of lions. <sup>9</sup> And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. <sup>10</sup> And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. <sup>11</sup> And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. <sup>12</sup> One woe is past; *and*, behold, there come two woes more hereafter.

<sup>13</sup> And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, <sup>14</sup> Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. <sup>15</sup> And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. <sup>16</sup> And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. <sup>17</sup> And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. <sup>18</sup> By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. <sup>19</sup> For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. <sup>20</sup> And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: <sup>21</sup> Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

**10** And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: <sup>2</sup> And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, <sup>3</sup> And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. <sup>4</sup> And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. <sup>5</sup> And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, <sup>6</sup> And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: <sup>7</sup> But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. <sup>8</sup> And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. <sup>9</sup> And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. <sup>10</sup> And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. <sup>11</sup> And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

**11** And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. <sup>2</sup> But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. <sup>3</sup> And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. <sup>4</sup> These are the two olive trees, and the two candlesticks standing before the God of the earth. <sup>5</sup> And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. <sup>6</sup> These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. <sup>7</sup> And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. <sup>8</sup> And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. <sup>9</sup> And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. <sup>10</sup> And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. <sup>11</sup> And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. <sup>12</sup> And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. <sup>13</sup> And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. <sup>14</sup> The second woe is past; *and*, behold, the third woe cometh quickly. <sup>15</sup> And the seventh angel sounded; and there

kakor levji *zobje*. <sup>9</sup> In imele so prsne oklep, kot bi bili prsni oklepi iz železa; in zvok njihovih peruti *je bil* kakor zvok bojnih voz z mnogimi konji, drvečimi v boj. <sup>10</sup> In imele so repe kot škorpioni in na njihovih repih so bila žela; in njihova oblast *je bila* pet mesecev škoditi ljudem. <sup>11</sup> In nad seboj so imele kralja, *ki je* angel iz Jame brez dna, katerega ime *je* v hebrejskem jeziku Ābadon, toda v grškem jeziku ima *svoje* ime Apolion. <sup>12</sup> En戈 gorje je minilo, *in* glej, zatem pride še dvoje gorje.

<sup>13</sup> In zatobil je šesti angel in od zlatega oltarja, ki je pred Bogom, sem zaslišal glas iz štirih rogov, <sup>14</sup> rekoč šestemu angelu, ki je imel trobento: »Odveži štiri angle, ki so zvezani v veliki reki Evfrat.«

<sup>15</sup> In štirje angeli, ki so bili pripravljeni na to uro in dan in mesec in leto, so bili odvezani, da pobijejo tretjino ljudi. <sup>16</sup> In število vojske jezdecev *je bilo* dvesto milijonov; in slišal sem njihovo število. <sup>17</sup> § In tako sem v videnju videl konje in te, ki so sedeli na njih, da imajo prsni oklep [barvo] ognja in hijacinta ter žvepla; in glave konj *so bile* kakor levje glave, in iz njihovih ust so prihajali ogenj in dim in žveplo. <sup>18</sup> Od teh treh je bila tretjina ljudi ubita z ognjem, z dimom in z žveplom, ki so prihajali iz njihovih ust. <sup>19</sup> Kajti njihova oblast je v njihovih ustih in v njihovih repih, kajti njihovi repi *so bili* podobni kačam in imeli so glave in z njimi škodujejo. <sup>20</sup> § In preostali izmed ljudi, ki niso bili pobiti s temi nadlogami, se še niso pokesali od del svojih rok, da ne bi oboževali hudiče, zlate malike, srebrne in bronaste, kamnite in lesene, ki niti ne morejo videti, niti slišati, niti hoditi; <sup>21</sup> niti se niso pokesali od svojih umorov, niti od svojih čarodejstev, niti od svojih prešuštvovanj, niti od svojih tatvin.

**10** In videl sem drugega mogočnega angela priti dol z neba, oblečenega z oblakom, in nad njegovo glavo *je bila* mavrica in njegov obraz *je bil* kakor bi bil sonce in njegova stopala kakor ognjeni stebri. <sup>2</sup> In v svoji roki je imel odprto majhno knjigo; in svoje desno stopalo je postavil na morje, *svoje* levo *stopalo* pa na zemljo <sup>3</sup> ter zavpil z močnim glasom, kot *kadar* rjove lev. In ko je zavpil, je sedem gromov izustilo svoje glasove. <sup>4</sup> In ko je sedem gromov izustilo svoje glasove, sem bil na tem, da napišem. Zasljal pa sem glas iz nebes, ki mi je rekel: »Zapečati te besede, ki jih je spregovorilo sedem gromov in jih ne zapiši.« <sup>5</sup> In angel, ki sem ga videl stati na morju in na zemlji, je svojo roko vzdignil k nebu <sup>6</sup> in prisegel pri njem, ki živi na veke vekov, ki je ustvaril nebo in stvari, ki so na njem in zemljo in stvari, ki so na njem in morje in stvari, ki so v njem, da naj ne bi bilo več časa, <sup>7</sup> toda v dneh glasu sedmega angela, ko bo ta pricel trobiti, naj bi se dokončala Božja skrivnost, kakor jo je razglasil svojim služabnikom prerokom. <sup>8</sup> In glas, ki sem ga slišal z neba, mi je ponovno spregovoril ter rekel: »Pojdi *in* vzemi majhno knjigo, ki je odprt v roki angela, ki stoji na morju in na zemlji.« <sup>9</sup> In odšel sem k angelu ter mu rekel: »Daj mi majhno knjigo.« In rekel mi je: »Vzemi *jo* in jo pojed, in tvoj trebuh bo naredila grenek, toda v tvojih ustih bo sladka kakor med.« <sup>10</sup> In iz angelove roke sem vzel majhno knjigo in jo pojedel in v mojih ustih je bila sladka kakor med in takoj, ko sem jo pojedel, je bil moj trebuh grenek. <sup>11</sup> In rekel mi je: »Ponovno moraš prerokovati pred mnogimi ljudmi, narodi, jeziki in kralji.«

**11** § In dan mi je bil trst, podoben palici in angel je stal, rekoč: »Vstani in izmeri Božji templji in oltar in te, ki v njem obožujejo. <sup>2</sup> Toda dvor, ki je zunaj templja, izpusti in ga ne izmeri, kajti dan je pogonom in dvainštirideset mesecev bodo pod stopali pohojali sveto mesto. <sup>3</sup> In svojima dvema pričama bom dal *oblast* in prerokovala bosta tisoč dvesto *in* šestdeset dni, oblečeni v vrečevino.« <sup>4</sup> To sta dve oljki in dva svečnika, ki stojita pred Bogom zemlje. <sup>5</sup> In če jima bo katerikoli človek škodil, iz njunih ust izide ogenj in požre njune sovražnike. Če pa ju bo katerikoli človek poškodoval, mora biti na ta način ubit. <sup>6</sup> Ta [dva] imata oblast, da zapreta nebo, da v dneh njunega prerokovanja ne dežuje in oblast imata nad vodami, da jih spremeni v kri, zemljo pa udarita z vsemi nadlogami, tako pogosto, kakor hočeta. <sup>7</sup> In ko bosta končala svoje pričevanje, se bo iz Jame brez dna povzpel zvernik, ki bo povzročil vojno proti njima in ju premagal ter ju ubil. <sup>8</sup> Njuni trupli pa *bosta ležali* na ulici velikega mesta, ki se mu duhovno rece Sódoma in Egipt, kjer je bil križan tudi naš Gospod. <sup>9</sup> In tisti izmed ljudi in sorodstev in jezikov in narodov bodo tri dni in pol gledali njuni trupli in ne bodo pustili, da bi bili njuni trupli položeni v grobova. <sup>10</sup> In tisti, ki prebivajo na zemlji, se bodo veselili nad njima in se zabavali ter bodo drug drugemu pošiljali darila, ker sta ta dva preroka mučila te, ki prebivajo na zemljì. <sup>11</sup> Po treh dneh in pol pa je vanju vstopil Duh življenja od Boga in vstala sta na svoja stopala in na te, ki so ju videli, je padel velik strah. <sup>12</sup> In zasljal sta močan glas z neba, ki jima je rekel: »Pridita sèm gor.« In v oblaku sta se vzpela do neba, njuni sovražniki pa so ju gledali. <sup>13</sup> In isto uro je bil tam velik potres in padel je deseti del mesta in v potresu jih je bilo izmed ljudi umorjenih sedem tisoč; preostanek pa je bil zgrožen in dal slavo Bogu nebes. <sup>14</sup> Drugo gorje je minilo *in* glej, hitro pride tretje gorje. <sup>15</sup> § In zatobil je sedmi angel in na nebu so bili močni glasovi, govoreč: »Kraljestva tega sveta so postala *kraljestva* našega Gospoda

in njegovega Kristusa in vladal bo na veke vekov.«<sup>16</sup> In štiriindvajset starešin, ki so na svojih sedežih sedeli pred Bogom, je padlo na svoje obraze ter oboževalo Boga, <sup>17</sup> § rekoč: »Zahvaljujemo se ti, o Gospod Bog Vsemogočni, ki si in si bil in boš prišel, ker si si vzelo svojo veliko oblast in si zakraljeval. <sup>18</sup> In narodi so bili jezni in prišel je tvoj bes in čas mrtvih in da bi jim bilo sojeno in da bi dal nagrado svojim služabnikom prerokom in svetim ter tem, ki se bojijo tvojega imena, majhnim in velikim, in da bi uničil te, ki uničujejo zemljo.« <sup>19</sup> In na nebu se je odprl Božji tempelj in v njegovem templju je bilo videti skrinjo njegove zaveze; in bili so bliksi in glasovi in grmenja in potres in velika toča.

**12** In na nebu se je prikazalo veliko znamenje; ženska, oblečena s soncem in luna pod njenimi stopali in krona dvanajstih zvezd na njeni glavi.<sup>2</sup> In ona, ki je bila z otrokom, je vpila v porodnih mukah in bolečinah, da bi rodila.<sup>3</sup> In na nebu se je prikazalo drugo znamenje in glej, velik rdeč zmaj, ki je imel sedem glav in deset rogov ter na njegovih glavah sedem krov.<sup>4</sup> In njegov rep je potegnil z neba tretjino zvezd ter jih vrgel na zemljo in zmaj je stal pred žensko, ki je bila pripravljena, da rodii, da bi požrl njenega otroka takoj, ko bi se rodil.<sup>5</sup> In rodila je fantka, ki je bil *[namenjen]*, da vsem narodom vlada z železno palico in njen otrok je bil vzet k Bogu in **k** njegovemu prestolu.<sup>6</sup> In ženska je pobegnila v divjino, kjer je imela prostor, pripravljena od Boga, da naj bi jo tam hranili tisoč dvesto šestdeset dni.<sup>7</sup> In bila je vojna v nebesih. Mihael in njegovi angeli so se bojevali proti zmaju in zmaj se je bojeval ter njegovi angeli,<sup>8</sup> pa niso prevladali niti se na nebu zanje ni več našlo prostora.<sup>9</sup> In veliki zmaj je bil vržen ven, ta stara kača, imenovana hudič in Satan, ki zavaja ves svet. Izgnan je bil na zemljo in njegovi angeli so bili izgnani z njim.<sup>10</sup> In na nebu sem zaslidal močan glas, rekoč: »Sedaj je prišla rešitev duš in moč in kraljestvo našega Boga in oblast njegovega Kristusa, kajti vržen je dol oboževalc naših bratov, ki jih je dan in noč oboževal pred našim Bogom.«<sup>11</sup> In oni so ga premagali s krvjo Jagnjeta in z besedo svojega pričevanja in svojih življenj niso ljubili do smrti.<sup>12</sup> Zato se veselite, ve nebesa in vi, ki prebivatev v njih. Gorje prebivalcem zemlje in morja! Kajti hudič je prišel dol k vam, zelo ogorčen, ker ve, da ima le malo časa.<sup>13</sup> In ko je zmaj videl, da je bil vržen na zemljo, je preganjal žensko, ki je rodila moško *dete*.<sup>14</sup> In ženski sta bili dani dve peruti velikega orla, da bi lahko odletela v divjino, na njen kraj, kjer je bila hrnjena čas in čase in polovico časa, proč od obraza kače.<sup>15</sup> In kača je iz svojih ust vrgla za žensko vodo, kot poplavo, da bi lahko povzročila, da jo poplava odnese.<sup>16</sup> In zemlja je pomagala ženski in zemlja je odprla svoja usta ter požrila poplavlo, ki jo je zmaj vrgel iz svojih ust.<sup>17</sup> In zmaj je bil ogorčen proti ženski in odšel, da povzroči vojno proti preostanku njenega potomstva, ki se drži Božjih zapovedi in ima pričevanje Jezusa Kristusa.

**13** § In stal sem na morskem pesku in videl zvernika dvigniti se iz morja, ki je imel sedem glav ter deset rogov in na svojih rogovih deset krov in na svojih glavah bogokletno ime.<sup>2</sup> In zverniki, ki sem ga videl, je bil podoben leopardu in njegova stopala so bila kakor medvedja *stopala* in njegova usta kakor levja usta. In zmaj mu je dal svojo moč in svoj prestol ter veliko oblast.<sup>3</sup> In videl sem eno izmed njegovih glav, kot bi bila ranjena do smrti in njegova smrtna rana je bila ozdravljenja in ves svet se je spraševal o zverniku.<sup>4</sup> In oboževali so zmaja, ki je dal oblast zverniku in oboževali so zvernika, rekoč: »Kdo je podoben zverniku? Kdo se je zmožen bojevati z njim?«<sup>5</sup> In dana so mu bila usta, ki so govorila velike stvari ter bogokletja in dana mu je bila oblast, da nadaljuje dvainštirideset mesecev.<sup>6</sup> In svoja usta je odprl v bogokletju proti Bogu, da preklinja njegovo ime in njegovo sotorsko svetišče in te, ki prebivajo v nebesih.<sup>7</sup> In dano mu je bilo, da se vojskuje s svetimi in da jih premaga in dana mu je bila oblast nad vsemi sorodstvi in jezikih in narodi.<sup>8</sup> In oboževali ga bodo vsi, ki prebivajo na zemlji, katerih imena že od ustanovitve sveta niso zapisana v knjigi življenja zaklanega Jagnjeta.<sup>9</sup> Če ima katerikoli človek uho, naj sliši.<sup>10</sup> § Kdor vodi v ujetništvo, bo šel v ujetništvo. Kdor ubija z mečem, mora biti ubit z mečem. Tukaj je potrežljivost in vera svetih.<sup>11</sup> In zagledal sem še enega zvernika prihajati gor iz zemlje in imel je dva rogova, podobna jagnjetovim, govoril pa je kakor zmaj.<sup>12</sup> In izvajal je vso oblast prvega zvernika pred njim in povzroča zemlji in tistim, ki prebivajo na njej, da obožujejo prvega zvernika, katerega smrtna rana se je pozdravila.<sup>13</sup> In dela velike čudeže, tako da naredi pred očmi ljudi, da pride ogenj z neba na zemljo<sup>14</sup> in zavaja te, ki prebivajo na zemlj, s *pomočjo* teh čudežev, za katere je imel oblast, da jih je delal pred očmi zvernika, rekoč tistim, ki prebivajo na zemlj, da bi morali narediti podobo zvernika, ki je imel rano od meča in je oživel.<sup>15</sup> In imel je moč, da dá življenje podobi zvernika, da naj bi podoba zvernika tako govorila kakor povzročila, da naj bi bili pobiti vsi, ki ne bi oboževali podobe zvernika.<sup>16</sup> In povzroči vsem, tako malim kakor velikim, bogatim in revnim, svobodnim in sužnjem,

were great voices in heaven, saying, The kingdoms of this world are become **the kingdoms** of our Lord, and of his Christ; and he shall reign for ever and ever.<sup>16</sup> And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,<sup>17</sup> Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.<sup>18</sup> And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.<sup>19</sup> And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

**12** And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:<sup>2</sup> And she being with child cried, travailing in birth, and pained to be delivered.<sup>3</sup> And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.<sup>4</sup> And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.<sup>5</sup> And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.<sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred **and** threescore days.<sup>7</sup> And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,<sup>8</sup> And prevailed not; neither was their place found any more in heaven.<sup>9</sup> And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.<sup>10</sup> And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.<sup>11</sup> And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.<sup>12</sup> Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.<sup>13</sup> And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.<sup>14</sup> And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.<sup>15</sup> And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.<sup>16</sup> And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.<sup>17</sup> And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

**13** And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.<sup>2</sup> And the beast which I saw was like unto a leopard, and his feet were as **the feet** of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.<sup>3</sup> And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.<sup>4</sup> And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who **is** like unto the beast? who is able to make war with him?<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty **and** two months.<sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.<sup>7</sup> And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.<sup>9</sup> If any man have an ear, let him hear.<sup>10</sup> He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.<sup>11</sup> And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.<sup>12</sup> And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.<sup>13</sup> And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,<sup>14</sup> And deceiveth them that dwell on the earth by **the means** of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.<sup>15</sup> And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.<sup>16</sup> And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

<sup>17</sup> And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. <sup>18</sup> Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

**14** And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. <sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: <sup>3</sup> And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. <sup>4</sup> These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. <sup>5</sup> And in their mouth was found no guile: for they are without fault before the throne of God.

<sup>6</sup> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, <sup>7</sup> Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. <sup>8</sup> And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. <sup>9</sup> And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, <sup>10</sup> The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup> And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. <sup>12</sup> Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. <sup>13</sup> And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

<sup>14</sup> And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. <sup>15</sup> And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. <sup>16</sup> And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. <sup>17</sup> And another angel came out of the temple which is in heaven, he also having a sharp sickle. <sup>18</sup> And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. <sup>19</sup> And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. <sup>20</sup> And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

**15** And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. <sup>2</sup> And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. <sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. <sup>4</sup> Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. <sup>5</sup> And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: <sup>6</sup> And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. <sup>7</sup> And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. <sup>8</sup> And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

**16** And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. <sup>2</sup> And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. <sup>3</sup> And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. <sup>4</sup> And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. <sup>5</sup> And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. <sup>6</sup> For they have shed the

sprejmejo znamenje v svojo desnico ali v svoja čela <sup>17</sup> in da noben človek ne bi smel kupovati ali prodajati, razen kdor je imel znamenje ali ime zvernika ali število njegovega imena. <sup>18</sup> Tukaj je modrost. Naj tisti, ki ima razum, presteje število zvernika; kajti to je število človeka in njegovo število je šeststo šestinšestdeset.

**14** § In pogledal sem in glej, Jagnje je stalo na gori Sion in z njim sto štiriinštrideset tisoč [tistih], ki so imeli na svojih čelih napisano ime njihovega Očeta. <sup>2</sup> In zaslišal sem glas z neba, kakor glas mnogih vodá in kakor glas velikega groma in slišal sem glas harfistov igrati s svojimi harfami <sup>3</sup> in peli so, kakor bi bila to nova pesem, pred prestolom in pred štirimi živalmi in starešinami in noben človek se ni mogel naučiti te pesmi razen sto štiriinštridesetih tisočev, ki so bili odkupljeni z zemlje. <sup>4</sup> To so tisti, ki niso bili omadeževani z ženskami, kajti deviški so. To so tisti, ki sledijo Jagnjetu, kamorkoli gre. Ti so bili odkupljeni izmed ljudi, so prvi sadovi Bogu in Jagnjetu. <sup>5</sup> § In v njihovih ustih ni bilo najti zvijače, kajti pred Božjim prestolom so brez krivide.

<sup>6</sup> In videl sem drugega angela leteti po sredi neba, ki je imel oznaniti večen evangelij tem, ki prebivajo na zemlji in vsakemu narodu, sorodstvu, jeziku in ljudem, <sup>7</sup> govoreč z močnim glasom: »Bojte se Boga in dajte mu slavo, kajti prisla je ura njegove sodbe; in obožujite njega, ki je naredil nebo in zemljo in morje ter studence vodá.« <sup>8</sup> In sledil je še en angel, govoreč: »[Metropolia] Babilon je padla, padla je, ta velika metropola, zato ker je vse narode prisilila piti od vina besa svojega prešutovanja.« <sup>9</sup> In tema je sledil še tretji angel, govoreč z močnim glasom: »Če katerikoli človek obožuje zvernika in njegovo podobo ter v svoje čelo ali v svojo roko sprejme njegovo znamenje, <sup>10</sup> § bo ta isti pil od vina Božjega besa, ki je brez mešanja izlit v čašo njegovega ogorčenja in v prisotnosti svetih angelov in v Jagnjetovi prisotnosti bo mučen z ognjem in zveplom <sup>11</sup> in dim njihovega mučenja se vzpenja na veke vekov in ne podnevi, ne ponoči nima počitka kdor obožuje zvernika ter njegovo podobo in kdorkoli sprejme znamenje njegovega imena. <sup>12</sup> Tukaj je potprežljivost svetih; tukaj so tisti, ki se držijo Božjih zapovedi in Jezusove vere.« <sup>13</sup> In zaslišal sem glas z neba, ki mi je reklo: »Zapiši: Blagoslovjeni so mrtvi, ki odslej umrejo v Gospodu.« »Da,« govori Duh, »da se lahko odpocijejo od svojih naporov; in njihova dela jim sledijo.«

<sup>14</sup> In pogledal sem ter zagledal bel oblak in na oblaku sedeti nekoga, podobnega Sinu človekovemu, ki ima na svoji glavi zlato krono in v svoji roki oster srp. <sup>15</sup> In iz templja je prišel drug angel in tistem, ki je sedel na oblaku, je z močnim glasom zaklical: »Zamahni s svojim srpom in požanji, kajti zate je prišel čas, da žanješ; kajti žetev zemlje je dozorela.« <sup>16</sup> In tisti, ki je sedel na oblaku, je s svojim srpom zamahnil po zemlji in zemlja je bila požeta. <sup>17</sup> In drug angel je prišel iz templja, ki je v nebesih, ki je tudi imel oster srp. <sup>18</sup> In drug angel je prišel od oltarja, ki je imel oblast nad ognjem in z glasnim krikom je zaklical tistem, ki je imel oster srp, rekoč: »Zamahni s svojim ostrim srpom in zberi zemeljske trtne grozde, kajti njeno grozdje je popolnoma dozorelo.« <sup>19</sup> In angel je s svojim srpom zamahnil po zemlji in zbral vino zemlje in ga vrgel v veliko vinsko stiskalnico Božjega besa. <sup>20</sup> In vinska stiskalnica je bila pohtana zunaj mesta in iz vinske stiskalnice je prišla kri, celo konjem do uzd, tisoč in šeststo dolžin brazd daleč.

**15** In na nebu sem videl drugo znamenje, veliko in čudovito, sedem angelov, ki so imeli sedem zadnjih nadlog, kajti z njimi je dopolnjen Božji bes. <sup>2</sup> In videl sem, kot bi bilo stekleno morje, pomešano z ognjem; in ti, ki so dosegli zmago nad zvernikom in nad njegovo podobo in nad njegovim znamenjem in nad številom njegovega imena, so z Božjimi harfami stali na steklenem morju. <sup>3</sup> In peli so pesem Božjega služabnika Mojzesa in Jagnjetovo pesem, rekoč: »Velika in čudovita so twoja dela, Gospod Bog Vsemogočni; twoje poti so pravice in resnične, ti Kralj svetih. <sup>4</sup> Kdo se te ne bi bal, o Gospod in ne proslavljal tvogega imena? Kajti samo ti si svet, kajti vsi narodi bodo prišli in oboževali pred teboj, kajti twoje sodbe so postale očitne.« <sup>5</sup> In nató sem pogledal in glej, tempelj šotorškega svetišča pričevanja v nebesih je bil odprt. <sup>6</sup> In iz templja je prišlo sedem angelov, ki so imeli sedem nadlog, oblečenih v čisto in belo platno in preko prsi opasanih z zlatimi pasovi. <sup>7</sup> In ena izmed štirih živali je dala sedmim angelom sedem zlatih stekleničk polnih besa Boga, ki živi na veke vekov. <sup>8</sup> § In tempelj je bil napoljen z dimom od Božje slave in od njegove moči in noben človek ni bil sposoben vstopiti v tempelj, dokler se ne bi izpolnilne sedmre nadloge sedmih angelov.

**16** In iz templja sem zaslišal močan glas, ki je sedmim angelom rekel: »Pojdite po svojih poteh in na zemljo izlijte stekleničke Božjega besa.« <sup>2</sup> In odsel je prvi in svojo stekleničko izlil na zemljo; in na ljudi, ki so imeli znamenje zvernika in na tiste, ki so oboževali njegovo podobo, je padlo ogabno in boleče vnetje. <sup>3</sup> In drugi angel je svojo stekleničko izlil na morje in postal je kakor kri mrtvrega človeka in vsaka živa duša v morju je umrla. <sup>4</sup> In tretji angel je svojo stekleničko izlil in reke in studence vodá; in postale so kri. <sup>5</sup> In slišal sem reči angela vodá: »Ti si pravičen, o Gospod, ki si in si bil in boš, ker si tako sodil. <sup>6</sup> Kajti prelili so kri svetih in prerokov in dal si

jim piti kri, kajti zaslužili so.«<sup>7</sup> In od oltarja sem nekoga slišal reči: »Točno tako, Gospod Bog Vsemogočni, resnične in pravične **so** tvoje sodbe.«<sup>8</sup> In četrti angel je svojo stekleničko izlil na sponce in dana mu je bila oblast, da z ognjem žge ljudi.<sup>9</sup> In ljudje so bili žgani z veliko vročino in izrekali bogokletje proti imenu Boga, ki ima oblast nad temi nadlogami, pa se niso pokesali, da bi mu dali slavo.<sup>10</sup> In peti angel je svojo stekleničko izlil na zvernikev prestol in njegovo kraljestvo je bilo polno teme in zaradi bolečine so si grizli svoje jezike<sup>11</sup> in zaradi svojih bolečin in svojih vnetij so izrekali bogokletje proti Bogu nebes in se niso pokesali od svojih dejanj.<sup>12</sup> In šesti angel je svojo stekleničko izlil na veliko reko Evfrat in njena voda se je posušila, da bi se lahko pripravila pot kraljem z vzhoda.<sup>13</sup> In videl sem iz ust zmaja in iz ust zvernika ter iz ust lažnega preroka **pritit** tri nečiste duhove, podobne žabam.<sup>14</sup> Kajti to so duhovi hudičev, ki delajo čudeže, **ki** gredo do kraljev zemlje celotnega sveta, da jih zberejo na bitko tistega vélikega dne Boga Vsemogočnega.<sup>15</sup> »Glej, pridem kakor tat. Blagosloven **je** kdor straži in obdrži svoje obleke, da ne bi hodil nag in bi videli njegovo sramoto.«<sup>16</sup> In zbral jih je skupaj na kraju, v hebrejskem jeziku imenovanem Harmagedón.<sup>17</sup> In sedmi angel je svojo stekleničko izlil v zrak in iz nebeškega templja je prišel od prestola močan glas, rekoč: »Narejeno je.«<sup>18</sup> In tam so bili glasovi in gromi in bliki in bil je velik potres, kakršnega še ni bilo, odkar so bili na zemlji ljudje, tako mogočen potres **in** tako velik.<sup>19</sup> In veliko mesto je bilo razdeljeno na tri dele in mesta narodov so se podrla **in velika [metropolata]** Babilon je prišla v spomin pred Boga, da ji da čašo vina okrutnosti svojega besa.<sup>20</sup> In vsak otok je zbežal proč in gorá ni bilo najti.<sup>21</sup> In z neba je padala na ljudi velika toča, **vsek kamen** težak okoli talent in ljudje so zaradi nadloge toče izrekali bogokletje proti Bogu; kajti nadloga od tega je bila silno velika.

**17** In prišel je eden izmed sedmih angelov, ki so imeli sedem stekleničk in govoril z menoj ter mi rekel: »Pridi sém, pokazal ti bom sodbo vélike vlačuge, ki sedi nad mnogimi vodami,<sup>2</sup> s katero so kralji zemlje zagrešili prešuštvovanje, prebivalci zemlje pa so bili optiti z vinom njenega prešuštvovanja.«<sup>3</sup> Tako me je v duhu odvedel proč v divjino in videl sem žensko sedeti na škrlatno obarvanem zverniku, polnem imen bogokletstev, ki je imel sedem glav in deset rogov.<sup>4</sup> In ženska je bila oblečena v vijolično in škrlatno **[rdečo]** barvo in odeta z zlatom in dragocenimi kamni in biseri in v svoji roki je imela zlato čašo polno ogabnosti in umazanosti svojega prešuštvovanja<sup>5</sup> in na njenem čelu **je bilo** napisano ime: SKRIVNOST, VÉLIKA<sup>6</sup> In videl sem žensko, pijano s krvjo svetih in s krvjo Jezusovih mučencev in ko sem jo zagledal, sem se čudil z veliko osuplostjo.<sup>7</sup> Angel pa mi je rekel: »Zakaj se čudiš? Povedal ti bom skrivnost ženske in zvernika, ki jo prenaša, ki ima sedem glav in deset rogov.<sup>8</sup> Zvernik, ki si ga videl, je bil in ga ni in vzpel se bo iz lame brez dna in šel v pogubo in tisti, ki prebivajo na zemlji, katerih imena od ustanovitve sveta niso bila zapisana v knjigi življenja, se bodo čudili, ko bodo gledali zvernika, ki je bil in ga ni, pa vendar je.<sup>9</sup> In tukaj **je** um, ki ima modrost. Sedem glav je sedem gorá, na katerih sedi ženska.<sup>10</sup> In tam je sedem kraljev; pet je padlih in eden je, drugi **pa** še ni prišel; ko pa pride, mora kratek čas nadaljevati.<sup>11</sup> Zvernik pa, ki je bil in ga ni, je celo osmi in je izmed sedmih in gre v pogubo.<sup>12</sup> In deset rogov, ki si jih videl, je deset kraljev, ki doslej še niso prejeli kraljestva, toda kot kralji prejmejo oblast z zverniki za eno uro.<sup>13</sup> Ti imajo en um, svojo oblast in moč pa bodo dali zverniku.<sup>14</sup> Ti se bodo vojskovali z Jagnjetom, Jagnje pa jih bo premagalo, kajti on je Gospod gospodov in Kralj kraljev in tisti, ki so z njim, **so** poklicani in izbrani in zvesti.<sup>15</sup> In rekel mi je: »Te vode, ki jih vidiš, kjer sedi vlačuga, so ljudje in množice in narodi in jeziki.<sup>16</sup> § In deset rogov, ki si jih videl na zverniku, ti bodo sovražili vlačugo in naredili jo bodo opustošeno in nago in jedli bodo njeno meso ter jo sežgali z ognjem.<sup>17</sup> Kajti Bog je na njihova srca položil, da izpolnijo njegovo voljo in da se strinjajo in svoje kraljestvo izročijo zverniku, dokler ne bodo izpolnjene Božje besede.<sup>18</sup> Ženska pa, ki si jo videl, je to veliko mesto, ki kraljuje nad kralji zemlje.«

**18** In po teh stvareh sem videl drugega angela priti dol z neba, ki je imel veliko oblast in zemlja je bila razsvetljena z njegovo slavo.<sup>2</sup> In mogočno je vpil z močnim glasom, rekoč: »Vélika **[metropolata]** Babilon je padla, padla je in postala prebivališče hudičev in ječa vsakega nečistega duha in kletka vsake nečiste in osovražene ptice.<sup>3</sup> § Kajti vsi narodi so pili od vina besa njenega prešuštvovanja in kralji zemlje so z njo zagrešili prešuštvovanje in trgovci zemlje so obogateli od obilja njenih poslastic.<sup>4</sup> In zaslišal sem drug glas z neba, rekoč: »Pridite iz nje, moji ljudje, da ne boste soudeleženi z njenimi grehi in da ne prejmete od njenih nadlog.<sup>5</sup> Kajti njeni grehi so segli do neba in Bog se je spomnil njenih krivičnosti.<sup>6</sup> Nagradite jo, kakor vas je sama nagradila in podvojite ji dvojno glede na njena dela; v čašo, ki jo je napolnila, ji napolnite dvojno.<sup>7</sup> Kolikor je samo sebe slavila in

blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.<sup>7</sup> And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous **are** thy judgments.<sup>8</sup> And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.<sup>9</sup> And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.<sup>10</sup> And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,<sup>11</sup> And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.<sup>12</sup> And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.<sup>13</sup> And I saw three unclean spirits like frogs **come** out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.<sup>14</sup> For they are the spirits of devils, working miracles, **which** go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.<sup>15</sup> Behold, I come as a thief. Blessed **is** he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.<sup>16</sup> And he gathered them together into a place called in the Hebrew tongue Armageddon.<sup>17</sup> And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.<sup>18</sup> And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, **and** so great.<sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.<sup>20</sup> And every island fled away, and the mountains were not found.<sup>21</sup> And there fell upon men a great hail out of heaven, **every stone** about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

**17** And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:<sup>2</sup> With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.<sup>3</sup> So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.<sup>4</sup> And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:<sup>5</sup> And upon her forehead **was** a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.<sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.<sup>7</sup> And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.<sup>8</sup> The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.<sup>9</sup> And here **is** the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.<sup>10</sup> And there are seven kings: five are fallen, and one is, **and** the other is not yet come; and when he cometh, he must continue a short space.<sup>11</sup> And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.<sup>12</sup> And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.<sup>13</sup> These have one mind, and shall give their power and strength unto the beast.<sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him **are** called, and chosen, and faithful.<sup>15</sup> And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.<sup>16</sup> And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.<sup>17</sup> For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.<sup>18</sup> And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

**18** And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.<sup>2</sup> And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.<sup>3</sup> For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.<sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.<sup>5</sup> For her sins have reached unto heaven, and God hath remembered her iniquities.<sup>6</sup> Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.<sup>7</sup> How much she hath glorified herself, and

lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.<sup>8</sup> Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.<sup>9</sup> And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.<sup>10</sup> Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.<sup>11</sup> And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:<sup>12</sup> The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,<sup>13</sup> And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.<sup>14</sup> And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.<sup>15</sup> The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,<sup>16</sup> And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!<sup>17</sup> For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,<sup>18</sup> And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!<sup>19</sup> And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.<sup>20</sup> Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.<sup>21</sup> And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.<sup>22</sup> And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;<sup>23</sup> And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.<sup>24</sup> And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

**19** And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:<sup>2</sup> For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.<sup>3</sup> And again they said, Alleluia. And her smoke rose up for ever and ever.<sup>4</sup> And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.<sup>5</sup> And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.<sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.<sup>7</sup> Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.<sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.<sup>9</sup> And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.<sup>10</sup> And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.<sup>12</sup> His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.<sup>13</sup> And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.<sup>14</sup> And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.<sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.<sup>16</sup> And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;<sup>18</sup> That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.<sup>20</sup> And the beast was taken, and

slastno živila, toliko muk in bridkosti ji dajte, kajti v svojem srcu pravi: »Sedim kraljica in nisem vdova in ne bom videla bridkosti.«<sup>8</sup> Zatorej bodo njene nadloge prišle v nem dnevu; smrt in žalovanje in lakota in popolnoma bo požgana z ognjem, kajti močan *je* Gospod Bog, ki jo sodi.«<sup>9</sup> In kralji zemlje, ki so zagresili prešuštvovanje in z njo slastno živili, jo bodo objokovali in žalovali za njo, ko bodo videli dim njenega gorenenja,<sup>10</sup> stoječ daleč stran zaradi strahu pred njenim mučenjem, rekoč: »Ojoj, ojoj, ta velika metropola Babilon, ta mogočna metropola! Kajti v eni uri je prišla tvoja sodba.«<sup>11</sup> In trgovci zemlje bodo jokali in žalovali nad njo, kajti noben človek ne kupuje več njihovega trgovskega blaga,<sup>12</sup> trgovskega blaga iz zlata in srebra in dragocenih kamnov in iz biserov in tanka lanenega platna in bagra in svile in škrlate in vsakega dišečega lesa in vseh vrst posod iz slonovine in vseh vrst posod iz najdragocenejšega lesa in iz brona in žezeva in marmorja<sup>13</sup> § in cimeta in dišav in mazil in kadi in vina in olja in fine moke in pšenice in živali in ovc in konj in bojni vozov in sužnjev in človeških duš.<sup>14</sup> § In sadeži, po katerih je hlepela twoja duša, so odšli od tebe in vse stvari, ki so bile okusne in lepe, so odšle od tebe in sploh jih ne boš več našel.<sup>15</sup> Trgovci s temi stvarmi, ki so po njej obogateli, bodo zaradi strahu pred njenimi mukami stali daleč stran ter jokali in tarnali<sup>16</sup> in govorili: »Ojoj, ojoj, ta velika metropola, ki je bila blečena v tanko laneno platno in bager in škrlat in odeta z zlatom in dragocenimi kamni in biseri!«<sup>17</sup> § Kajti v eni uri pridejo v nič tako velika bogastva.« In vsak kapitan in vse spremstvo na ladjah in mornarji in kolikor jih trguje po morju, so stali daleč stran<sup>18</sup> in ko so zagledali dim njenega gorenja, so vpili, rekoč: »Katero *mesto je* podobno tej veliki metropoli!«<sup>19</sup> § In na svoje glave so metali prah in vpili, jokali in tarnali, rekoč: »Ojoj, ojoj, ta velika metropola, v kateri so zaradi njene visoke cene postali bogati vsi, ki so imeli ladje na morju! Kajti v eni uri je postala opustošena.<sup>20</sup> Veselite se nad njo, *ve* nebesa in *vi* sveti apostoli ter preroki, kajti Bog vas je maščeval na njej.«<sup>21</sup> In mogočen angel je pobral kamen, podoben velikemu mlinskemu kamnu in *ga* vrgel v morje, rekoč: »Tako bo ta velika metropola Babilon z nasiljem zrušena in sploh je ne bo več najti.<sup>22</sup> In v tebi se sploh ne bo več slišalo zvokov harfistov in glasbenikov in piskačev ter trobentaciev in v tebi ne bo več najti nobenega rokodelca, katerekoli umetnosti *je že* in v tebi se sploh ne bo več slišalo zvoka mlinskega kamna<sup>23</sup> in v tebi sploh ne bo več svetila svetloba sveče in v tebi sploh ne bo več slišati glasu ženina in neveste, kajti tvoji trgovci so bili veliki možje zemlje, kajti s svojimi čarodejstvji so bili zavedeni vsi narodi.<sup>24</sup> In v njej je bila najdena kri prerokov in svetih in vseh, ki so bili zaklani na zemlji.«

**19** In po teh besedah sem zasljal močan glas mnogih ljudi v nebesih, rekoč: »Aleluja. Rešitev duš in slava in čast ter oblast Gospodu, našemu Bogu,<sup>2</sup> kajti njegove sodbe *so* resnične in pravične, kajti obsodil je veliko vlačugo, ki je s svojim prešuštvovanjem pokvarila zemljo in pri njeni roki je maščeval kri svojih služabnikov.«<sup>3</sup> In ponovno so rekli: »Aleluja. In njen dim se je vzdigoval na veke vekov.«<sup>4</sup> In štiriindvajset starešin in četvero živali je padlo dol ter oboževalo Boga, ki je sedel na prestolu, rekoč: »Amen. Aleluja.«<sup>5</sup> In od prestola je prišel glas, rekoč: »Hvalite našega Boga, vsi vi njegovi služabniki in vi, ki se ga bojite, oboji, mali in veliki.«<sup>6</sup> In zasljal sem kakor bi bil glas velike množice in kakor glas mnogih vodá in kakor glas mogočnih grmenj, rekoč: »Aleluja, kajti kraljuje Gospod Bog vsegamogočni.«<sup>7</sup> Bodimo veseli in veselimo se in dajmo mu čast, kajti prišla je Jagnjetova svatba in njegova žena se je pripravila.<sup>8</sup> In zagotovljeno ji je bilo, da bi bila blečena v tanko laneno platno, čisto in belo,« kajti tanko laneno platno je pravičnost svetih.<sup>9</sup> In rekel mi je: »Piši: »Blagoslovjeni *so* tisti, ki so poklicani na Jagnjetovo poročno večerjo.«<sup>10</sup> In rekel mi je: »To so resnični Božji izreki.«<sup>11</sup> In padel sem k njegovim stopalom, da ga obožujem. On pa mi je rekel: »Glej, ne *stori tega*. Jaz sem tvoj sposuščnik in izmed tvojih bratov, ki imajo Jezusovo pričevanje. Obožuj Boga, kajti pričevanje o Jezusu je duh preroštva.«<sup>12</sup> In videl sem odprtne nebo in glej, bel konj in kdor je sedel na njem, *je bil* imenovan Zvesti in Resnični in on v pravičnosti sodi ter se vojskuje.<sup>13</sup> Njegove oči *so bile* kakor plamen ognja in na njegovi glavi *je bil* mnogo kron in imel je napisano ime, ki ga ni poznal noben človek, razen njega samega.<sup>14</sup> In oblečen *je bil* v suknjo, pomočeno v kri in njegovo ime se imenuje Božja Beseda.<sup>15</sup> In vojske *teh, ki so bile* na nebu, so mu sledile na belih konjih, blečene v tanko, belo in čisto laneno platno.<sup>16</sup> In iz njegovih ust izhaja oster meč, da naj bi z njim udaril narode in vladal jim bo z železno palico in tlači vinsko stiskalnico okrutnosti in besa Vsemogočnega Boga.<sup>17</sup> In na *svoji* suknji in na svojem stegnu ima napisano ime: KRALJ KRALJEV IN GOSPOD GOSPODOV.

<sup>17</sup> In videl sem angela stati na soncu in ta je z močnim glasom zaklical, rekoč vsej perjadi, ki leti po sredi neba: »Pridite in zberite se skupaj k večerji velikega Boga,<sup>18</sup> da boste lahko jedle meso kraljev in meso častnikov in meso mogočnežev in meso konj in od teh, ki sedijo na njih in meso vseh *ljudi, takو* svobodnih kakor zasužnjencih, tako malih kakor velikih.«<sup>19</sup> In videl sem zvernika in kralje zemlje ter njihove vojske zbrane skupaj, da se vojskujejo proti njemu, ki je sedel na konju in proti njegovi vojski.<sup>20</sup> In zvernik je bil ujet in z njim lažni prerok,

ki je delal čudež pred njim, s katerimi je zavajal te, ki so sprejeli znamenje zvernika in te, ki so oboževali njegovo podobo. Oba sta bila živa vržena v ognjeno jezero, goreče z žveplom.<sup>21</sup> Preostanek pa je bil umorjen z mečem tistega, ki je sedel na konju, katerega **meč** je prihajal iz njegovih ust in vsa perjad je bila nasičena z njihovim mesom.

**20** In videl sem angela priti dol z neba, ki je imel v svoji roki ključ od jame brez dna ter veliko verigo.<sup>2</sup> In zgrabil je zmaja, to staro kačo, ki je hudič in Satan, ter ga zvezal **za** tisoč let<sup>3</sup> in ga vrgel v jamo brez dna in ga zaprli ter zapečatil nad njim, da naj ne bi več zavajal narodov, dokler se ne bi dopolnilo tisoč let, potem pa mora biti malo časa odvezan.<sup>4</sup> In videl sem prestole in sedeli so na njih in dana jim je bila sodba. In **videl sem** duše teh, ki so bili obglavljeni zaradi pričevanja o Jezusu in zaradi Božje besede in ki niso oboževali zvernika, niti njegove podobe, niti niso sprejeli **njegovega** znamenja v svoja čela ali v svoje roke; in živel in kraljevali so s Kristusom tisoč let.<sup>5</sup> Toda preostanek mrtvih ni ponovno oživel, dokler ni bilo zaključenih tisoč let. To **je** prvo vstajenje.<sup>6</sup> Blagoslovjen in svet **je**, kdor ima delež v prvem vstajenju; nad takšnimi druga smrt nima oblasti, temveč bodo Božji in Kristusovi duhovniki in z njim bodo kraljevali tisoč let.<sup>7</sup> Ko pa mine tisoč let, bo Satan izpuščen iz svoje ječe<sup>8</sup> in šel bo ven, da zavede narode, ki so na štirih četrtinah zemlje, Goga in Magóga, da jih zbere skupaj na bitko; katerih število **je** kot morskega peska.<sup>9</sup> In odšli so na zemljino prostranstvo in obkolili tabor svetih ter ljubljeno mesto in prišel je ogenj dol z neba od Boga ter jih pozrli.<sup>10</sup> Hudič, ki jih je zavedel, pa je bil vržen v ognjeno in žvepleno jezero, kjer **sta** zvernik in lažni prerok in mučeni bodo dan in noč, na veke vekov.

<sup>11</sup> In videl sem velik bel prestol in njega, ki je sedel na njem, pred katerega obrazom sta pobegnila zemlja in nebo in ni bilo najti prostora zanju.<sup>12</sup> In videl sem mrtve, male in velike, stati pred Bogom in knjige so bile odprte in še ena knjiga je bila odprta, ki je **knjiga** življenja in mrtvi so bili sojeni iz teh stvari, ki so bile napisane v knjigah, glede na njihova dela.<sup>13</sup> In morje se je odreklo mrtvim, ki so bili v njem; in smrt in pekel sta izročila mrtve, ki so bili v njiju in bili so sojeni, vsak glede na svoja dela.<sup>14</sup> In smrt in pekel sta bila vržena v ognjeno jezero. To je druga smrt.<sup>15</sup> In kdorkoli ni bil najden zapisan v knjigi življenja, je bil vržen v ognjeno jezero.

**21** In videl sem novo nebo in novo zemljo, kajti prvo nebo in prva zemlja sta prešla in ni bilo več morja.<sup>2</sup> In jaz, Janez, sem videl sveto mesto, novi Jeruzalem, prihajati dol od Boga, iz nebes, pripravljeno kakor je nevesta okrašena za svojega soproga.<sup>3</sup> In zaslišal sem močan glas z neba, rekoč: »Glej, šotorsko svetišče Boga **je** z ljudmi in prebival bo z njimi in oni bodo njegovi ljudje in sam Bog bo z njimi **in bo** njihov Bog.<sup>4</sup> In Bog bo obrisal vse solze z njihovih oči; in ne bo več smrti, niti bridkosti, niti jokanja, niti ne bo več nobene bolečine, kajti prejšnje stvari so minile.»<sup>5</sup> In tisti, ki je sedel na prestolu, je rekel: »Poglej, vse stvari delam nove.» In rekel mi je: »Zapiši, kajti te besede so resnične in zveste.»<sup>6</sup> In rekel mi je: »Končano je. Jaz sem Alfa in Omega, začetek in konec. Temu, ki je žezen, bom zastonjal dal iz studenca vode življenja.<sup>7</sup> Kdor premaga, bo podedoval vse stvari; in jaz bom njegov Bog, on pa bo moj sin.<sup>8</sup> Toda strahopetci, neverniki, gnušneži, morilci, vlačugarji, čarodeji, malikovalci in vsi lažnivci bodo imeli svoj delež v jezeru, ki gori z ognjem in žveplom, kar je druga smrt.»

<sup>9</sup> In k meni je prišel eden izmed sedmih angelov, ki so imeli sedem stekleničk, polnih sedmih zadnjih nadlog in govoril z menoj, rekoč: »Pridi sèm, pokazal ti bom nevesto, Jagnjetovo ženo.»<sup>10</sup> In v duhu me je odvedel proč, k veliki in visoki gori, ter mi pokazal tisto veliko mesto, sveti Jeruzalem, ki se je od Boga spuščal z neba,<sup>11</sup> ki je imel Božjo slavo in njegova svetloba **je bila** podobna najdragocenijemu kamnu, celo podobna kamnu jaspisu, čistemu kakor kristal;<sup>12</sup> in imelo je veliko in visoko obzidje **in** dvanajst velikih vrat in ob velikih vratih dvanajst angelov in na njih so bila napisana imena, ki so **imena** dvanajsterih rodov Izraelovih otrok:<sup>13</sup> na vzhodu troje velikih vrat, na severu troje velikih vrat, na jugu troje velikih vrat in na zahodu troje velikih vrat.<sup>14</sup> In obzidje mesta je imelo dvanajst temeljev in na njih imena dvanajsterih Jagnjetovih apostolov.<sup>15</sup> In tisti, ki je govoril z menoj, je imel zlat trst, da izmeri mesto in njegova velika vrata in njegovo obzidje.<sup>16</sup> In mesto leži štirioglato in dolžina je tako velika kakor širina; in s trstom je izmeril mesto, dvanajst tisoč dolžin brazd. Njegova dolžina in širina in višina so enake.<sup>17</sup> In izmeril je njegovo obzidje: sto štiriinštirideset komolcev, **glede na** človeško mero, to je, od angela.<sup>18</sup> In obzidje je bilo zgrajeno **iz** jaspisa in mesto **je bilo** čisto zlato, podobno čistemu steklu.<sup>19</sup> In temelji mestnega obzidja **so bili** okrašeni z vsemi vrstami dragocenih kamnov. Prvi temelj **je bil** jaspis, drugi safir, tretji halkedon, četrti smaragd,<sup>20</sup> peti sardoniks, šesti sardij, sedmi hrizolit, osmi beril, deveti topaz, deseti hrizopraz, enajsti

with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.<sup>21</sup> And the remnant were slain with the sword of him that sat upon the horse, which **sword** proceeded out of his mouth: and all the fowls were filled with their flesh.

**20** And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.<sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,<sup>3</sup> And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and **I saw** the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received **his** mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.<sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This **is** the first resurrection.<sup>6</sup> Blessed and holy **is** he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.<sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison,<sup>8</sup> And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom **is** as the sand of the sea.<sup>9</sup> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.<sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet **are**, and shall be tormented day and night for ever and ever.

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.<sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is **the book** of life: and the dead were judged out of those things which were written in the books, according to their works.<sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.<sup>14</sup> And death and hell were cast into the lake of fire. This is the second death.<sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

**21** And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.<sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.<sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God **is** with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, **and be** their God.<sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.<sup>5</sup> And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.<sup>6</sup> And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.<sup>7</sup> He that overcometh shall inherit all things; and I will be his God, and he shall be my son.<sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

<sup>9</sup> And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.<sup>10</sup> And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,<sup>11</sup> Having the glory of God: and her light **was** like unto a stone most precious, even like a jasper stone, clear as crystal;<sup>12</sup> And had a wall great and high, **and** had twelve gates, and at the gates twelve angels, and names written thereon, which are **the names** of the twelve tribes of the children of Israel:<sup>13</sup> On the east three gates; on the north three gates; on the south three gates; and on the west three gates.<sup>14</sup> And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.<sup>15</sup> And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.<sup>16</sup> And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.<sup>17</sup> And he measured the wall thereof, an hundred **and** forty **and** four cubits, **according to** the measure of a man, that is, of the angel.<sup>18</sup> And the building of the wall of it was **of** jasper: and the city **was** pure gold, like unto clear glass.<sup>19</sup> And the foundations of the wall of the city **were** garnished with all manner of precious stones. The first foundation **was** jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;<sup>20</sup> The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the

eleventh, a jacinth; the twelfth, an amethyst. <sup>21</sup> And the twelve gates **were** twelve pearls; every several gate was of one pearl: and the street of the city **was** pure gold, as it were transparent glass. <sup>22</sup> And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. <sup>23</sup> And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb **is** the light thereof. <sup>24</sup> And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. <sup>25</sup> And the gates of it shall not be shut at all by day: for there shall be no night there. <sup>26</sup> And they shall bring the glory and honour of the nations into it. <sup>27</sup> And there shall in no wise enter into it any thing that defileth, neither **whatsoever** worketh abomination, or **maketh** a lie: but they which are written in the Lamb's book of life.

**22** And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on either side of the river, **was there** the tree of life, which bare twelve **manner** of fruits, **and** yielded her fruit every month: and the leaves of the tree **were** for the healing of the nations. <sup>3</sup> And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: <sup>4</sup> And they shall see his face; and his name **shall be** in their foreheads. <sup>5</sup> And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

<sup>6</sup> And he said unto me, These sayings **are** faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. <sup>7</sup> Behold, I come quickly: blessed **is** he that keepeth the sayings of the prophecy of this book. <sup>8</sup> And I John saw these things, and heard **them**. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. <sup>9</sup> Then saith he unto me, See **thou do it** not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. <sup>10</sup> And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. <sup>11</sup> He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. <sup>12</sup> And, behold, I come quickly; and **my reward is with me, to give every man according as his work shall be.** <sup>13</sup> I am Alpha and Omega, the beginning and the end, the first and the last. <sup>14</sup> Blessed **are** they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. <sup>15</sup> For without **are** dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. <sup>16</sup> I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. <sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

<sup>18</sup> For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: <sup>19</sup> And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and **from** the things which are written in this book. <sup>20</sup> He which testifieth these things saith, **Surely I come quickly.** Amen. Even so, come, Lord Jesus. <sup>21</sup> The grace of our Lord Jesus Christ **be** with you all. Amen.

hijacint, dvanajsti ametist. <sup>21</sup> In dvanajst velikih vrat **je bilo** dvanajst biserov; vsaka posamezna velika vrata so bila iz enega bisera in ulica mesta **je bila** čisto zlato, kakor bi bilo prosojno steklo. <sup>22</sup> In v njem nisem videl templja, kajti njegov tempelj sta Gospod Bog Vsemogočni in Jagnje. <sup>23</sup> In mesto ni potrebovalo sonca niti lune, da bi sijala nanj, kajti razsvetljevala ga je Božja slava in Jagnje **je** njegova svetloba. <sup>24</sup> § In narodi teh, ki so rešeni, bodo hodili v njegovi svetlobi in kralji zemlje vanj prinesajo svojo slavo in čast. <sup>25</sup> In njegova velika vrata se podnevi sploh ne bodo zaprla, kajti tam ne bo noči. <sup>26</sup> In vanj bodo prinesli slavo in čast narodov. <sup>27</sup> In tja nikakor ne bo stopilo karkoli, kar omadežeju niti **karkoli** počne ogabno ali **počne** laž, temveč tisti, ki so zapisani v Jagnjetovi knjigi življenja.

**22** In pokazal mi je bistro reko vode življenja, čisto kakor kristal, ki je izvirala iz Božjega in Jagnjetovega prestola. <sup>2</sup> In na sredini njegove ulice in na obeh straneh reke **je bilo** drevo življenja, ki je rodilo dvanajst vrst sadja **in** je vsak mesec obrodilo svoj sad, listi drevesa pa **so bili** za ozdravljanje narodov. <sup>3</sup> In nič več ne bo prekletstva, temveč bo v njem Božji in Jagnjetov prestol in njegovi služabniki mu bodo služili <sup>4</sup> in videli bodo njegov obraz in njegovo ime **bo** na njihovih čelih. <sup>5</sup> In tam ne bo noči in ne potrebujejo nobene sveče niti sončne svetlobe, kajti Gospod Bog jim daje svetobo in kraljevali bodo na veke vekov.

<sup>6</sup> In rekel mi je: »Ti izreki **so** zvesti in resnični.« In Gospod, Bog svetih prerokov, je poslal svojega angela, da pokaže svojim služabnikom stvari, ki morajo biti v kratkem storjene. <sup>7</sup> »Glej, prideš hitro; blagoslovjen je kdor ohranja izreke preroštva iz te knjige.« <sup>8</sup> In jaz, Janez, sem videl te stvari in **jih** slišal. In ko sem jih slišal in videl, sem padel dol pred stopala angela, ki mi je pokazal te stvari, da bi ga oboževal. <sup>9</sup> Potem mi je rekel: »Poglej, ne **delaj tega**, kajti jaz sem tvoj soslužabnik in izmed tvojih bratov prerokov in izmed teh, ki ohranjajo izreke te knjige; obožuj Boga.« <sup>10</sup> In rekel mi je: »Ne zapečati izrekov preroštva te knjige, kajti čas je blizu. <sup>11</sup> Kdor je nepravičen, naj bo nepravičen še naprej; in kdor je umazan, naj bo umazan še naprej; in kdor je pravičen, naj bo še naprej pravičen; in kdor je svet, naj bo svet še naprej.« <sup>12</sup> »In glej, prideš hitro in moja nagrada **je** z menoj, da dam vsakemu človeku glede na **to, kakšno** bo njegovo delo. <sup>13</sup> Jaz sem Alfa in Omega, začetek in konec, prvi in poslednji.« <sup>14</sup> § Blagoslovjeni **so** tisti, ki izpolnjujejo njegove zapovedi, da bi lahko imeli pravico do drevesa življenja in bi lahko skozi velika vrata vstopili v mesto. <sup>15</sup> Kajti zunaj **so** psi in čarodeji in vlačugarji in morilci in malikovalci in kdorkoli ima rad [**laž**] ter počne laž.

<sup>16</sup> »Jaz, Jezus, sem poslal svojega angela, da vam te stvari pričuje po cerkvah. Jaz sem korenina in rod Davidov **in** svetla ter jutranja zvezda.«

<sup>17</sup> In Duh in nevesta pravita: »Pridi.« In naj tisti, ki sliši, reče: »Pridi. In naj tisti, ki je žejen, pride. In kdorkoli hoče, naj zastonj vzame vodo življenja.

<sup>18</sup> Kajti jaz pričujem vsakemu človeku, ki sliši besede preroštva te knjige: »Če bo katerikoli človek tem besedam dodal, mu bo Bog dodal nadloge, ki so napisane v tej knjigi; <sup>19</sup> in če bo katerikoli človek odvzel od besed knjige tega preroštva, bo Bog odvzel njegov delež iz knjige življenja in iz svetega mesta in **od** stvari, ki so napisane v tej knjigi.« <sup>20</sup> § Tisti, ki pričuje te stvari, pravi: »Zagotovo prideš hitro.« Amen. Točno tako, pridi Gospod Jezus.

<sup>21</sup> Milost našega Gospoda Jezusa Kristusa **naj bo** z vami vsemi. Amen.

